

"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 know that it is sent by some friend. Therefore those who have not ordered the Sentinel need have no fears that they will be asked to pay for it.

(Entered at the New York Postoffice.)

THE conscience can acknowledge no master but God alone.

NO MORAL question can be settled by ballot, or by vote of the legislature.

ANY scheme which makes one man *morally* accountable to another man, or set of men, is popery; and no such scheme can be any better than the papacy.

THE scheme to have the Constitution "acknowledge God" is really a scheme to have that document acknowledge the theocrats back of this scheme as the moral rulers of the nation.

THE agencies of the divine government are not human, but invisible spiritual agencies which proceed from the throne of God. With their appointment man can have nothing to do.

THE true acknowledgment of God is always made in the individual heart; and if God be not acknowledged in the hearts of the people, any outward acknowledgment of him is only hypocrisy and sin.

WE have been told that "this is a Christian nation;" but we have never been pointed to the time when it was

baptized, or the occasion when it was "born again," or to any evidence that it is "crucified with Christ," or that it exists to serve rather than to be served.

"GOVERNMENT of the people, by the people," is responsible alone to the people; the creature is responsible alone to its creator. God is the Creator of the people, and they are responsible to him; but directly, as individuals, and not through some creature which they may bring forth.

"THE kingdom of God is within you," said Jesus Christ; hence the throne of God is in the Christian's heart, and the voice that speaks from it is the voice of God. And any attempt to set up a national conscience over the individual conscience is an attempt to drive God from his throne in the heart, and set him upon a man-made throne in the state.

### The New Interpreters of the Constitution.

WHEN the Constitution of the United States was established, its provisions fixing the total separation between religion and the state made it essentially distinct from all views held by the Catholic Church on the subject of religion and the state. This was essentially the Protestant and Christian principle established as the fundamental and supreme law of this nation. As such the papacy looked upon it, and therefore refused to acknowledge the Government as a true government. Accordingly in the *Catholic World* of September, 1871, the leading Catholic writer in the United States at that time referred to the Constitution and Government of the United States as follows:—

"As it is interpreted . . . by the Protestant principle, so widely diffused among us . . . we do not accept it, or hold it to be any government at all, or as cap-

able of performing any of the proper functions of government; and if it continues to be interpreted by the revolutionary principles of Protestantism, it is sure to fail. . . . Hence it is, we so often say that if the American Republic is to be sustained and preserved at all it must be by the rejection of the principle of the Reformation, and the acceptance of the Catholic principle by the American people."

In 1892—February 29—the Supreme Court by liberal quotations of Catholic documents, and other documents embodying Catholic principles, proved to its own satisfaction and accordingly unanimously announced that the establishment of the Christian religion is within the meaning of the Constitution, and that therefore this is a Christian nation. This was distinctly the interpretation of the Constitution according to the Catholic principle.

As soon as this had become known to the Catholic students of the Constitution at Rome, there was published in the United States the purpose of Pope Leo XIII. that what the church has done for other nations in the past she would now do for the United States. In order to accomplish this purpose he sent in *that same year* his personal representative to this country and set up at the capital of the nation his Apostolic Delegation. And by that personal representative of his, Pope Leo XIII. in the next year, 1893, publicly called "upon all the Catholics of America to go forward, in one hand bearing the book of Christian truth, and in the other *the Constitution of the United States*" to "bring your countrymen, *bring your country* into immediate contact with that great secret of blessedness—Christ and his church."

As the Catholic Bible is the only Bible any Catholic would ever be expected by the pope to carry in one hand, so it is only the Catholic Constitution—the Constitution interpreted according to the Catholic principle—that any Catholic would ever be expected by Leo XIII. to carry in the other hand.

Accordingly in 1895 Apostolic Delegate Satolli began to practise the interpretation of the Constitution of the United States for Catholic interests, and of course only according to the Catholic principle; and, after the example set by the Supreme Court of the United States, declared that in the Constitution there "was inserted the article of separation of the state from any *religious sect*."

This bit of history is essential in order to a good understanding of the very latest move of Rome in this connection, which is as follows: In 1894 there came from Rome to Washington city a certain Monsignor Sharetti as auditor of the Apostolic Delegation then lately established there. About a month ago this Monsignor Sharetti was appointed Bishop of Havana in Cuba. And now it is announced that this man, who, so far as information goes, has been in the United States only about five years, was appointed to that bishopric

not only "on account of his knowledge of canon law," but also on account of his knowledge of "*the Constitution of the United States*, and the method of procedure in our courts"!!

And this special knowledge of his of "the Constitution of the United States, and the method of procedure in our courts" was especially in his favor in his receiving this appointment to the bishopric of Havana because of "the prominence in Havana of questions concerning the property of the Roman Catholic Church."

As Bishop of Havana, of course, Sharetti will be the principal in all questions concerning church property in all Cuba. Accordingly to him will fall most largely if not entirely the interpretation of the Constitution in all cases in which church property is involved. And thus the interpretation of the Constitution according to the Catholic principle is given a new and mighty impetus and one of the largest of fields for the exercise thereof. And since it is held that the sustainment and preservation of "the American Republic" depends upon the interpretation of the Constitution according to the Catholic principle, what a wide field is opened to Bishop Sharetti in which to show his zeal for the salvation of this nation in interpreting according to the Catholic principle the Constitution of which he is said to have such special knowledge!

And how far is this situation of Bishop Sharetti removed from a union of the Catholic Church and the nation of which the Constitution that he is to interpret is the supreme law?

And now if only there can be secured a bishop of Manila, and a bishop of Puerto Rico, each of whom like Sharetti is especially gifted in the knowledge of the Constitution of the United States so that he can readily interpret it according to the Catholic principle and can have the widest possible field for the exercise of his talent, then Rome will have her campaign so well in hand that she could very easily begin the interpretation of the Constitution in the United States itself. And since Archbishop Chapelle who is Apostate Delegate to Cuba, Puerto Rico, and the Philippines, has made this beginning with Sharetti, would it not rather be expected that he would follow it up in Puerto Rico and the Philippines? Indeed only a few days ago we saw the announcement in print that "the papal agents want Father McKinnon to be bishop of Manila if the consent of the pope and President McKinley can be obtained." As McKinnon is already coadjutor to the *archbishop* of Manila, his accession to the bishopric of Manila may not be very far off. And even if he should not become bishop, this could not make a great deal of difference since he is coadjutor to the archbishop and will be the principal one to deal with the American authorities. Great things are going on.

A. T. J.

No MORTAL man has either the authority or the power to sign the name of God to anything.



## The W. C. T. U. and Sunday Laws.

THE National W. C. T. U. has now definitely put itself on record on the question of Sunday laws and Sabbath-keepers, in the following words:—

*"Resolved, That we favor the amendment of all State Sunday laws which do not contain the usual exemption for those who keep the Sabbath day."*

This resolution was offered "as involving all necessary points, and omitting the objectionable ones," in the following resolution, which was before the convention:—

*"Resolved, That as a National Woman's Christian Temperance Union we protest against any such interpretation or use of any lines of our work as shall give aid or comfort to those who, through ignorance, prejudice, or malice, would enact or enforce such laws as can be made to serve the purpose of persecution, or to in any manner interfere with the most perfect liberty of conscience concerning days, or the manner of their observance."*

Now, we wish that somebody would take this original resolution and point out the "objectionable points."

We really desire to know what points there are in that resolution that are "objectionable;" and then to know, also, why they are "objectionable."

As the National Union has taken this action, and so has committed itself to the consideration of this subject, it is entirely proper for them to signify the "objectionable points" in that resolution. And we now say to all the women of the N. W. C. T. U. that the columns of this paper, the AMERICAN SENTINEL, are freely open to them, in which to show these "objectionable points."

It is proper that they should do this, because we are concerned in it. They have adopted a resolution definitely directed to "those who keep the Sabbath day." There are about fifty thousand of the Seventh-day Adventists, alone, besides the Seventh-day Baptists, in the United States, who are concerned in the action of the National Union in passing this resolution, and who shall be concerned in their putting the resolution into effect. And, as in their estimation, the resolution that they passed, was passed expressly in order to avoid the "objectionable points" in the resolution that was before the convention, they ought to be willing, for the sake of the many who are concerned, to state what are the "objectionable points" in the original resolution, and why we should be expected to accept the substitute, and their action in carrying it out, instead of insisting upon the principles embodied in the resolution for which the one that was adopted is the substitute. For, surely, they ought to have our co-operation in what they have adopted; and we can assure the N. W. C. T. U. that we do sincerely wish to co-operate with them in every way that is possible, and we will do so. But when a vital principle is in-

involved, then adherence to principle is of more worth than is co-operation at the expense of principle.

In the National W. C. T. U. convention the following notice was given:—

*"Madam President and Delegates: I give notice that at the next annual convention I, or some one in my place, will offer the following amendment to the constitution:—*

### "ARTICLE VI.—PLANS OF WORK.

*"Nothing shall ever be incorporated into any plan of N. W. C. T. U. work, by department or otherwise, which must of necessity become the occasion of sectarian controversy, or which can in any sense be made to interfere with perfect liberty of conscience."*

This is the regularly established procedure in the N. W. C. T. U. in all matters pertaining to amendments to the constitution. This notice, therefore, stands as perfectly regular and strictly in order; and, as such, is before the union for consideration, through the whole year, until the next annual convention, and will then be before the convention for consideration in convention, and for the decision of the convention.

Thus, by two distinct acts—their own action as a convention, and this notice of an amendment to the constitution—the N. W. C. T. U. is committed definitely to the consideration of Sunday laws as affecting Sabbath observers, and to the consideration of their plans of work with respect to whatever may be, or may become, "the occasion of sectarian controversy, or which can in any sense be made to interfere with perfect liberty of conscience." In other words, the N. W. C. T. U., by these two acts, is brought face to face, officially and as a body, with the question of religious liberty—the rights of conscience as involved in Sunday laws and Sabbath observance. We are glad of it. This is a good thing. It is one of the best things that has happened to the N. W. C. T. U. since about 1886, at least, if not one of the best things that ever happened to it.

THE National Union, in convention assembled, has declared itself in "favor" of "the amendment of all State Sunday laws which do not contain the usual exemption for those who keep the Sabbath day." This action of theirs commits them to an examination of all the State Sunday laws, to discover which of them does "not contain the usual exemption for those who keep the Sabbath day;" and then, having found these, to "favor the amendment" of them.

In the nature of the case, this commits the whole National Union to the study of the question of Sunday laws and Sabbath observers. And, as there is a regularly introduced notice of an amendment, which they will be asked to adopt at the next annual convention, by which "nothing shall ever be incorporated into any plan of the N. W. C. T. U. work, by department or other-

wise, which must of necessity become the occasion of sectarian controversy, or which can in any sense be made to interfere with perfect liberty of conscience,"—this, backing up their own work to which they are committed by their own resolution, in the nature of things, requires them, in the examination of "all State Sunday laws," to consider whether there be any thing connected with these that may "become the occasion of sectarian controversy, or which can in any sense be made to interfere with perfect liberty of conscience."

Thus, by their own action *in resolution*, and by regular notice of *an amendment to their constitution*, the N. W. C. T. U. is pledged to the consideration of "perfect liberty of conscience" as connected with Sunday laws and Sabbath observers. And, in the consideration of this mighty question,—one of the most important ever known,—the most important that has ever been before the N. W. C. T. U., the AMERICAN SENTINEL can freely give, and hereby does pledge itself to give, the most hearty co-operation. And we call upon all Seventh-day Adventists in the nation to give the same co-operation in the consideration of this great question as the AMERICAN SENTINEL proposes to give. Let all "those who keep the Sabbath day" assist by all possible means—by literature, lectures, sermons, Bible instruction, social converse—in every way help, and co-operate with, the women of the N. W. C. T. U. in the consideration of this great question, which is inevitably now before them for at least a whole year.

A. T. J.

### How to Compel a Man to Keep the Sabbath.

BY A. F. BALLENGER.

MANY ministers are giving their whole time to the work of influencing legislators, executive officers, to make and enforce laws compelling men to observe Sunday. All this is worse than lost time. Civil law never made a Sabbath-keeper. The Sabbath law is spiritual. Civil law is not spiritual. A carnal law cannot bear spiritual fruit. There is a way to make real Sabbath-keepers out of Sabbath-breakers. Here is the way it is done.

A minister was preaching the gospel in a Maryland town. There was in the audience a very wicked man. He was a slave to tobacco and whiskey. His hair had grown gray in sin. His sins had separated him from his family, and he was living a hermit's life in a little shanty on the bay.

At the close of the gospel sermon a call was made for men and women to forsake their sinful ways and turn to the Lord. Those who desired that prayer be offered for them were asked to raise their hands. This wicked man, this Sabbath-breaker, raised his hand. When these sinners were asked to surrender all to God and kneel down and unite in prayer for the forgiveness

of sins, the wicked Sabbath-breaker knelt down. In less than five minutes the wicked Sabbath-breaker was converted into a new man. In less than five minutes the wicked Sabbath-breaker became a Sabbath-keeper. When he arose from his knees he had accepted into his life the Spirit of the great Sabbath-keeper, Jesus Christ. This wicked man did not come to the meeting expecting to become a Sabbath-keeper, but he heard the truth preached with compelling power and he yielded to its influence and became one.

After the meeting he said: "My tools were all sharpened ready to go to work to-morrow (this was Friday night) but to-morrow is the Sabbath, and I am going to keep it." This man was baptized and joined the church. He was reunited with his family, and a happy home resulted. Some weeks later an unconverted son remarked to the writer that there was a great change in their home; another unconverted boy declared that since father was converted their home was like heaven. This is the way Sabbath-keepers are made. Every other process will fail. "The carnal mind is enmity against God; for it is not subject to the law of God, *neither indeed can be.*" Why then attempt to compel the carnal mind to be subject to the law of God when the Spirit of God says it cannot be done? But "the law of the Spirit of life in Christ Jesus," received into the heart of a Sabbath-breaker will destroy the carnal mind and set him "free from the law of sin and death" so that the "righteousness of the law" can "be fulfilled" in him. What the world needs and what Sabbath breakers need is not "the law of a carnal commandment" but "the power of an endless life,"—"the power from on high"—the Holy Spirit. "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

Washington, D. C.

### Sunday Law Decision Reversed in Pennsylvania.

Ariel, Pa., Dec. 25.

EDITOR AMERICAN SENTINEL:—In August last David Edwards caused S. B. Field, a Sabbath keeper and now a member of the Seventh-day Adventist Church here to be arrested for binding and drawing oats on Sunday, a notice of which appeared in the SENTINEL, of August 17.

The justice decided against Mr. Field and fined him \$4 and costs. Mr. Field's lawyer appealed the case to the County Court. Last week the judge reversed the decision of the justice, thereby clearing Mr. Field.

A. L. COBB.

A NEW JERSEY judge has decided in a test case that a Sunday shave is a necessity. It is still too soon to express the hope that any judge in New Jersey or any other State will decide that the personal liberty of the American citizen is a necessity.—*N. Y. World.*

### An Interesting Case Decided.

THE Supreme Court of Iowa recently decided a very interesting case, involving the legality of Sunday contracts, and in effect affirming the right of the church to a monopoly of that day for church work.

The case in question was on this wise: A certain gentleman, whose name is of no importance in this connection, subscribed to a fund raised by a certain church in Fort Madison. But when an attempt was made to collect the subscription, he refused payment.

The grounds of this refusal to redeem his pledge were, first, that there was no consideration; second, that the contract was void because of the fact that it was made on Sunday.

The plea that there was no consideration, or "value received," was swept away as a mere quibble, the court remarking that the pledge would doubtless "never have been made without sufficient consideration, whether tangible or not."

Thus far the decision of the Iowa court must commend itself to all fair-minded people as being in strict accord with the demands of justice. Contracts are frequently made and material purchased on the strength of just such subscriptions, and it is only right that men making such pledges should be required to redeem them.

But this could not be done in this case without sustaining a Sunday contract, and it was at this point that the court got tangled. The promise to pay to said fund was clearly a contract, made on Sunday. To sustain this contract upon the broad ground that all men have an inherent right to make contracts whenever they see fit, would have been to sweep away no inconsiderable part of the Iowa Sunday law.

The question was solved thus: The court said that while *an ordinary contract made on Sunday was illegal*, one to do good could not be so considered. "The custom of taking offerings on the first day of the week has existed from time immemorial, and no one has supposed this to be prohibited by statute. Otherwise the deacons or others in passing around the hat and the minister in directing this to be done are amenable to the penalties of the law. The Founder of Christianity held it to be lawful to do good on the Sabbath day."

Now while giving to the cause of God may very properly be held to be a part of divine worship, and not to be prohibited nor restricted in any way, by what right does any American court thus award to the church and to church people, to deacons, stewards, ministers, etc., a monopoly in the matter of raising funds and of making legal contracts on any day of the week, whether that day be Sunday or some other day? For if the legislature and the courts can grant such a monopoly for one day why not for more than one?

The Iowa Bill of Rights provides that "All laws of

a general nature shall have a uniform operation. The General Assembly shall not grant to any citizen or class of citizens privileges or immunities which upon the same terms shall not equally belong to all citizens."

But do not those who take up church collections, and who secure pledges for church enterprises, constitute a "class" within the meaning of the Bill of Rights? and does not the law, as interpreted by the court in question, grant to this class a privilege which does not belong equally to all citizens? It certainly does.

Suppose that the agnostics of the State of Iowa were to hold a large Sunday meeting for the purpose of raising a fund to erect a monument to the memory of the late Colonel Ingersoll, or to found a Freethought College, or to circulate the writings of Paine, Volney, *et al.*, would the courts of Iowa hold that subscriptions made to such a fund on Sunday were collectable by legal process? If so the reasons given would have to be very different from those given in the Fort Madison church case.

The decidedly religious features of this case simply emphasize the fact that notwithstanding constitutional guarantees of equal rights for all men without regard to their religious beliefs and practises, religious people have been given a monopoly of Sunday for religious purposes. This class may raise money upon that day, and for this purpose may make legal contracts; but "ordinary contracts" made upon Sunday for ordinary purposes are illegal!

This decision involves the whole question of the proper relations of church and state. The precedent established is a dangerous one. Who cannot see that the same authority that can thus favor Christianity might not with the same ease favor any particular sect to the exclusion of all other sects?

We believe that the contract in question was properly held to be legal, but not for the reasons given. The truth is that the right to make contracts is an inherent, inalienable right of which government has no just power to deprive any portion of citizens. The idea of restricting this right upon one day of each week to the churches for church purposes, is abhorrent to all correct principles of religious equality and of religious liberty. The state owes to Christianity only the same protection accorded to all men. Genuine Christianity needs no favors from civil government, nor does it ask for them. She who leans upon Cæsar's arm for support is not the bride of Christ.

C. P. B.

**The Wages of Sin.**—The story is told of a young man who was addicted to the cigarette habit. He had smoked 1,200 packages, and wrote to the manufacturers to know what they would give for the 1,200 pictures that had come with the cigarettes. The answer of the manufacturers was right to the point—"Smoke 1,200 more and we will send you a coffin."—*Bible Echo*.

## What Would Jesus Do?

BY W. N. GLENN.

This is the proposed motto of a proposed "United Christian Party." The name implies the purpose of such a party, even without the express design of having "Christian voters all united at the ballot box." The subject is the establishment of religious politics, or political religion. The call for the organization of such a party verbally disavows a union of church and state, but its success could mean only that, nothing less. Why would Christians seek to unite all their *force* at the ballot box (for the ballot is just so much of the *force* principle upon which civil governments are based)? Would not the purpose manifestly be to force control of political matters, hence control of the Government?

Such a party would assume to be Christian. If all Christians should sustain this party, as the call suggests, would not it be a church party? If it should succeed at the polls, would not the Government virtually pass into the hands of the church? The officers elected, if true to their pledges, would be obligated to carry out the principles—in other words, to obey the behests—of the Christian party, which party would be the church. Thus the logic of the proposed "United Christian Party" is church domination of the state, or practical church and state union.

Well, would it not be well to have the Government taken out of the hands of wicked men, mere selfish politicians? The United Christian Party proposes to put only "God-fearing men" into office; would not that be a grand consummation? Yes, this all sounds well from the rostrum, and reads well on paper; but it never can be accomplished by professed Christians organizing for power to control their fellow-men by force. Control by civil government is control by force; and the party that seeks such control cannot be a Christian party. It would only be operating under a Christian guise; its very incipency must needs be hypocrisy, and therefore it would be the most corrupt of all political parties.

As to its motto, "What Would Jesus Do?" we ask, What *did* Jesus do? At a certain time the people wanted to make him king—wanted to "take him by *force* and make him king"—the highest political position in their gift. What opportunities for reform in government and in society that position would have afforded him! Were not such reforms needed then? They certainly were. Did he accept? No; he spurned the idea, and hid himself from the temptation. Was it because he thought he could not succeed in getting the place? No; he had the power of God behind him, and could have attained to any position that it was consistent for him to hold. His mission was to "preach good tidings to the meek," to "bind up the broken-hearted," to "proclaim liberty to the captives," and the "opening

of the prison to them that are bound," to "proclaim the acceptable year of the Lord, and the day of vengeance of our God," to "comfort all that mourn," etc. Isa. 61:1-3.

Here is not one word about engaging in politics; not a word about reforming civil government or society through political methods. The only reformatory or beneficiary measures He ever suggested are comprehended in the proclamation of the gospel, by precept and example. And his word to his disciples is, "Follow me." The men who are endeavoring to form political parties for the purpose of controlling the Government are not following Christ or his apostles.

Have these professed Christians ever thought seriously of what the establishment of a Christian government means to this Government and to their work. There can be no Christian government without Christ at the head of it. He is coming to this earth to set up just such a government. But when he comes, it will be the death knell of every earthly government then in existence, no matter what its pretense may be. His kingdom is represented by the stone "cut out without hands" (Daniel 2) which will break in pieces every other government, and "fill the whole earth." Not one of the governments of men will be patched up by political means and made to do service as the kingdom of Christ. The prophet saw them all become "like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them."

But not only will all human governments be destroyed, but all human beings who have not the Spirit of Christ will be destroyed "by the brightness of his coming." Christ himself declared, "My kingdom is not of this world;" and men who are endeavoring to build him a worldly kingdom and to force worldly people into allegiance to it, are simply building in Christ's name a structure which, together with the builders, he will utterly repudiate and destroy at his coming.

Oakland, Cal.

## Providence and Imperialism.

By Thos. C. Hodgson.

IMPERIALISTS are prone to charge upon providence the responsibility of our present troubles in the East. This is an old dodge. No nation ever yet did a mean thing without blaming providence for it. Napoleon used another term but he meant the same thing when he excused all his crimes against other nations, and his own, too, under the plea of "destiny." Great statesmen are very fond of hiding behind this subterfuge.

Now if it be true that providence has ordained that the United States must become a "world power," then there is nothing for us to do but "take up the white man's burden." But one can't help wondering why providence didn't throw Canada into our lap. Since

providence made the world and fashioned the continents it would seem that it must have designed Canada for the United States, or *visa versa*; and since we have discovered so recently that the consent of the governed is not necessary, why not take over Canada? Her territory is much needed to round out our American farm.

But alas! These shrewd statesmen have discovered that providence always takes the side of the heaviest guns. If England were only as weak and decrepid as Spain how soon would Canada be ours, and that, too, in the interests of humanity, and for their good as well as ours! Modern statesmanship is about as hard to understand as "the ways of providence." "Be not deceived," we have as much human nature in us as any other nation. We have more of the spirit of aggrandizement than earlier nations ever had, and when we want to extend our dominion it is not hard to find a pretext for jumping upon some weak and helpless people.

That we should go half way around the globe to pounce upon a people that never injured us, nor gave us the slightest pretext for invading their territory, is so preposterous on its face that it is not strange we should seek to saddle the responsibility entirely on providence.

### Servitude Under Our Flag.

*New York "World."*

HAWAII is now a part of the United States. The Constitution of the United States forbids "slavery or involuntary servitude, except for crime," in any territory controlled by this country.

Yet in Hawaii there are 100,000 men held in involuntary servitude, and the act annexing the islands provided for a continuation of this unlawful condition of things.

The American Federation of Labor in session at Detroit has entered protest by unanimous vote. Its action is timely and necessary. If it were true, as asserted, that the Hawaiian sugar plantations cannot be successfully worked without some form of slave labor, then the Hawaiian sugar plantations should be left to grow up in weeds.

No "interest" on the face of the earth can compensate for slavery. No consideration of gain can justify or excuse involuntary servitude. Better a wilderness anywhere than a land fructified by the sweat of slaves.

But it is not true that the sugar plantations cannot be cultivated without slave labor. The like was said of our Southern cotton fields. Yet never in the history of slavery did those fields produce more than one-half the cotton crop that they now yield from free labor every year.

Our first national duty is to make an end of the bondage of men wherever our flag floats, whether in Hawaii or Sulu.

### Christmas and "Peace on Earth."

*"The Union Signal," Dec. 1899.*

TO-DAY, the two nations representing the highest type of civilization, the two nations to whom have been granted such marvelous opportunities for knowing and applying the principles of Christianity, are each engaged in an aggressive war; a war with a people weaker than themselves; a war for the extension of territory and the acquisition of material gain. Surely there must be an undertone of irony as well as of woe in the Christmas carols of both England and America in this year of our Lord, 1899.

But the red-handed war upon the field of battle is not the only warfare which is being carried on in our nation and throughout the world. Indeed, there is a profound sense in which that may be called a "peaceful war" when it is compared with the industrial and economic warfare in which well nigh every human being, wittingly or unwittingly, is compelled to take a part.

Think of the cornering of industries in the hands of the few while thousands trained to gain a livelihood by means of those industries are persistently kept out of work. See how the very first right which each human being should be able to claim—the right to work—is denied to multitudes, lest through "over-production" there should be a lessening of the enormous receipts of the few. We starve in this country because of "over-production!" Is not that the devil's own logic?

Read a paragraph or two gleaned almost at random from some of the leading papers of the land: "Gatling guns are the means to cure striking mobs." "The simplest plan, probably, when one is not a member of the Humane Society, is to put strychnine or arsenic in the provision furnished to tramps. This is a warning to other tramps to keep out of the neighborhood."

"If workingmen have no vote they might be amenable to the teachings of the times."

"There seems to be but one remedy and it must come—change of ownership of the soil and a creation of class land-owners on the one hand and of tenant farmers on the other—something similar to what existed in the older countries of Europe."

And this in Christian America! And this in "God's last experiment with humanity!" And this in "the land of the free!" Surely to one who has eyes to see and ears to hear, the Christmas chimes must often sound like a great wail rising from the depths of a sorely disappointed humanity. They must mean the crying of Peace, Peace, when there is *no peace*.

CINCINNATI reports an order from Manila for twenty car-loads of beer. The consignee, a Manila saloon-keeper, and a firm believer in the necessity of "expansion," says he has a demand for eight car-loads a week.



THE New York Sabbath Committee are determined to punish people in this city who violate the Sunday law by giving theatrical exhibitions.

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BECAUSE an opera house which had recently been rebuilt in Newark, N. Y., was to be opened Thursday evening, on which evening the usual church prayer meetings are conducted in that town, the proprietor of the opera house was severely scored by a Newark clergyman from his pulpit, as having given "an affront to the Christian churches of this village."

\* \* \*

This is treating the theater as a rival of the church; but a church which is in a condition to suffer from the rivalry of a worldly institution, is certainly not in the right condition spiritually. The opera house, considered with reference to the exhibitions usually given, is against the church all the time, just as all worldliness is against the church; and if church members go to the opera on an evening when no church services are held, it is just as bad as regards their efficiency as Christian workers as if they went on prayer meeting evening. If church members lose from their hearts the vital power of godliness, at any time during the week, they are unfitted for efficiency in the church to which they belong, and their connection with it is only a hindrance rather than a help.

\* \* \*

When a church has reason to fear the rivalry of worldly show-giving institutions, it is evidence that the church is on a worldly level. On the high plane of spirituality no worldly institution can be planted; and while the church remains on that plane, as it is her high privilege constantly to do, attractions will be offered her adherents with which worldly allurements have no power at all to compete.

\* \* \*

THE Secretary of the Treasury was quoted recently as saying, when asked for an explanation of some financial dealings between himself as agent of the Government and a certain bank, that it was wholly a matter between the Government and the bank, and did not concern the people at all. If this is so, then it must be that the Government has come to be something apart and

distinct from the people, so that the concern of the one is not the concern of the other; and it is time for a new definition of government in the United States.

\* \* \*

THE "understanding" between England and the United States, in which it appears Germany also has some interest, has been gravely guaranteed by its projectors to insure the peace of the world. Yet now, only a few weeks after this bombastic announcement, England finds herself facing the grave possibility of the breaking up of her empire, and the precipitation of world-wide war. The spectacle of two nations grasping hands to insure the world's peace, while both are engaged in war and one is even fighting to maintain her place as a world power, is a curious spectacle, and one which well illustrates the folly of human wisdom.

\* \* \*

RECENTLY there was a convention of the Catholic Knights of Ohio in Delaware, O., at which a "ringing speech," says the *Catholic Mirror*, was made by Bishop Horstmann. The purport of the bishop's speech was that Catholics in America ought to unite to secure greater prominence in politics. At the same time he said, "We thank God that we are the only church that has kept out of politics."

\* \* \*

He pointed to the record made by four leading Catholics in the German parliament: "Why—those four men brought Bismarck with all his blood and iron down to their feet (applause). They stirred up all Germany; and you know to-day that King William has to hold out his hand to the Catholic Centrum, or otherwise he cannot hold his power. They thought the last election would settle it, but the Catholics sent back not only their own power but increased it by ten. They have now a surplus of one hundred and thirteen, and nothing can be done without their consent. That is what united Catholic Germany can do."

\* \* \*

And the like of this is just what the bishop wants "united Catholic America" to do in the United States. And yet the Catholic Church would not for anything go into politics! He even "told President McKinley once that if a priest should preach politics he would be signing his own death warrant!"

\* \* \*

And this conception of the nature of politics and of what constitutes going into politics, is not at all confined to this bishop or to the Catholic Church. It is a Catholic conception that has come to be generally held by Protestants. But the truth is that any church goes into politics just to the extent that its members go into politics; for in politics a church member is not separated from his religion.

THE *Catholic Mirror* mentions that this question is being agitated in ecclesiastical circles in Hawaii: "When the United States absorbs a smaller State, as it absorbed or annexed Hawaii, does a church existing in the smaller State necessarily become a branch of or a part of a similar ecclesiastical organization in the larger or absorbing dominion?" And the *Mirror* inquires, "If so; is not this dangerously akin to the pernicious doctrine of the union of church and state?"

\* \* \*

It is amusing to note how both the Catholics and the National Reformers hold the union of church and state to be "pernicious" when it is something else than the union they are working to secure.

### Subsidizing the Church of Rome.

EDITOR AMERICAN SENTINEL: I inclose a copy\* of the decision of the Supreme Court of the United States determining the law of eleemosynary corporations and sectarian appropriations. I wish to call special attention to the sentence, "All that can be said of the corporation itself is that it has been incorporated by an act of Congress, and for its legal powers and duties that act must be *exclusively* referred to." And again, "In respect too, of its creation, organization, management, and ownership of property, it is an ordinary private corporation, whose rights are determinable by the law of the land, and the religious opinions of whose members are not subjects of inquiry."

This shows how wise President Madison was in refusing his assent to a bill making a church an ordinary private corporation. He used the veto power to defeat a bill to incorporate a church in this district on two grounds:—

1. "Because the bill exceeds the rightful authority to which governments are limited by the essential distinction between civil and religious functions, and violates in particular the article of the Constitution of the United States which declares that '*Congress shall make no law respecting a religious establishment.*'"

2. "Because the bill vests in the said incorporated church an authority to provide for the support of the poor and the education of the poor children of the same; an authority which, being altogether superfluous if the provision is to be the result of pious charity, would be a precedent for giving to religious societies, as such, a legal agency in carrying into effect a civil and public duty."

One week afterward another bill was vetoed by him. The latter provided "that there be reserved the quantity of five acres of land, including Salem meeting-house, in the Mississippi Territory, for the use of the Baptist

Church at said meeting-house." He refused to approve it: "Because the said bill, in reserving a parcel of land of the United States for the use of said Baptist Church, comprises a principle and precedent for the appropriation of funds of the United States, for the use and support of religious societies, contrary to the Article of the Constitution which declares that '*Congress shall make no law respecting a religious establishment.*'"

These two cases of contemporaneous construction of the Constitution by the very man who wrote the First Amendment are only casually referred to by the Supreme Court, and then only as if they were the effusions of an ignoramus; for the court says that the phrase "a law respecting a religious establishment" is not synonymous with that used in the Constitution, which prohibits the passage of a law "respecting an establishment of religion." But clearly the men who framed the Constitution regarded it as synonymous. Many of them were in Congress when Mr. Madison's veto messages were discussed and sustained by that body; and no such criticism as that now made by the Supreme Court was made by any one at that time. They supposed the First Amendment to prohibit all interference or meddling with religion, either in the abstract or in the concrete. Alexander Hamilton had defined the phrase "an established religion," to be "one with regard to the *support* of which the law is active and provident;" and the only difference between an established religion and an establishment of religion is a mere participial difference, referable only to the category of time, and not to substance, or quantity, or quality, or place, or action, or passion, or possession.

There is no logical opposition between the two phrases at all. If framed into propositions they would stand opposed neither as contraries, subcontraries, contradictories, nor subalterns. There was no "established religion" of the United States when the First Amendment was passed by the First Congress; and that body, supported by the whole American people, solemnly determined that there should be no "establishment of religion" *in futuro*.

The first great struggle between political parties after the adoption of the Constitution arose over the construction of the First Amendment, in consequence of the alien and sedition laws. This struggle gave rise to the Virginia Resolutions, written by Mr. Madison in 1798, in defense of the freedom of conscience and of the press. Then the attack had been made on the freedom of the press, but it was declared that the freedom of conscience was equally endangered, and hence the whole nation was aroused. Sections 6 and 7 of these resolutions show conclusively that the State and people of Virginia never could have intended to delegate to Congress the right to take money from any citizen of that State to be applied in the propagation of opinions which he disbelieved; and that they were determined to maintain the rights guaranteed by the First Amend-

\*For the text of this decision see p. 10.



ment at all hazards. These two sections are as follows:—

"6. That this State, having by its convention which ratified the Federal Constitution, expressly declared that, among other essential rights, 'the liberty of conscience and the press cannot be canceled, abridged, restrained, or modified by any authority of the United States,' and from its extreme anxiety to guard these rights from every possible attack of sophistry and ambition—having, with other States, recommended an amendment for that purpose, which amendment was in due time annexed to the Constitution—it would mark a reproachful inconsistency and criminal degeneracy if an indifference were now shown to the most palpable violation of one of the rights thus declared and secured, and to the establishment of a precedent which may be fatal to the other.

"7. That the good people of this Commonwealth having ever felt, and continuing to feel, the most sincere affection for their brethren of the other States, the truest anxiety for establishing and perpetuating the union of all, and the most scrupulous fidelity to that Constitution, which is the pledge of mutual friendship and the instrument of mutual happiness, the General Assembly doth solemnly appeal to the like dispositions in the other States, in confidence that they will concur with this Commonwealth in declaring, as it does hereby declare, that the acts aforesaid are unconstitutional, and that the necessary and proper measures will be taken by each for co-operation with this State in maintaining unimpaired the authorities, rights, and liberties reserved to the States respectively or to the people."

Now, if the Constitution is to be construed and administered at all times according to its meaning and intention when it was framed and adopted, where is the justification for acts which violate the freedom of conscience by taxing the people of the several States—compelling them to furnish contributions of money—for the propagation of the religious opinions of the church of Rome? Let the advocates of popery and arbitrary power answer this. Let them say whether the policy of subsidizing the church of Rome does, or does not, subvert both the general principles of free government and the particular organization and mandatory inhibition of the Federal Constitution? But are we subsidizing that church? Let us see.

In his history of the Catholic Church in America (p. 489), O'Gorman says:—

"A complete history of the religious orders would be of the highest value, for *their history is the history of Catholic education and charities. Our parochial schools, colleges, academies, and charitable institutions are in their hands.*" If this be true, is not a subsidy to the institutions owned and conducted by these orders unconstitutional? Are not all contracts made by the Government with them or their representatives unconstitutional? Do they not compel men to make contributions of money for the propagation of opinions which they disbelieve? And are they not therefore sinful and tyrannical? Jefferson spoke of taxation for such pur-

poses as "unrighteous compulsion," and as "spiritual tyranny" (1 *Jeff. Works*, pp. 36-37).

I may supply other contemporaneous authorities in a future article. For the present I close.

JOSEPH BRADFELD.

### Text of Supreme Court Decision Regarding Sectarian Appropriations.

SUPREME COURT OF THE UNITED STATES.

No. 76.—OCTOBER TERM, 1899.

Joseph Bradfield, Appellant,	} Appeal from the Court of Appeals of the District of Columbia.
vs. Ellis H. Roberts, Treasurer of the United States.	

[December 4, 1899.]

THIS is a suit in equity, brought by the appellant to enjoin the defendant from paying any moneys to the directors of Providence Hospital, in the city of Washington, under an agreement entered into between the Commissioners of the District of Columbia and the directors of the hospital, by virtue of the authority of an act of Congress, because of the alleged invalidity of the agreement for the reasons stated in the bill of complaint. In that bill complainant represents that he is a citizen and taxpayer of the United States and a resident of the District of Columbia, that the defendant is the Treasurer of the United States, and the object of the suit is to enjoin him from paying to or on account of Providence Hospital, in the city of Washington, District of Columbia, any moneys belonging to the United States, by virtue of a contract between the Surgeon-General of the Army and the directors of that hospital, or by virtue of an agreement between the Commissioners of the District of Columbia and such directors, under the authority of an appropriation contained in the sundry civil appropriation bill for the District of Columbia, approved June 4, 1897.

Complainant further alleged in his bill:—

"That the said Providence Hospital is a private eleemosynary corporation, and that to the best of complainant's knowledge and belief it is composed of members of a monastic order or sisterhood of the Roman Catholic Church, and is conducted under the auspices of said church; that the title to its property is vested in the 'Sisters of Charity of Emmitsburg, Maryland,' that it was incorporated by a special act of Congress approved April 8, 1864, whereby, in addition to the usual powers of bodies corporate and politic, it was invested specially with 'full power and all the rights of opening and keeping a hospital in the city of Washington for the care of such sick and invalid persons as may place themselves under the treatment and care of said corporation.'

"That in view of the sectarian character of said Providence Hospital and the specific and limited object

of its creation, the said contract between the same and the Surgeon-General of the Army and also the said agreement between the same and the Commissioners of the District of Columbia are unauthorized by law, and, moreover, involve a principle and a precedent for the appropriation of the funds of the United States for the use and support of religious societies, contrary to the article of the Constitution which declares that Congress shall make no law respecting a religious establishment, and also a precedent for giving to religious societies a legal agency in carrying into effect a public and civil duty which would, if once established, speedily obliterate the essential distinction between civil and religious functions.

"That the complainant and all other citizens and taxpayers of the United States are injured by reason of the said contract and the said agreement, in virtue whereof the public funds are being used and pledged for the advancement and support of a private and sectarian corporation, and that they will suffer irreparable damage if the same are allowed to be carried into full effect by means of payments made through or by the said defendant out of the Treasury of the United States, contrary to the Constitution and declared policy of the Government."

The defendant demurred to the bill on the ground that the complainant had not in and by his bill shown any right or title to maintain the same; also upon the further ground that the complainant had not stated such a case as entitled him to the relief thereby prayed or any relief as against the defendant.

Complainant joined issue upon the demurrer, and at a term of the Supreme Court of the District of Columbia the demurrer was overruled and the injunction granted as prayed for. Upon appeal to the Court of Appeals of the District the judgment was reversed, and the case remanded to the Supreme Court, with directions to dismiss the bill. Whereupon the complainant appealed to this court.

Mr. Justice Peckham, after stating the facts, delivered the opinion of the Court.

Passing the various objections made to the maintenance of this suit on account of an alleged defect of parties, and also in regard to the character in which the complainant sues, merely that of a citizen and taxpayer of the United States and a resident of the District of Columbia, we come to the main question as to the validity of the agreement between the Commissioners of the District and the directors of the hospital, founded upon the appropriation contained in the act of Congress, the contention being that the agreement if carried out would result in an appropriation by Congress of money to a religious society, thereby violating the constitutional provision which forbids Congress from passing any law respecting an establishment of religion. (Art. I. of the Amendments to Constitution.)

The appropriation is to be found in the general appropriation act for the government of the District of Columbia, approved March 3, 1897. (29 Stat. 665,

679.) It reads: "For two isolated buildings, to be constructed, in the discretion of the Commissioners of the District of Columbia, on the grounds of two hospitals, and to be operated as a part of such hospital, thirty thousand dollars." Acting under the authority of this appropriation the Commissioners entered into the agreement in question. . . .

The act shows that the individuals named therein and their successors in office were incorporated under the name of "The Directors of Providence Hospital," with power to receive, hold, and convey personal and real property, as provided in its first section. By the second section the corporation was granted "full power and all the rights of opening and keeping a hospital in the city of Washington for the care of such sick and invalid persons as may place themselves under the treatment and care of the said corporation." The third section gave it full power to make such by-laws, rules, and regulations that might be necessary for the general accomplishment of the objects of the hospital, not inconsistent with the laws in force in the District of Columbia. Nothing is said about religion or about the religious faith of the incorporators of this institution in the act of incorporation. It is simply the ordinary case of the incorporation of a hospital for the purposes for which such an institution is generally conducted. It is claimed that the allegation in the complainant's bill, that the said "Providence Hospital is a private eleemosynary corporation, and that to the best of complainant's knowledge and belief it is composed of members of a monastic order or sisterhood of the Roman Catholic Church, and is conducted under the auspices of said church; that the title to its property is vested in the Sisters of Charity of Emmitsburg, Maryland," renders the agreement void for the reason therein stated, which is that Congress has no power to make "a law respecting a religious establishment," a phrase which is not synonymous with that used in the Constitution, which prohibits the passage of a law "respecting an establishment of religion."

If we were to assume, for the purpose of this question only, that under this appropriation an agreement with a religious corporation of the tenor of this agreement would be invalid, as resulting indirectly in the passage of an act respecting an establishment of religion, we are unable to see that the complainant is his bill shows that the corporation is of the kind described, but on the contrary he has clearly shown that it is not.

The above mentioned allegations in the complainant's bill do not change the legal character of the corporation or render it on that account a religious or sectarian body. Assuming that the hospital is a private eleemosynary corporation, the fact that its members, according to the belief of the complainant, are members of a monastic order or sisterhood of the Roman Catholic Church, and the further fact that the hospital is conducted under the auspices of said church,

are wholly immaterial, as is also the allegation regarding the title to its property. The statute provides as to its property and makes no provision for its being held by any one other than itself. The facts above stated do not in the least change the legal character of the hospital, or make a religious corporation out of a purely secular one as constituted by the law of its being. Whether the individuals who compose the corporation under its charter happen to be all Roman Catholics, or all Methodists, or Presbyterians, or Unitarians, or members of any other religious organization, or of no organization at all, is of not the slightest consequence with reference to the law of its incorporation, nor can the individual beliefs upon religious matters of the various incorporators be inquired into. Nor is it material that the hospital may be conducted under the auspices of the Roman Catholic Church. To be conducted under the auspices is to be conducted under the influence or patronage of that church. The meaning of the allegation is that the church exercises great and perhaps controlling influence over the management of the hospital. It must, however, be managed pursuant to the law of its being.

That the influence of any particular church may be powerful over the members of a non-sectarian and secular corporation, incorporated for a certain defined purpose and with clearly stated powers, is surely not sufficient to convert such a corporation into a religious or sectarian body. That fact does not alter the legal character of the corporation, which is incorporated under an act of Congress, and its powers, duties and character are to be solely measured by the charter under which it alone has any legal existence. There is no allegation that its hospital work is confined to members of that church or that in its management the hospital has been conducted so as to violate its charter in the smallest degree. It is simply the case of a secular corporation being managed by people who hold to the doctrines of the Roman Catholic Church, but who nevertheless are managing the corporation according to the law under which it exists.

The charter itself does not limit the exercise of its corporate powers to the members of any particular religious denomination, but on the contrary those powers are to be exercised in favor of any one seeking the ministrations of that kind of an institution. All that can be said of the corporation itself is that it has been incorporated by an act of Congress, and for its legal powers and duties that act must be exclusively referred to.

As stated in the opinion of the Court of Appeals, this corporation "is not declared the trustee of any church or religious society. Its property is to be acquired in its own name and for its own purposes; that property and its business are to be managed in its own way, subject to no visitation, supervision, or control by any ecclesiastical authority whatever, but only to

that of the government which created it. In respect then to its creation, organization, management and ownership of property it is an ordinary private corporation whose rights are determinable by the law of the land, and the religious opinions of whose members are not subjects of inquiry." . . .

The act of Congress, however, shows there is nothing sectarian in the corporation, and "the specific and limited object of its creation" is the opening and keeping a hospital in the city of Washington for the care of such sick and invalid persons as may place themselves under the treatment and care of the corporation. To make the agreement was within the discretion of the Commissioners, and was a fair exercise thereof.

The right reserved in the third section of the charter to amend, alter or repeal the act leaves full power in Congress to remedy any abuse of the charter privileges.

Without adverting to any other objections to the maintenance of this suit, it is plain that complainant wholly fails to set forth a cause of action, and the bill was properly dismissed by the Court of Appeals, and its decree will, therefore, be

*Affirmed.*

### Already They Ask for a Million Dollars.

THE SENTINEL some time ago called attention to the probability of a demand for indemnity by the Catholic Church upon the Government, for damage to church property caused by the war in Cuba, Puerto Rico, and the Philippines. From the following, which appeared in the *Pittsburg Catholic*, of November 29, it appears that this demand has begun to be made:—

"The church authorities, represented in this country by Cardinal Gibbons and Archbishop Chapelle, the papal delegates to the Philippines, have taken steps to get pay from the United States Government for the damages done church property by American troops in Cuba, Puerto Rico, and the Philippines. They have retained Dr. Jose Ignacio Rodriguez, of Washington, to represent the church.

"Dr. Rodriguez, who already represents Cubans and Spanish who have claims against this Government for millions on account of the Spanish war and the Cuban insurrection that preceded it, has had a number of interviews with Secretary Root, with whom he has filed several dozen separate claims.

"Secretary Root, it is asserted, agrees with Dr. Rodriguez, that this Government is liable for the damages caused either by the few acts of vandalism and the many acts of occupation of convents and hospitals which have been done by direction of American officers.

"Dr. Rodriguez will present a claim for rent for the occupation by American troops of a convent in Havana. The soldiers have been using this building, which, under the terms of the treaty of peace, is the property of the congregation which supports it, for many months without paying rent.

"There is a question whether the debts so contracted

will have to be paid by this Government or by the Cuban republic which is to be organized.

"There is no question but that the occupation of the churches in Puerto Rico and the Philippines will have to be paid for. These islands are United States territory, to all intents and purposes, and there is no dispute but that if American troops should occupy a church in one of the States of the Union, the United States would have to pay the owners for it. The question will probably be referred to in Secretary Root's report with a recommendation that the court of claims be given jurisdiction to decide what shall be a just compensation. The claims filed amount to more than \$1,000,000."

### The Crusade for Sunday Closing.

THE *New York Journal*, of December 18, gave this summary of the situation as regards the Sunday-closing crusade in this vicinity:—

"The Sunday atmosphere in the country about this city is rapidly assuming the hue of the sky. Blue laws are being revived everywhere.

"Up in Mount Vernon the Christian Endeavorers are active. Chief of Police Foley announces that in deference to them he will endeavor to close Mount Vernon as tight as a drum on Sunday.

"Men with thirsts in Mount Vernon yesterday were compelled to suffer or come to New York for alleviation. Relays of Christian Endeavorers watched the saloons with eagle eyes and none dared open a door. The police paid attention to merchants of Hebrew faith who contend that since they observe Saturday as their Sabbath they may do business in their stores on Sunday.

"Morris Greenwald is one of these. He was behind his counter yesterday morning when Policeman Gilroy, in plain clothes, entered and purchased an umbrella. The scandalized Gilroy immediately arrested Greenwald. Policeman Masterson bought a necktie of Jacob Federman and arrested him for violation of the Sunday law. Two other merchants were arrested. . . .

"New Haven, which has hitherto been as cheerful a place to spend Sunday in as any Connecticut town can be, slipped back to the Blue Law observance of 200 years ago yesterday. The city was like a cemetery. Not a store nor a barber shop was open. The merchants and barbers have decided to make the place so blue on Sundays that the people will rise up and clamor greedily for a change of color. The only diverting incidents of the day were furnished by barbers who skulked through the streets carrying suspicious looking bags containing the necessities for shaving the visage of their customers at their own homes.

"Paterson, N. J., was closed up so tight that trains passed through with a hollow rumble as if running over a covered bridge. Paterson has been closed up for several Sundays. An effort has been made to open the barber shops, and Recorder Senior will decide to-day the delicate question of the necessity of a Sunday shave. There is no precedent on the New Jersey statute books.

"In case the decision of the Recorder is against the barbers, who are fighting for open shops, they threaten

to enforce every provision of the New Jersey blue laws. Under these a Patersonian who walks or rides or whistles or sings or kisses his wife on Sunday is guilty of a crime.

"Ice cream and candy stores in Englewood, N. J., which have been closed on Sundays for some time, were open yesterday. The crusade against them was dropped because of its unpopularity."

A MOVEMENT for Sunday closing is reported under way in Chicago. The *News*, of that city, observes that "Chicago has an unenviable fame as regards its observance—or rather, lack of observance—of Sunday;" and it is equally indisputable that Chicago's reputation as regards morality is not an enviable one. But no city ever falls so low in the moral scale as to be beyond the reach of a Sunday closing movement.

The movement seems to be proceeding along purely selfish lines, and hence does not call for any profession of regard for the religious welfare of the inhabitants. It is a matter of business between the associations of grocers, butchers, bakers, etc. The clerks in grocers' and butchers' shops have to work early and late through the week, and Sunday work in addition to this is too much; so these associations are going to settle the matter of Sunday work by voluntary agreement in favor of Sunday closing. If any members refuse to close on that day, they will—according to precedent—be prosecuted under the Sunday law; not because of any religious regard for the day, but because such action is considered unfair to the others and a proper cause of discipline by the trade unions.

Very much of the sentiment for Sunday closing rests upon this basis; but it works to the same end as that sought by those who would unite church and state.

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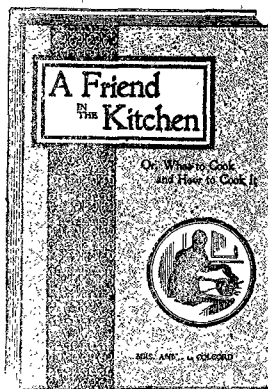
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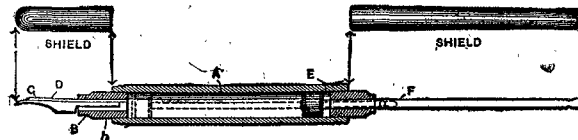
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It can be done in five seconds. Dip the pen in a glass of water and work the plunger backward and forward a few times.



The prominent men and women whose testimonials are given herewith witness to the merits of the "Post."

**General Lew Wallace**, Author of "Ben Hur," says: "I have tried every pen of the kind on the market, and now unhesitatingly give the preference to the Post. It not only feeds itself with less care, but has the immeasurable advantage of re-supply without inking the fingers. I do all my work with it."

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The price of the "Post" is \$3.00. It cannot be purchased under this price anywhere. The patentee has a settled understanding with the trade and agents that \$3.00 shall be the minimum price at which it retails. But by a **Special Agreement** we are in a position to make the following

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If you want a really reliable pen, now is your chance. If desired, we will send the "Sentinel" to one address and the pen to another. In ordering, state kind of pen desired—medium or fine.

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AMERICAN SENTINEL,  
39 Bond St., New York City





NEW YORK, JANUARY 4, 1900.

We print several somewhat lengthy articles this week, but the information they give is of more than usual importance.

How to make men Sabbath-keepers, is a problem many would-be reformers in this country are trying to solve by legislation and vigilance societies. Read the solution presented on page 4 of this issue.

Just now Sunday laws do not seem to be very popular in England. Several London hair dressers were recently prosecuted under the old Sunday law of Charles II., and were fined by the magistrate one penny each without costs.

The year 1900 has been designated by the pope a year of jubilee, in token of which it was ushered in by midnight masses in the Catholic churches. No doubt it will be a favorable year for the papacy, but we feel safe in predicting that it will be anything but a year of jubilee for the world.

As most readers of the *SENTINEL* are probably aware, there is nothing to mark the first day of January as the time of the beginning of a new year, save that then the sun begins to rise daily higher in the heavens—a fact which plainly shows the connection of this division of time with the pagan idolatry of sun worship.

The *London Daily Mail*, in a reference to the ill fortune of the British arms in South Africa, mentions that "More than one correspondent traces our recent reverses to the fact that the engagements were begun by us on Sunday."

But if this proves anything for the

British with regard to the rightfulness of Sunday fighting, what does it prove for the Boers who won the victories? And besides, with the history of the Spanish-American war fresh in mind, in which the English-speaking race won brilliant victories on Sunday, can the English commanders be blamed for regarding Sunday as an opportune day for beginning a battle?

"This shows," remarks an English exchange, "the folly of trying to prove a thing evil by certain results. The only standard of right and wrong is God's Word."

That "expansion" has opened a wide field for the papacy, in which to conduct operations for strengthening her hold on the United States, is one of the plainest facts that enter into the present outlook for this country. The papacy is given the opportunity of presenting many claims upon the United States, the recognition of which by this Government must do much to strengthen her authority, and to establish a more intimate and cordial relationship between this country and the Vatican. And meanwhile the United States, by the action of its executive and judicial departments of government, is giving Rome every encouragement to present all her claims with boldness.

Recently an examination of cigarettes was made by a sanitary commission in London, to determine whether they contained opium, phosphorus, mercury, arsenic, or other unsuspected poison which might account for the deadly results known to follow the smoking of cigarettes in many instances. The result of the investigation, as announced by *The Lancet*, was that the cigarettes were exonerated as giving no fair ground for "an allegation of the presence of a substance producing injury to health." And yet there is scarcely a more deadly poison known than oil of nicotine, which is produced wholly from tobacco, of which all cigarettes are

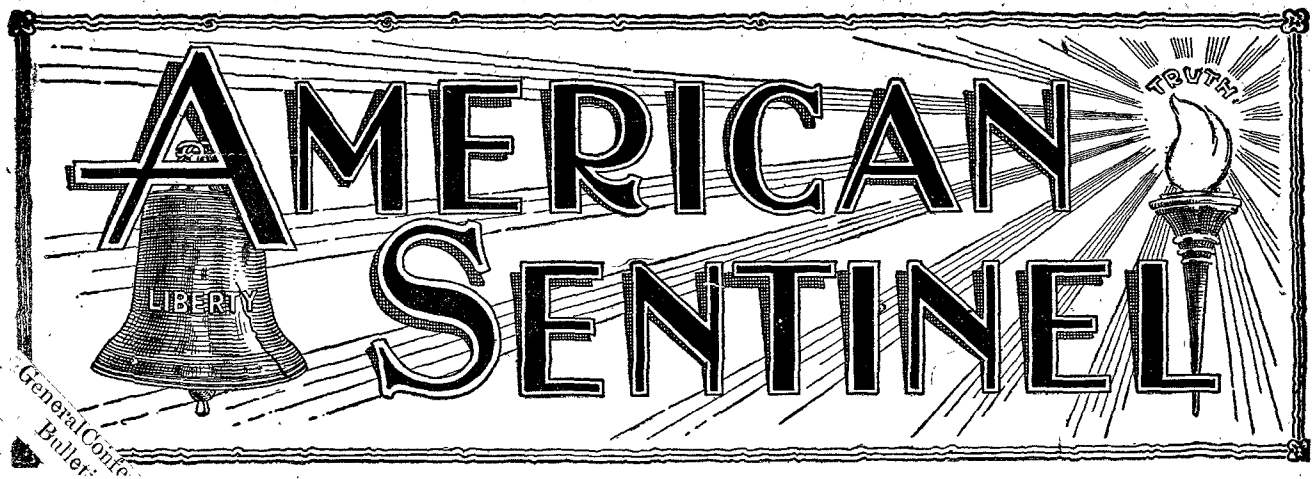
composed. Strange that the sanitary experts did not think of hunting for this poison.

The idea that the kingdom of God is to be set up on the earth through the agency of earthly governments, is as strange as well as a dangerous delusion. Several portions of Scripture speak very plainly upon this point. One is the prophecy of Daniel 2, in which a stone (the kingdom of God) smites the great image (earthly kingdoms) upon the feet and sweeps the whole image away like chaff, and becomes in its place a mountain filling the whole earth. Another is the prophecy of Revelation 19, which portrays the coming of Christ to the earth to set up his kingdom, and declares that at that time the kings of the earth and their armies will be gathered together to make war against him, and will be overcome and slain. The prophecy of Psalms 2 is equally plain: "Thou [Christ] shalt rule them [the heathen and uttermost parts of the earth] with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

A rude ending it is to the dream of world-wide peace and righteousness to be established by the "benevolent assimilation" of the earth by the "Christian" nations; but it is what time is destined to bring forth, as certainly as that the Word of God is true. And as this is the truth, to entertain the other and more popular view is to follow a delusion which leads only toward destruction.

By the seizure of several flour-laden ships whose cargoes were thought to be destined for the Transvaal, on the ground that food stuff intended for one of two belligerents may be regarded by the other as "contraband of war," Great Britain has established a precedent which threatens no power so much as herself; since in a European war she would have to depend almost wholly upon America for supplies of food.





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

VOLUME 15.

NEW YORK, JANUARY 11, 1900.

NUMBER 2.

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

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

(Entered at the New York Postoffice.)

THE chief evil of church-and-state union consists not in the showing of partiality to a particular church, but in the attempt to propagate religion by civil force.

THERE can be no union of religion and state without a union of church and state, any more than there can be a church without religion, or religion without a church.

A UNION of religion and the state, as distinguished from a union of church and state, is only a broadened form of the latter; and an evil never grows less by spreading out. A union of the state with religion which favored all the churches alike would be only so much worse than a union which favored but one church.

"You cannot have stable government without religion," we are told; but it seems to be overlooked that religion, when joined with a government subject to change, must itself become unstable; even, as one writer has said, "the football of contending majorities." No government is unchangeable; and therefore no government can maintain an unchanging standard of morality.

THE crowning work of God's creation was not a state, or a government, but a man, made in his image; and no greater thing has ever been created since. The Son of God died to save the individual; but he did not die and would not have died, to save any state or

government. It is the individual that is of chief value in the sight of God.

SOME professors of Christianity seem more anxious for a political saviour than for a personal Saviour. That was the trouble with the Jews when they rejected Christ.

MEN say the Sabbath law of God does not specify a particular day of the week; but in their own "Sabbath laws" they never fail to specify one particular day. Are they more particular than God?

THE state cannot decree any religious observance, without assuming to be an authority in religion; it cannot assume authority in religion without erecting a claim to infallibility; and it cannot claim infallibility without an assumption of equality with God.

### The "Usual Exemption" Favored by the W. C. T. U.

THE N. W. C. T. U. has put itself on record, by resolution regularly adopted, as in favor of "the amendment of all State Sunday laws which do not contain the usual exemption for those who keep the Sabbath day."

It is certainly of interest to all "those who keep the Sabbath day" to know what "the usual exemption" is, or is likely to be. And there is sufficient history on this subject to give considerable information—history, too, of which the N. W. C. T. U. is a part. For the benefit of all, we shall here sketch this history of "the usual exemption."

In 1888, at the request of the N. W. C. T. U. and allied organizations, Senator Blair introduced into the United States Senate "a bill to secure to the people the enjoyment of the first day of the week, commonly known

as the Lord's day, as a day of rest, and to promote its observance as a day of religious worship." The bill met with considerable opposition throughout the country; and of this opposition "those who observe the Sabbath day" were a part.

To check this opposition, an amendment to the bill was suggested by the N. W. C. T. U., at the great hearing that was held in the Senate Committee room, at Washington, D. C., Dec. 13, 1888. This proposed exemption, which was added to the Blair bill, reads as follows:—

"Nor shall the provisions of this act be construed to prohibit or to sanction labor on Sunday by individuals who conscientiously believe in and observe any other day than Sunday as the Sabbath or a day of religious worship, provided such labor be not done to the disturbance of others."

In January, 1890, again at the request of the N. W. C. T. U. and allied organizations, what is known as the Breckinridge bill—"a bill to prevent persons from being forced to labor on Sunday"—was introduced into the House of Representatives, in Congress, together with one of like nature in the Senate. The blank petitions, which were circulated all over this land for signatures, and which, when signed, were presented in Congress, and in response to which the Breckinridge bill was introduced, read thus:—

*"To the House of Representatives of the United States:*

*"The undersigned organizations and adult residents (twenty-one years of age or more) of the United States hereby earnestly petition your honorable body to pass a bill forbidding in the United States mail and military service, and in interstate commerce, and in the District of Columbia and the Territories, all Sunday traffic and work, except works of religion, and works of real necessity and mercy, and such private work by those who religiously and regularly observe another day of the week by abstaining from labor and business, as will neither interfere with the general rest nor with public worship."*

In response to this petition, the Breckinridge bill, as originally introduced, bore this exemption,—

"Provided, however, that this provision of this act shall not be construed to apply to any person or persons who conscientiously believe in and observe any other day of the week than Sunday as a day of rest."

And this exemption was especially claimed by the W. C. T. U. as that which they had "given."

Another item in this connection is the fact that the same Dr. W. F. Crafts who helped the N. W. C. T. U. at Seattle in framing and adopting this substitute resolution, was also the chief aid of the N. W. C. T. U. in framing, introducing, and working for the adoption of the Blair Sunday bill and the Breckinridge bill; and he was their chief aid in circulating, securing signatures to, and presenting, the petitions that brought forth the Breck-

inridge bill; and it was he who was also the chief instrument in framing all these proposed exemptions.

These examples, therefore, give a very fair idea of what is meant by the phrase "the usual exemption," in the resolution adopted at the late N. W. C. T. U. convention. This is so because the persons concerned in the framing of this resolution are, in measure at least, the identical persons who framed all these exemption clauses.

Now, let any one examine carefully every one of these exemption clauses, and see how much real exemption "the usual exemption" "gives" to "those who keep the Sabbath day." The first one requires that whoever shall be exempted must "conscientiously believe in and observe" another day than Sunday as the Sabbath. And even then it is distinctly declared that the law shall not be construed "to *sanction* labor on Sunday by individuals who conscientiously believe in and observe any other day than Sunday as the Sabbath or a day of religious worship." And, further, that when this labor is done without the "sanction" of the law, it must "be not done to the disturbance of others."

The actual reading of the exemption clause in the Breckinridge bill is that the law "shall not be construed to apply to any person or persons who conscientiously believe in and observe any other day of the week than Sunday as a day of rest." But the petition, in response to which that bill, with its exemption, was framed, shows the intent of the clause in the minds of those who originated it; and "the intention of the lawmaker is the law."

Now notice how all-embracing that exemption is, in the petitions that were presented, which called forth the exemption: nothing is excepted "except works of *religion*, and works of *real necessity* and mercy, and such *private work* by those who *religiously* and *regularly* observe another day of the week *by abstaining from labor and business*, as will *neither interfere* with the *general rest* nor with public worship." Nobody can have the benefit of the exemption from the requirements of the Sunday laws unless he meets all these strict requirements, both public and private. In short, the exemption clauses which they have framed deliberately propose to take cognizance and jurisdiction of the whole religious and conscientious life, public and private, of those who observe any other day than Sunday. And such is the nature of "the usual exemption for those who keep the Sabbath day."

Nor is that all. It is found in actual practise that this "usual exemption" does not exempt; as indeed it was never intended that it should, and as its very nature prohibits its doing. In the late convention at Seattle, when this was before the N. W. C. T. U. for discussion, Mrs. Tomlinson, national superintendent of parlor meetings, told the convention that:—

"New Jersey has a law which makes an exception of those keeping the seventh day as the Sabbath; and yet in my own State this last winter the seventh-day people who had observed the day strictly, and who opened their stores or places of business in a quiet manner upon the first day of the week, were visited by the chief of police, and told that if they did not close their places of business upon the first day, they would be arrested, . . . Therefore in those States where there is an exemption the people are not always protected."

And this in itself is in exact accord with statements made on this subject in former times. In July, 1887, there was a joint convention of the National Reform Association and the Woman's Christian Temperance Union (not a national convention), held at Lakeside, Ohio. Upon this subject of exemption, in that convention David McAllister of the National Reform Association, who then, and for years, worked hand in hand with the W. C. T. U. everywhere, in national and other conventions (and who no doubt, is doing so yet), said:—

"Let a man be what he may,—Jew, seventh-day observer of some other denomination, or those who do not believe in the Christian Sabbath,—let the law apply to every one, that there shall be no public desecration of the first day of the week, the Christian Sabbath, the day of rest for the nation. They may hold any other day of the week as sacred, and observe it; but that day, which is the one day in seven for the nation at large, let that not be publicly desecrated by any one, by officer in the government, or by private citizen, high or low, rich or poor."

This is sufficient to give to the N. W. C. T. U., and to the public, a good understanding of the nature and operation of "the usual exemption for these who keep the Sabbath day," which, by resolution, the N. W. C. T. U. has voted to "favor." Need it seem strange to the N. W. C. T. U. that "those who keep the Sabbath day" will probably not be very enthusiastic helpers in obtaining such exemption? Should it seem to them strange that our co-operation might be found lacking?

But while, in the nature of things, we can not co-operate in the endeavor to secure such exemption, we will constantly do our best, in a perfectly plain but altogether respectful way, to make plain to the W. C. T. U. just what is involved in Sunday laws, whether with or without exemptions. That is why we write this. We gladly do the women of the W. C. T. U. the justice to say that we believe they do not in any degree realize the true character of Sunday laws whether with or without exemptions; and that they do not discern the true issue that is before the N. W. C. T. U. We believe that if they did discern this, they would be far from doing what they have done, and are doing, in that connection. We hope that they will candidly consider the whole mighty question that is now before them.

A. T. J.

## Government by a "Single Mind."

SOME time ago, in these columns, we queried as to how long this country could remain a republic, a government of the people *by the people*, and at the same time work hand in hand with two monarchies in world affairs.

In *Harper's Weekly* of December 30, 1899, there is printed a long argument by one of the regular staff of the *Weekly*, in favor of a *one-man* power in the Government of the United States. The material of the article is derived from the subject of treaties.

The writer advocates "understandings" rather than *treaties* with foreign powers. He cites the fact that treaties which had been arranged satisfactorily by the executives of the powers concerned "fell before clamor," or "fell by the refusal of the Senate to ratify;" and then says:—

"Perhaps this bit of our recent history illustrates as well as any other the reason why an American executive, bent on accomplishing an object through co-operation with a foreign power, would prefer an unformulated understanding rather than face the almost certain defeat involved in the submission of a treaty to the Senate."

But when it is a government of the people why should an American executive be bent on accomplishing an object himself alone with the voice of the people or in spite of the voice of the people? In such case he is not an executive of the government of the people, but the executive of his own will. He alone becomes the government; and whatsoever does not conform to his personal will can have no place. And that is nothing but the advocacy of a *one-man* power.

The National Constitution has settled it that treaties shall be made "by and with the advice and consent of the Senate." By the Constitution the executive has no power at all in any matter of treaties, apart from the Senate; and he has no right to have or to exercise any will of his own in the subject. Here are the words: "He [the executive] shall have power, by and with the advice and consent of the Senate, to make treaties, provided two thirds of the senators present concur." If the Senate advises contrary, or refuses to consent, that is nothing to him: he has no further responsibility in the matter—*provided* that he cares anything for the Constitution, provided that he cares anything for the voice of the people through their chosen representatives, provided he recognizes government of the people *by the people*. But if he cares nothing for all this, and is "bent on accomplishing an object" himself according to his own will, Constitution or no Constitution, Senate or no Senate, people or no people, then if the Senate refuses consent, he will resent it and do the thing anyhow, by agreement or understanding; or if he thinks he has reason to suppose that the Senate will not consent, then he will execute his own will through an understanding

THE state has no right to attach its penalties to one side or the other of a disputed question in religion.

without giving the Senate any chance at all, either to advise or consent. And this is only government by *one*—a one-man power.

If the quotations already given are not sufficient to convince that a one-man power here is thus openly demanded, then read the following:—

“The participation of the Senate in the treaty-making function is the cause of the difficulty; and while the weakness has thus far wrought no serious harm, it is something to be gravely considered if we take a place among the Asiatic powers. . . . The fact is that the power to make treaties, if we are to enter into a course of national progression, or retrogression—call it what you will, but involving those close mutual relations which Jefferson described as ‘*entangling alliances*’—must include the power to make conventions quickly and secretly and the power to abide by them. Moreover, it is essential that the *single mind* with which our Government deals *must be met* by a *single mind* on our side. . . . In short, if foreign alliances are to become essential to us, we must set up a power that can make treaties quickly, keep them secret if necessary, and abide by them to the end.”

All of that is certainly plain enough to be grasped by anybody. And surely the thing advocated as “essential” is rather startling, even though it be the inevitable accompaniment of any effort to have a republic to work hand in hand with monarchies. Yet startling as it is that this thing should be thus openly advocated, at so early a stage in the new career, it is yet more startling to be authoritatively informed that not only is this thing advocated by this writer, but it is actually being studiously put into practise by the present administration. More than a month ago Washington correspondence gave to the country the information that it was not expected that the agreement between the United States and the other powers concerning China will be arranged in “a general and formal treaty:” and for the reason that—

“It would be extremely difficult to frame any such convention so as to secure the approval of the United States Senate without a protracted struggle, which might disclose disagreeable weaknesses in the Government’s policies, and besides, the effort would be sure to arouse opposition from the considerable element in the United States that is unalterably opposed to any sort of foreign entanglements.”

And that is simply to say that in this matter the national affairs are to be conducted *without the people*. A certain course—the strictly proper governmental course—is studiously avoided, because it would be “difficult to secure the approval” of the representatives of the people, and because it would arouse opposition among the people themselves, and “might disclose disagreeable weaknesses in the Government’s policies.” That is to say, because the administration doubts that the approval of the people would be given, the thing shall be done anyhow, and therefore without its coming within reach of the people at all.

This is nothing else than in principle, and for the occasion even in practise, the abandonment of government of the people by the people. The people are informed that since the administration fears that the people will not approve its policies, the administration will execute its policies anyhow; that the administration cannot trust the people, and therefore the people shall not be consulted.

This is precisely the course of the republic of Rome over again. First it was a government of the people by the people. Then it was government by a few, who could not trust the people. Then, as in a little while it came about that these few could not trust one another, it became a government by *one*; and that one the most powerful. And how rapidly this later great republic is running the course of that ancient great republic!

It is true that, so far, this is all said and done in connection with treaties. But how long will the practise be carried on in that connection before it shall be extended to other things? The principle once adopted, where shall be set the limits to its application? A. T. J.

### Why the Sentinel Protests.

THE Declaration of Independence was put forth by the American colonies to Great Britain and to the world as a notification of and justification for their *absolute independence*.

That Declaration spoke for all people on the earth, as was necessary that it should do. The American colonies did not assert their independence because of any characteristic or circumstances peculiar to themselves, but because “*all men are created equal*,” and because “to preserve these rights [of all men] governments are instituted among men, deriving their just powers from the consent of the governed.” The colonists claimed this for themselves only on the ground that it was self-evidently due to all.

Now the United States has denied to another people the right of independence; this nobody disputes or can dispute, for the record of it has been in every issue of the daily press for over a year. And as it is true that the Declaration of Independence asserted the right of all people to independence, and that the colonies claimed that right for themselves only under the assertion of it for all, just so true is it that the United States has now repudiated the Declaration of Independence and surrendered its own claim made therein to such freedom.

And as surely as the United States maintains its present course in this respect, so surely must it follow that the doctrine of the equal rights of all men and of the justice of government by consent of the governed, will be relegated to the limbo of outgrown traditions, as one of no binding authority or practical importance in this day.

But upon this doctrine the AMERICAN SENTINEL has

stood from the first day of its publication. That has been its foundation; and upon no other foundation could it have made the appeals that it has for justice and religious freedom. Upon no other can it make such appeals now or in time to come.

And this is why the AMERICAN SENTINEL has from the first protested against the course of the nation in setting aside the doctrines it put forth to the world in 1776. And surely, when the very foundation on which it stands is being swept from under its feet, the SENTINEL can protest against it without meriting the charge of having "gone into politics."

When the doctrine of the equal rights of *all* men shall be no longer beheld as true by the American people; when appeal for justice can no longer be made upon this that is the one ground common to all—then further appeal to American principles against religious tyranny will be useless, and the mission of the AMERICAN SENTINEL will have reached its end.

### Papal Influence in France and in America.

"POLITICS and Religion in France" is the heading of an article in the current number of the "Missionary Review of the World," which could be read with profit by every person in this country.

The author, Rev. Reuben Sailliens, of Paris, says: "Underneath all the political agitation in France over the Dreyfus affair, there is a great religious problem which has to be solved. The destinies of France hang in the balance. It is the old fight, renewed, between the spirit of Rome and the modern tendencies toward liberty and parliamentary government. At present Rome is doing her best to reconquer France."

How the battle is waged is briefly but plainly told. "It is affirmed by good authorities," says Mr. Sailliens, "that the convents and religious congregations hold ten thousand million (10,000,000,000) francs worth of property"—a sum amounting to nearly \$2,000,000,000; and this in addition to a large "amount of movable property in stocks and funds," the aggregate of which is unknown. "All that money," writes Mr. Sailliens, "goes into the war; in support of daily papers, in schools competing with the school-boards, in institutions of higher learning, where young men are prepared for the army and navy, thus furnishing staple institutions with officers who are devoted servants of the church."

Exactly the same influences are at work in this country. The secular newspaper press of the country has for years been very largely subservient to the church of Rome. Neither of the great political parties dares to offend that church whose "devoted servants" are to be found occupying prominent positions in every department of the Government, especially in the army, the navy, and the Supreme Court. The peculiarly sad and

alarming fact, however, is that misguided Protestants, who have ceased to protest against the foundation principles of the papacy, are working hand-in-glove with this mediæval system for the subversion of religious liberty in this Republic. And yet, very many who are doing this know it not.

C. P. B.

### The Nation's Birthright.

*From "The Peril of the Republic," by P. T. Magan.*

THE advent of the United States upon history's stage broke the dawn of a new era, not alone for the Old Thirteen, but for all mankind. The principles of freedom enunciated in the immortal Declaration of Independence were pregnant with weal for tens of thousands in other climes, and for millions then unborn, as well as for the embattled farmers who fought at Lexington and Concord.

The new nation appealed not to tables of dynasty and royal succession to prove her title to life or her right to existence as a sovereign state among peers. Discarding these, her founders bore her into the arena upon certain self-evident truths. Her people assumed their equal and separate station among the powers of the earth by "the laws of nature and of nature's God."\*

Hitherto the doctrine had prevailed that the Almighty had created one class to govern and another class to be governed. Statesmen had universally held that all men were not created equal, and ecclesiastics had not been slow in seconding their teachings. When from time to time philosophers had arisen inculcating ideas of liberty and equality, they had been branded as anarchists by the state and atheists by the church. Many a time both the civil and religious powers had buried their own differences of opinion and claims of jurisdiction in order that they might form a union for the sole purpose of more effectively dealing swift and summary punishment to these disturbers of the existing order of things. The rack, the fagot, and all the ingenious and exquisite tortures which the Inquisition could devise had been freely employed to wring from unwilling lips the desired recantation.

Prior to the time of our glorious Revolution the doctrine that governments derive their just powers from the consent of the governed was wholly unknown in national practise. The princes and potentates of the nations of Europe had entrenched themselves behind that wickedest of all political tenets, the divine right of kings. This they amplified till it might better have read, the divine right of kings to govern wrong. With the aid of this as their creed, they had outraged in their subjects the inborn sense of manhood to such an extent that by the time the close of the eighteenth century was

\*Declaration of Independence, par. 1.

reached it was well nigh extinct; and the majority of the human family, worn out by the struggle of centuries, were about to sink into a long sleep of political death from which it seemed almost impossible that there should be an awakening.

But the spark of light and life still burned; and a few bold sentences, the reflection of a few brave hearts, kindled a pillar of fire to guide mankind out of the wilderness of medieval political errors into the Canaan of governmental truth. As are the ten commandments and the golden rule in divinity, so are the precepts that governments derive their just powers from the consent of the governed, and that all men are created equal, in civility. The Declaration of Independence and the Constitution of the United States are indeed the New and Old Testaments in things pertaining to Cæsar, the one serving as a commentary in the light of which the other must be interpreted. Immortal are the words of Jefferson, the sage of Monticillo; grand in their simplicity and "noble roughness:"—

"When in the course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume, among the powers of the earth, the separate and equal station to which the laws of nature and of nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

The Declaration of Independence is a declaration of great general principles, as well as a recital of certain specific grievances. It was never written to meet the exigencies of one particular time or people. No nation prior to this one had ever declared it as a principle good for all mankind that all men are created equal, or that governments derive their just powers from the consent of the governed. None of the great nations of Europe ever taught or believed these precepts. They were born simultaneously with the American Republic. They constituted her christening robe and her birthright, peculiarly her own, and the first infant cry of her national life. That nation of the Old World which has ever been the foremost in promulgating doctrines of freedom and liberty did not believe these things, for she it was who fought them. She did not even believe them in their most limited sense for her most limited self,—the isle of England, as distinguished from colony and dependency. Much less, therefore, did she consider them as divine and immortal truths, applicable to all times and places, and worthy of being the basis of government among men in every kindred and nation and tongue and tribe and people.

Well has Charles Sumner said:—

"The words that governments derive their just powers from the consent of the governed are sacred words, full of life-giving energy. Not simply national independence was here proclaimed, but also the primal rights of all mankind. Then and there appeared the angel of human liberation, speaking and acting at once with heaven-born strength, breaking bolts, unloosing bonds, and opening prison doors; always ranging on its mighty errand, wherever there are any, no matter of what country or race, who struggle for rights denied; now cheering Garibaldi at Naples, as it had cheered Washington in the snows of Valley Forge, and especially visiting all who are downtrodden, whispering that there is none so poor as to be without rights which every man is bound to respect, none so degraded as to be beneath its beneficent reach, none so lofty as to be above its restraining power; while before it despotism and oligarchy fall on their faces, like the image of Dagon, and the people everywhere begin to govern themselves."

And again he says:—

"These words in the Declaration of Independence were not uttered in vain. Do you suppose them idle? Do you suppose them mere phrase or generality? No such thing. They are living words, by which this country is solemnly bound, and from which it can never escape until they are fulfilled. Your statutes cannot contain any limitation which inflicts an indignity upon any portion of the human family."

And yet again:—

"The Declaration of Independence is the twofold promise; first, that all are equal in rights, and secondly, that just government stands only on the consent of the governed, being the two great political commandments on which hang all laws and constitutions. Keep these truly, and you will keep all. Write them in your statutes; write them in your hearts. This is the great and only final settlement of all existing questions. To this sublime consecration of the Republic let us aspire."

In liberty, therefore, was the nation conceived; to these two propositions was it sacredly dedicated and solemnly sealed in the blood of its noblest sons. As the Bible declares that all men are equal before the *Lord*, i. e., that God is no respecter of persons, so the Declaration affirms that all men are equal before the *law*, and that this equality is their own unalienable and primal right. The Declaration does not mean that all men are equal in all respects. But it does mean and it does say that they are equal in their right to life, liberty, and the pursuit of happiness. And in this it recognizes the nobility of man as the creation of God, and makes no exception or distinction in favor of any human caste or human lineage.

### Interest that Counts.

A FRIEND of the SENTINEL in Logan, Kans., shows his interest in the paper and its work by sending us six new subscriptions for one year. Reader, what are you doing for your community?

## On the Way to Imperial Rule.

*"Springfield Republican" (Mass.).*

THE President in his message drew a bright picture of the future of the Philippines under the enforced sovereignty of the United States. Those subject peoples are to enjoy a prosperity and a freedom they have never known before. They are to have schools, religious freedom, an exact and equal dispensation of justice, thriving commerce, protection to life and property, encouragement to agriculture—in short, good government and equal laws under a flag that "has never waved over any community but in blessing." But "the future government of the Philippines rests with the Congress of the United States."

It is a beautiful picture of peace and prosperity under "benevolent assimilation." Let the Filipino people, then, accept the divinely-guided will of the American executive and rejoice. Let them heed the further assurance of the President that they must soon recognize that the flag "has not lost its gift of benediction in its world-wide journey to their shores." And there it might be well to have them pause in the reading of the message; for in the very next paragraph they would be told that the United States had annexed Hawaii more than a year ago, and that absolutely nothing had been done to fix its status and government under the American flag. A commission was sent out and reported a scheme of government. But Congress throughout its last session ignored the subject. The islands have been left to drift as they may. Local government has been paralyzed in many vital functions. It is unable to dispose of public lands to settlers. It cannot complete title in cases where lands have been entered upon. Doubt and difficulty surround the matters of tonnage taxes, Chinese immigration, patents and copyrights, navigation and so on.

Government, in a word, hangs largely in the air to the hurt of the islands and everybody thereon. They are entitled, says the President, to the benefits and privileges of our Constitution, but they do not get these benefits. Congress has not acted, and when it will act nobody knows.

But, it will be told the Filipinos, Hawaii has only recently been annexed, and the blessings of the Constitution will in due time flow out into the Pacific. But there is the next paragraph in the message. It relates to Alaska. That territory was annexed thirty years in advance of Hawaii, and yet we are told that no adequate government has yet been provided for it. The people are being compelled in many cases to devise local governments of their own, without any statutory authority or lawful sanction. "There is an entire absence of authority to provide the ordinary instruments of local police control and administration;" and "there is practically no organized form of government in the territory," and further:—

"There is no authority, except in Congress, to pass any law, no matter how local or trivial, and the difficulty of conveying to the Congress an adequate conception and understanding of the various needs of the people of the different communities is easily understood. I see no reason why a more complete form of territorial organization should not be provided."

No reason in the world except Congress, and it is difficult to convey to that body an adequate understanding of the need.

What an admission is this! Government by vigilance committees and the like, so far as there is any government, more than thirty years after annexation, and half a dozen years after miners and speculators and others have begun to flock to the territory. None of those blessings of the Constitution. None of that benediction of the flag. And Congress immovable under the difficulty of conveying to it an adequate conception of what is wanted!

We wonder if the President is unable to see the point of his own recital of facts and how sharply it turns against his policy of distant conquest and colonial expansion. If it is difficult to impress Congress with the needs of a territory so long under the flag and no further off than Alaska, and to move Congress to act, what are the prospects of congressional government in islands on the other side of the globe? What of the progress of the "benediction of the flag" to those distant shores under congressional auspices?

The truth of the matter is just this: That parliamentary government is adequate and possible only within the immediate range of an active, voting representation in the parliament, and beyond those limits it is a delusion and mockery. The historian Froude, in his sketch of Cæsar, stated the truth, as fortified by all experience, when he said:—

"A homogeneous and vigorous people may manage their own affairs under a popular constitution so long as their personal characters remain undegenerate. Parliaments and senates may represent the general will of the community, and may pass laws and administer them as public sentiment approves. But such bodies can preside successfully only among subjects who are directly represented in them. They are too ignorant, too selfish, too divided to govern others; and imperial aspirations draw after them by obvious necessity an imperial rule."

And so, government by the Roman Senate, succeeding democratic government, and admitting no representation from the dependencies, inevitably gave way to absolutism.

There is no purpose on the part of the President, or among his expansionist supporters, to admit the Philippines to a fair and active and direct representation in Congress. Congress will control the affairs of the islands only so far as it may be moved thereto by influences and considerations arising outside of itself. And the President himself has told us what that means, as in the case of Alaska. It means chronic neglect and per



sistent inability to gather together the power of government and swing it in unity of purpose and continuity of effort. It means that Congress will continue to absorb itself with those immediate home interests directly represented in the body which alone have the power to compel attention. It means, accordingly, that government over dependencies must more and more, step by step, drift into the hands of the executive power; and this means the gradual development of that power at the expense of the legislative until it overshadows all. Verily, as the historian has said, 'imperial aspirations draw after them, by obvious necessity, imperial rule.'

This is whither the President's policy must lead us as certainly as it is tolerated by the people. He is laying the foundations for an absolutism which will first render republican government nerveless and impotent, and then destroy it altogether. For this annexation by conquest of vassal dependencies he is responsible, and we appeal to his own statements of fact to show where it must inevitably carry the American States. There is no providence or destiny about it. There is only human will and ambition about it. If the American people would save their Republic they must save themselves from this policy.

### A Baptist Clergyman on Religious Liberty.

THE following plea for religious liberty was made in a recent discourse by a Baptist minister of Rome, Ga., the place where Mr. J. T. Eaton, Seventh-day Adventist, was recently tried and convicted for the crime of breaking Sunday. The speaker, Rev. J. D. Winchester, gave a true statement of Baptist principles upon this great subject:—

"Civil government cannot patronize religion without violating the sacred rights of conscience, and that is persecution. Therefore it is contrary to the principles of religious liberty for the civil government to appropriate money for religious institutions. I declare to you that I am opposed to the employment by the Government of chaplains for Congress and for the army and navy. I am opposed to a law forcing the Bible into the public schools, and I am opposed to a law which punishes a man presumably for working on Sunday, but which in reality, seek to color it as you may, punishes him for religiously keeping Saturday. There are not enough legislatures, courts, jails and chain gangs in the land to make me be anything else religiously than a Christian and a Baptist, and I would suffer this right arm severed from my body before I would quietly acquiesce in an attempt of the state to force anyone else to be a Christian or a Baptist.

"I have little sympathy with the sect known as the Seventh-day Adventists. I would use every Bible means to show them their error and get them out of it, but I don't ask the aid of the Government in this task if I should never succeed. It is simply none of the Government's business. Here I stand, I can do no other. God help me, Amen."

### Some Reasons for Staying Away From Church.

By Dr. C. H. Parkhurst.

SOMETIMES there is no good in going to church. It depends principally on the church. It is often claimed that church attendance is on the decrease. People are not going to be drawn in by being scolded for staying out. Nor are they going to be drawn in—in a way to hold them—by being coaxed in by artificial seductions. A good deal of money is put into the artistic trimmings of sanctuary service. There is no objection to the artistic if it is wrought into the body of the service, and not availed of simply as so much millinery put on to make the service more presentable. The advertising of sensational topics is another way the pulpit takes to worry the truth into reluctant hearts of advertisement-captured congregations. It does not hold the people, but it does cheapen the pulpit and set the house of God in the same row with the dry-goods stores, millinery shops and other institutions that put big headlines in the newspapers and flaming placards in the front windows. We may call the rank and file of people very godless, but they are able to distinguish remarkably well between fact and fiction in matters of religion. I believe that ninety people out of a hundred would respect God's house if they were sure that it is God's house more than it is man's. It takes a good deal besides a pulpit, a choir loft and a spire to make a church.

### Sunday Labor Statistics.

"ACCORDING to the census of 1895," says *The Defender*, "the number of persons in gainful occupations in Massachusetts is, in round number, 1,075,000. Possibly 150,000 of these have some connection with Sunday work. Of these, at least 113,000 will be found in household domestic service, in agriculture, or in the fisheries. Of the 37,000 others, 17,994 are in transportation service of various kinds as classed upon page 6, ante. The remaining 19,006 are distributed through hotel and restaurant service and other employments of a more or less personal nature."

"On the basis of 150,000, there are over 10,000,000 Sunday workers in the United States. On the basis of 37,000, over 3,000,000."

It will be observed that outside of domestic and hotel and restaurant service, the number of people whose Sunday work is not voluntary is very small.

TO TALK of putting God into the Constitution, is only to talk absurdity. God can put man where he pleases; but not all the men on earth could put God anywhere.

SAY, have you seen our "ad" on page 31.



A CRUSADE against the ninety saloons of Joliet, Ill., is now on. The point of attack is their violation of four laws, viz., selling after 11 P.M., keeping open Sundays, selling to minors, and selling to drunkards. *Mida's Criterion*, commenting on the fact, says:—"If the saloons kept to the law, they would not be so vulnerable."—*Union Signal*.

Then why allow the saloons any law to "keep to"? Why, by a Sunday law, or any other law, make them less vulnerable to the forces of temperance?

Too MANY people in this world are like this "peaceable" clergyman mentioned in an Australian journal as one of the speakers at a celebration in Melbourne:—

"For himself, though a man of peace, he was willing, whenever the time came, to show with a rifle where his own interests were. He did not think he would make a mull of it either. He had handled a rifle in his younger days, and he had not forgotten how to carry it."

The real man of peace does not show where his interests are by getting into a fight.

THE Rev. M. J. Savage, who religiously seems to be identified more closely with the Spiritualists than with any other body, in a recent "sermon" said:—

"I believe the attitude we have taken in the Philippines to be unimpeachably right. Nobody on the face of the earth ever paid any practical attention to that beautiful saying of the Declaration of Independence, 'Governments derive their just powers from the consent of the governed.'"

Mr. Savage sees plainly enough that "the attitude we have taken in the Philippines" is consistent only with the idea that the doctrine of government by consent of the governed is of no practical importance.

THE Rome correspondent of the N. Y. *Sun* said in a dispatch dated the 24th inst.:—

"The interesting ceremony of opening the Holy Door of St. Peter's was performed to-day by the pope with all the pomp that accompanies the solemn functions of the church. The event marked the beginning of the Holy Year."

After the ceremony the pope said: "I have opened a new era, in which may God give peace." That the pope

has power to open a new era by this ceremony at St. Peter's, is an idea in keeping with the general character of papal assumptions.

THE *Sacred Heart Review*, an influential Catholic paper, published in Boston, declares that Catholics in the United States must organize so as to be able to throw their united political strength against that which invades their rights of conscience. It speaks with the air of one whose rights of conscience are already being trampled under foot. And what are these rights of conscience for which it contends? Oh, there has been a reduction in the Government appropriations for Catholic Indian schools; and it is proposed to establish free schools after the American pattern in Puerto Rico! These two are the principal "wrongs" from which they are suffering.

As has been often pointed out in these columns, any appropriation at all of Government money for Catholic Indian schools is wholly contrary to the American principles of government separating church and state. It is a concession to the papacy, a denial of the principles of political freedom and a menace to the liberties of the people. And because the Government will not pursue, or shows a disposition to recede from, this unjust, un-American church-and-state policy, the Catholics—so far as this journal represents them—declare that their "rights of conscience" are invaded!

And likewise of the complaint about free schools in Puerto Rico. That island is now under American rule; and to tolerate longer the old Catholic church-and-state regime in education there would be to give that regime the sanction of the Government, to deny the American principle of church-and-state separation, and justify the papal principle of church-and-state union. As well might the Catholic school system be set up by the Government here in the United States, so far as the effect on American principles is concerned, as to be maintained under American authority in Puerto Rico. Yet the refusal to maintain it is another invasion of the "rights of the Catholic conscience."

In other words, the Catholic conscience, as delineated by this influential Catholic paper, demands that the Government deny the rights of conscience of all Protestants. Such a conscience was never educated by the Word of God.

And now a Catholic organization, a Catholic party, is called for to demand and force from the Government this recognition of papal principles. A vast new field

for papal effort to secure recognition from the United States, has been opened up by the acquisition of the new territory taken from Spain; and Roman Catholics in the United States are to be organized to secure the fullest advantage offered by the situation. Verily, the nation is expanding, and in no direction faster than toward Rome.

### Church-and-State Resolutions by the Presbyterian Synod of New York.

A GREAT "Pan-American Exposition" is to be held in the city of Buffalo in the first year of the twentieth century. In connection with this exhibition the question is of course raised, as it has been in connection with similar enterprises, whether it shall be opened on Sundays; and already a protest against Sunday opening has gone forth from the Presbyterian Synod of New York. At the last convention of that body this resolution touching the question was adopted:—

"As the conservation of the Christian Sabbath, as a day of rest and worship, is essential to the preservation of the liberties of the American people, and also all American institutions inclusive of the American home, the American Christian Church, and the American Republic.

"*Resolved*, That the Synod respectfully but earnestly urges the directors of the Pan American Exposition to be held in Buffalo in 1901, to close the gates of the Exposition every Lord's day during the continuance of said Exposition."

This of course throws upon the directors, if they heed the request, the burden of determining which day is the "Lord's day"; and we hope that if the directors consider this question they will be guided in their conclusions by the testimony of Scripture, which is the only competent testimony to be had on this point.

Another resolution passed by the Synod was the following:—

*Resolved*, That the Synod of New York expresses its earnest disapproval and condemnation of the Sunday newspaper as a violation in letter and spirit of the law of God and of the State, and greatly injurious to the religious and moral life of the people, which both church and state are bound to protect and promote."

This is a plain declaration in favor of union of church and state; for if the state is bound to protect and promote religion, there must be state laws favoring religion, since the state can act only through its laws. And what more did a union of church and state ever present, as regards the state, than laws favoring religion? As there are many conflicting religious beliefs, the state in favoring religion would be obliged to select some particular belief; and to favor some particular belief by law is to uphold that belief by law, which is to enforce it by law. And no union of church and state, we repeat, ever required more of the state than that it enforce particular religious beliefs by law.

### Sunday-Closing in Chicago.

For something more than two weeks Chicago has been agitated to quite an extent by one of the semi-occasional Sunday-closing movements that are wont to sweep over American cities at irregular intervals.

So far as the writer has been able to learn, the present agitation had its origin with small tradesmen, butchers and grocers, who complain that they are "compelled" to keep open on Sunday.

The first effort was to secure general Sunday closing by agreement. But this was found to be impracticable because of the widely divergent views on the subject among the grocers and butchers themselves. Some favored Sunday closing during the winter months. Some thought better to close after a certain hour in the morning; while some would close all day, and some not at all.

As is usual in such cases appeal has been made to the law-makers, and the Board of Aldermen have been asked to pass a general Sunday-closing ordinance. Pending action by the city, a good many are closing voluntarily, some for a portion of the day and some all day; thus proving beyond dispute that nobody is forced to keep open if he does not want to do so.

It is only greed of gain that "compels" anybody to keep his place of business open when he does not want to keep open. Indeed, nobody keeps open when he does not want to. The fact that he keeps open is evidence that he wants to keep open. It is true he might wish that conditions were such that he could make the same amount of profit in fewer hours. But the thing that he does is the thing that he wants to do under existing circumstances.

It is not at all likely that Chicago will adopt a Sunday-closing ordinance at present. Such an ordinance would have but little chance of survival in the courts as at present constituted in Illinois. Indeed it seems doubtful if anything short of a constitutional amendment or flagrant disregard of that instrument would afford any substantial legal basis for Sunday legislation in this State, either state or municipal.

It seems strange that men are so short-sighted as to be willing for a few paltry dollars to surrender to the state their inalienable rights. Who does not see that the same authority that can require men to rest on Sunday can as readily, and with just as much reason, prescribe the manner of that rest? Oh, for more of that sterling manhood that puts liberty above pelf.

One of the evening papers has espoused the Sunday-closing movement, and publishes something on the subject almost every day. But so far this newspaper champion of this movement speaks only of "moral suasion" as the means to be relied on to secure the desired end. To this there can be no objection by any one, except to the idea that so few have the moral stamina to act independently in such a matter. Of course very many of

those who complain that they are "compelled" to keep open on Sunday, have more or less conscience in the matter. Having been taught that Sunday is sacred, they feel some degree of condemnation for doing business on that day; but this conviction is not sufficiently strong to cause them to act upon it, unless they can be secured from financial loss in so doing. And it is this sort of "morality" that is fostered by all Sunday closing that is not absolutely independent and voluntary, whether secured by agreement or by compulsion.

C. P. BOLLMAN.

### Sunday "Necessities" in New Jersey.

"New York Journal," Jan. 1.

RECORDER SENIOR has established a queer precedent at Paterson, N. J., in an action under the old statutes known as the Blue Laws.

Last week he declared guiltless a number of barbers who were accused of doing business on the Sabbath, reasoning that shaving has become a positive necessity, and that the Blue Laws, which bar almost everything but prayer on Sunday, make an exception of the absolute necessities. The decision caused some surprise, as the barbers and their friends had not a doubt that the law was with them.

Yesterday the Recorder gave his decision in the closing crusade against selling meat on Sunday. He decided that these sellers were guilty of an infraction of the law and therefore punishable by a fine of \$1 and costs.

A comparison of the two rulings shows that it is necessity to get shaved on Sunday, but that it is needless to eat.

At about the same time of the day in Passaic city a barber and two dry-goods merchants were being fined for keeping open on Sunday.

### The Decline of Justice.

WHAT other thought but that expressed in the above heading can come into the mind as one reads of such deliverances from the judicial bench as are recorded in the following? We quote from the *Journal*, of this city:—

"The commonest principles of justice and humanity must be lacking in the brain of a man who can sit in a Judge's chair and say solemnly to a jury:—

"If a railroad company kills a child, its parents should be satisfied with \$1 damages. Children are a source of expense to their parents, and are of no pecuniary benefit."

"Yet this is the expressed opinion of Supreme Court Justice Gummere, of New Jersey. Only one dollar for the life of every child killed under the wheels of a train or trolley car. The market value of an ordinary dog is five times as much. A pig is worth more.

"Where is the heart of a man who can place the value of the lives of his children at \$1 each because they are 'a source of expense' and of 'no pecuniary benefit'?"

"What an encouragement to reckless motormen or engine drivers. They can afford to run over and kill children every day in the year without materially interfering with the stockholders' dividends.

"It is not the pecuniary benefit to be derived from such damage suits that parents of dead children look for. It is the restraining influence which a penalty of \$10,000 or \$20,000 always exerts upon reckless companies that must be considered.

"Scarcely less foolish than the opinion of Justice Gummere is that delivered by Justice Robinson, of the Superior Court of Connecticut. He says:—

"Provided the railroad company killed the man painlessly, \$10 is sufficient damages for his relatives. The relatives must prove that the man suffered pain to get more. The fact that the body is mutilated does not prove it."

"Here is another gem of jurisprudence. A man put to death painlessly is worth \$10. A man who suffers some pain is probably worth \$100. On the other hand, and in accordance with the same rule, a man who is run over by a trolley car and dies shouting praises for the company would have to pay for the privilege."

### "A Wide-Reaching" Decision.

It is "an important decision," says the *Catholic Monitor* of the Supreme Court's affirmation in the case brought to restrain the United States treasurer from giving public funds to a Roman Catholic institution. And it repeats: "This decision has a wide-reaching importance."

Of course it has; and no one understands better what this "wide-reaching importance" is than these Catholic authorities who appear to be so innocent of any intention to serve the purposes of the Catholic Church through these institutions supported by tax-paying Protestants.

A Roman Catholic hospital is an institution of the Catholic Church, established to serve the purposes of the church. There is not a Roman Catholic institution in existence that does not have as its primary and leading purpose, the spread of the Roman Catholic religion. All Catholics the world over are instructed that the interests of their religion are to be put before all other interests in their lives, and that their first and highest duty is to the Catholic Church. And when money is paid to Catholic institutions, that money goes directly to advance Roman Catholic interests, and would not go more directly to that end if paid to the Catholic Church itself.

And now if this Catholic institution in question—Providence Hospital, in Washington, D. C.—can be incorporated and endowed in this way, how many other Catholic institutions of like character can be devised and incorporated and endowed from the public funds

in the same way? How much money can the Roman Catholic Church receive from the Government in this way, and where is there any logical stopping-place in this process of tapping the Government treasury for the support of the Catholic Church?

More than this: What is to prevent other churches not over-scrupulous about their means of support, from taking the cue thus furnished them and going into the same business?

The late decision of Congress to appropriate no more public funds for the use of sectarian institutions appears to have been completely reversed. The movement to appropriate such funds for church purposes has been revived; and the question is, Where will it end?

All this money is raised by taxation; and the more of it is given to the church the heavier must the burden of taxation become. On this point the South American republics afford an impressive warning, which should not be overlooked by the people of the United States.

In the interests of this paper we would respectfully call your attention to our "ad" on page 31. Read it, then let us hear from you.

### Legal Authority Against Sectarian Appropriations.

THE question of the rightfulness of the appropriation of public funds for the support of institutions under sectarian control—which has just been answered in the affirmative by the Supreme Court—is one that has several times claimed the attention of the courts in different States. We present here a brief summary of decisions given upon this question, furnished us by a lawyer of Washington, D. C.:

"I consider the Government of the United States as interdicted by the Constitution from all intermeddling with religious institutions, or with their doctrines, discipline, or exercises. This results not only from the provision that no law shall be made respecting the establishment or free exercise of religion, but from that also which reserves to the States the powers not delegated to the United States."—*5 Jefferson's Works*, page 236.

"To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves is sinful and tyrannical."—*12 Hening's Statutes*, page 84.

"The rights hereby asserted are among the natural rights of mankind; and if any act shall hereafter be passed to repeal the present, or to narrow its operation, such act will be an infringement of natural right."—*Id.*

"Justice Story, in the case of *Terret vs. Taylor* (9 Cranch, p. 49), says: 'The Revolution might and did take away the public patronage, the exclusive cure of souls, and the compulsive taxation for the support of the church.'

"But, Mr. Allison claims that these principles do not apply to sectarian institutions here. Speaking of

the St. Rose Industrial School and the House of the Good Shepherd, he says: 'And they are both industrial schools.' (Hearings before the subcommittee of the Committee on Appropriations, U. S. Senate, p. 92). The House of the Good Shepherd in St. Paul, Minn., was an industrial school of the same sort, but in the case of *Farmer vs. St. Paul*, Chief Justice Start said: 'As a legal proposition [the question of propriety aside] the city council [of St. Paul] had as much power to establish and declare any church in the city a workhouse for female prisoners, and to authorize the city courts to commit any female convict to the custody of the rector or pastor of such church, as it had to declare the House of the Good Shepherd, or any other institution not subject to public control, such a workhouse.' One of 'those things which are not lawful under any of the American constitutions,' says Judge Cooley, 'is compulsory support, by taxation or otherwise, of religious institutions' (Cooley's Constitutional Limitations, 5th edition, p. 580).

"In the case of *Cook County vs. Children's Indian School* (125 Ill., 564) this doctrine was emphatically approved. In that case two industrial schools, one conducted by the Sisters of Charity, of Emmetsburg, Md., and the other by the Sisters of the Good Shepherd, finding themselves denied access to the public treasury of Chicago, resorted to indirection, and under the advice of their bishop, the members of those institutions set up a third corporation to act as a decoy for their benefit; and the city authorities made contracts with this spurious corporation for the training of children; the children being turned over to the original corporations, and the money paid to them. The position taken by their counsel in support of their claim to the people's money was precisely the same as that taken by the Senate subcommittee; that even though the two institutions were controlled by a church and were the recipients of all the money paid to appellee (the spurious corporation), yet that they were not to be denied the money, provided that there was only a consideration for the money paid. But the court denounced that theory as 'extremely dangerous,' and went on to explain why it was so. 'If they are entitled,' said Judge Magruder 'to be paid out of public funds, simply because they relieve the State of a burden which it would otherwise be itself required to bear, then there is nothing to prevent all public education from becoming subjected, by hasty legislation, to sectarian influences. . . . the prohibition of the Constitution would be powerless to prevent the money of the taxpayers from being used to support such institutions. . . . It is an untenable position that public funds may be paid out to help support sectarian schools, provided only such schools shall render a *quid pro quo* for the payments made to them.'—*125 Ill. p. 571.*

"The State of Nevada, *ex rel.* The Nevada Orphan Asylum vs. Hallock, State Comptroller, is another in which this question was fully discussed. The Nevada Orphan Asylum had set up an industrial school(?) as a pretext for state aid. The institution was conducted by the Sisters of Charity, of Emmetsburg, Md., and Hallock, the Comptroller, refused to audit a claim presented for an amount which had been appropriated for their use by the legislature. Chief Justice Leonard said: 'The Constitution prohibits the use of any of the public

funds for any such purposes, whether parents wish it or not. If all the children in the asylum were Catholics, and all their parents or friends wished them to be taught Catholic dogmas, these facts would not make the institution non-sectarian. It is what is taught, not who are instructed, that must determine this question.'—*16 Nevada, page 383-4.*"

This illustration of Roman Catholic "charity" was reported recently by *The World*, of this city:—

"A bright little girl had been taken from the Hudson County, New Jersey, Almshouse several months ago and indentured to a family named Norton. Mrs. Norton died and the child was transferred to the family of Frank R. Baldwin, who has a beautiful home at No. 29 Winfield ave., Jersey City.

"The child liked her new home immensely. But yesterday Father McDowell, of St. Paul's Roman Catholic Church, heard of the case and complained to Freeholder Joseph Murphy.

"It is against the rules," said he, "to transfer an indentured child from one family to another. The law also prohibits a child of one religious faith to be indentured to a family of another faith."

"So the child was sent back to the almshouse."

### "Expansion" and Prosperity.

DISPATCHES from Pittsburg say that the National Casket Company, having already filled an order for 2000 coffins for the United States Government, is now figuring on another large order. Thus is our prosperity all pervading.—*Springfield Republican.*

"He's true to God who's true to man; wherever wrong is done,  
To the humblest and the weakest, 'neath the all-beholding sun,  
That wrong is also done to us; and they are slaves most base,  
Whose love of right is for themselves, and not for all their race."

—Lowell.

### A Card.

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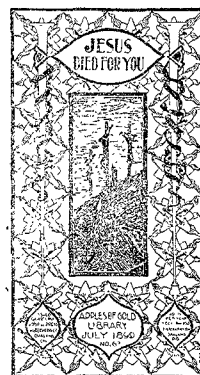
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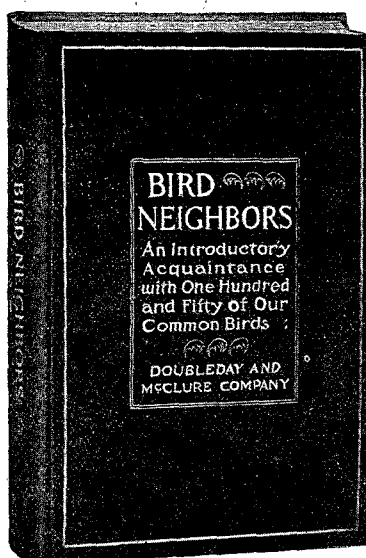
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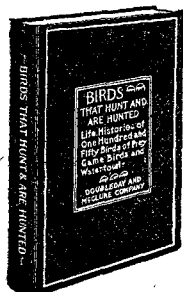


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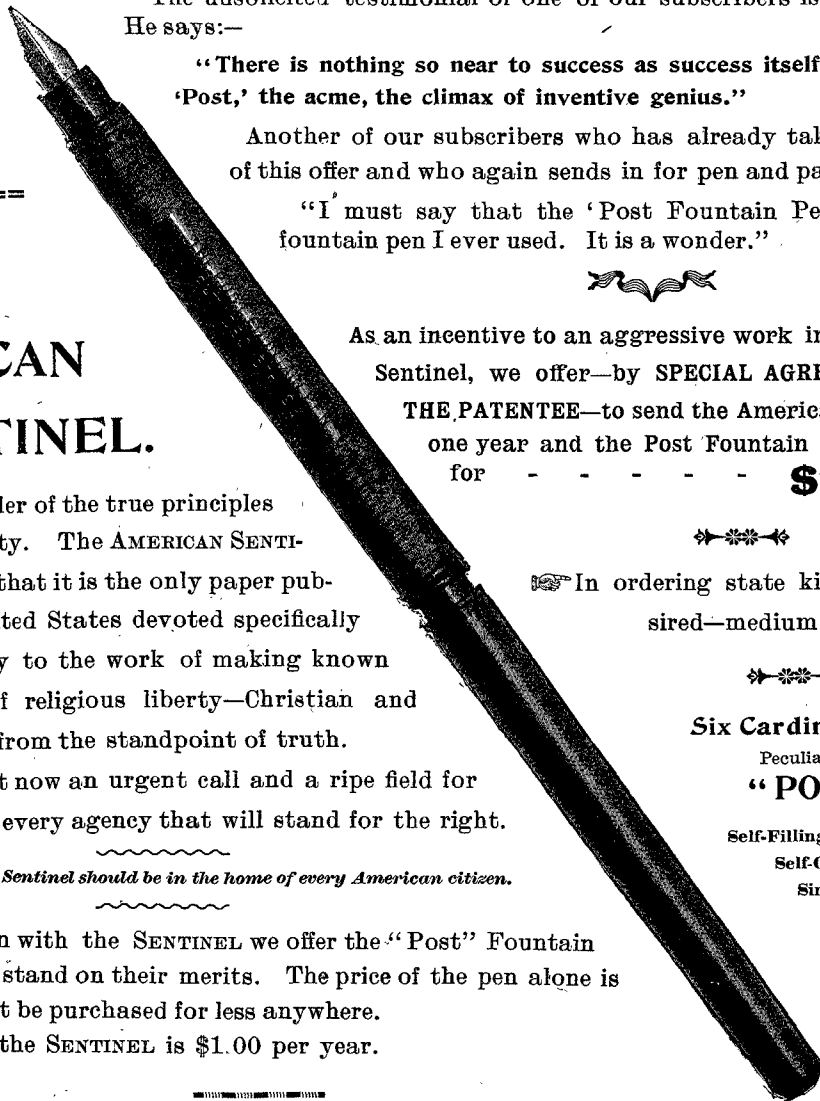
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NEW YORK, JANUARY 11, 1900.

SPECIAL efforts are to be made by Sunday advocates in Maine to secure legislation for a more rigid Sunday observance in that State, at the next session of the legislature.

THE statistics of church growth in the United States for 1899, given in *The Independent*, show that the Christian Scientists are increasing more rapidly than any other religious body of noticeable prominence. And "Christian Science" is only another name for Spiritualism.

THE constitution which was promulgated by the Filipino government that has been put down by the American forces in Luzon, contained this provision touching religious freedom: "The state recognizes the liberty and equality of all forms of worship, as well as the separation of church and state." Has as much been said under the authority of the United States?

It is announced by the secretary of the "Philadelphia Sabbath Association" that that organization, working in conjunction with several committees of citizens, after numerous conferences with the mayor and his subordinates, "have planned to make special efforts for the enforcement of the Sunday law," "on and after January 7, 1900."

"THE law affords protection to all in remembering the Sabbath day in accordance with the original appointment of our great Creator," says secretary Mitchler of the "Philadelphia Sabbath Association," in speaking of the Pennsylvania Sunday law. Yet individuals who conscientiously

remember and keep this "original appointment" of the Creator have been prosecuted under this very law. The practical tendency of man-made "Sabbath laws" is to turn men away from God's Sabbath law, and cause them to forget his "original appointment" altogether.

SOME people seem to have the idea that the Sabbath law of God commands them to see that their neighbors keep the Sabbath, whether they themselves do so or not. They are willing to break the Sabbath themselves, if need be, in order to make others keep it. And indeed, it is impossible to enforce a Sabbath law without breaking the Sabbath to do it.

A RIGID Sunday law was enacted by the last legislature of New Brunswick, and the measure was passed, we are informed, by a majority of only one vote. A little activity on the part of the friends of religious liberty, in presenting this side of the Sunday question to the members of this legislative body, might easily have turned the majority vote the other way. But now the mischief is done, and a much harder effort will be required to undo it.

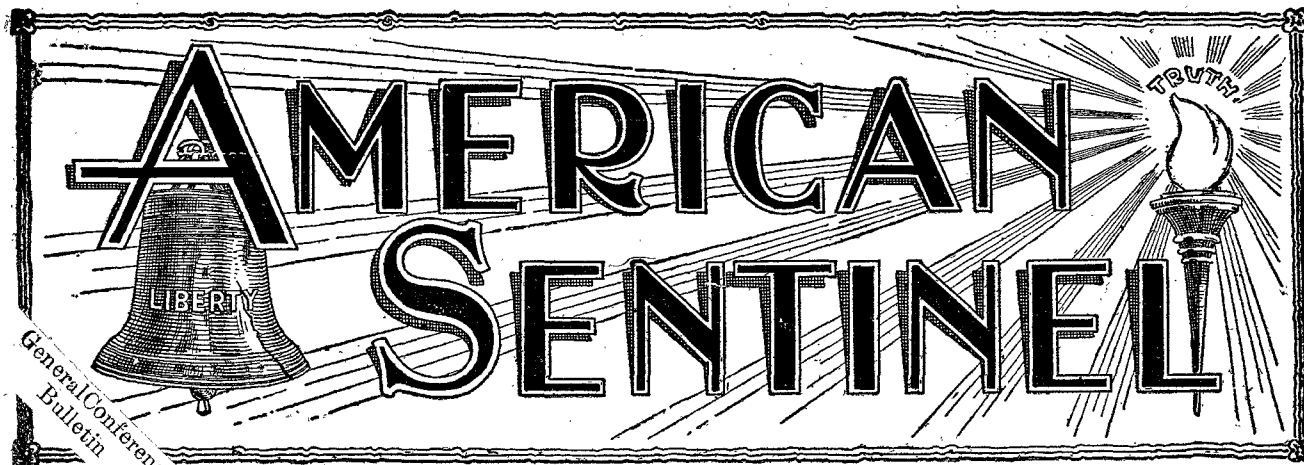
PRESIDENT SCHURMAN of the Philippine Commission, in a recent speech before a religious assembly touched on the evils of sectarianism in the foreign missionary field, and expressed the wish that only missionaries of one denomination be sent to the Philippine Islands. "I do hope," he said, "that when we send the missionaries we will decide beforehand on one form of Protestant Christianity. Send only one type of missionaries. . . . I hope that before sending missionaries to the Philippines the different denominations will unite on some common platform."

This leads *The Independent* to point out and deplore the evil of sectarianism in the foreign field, and to inquire, "What can be done to remove the scandal?" It fears that

nothing can be done "until the denominations here are federated." But how will church federation remedy the situation unless the churches represented decide that only missionaries of one church shall go to this foreign field, and unless this decision is enforced upon other churches? Are we to see, ere long, the authority of the United States exercised to carry out the dictates of what might well be termed a church trust, regarding missionary work in its foreign territory? We shall, if such suggestions can be put into effect.

WE print on another page an extract from an interesting volume just issued by F. H. Revell Co., entitled "The Peril of the Republic," by P. T. Magan, Dean of the Battle Creek College. The book is written to set forth the departure from the safe and right principles of government that is to be observed in events that are to-day making history for the United States. If this Republic is in peril, every citizen of the Republic ought to know it; for the Republic cannot be in peril and safety still remain for the citizen. The author of this work presents facts from current and past history, considered in their relation to American principles, to show that a real peril of great magnitude does threaten the Republic to-day, and the reader cannot fail to derive valuable instruction, nor, we think, to be convinced of the truth of the author's conclusions. The book contains 196 pages; price, one dollar. For sale at this office.

THE Sunday laws of the States contain—with few exceptions—a "usual exemption" for observers of the seventh day; which is supposed to make such laws unobjectionable. But when analyzed, this "exemption" is found to be really a condemnation of the Sunday law on the ground of consistency. If the law is one that interferes with conscience, or with rights, it has no good reason to exist; and if it does not interfere in this way, why exempt any class from its penalties? But as we show elsewhere in this issue, this "usual exemption" clause is not to be taken at its "face value."



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

VOLUME 15.

NEW YORK, JANUARY 18, 1900:

NUMBER 3.

*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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ALL men have equal rights because all are created in the image of God.

SABBATH-KEEPERS cannot be made out of Sabbath-breakers by any process but a change of heart.

THE laws of men can uphold no standard of morality that rises higher than the level of human wisdom.

THE good neighbor and good citizen is always the man who adheres strictly to the dictates of his conscience.

NO MAN can yield his conscience to Cæsar and to God at the same time. The domain of conscience does not admit of two sovereigns.

PEOPLE who venture to interfere with the conscience of others because of religious differences, would do well to remember that conscience is strictly a divine and not a human institution.

THE "national conscience" is the conscience of the majority, and the majority represent only a power and authority that are human. In religion, the majority have nearly always been in the wrong. God is the only authority in religion, and in religion he speaks to the

majority through each individual, and not to each individual through the majority.

THE Sunday laws do violence to the rights of all the people, no less than to those of the class who are made to suffer by them. They are a restriction upon religious freedom.

SINCE the carnal mind is not subject to the law of God, and cannot be, as the Scriptures declare, it is plainly unscriptural and wrong to attempt to enforce the law of God, or Christian morality, by the law of man. And no other kind of morality ought to be enforced by any law.

### The "Usual Exemption" Analyzed.

FROM the evidence which we have given from the record made by the N. W. C. T. U., it is certain that "the usual exemption for those who keep the Sabbath day," from the requirements of Sunday laws, which the Union "favors," does not exempt. That is to say, "the usual exemption" is so hedged about with restrictions that it is robbed of all the quality of an exemption.

In order for any person to have the benefit of this "usual exemption," it is not enough to observe another day, but the person observing another day must "believe in" it.

Nor is it enough to "believe in" and "observe" another day; but the person observing another day must "conscientiously believe in" it.

And when a person does conscientiously believe in and observe another day than Sunday as the Sabbath, still the exemption does not count unless the person "religiously" observes the day that he conscientiously believes in and observes.

And when he "religiously" observes the day that he "conscientiously believes in and observes," still the exemption does not count unless he "*regularly*" observes the day that he conscientiously believes in and religiously observes.

And then the exemption does not count unless the "religious" and "regular" observance of this day that he "conscientiously believes in" and "observes," is performed "by abstaining from labor and business."

And even THEN the exemption does not count unless the work that he does on Sunday is work of "*religion*," or work of "*real necessity and mercy*," or "*such private work as will neither interfere with the general rest nor with public worship*."

That is to say that "the usual exemption" requires belief, and even *conscientious* belief; and *religious* action, and *regular* religious action, on whatever day a man may choose to observe as the Sabbath; and also requires *religious* conduct, both public and private, on Sunday, or else the exemption does not count.

And even with all this, the "usual exemption" does not exempt from the *requirements* of the law, but only from the *penalty* of the law.

This is certain, and we know it, from the fact that Mrs. Bateham, speaking for the N. W. C. T. U., said so at the great hearing on the national Sunday law, before the Senate Committee, in Washington, D. C., Dec. 13, 1888. Senator Blair had said to Mrs. Bateham these words:—

"Let me ask you a few questions, Mrs. Bateham, to see if the Woman's Christian Temperance Union understood exactly the relation of what they propose to do to this legislation."

He then stated that an exemption of the observers of another day would allow these observers of another day to do the work of the post-offices, and that of such other occupations as the Sunday law was intended to prohibit, and thus the law would fail of its purpose in prohibiting these occupations on Sunday; that is, it would so fail by means of the very thing which they themselves proposed—the exempting of observers of another day in hope of checking their opposition to the law. His remarks are summed up in the following sentences:—

"Now, you go to our Seventh day Baptist or Adventist friends, for instance, and propose to introduce a principle by which they can carry on the Post-Office Department on the Sabbath just as completely as they see fit. In other words, you propose to exempt them from the operation of the law so far as it prohibits post-office work on the Sabbath. Suppose you have a Seventh-day Baptist man for postmaster. Suppose you fill up every post-office in the country on the Sabbath, with Seventh-day Baptist people. You have the Post-Office Department in operation by virtue of this exemption because they can do the work conscientiously on that day."

To this Mrs. Bateham made the following reply:—

"If you remember the clause, we do not propose to provide that they shall be able to do this work; but that they shall be *exempt* from the *penalty*. They are *not allowed to do the work*; but they are to be exempt from the *penalty*. Therefore, unless they could *prove* that they had not done this work to the disturbance of others, it would be *impossible* for them to carry on post-office matters, for instance, or *any other* public employment, on Sunday."

If any further evidence is needed on this it is presented by Dr. W. F. Crafts himself in his *Sabbath Reform Documents*, No. 28, in which he says that "The only States that have just and practicable exceptions on this point [of 'the usual exemption'] are New Jersey and Arkansas." And then that all may know exactly what the only just and practicable exemption is he presents as the example the following exemption found in the code of New Jersey:—

"Every inhabitant of this State who religiously observes the seventh day of the week as the Sabbath, shall be exempt from answering to any process in law or equity, either as defendant, witness, or juror, except in criminal cases; likewise from executing on the said day the duties of any post or office to which he may be appointed or commissioned, except when the interest of the State may absolutely require it, and shall also be exempt from working on the highways and doing any militia duty on that day except when in actual service. If any person, *charged with having labored on the first day of the week*, commonly called Sunday, *shall be brought before a justice of the peace* to answer the information and charge thereof, and shall *then and there* PROVE TO THE SATISFACTION OF THE SAID JUSTICE that he or she uniformly keeps the seventh day of the week as the Sabbath, and habitually abstains from following his or her usual occupation or business, and from all recreation, and devotes the day to the exercises of religious worship, *then* such defendant shall be discharged; PROVIDED ALWAYS, that the work of labor for which such person is informed against, was done and performed in his or her dwelling-house or work-shop, or on his or her premises or plantation, and that such work or labor has not disturbed other persons in the observance of the first day of the week as the Sabbath; and provided also, that nothing in this section shall be construed to allow any such person to openly expose to sale any goods, wares, or merchandise, or other article or thing whatsoever in the line of his or her business or occupation."

That is to say that by "the usual exemption for those who observe the Sabbath day," every person who observes any other day than Sunday, is subject to surveillance, to arrest, and prosecution; and is thus subject to be put to all the expense, inconvenience, and loss of a course of prosecution, up to the point where it is discovered that all the manifold restrictions of the exemption have been complied with—*then*, and only then, the penalty of the Sunday law shall not be applied in his case.

In other words, no one can be exempt from the re-

quirements of the law; no one shall be allowed to do any work, either public or private, on Sunday, without being subject to prosecution. But when the prosecution has been put through its whole course, *then* he may be exempt from the *penalty*, provided he has fulfilled all the requirements of "the usual exemption," which are that he shall "believe in," and "*conscientiously* believe in," and "*conscientiously* believe in" and "*regularly*" observe, and "*conscientiously* believe in" and "*regularly*" observe, another day than Sunday; and provided the work which was done was a "work of religion," or a work of "real necessity and mercy, or such private work as does neither interfere with the general rest nor with public worship."

This is also certain, because it is already a settled rule of the courts: that the burden of proof lies on him who claims the exemption; and also because Mrs. Bateham, speaking for the N. W. C. T. U., said that "unless they could *prove* that the work had not been to the disturbance of others, it would be impossible for them" to have the benefit of the exemption.

And such is "the usual exemption for those who keep the Sabbath day." By the official and representative statement of the N. W. C. T. U., we *know* that such is "the usual exemption for those who keep the Sabbath day."

And that such is its exact operation was stated by Mrs. Tomlinson, in the late national convention at Seattle, and can be confirmed by the actual experience of nearly a hundred cases in the courts of several States within the last few years.

What, then, is "the usual exemption for those who keep the Sabbath day" worth, which the N. W. C. T. U. has put itself on record as favoring?—It is not worth the paper that it is written on. It is a delusion and a snare to *all who favor it*.

We do not say that the women of the W. C. T. U. understand that all this is in the usual exemption; but that is exactly what is in it, whether they understand it or not. And we write this simply that they and all may understand what is in it.

A. T. J.

## Two Ways of Promoting Civilization.

By Rev. C. H. Parkhurst.

TO PROMOTE civilization by the use of swords and artillery is false to the word, example and life of Jesus Christ and of all his apostles, and alien to the entire genius of Christianity. If you say to that that there are places in the world where Christianity has sprung up as an aftergrowth of the military conquest—undoubtedly; but that does not alter anything so far as it relates to the point I have just made. It does not relieve filthy soil that flowers grow out of it. God is all the time doing that thing. It was indispensable to our

Lord's mission that Judas should betray him, but that didn't help Judas any.

Or, you may claim that the powder-and-shot method of extending civilization is more feasible, works with greater promptness. A Krupp gun does quick execution; a missionary and a Bible are slow. I do not dispute that. . . . Thousands of ministers have practically been confessing to the world these last twelve months that Christ's way of saving the world will not work, and that when Paul said that the weapons of our warfare are not carnal he stated a principle that he would have recanted if he had lived longer and known more. . . . I should be sorry to have to conclude that the gospel is inadequate without gunpowder to support it, and when I do conclude that I shall stop preaching out of respect—at least, I shall stop calling myself a preacher of the gospel.

## "Without the Constitution."

A YEAR ago *Harper's Weekly* regarded with the greatest disfavor the suggestion that the United States would govern the island possessions without the Constitution. This, because such a suggestion was fraught with peril to all true constitutional government in this nation.

Within the year 1899, however, *Harper's Weekly* was completely revolutionized. Accordingly, in next to the last number for that year the *Weekly* takes positive ground in favor of the United States governing all her island possessions without the Constitution. It is interesting to notice this position which is new ground for the nation in her governing.

Citing an admittedly questionable application of a Supreme Court decision, the *Weekly* says: "We have never been able to see why this decision does not necessarily sustain the contention that Congress, with the President's consent, or over his veto, may establish any government it pleases over a Territory, *without regard to the limitation of the Constitution.*"

This conclusion the *Weekly* then supports by a citation from another decision of the Supreme Court—the decision by which the property of the Mormon Church corporation was confiscated by the United States Government—which at the time it was rendered we showed in these columns was positively a monarchical decision: a decision which in principle made the United States Government a monarchy. See AMERICAN SENTINEL, Vol. 6, p. 147 (A. D. 1891).

From that monarchical, absolutest decision, *Harper's Weekly* quotes thus:—

"Doubtless Congress, in legislating for the Territories, would be subject to those fundamental limitations in favor of *personal rights* which are formulated in the Constitution and its amendments; but these limitations would exist rather by inference and the general spirit of

the Constitution, from which Congress derives all its powers, than by express and direct application of its provisions."

And upon this quotation the *Weekly* proceeds thus:—

"In other words, the limitations as to personal rights are *not binding in law*, but are binding in morals. Therefore, whenever Congress deems that morality, including the essentials of good government, requires that these limitations shall not be observed, it is not only its right, but its duty to disregard them. . . .

"Congress, we think, under Justice Bradley's decision, would not feel itself obliged to consider at all the limitations [of the Constitution] in framing a law for the government of the Philippines. It would probably deny to the Tagals, for example, the right of assembling, the right to bear arms, the security against search and seizure, guaranteed by our own people. . . . Congress, in a word, would have a perfectly free hand in establishing a government for any of our new possessions, as free as the British Parliament possesses in legislating for the empire."

And the *Weekly* says that this view of the question is already the one adopted by the present national Administration, inasmuch as "Secretary Root holds the view that the Constitution does not apply to the distant territories;" and "he is now charged with the government of all the colonies except Hawaii and Alaska;" and that Senator Frye in a published interview "is reported also to have said that the Constitution does not apply."

So much for the new position in regard to the abandonment of the Constitution by the Government, and the governing without the Constitution.

However, it is interesting to notice the curious reasoning, both of the Supreme Court and of *Harper's Weekly*, by which this abandonment of the Constitution is accomplished and justified.

The Supreme Court says that Congress, so far as it is subject to the Constitution at all in legislating for the Territories, is subject only by inference from the general spirit of it, rather than because of any "direct application of its provisions," and yet in the same breath says that it is the Constitution "from which Congress derives all its powers." And that is simply to say that the instrument "from which Congress derives all its powers" may be disregarded by Congress in the exercise of certain of its powers! In other words, that the Constitution in bestowing upon Congress "all" the powers that Congress can have, has bestowed upon Congress the power to disregard the very instrument from which it derives all its powers!! A sheer absurdity.

The *Weekly*, in explaining this passage from the Supreme Court decision, and in deriving comfort from it, says that the limitations of the Constitution are "*not binding*" upon Congress "*in law*," "*but are binding in morals*." And then from this draws the remarkable conclusion that "*Therefore, whenever Congress deems that morality requires that these limitations*

shall not be observed, it is not only its *right*, but its *duty*, to disregard them." Which is simply to say that "morality" can require the disregard of that which is "binding in morals"! that "it would be duty to disregard" duty!! Another sheer absurdity.

By such reasoning as is displayed in these two examples, it is not in anywise surprising that men can perfectly satisfy themselves that the government of "the Colonies" can be conducted without the Constitution. And by the same sort of reasoning they can very easily satisfy themselves on occasion that government at home here in these United States can also be conducted without the Constitution.

In reviewing in these columns May 7, 1891, the Supreme Court decision quoted now by *Harper's Weekly*, we said that it "at once creates [in these United States] a sovereign power [apart from the people] and clothes it with paternal authority. And if this doctrine shall be maintained, so that it becomes a principle of American law, and shall become established as a principle of government here, then the revolution backwards is complete; government of the people is gone; and that of a sovereign parent of the people is put in its place. THEN the doctrine of the Declaration of Independence and of the Constitution is subverted and the doctrine of sovereignty, absolutism, and paternalism is established in its stead." And this is now being fulfilled to the very letter, in very deed in the Government of the United States.

At the time of the delivery of that decision by the Supreme Court, the Chief Justice, with Justices Field and Lamar concurring, in a dissenting opinion, uttered a warning to the same effect in the following words:—

"In my opinion Congress is restrained, not merely by the limitations expressed in the Constitution, but also by the absence of any grant of power expressed or implied in that instrument. And no such power as that involved in the act of Congress under consideration is conferred by the Constitution, nor is any clause pointed out as its legitimate source. I regard it of vital consequence, that absolute power should never be conceded as belonging under our system of government to any one of its departments. The legislative power of Congress is delegated and not inherent, and is therefore limited. . . . Nor is there here any counterpart in Congressional power to the exercise of the ROYAL PREROGATIVE. [And such exercise is] in disregard of the fundamental principle that the legislative power of the United States as exercised by the agents of the people of this Republic is delegated and not inherent."

These items suggest that which is susceptible of abundant proof, that this repudiation of the principles of the Declaration and the Constitution by this nation is a thing of gradual growth and not of a sudden leap. It finds its life in the planting of principles years ago, which by clear thinkers were observed and pointed out at the time. And now that the thing is done in open acts, it is also by these thinkers seen to be but the logi-

cal and inevitable result of the acceptance of the pernicious principles that were insinuated years ago.

A. T. J.

### America Called to "Rule the World" and Set Up the "Empire of the Son of Man."

At the last session of Congress, Senator Platt of Connecticut, speaking in reply to the idea that foreign conquest is forbidden to Americans by the Declaration of Independence, said that the true and just principle of government is that "governments derive their just powers from the consent of *some* of the governed." And now, at the opening of the present Congress, Senator Beveridge of Indiana, speaking for and outlining the policy of the administration with reference to foreign conquest, states the same thing in another way, by the assertion that "The Declaration has no application to the present situation. It was written by self-governing men for self-governing men." That is to say, "governments derive their just powers from the consent of the *self-governed*." Not "*all men are created equal*," but "*all self-governing men are created equal*."

Let us suppose that this is what the Declaration of Independence means, as this Indiana senator says it is. How would it have served the purpose of the American statesmen of 1776?

The Declaration of Independence holds certain truths to be "self-evident," which according to this new interpretation, are that "*all self-governing men are created equal*," that *this class* of men "are endowed by their Creator with certain unalienable rights," and that to preserve these rights governments are instituted among men, deriving their just powers from the consent of the *self-governed*." Are these self-evident truths? If they are self-evident, they are evident to all nations on the earth; to all people who have enough intelligence to comprehend the meaning of the language used in stating them. And the people who are now being subjugated by the United States have abundantly proved that they fully comprehend the language of the Declaration of Independence. Is it then self-evident to *them* that they have *not* the same natural rights that other people have, and that government, as regards themselves, does *not* derive its just powers from their consent? To say that such "truths" are self-evident—that these are the self-evident truths of the Declaration of Independence—is manifest absurdity.

The doctrine that only self-governing people are created equal and have the same unalienable rights, is not only not a self-evident truth, but it is not truth at all. It is squarely contrary to the Word of the Creator. For that Word makes no distinction between men, save as regards character. It plainly says that God is no respecter of persons. It makes the same requirements upon all. It says that the Son of God came to the earth

and died for all—for the individual of black or brown skin and uncivilized manners, just as truly and as fully as for the individual of white skin and civilized ways. Deny that all men have equal rights by creation, and you destroy the equality upon which all men are placed by the law and the gospel of God. If all men have not equal rights by creation, then their Creator has shown Himself a respecter of persons, contrary to His Word.

And how, as before inquired, would this new interpretation of the Declaration of Independence have suited the circumstances of 1776? What effect would it have produced upon King George III. and the English parliament, to be told that "governments derive their just powers from the consent of *some* of the governed?" Could not King George have agreed to that without any change in his views? Could he not have replied to the rebellious colonists, "It is true enough that governments derive their just powers from the consent of *some* of the governed, but you have not shown that this '*some*' must include yourselves. And as a matter of fact, it does not include you at all, but only the House of Lords, the House of Commons, and the English nobility." That is what King George could and would have replied to the Declaration of Independence if it had meant what members of Congress are now saying that it means. And what reply could the colonists have made? By the very admission that the consent of only "*some*" of the governed—of only the "*self-governing*" ones, the party in power—was necessary to just government, they would wholly have failed to prove the justice of their cause, and would have stood discredited before England and before the world.

Our forefathers of the Revolution put forth the Declaration of Independence in defense of a struggle for liberty. To-day, it is quoted in defense of a fight for conquest, and with this new situation there is evidently demanded a new and vastly different interpretation of its language.

Senator Beveridge has been to the Philippines, and reports that he has "cruised more than two thousand miles through the archipelago," and "ridden hundreds of miles on the islands." He went for the express purpose of making an investigation, upon which he could report before Congress, as he has now done. He therefore speaks as an authority on the subject, and is accepted as such by Congress and the Administration. The question of subjugating the islands is now to be decided by Congress, and this senator has come forward as the authoritative spokesman of the party upholding the policy of foreign conquest that has been begun. It is worth while therefore to note the attitude of this party as indicated by this speech.

The question before the American people is one of justice. The Declaration of Independence was an appeal to justice. The American Constitution was designed as



the embodiment of the principles of justice in government. By these principles the nation has professed to have been hitherto guided. The question of the justice of foreign conquest, therefore, is the primary question involved, if it is to be even pretended that former American principles have not been completely abandoned.

Turning therefore to the speech of Senator Beveridge in justification of the Government's present attitude in this matter, what do we find? Hardly have we begun its perusal before we come to these words:—

"Just beyond the Philippines are China's illimitable markets."

What is the nation going to do with China's "illimitable markets?" We know what England did—she found China only a good market for opium and she was obliged to force the Chinese to buy that. The Chinese people are very poor. Will this nation force another Chinese market?

Continuing, we read such statements as the following:—

"Our largest trade henceforth must be with Asia. The Pacific is our ocean." "Where shall we turn for consumers of our surplus?" "The Philippines give us a base at the door of all the East."

And here is one that deserves special emphasis:—

"The power that rules the Pacific, therefore, is the power that rules the world. And with the Philippines, that power is and will forever be the American Republic!"

The Republic has started out not only to be a "world power," but actually to rule the world!

We read further:—

"China's trade is the mightiest commercial fact in our future. Her foreign commerce was \$285,738,300 in 1897, of which we, her neighbor, had less than 15 per cent. . . . We ought to have 50 per cent. and we will."

That will leave Russia, France, England, Germany, and other nations to divide up the remaining 50 per cent., a scheme in which it is supposed they will readily acquiesce, to the great gain of the world's peace!

But, aside from all this, we read, the nation ought to take and hold the Philippines, because they are very valuable in themselves. "The wood of the Philippines can supply the furniture of the world for a century to come. At Cebu, the Rev. Father Segrera told me that forty miles of Cebu's mountain chain are practically mountains of coal."

The most remarkable mountain chain in the world, this must be. But that is not all:—

"I have a nugget of pure gold picked up on the banks of a Philippine creek. I have gold dust washed out by crude processes of careless natives from the sands of a Philippine stream. Both indicate great deposits at the source from which they come."

There is gold in the islands!

And the climate also is something wonderful, for it "is the best tropic climate in the world." We will not

try to adjust this conclusion with what we have heard about the rainy seasons.

The speaker does not forget to state that the Filipinos are not capable of self-government. "It is barely possible that one thousand men in all the archipelago are capable of self-government in the Anglo-Saxon sense. My own belief is that there is not one hundred men among them who comprehend what Anglo-Saxon self-government even means."

There is something mysterious about Anglo-Saxon self-government, as seen to-day, even to ordinary people in America.

The people of the Philippines "are not capable of self-government. How could they be? They are not of a self-governing race." "They are as a people, dull and stupid," and "incurably indolent."

We have heard of white people in America who were dull, stupid, and indolent, but we have never heard that for this reason they ought to be deprived of the right to vote.

In the following words there is forecast a long period of military rule, if not a permanent one, in the new territory:—

"The men we send to administer civilized government in the Philippines must be themselves the highest examples of our civilization." "They must be as incorruptible as honor, as stainless as purity, men whom no force can frighten, no influence coerce, no money buy."

And if such men cannot be had for this distant territory, then "Better pure military occupation for years, than government by any other quality of administration."

In conclusion, we quote from this speech some statements which contribute especially to its significance. Note this:—

"If this be imperialism, its final end will be the empire of the Son of Man."

And that it is imperialism, and meant to be such, is plainly admitted:—

"Pray God the time may never come when mammon and the love of ease shall so debase our blood that we will fear to shed it for the flag and *its imperial destiny*."

And this imperialism is to end in setting up the "empire of the Son of Man!" That was the way Constantine's imperialism was to end, and Charlemagne's. And there are other statements to the same effect:—

"Quick upon the stroke of that great hour [the end of the century] presses upon us our world opportunity, world duty, and world glory," and "Blind indeed is he who sees not the *hand of God* in events so vast, so harmonious, so benign." "And so, senators, with reverent hearts, where dwells the fear of God, the American people move forward to the future of their hope and the *doing of His will*." (Italics ours.)

The scheme of foreign conquest into which the nation has gone is now before us in full outline, showing

its salient and characterizing features. The nation must take and hold the Philippines because they are valuable. They will give us wealth in Asiatic trade and territory, and they contain valuable wood, gold mines, and other treasures. In a word, we must have all this because it means riches to us. This is the consideration urged upon the American people; and in what way does it differ from the consideration which moves to any act of robbery, from seizing territory down to robbing a bank or plundering a house?

And the nation is thus to become a world power; and not only that, but it is actually to rule the world. And this is the will of God, and is to result in setting up the kingdom of the Son of Man!

It is a project which appeals to all classes of people, save those who hold that all beings created in the image of God are endowed with sacred rights. The wealth to be gained appeals to the avaricious. The "world opportunity," "world glory," and world rule appeal to the ambitious; and the "call of God" to go forward and set up the "empire of the Son of man," appeals to the religious. All these can unite in giving it enthusiastic support; and all present indications affirm that this will actually be done.

And who can now say that this Republic has not now reached the greatest crisis in its history?

### In the Light of History.

It is never safe to view current events and determine the character of a movement they represent, without the light that can be thrown upon them from history. "History repeats itself," and "the things written aforetime, were written for our instruction and admonition." To ignore the lessons of history is to invite the companionship of error and disaster.

The following passages from the history of the American Revolution, by Sir George Trevelyan, an English writer, are suggestive of a way in which history is repeating itself to-day. They present a parallel between what was then the cause of patriotism, and what is now declared to be only dishonor and treason:—

"The drop scene of the impending American drama as presented to British eyes, was a picture of the New England character daubed in colors which resembled the originals as little as they matched each other. The men of Massachusetts were sly and turbulent, puritans and scoundrels; pugnacious ruffians and arrant cowards. This was the constant theme of the newspapers and the favorite topic with those officers of the army of occupation whose letters had gone the rounds of clubs and country houses. The archives of the Secretary of State were full of trite calumnies and foolish prophecies. Bostonians, so Lord Dartmouth was informed, were not only the worst of subjects but the most immoral of men. . . . *If they could maintain a state of independence they would be at war among themselves.* (Italics ours.)

And the following expresses the views of the Tory refugees after the evacuation of Boston:—

"In their view congressmen and committeemen were a set of rascals, who only sought to feather their own nest and not to serve their country. According to the theory in these circles Otis started the agitation, which started everything, because his father missed a judgeship. Joseph Warren was a broken man who sought to mend his fortunes by upsetting those of others. John Hancock, too rich to want a place, suffered from wounded vanity, because compelled to walk behind his betters in the order of precedence. Richard Henry Lee had been balked of an appointment as distributor of stamps under the Act which then, and only then, he came forward to denounce. John Adams turned rebel because he was refused a commission of the peace, and Washington never forgave the British war office for having treated him with the neglect which was the natural portion of provincial military officers."

And there was much in appearance at that time to justify these views. The United States was then far from being the strong, compact Government which the world beholds to-day. Events were constantly happening which were suggestive of anarchy and approaching political dissolution. Life and property were nowhere safe under the law. Congress moved about from place to place to avoid the invasions of British troops, and if there were enemies of the patriot cause who were pleased to scoff at the American "portable government," they had facts upon which to base their ridicule. Even after victory had crowned the American arms, Congress, though nominally a body of 91 members, was rarely attended by a third of that number. "It degenerated to a mere debating club; was menaced by mutinous, unpaid troops, and forced to wander from town to town to find an abiding place. It possessed no national weight whatever."

Those who had confidently asserted that the colonies, independent, would be at war among themselves—just as confidently as the like assertion is made with reference to another people to-day—soon found much to justify their prediction. Another authority says:—

"The various States, as soon as peace was made with England, were involved at once in territorial disputes, the most serious of which occurred between Connecticut and Pennsylvania. Both claimed the valley of the Wyoming, but the majority of the settlers were from Connecticut. The award was finally made to Pennsylvania, and no further trouble was apprehended. But during the winter of 1784 snow was deep and remained well into spring; went off rapidly and flooded the smiling, fertile valley of the Wyoming, burying the farms under a blanket of pebbles and sand. The people were starving. President Dickinson urged the legislature to send prompt relief; but, incredible as it may seem, it refused to help the accursed Yankees; they deserved all they got for settling on Pennsylvania territory. 'The flood was the hand of God punishing trespassers!' A scheme was launched to drive out the starving settlers and apportion their lands among a clique of speculators, so instead of food and raiment

being given, a company of militia was sent ostensibly to preserve and restore order. That body stole what it could find, insulted women and beat defenseless men. When the settlers resented such action a cry went up: 'The troops are being resisted!' Then Patterson, the militia captain, sent dispatches to Dickinson accusing the farmers of sedition, and forthwith attacked the settlement, turned about 500 men, tender women and delicate children out of doors and set fire to their homes! They were driven into the wilderness at the bayonet's point and told to find their way back to Connecticut. Many died from hunger and exhaustion. Of course this was going further than the Pennsylvania government desired; all Connecticut sprang to arms, and civil war was only averted by a meeting of the Pennsylvania censors who made tardy reparation to the despoiled settlers."

"Consider that this was nearly three years after the surrender at Yorktown, which virtually ended the Revolutionary war. It seemed to Europe when this affair, other boundary disputes not so serious, and the commercial war which New York, Connecticut, New Jersey, Rhode Island, and Massachusetts were waging against each other, came to its notice that anarchy must surely come. Public opinion in England thought that what English arms had failed to do would be accomplished by the internecine strife of the colonies, and they would return one by one to their old allegiance."

And yet all this represented the sacred cause of liberty and justice to human rights. Out of all this sprang order, peace, and the freest and best government on the face of the earth. The colonists were right and their detractors were wrong. The cause of self-government was just, and that of foreign rule unjust. And the cause of self-government is no less just to-day.

### "Wholly Immaterial."

ON page 29 of the Statutes at Large of the United States, may be found the following provision covering the point of appropriations of public funds for the benefit of sectarian institutions in the District of Columbia:—

"And it is hereby declared to be the policy of the Government of the United States to make no appropriation of money or property for the purpose of founding, maintaining, or aiding by payment for services, expenses, or otherwise, any church or religious denomination, or any institution or society which is under sectarian or ecclesiastical control; and it is hereby enacted that from and after the 30th day of June, 1898, no money appropriated for charitable purposes in the District of Columbia shall be paid to any church or religious denomination, or to any institution or society which is under sectarian or ecclesiastical control."

Of this statute Judge Hagner, of the District of Columbia, said that it is "so plain as absolutely to close discussion of the question." And what candid person can read it and say anything to the contrary? And yet Justice Peckham, of the Supreme Court—who, we are

informed, is a Roman Catholic—in his decision awarding money from the U. S. Treasury to a hospital wholly under Catholic control, declared that the "fact that the hospital is conducted under the management of said church" is "wholly immaterial"!

It is safe to say that this Supreme Court official or any of his associates could not so word the statute in question that it would apply more plainly to the case of this Catholic hospital than it does as it now stands in the statute books of the nation. What is plainly "wholly immaterial" in connection with the case, is the will of the people expressed through this statute, as considered by the Catholic Church through a Catholic member of the highest national court.

### Protestants and Catholics. "Drawing Together."

COMMENTING on the idea expressed recently by Justice Brewer of the Supreme Court, that "the ancient enemies, Catholicism and Protestantism," are "drawing closer together," the *New York Sun*, which is good authority on the Catholic side of the question, speaks thus:—

"The Church of Rome, surely, has neither abandoned nor in any degree lessened its claims; it still offers to Protestantism no possibility of unity with it, except on the condition of yielding to its authority and rendering allegiance to the papal supremacy. Within a very few years the pope, by refusing to accept the validity of the Anglican orders, has practically pronounced the whole Church of England heretical, schismatic, and destitute of an apostolic foundation for its ministry. The only terms Rome offers in the nineteenth century are the same as those it offered in the eighteenth century, and they will be the same in the twentieth century—unconditional surrender.

"The present pope, Leo XIII., is not one step closer to Protestantism in 1900 than was Pius VII. in 1800.

"Justice Brewer speaks of 'minor differences of creed and doctrine,' 'of little significance;' but there are no such differences between Rome and the Protestant world. The difference is deep and radical, full of great significance, and, as we have said, cannot be bridged over by any gush of sentiment. The two can never come together except by Protestants yielding and becoming Catholics or Catholics turning into Protestants. You might as well try to mix oil and water as to attempt to bring these two radically conflicting and diametrically and essentially opposing religious systems into harmony, without the complete surrender of the one to the other; and the twentieth century will not lessen that impossibility by one whit."

The "drawing together" of these two "ancient enemies," is due wholly to the backsliding of decadent Protestantism.

THE need of the world in this age is not of Nehemiahs, but of Pauls.



"The whole Christian world," writes Professor Nie-  
mand, of Germany, "is in a mad fit of avarice. Such a  
widely-spread, stupendous and uncontrollable craze of  
aggression as is now affecting all the great powers has  
not recurred in human history since the Mohammedan  
era of European, African, and Asiatic conquest. The  
American Union, which remained longest out of the  
ranks, has caught the prevalent malady."

\* \* \*

Justice Brewer, of the United States Supreme  
Court, says he believe that the twentieth century will be  
marked by the development of a marvelous unity  
among religious denominations. One noteworthy fea-  
ture indicative of this, is that "the ancient enemies,  
Catholicism and Protestantism, are drawing closer to-  
gether. The prelates and members of the two churches  
do not hesitate to affiliate in a thousand forms of  
labor."

\* \* \*

Justice Brewer's view is correct. And a few more  
Supreme Court decisions like the "Christian nation"  
decision which Justice Brewer wrote, will make the  
American Constitution over into a purely Catholic doc-  
ument, and do more than all else to facilitate the ap-  
proaching union.

\* \* \*

THE editor of a Hackensack, N. J., paper was re-  
cently suspended from the Christian Reformed Church  
in that place for having taken photographs on Sunday.  
He appealed the case to the higher authorities of the  
church, and at a session of the "Classes" he was rein-  
stated. It would seem from this that Sunday photo-  
graphy is not regarded by the Christian Reformed  
Church as an infraction of the "Christian Sabbath."

\* \* \*

GREAT numbers of people from Finland are about  
to emigrate to the United States, according to press  
reports. The *Sun*, of this city, says:—

"A most unusual emigration from Finland to the  
United States and Canada is expected this year. One  
steamship line has arranged to bring over 55,000 Fin-  
nish peasants. It is said that thousands of families will  
come here to engage in farming in the hope of bettering  
their condition and especially with a view to escaping

the new political conditions imposed upon Finland,  
eleven months ago, by the Russian government."

The Finns are Lutherans, and in their emigration to  
this country have in view the escaping from the reli-  
gious disabilities which they would inevitably suffer  
under the Russian Greek-Catholic rule. People who  
leave their native land for conscience' sake are the most  
desirable class of immigrants from the Old World.

\* \* \*

The *Independent* (N. Y.) makes note of the hope  
expressed by president Schurman, of the Philippine  
Commission, that "only one type of missionaries" will  
be sent to those islands by the churches in the United  
States. "We are the Lord's foolish ones," *The Indepen-*  
*dent* says, and "We have no doubt that the chief denom-  
inations, and a score of small ones, will all establish  
missions there." "Each sect, Presbyterian, Methodist,  
Baptist, Episcopalian, Congregational, Disciples, Sev-  
enth-day Adventist, will have its own organization.  
'Join us,' 'Join us,' 'We are the true church,' will be the  
cry."

\* \* \*

We do not know how much this cry may be raised  
in this foreign mission field, but whether much or little,  
it will not be the cry of the true church. "Join us," is  
not a Christian exhortation. The desire and aim of the  
Christian missionary is to see souls united to the Lord.  
And to this end he devotes himself to the fulfilling of the  
divine commission, "Preach the Word." He proclaims  
the Word of the Lord, and exhorts his hearers to the  
duty of obedience to God's commands, and then leaves  
the results with God. The Holy Spirit impresses upon  
hearts the truths of the Word to which the evangelist  
has called attention, and brings the hearer to the point  
of making a decision for or against them. And if he  
decides to obey the commands of God and walk in all  
his ordinances, there is no trouble at all about the  
question of which church he shall join. He will join the  
church that he sees to be keeping the commandments  
and observing the ordinances of the Lord. He will not  
want to join any other; and no other will want him as  
a member, or allow him to continue as one if his inten-  
tion is plain to put his belief into practise. All this has  
been demonstrated by experience over and over again.  
There is but "one Lord, one faith, one baptism," and  
but one way of coming to the Lord, which is by faith in  
his Word. And that Word is not "yea and nay;" it  
presents no conflicting doctrines, offers no chance for  
two persons to believe it and still be in conflict in their  
religious practise. The way to life is entirely too  
straight and narrow for its travelers to miss being in  
the same company.

\* \* \*

The evils of sectarianism are great indeed but the

great evil is not that it prevents honest souls anywhere from discovering the will of the Lord; for that will is plain to all from the Word of God. But people are not willing to believe God, and to let that mind—that humility—be in them that was in Christ, who “made himself of no reputation.” They are not willing to follow Christ in preference to every human leader; to accept his Word as of greater authority than any human voice. And because of this the professors of Christianity have become divided into sects. The great evil of sectarianism is that which causes sectarianism, rather than anything which results from its existence.

### A Lesson in Sabbath (Sunday) Keeping.

#### WORKS OF NECESSITY vs. COMMON LABOR.

It was my privilege to attend church in a little hamlet on the outskirts of Paterson, N. J. The service consisted of certain passages of scripture being read by different ones among the congregation, which were dwelt upon by the pastor.

All went fairly well until one of the members read the fourth commandment, Ex. 20:8-11. After speaking at length upon the necessity of devoting the day (Sunday) entirely to God, the minister explained the difference between works of necessity and ordinary labor by using as an illustration a circumstance with which he had something to do as an adviser.

Said he, “An elder of a church where I was at one time preaching, came to me and said he would have to resign from the eldership of the church because he was afraid that holding such a position he would be a stumbling block to many. Pressing him for his reasons I found that he had a large melon patch, and was under contract to deliver several loads every morning in New York. This necessitated hitching up his teams, turning out with his hired man, loading up and starting for the city about six o’clock Sunday evening. In doing this his conscience condemned him, hence his resolution to resign. Said I to him: Brother!—, there is not the least shadow of a reason for your resigning; as elder of this church. This work is a work of necessity; [according to his contract with the New York dealer] and you can keep the Sabbath [Sunday] and hold communion with God driving to New York Sunday evening with your load of melons just as well as though you were in attendance at church.”

That settled the farmer; he didn’t resign; and, said the minister, “that man is still elder of the church, and is a good faithful worker.”

This is Sabbath-keeping as taught through Sunday-keeping; and this is the kind of church to join if you have work which by contract calls for performance on Sunday. See 2 Tim. 4:1-4.

A. R. BELL.

### Sunday Crusade in Toledo.

#### PREACHERS’ UNION WARNS THEATER MANAGERS, WHO THREATEN TO CLOSE ALL SUNDAY TRAFFIC.

Brooklyn “Eagle,” Jan. 7.

A COMMITTEE of the Toledo Preachers’ Union has sent a warning to theater managers in Toledo, O., that arrests of all actors and employees will follow Sunday performances to-day. The managers, with one exception, have decided to resist the State law on this subject, and threaten, if stopped, to retaliate by closing all business houses, including drug stores, and to stop the street cars. An array of counsel has been engaged. It is tacitly understood that this is to be the first step towards closing the gates of the Ohio Centennial on Sundays in 1902. There are no Sunday ordinances in Toledo, Mayor Jones having forced their repeal through rigid enforcement on Sunday, when milkmen and newsboys were arrested, and the crusade which begins to-day will be under State laws.

### Catholic Education.

IN South America it is well recognized among the Catholic authorities, that the “Salesian Fathers” are the most capable of all the religious orders, in the work of civilizing and teaching the Indians, as also in the colonization of the vast uncultivated territories of this continent. They therefore being acknowledged as the great papal educators down here, it will be interesting to quote from a South American journal an incident which reveals in an unequivocal manner, that the terrible spirit of the Inquisition still burns in the breasts of the Roman Catholic friars. We shall translate the following from a prominent Chilean paper:—

#### “THE TENDER MERCIES OF THE SALESIAN FATHERS.

“The *Imparcial* of Huara has collected from the Peruvian papers, a denouncement made by the “Municipal” of Pisco, with the object of bringing to light the barbarous crimes committed by the Salesian Fathers in Hoji Redonda.

“In the said town the Catholic Fathers had, but a short time previously, burnt in a most cruel manner five little children for different reasons, principally for the crime of not learning their lessons. The inhabitants of Hoji Redonda, being somewhat fanatical, covered up this atrocious act, so as not to bring disgrace upon the Catholic Church.

“Recently however—in February last—the same Salesian Fathers, have reiterated this awful crime upon a boy of ten years of age, named Eusebio Zegarra, son of Eusebio Zegarra and Natividad Donayres, by inflicting severe burns upon his body for having neglected to learn his lessons at school.

“At 8 o’clock on a beautiful February morning, Father Guido, the superior, ordered the pupils to form a circle in the school yard. Upon their doing so, the

said reverend father(?) commanded the child Zegarra to divest himself of all his clothing. Scarcely had he obeyed than Father Guido took the lad in his arms and carried him to a bonfire that was burning a short distance away.

"When the fire was at its highest, Father Guido took the boy by the hands and feet—although the latter struggled in vain to free himself from the hands of his executioner—and without the least scruple, the priest threw the lad upon the burning heap; from which he was taken out a short time afterwards in a most exanimate condition.

"Nearly all the fellow-scholars of the victim cried bitterly at the sight of their apparently dead companion, upon his being taken from the fire. The Catholic friars, without loss of time, had the boy conveyed to the hospital, where Dr. Monilla was called to give the first treatment; the greatest precaution being taken in the meantime by the clerical and medical authorities, to keep hidden this incident from the people.

"The boy Zegarra can to-day be found in Cieneguilla Street, No. 13, Hoji Redonda, in a very convalescent state, after having been confined to bed for nearly two months. We have visited him, and have seen with our eyes three great burns upon his person. One in the stomach, another in the shoulder, and the other in the knee. As the result of the latter, a tumor in the groin has appeared, which was operated on by Dr. Enrique Mestanza.

"The parents of Zegarra have already protested against this brutal act, to the authorities of the town, but so far without result."

The majority of our readers would imagine that such a savage act could not be committed in this enlightened generation of the nineteenth century; and yet we find that not only is such cruelty perpetrated, but even the perpetrators of such horrid crimes are sheltered and protected by the judicial authorities of a so-called Christian nation. And this, too, in the most faithful of all Catholic countries, viz.: Peru—a country which for the long period of four hundred years has received no other instruction than that taught by the priests of Rome. And yet the papal church boasts continually of the success of her foreign missions.

In truth, the spirit of the Madrid Quemadera still burns in the hearts of these inquisitorial Catholic friars; and they only await the opportunity to put their theory into practise.

Has Rome become more liberal? Yes, but only in the countries where she has not the power to do otherwise; and where she is helpless to persecute. Would you see her in her true colors? Go to Spain, Portugal, Peru, Bolivia, Ecuador; there you see her in all her hideousness, and cruelty, intolerant to the extreme; having in view only one object; viz.: the extirpation of the heretic.

Let us not be deceived by the false cry that Rome has changed, and has become more liberal than she was in the Dark Ages. Such a clamor is false, and but calculated to deceive the unwary. JOHN MCCARTHY.

Buenos Ayres, Argentina.

## The Jersey Blue Laws.

FOR many years New Jersey has been noted for its "lightning," but lately it has been acquiring notoriety in another way, which bids fair to add much to its reputation; namely, by the "Blue Laws." A tide of reform(?) is sweeping over the State, and wondrous things are being accomplished; but an extract from the New York *World* of January 9, given herewith, places Jersey City at the head of the list in the work of teaching its citizens that Sunday must not be profaned.

### "BLUE LAWS IN JERSEY."

"Boys Who 'Shined' Shoes Sunday Were Fined \$1 Each.

"One of the old New Jersey Blue Laws, which prohibits the performance of manual labor on Sunday, was revived in Jersey City Sunday. Two boys were arrested for shining shoes in the street after the noon hour.

"Police Justice Nevin said he had no alternative but to impose a fine. Each little prisoner contributed \$1 toward the municipal fund."

The dignity of the law has been maintained(?). These two little shoe-blacks have been taught in a kindly manner the sacredness(?) of Sunday, and the world at large has been made better(?). Truly this is a Christian nation!

A. R. BELL.

## National Humiliation and Prayer for Great Britain.

The question of the advisability of appointing a day of national humiliation and prayer, in view of the disasters to British arms and terrible loss of life in South Africa, is being discussed in England, and the following observations on the subject are called forth from the *London Guardian*. This journal does not overlook the elements of hypocrisy, inconsistency and general impropriety which are bound up with such manifestoes from the head of the civil authority, and pertain in general to the British system of an established church:—

"The great objection to the appointment, by authority, of a national day of 'humiliation and prayer' is contained in a reminder that such days, at the time of the Crimean and Indian wars, merely anticipated the Bank Holidays of later date, with their concomitants of railway excursions, crowded public houses, and the rest of it. To close the public houses altogether on the appointed day, as they do in America on the day of a Presidential election, would possibly require an Act of Parliament, and one does not like to think of the sort of talk that would be let loose in debate on such a subject.

"One thing is the boggling of certain minds over the word 'humiliation.' One writer, a clergyman, and not the first comer, says in effect—'We have done nothing to be ashamed of, and why should we humble ourselves?' Yet at morning and evening prayers we regularly and most justly acknowledge ourselves to be miserable offenders. Other people are nervous about prayers for

victory from tenderness of conscience as to the supposed implication of such a prayer that our cause is a just one, and its presumed arrogance. But again, we constantly pray that the Queen may be strengthened to vanquish and overcome all her enemies, and assuredly the compilers of the Prayer-book had no thought of asserting that the Sovereign must always be in the right in a quarrel. The prayer takes the human form of a special petition, for which there are countless spiritual precedents; but behind the prayers there is always the mental reservation that God alone knows the justice of our petition or whether it is for our good that it should be granted."

It might be well in the event of such an appointment to consider whether the nation is prepared to recall its troops from South Africa and grant independence to the Boers, if the conviction should be reached that the cause of the Boers is just. From a Christian standpoint, the admission that the nation might be in the wrong, and the consideration of the moral propriety of the war, would be absolutely necessary. But who ever heard of an empire pausing in its course to consider a question of morals? The idea has always been that the empire was in the right, and the seeking of divine aid was not for the purpose of enlightenment, but only to ask the sanction of Heaven upon what the empire was determined to do.

### A Reminder of the Dark Ages.

WE are reminded when we read of such occurrences as the following, that the Dark Ages—as regards superstition—still linger on the earth wherever the people are enlightened only by the light of Rome.

The people of the parish of St. Ignatius Loyola, in the province of Quebec, had placed over them, by authority of the bishop, a church warden to whom they strongly objected. A bitter controversy arose, which culminated in riot and bloodshed at a meeting held in the church to talk over the situation. Hearing of this, Archbishop Bruchesi decided to place the church under the ban, the effectiveness of which proceeding has been amply attested in papal history. The scene which ensued when this direful sentence was carried into effect is thus described:—

"The ban was inflicted by Canon Archambault, the chancellor of the archiepiscopal palace of Montreal, in the presence of a weeping, hysterical multitude of parishioners in the Church of St. Ignace de Loyola. It was read with much pomp and ceremony and the excitement and lamentation following can scarcely be pictured.

"In a voice trembling with anger, Canon Archambault said to the parishioners:—

"You have offended the three tribunals which every Christian should obey,—the tribunals of civil authority, of God and of the church. The scandal is terrible. The newspapers are full of it, and soon it will be known in all corners of the earth how Catholics here betray the faith."

"The excitement reached a fever pitch as Canon

Archambault scourged the parishioners for their disregard of church authority. Fainting women were removed from the auditorium of the church when he declared that henceforth the temple was deserted and that the sinning Catholics had turned God from their church. In the future, he said, they would do without the benefit of the clergy; no bells would toll, no high mass would be said.

"When it was declared that no offices of the church would be held, not even those for the dead, the canon was interrupted by a wail of lamentation that arose and echoed from wall to wall.

"In the presence of the congregation the church was then stripped of all the symbols and furnishings of the Roman Catholic faith. While men and women ran about weeping and crying for mercy Canon Archambault was taking the lead in the final act of placing the ban. When he tore the first decorations from the high altar men and women were prostrate on their knees protesting and weeping.

"Then the host was removed amid the wailing of the people and the chanting of the 'miserere.' The canon and his assistants made short work of it. The altars were stripped of every symbol of significance, and the church, save for the walls and seats, was soon bare of anything to suggest its purpose.

"The tolling of the bells followed as the parishioners were ordered to vacate the building. They went forth as a sorrowful multitude, and a panic followed at the entrance. Women fell in the aisles, and were carried out through the side entrances. Men gathered without and wept as the doors were locked and the keys taken by Canon Archambault for an indefinite period."

To this state of hysterical helplessness are people reduced who in their ignorance depend on the authority of man—the church—rather than on the Word and authority of God.

WHY are 65,000 soldiers of the United States required in the Philippines, and less than 5,000 in Cuba, and why is there war in the one region and peace in the other? There we fix the responsibility. It is not upon those who have protested always and pointed out the honorable, better, and righteous way. In the one case this Republic wages a war of conquest; in the other we lift up liberty, teach the lessons of self-government, and protect the people in their home rights. In Luzon the hell of war exists; in Cuba there is quiet, and material upbuilding bravely goes on.—*Springfield Republican*.

### A Coming Storm.

THE rumblings of a coming storm can be clearly heard in Colorado. Sunday baseball games are becoming very common here, and the main reason assigned by many for this desecration of Sunday is that the Seventh-day Adventists are teaching the people that Sunday is not the Sabbath and is not a sacred day; and therefore this great growing disregard for Sunday sacredness. They are called in this part of the State espe-



cially, the greatest and the worst enemies the churches have to contend with.

G. W. ANGLEBARGER.

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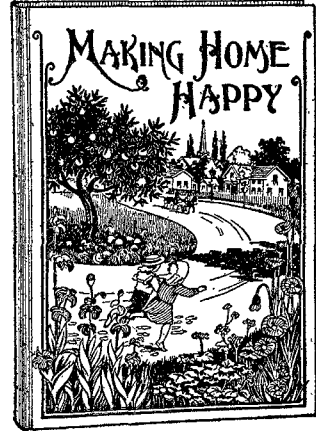
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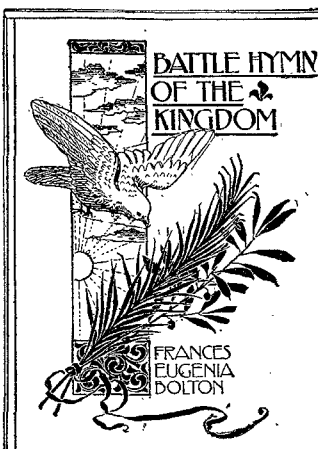
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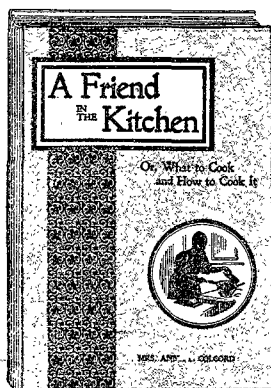
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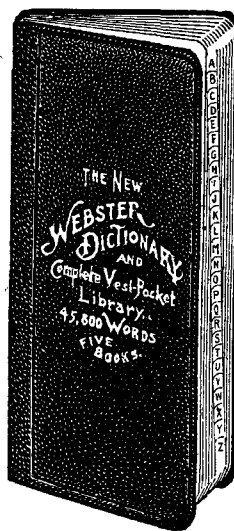
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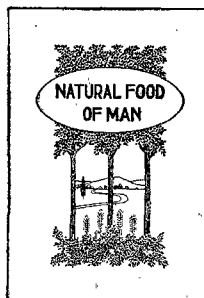
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NEW YORK, JANUARY 18, 1900.

THE czar has issued a rescript in which he announces that it is Russia's intention to rule the Pacific, or at least that portion of it in proximity to the coast of Asia. Evidently he is not prepared to admit the new American contention that "the Pacific is our ocean."

WE give considerable space in this issue to a consideration of the policy of foreign conquest as affecting American principles of government, because the matter is now before Congress for their final action, and a speech has been made before that body which clearly defines the ideas and aims of the expansionist party. If we may judge from this speech, it is no longer pretended that an "imperial destiny" is not what that party has in view for this Republic.

SEVERAL months ago, in Chattanooga, Tenn., a woman shot and killed a man on the stage of a theater in that city, in plain sight of hundreds of people. Yet at the conclusion of her trial, the jury after only a few minutes' deliberation, brought in a verdict of "not guilty." What is this but encouragement for people to take law and justice into their own hands, and to believe that under certain circumstances they can commit murder with impunity?

ALL denominations in Philadelphia, including Roman Catholics, have joined in an undertaking to secure a religious census of the city, to be taken in one day—February 22. The enterprise is under the direction of the "Philadelphia County Sabbath-school association," and the statistics gathered will be placed

in the hands of pastors and Sunday-school officials. It is at least suggestive of an assumption of religious authority which might readily be turned against the rights of the people.

THERE are three discoveries which are usually involved in the process of absorbing new territory into the domain of a powerful nation. First—always first—the discovery is made that the new territory is very valuable. Next it is discovered that the stronger power owes a duty to the weaker power to educate it in the ways of right living, in the meantime taking charge of its affairs and the custody of its possessions. And third, it is seen that the hand of God is in it pointing the way to destiny, and that the extension of sovereignty can be carried out as a really pious undertaking. And this third stage in the process appears to have been reached by the United States, for we hear the nation being called upon by its statesman to go forward and take forcible possession of the riches of the Orient, "with reverent hearts" and "in the fear of God." A happy combination indeed of "duty" and pleasure!

A MEMBER of the "United Christian Party" has sent us a copy of the "Declaration of Principles" of that organization, and informs us that "We do not seek to unite church and state, but we seek to unite professed Christian voters to work and vote for righteous principles."

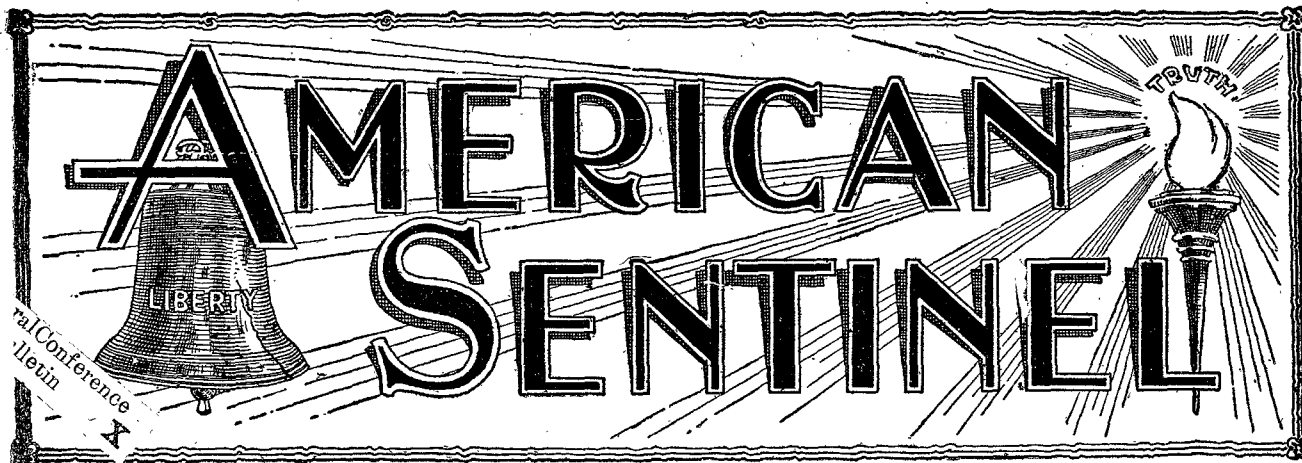
We do not doubt that this party is not working to secure *his* conception of a union of church and state, and therefore do not question his honesty in making this statement. His conception of church-and-state union is held by very many honest and good people, but it is a narrow one. He would have all "professed Christian voters," unite to put in political office men who will enforce "righteous principles" in government. And it is certain that religious "righteous principles" are intended,

because the call is to "Christian" voters.

This simply means, therefore, the enforcement of religious beliefs and institutions through politics, or the union of religion with the state. It can have no practical significance other than this. But this is just what is done under a union of church and state.

Of course, this would not mean that the state would side with one popular church against another popular church, as these people think would be necessary to constitute a union of church and state. They have in mind the well-known churches of the land, and a union of church and state means, to them, a union of the state with some one of these, to the exclusion of the others. But this, even if it could be done, would be but a mild form of church-and-state union, for the reason that the other popular churches would be *too powerful* to be treated with disrespect. They would be able to enforce their rights, and would of course do so. An illustration of this is seen in England to-day. The "Church of England" is the established church; it is joined with and supported by the state. But the Nonconformists are as large a body as the state church; and the result is they are treated with respect and no serious infringement of their rights is attempted.

It is where one church is powerful, and another weak and unpopular, that church-and-state union is seen in its malignant form. It is then that the dissenting body is despised and treated with contempt, and the rights of its members trampled upon and accorded no serious consideration. This is the way it has always been in history, and this world will never become so good that history will not repeat itself in this respect. It should be remembered that the worst evils of church-and-state union were seen under the long reign of the papacy, when only one "Christian" church was known and recognized in the world. It was then that persecution raged most fiercely against the small, weak, unpopular, despised bodies of true Christians.



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

VOLUME 15.

NEW YORK, JANUARY 25, 1900.

NUMBER 4.

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

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INTOLERANCE of men is never an attribute of Christianity.

NO WEAPON of Christian warfare is made to coerce men into doing right.

THE Sabbath was given to man without any law save the law of God; and it needs no new support to-day.

IF men do not keep the Sabbath, that does not hurt the Sabbath, but it injures those for whom the Sabbath was made. They, and not the Sabbath, need protection; but the protection they need is to be kept from the power of sin in their own hearts, and that protection only God can supply.

AS MORALITY is inseparable from religion, legislation cannot be based upon moral grounds without also resting on religious grounds, and thus becoming religious legislation. Proper legislation is not to preserve morals, but rights. The preservation of morality can be accomplished only by spiritual agencies.

NO PERSON is authorized to define the meaning of the Word of God for another person, or for the Government; nor can this authority belong to any number of persons together. The Holy Spirit alone holds the

office of making clear to the mind the meaning of the divine Word, to each and every mind individually.

THE natural right of every man to be let alone by others, to enjoy himself in this life in whatever way he may feel inclined, is a self-evident truth,—one that all men recognize alike. It is the one ground that is common to all,—the one ground upon which all men have equality one with another. Hence it is the one proper ground of human legislation. Moral truths are not self-evident, and the authority for moral truths is not one which all men recognize, and to attempt to define and enforce moral truths would necessarily involve a despotism of one class over another. It is a part of each person's business to preserve his freedom of thought and action (within the bounds of natural rights) unmolested; but it is no part of his business to molest others by imposing upon them his views of moral or religious duty. The right of liberty for one is the right of liberty for all.

### The Same Now as Always Before.

THERE are a whole lot of people who, through lack of careful attention in years past, as well as now, utterly fail to understand the position of the AMERICAN SENTINEL in relation to present issues.

These folks think that the AMERICAN SENTINEL is opposed to national expansion, and to imperialism as to territory. This is altogether a mistake: an entire misapprehension of the SENTINEL's position, its work, and its principles.

As to expansion in itself, the United States might expand to the ends of the earth and the AMERICAN SENTINEL would never have a word to say against it. As for imperialism in territory the United States might extend its jurisdiction over the territory of the whole earth and the AMERICAN SENTINEL would never have any occasion to utter a word in opposition.

But when in her *expansion* and her imperial absorption of *territory*, the Declaration of Independence must be repudiated, and the Constitution abandoned; when in such a career the fundamental principles of the nation and of natural right, are utterly ignored and when not ignored are scouted; here only and for *this cause alone*, it is that the AMERICAN SENTINEL enters its protest.

If this nation would simply hold fast in unswerving allegiance, the Declaration of Independence and the National Constitution in letter and in spirit, and should expand to the ends of the earth, then her expansion would be an unmixed blessing to the whole world: as in her original little sphere, and her earlier expansion, and in spite of all other power, she *has been* a blessing to the whole world. If these vital principles of this nation were held by the nation in unquestioning faithfulness, and its imperialism were only in *territory*, even though it should embrace the territory of the whole earth: that also would be a blessing to the world. And the AMERICAN SENTINEL would be glad of it all; because, to enlighten and bless the whole world with these principles is just what, and only what, this nation was planted for.

Therefore, neither with *expansion* nor with imperialism in *territory*, has the SENTINEL ever had anything to do, nor will ever have anything to do. But since it is the indisputable truth that this expansion and imperialism is, in every element and at every step carried on in open and entire repudiation of the Declaration of Independence and in disregard of the plain word as well as the whole spirit of the Constitution; since all the opportunities of expansion and imperialism, are made only occasions for the further abandonment of the vital principles of this nation, which were given for the enlightenment of the world; then it is, and *this is why it is*, that in the interests of mankind, and in behalf of blessing to the world, the AMERICAN SENTINEL opposes the principles of this expansion and this imperialism: the principles bear in mind—not the things, but the principles.

Thus *expansion* and imperialism in *territory* might be extended by this nation to the ends of the earth and made to embrace the whole world; and if the principles of the Declaration and the Constitution were in faithfulness carried with it and through it all everywhere, nobody could rightfully have anything whatever to say against it because it would be only for the blessing of the world. Whereas on the other hand, even though expansion had never reached beyond the limits of the possessions of the original thirteen States, and even though imperialism in territory had never been either heard of or mentioned in this nation; yet if imperialism in principle and in governmental practise had been entertained as now; and if the principles of the Declaration and the Constitution had been repudiated as they are now; then every Christian and everybody else who has any regard for self-evident truth and the natural rights of mankind, would, in integrity to principle, be required to

say just what the AMERICAN SENTINEL is saying. For such repudiation of principle by this nation can be only the calamity of the world.

In this misapprehension and misjudging of the SENTINEL by these folks, there is a point that is most strange; that is: how anybody who has ever read the AMERICAN SENTINEL to any extent, can think that the present position and views of the SENTINEL on this subject are in any sense new. In all this the SENTINEL stands precisely where it has always stood, and is saying exactly what it has always said. The only thing that is new is the *new phase of things* that has developed, to which are now applied the same things which we *have always said*. And even this new phase of things is not altogether new: it is in *present procedure* largely the actual fulfillment of that which long ago we said would certainly come of seed that was then being sown.

This could be proved to the length of pages from the files of the SENTINEL of years past. We shall not attempt to take the space for anything like all of it. In last week's SENTINEL there is an instance in point: where on the subject of governing without the Constitution, as is now being done, we quoted from the columns of the SENTINEL of May 7, 1891, what we then said must certainly come, and which has now actually come. And here is another instance: In the SENTINEL of June 11, 1891, under the heading of "There is Mischief in It," we discussed certain issues that were then current. In this discussion we were obliged to consider and note the principle and development of a one-man power, a civil despotism, *in the Roman Republic*; and the turning of it by the church power into a religious despotism. We there and then remarked that by false principles and wrong practises among the people there was developed first that civil despotism which was at last turned into a religious despotism. And now we quote:—

"[Thus, there was developed] more and more the despotism of the many, till it was merged into a despotism of three—the first triumvirate—which ended in the despotism of one, whom they murdered, which was followed immediately again by despotism of three—the second triumvirate—which ended again in the despotism of one—Cæsar Augustus—and the final establishment of the imperial despotism, the most horrible civil despotism that ever was, and which continued until Constantine and the political bishops turned it into the most horrible religious despotism that ever was.

"That was the end of *that* story then and there; and the perfect likeness to it *will be* the end of this story now and here.

"And this answers the query of one of our correspondents, as to what business has the SENTINEL, a religious paper, to touch this question which is political? We are persuaded that the SENTINEL has not missed its calling, nor spent its efforts in vain in this respect. The SENTINEL is a religious paper, that is true; and it exists for the sole purpose of exposing to the American people the movement for the establishment of a religious despotism here, after the model of the papacy.

"But no religious despotism can ever be established over a free people. It were literally impossible to establish a religious despotism over the royal freemen who made the Declaration of Independence and the American Constitution.

"This gradual but steady perversion and subversion of the genuine principles of this Government as established by our forefathers, this steady inculcation of the principles of paternalism, is but sowing the seeds of a despotism—whether of the many, of the few, or of one, it matters not—which at the opportune moment will be joined by the political preachers; and out of the wicked alliance thus formed, there will come the religious despotism in the perfect likeness of the one which was before, and against which the continuous efforts of the AMERICAN SENTINEL have ever been, and ever shall be directed.

"And that is the reason, and the only reason, yet reason enough, why the AMERICAN SENTINEL, a religious paper, touches this otherwise political question. . . .

"It may be that our correspondents will not agree with us just now; but that matters nothing to us. Five years ago [1886] when the SENTINEL first called attention to the movement to establish a religious despotism, we were criticised and pooh-poohed for that, more than we are now for calling attention to this surest forerunner of it. But the SENTINEL knew then just what it was doing; and it knows now just what it is doing, just as well as it did then. Those who objected then, know now that we were right then; and those who object now may know some time that we were right now: and we shall have known it all the time. . . .

"And we are perfectly willing to trust to the event to demonstrate that the coming religious despotism will be established substantially in the manner here outlined."

And now 1899 and 1900, this which in June, 1891, we said would come—a one-man power—is coming as fast as the days go by. That which in June, 1891, we were willing to trust to the event to demonstrate, is now January, 1900, being constantly demonstrated before the eyes of the whole world by the steady progress of events. And in all this there is also demonstrated the truth that the AMERICAN SENTINEL occupies exactly the same position that it has always occupied, and speaks precisely the same things that it has always spoken, when it opposes the abandonment of the Constitution and the repudiation of the Declaration of Independence which are the acknowledged, and even the boasted, accompaniments of this expansion and imperialism of this nation.

A. T. J.

DISPATCHES from Manilla dated January 18, state that "the religious question is overshadowing the insurrection." The "religious question" is the question whether or not the Filipinos are to be relieved of the intolerable burden of the Catholic friars. The people fear that, as it is evidently the purpose of the United States to leave the Catholic interests in the islands undisturbed, the abuses from which they have suffered

under the domination of the orders of friars are to be continued. General Otis has informed them that the friars will not be forced on them if against their wish, and Archbishop Chapelle, the Catholic overseer appointed by the pope and the President, has said that he would not attempt to force the friars on the people if they did not desire the friars to fill the curacies. We do not see the use of the small word "if" in these assurances. That the Filipinos do not want anything at all to do with the friars, has been made too plain for any possible question.

### Position of the N. W. C. T. U. Regarding Sunday Laws.

By indisputable facts and records, we have shown to some extent the character of "the usual exemption" with respect to Sunday laws, "for those who keep the Sabbath day," which by resolution and otherwise is favored by the N. W. C. T. U.

Now it must be remembered that this resolution favoring that "usual exemption" was adopted by the Union at the late national convention at Seattle as a substitute for a resolution that was already before the convention; and "as involving all necessary points, and omitting the objectionable ones," in the original resolution.

Understanding the real character and effect of "the usual exemption," which they favor, and that this "covers all necessary points," and avoids all "objectionable ones," in the original resolution, it is of especial interest to study the original resolution that was before the convention, to know what are the objectionable points in it.

And here is that original resolution:—

"Resolved, That as a National Woman's Christian Temperance Union we protest against any such interpretation or use of any lines of our work as shall give aid or comfort to those who, through ignorance, prejudice, or malice, would enact or enforce such laws as can be made to serve the purpose of persecution, or to in any manner interfere with the most perfect liberty of conscience concerning days, or the manner of their observance."

Now we ask every soul to look carefully through that resolution, word by word and clause by clause. Please consider it in all its bearings from beginning to end. And when you have thoroughly weighed and considered it, then reflect, and weigh also the fact, that the N. W. C. T. U., in convention assembled, found in that resolution objectionable points to such an extent that it was actually set aside for a substitute involving such points as are characteristic of "the usual exemption for those who keep the Sabbath day."

According to the situation as it stands, the N. W. C. T. U. has taken the position that it is an objectionable



thing for anybody to ask the N. W. C. T. U. to protest against any such interpretation or use of *any* lines of W. C. T. U. work as shall give aid or comfort to those who, through ignorance, prejudice, or malice, would enact or enforce such laws as can be made to serve the purposes of persecution.

Accordingly, therefore, to the W. C. T. U. it is *not* an objectionable thing for anybody, through ignorance, *prejudice*, or *malice*, so to use any lines of W. C. T. U. work as to enact or enforce such laws as can be made to serve the purpose of persecution.

It is an objectionable thing for anybody to ask the N. W. C. T. U. to protest against any such interpretation or use of any lines of *W. C. T. U. work* as shall in any manner interfere with the most perfect *liberty of conscience concerning days*, or the manner of their observance.

Accordingly, therefore, it is *not* an objectionable thing for anybody to use *any lines of W. C. T. U. work* so as to interfere with perfect liberty of conscience concerning days and the manner of their observance.

It is an objectionable thing for anybody to ask the N. W. C. T. U. to protest against the use of their material and machinery, even by the prejudiced and malicious, in persecuting.

It is *not*, to the national Union, an objectionable thing for anybody, even in prejudice and malice, to use the material and machinery of the N. W. C. T. U. to persecute concerning days and the manner of their observance.

So the N. W. C. T. U. has taken its position, has written itself down, and has published itself to the world. Assuredly, therefore, it was proper and most timely that a member should give notice, as was given, "that at the next annual convention I, or some one in my place, will offer the following amendment to the constitution:—

"ARTICLE VI.—PLANS OF WORK.

"Nothing shall ever be incorporated into any plan of N. W. C. T. U. work, by department or otherwise, which must of necessity become the occasion of sectarian controversy, or which can in any sense be made to interfere with perfect liberty of conscience."

Now let it be understood that we do not say that the N. W. C. T. U. consciously, intentionally, and of forethought, put themselves thus on record as not objecting to persecution or interference with liberty of conscience concerning days and the manner of their observance. We are perfectly satisfied, and free to say, that the women of the convention did what they did without any consideration at all of the real thing that they were doing. It is evident that they allowed their fears for Sunday and Sunday laws to become so aroused that they utterly lost sight of all merits of the resolution before them; that all calmness of consideration

was forgotten; and that in this "state of mind" they rushed the resolution out of the way by whatever means possible. And in the doing of this, they committed themselves to the position that it is objectionable for anybody to ask them to protest against the use of their material and machinery to persecute and to interfere with liberty of conscience concerning days and the manner of their observance.

It is a good thing that the national Union has a whole year before it, in which to consider and to look soberly at what they really did, and then have an opportunity in the next annual convention to correct the mistake into which they allowed themselves to be hurried.

And having considered the subject for a whole year, then, at the next annual convention, will they really correct their mistake? or will they confirm their declaration to the effect that it is an objectionable thing for them to be asked to protest against any such interpretation or use of any lines of W. C. T. U. work as can be made to serve the purposes of persecution, or to interfere with the most perfect liberty of conscience concerning days and the manner of their observance? These are proper and interesting questions.

A. T. J.

### National Reform Notes.

THE following items of interest pertaining to the progress of the National Reform movement, are gathered from the last issue of the National Reform organ, the *Christian Statesman*:—

In the annual report of the Postmaster-General, a recommendation is made to Congress in favor of "a modification of the eight-hour law, which shall provide for six days' work of forty-eight hours, with as many additional hours on Sunday, not exceeding eight, as the exigencies of the service may demand." This disregard of the claims made for Sunday as a sacred day called forth a "faithful rebuke" from the theocratic party, and "Mr. Smith [the Postmaster-General] has assured the editor of the *Statesman* that no such recommendation will ever again find place in his report."

"WITH the increasing prosperity of the times it now seems probable," says the *Statesman*, "that this year's receipts will be far in advance of those of any recent year." And these will be used "to carry forward the many important lines of practical work now in hand." "The present list of workers in the National Reform cause," we read further, "is by far the largest during the entire history of the movement," and "with such a corps of workers the year 1900 will be the inauguration of a new era in the cause of National Reform."

THE proposed religious amendment to the Constitution, by which the Government is to be made "Christian," will, we are told, "safeguard the religious liberty and equality of all citizens by providing toleration and ecclesiastical freedom, and by completely separating church and state." This amazing assertion appears in the *Christian Statesman* as part of an "admirable argument" prepared by Prof. J. McNaugher in support of a resolution passed at the late National Reform convention in this city.

To determine how much truth this assertion contains, we have only to note that under the State enforcement of Sunday observance, which the theocratic party aim by means of this amendment to make more rigid and more widespread, exactly the same results have followed that were seen under the religious persecutions of former times. This party want Sunday enforcement not only by authority of the States, but of the nation. This party want the Government to become "Christian" in order that Sunday enforcement may become more general and more rigid. And they say this would not bring religious persecution. It would not infringe religious liberty, but would safeguard it. But note: in various States of the Union, under the operation of existing Sunday laws, people who for conscience' sake could not conform to such requirements, believing themselves bound by the law of God to honor the seventh day of the week and not the first day, have been arrested, fined, imprisoned, worked in the chain-gang, and treated just as "heretics" were treated under the religious persecutions of the Dark Ages, except that they have not yet suffered the death penalty. In the one case the system has not been carried quite as far as in the other, but it is the same in character, for it bears the same kind of fruit. If a system of government that is called for does not mean religious persecution, then religious persecution will not be possible under it. And where such persecution does appear, the system under which it appears is plainly stamped as an invasion of religious freedom, however strongly its defenders may assert its innocence.

"A joint resolution has been introduced into the Senate of the United States by Mr. Kyle, which proposes the following amendment as Article XVI. of the Constitution: 'The Congress as the highest law-making power of a Christian nation, shall have exclusive power to regulate marriage and divorce in the several States, Territories, and the District of Columbia.' This amendment, if adopted, would harmonize the action of the legislative department of the Government with the decision of the Supreme Court in which it is declared that 'this is a Christian nation.'"

This would be an "amendment" of the Constitution, with a vengeance. It would sweep away the Constitution altogether. More than this: it would sweep away the Republic altogether, and in its place establish the worst form of monarchy. All this it would do in theory

as soon as adopted by Congress; and actually, as soon as it should be carried into effect.

Marriage and divorce are regulated in each State by the State law. This is so by virtue of the principle of American Government which accords to each State the sovereignty over its own affairs. Should this power be taken from the State and given to Congress, this principle would be broken and the regulating power of the State over any other matter might with equal propriety be transferred in like manner. No logical ground would remain in support of the system of independent State government; and the complete absorption of State power by the national Government would follow as a natural result.

But this is not the worst feature of the proposed amendment. Congress, by its provisions, is to exercise this power "as the highest law-making power of a *Christian* nation." Congress is to become Christian. None but Christians—and orthodox Christians they must be—can be sent to Congress. "We the people of the United States," who ordain the Constitution, will be changed to "We the orthodox Christian people of the United States;" and all others can choose between being governed by the "orthodox Christians" or emigrating to some other land. Indeed, they have already been invited to emigrate by representatives of this "Christian" party.

And this, as the National Reform party correctly sees, "would harmonize the action of the legislative department of the Government with the decision of the Supreme Court in which it is declared that 'this is a Christian nation.'" Such is the nature and meaning of that decision.

THE God-in-the-Constitution party are trying hard to make capital out of the action of Congress in the Roberts' case. They want the Government to base its action against polygamy on religious grounds. At the annual business meeting of this association, the Committee on Resolutions was instructed to prepare "resolutions on the exclusion of Brigham H. Roberts, an avowed polygamist, from Congress, and on the securing of an amendment to the national Constitution excluding polygamists from all national offices on Christian grounds."

This scheme is now being actively pushed by the "reform" forces at Washington. "Several Joint Resolutions have been introduced into the House of Representatives for an anti polygamy amendment to the Constitution." One of these reads thus: 'Polygamy is hereby declared to be an offense against the United States, and forever prohibited within them or any place subject to their jurisdiction; and no person engaged in the practise thereof shall hold any office of honor, trust, or profit under the United States or any State.' The theocratic party want to have inserted in this, after "polygamy," the words "being condemned by the law

of Christ governing the marriage relation." The importance in this critical juncture," says the *Statesman*, "of giving to an anti-polygamy amendment a distinctly Christian character, with an express acknowledgment embodied in it of the law of Christ as of supreme authority in the government of the marriage relation, cannot be overestimated."

It is indeed a matter of great importance whether the Government legislates against polygamy and debars polygamists from office because of the *law of Christ*, or whether it is done upon purely secular grounds. For if the Government is to enforce one thing because it is demanded by the law of Christ, how can it refuse to enforce any other thing demanded by that law? The Government would be logically bound to attempt to enforce the law—or will—of Christ in all things, and thus to make itself a theocracy, executing the dictates of the church and calling back the dark days of religious persecution. It is to this ignoble point that the National Reform "God-in-the-Constitution" theocratic party are with untiring zeal striving to lead this nation.

In behalf of the "religious amendment to the Constitution" demanded by the theocratic party, it is argued that "The conducting of civil government requires continually the determination of national moral problems." And "this necessity proves the nation itself to be a moral agent, and that it needs an infallible standard for its guidance, such as only the moral law of the Christian religion affords."

It is true that a being having moral responsibility needs to be guided by an infallible standard of moral right, and that the moral law—the Decalogue—is such a standard. But how is this infallible standard to be used by the Government? The theocratic "reformers" insist that the Government shall enforce the observance of Sunday. They say this is a duty commanded by the Decalogue. That is their view—their opinion—of it. But is their opinion infallible? And when they insist that the Government enforce their opinion of the meaning of the moral law, will the Government then be guided by an infallible standard? Certainly it will not. No man is infallible; no assemblage or organization of men is infallible. And no man or organization of men can give an infallible application of the moral law. No infallible directions can be given to the Government by any man or men with reference to moral duty. The Government, if it permits any such moral guidance, will be infallibly led astray.

The infallible standard afforded by the Word of God is of practicable value only through the agencies of instruction which God himself has provided. God has given, to the believer, his Holy Spirit, as an infallible guide into all truth. This cannot possibly be dispensed with. The infallible voice must be the voice of God, never the voice of man.

And as each individual of the human family is required to have faith, and to seek to the Lord for wisdom, so is the guidance of the Holy Spirit for each individual, independently of all others. The infallible standard of morality can be seen in its application to human affairs only by each individual for himself, and only within the limits of his own moral responsibilities. When one person attempts to apply God's infallible moral standard within the sphere of another person's responsibilities, he puts himself in the place of God, and can only lead others into darkness instead of light.

There is already in the world, and has been for centuries, a religious organization, which professes to do just what these reformers have in mind to do: it professes to apply the infallible moral standard to the affairs of governments as well as of individuals, and is ready to point out certain requirements as being morally binding upon governments. That organization is the papacy; and it became the papacy only by holding to the doctrine that civil governments are bound by the moral law, and assuming, just as the theocratic party does now, to point out to the civil power the moral duties binding upon it. That organization is as good a one as can be devised for that purpose. The National Reform party and its allies are forming another organization which can at best only be exactly like the first one, and not in any way better.

But even if these "reformers" or any body of men on the earth could speak with an infallible voice in applying the moral law to human affairs, the Government would still be debarred from attempting to conform to its requirements, for the reason that a government cannot possess moral responsibility. Civil government is a creature of man, and the creature is responsible only to its creator. Civil government exists not to obey law, but to execute it; and the only law that civil government can know is the will of the people who create it. Civil government exists to prevent anarchy in human society, and it has no other purpose whatever. And when it does this, it reaches the limit of its responsibility and its usefulness. It has no other business than to prevent anarchy because there is no other necessity for it. It prevents anarchy when it protects the individuals of society in the enjoyment of their natural rights; and it does this by enforcing the laws which have been devised for this purpose. Civil government is a means of serving moral beings, and not a moral being itself. Moral beings, so far as this world is concerned, are human beings, always. At the first, the only moral beings on the earth were Adam and Eve, and all other moral beings since their time are only such as have descended from them. God alone can create a being having moral responsibility.

BE intolerant as you please of sin in your own heart, but remember that you cannot look into the hearts of others.

## A Strange Conception of Christ.

BY W. N. GLENN.

REV. WALLACE R. STRUBLE, of Chicago, delivers the following proposition, which he evidently deems good politics; but it is safe to say that if Christ should accept any or all of the offices named, and failed to secure a good position for Mr. Struble and his political friends, there would soon be a loud complaint against the policy of the administration of the "Man of Galilee:"—

"Under the Republican form of government as exemplified in the United States of America the officeholder is intended to be the incarnation of his constituents; or in other words the people send themselves to the White House, to Congress, to the legislature, and to the judicial bench. In a similar sense I am in favor of sending Jesus the Christ to our halls of national legislation, to the White House, and to the bench of the United States Supreme Court. I am in favor of sending him to the States' legislatures, to the municipal councils and boards of aldermen; of electing him governor, mayor, State and County judge, Attorney-General, State's Attorney and corporation lawyer; of naming him for sheriff, constable, chief of police and police officer; in a word, of transferring this entire Government, from the supervision of a township road or the scribing of a notarial folio, up to the executive management of the nation and the supreme direction of its judiciary, upon the shoulders of The Man of Gallilee."

This is indeed a strange conception of Christ, and He might truly say, "Thou thoughtest that I was altogether such an one as thyself." A few statements of fact are worthy of consideration in connection with this amazing idea of the Creator of the universe and Redeemer of men.

1. The government of Christ is not a republic; it is a kingdom, an absolute monarchy.

2. Christ is already the Lawgiver of his kingdom, and the men who are making such blasphemous propositions, so degrading of One now standing so high, are now living in violation of the law He has already made. Then, where is there any guarantee of their loyalty in the future.

3. In whom lies the authority to send the King to the White House, or anywhere else. When he sets up His kingdom, it will "fill the whole earth." "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Ps. 24:1. When he establishes his kingdom in the earth, his seat of government will be in the New Jerusalem, the city of gold, which he will bring with him. See description Rev. 21.

4. Who has the authority to reduce Christ's judicial jurisdiction to the United States, when he is now the "Judge of all the earth" (Gen. 18:25), and all judgment is committed to him (John 5:22)?

5. As to all the petty officers enumerated above, Mr. Struble himself would esteem it an insult to an ex-president, or an ex-governor, or an ex-congressman,

to ask him to assume their duties; but he seems to think it Christian politics to suggest the name of the Lord in connection with such paltry honors. If such positions were to exist at all in the kingdom of God, they would be subordinate to the twelve apostles, who are to "sit on twelve thrones, judging the twelve tribes of Israel." Matt. 19:28.

6. To elect Christ to authority in the affairs of earth is on a par with the action of the people who would have taken him by force and made him a king. John 6:15. It is assuming that "the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will (Dan. 4:17, 26, 32) by virtue of the grace of man. There is just one position to which man can elect Jesus Christ, and that is to supreme rule in the individual heart. Every other position to which he aspires he will assume of his own accord, in his own good time.

## Christian Science.

J. H. Kellogg, M. D., in "Good Health."

CHRISTIAN Scientists do not seem to recognize the fact that the human will is just as tangible and real as is the divine will; that the human body is a manifestation of God in the flesh; that man, in all his relations to his fellow men and to God, is either keeping in the divine order and in harmony with God, or going out of the divine order and contrary to God.

Disease is simply a condition which results from going wrong, from being out of the divine order. In a certain sense, disease is not an evil, as the Christian Scientist claims, but a good.

Suppose we take a simple illustration of this idea. When a person gets a sliver in his finger, there is pain and swelling in that place; after a while the matter which forms around the sliver, lifts it out. This is nature's process of getting rid of the sliver; the pain is incidental to the effort of nature. If the least little speck of dirt gets into your eye, how it smarts and burns; the tears flow, the eye becomes red, the lid closes, and you are tempted to think you would be a great deal better off if your eye did not smart when specks got into it. But as a matter of fact, how much better off would you be? Your eye would soon be full of specks and cinders, its transparency would disappear, and it would finally be of no service whatever. Pain, then, is a conservative process; it is a necessary and actual fact, by which the body is warned against evil.

Disease is a remedial process. The same power that is within us and that cures us is the power that makes us sick, and illness is the process by which we get well. Sickness and suffering are only incidental to the remedial process.

People do not get well in consequence of any sort of hocus-pocus, or magic. No one can effect a cure by hiding away in a corner and "fixing his mind upon your

case," or by giving you an "absent treatment." This is a kind of magic unworthy of a Christian age, and there is no foundation for faith in it.

The power in which we must have faith if we would be well is the creative and curative power which exists in every living thing.

This healing power is not away off outside of us and within the reach of just one certain class of persons. The only true healing power in all the universe is God, the great intelligence and force that is behind everything, in all existence. That power is in you, and if you are sick it is because God is trying to do something for you that you can not do for yourself. If you are weary, it is because you need rest. If you are suffering pain, it is because you have been doing something that will destroy you if you persist in your course. Pain, weariness, disease, then, are our good friends. They are the agents by which God endeavors to lead us back into the right road.

The truth, "Whatsoever a man soweth, that shall he also reap," applies to physical no less than to spiritual sowings. Believe this, for there is nothing more certain. Sow to health, cultivate health, and health will spring up and grow in you. Cultivate the tree of health, and it will bear fruit, and you will find yourself improving physically year by year.

### Echoes from the South.

BY JOHN MCCARTHY.

ACCORDING to the Chilean journal *La Lardi*, published in Santiago, we learn that the Roman Catholic bishop of Concepcion, Moñsenor Labarca, immediately upon his return from Rome, petitioned the government of Chile to expel from his diocese the "Fathers" of the Saint Franciscan order. This petition is based upon the immoralities, irregularities, and abuses of the "Fathers" of said order.

The St. Franciscans have hitherto had under their care the Catholic missions to the Chilean Indians, but their lewd practises have to be publicly condemned and reproved by one of the highest Catholic dignitaries of South America.

Yet it is the continuous boast of Rome that her missions are the admiration of the universe and models of sanctity.

For some years past the Roman Catholic clergy, have worked hard to have the Holy Scriptures prohibited in the Bolivian republic. To this end they have—in their authorized journals—denominated the Bible a filthy book, indecent literature, falsified history, and an instructor of heresy; and in this way they have managed to throw dust in the eyes of the Bolivians, which has prejudiced them against the perusal and study of the Word of God.

Just now, however, the liberal party has taken possession of the governmental reins, with the result that there is a great religious reaction taking place throughout the whole country. The liberals are clamoring for the free circulation of the Bible throughout the Bolivian territory; and thus the way is opening up for the spread of the gospel message in those benighted parts; although the priests are using every effort in their power to impede this object.

From Ecuador we learn the priests have received a terrible blow, which has to a certain degree crippled the Catholic power in that country. Hitherto the popish dignitaries have held the patronage of several national positions, as well as of all important ecclesiastical livings. This, however, has now come to an end. The government by a recent law, has just deprived the church of this power; and has determined to dispense with these positions, as the State thinks best.

The Ecuadorean priests for some time past have done their best to smother the liberal sentiments, which are becoming more and more manifest in that republic with the advent of each day. In the past no marriage was counted legal which was not celebrated according to the rites of the Catholic Church. Consequently the land is full of concubinage, and illegitimate children, and there immorality is seen at its worst. Some may ask the reason of this. The reason is simple and clear to all. The priests demand very exorbitant sums before they consent to give their "apostolic" blessing to those about to unite in matrimony. Thus the thousands of poor inhabitants are excused from participation in this "blessing," through lack of the necessary finances. In the last few months, the people have united their voices, demanding the legalization of the civil marriage. The priests oppose with all the energy of their souls, as they see one of the means of enriching themselves slip from their grasp. But it appears that the popular sentiment is about to prevail, and the Ecuadorean Congress is about to legislate a law legalizing the civil marriage.

In the city of Cordova, Argentine Republic, several journals have expressed their indignation at the cruel treatment non-Catholics are receiving in the municipal hospitals throughout the country, from the hands of the nurses, (Sisters of Mercy?). These good sisters first use their persuasive powers to induce the patients to confess to their priests. Should they refuse to do so, they are immediately marked as heretics, and harsh, cruel treatment is the method employed to bring these infirm and dying dissentients to their proper senses. We could fill the paper with cases such as this which are daily happening in different parts of this continent. But those who resort to such methods to convert the erring one, only show how little they are acquainted with the Redeemer of mankind, who gave *His own* life, that He might save that of His enemy.

Buenos Ayres, Argentina.



STEADY progress continues to be made by the Sunday-closing movement in Chicago. Sunday, January 7, every business house in the eastern portion of the stock-yards district was closed, and the western portion is expected to follow suit. The movement, says the *Chicago Times-Herald*, of January 8, "is assuming a general character, and it is said the business district to the west of the yards will be closed next Sunday. When this is accomplished the work will be taken up on the North and West sides and continued until Chicagoans are educated to make their purchases for Sunday on the preceding day."

In one of the hardest districts of the city, (from a Sunday-closing point of view), petitions for Sunday closing were circulated among all the merchants, and only one of them refused to sign the petition. This one opened his store Sunday morning, January 7, to do business as usual, but was speedily "brought to time" by the Sunday-closing committee, in the following way. One of the chief advocates of Sunday observance was making a tour of the district Sunday morning, (breaking Sunday thereby), to see if the merchants were keeping Sunday as they had agreed. A committee of the Sunday closers were with him. They discovered the solitary open store. At once "pickets supplied with printed copies of the Sunday-closing resolutions were placed near the store on either side, and every possible customer was presented with one. After the pickets had been at work half an hour the merchant locked up his store and informed the committee that it would remain closed not only yesterday but every Sunday hereafter."

One feature of the movement in this city is an appeal that has been made to consumers not to purchase anything on Sunday. It is declared that to purchase groceries, etc., on Sunday is an indication of shiftless housekeeping, and it is expected the ban of this idea will influence many to guard their reputations by doing no Sunday shopping. A city alderman asserts that "the movement has come to stay," because the majority of the people favor it.

It is, of course, the right of every storekeeper to close his store on Sunday in harmony with his convictions of right or of sound policy; and it is likewise the right of

individuals favoring Sunday closing to persuade any and all others whom they can to accept and practise their views. This is no interference with religious liberty, and there is none until the point is reached where someone is compelled to close on Sunday, or to refrain from work, against his will. And this point will very likely be reached if the present movement continues; for it will be but a step, after the people have been "educated" to do all their shopping before Sunday, and to favor that system, to secure a city ordinance forbidding Sunday trading. The Sunday closers are not likely to rest satisfied until they have fortified themselves behind the law.

ANOTHER gigantic "trust" is announced as about to be formed—a railway trust—which will unite the great trunk lines of railway between the Atlantic seaboard and the Mississippi. All ticket offices of these roads in the principal cities will be abolished, and all city, general, traveling and district freight and passenger agents and solicitors of these roads in the United States, Canada, and Europe will be dispensed with, and altogether 50,000 or more men will be thrown out of employment.

This forcing of people out of employment is one of the worst features of the trust system. The object, of course, is to save the money paid to these employees in salaries; but while the immediate result may be what the trust magnates anticipate, the policy in the end must prove "penny wise and pound foolish." These 50,000 unemployed men, the victims of this "trust," will swell by nearly that much the great army of idle, discontented and desperate men, who at every favorable opportunity become the fomentors of industrial disturbances—strikes, riots, etc.—and intensify the conflict between capital and labor. The country can never be prosperous while a large percentage of those who should be wage-earners are out of employment, and it is poor policy on the part of the capitalists to lessen the general prosperity of the country in this way.

### A Sign of the Times.

A NOVEL development in the journalism of the United States is the suppression of news in the interest of a political party. There have been a good many examples of this, but the last week afforded a salient illustration. Many of the papers that reported the speech of Senator Beveridge made hardly an allusion to the fact that Senator Hoar, of Massachusetts, replied to it, and yet the *Congressional Record* shows that Mr. Hoar spoke about forty minutes in reply, and adduced a mass of evidence against Mr. Beveridge's contention that certainly is entitled to the most candid consideration. Perhaps whatever the senior senator from Massachu-

setts says is so utterly contemptible that it is amply sufficient for purposes of public information to report the fact that he spoke, without alluding to anything that he said, but the time is not far back when it was assumed that whatever he said deserved the attention of his countrymen. Another example of the same thing is the scant reference in many papers to the correspondence Secretary Gage submitted to Congress the last week. You read them in vain to discover that in it there was any such document as the Hepburn letter. It is to be expected that journals that are committed to a political party will support that party through thick and thin. But it has not heretofore been supposed to be creditable to a great journal to suppress material facts and to refuse to give the news for fear of its effect.

—*The Watchman.*

### Sunday Closing in Ottawa, Ill.

#### SALOONS AND GAMBLING HOUSES KEEP SUNDAY.

*Chicago "Times-Herald."*

OTTAWA, ILL., Jan. 7.—All the saloons and gambling houses in this city were closed to-day, and for the first time in a long period Ottawa was a "dry town." This condition was due to the action of Mayor Malony, who called the saloon men together yesterday and informed them that hereafter all saloons must shut up at midnight Saturday and remain closed on Sundays.

The mayor notified the liquor men that there would be no prosecutions for violations of his order, but that all offenders would have their license revoked. The gambling-house proprietors were also notified to close their establishments, and strict orders were given the police to report all violations.

### Blue Sunday in South Norwalk, Conn.

#### THE MAYOR'S FIRST ATTEMPT TO ENFORCE THE CONNECTICUT SUNDAY LAW.

*New York "Sun."*

SOUTH NORWALK, Conn., Jan. 14.—To-day was the first Sunday of the enforcement of Mayor Charles G. Bohannon's unique conception of the Connecticut Sunday law, a slightly revised edition of the old Blue Laws which made the Nutmeg State famous years ago. Contrary to the strict letter of the law, which provides that work of necessity only may be carried on, the mayor decided that ice cream, soda water, shaving, and boot blacks were a necessity, while he placed a strict taboo upon cigars, confectionery, fruit and nuts. Hundreds of South Norwalk people went to Norwalk for their Sunday smokes, much to the chagrin of the South Norwalk dealers, for the feeling seemed to be that if the trade flocked to Norwalk it might teach the mayor a lesson.

The trolley cars were crowded during some portions of the day. Some of the South Norwalk cigar dealers sold soda water and gave away a cigar with each glass, but the majority closed up and spent the day "roasting" the mayor. The police were kept so busy watching stores to detect the sale of cigars that the saloons had it all their own way. It looks as if the present police force of the city will have to be trebled if the mayor desires both the cigar and liquor end of the law watched on Sunday.

### Sunday Golf.

THERE is much agitation in various districts not far from this city over the question of permitting Sunday golf. This game presents one of the most troublesome obstacles in the path of the advocates of Sunday enforcement which they have been obliged to meet. None of their stock arguments upon which they rely to create public sentiment in their favor, seems to fit the case of Sunday golf; and the only argument which does fit the case is one which too fully exposes the animus of the Sunday movement to suit their purposes. So this form of Sunday desecration has enjoyed greater immunity from the prohibitions of the Sunday statutes than almost any other.

Ordinary labor on Sunday could be declaimed against and prohibited on the ground of sympathy for the poor workingman, who was being "compelled" to labor seven days in the week. Sunday theatricals, shows, pleasure resorts, etc., could be condemned on the ground of immorality, or of requiring work on the part of employees who, it might be supposed, would be glad of the opportunity to rest on Sunday and attend church. Of Sunday baseball it could be said that the noise of the game disturbed residents in the vicinity. But what of Sunday golf? That has obviously no bearing upon the poor workingman's right to rest; nor can it be said that it is immoral, or that it interferes with anybody's Sunday rest. It is necessarily a quiet game, one that must be played outside of a city, and that is witnessed by but few. Yet it involves the same *disrespect of Sunday* as does Sunday labor or Sunday shows, which is the whole point in the controversy for Sunday enforcement. This respect must be secured and Sunday golf suppressed. But all that can be said against Sunday golf is that it shows disrespect for Sunday as a church day; it violates a religious institution. This is poor ground indeed upon which to ask the interference of the civil authorities, but the advocates of Sunday laws are obliged to take it, and thus to reveal the real object for which they are working.

They were obliged to base their denunciations of Sunday golf chiefly on the ground that it is a sin. But the claim that it is a sin rests on the claim that Sunday is the divinely-appointed Sabbath, which has to be



taken for granted without any Biblical proof. And even admitting it to be a sin, there is still no ground for undertaking its suppression by civil law, except the wholly untenable ground that any thing sinful is a proper subject of legislation.

To the advocates of Sunday enforcement, however, all objections are simply obstacles to be overcome, and if a proposition is inconsistent or un-American, it is only to be pushed so much the harder. That Sunday golf is a sin is the ground taken for a vigorous denunciation of it by a revivalist, for example, who is conducting meetings at Babylon, Long Island. He is reported as saying that "Sunday golf playing is an outrage" which "should not be tolerated in a Christian community." This seemed to rouse his audience, some of whom are no doubt more intolerant of sin in other people than in themselves; and it is reported that Sunday golfers in Babylon "are in for trouble."

In general, Sunday golf in the State of New York is, according to report, on the increase. The *New York Tribune* says that—

"In spite of vigorous protest from the more conservative element Sunday golf has evidently come to stay. There is a growing laxity at all the large courses in the observance of the Sabbath, and whereas two years ago a prize competition was unheard of, now several of the leading clubs are holding regular tournaments on that day. A few of the older organizations, like Morris County, are still holding out for a strict prohibition of all Sunday games, but even there the younger members are eager to do away with the restriction. Much as it may be regretted by some, golf is gradually becoming a Sunday sport, and it seems only a question of time before as many matches are held then as on other days of the week. The example furnished by the Lakewood Golf Club gives an illustration of the trend of popular feeling. When first organized one of the clauses of the constitution laid special emphasis on the restriction of Sunday matches. Since that time there has been a growing element in the club which has sought to vote down this clause, and this season after a warm discussion they have gained their end. Hereafter Sunday sport will be enjoyed in the same manner as at the Country Club of Lakewood, and the links will doubtless be well patronized."

In New England, however, especially in Massachusetts, the tide against Sunday golf is still strong. There is much agitation over the question in Boston, says the *Tribune*; "and one or two cases seeking to prohibit the sport on Sunday are now before the Supreme Court of Massachusetts. In several instances the police have been called upon to close the links, and at the Riverside Golf Club all Sunday play has ceased owing to a notice from that quarter that no games would be permitted. The Massachusetts Legislature in 1895 passed a law that whoever takes part in a game, sport, or play of any kind on Sunday is liable to a fine of \$50, and it is this law which the police say they can invoke to back up their demands. The members of the Brookline Coun-

try Club, one of the most fashionable organizations in the Boston district, were recently informed by the board of directors that whoever made use of the links on Sunday did so at his own peril, and since that time there has been a noticeable falling off in the number of contests on that day, but the sport is not wholly prohibited."

A new impetus to the Sunday-law crusade will be required to suppress Sunday golf in this State and city; and a new and mighty impetus will be given it at no distant day. Of this we do not have the slightest doubt.

## What Does It Mean?

### THE SABBATH QUESTION IN JAPAN.

UNDER the heading "The Sabbath and Society," the November issue of the *Voice*, (Tokio), says: "It is not strictly correct to speak of the first day of the week as the Sabbath. Sunday is not the Sabbath." "But," says the editor, "it was a rather disagreeable surprise to have the peace of our quiet hours on a recent Lord's day disturbed by the busy carpenters pounding away on a neighbor's house."

The editor refused to give "the heathen any explanation for the disturbance of the peace" on the Lord's day (?), and after some long quotations from St. Sigori's Theology as an excuse for Catholics who work on Sunday, he gave his industrious neighbor the following charge:—

"Certainly a man can violate every precept of good order, if he goes outside the habitations of other men; but where the good order and well-being of society is involved, and an injurious example is set in the community, the question of relationship is involved."

This writer arranged the first meeting for the purpose of uniting the various denominations in Japan into a "oneness in principle and work."

How this meeting was received is shown by a report of it that appeared in the *Japan Times*, from which I quote:—

"Many in the audience, no doubt were surprised to find the honest opinions of many men of their own creed and color in perfect harmony with the idea of Christian unity and oneness that inspired Mr. Snodgrass to arrange such a meeting. We hope to see a continuation of this most worthy movement."

With the well-being of society bound up in the proper observance of the "Lord's day," and the "Lord's day" the only point in common among the various denominations, it is not difficult to see what this "oneness in principle and work" will be.

The great question to be decided before this union is perfected is, Who shall lead?

In answer to the question, the *Koye*, (Catholic) says:—

"The principle of liberty of conscience, of which the

Protestants make so much, has proven a snare, and a delusion to them. Unitarianism is its natural result. In making freedom of belief the foundation of the church, the Protestants have built upon sand. To talk of union among Protestants is mere idle prating. What have they to unite them? Do they not advocate independence of judgment? Is it not a case of there being no standard to which all will alike bow? This cry for union shows that they are ill at ease, and well they may be. What elements of union are there in the whole system? We are united because our church is founded upon the teachings of Christ transmitted by St. Peter. Our church distinguishes between truth and error and we all obey her. But it is the very essence of Protestantism to split up into a hundred sects. There are Protestant sects that have nothing to hold them together, except the name they bear, which is no more useful for the purpose than a sign board."

The "standard" is the authority of the Catholic Church; and in return to it, we are told, lies the only hope of union.

This conflict is none other than "the last great conflict between truth and error:" and this "the final struggle of the long-standing controversy concerning the law of God; a battle between the religion of the Bible and the religion of fable and traditions."

Tokio, Japan.

B. O. WADE.

### False Pretenses.

*The "Truth Seeker."*

THE corresponding secretary of the Philadelphia Sabbath Association, T. T. Mutchler, has an article in the *Times*, of that city, defending the Sunday law of 1794, which the association is endeavoring to enforce. The law prohibits all sorts of business and pleasure during church hours. Its scope may be judged from Mr. Mutchler's account of what it is designed to accomplish. He says:—

"The object of the law is the protection of all citizens from infringement of their sacred rights. The laborer shall not be compelled by his employer to work on that day; the business man shall not be compelled to remain at work by his lawless competitor; our children shall not be subjected to temptation by the open candy shop on Sundays; nor should drug clerks be compelled to sell merchandize on that day, but only required to sell medicine during certain hours; church services shall not be disturbed by the passage of milk wagons or other vehicles for business purposes. The law affords protection to all, in remembering the Sabbath day, in accordance with the original appointment of our great Creator."

The last sentence is a plain misstatement of fact. The day originally appointed by the Creator was not Sunday, but Saturday, therefore this law has nothing to do with the Sabbath. The last sentence of the paragraph also contains a falsehood. The law is designed not for the protection of rights, but for their violation.

The laborer, he says, "shall not be compelled by his employer to work on that day." No; and he never was . . . but under the law the laborer is deprived of the right to earn wages on Sunday, and is compelled to loaf. "The business man shall not be compelled to remain at work by his lawless competitor." No; and he never war; but the Sunday law compels him to close when he would be open if he lived in a free country. And so it is all the way through. Children will not be tempted to spend their money for candy, but they will be coerced into giving it to the church; drug clerks will not be compelled to sell medicine, nor were they ever; but they will be fined if they do, and sick people may die for want of medicines on Sunday because God set apart Saturday and hallowed it!

We get at the nub of the matter when it is said that with the law in force "church services shall not be disturbed by the passage of milk wagons or other vehicles for business purposes." At the National Reform Convention in this city last month one of the speakers mentioned the time when chains were stretched across the streets of the city during meeting hours, so that the way was closed to vehicles, and he recommended a return to the custom. He deemed it "Christian liberty" that when one man desired to make himself heard in an address to the air, a hundred other men should be compelled by law to suspend their affairs until he had talked himself out. The plan is to treat all as criminals on Sunday and shut them up. It would be as beneficent as relieving a man from the necessity of working for his living by putting him in jail, only it makes no provision for feeding him during his compulsory idleness.

### Church-and-State Union Inseparable from Popery.

THE *Osservatore Romano*, the official organ of the Vatican, published recently the following propositions under the heading, "The Civil Authority of the Pope." They define the authority claimed by him, and state the grounds upon which, in the Catholic view, it is established. Notice how the union of church and state follows naturally the proposition that the Christian Church has a visible earthly head. Accepting that proposition as true, no logical defense can be interposed against the invasion and subversion of human rights by a union of church and state. And conversely, a union of church and state demands the creation of a pope. The two are inseparably united.

The propositions are as follows:—

"1. The church is a completed organization established as such by God upon earth, the invisible head of which is Christ, the visible head of which is the pope in Rome. [A hydra-headed church].

"2. The church is a religious organization with the purpose of serving mankind in securing eternal salvation.

"3. But the church is at the same time the kingdom of God here upon earth, and therefore cannot be of this world, as it does not originate in the world.

"4. Since the kingdom of Jesus Christ comes from heaven, it has also been created for heaven, and has there both its origin and its consummation.

"5. The divine Founder, Jesus Christ, is entrusted with both the highest priesthood and the highest kingly power; he rules and governs the religio-spiritual body that constitutes his kingdom and is the kingdom of God.

"6. In the church, therefore, the idea of a kingly power and of a priesthood is intimately and indissolubly connected, and as the church upon earth has been established upon Peter, and Peter is upon earth its head in the place of Jesus Christ, its heavenly head, thus too everything that is in Christ and in the church can also be claimed for Peter.

"7. Accordingly, like Christ, Peter is both a priest and a king.

"8. The priesthood embraces the authority of the magistracy; the royal power includes the power to govern, as the church is a real and perfect society.

"9. Every society of necessity has a fundamental law and a permanent government. Without the former there would be no moral unity; and without the latter, no social unity.

"10. The pope is accordingly the master [*maestro*] of the law and the head of the government of the society and the kingdom of Jesus Christ, being invested and delegated for this purpose by Christ himself.

"11. Accordingly both as a teacher and as the head of a government, the pope has no one over him except Jesus Christ.

"12. The pope can accordingly be dependent upon no one except the power and the sovereignty of Jesus Christ.

"13. Then the pope has no equal upon earth nor any superior [*in tutto e daper tutto*].

"14. It is a logical conclusion that the pope of a necessity in every particular in which the spiritual association of Jesus Christ comes into relation to human society must be the sovereign.

"15. The pope is accordingly the sovereign in the church and also in the world, in the divine and in human society, over against men and nations, over against princes and potentates.

"16. As the church is universal, it includes each and every other society; as it is the kingdom of God, it covers also all other kingdoms; as the pope is the sovereign of the church, *i. e.*, of the kingdom and the society of Jesus Christ, he is also the sovereign in every other society and in every other kingdom.

"17. The sovereignty of Christ, which is the same as the sovereignty of God, is the basis of every other authority; every other authority is founded upon this, whether it be human or divine, civil or political, private or public authority.

"18. Therefore the religious and the spiritual sovereignty of the pope includes also the civil and the political authority throughout the world."

And from these the *Osservatore Romano* deduces these conclusions:—

"1. Jesus Christ has made his church free.

"2. He has thereby made it sovereign.

"3. The church, and accordingly the pope also, must be free and sovereign.

"4. The pope is free and must be free, not only in religious and spiritual, but also in temporal and material respects.

"5. The pope can accordingly, neither in spiritual nor in temporal respects, be a subject; he must be a sovereign and a ruler.

"6. When, therefore, the pope declares that he must be absolutely free and a ruler in temporal respect also, it is contrary to the faith, contrary to reason, and contrary to history to maintain that this is not correct."

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of the ivory palaces, whereby they have made thee glad.

9 "Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in

<sup>2</sup> Heb. an high place for us.

<sup>a</sup> Cant. 6. 8.

<sup>b</sup> 1 Kin. 2. 19.

<sup>c</sup> Ps. 68. 5.

7 The LORD of hosts is with us; the God of Jacob is <sup>2</sup>our refuge.

Selah.

8 "Come, behold the works of the LORD, what desolations he hath

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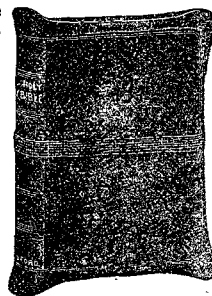
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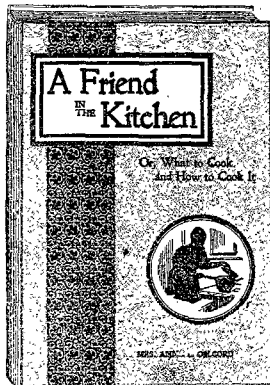
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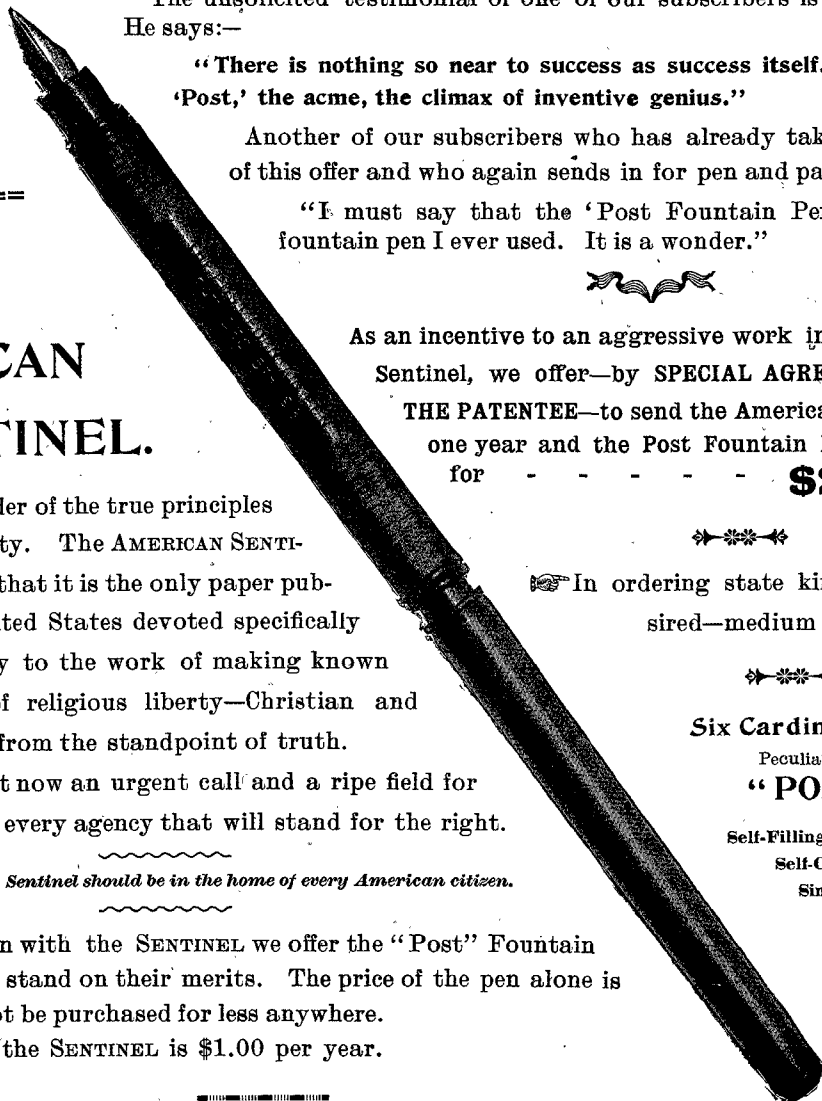
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NEW YORK, JANUARY 25, 1900.

Now that the Supreme Court of the United States has pronounced this nation "a Christian nation," it remains for the same body to say whether it is a Protestant or a Catholic "Christian nation"; for this question is necessarily involved. And just now there are three Catholics on the Supreme bench to help in deciding it.

WE are informed that the announcement made in the SENTINEL of December 21 last, of the arrest of a seventh day observer under the Sunday law, at Citronelle, Ala., was incorrect, no arrest having been made. We are glad to know this was a mistake, though made on what we supposed was reliable information.

WORD has been received from Mr. J. T. Eaton, of Rome, Ga., that sentence has been pronounced upon him by the court, under the decision recently rendered against him for not keeping Sunday. The court at the conclusion of his trial suspended sentence, and Mr. Eaton hoped that the suspension might be indefinite; but he has now to pay a fine of \$15 and costs, or serve one hundred days in jail or the chain-gang. We have not yet learned what course he has decided to pursue in the matter.

WITH deep sorrow we make note of the sudden death (from pneumonia) of Mrs. S. M. I. Henry, whose contributions have often enriched the columns of this journal, and who was an untiring worker in behalf of liberty of conscience as well as in other lines of Christian work. Mrs. Henry was long prominent in the work of the W. C. T. U., and was still con-

nected with that organization at the time of her death.

A CONTROVERSY between Catholic parents and the public school authorities has arisen in Piermont, N. Y., and sixteen Catholic children have been dismissed as the result. The Catholics object to the nature of the religious exercises at which attendance is made compulsory in the schools, saying that the exercises are not non-sectarian. The controversy gives an illustration of the difficulties which grow out of the attempt to give religious instruction under civil authority.

THE theocratic party who are busy in the lobbies of the capital at Washington at every session of Congress, are trying hard to exercise an influence upon Congress in the Roberts case, in such a way as to establish a precedent for excluding members from Congress on moral grounds. They have in mind the exclusion from Congress of others besides polygamists and Mormons; and with such a precedent established they would with the help of their powerful religious allies be able ere long to virtually dictate "moral" grounds of admission to the national legislature.

It is reported that Archbishop Chapelle, who has charge of Catholic interests in the American colonies, has an agreement with the Administration whereby the Catholic Church is to retain \$20,000,000 worth of real estate in the Philippines—just the sum, by the way, that was paid Spain for the whole territory. Also "the Archbishop is to select the property."

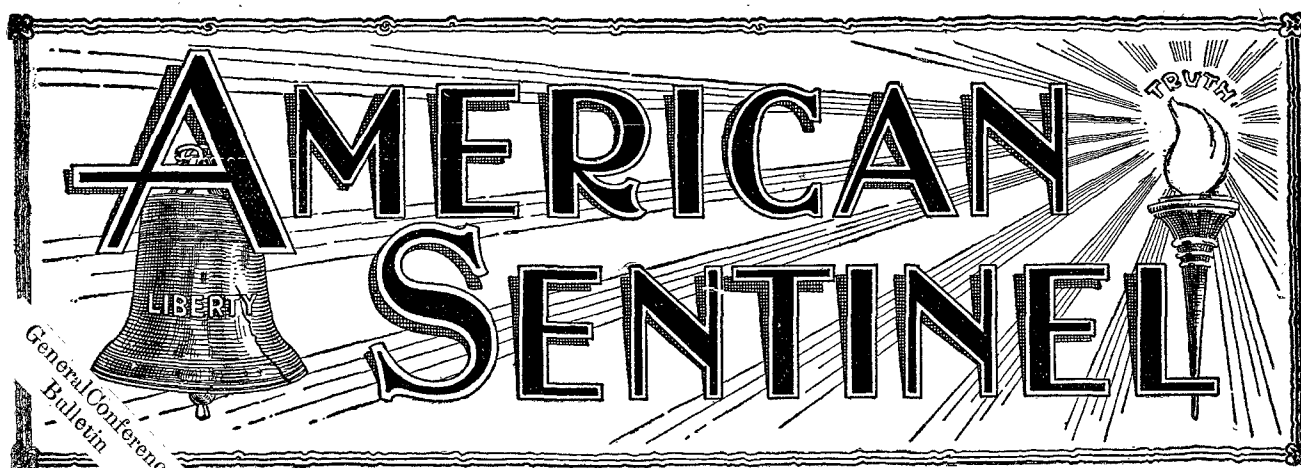
THE Sunday-closing movement in Toledo, Ohio, so far as regards Sunday theaters, has received an unexpected set-back; the jury in a test case having brought in a verdict of "not guilty." What further action,

if any, will be taken by the "Pastor's Union," which had charge of the prosecutions, is not stated.

THE expression, "the American colonies," is once more coming to be a common one in the language of English-speaking people, as the newspapers of the day attest. We say "once more," because it was a common expression once before, more than a hundred years ago. But the Declaration of Independence came, and after that the expression "the American colonies" could not stay. It was plain enough at that time that these two were absolutely incompatible. But now this expression has been revived, and, of course, the Declaration of Independence has been cast aside. The two cannot abide together now, any better than they could in 1776.

THE Scriptures constitute a valuable text-book on the subject of "manifest destiny." The destiny of men and of nations is there made very manifest indeed, and one needs only to believe what he reads in order to know all about the subject. "The soul that sinneth it shall die," may be cited as an illustration. That is manifest destiny for one class of people. On the other hand, "he that believeth and is baptized [thus having his sins removed] shall be saved;" and this is manifest destiny for another class of people. The governments and kingdoms of earth are spoken of in Psalms 2 and Daniel 2 as being finally broken in pieces to make way for the setting up of the everlasting kingdom of God (see also Rev. 13, last half); and this is manifest destiny for the governments. And that this is so, no Christian can consistently deny.

THE army of 150,000 soldiers which England finds it necessary to send against the Boers, is a forcible comment upon the sublime wisdom which inspired the attempt of Jameson and his raiders to capture the Transvaal with 300 men.



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

VOLUME 15.

NEW YORK, FEBRUARY 1, 1900.

NUMBER 5.

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

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

(Entered at the New York Postoffice.)

THE Sunday law contains the germ of a "Sabbath trust"—a monopoly on Sabbath observance. The meaning of the Sunday law is, "Our Sabbath or none."

THE heart is the fountain head of the good or evil that blesses or curses society; and only that which can reach the heart can help to cleanse society of its wickedness.

THE true Sabbath keeper is not willing to break the Sabbath in order to find out whether some one else is keeping it, or to force some one else to keep it, or to hire others to do these things.

THE perfect man is simply justified by the moral law, and the transgressor is simply condemned by it. In no case has the law—even the divine law—any power to lift men to a higher moral plane.

IF it had been possible to make men good by law, there would have been no gospel pointing to Jesus Christ as the one and only way of salvation; and every scheme to make men good by law denies the necessity of the gospel.

THE person who tries to drive another person to the Lord, must necessarily be further from the Lord than is the one whom he would drive, since the object

driven must always move away from the driver. The individual who comes nearer to God must always be drawn, not driven. This is why individuals and society cannot be made better by law.

THE Sabbath cannot be kept on two days in the same week; for to observe two days by rest from work is not Sabbath observance, since the very essence of Sabbath keeping is the setting apart of *one* day of the week, by rest, from *all* the others. Ex. 20:8-11.

GOD made the day for work, and the night for rest. He made the first six days of the week for the pursuance of secular affairs, and the seventh day for rest from secular labors, and the consideration of things spiritual. This is God's order and God's law. Men have been trying to improve upon it ever since it was instituted, but they have never succeeded, and never will.

### A "Christian Political Union" Called For.

A "NATIONAL assembly" of "Christian politicians" is to be held May 1, of this year, in the city of Rock Island, Ill., for the purpose of organizing a "Christian Political Union," which will apply "the principles of Christ to the Government of the United States of America." This call, which is in the form of an address adopted by a "conference of Christian men and women" held in Willard Hall, Chicago, December 31 last, is as follows:—

*"To all Christian Voters and Friends of Jesus of Nazareth throughout the United States of America, Greeting:*

*"We believe the fullness of time to have arrived when the eternal principles of justice, mercy and love, as exemplified in the life and teachings of Jesus Christ, should be embodied in the political economy of our nation, and*



applied in concrete form to every function of our Government,—national, state, municipal and local.

"We believe that the most direct means of accomplishing this end is the formation of a political body of united Christian men and women, who shall use their elective franchise for the selection of able, worthy, and conscientious public officials who will seek in their respective positions to perform the functions of government in the spirit of the Man of Galilee.

"We believe that a sufficient number of our fellow-citizens have been so spiritually and intellectually enlightened by the example and teachings of Christ and his disciples as to equip them for wise and efficient leadership of such a political force; and to these we appeal for immediate and vigorous co-operation.

"We believe that the pressing need, yea, the necessity of the times among the great masses of our fellow-citizens is a practical application commercially and socially of the spirit and principles of Jesus of Nazareth. . . .

"We therefore call for a national assembly of Christian men and women of legal age, representing every State, territory and possession of the United States of America, to meet in the city of Rock Island, Ill., on the first Tuesday of the month of May (May 1), in the year of our Lord 1900, at the hour of 10 A. M., for the purpose of formulating a plan for national political action.

"For the purpose of securing the fullest possible expression of the will of the people, we recommend that, for this initial national assembly, the number of delegates named by each State, territory, or possession, shall be fixed at the discretion of the constituents. 'Whosoever will, let him' come. The only test of eligibility shall be:—

"Actual personal attendance at the conference and satisfactory answer of the following question: 'Have you been elected as such delegate by a parliamentary body of your fellow citizens, and do you believe in the application of the principles of Christ to the government of the United States of America?'"

These are remarkable statements, and all the more significant because they express a sentiment, or conception, that is everywhere pervading the religious world. And how does this prevailing conception accord with the divine standard of religious truth? Let us note some of its features:—

The "eternal principles of justice, mercy, and love, as exemplified in the life and teachings of Jesus Christ," are now to be "applied in concrete form to every function of our Government." But have these principles, as thus exemplified, been applied in concrete form to the lives of the individual citizens?—Oh no; only to a very small extent. This is a truth plainly seen on every hand. How then can they possibly be applied in the Government, which is of the people and by the people?

"Worthy and conscientious public officials," to be chosen by the people, are to "perform the functions of government in the spirit of the Man of Galilee." And the leaders of this new political force are to be "a sufficient number of our fellow-citizens" who have been

equipped for such leadership by being "spiritually and intellectually enlightened by the example and teachings of Christ and his disciples." But where in all the record of the example and teachings of Christ and his disciples is there to be found any instruction or any precedent for conducting political affairs? The Saviour kept entirely aloof from politics, though the government of Judea was more corrupt in his day than is the Government of the United States at the close of the nineteenth century. If it had been important for Christians to apply his principles to the governments of the world, would he not have instructed them upon this point?

The "pressing need" and "necessity of the times" is "a practical application commercially and socially of the spirit and principles of Jesus of Nazareth." Does this mean that there is any greater necessity for society to-day than that of the application of these principles to the individual heart, by God's plan of faith in Jesus Christ? And if it does mean this, can it possibly be true?

The masses of the people are unchristianized; this is plain. Iniquity and corruption abound on every hand. The great cities are like Sodom and ancient Babylon. Men and women are given to every form of worldly pleasure and every form of vice. The church congregations are small. The great majority of the voting population are not even nominally Christian. And yet (it is thought) somehow, through these very people, and without changing them individually at all, the Government is to become Christian! Somehow, through these unchristian masses who do not apply the "principles of Christ" to their own practises at all, these principles are to be applied and carried out in the practises of the Government! This is strange blindness, truly.

In every manifestation of Christianity, the starting point from which it is developed is always the individual heart. This is the starting point, always; and anything which does not start there—anything which ignores that starting point—cannot be Christianity. And Christianity starts in the individual heart only by the grace of God, through faith.

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Good government is among the highest of human aspirations. Politically speaking, it is the very highest. But no government other than self government can by any possibility be or ever become good. It may be stable—as stable as the government of the czar. It may be peaceful—as peaceful as the government of a prison. It may be good government in the estimation of the privileged classes. But it cannot be good in the only sense in which unselfish and truly religious and patriotic men have a right to call government good. New York in the worst days of Tweed was better governed than Warsaw in the best days of the order that reigned there.—*Sel.*

## The Secret of the National Apostasy.

THE abandonment by the Government of the United States of the fundamental principle of the nation, that governments derive their just powers from the consent of the governed, is not at all a new thing except in the mere acts in which the thing is manifested in practise. This practise is only the fruit of evil seed diligently sown all over the land for more than thirty-five years.

All these years there has been an organization working and aiming definitely to turn the United States Government into a government of another form. Accordingly it has denied the fundamental principles of this nation as the nation was founded.

All these years this organization has had its agents traveling throughout the length and breadth of the land, diligently teaching these principles which are antagonistic to the principles of the nation. These agents have had unquestioned entry into the academies and colleges of the whole country; they have been prominent on the programs of chautauqua assemblies; they have had the sympathy and support of the churches and of the W. C. T. U. everywhere. And all these opportunities they have employed to the uttermost.

The organization to which we refer is the National Reform Association: which attained a permanent organization in January, 1864. Their theory of government has from the beginning been only the theocratical one; and accordingly they have ever insisted that this nation should incorporate this theory into its Constitution and thus make of the Government a theocracy instead of a republic; its powers seated in a hierarchy instead of being derived from the consent of the governed.

The representatives of this organization have openly proclaimed, as for instance at a convention at Sedalia, Mo., May 23, 24, 1889, that—

"To appeal to divine authority in our legislation would be to fundamentally change the law of our land, or the principle adopted by our fathers when they said that all governments derive their just powers from the consent of the governed. I for one do not believe that as a political maxim. I do not believe that governments derive their just powers from the consent of the governed. And so the object of this movement is an effort to change that feature of our fundamental law. . . . And I see in this reform a providence teaching us the necessity of recognizing something else besides the will of the people as the basis of government.

And as in another instance at Chautauqua (N. Y.) Assembly in August of the same year, a representative of the National Reform combination of organizations, proclaimed:—

"Governments do not derive their just powers from the consent of the governed."

Now in the discussion of this question in national circles to-day it is recognized that it is the younger

generation of public men who are leading in the path of world-glory at the expense of the fundamental principles of the nation; while the old men are the conservatives, and call for allegiance still to these principles wherever the jurisdiction of the nation may be extended.

This is the truth. And this younger generation of public men of to-day were the boys in the academies and colleges of the country twenty to thirty years ago. And these were the boys who in those academies and colleges were inoculated in those years with this virus of the National Reformers that governments do not derive their just powers from the consent of the governed. And now when those boys as the *men* of the younger generation in public affairs to-day meet a crisis in which it must be decided whether the fundamental principles of the nation shall be adhered to or repudiated they are prepared, and have long been prepared, to *repudiate* these principles in the interests of a will-o-the-wisp of "the empire of the Son of God," and in order to the execution of "his will"!

This is the secret and the true philosophy of this repudiation of the Declaration of Independence and the Constitution of the nation to-day.

The first definite and decisive national steps in this ruinous course were taken in 1892 when the United States Supreme Court declared that an establishment of religion was within the intent of the Constitution, and that therefore "this is a Christian nation;" and when Congress by definite act set aside the Sabbath of the Lord from his own law, and substituted Sunday in its stead; and when the Executive approved the legislation. In that procedure the national Government in all three of its essential branches, did espouse the principles of a theocracy—the National Reform principle.

After that it was in the nature of things that it would be only a question of occasion and opportunity as to when the fundamental principles of the Republic would be openly repudiated by the nation. In 1898 and onward the opportunity came, and was greedily seized, and the occasion has been to date most diligently employed. And it is all only the logical result of the inculcation of the National Reform principles in the formative years of those who are now the younger generation of present day "statesmen."

Nor has that evil scheme yet reached its culmination; nor will it have reached its culmination until the Government shall have been brought under the sway of a hierarchy, the civil power dominated by the ecclesiastical, after the perfect likeness of the system of the Dark Ages.

Ten years ago in discussing the principles and character of that organization we said: "Such is the National Reform combination and its principles as it stands, in itself considered. And from all this it is evident that the whole scheme and organization forms only a colossal religious combination to effect political purposes, the chief purpose being to change the form of the United

States Government and turn it into a new 'kingdom of God,' a new theocracy, in which the civil power shall be but the tool of the religious, in which the Government shall no longer derive its just powers from the consent of the governed; but shall be absorbed in the unjust and oppressive power of a despotic hierarchy, acting as the 'representative of God,' asserting and executing its arbitrary and irresponsible will as the expression of the law and will of God."

And so it is swiftly coming to pass. A. T. J.

### The Pope, the Archbishop, and the United States.

LATE dispatches from Manila indicate that there was truth in the report recently circulated that the Catholic friars would be maintained in office in the Philippines under American authority. At a reception given by Filipino priests to Archbishop Chapelle, which was attended by the most prominent citizens of Manila, these dispatches state, the "woman principal of the municipal school," who was "one of the guests," "started to read a petition praying for the withdrawal of the friars from the islands," when "Archbishop Chapelle stopped her, saying that question would be regulated by the pope, Gen. Otis, and himself."

Previously, according to report, both the archbishop and Gen. Otis assured the Filipinos that the friars would not be forced upon them against their wish; but now the archbishop's declaration is that the question will be settled according to the wishes of the pope, Gen. Otis, and himself.

The statement was received with an angry demonstration by the Filipino audience, and cries of "no friars in any capacity."

It is clear enough that if the question of subjecting the people to the friars is to be settled by the pope, the archbishop and the American general, it will be settled by the pope and the archbishop; for against these two it is wholly improbable that the American commander, whose business is with military rather than with religious affairs, would offer any serious opposition. All that is wanted of Gen. Otis in this matter is to furnish the military authority and force necessary to carry the decree of the pope and the archbishop into effect.

And what business, it may well be asked, has the American commander in Manila—the representative of the United States—to act in conjunction with the pope and the archbishop in a question of government in the Philippines? Has the United States gone into a governmental partnership with the papacy in this new territory? What business has a military official with religious affairs? and what business have religious officials with civil or military affairs? Whether then the question which is to be regulated by the pope, the

general, and the archbishop be a civil or a religious question, what business have these three officers—two religious and one military—to act together in deciding it? How can the American Government do this without playing into the hands of the papacy?

The Filipino people do not want the friars; that is plain. But if they are to have civil and religious freedom, as has been so loudly promised from this side of the Pacific, what have they to fear in the matter? How can the friars be imposed on them against their will, if they are to be religiously and civilly free, as are the people in America? And if they are to be thus free, who but themselves will decide whether they are to have the friars over them or not? And if the people are to be free in the matter—if they are to decide the question themselves for themselves, as would be done in America—how happens it that the question is to be decided by the pope, the archbishop, and Gen. Otis alone? Evidently, if these reports are true, there is neither civil nor religious freedom for the Filipinos under American rule.

### Sunday Laws Infringe Religious Liberty, and Foster the Holidayism they Seek to Prevent.

*From the "Sabbath Recorder," Plainfield, N. J. (Seventh-day Baptist).*

THOSE who keep the Sabbath have reason to know the effects of Sunday legislation. Sunday laws, in America, have been oppressive toward Seventh-day Baptists for the last two hundred and twenty-five years. In the Colonial period there were but two places where Seventh-day Baptists could find any recognition of their rights as Sabbath-keepers: the Colony of Roger Williams and the Colony of William Penn. Hence, the first Seventh-day Baptist Church in America was organized at Newport, R. I., in 1671 A. D. The exemptions in favor of Sabbath-keepers, which have been embodied in some of the States since the Colonial period, are not a just recognition of religious freedom, and they have not been an efficient guard against wrongs done to Seventh-day Baptists at many times and in many ways. We know, also, that the Sunday laws intimidate people from following their conscientious convictions, and embracing the Sabbath.

These exemptions are not only insufficient to meet the demands of liberty of conscience, but they are illogical and inconsistent. They are based upon a false principle which compels the civil courts to condemn men, or acquit them, on directly religious issues. Thus an actual union of church and state takes place in every trial under these exemptions. Put into simple English these exemptions say: "If a man is conscientiously and consistently religious in his thoughts and actions on the Sabbath, he may disregard the Sunday law, within certain prescribed limits." This is "class legislation" of the most direct type, and founded on a religious test.

A test case of this kind was made in the city of Plainfield, N. J., about two years ago. A certain fruit-seller who closed his place on the Sabbath and opened it on Sunday was finally arrested for doing business in violation of the Sunday law. He was not charged with any illegal action except Sunday selling. The only question at issue was: Did he observe the Sabbath religiously enough, and conscientiously enough, to be granted the privilege of the exemption? The first jury disagreed. The second jury, made up of prominent Christian men, convicted, and he was fined twenty-five dollars. The decision of the jury was made upon the idea that since he did not belong to any Sabbath-keeping church, and did not attend church on that day, he was not entitled to the exemption. Other places of business kept open on Sunday by Sabbath-keepers were warned by the police during this "raid against Sabbath-breakers," and other arrests were made, but the prosecuting attorney decided that all, Jews or Christians, who kept the Sabbath sufficiently sacred, *i. e.*, those who belonged to Sabbath-keeping churches, could not be prosecuted, if they did not "expose" their goods for sale, nor leave their own premises to conduct business. It was a clear case wherein the civil court decided *what amount of religious conscience a man must express, in outward actions, on given days*, in order to be entitled to exemption under the Sunday laws of New Jersey.

This is the logical and essential issue in every similar case. The exemption system is a clumsy compromise made to escape the charge of injustice and persecution in the case of those who have the conscientious bravery to regard God's law of the Sabbath, rather than man's law concerning Sunday. Those who favor Sunday laws, because of the exemption which is made in favor of Sabbath-keepers, in some States, foster an agency for persecution, and a system which compels an actual union of church and state in every civil court trial under those laws.

The conscientious friends of Sunday observance, who look carefully into the history and the effect of Sunday legislation, will find abundant reason to cast Sunday laws aside for the sake of genuine and permanent Sabbath reform. Sabbath observance is a religious and a Biblical question to be settled on conscientious convictions as to what God requires. Civil law has no right to interfere in such a question. There can be no "civil Sabbath." As well talk of a "civil baptism," or a "civil Lord's Supper." What is called a civil Sabbath, by some, can never be more than a civil holiday, and the history of Sunday shows that the holiday element is advanced and strengthened by the civil law. Reliance on Sunday laws has been a fruitful source of the growing and destructive holidayism which now abounds. Conscience grows only in the soil of divine authority, and of religious faith, based on the Word of God. The more the friends of Sunday appeal to civil law, the more will holidayism, and its evils, increase. It is a well-

known fact that the Sunday laws cannot be executed against people in general, and no efforts of value are made against large corporations and business interests.

Another important fact which temperance reformers ought to consider is that Sunday laws are a positive help to the saloons. All days of leisure are harvest days for the liquor traffic. Compulsory leisure without religious conscience, promotes dissipation, and thousands of people, who are compelled to be idle on Sunday, would be better off, by far, if they were at work. So long as the civil law classes the business of the saloon with other and legitimate businesses, the saloon will triumph when assailed for Sunday-selling by turning the law against other forms of business. Such legislation puts the whip in the hands of Rum.

The effect of reliance on Sunday laws destroys conscience on the part of religious people. When they give prominence to the civil law, and make strenuous efforts to secure its enforcement, unconsciously, perhaps, but certainly, they drift away from regard for the divine law. This has gone so far already that many Christian leaders now charge their fellow Christians with leading in the desecration of Sunday. This destructive state of things has been hastened by the popular falsehood that the Old Testament is only a "Jewish book," and that the Sabbath law is not binding on Christians. As Christians lose regard for Sunday, the irreligious and the non-religious masses go farther down into holidayism and dissipation. Hence it comes that Sunday laws hasten the holidayism which they have no power to restrain.

Such disastrous results have been made certain because of the origin of Sunday legislation. No such system ever escapes from the fundamental elements out of which it is born. Sunday legislation is the direct product of the pagan State Church of the Roman Empire. The first Sunday edict of Constantine, emperor of Rome, was pagan in form, in spirit and in fact. Here it is:—

"Let all judges, and all city people, and all trades men, rest upon the *venerable day of the Sun*. But let those dwelling in the country freely and with full liberty attend to the culture of their fields; since it frequently happens that no other day is so fit for the sowing of grain or the planting of vines; hence the favorable time should not be allowed to pass, lest the provisions of heaven be lost."—*Cod. Justin III. Tit. 12, L. 3.*

Nearly two generations of men passed before this pagan law was re-enacted in a modified form, in which the first distinctively Christian elements appear.

In view of these and many similar facts, we plead with Christians to place the Sabbath question on a purely religious and Biblical basis. To refuse to do this is non-Protestant. It savors of disloyalty to Christ. If Christ's practise and teachings are not competent authority on the Sabbath question, there can be no

such authority. He established the Christian Sabbath, and it was the seventh day of the week.

For the sake of religious liberty, of justice, and of true reform, the Sabbath question should be removed from the field of politics and civil law, and left where the law of God and the example of Christ left it: to the Bible and Christian conscience. A great and grave issue confronts the Protestants of the United States in the matter of Sabbath reform. That issue involves the permanency of public worship, of religious culture, and of conscience toward the Word of God. Final disaster may be delayed, but it cannot be evaded. Hence this plea.

### Militarism Menacing the American Government.

AS SEEN BY A FRENCH REPUBLICAN AND AUTHOR,  
URBAIN GOHIER.

*From "The Independent."*

THE emotions caused by the success of the war with Spain have kindled a certain warlike fever in the great American Republic; the fêtes which were a short while ago inaugurated in honor of a glorious Admiral raised this enthusiasm to a still higher point. It is thus all the more necessary that the free citizens of the United States should not lose sight of the reality which lies in the perils of a military crisis. Assuredly it is not the business of a foreigner to urge his advice at such a moment. And yet it may well be permitted to a Frenchman to recall that his forefathers sustained the first steps made by the other side of the Atlantic in its struggles for liberty; it may also well be granted that a Frenchman who sees liberty so compromised in his own country should hope that it will remain intact in the New World. The trials which France is undergoing to-day and the evils which threaten her, because she is sacrificing herself to the militarist idol, may serve the cause of political liberty in America as much as the material succor long ago rendered by the companions of Lafayette.

Imperialism is intoxicating at present a large part of the two great English-speaking nations. Imperialism cannot be conceived of without militarism, which is its instrument. Even the most liberal of the citizens of the United States know the terrible consequences of militarism only by an effort of intuition and reason, since their country so far has had the good fortune to be saved from it. Let them open their eyes and let them consider what is taking place in France: they will tremble. They will see what militarism has made of a nation formerly famous in the world for its spirit of justice, humanity and fraternity. The Anglo-Saxons, at this end of the nineteenth century, seem to offer, in the midst of other races, the true type of man in the highest degree of energy, activity and courage. I have often asked myself whether this were the case because they had escaped

militarism, or whether they had always turned their backs on militarism because they were such men. Whatever be the answer, it is certain that the Anglo Saxon would lose all that makes his strength and originality if, like Continental Europeans, he allowed himself to be degraded and debased by the military scourge.

France was, in the world's opinion, the country of the declaration of the rights of the man and citizen; she had carried to their conclusion all the generous principles put forward by Benjamin Franklin, John Adams and Jefferson in the preamble of your own Declaration of Independence. She was to remain the apostle of human progress. Yet see her after a hundred years torn asunder by plots and seditions, borne down by prodigious burdens, dismembered of two fair provinces, threatened by civil war, powerless without, buried in fanaticism and barbarity—why? Because she is the prey of militarism.

The militarist idea was planted in France by the long wars of the First Empire. A brigand of genius, at the head of our armies, killed four million men, pillaged, burnt, sacked Europe from one end to the other, while at the same time he was reducing the French people to the basest servitude. To fool the world, and also to delude herself, France gave the name of Glory to the crimes of Napoleon. She was stunned with this sham glory, and with it she poisoned the soul of generations, giving a subordinate place to the studies and the arts which had formerly gained for her her finest prestige, valuing henceforth only the triumphs of arms. In seeking these triumphs she met the awful disasters of 1870. And by a funeral chance the very catastrophe which should have forever disgusted her with the military folly made her more blindly and puerilely the adorer of the soldier, of the uniform, of the barracks and of all of the farce and paraphernalia of war. France transformed herself into a vast camp, burdened herself with huge taxes, spent 30,000,000,000 francs in a quarter of a century, in order to parade a few hundred thousand men up and down the Continent of Europe, drove herself to economic ruin, to intellectual decay, to moral feebleness and to political anarchy.

Examine the facts still closer. What has happened in France shows you what would be fatally sure to happen in any other great republic deluded into the same errors.

To begin with the effects of militarism from the soldier's standpoint. Since the soldiers in a vast army make up a large part or even the whole of the youth of a country, the effects of militarism on them are reflected on the whole nation. Thus it is that militarism makes such ravages in the social, intellectual, economic and moral orders. Formerly the French soldier served seven years: since the establishment of a universal obligatory service he has served five years, then three. The sons of the rich class, through different pretexts, more or less worthy, manage to leave the barracks at the end of a

year; but the sons of the farmers, of the workmen and the whole laboring class of the nation remain three years in the army. The men who get off with the service of one year escape the necessity of serving in the colonial wars; the victims of three years' service furnish all the prey of the murderous expeditions into Africa and the Far East. This fact, alone, shows a revolting inequality in society which pretends to be democratic. But the barracks are a source of evil still more fearful. During three years, far from their parents, unable to engage in any intellectual occupation, with nothing to suggest a single elevated thought, the unhappy young men, from twenty to twenty-three years of age, stagnate in the midst of the greatest physical dirt and in the extremest of moral degradation. They forget there all they learned that would be practical in the exercise of a profession and everything that would develop them into healthy, honest men. They contract the habits of idleness, moral inertia and of low debauch. The barracks are the hearthstone of alcoholism and of the shameful diseases which are spread all through the country to the very heart of the rural districts, bastardizing the race and decimating the population.

Loose discipline, the fear of initiative and responsibilities, the attempt to avoid disciplinary punishments by all sorts of ruses, make the barracks, moreover, the very school of lying, hypocrisy and moral chaos. It is impossible for a human being to come out from such surroundings after a three years' sojourn without having lost all sense of shame and those moral qualities which should give him his value and dignity as a man and his significance as a citizen. The young industrial workman no longer knows his trade; the young farmer, after having loafed so long in the wine shops of garrison towns, no longer desires to return to the soil, and agriculture is abandoned. The sons of the better class, having hastily and slovenly acquired the diplomas which allow them to leave the army sooner, are really acquainted thoroughly with no branch of knowledge. The economic equilibrium of the nation is therefore destroyed, and at the same time its moral and intellectual strength is ruined. Do not for a moment think that in these forlorn conclusions there is any exaggeration; you will find them developed by every writer politician or novelist who has studied the matter: they are also found, if I may speak of it, in "The Army Against the Nation," my book, for which I was prosecuted by the French Government at the beginning of last year, and honorably acquitted by the jury, as having told only the truth.

The political consequences of militarism prove equally terrible, on the other hand, when we consider the character, the sentiments, of the military chiefs, officers, subalterns, superior officers and generals of different rank. . . .

Forming, as they do, a compact and solid body, being the absolute chiefs of the one armed force existing in an unarmed nation, they make up a feudality

arrogant, violent and ready for every sort of sedition. Rich personally, or through the families with which they are connected, they become the natural instrument and agents of all the forces of reaction and social oppression. They have made the national republican army a tool in the service of capitalistic oppression and papal reaction. In an army which has never been tried on the field professional merits are not and cannot be known; therefore advancement comes from powerful connections, through money, intrigue and guilty services rendered to powerful castes. The high grades are the entire monopoly of a few dynasties or coteries, of their kindred or of their fawning creatures. Carrying arms in the midst of a peaceful, unarmed people, they live as though in a conquered territory, drawing their swords on every occasion, encouraging the violence of intoxicated young soldiers, terrorizing the population in all the little towns, where the democratic element is not numerous enough or sufficiently strong to oppose them.

They are a State within a State. They have their peculiar code of justice, and they proclaim "that it does not resemble the other code." . . . They have their special laws, their private prisons, where tortures unknown even among the redskins are inflicted on unhappy youths guilty of the merest peccadillo. They represent savagery in the bosom of civilization. Their judges condemn by order of chiefs, absolve by order of their chiefs, declare innocent a rascal *protégé* like Esterhazy, and ruin forever guiltless Dreyfus; or rather, and above all, their activity is directed toward defying the civil power, strengthening their contempt for civil law, of the government of the nation.

They have a special honor among them, also, which they call "the honor of the army," or "military honor," and which they insolently parade before the eyes of the disgusted world. I do not pretend to rehearse here the history of the Dreyfus affair, as well known in the United States as in France. But I insist upon this point—namely, that it presents a *résumé*, a synthesis, of defects which, hitherto known only by a restricted public, are now thrown out in strong light for the edification of the whole world. There were forgeries and perjury, false testimony, lying, rascality, assassination and every variety of crime continually and openly furnished by the Major Staff, by twenty generals and a hundred officers of various grades. What is worse still, there was the sight of the whole army backing these rascals, knowing them to be rascals, in order to establish firmly the principle that a criminal clothed in a uniform is out of the reach of national justice, superior to the nation that pays him. The entire body of 22,000 officers, among whom there are very probably 20,000 honest individuals, took sides for the crime and the criminals against civil justice, against the nation.

Just as these officers have their peculiar justice, their special honor, so they have their peculiar kind of conscience, which allows them to be guilty of extortion, theft,



violence and massacre in the four corners of our colonial empire, where rank and honors are acquired by plundering inoffensive population. . . . From colonies where prevails a system of military brigandage our officers and our soldiers come back to us with the feelings and manners of savages, drunk with luxury, with cupidity and alcohol, ready to put citizens to the sword at the first call of a seditious leader and gaining experience in this kind of activity by continual aggressions. Major Marchand, who caused France the humiliation of Fashoda, enjoys a powerful popularity in the army because he burned some villages and shot more women in the Sudan than any of his predecessors.

According to the terms of our republican constitution, the people's representatives appropriate money for the public expenses; they control the disbursements of sums furnished by the revenue. During twenty-five years they have voted 30,000,000,000 francs credit for military expenses; they have never obtained any accounts or auditor's reports of the manner of expenditure of this huge sum. For form's sake they send to the Ministers lists of expenses and the Ministers communicate them to Parliament; but it is known and loudly proclaimed that these lists are false, and that the Budget Committee repeats each year, with sadness and resignation, that it is impossible for France to know what the military administration does with its money. The powerless representatives of the people vote all the credits that the military power demands, in order that future catastrophes should not be attributed to their resistance. And the military power says to itself that these future catastrophes will relieve it of the necessity of turning in accounts. It uses the billions, meant for the national defense, first in filling the pockets of the great chiefs and powerful commissariats, then in preparing rebellions from which a dictatorship is bound to come.

Extortion, trickery and military theft—I have filled two thick volumes with accounts of all this, and yet have chosen only the characteristic features of army abuses in France, basing all that I have said on official documents. . . . The Government never punishes the guilty person or the guilty officer beyond inflicting a timid reprimand or some ridiculous little penalty.

At present twelve million French citizens live in terror of the twenty thousand petty military employees whom they support; the normal development of the French democracy is paralyzed, its very existence is compromised, by the threatening attitude of its army. And this army is an army which has never gotten over the humiliating defeats it has suffered, and which, on the contrary, is stained by the most wretched failures. What would it be on the morrow of the smallest military success?

I leave this situation for the meditation of the citizens of any country which is careful of the dignity of its men and its own greatness.

*Paris, France.*

## Liberty Necessary to Self-Government.

BY H. F. PHELPS.

ONE remarkable statement in that remarkable, imperialistic speech of Senator Beveridge, in the Senate, Jan. 9, 1900, is worthy of more than a passing notice. It is this: "Liberty does not always mean self-government;" and given in full, reads as follows:—

"Let men beware how they employ the term 'self-government.' It is a sacred term. It is the watchword at the door of the inner temple of liberty; for liberty does not always mean self-government. Self-government is a method of liberty—the highest, simplest, best,—and it is acquired only after centuries of study and struggle and experiment and instruction, and all the elements of the progress of man. Self-government is no base and common thing, to be bestowed on the merely audacious. It is the degree which crowns the graduate of liberty, not the name of liberty's infant class, who have not yet mastered the alphabet of freedom."

Like much of his speech, this is not altogether true, nor altogether false. When dealing with principles it is best to be careful of our conclusions. It is true that "Self-government is no base and common thing." It is true that "it is a sacred term." But self-government is not "a method of liberty." Neither is it "the degree" to be bestowed upon "the graduate of liberty."

On the contrary, self-government is the result of liberty. This is most emphatically so. No man can govern himself while under the hand of oppression. He must first be made free—set at liberty. He must be absolutely free so far as any restraint that would call for self-government in the interest of, or at the dictates of another man. It must be self-government of one's self and for one's self. A man must be at liberty to govern himself in his own interests, and that without dictation.

This was why our fathers asked that King George should remove his oppressive hand and leave the interests of the struggling American people in their own hands,—leave the people so far removed from the mother country to work out their own destinies, in proving to the world that if men were left at liberty, they could govern themselves in their own interests far better than others could do this for them. England refused to allow the experiment. And she is now, true to her history and policy, refusing the same thing in South Africa.

It is a matter of history that England was humbled in the New World, and compelled to abandon her policy of oppression; and she may yet be humbled in the Southern world. And, judging the future alone in the light of the past, this nation will yet be humbled in the very dust because she is denying to other weak peoples the same rights which she once claimed for herself.

*St. Paul, Minn.*





THE Sunday law is being enforced in Hoboken, N. J., by the suppression of public dances after midnight of Saturday.

\* \* \*

A NEW trust is announced—the “Bible trust”—which is to raise the price of Bibles, especially the teacher’s editions, fifty per cent. Five firms are in the trust, who have, it is said, no particular interest in the circulation of the Bible only as it brings them returns of cash.

\* \* \*

By a vote of 268 to 50, the House of Representatives at Washington voted to exclude Brigham H. Roberts, polygamist congressman-elect from Utah, from a seat in Congress. Mr. Roberts says that he will do nothing further in the matter, but that he believes the Utah district which elected him will make an appeal to the Supreme Court.

\* \* \*

THE Tax Board of Philadelphia has, it is said, placed on the tax list the Baptist Temple, of which Rev. Russell H. Conwell, the lecturer, is pastor. The ground of this action is the allegation that the church is used for promiscuous entertainments at which admission fees are charged. Upon which ground, as an exchange remarks, probably very few churches would be exempt from taxation.

\* \* \*

FROM Harrisburg, Pa., it is reported that about fifty pupils of the public schools at McDonald, Washington County, have been suspended for refusing to join in the religious exercises with which the schools in that place are opened. They are children of Roman Catholic parents. The Catholics, of course, object on religious grounds, and their objection to religious exercises in the schools they are taxed to support, is a very proper one. An appeal has been made by them to the Department of Public Instruction.

\* \* \*

THE Massachusetts legislature is again wrestling with the question of revoking the sentence of perpetual banishment against Roger Williams, passed by the General Court of Massachusetts in 1635. Last year a motion to this end was brought before the legislature,

but the session closed before due time could be had for its consideration.

\* \* \*

The principal “reason” for the banishment of Roger Williams was that he denied the right of the civil magistrate to interfere in matters of religious belief and observance. This fact has been duly set before the House Committee on Judiciary by the author of the present motion, and it is hoped the Massachusetts authorities will be satisfied with the two and a half centuries of his sentence which Roger Williams has now served, and see fit to remove the ban.

\* \* \*

ACCORDING to press reports, the Catholic Church, through Archbishop Nozaleda, of Manila, makes these demands for the church in the Philippines:—

1. That the titles to all property held by the church and religious orders shall be conceded.
2. Indirect contributions for the maintenance of the church and clergy.
3. Revenues to be collected from births, marriages, funeral dispensations, and apostolical indulgences.
4. Church control of cemeteries, hospitals and pawn-shops.
5. Church control of the parishes free from all state interference, and the teaching of the Catholic catechism in all primary schools.

Modest demands, truly; and quite characteristic of the papacy in foreign lands.

\* \* \*

MUCH interest has been excited in religious circles throughout the country by the announcement that the Rev. Charles M. Sheldon, who has achieved fame as the author of “In His Steps,” is to have entire charge for one week of the *Topeka Daily Capital*, in March next, for the purpose of showing just what a Christian newspaper ought to be. It will be edited and managed solely with reference to the question, “What Would Jesus Do?” The work is to be done—so it is intended—just as Jesus Christ himself would do it. Mr. Sheldon is to assume charge of the paper March 13.

\* \* \*

This unique innovation ought to afford an example of great practical value, from a religious point of view, and is no doubt anticipated with this thought in mind. But alas! already the effect is spoiled by the announcement that the paper will be printed on Sunday! A press dispatch dated at Topeka the 22d inst., says:—

“The Rev. Charles M. Sheldon will close his ‘religious daily’ experiment with a Sunday issue of the *Capital*.

“He will explain editorially that he cannot jeopardize the business of the paper by suspending publication on Sunday. The paper will be printed and circulated Sunday morning as usual.”

\* \* \*

this announcement be true, we anticipate a storm

of hostile criticism upon Mr. Sheldon's idea of a Christian daily newspaper.

\* \* \*

A GREAT anti-trust convention is called for by prominent men of all localities and all parties, to be held in Chicago, February 12. The call sets forth some of the well-known evils of the trusts, and declares that "unless they are overthrown there will be established in free America a moneyed oligarchy on the one hand and a serfdom of the masses of the people on the other. They must be destroyed or free government is lost."

\* \* \*

"This herculean task," it affirms, "can be accomplished only by the organization of the lovers of freedom in every part of the Republic, and through the persistent and determined efforts of a united people." To which end it invites the attendance of "patriotic citizens from all States and Territories."

\* \* \*

The wicked principle of the trust system is the placing of power in the hands of one man, or of a few men, to which they are not entitled. The most dangerous monster of which the human imagination could conceive would be a fallible, sinful man, endowed with unlimited power; and in proportion as the power of a few men (which wealth gives them) increases beyond the proportion of their importance as members of society, in that proportion do they become a menace to society, to be put under the ban of law if possible. No man can safely be entrusted with inordinate power.

\* \* \*

THE French government has issued an order for the disbandment of the Assumptionist Fathers, in France, on the ground that under the cloak of religion, the society obtains money and exercises an influence for political purposes contrary to the interests of the republic.

\* \* \*

A "DON'T SOCIETY" has been formed in Brooklyn, with branches in various places. Its motto is, "Down with Sunday newspapers, Sunday street cars, Sunday letters and other Sunday institutions." The members pledge themselves for one year or longer, to the following: "Don't ride simply for pleasure on Sunday, don't (save in an ocean voyage) ride in a public conveyance on Sunday, don't read a Sunday newspaper on Sunday, don't buy anything on Sunday, except in an emergency, and don't mail letters on Sunday."—Another outgrowth of the Puritanical Sabbath idea, which is so prevalent in our days!—*Lutheran Witness*.

\* \* \*

It is reported that "orthodox" kidnapping of the

children of dissenters still continues in Russia. At Juriëff, two couples have been sentenced to two months' imprisonment "for not having brought up their children in the Greek Orthodox faith," and the children were handed over to relatives belonging to the Established Church, or, in default, to the government, for education. Thereby the "Greek Orthodox faith" of Russia declares itself non-Christian, to say the least; for Jesus said, "If any man hear my words, and believe not, I judge him not." John 12:47.—*Present Truth* (London).

### Polygamy and Polygamy.

THE Christian women of the United States are in arms against the admission of the member-elect from Utah, Mr. Roberts, to a seat in Congress. The objection urged is that he has a plurality of wives; that he is guilty of polygamy. Under the laws of the United States polygamy cannot exist in any State or Territory. Polygamy exists over the entire Sulu group. Sultan and slave practise it. Why are these horrible conditions permitted in possessions of the United States? Why get shocked at a single instance in this country when thousands and tens of thousands are practising it in Sulu under the approval and protection of the United States?—*Cincinnati Enquirer*.

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A CRUSADE against profanity has been started in Albany, N. Y. The *New York Journal* gives this account of the undertaking:—

"ALBANY, N. Y., Jan. 14.—Bridled tongues will be the rule in Albany if a crusade against cursing and swearing, started by the Holy Name Society, is successful. Municipal aid is to be asked, and it is expected that the police will be directed to enforce the law against profanity in public places.

"Harmanus Bleecker Hall was crowded to-night with an audience enthusiastic in support of the crusade. Bishop Burke, Mayor Blessing, former Senator Amasa J. Parker, and others spoke. Mayor Blessing said the movement would have the co-operation of the city authorities.

"Resolutions were adopted declaring that profanation of God's holy name has become so prevalent and common among all classes of people that it is a disgrace to this enlightened age and reflects scandal upon a Christian community. The practise of cursing and swearing, the resolution set forth, has become so habitual that the most ordinary conversation is not indulged in without the profanation of God's name in almost every syllable, and the habit of indulgence in indecent conversation by grown people has spread to such an alarming extent among children that it disgusts people even on the public streets.

"It was resolved that the members of the several Catholic societies of the city of Albany and citizens present pledge themselves to further every effort in the future to check the spread of profanity and indecent speech and to aid the municipal authorities in any effort

that shall be made toward preventing cursing and swearing on the public streets."

The question may be raised, What constitutes swearing? And it should be remembered, that different answers would be given to it by Protestants and Catholics. In Catholic countries it is a gross offense to speak disrespectfully of the Virgin Mary, or of the State religion. The question is a religious one, and therefore one which the civil authority cannot settle. In attempting to settle it the civil authority goes out of its proper sphere and establishes a precedent from which much evil is liable to result.

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### "In God We Trust."

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#### ORIGIN OF THIS INSCRIPTION ON UNITED STATES COIN.

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MR. PRESTON, director of the mint, has run down the origin of the motto, "In God We Trust," to be found on our coins. It appears the first suggestion of such a motto came probably from W. R. Watkinson, of Ridleyville, Penn., who signed himself a "minister of the gospel." His letter to Secretary Chase on the subject was dated November 13, 1861. He said:—

"You are probably a Christian. What if our Republic were now shattered beyond reconstruction? Would not the antiquaries of succeeding centuries rightly reason from our past that we were a heathen nation? What I propose is that instead of the Goddess of Liberty we shall have next inside the thirteen stars a ring inscribed with the words 'perpetual union;' within this ring the all-seeing eye, crowned with a halo; beneath this eye the American flag, bearing in its field stars equal to the number of the States united; in the folds of the bars the words, 'God, liberty, law.' This would make a beautiful coin, to which no possible citizen could object. This would relieve us from the ignominy of heathenism. This would place us openly under the divine protection we have personally claimed. From my heart I have felt our national shame in disowning God as not the least of our present national disasters. To you first I address a subject that must be agitated."

Whether moved by this letter or not, Secretary Chase wrote as follows on November 20, a week later, to the director of the mint in Philadelphia: "No nation can be strong except in the strength of God or safe except in his defense. The trust of our people in God should be declared on our national coins. You will cause a device to be prepared without unnecessary delay with a motto expressing in the fewest and tersest words possible this national recognition."

As it was found that the director of the mint had no authority over the mottoes to be placed on our coins, Congress having by a law passed in 1837 provided for them, he prepared his designs and submitted them to the secretary. The mottoes suggested were "Our Coun-

try;" "Our God," and "God Our Trust." In reply, the secretary wrote: "I approve your mottoes, only suggesting that the first should begin with 'Our God,' so as to read 'Our God and Our Country,' and that the motto on the shield should be changed so as to read instead of 'God Our Trust,' 'In God We Trust.'"

An act passed April 22, 1864, changing the composition of the 1-cent piece and authorizing the coinage of the 2-cent piece. It provided also that the devices of the coins should be fixed by the director of the mint with the approval of the Secretary of the Treasury. In accordance with this provision the motto "In God We Trust," was placed on the new bronze 2-cent piece. By other acts it was provided that it should be placed on certain silver and gold coins.—*Sel.*

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### Sunday Closing in New Jersey.

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#### THE MAYOR OF ENGLEWOOD CHAMPIONS THE SUNDAY LAW.

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*New York "World," Jan. 22.*

MAYOR E. A. Brinkerhoff, of Englewood, recently defeated in his endeavor to close candy stores and ice-cream parlors Sunday, is now prodding the butchers and barbers. He has sent out long circulars to these businessmen, the contents of which astonish the mayor's most intimate friends. He says there is a little excuse for butchers doing business Sunday mornings and adds:

"The barber question is not so easily disposed of, for while cleanliness is akin to godliness, a clean shave is more in the nature of a luxury than a necessity, but it is a requirement of the many and often deemed essential to needed comfort."

The circular then branches off thus:—

"The world is eager and active for gain, and evil connived at will soon take the reins in its own hands and bid defiance to all control; but when rightly and firmly opposed it fades away before reproof and opposition.

"There is a problem of Sabbath observance in every century, and the problem apparently grows more intricate and bewildering as with the advance of civilization it seemingly becomes a foe to Christianity. Yet the main structural principles of society are simple, and remain the same for every age.

"The great outstanding fact is that the Almighty claims one day in seven as his. The arguments for such a Sabbath are many. Those chiefly urged in public are considerations which relate to man's physical recuperation after the week-day toil, or to a periodic pleasuring. In the Bible view the Sabbath is not a holiday, but a holy day.

"The Sunday laws, if properly and judiciously enforced, would bring a blessing to any community, not necessarily interfering with individual rights or comfort, but giving to all the required example that the one day in seven has a divine guaranty of man's being set apart from a mere existence for toil or pleasure.

"If not by force of circumstances enabled to appropriate the whole of the Sabbath day as the Almighty intended, as much of it as possible should be freed from worldly labor."

Mayor Brinkerhoff is an officer of the Englewood Presbyterian Church.

The butchers and barbers did not change their rules yesterday.

It appears also that the mayor issued a call for a conference of certain business men regarding the Sunday-closing crusade, which was responded to, says the *World*, by "seven butchers and one fish dealer." "The session was a private one;" and "one indignant resident who was refused admission said: 'Why don't the mayor practise what he preaches about the old Blue Law. Let him stop riding in his carriage on Sunday and allow the servants to cook the Sunday dinner on Saturday. The people of Englewood are disgusted with his preaching.'"

### Sunday Enforcement in the West.

COLVILLE, WASHINGTON, TRIES THE EFFECT OF  
SUNDAY CLOSING.

COLVILLE, WASH., Jan. 8.—Sunday closing was put into execution in Colville yesterday with a vengeance, and Colville is now known and designated as a closed town. Several weeks ago the religious element thrust the issue by circulating a petition, in the form of an agreement, whereby all who signed promised faithfully to abide by the Sunday-closing law and shut up shop after the first day of January. After reconsidering the matter, a number of the signers published a notice of withdrawal, but many of the business men still left their names undisturbed on the petition. The paper was this week placed in the hands of the sheriff of the county, with the request that he forthwith enforce the Sunday law. Pursuant to his duty as an officer, Sheriff E. M. Denny prepared a written notice to all business men to close on Sunday and served a copy upon each and every business man in town.

In order to render the picture ridiculous a number of the sportive element on Saturday night built a rail fence across each end of Main Street, the better to impress the inhabitants from the neighboring country that business was to be suspended on Sunday. Boards were also nailed across the doors of the several churches of the town. While this was considered a huge joke, the church people took it seriously to heart, and it remains to be seen what the result will be in case a violation of the law is detected.

**FIGHTING AGAINST GOD.** A striking little brochure showing in prose and verse the futility of man's "fighting against God" by attempting to dictate to his fellowmen in matters of conscience. Beautifully illustrated with half-tone engravings. Price 3c

### Following Rome.

A GREAT revival effort is in progress in Brooklyn, and with the effort to reach the unconverted masses, there is naturally much discussion of the question of the best means by which this can be done. And one of the clergymen having the effort in charge, a prominent revivalist from Atlanta, Ga., Rev. L. D. Broughton by name, is reported as having expressed himself on this question as follows:—

"Religion is going backward. The power it once had is diminishing. The people of less intelligent ages were guided by God in all their actions. Now the church has no power.

"It is the fault of the church, too. Ministers are at a standstill. They are slowly losing their power. As a drawing card the church ranks only sixth in the list of public attractions. It should be made to rank first.

"How do I rank public attractions? First, theaters; second, prize-fights; third, cake-walks; fourth, kissing parties; fifth, dances; sixth, churches; seventh, funerals.

"That list shows that the church must be made as attractive as the theater and the cake-walk. Something must be done to bring the people into the churches, not on Sundays, but every day of the week. To do this we must make the church both a business proposition and a place of attraction.

"Too little stress is placed on the word 'business.' The saving of souls for the Lord is just as much of a business as manipulating the markets of Wall Street.

"There are 10,000 people who will pay \$20,000 for theaters before they will enter a church and give five cents to God. There are 50,000 men who would pay \$1,000,000 to see a prize-fight and would insult any one who would ask them to give 25 cents apiece for religion.

"There are 20,000 women who would pay \$10,000,000 for dresses for fashion who would not take the trouble to get up early enough on Sunday to attend church.

"I want to see the man who can doubt that statement.

"First of all, it behooves every minister to make his church as attractive as possible. It cannot be called sensationalism. It is merely putting God at the head of all things, where he belongs.

"If it is necessary to bring people to church, we ministers might even go so far as to have a service where the biograph could be introduced with Biblical pictures and with other pictures, too.

"For the men who put prize-fighting ahead of God, we might go so far as to have a few rounds of boxing before each service.

"Perhaps a one-act comedy might induce the theatrically inclined to stay until the sermon was over.

"Then, to attract many others, we might turn the church into a temporary café, where we might serve soft drinks between prayers.

"If this were done how quickly the sinners would see the difference between the paths that lead to God and the paths that lead to worldly delights.

"I used to like to dance. I liked to go to theaters,

and I liked many other things—except church; but once there came a power into my heart and I saw that no man could indulge in the frivolities of life and be a power with God.

"And I never danced or went to the theater again.

"Theaters, cards, kissing parties, prize-fights, cake-walks, and fashion, all mingled into one unharmonious whole, engage the people. They engage the people so strongly that they do not feel the power of God—not until their dissipated lives are waning and they are dying.

"If God is good enough to save the dying man, what wouldn't he do for the man in the prime of life, if that man would only appeal to him?

"Just tell the people I am serious. My one object is to combine the church with business and pleasure, so that sinners may be saved!"

All this is, in principle, just what was done by the church in the early centuries, to make Christianity attractive to the unconverted heathen. There were those in the church then, just as there are now, who saw the "necessity" of doing something to make the house of God a place of attraction for the heathen world. And according, various doctrines and ceremonies were devised with this end in view, and the result was, in their view, highly successful. The heathen were attracted, and flocked into the churches in vast numbers. But instead of being converted to God by the church, the outcome was that the church herself became heathen. Having lowered herself to the plane of heathenism to save the heathen, she was unable to raise herself back to the plane of Christianity; she became as much lost as were the heathen.

And to day, the same principle is no less true. The church can lower herself to the world's level, but she cannot lift herself back to the level of godliness. Instead of saving the world, she can by such means only bring upon herself the necessity of repentance and humiliation before God for the sin of backsliding.

The church of Rome succeeded in making herself attractive to worldly-minded people; and she has retained this attracting power ever since. And while the Protestant churches are confessing that their hold on the people is departing, and seeking in every way to devise attractions for catching and holding the worldly classes, no such necessity is felt by the church of Rome. That church is not losing her hold upon the people. This is a fact which any person can observe for himself.

When Protestant pastors, therefore, begin to study to devise means for making the church a competitor with the theaters, and other worldly shows in attracting the pleasure-loving masses, they are only engaged upon a problem which the church of Rome has solved, and of which she holds the only solution. It would shorten the work and give the result they are seeking, if they would at once make the papal system their model.

But Christianity does not seek to please the worldly-

minded. It offers the power of God to transform the mind, and when that is done, the further removed the church is from the level of worldly shows and amusements, the more attractive will it be to that individual. Christianity can make no compromise with the world.

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of the ivory palaces, whereby they have made thee glad.

9 "Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in

<sup>2</sup> Heb. an high place for us.

<sup>a</sup> Cant. 6. 8.

<sup>b</sup> 1 Kin. 2. 19.

<sup>c</sup> Ps. 68. 5.

7 The LORD of hosts is with us; the God of Jacob is <sup>2</sup> our refuge.

Selah.

8 "Come, behold the works of the LORD, what desolations he hath

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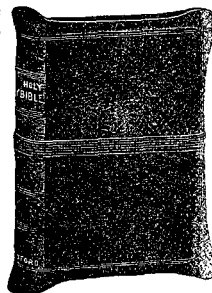
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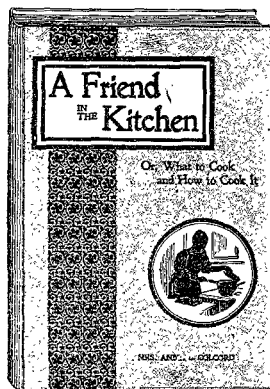
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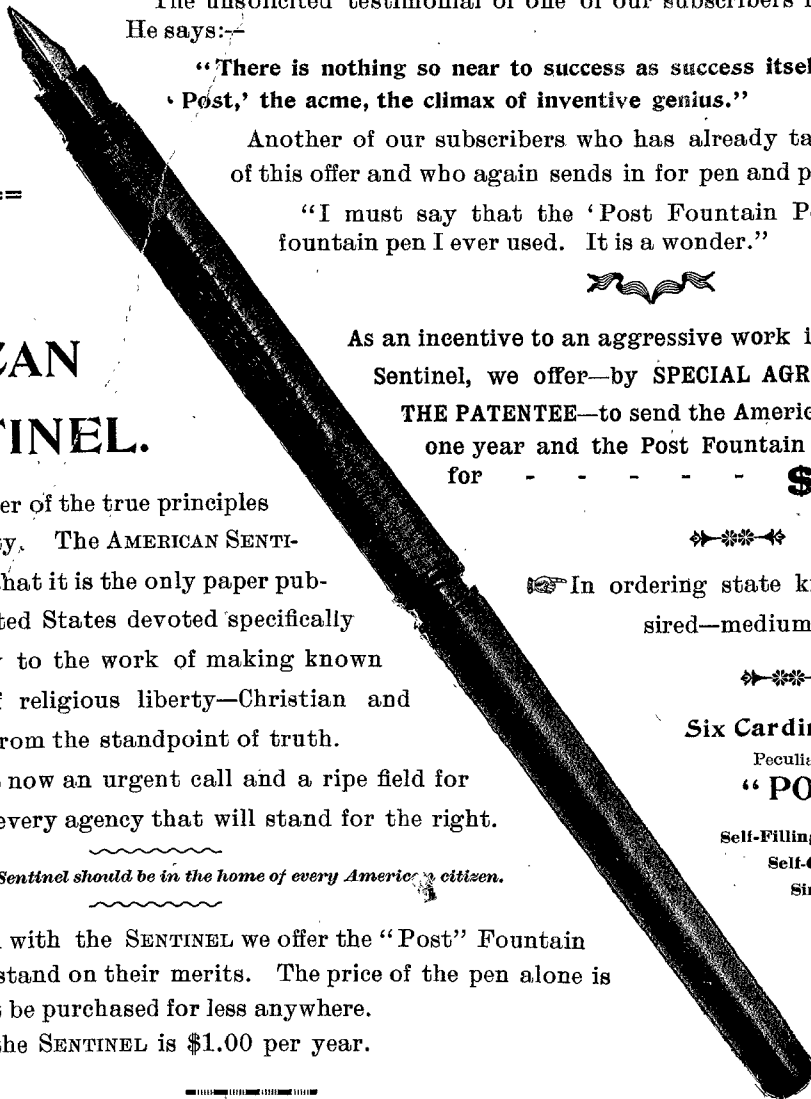
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NEW YORK, FEBRUARY 1, 1900.

THE article which we reprint this week from the *Sabbath Recorder*, gives some recent history showing how Sunday laws which contain "the usual exemption" for observers of the seventh day, have worked in New Jersey. Read it.

AS WE note elsewhere in this issue, a great "Christian Political Union" is called for by representatives of the leading religious bodies in this country, and a meeting to inaugurate such an organization is to be held May 1, in Illinois. A national committee has been appointed, representing Illinois, Wisconsin, Iowa, Missouri, California, Pennsylvania, New York, New Jersey, and Alabama; and the Woman's Temple, in Chicago, has been selected as the national headquarters.

THE "Blue-Law Sunday" has come to Baltimore, and in consequence, says a dispatch, "there is great excitement and worry among tradesmen." The announcement has been made that "the [Sunday] law will be carried out to the letter." Only motormen and trolley-car conductors will be allowed to work. "One newsdealer has prepared the following sign, which he will display on his store door Sunday: 'Closed on account of our great grandfathers' Blue Law and some fanatical hypocrites.'"

THE Jewish nation rejected Christ because they were seeking a political saviour,—a saviour of the nation, from the Romans. Christ came as a personal Saviour and therefore they did not want him. And do we not see the same thing to-day, in the United States? Are not the religious

bodies of the land calling for political salvation,—for salvation of the nation, through politics—more loudly than they are calling for personal salvation? And in this are they not rejecting Christ, as did the Jews? Verily they are. Jesus is not a political Saviour, but a Saviour of individuals "from their sins."

STATISTICS of Sunday labor in Minnesota furnished by Labor Commissioner McHale, show that only 9,889 persons habitually work on Sundays, and the amount of work done on Sundays is only about 25 per cent. of that done on week days, owing to shorter hours. In eating houses Sunday labor is 94 per cent. of week day labor, and in municipal work 96 per cent.; in drug stores, 75 per cent.; newspaper offices, 42 per cent.; railways, 33 per cent.

DR. PARKHURST, the foremost advocate of municipal "reform" in New York City, says he favors the opening of saloons during certain hours on Sundays for the sale of beer. But can Dr. Parkhurst, or any other reformer of similar views, give a logical reason why it is right to open a place of business a part of the day on Sunday, but wrong to keep it open throughout the day? And can anyone tell, also, why the line upon the sale of intoxicants should be drawn so as to allow the sale of beer, and prohibit the sale of other alcoholic drinks?

DO NOT skip the article published in this issue on the menace of militarism. The facts which it states ought to be in the minds of every American citizen. They are furnished by an intelligent Frenchman, who has had ample means of knowing the exact truth about the things of which he writes.

B. H. ROBERTS, polygamist, has been kept out of Congress, but at the cost, as many think, of "another

hole in the Constitution." But another hole in the Constitution will hardly be noticed nowadays.

THE question whether the Catholic friars are to be forced upon the people in the Philippines, says Archbishop Chapelle, will be settled by "the pope, General Otis, and myself." It is easy to forecast how the question will be settled under this arrangement.

RECENTLY a mass meeting under the auspices of several "patriotic orders" was held in Washington, D. C., for the purpose of considering the political encroachments of the papacy, at which resolutions were passed affirming the religious freedom of all citizens under the Constitution and their right under it to be exempt from taxation for the propagation of religious opinions; that this is a Protestant nation and that the Protestant religion is necessary to the preservation of the Constitution; and that no money ought to be paid out of the Treasury to Roman Catholic institutions, or Catholic chaplains appointed in the army and navy. And the *Catholic Mirror* points to these resolutions as being "so unique" that it gives them "for the amusement" of its readers. There was a time in American history when no intelligent journal would have referred to such resolutions as being "unique" in this country.

The resolutions do not go far enough. It is as bad to appropriate public funds for Protestant religious institutions as for those of the Catholics, and as bad to appoint Protestant chaplains for the army and navy, as to appoint Catholic chaplains. The principle of the proceeding is the same in both cases, and it is a papal principle.

"JUDGING from present results," remarks the *Baltimore American*, "another Peace Conference would about embroil the universe."



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

VOLUME 15.

NEW YORK, FEBRUARY 8, 1900.

NUMBER 70

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

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NOTHING that is spiritual in its nature can be preserved by a carnal ordinance or commandment.

WHEN men lose sight of principles in a controversy, it is lowered to the level of personal strife; but the contest for liberty and justice can never be settled by such means.

God offers the Sabbath rest to all; and the person who will not take the Sabbath when it is offered to him by the Lord, will not really take it when it is accorded him by the "Christian public." If he will not accept it from the law of God, he cannot accept it from the law of man. The acceptance or refusal of the Sabbath, by any individual, must be to God and not to man.

If the Sabbath could be lost through failure of the law to enforce its observance, or by the general disregard of the people, would not the seventh-day Sabbath have been lost long ago? Yet it has not been lost; and the fact that it has survived without the support of either law or popular custom, is evidence that the Sabbath is not so perishable in its nature as some men loudly assert.

If the first-day Sabbath is as good as the seventh-day Sabbath, it, like the latter, will survive without the aid of Sabbath laws and in spite of the disregard of world-loving people. And if it is not as good as the

seventh-day institution, then plainly the latter ought to be adopted in its stead.

ONE man has the same right to "protection" in the observance of the Sabbath that another man has; the observer of the seventh day has a right to the same protection that is accorded the observer of the first day. And the first-day observer has no right to more "protection" in the observance of the Sabbath than can be justly claimed by the seventh-day observer.

THE Christian Church is in the world not to save institutions, but to save men. Christian institutions do not need saving; and if the church will devote her energies to the salvation of sinful men and women, the institutions will take care of themselves. Christian institutions do not benefit unsaved people; for only those who are Christians can appreciate them and make that use of them which their Author designed.

### Those Consecrated Fallacies.

IN the *North American Review* of December, 1899, there was published an article, entitled, "Some Consecrated Fallacies." It is exceedingly interesting to note what are these particular "Consecrated Fallacies."

However, in order to a clear understanding of the subject, it will be well to set down first, just what is a fallacy. The Century Dictionary defines it thus:—

"FALLACY: Deceptiveness; deception; deceit; deceitfulness; that which is erroneous, false, or deceptive; that which misleads; mistake."

What then are these "deceptive," "deceitful," "erroneous," "false," "misleading," and "mistaken" things that have been "consecrated;" and that so need to be exploded as to demand the publication of an

article in the leading *Review* of the Western continent? Read:—

"The framers of the Declaration of Independence were inspired by an ardent patriotism and by lofty motives, and their statements embodied a sufficient justification of the cause to which they sought to devote their countrymen; but there was no revelation of universal and eternal truth in the 'glittering generalities' with which they prefaced these statements. *On the contrary, they consecrated to perpetuity some of the most obvious fallacies that were ever promulgated to mislead men.*"

These "consecrated fallacies" then are to be found in the *preface* to the statements in which the framers of the Declaration embodied the justification of their cause. This confines the "consecrated fallacies" then to that part of the Declaration in which the framers set forth what *they* designated as "truths," and which *they* declared to be "self-evident." And that is just where this reviewer finds them; and here he goes:—

"They proclaimed it to be a self-evident truth 'that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness.'"

And he proceeds to explode these "consecrated fallacies" one by one in the following sort:—

"Whatever interpretation and exegesis may do for this declaration, in the sense in which it is commonly accepted and used in the place of argument *it is neither self-evident nor truth.* . . . Nor can any power at the command of mankind make them equal in this world or in the processes of time, whatever may be their destiny in eternity."

"It is useless to argue around this immutable fact, or try to interpret into the Declaration a meaning which it does not contain. All men are simply not created equal *in any possible sense of the word.*"

So much for the "consecrated fallacy"—the deceitful, erroneous, misleading statement—that all men are created equal. And, of course, since that statement is not true "in any possible sense of the word," it follows naturally enough that nobody has any rights at all. And so he writes:—

"Nor, in any strict sense of the word, can all men, or any men, be said to be endowed by their Creator with any rights whatever. . . . They [rights] are not the natural endowment, though they may be the far-off heritage, of all men."

And all this being so, it would be simply impossible that governments should derive anything from the consent of the governed; and so, logically enough, this is another of those deceitful, erroneous, misleading statements—another of those "Consecrated Fallacies." Accordingly of this he writes:—

"Do they arrive their just powers from the consent of the governed? Let us not be blinded by the glitter of a generality, the meaning of which is not clearly defined. . . .

"In the situation of the country as it then was, with the alternative of oppression or independence confronting them, believing the people of the colonies to be the equals of those of the mother country, and equally entitled to a voice in the government to which they were subject, they prefaced their Declaration with that sweeping and glowing utterance, which had a broad application as truth to their case; but which becomes a *delusive bundle of fallacies* when promiscuously applied to the universal state of man, and which has taken the consecration of 1776 as giving it an 'equal date with Sinai and with Ararat.'"

As might very naturally be expected, all this repudiation of fundamental republican, and even Christian, and therefore *divine*, principle, is so laboriously worked out solely to justify this nation in the course which has been taken with the people in Cuba, and the new island possessions. But at what an enormous cost such justification is found, when it can be only by such means!

We have spoken of it as the repudiation of Christian, and therefore *divine*, principle, as well as repudiation of fundamental republican principle: and this is the truth. For is it not the statement of divine truth that "there is no respect of persons with God?" Is it not written, "If I did despise the cause of my manservant, or my maidservant, when they contended with me, what then shall I do when God riseth up? and when he visiteth, what shall I answer him? Did not he that made me, in the womb, make him?" Is it not written from God, "*Choose ye this day whom ye will serve?*"

Yet this writer in the *North American Review*, can consistently disregard all these divine statements and considerations; because he does not believe that men have been *created* at all: they have been *evolved*. Here are his words:—

"All men are simply not created equal in any possible sense of the word. . . . The creation of men has been a gradual process of *evolution*, and they have been coming into being in different parts of the earth, through long generations, with differences and inequalities which *development has varied and widened and not obliterated.*"

And thus by National Reformism on one hand, and evolutionism on the other, Satan has so thoroughly paved the way for the oppression of mankind, that nothing else is now thought of, no other principle is now recognized by those in places of worldly power or influence.

It is high time to say to all people everywhere, "Behold your God." A. T. J.

UNDER the heading, "Heaven-Sent Nations," *The Advocate*, the leading Congregational organ of the West, observes that—

"Nothing has been more common or easy, than for nations to think that they held a commission from above. No conquest was too cruel, no crime against humanity too great, no destruction too sweeping, no—

ambition too selfish, to be covered, excused or justified by the claim of a divine commission."

And as regards affairs of the present day, it continues:—

"Commerce is called civilization, conquest Christianity, stock gamblers assume the tone of piety, Wall street thanks God, politicians pretend to missionary zeal, and senators talk of dividend-paying trade in one breath and a strategic providence in the next."

And the foundation of all this hypocrisy and delusion is the idea that "this is a Christian nation."

### The Philippine Question in the Light of Mexican History.

MEXICO and the Philippine Islands, more especially Luzon, were once both Spanish provinces, and were ruled—as all Spanish provinces were—by the Catholic Church. Out of this similarity in point of government arose conditions from which an interesting and instructive parallel may be drawn; and such a parallel has been drawn by a writer in *The Ram's Horn*, of January 27. And that writer is John Sobieski, the Crown Prince, by birth, of the kingdom of Poland. Of his credibility as an authority upon the subject with which he deals, *The Ram's Horn* says:—

"After an honorable career as a young soldier, he went to Mexico chiefly to investigate the popular uprising which culminated first in the conquest of that country by the army of Maximilian, and later in the overthrow of that usurper. Although Sobieski was, at that time, as he had always been, a devout Catholic, he found his mother church to be the parent of every conceivable outrage against the liberty of Mexico, and he gladly took up the fight in behalf of that oppressed people. This experience qualifies him to speak with authority on the subject which he discusses; and the parallel he draws between the course of events in Mexico in the 60's and those in the Philippines in the 90's, will be found no less mournful than striking."

"At the close of our [the American] Civil War," Mr. Sobieski begins, "I had determined to go to Mexico to fight in behalf of the republic against the so-called Emperor Maximilian. There was a great deal of sympathy at that time for Mexico, as it will be remembered our Government had never acknowledged the empire, nor received its minister, but had retained Romero, the last minister appointed by the republic."

"Not knowing Romero personally, I went to General Hancock, then the commander of the District of Columbia, to seek, through him, an interview with the Mexican minister. I was very well acquainted with General Hancock, having served with him on the plains before the war. So I went to him and told him my desire, and asked him for a letter of introduction, which he gladly granted, writing a high commendation. I easily secured an interview with the minister, who seemed to be greatly pleased at my enthusiasm, and our interview

was quite lengthy. From him I received the whole history which led up to the invasion of Mexico by the combined forces of France and Spain. And the story, I now give was afterwards repeated by President Juarez in an interview which he had with some American, English, and German officers who had served the cause of Mexico in the overthrow of Maximilian."

We give a condensed statement, following, of the facts narrated by Mr. Sobieski regarding conditions in Mexico and their causes during the period of which he writes.

"The Liberal Party in Mexico had come into power upon the issue of confiscating the church property." The church had come into possession of two thirds of all Mexican real estate. The church was monarchical in her principles and was continually conspiring against the Mexican republic, causing thereby numerous revolutions.

Upon the triumph of the Liberal Party at the ballot box, the church party appealed to arms, but were as badly beaten as they had been at the polls. Their leading generals, Marion and Majir, fled from Mexico and took refuge in Europe. The Liberal Party then confiscated the entire church property in Mexico, permitting the church, however, the use of church buildings for worship.

Generals Marion and Majir proceeded to Rome and had an interview with the pope, Pius IX., and it was determined to make an appeal to the Catholic powers of Europe, to re-establish the church in Mexico. Spain was willing, but was weak. Napoleon III., emperor of France, was able, but at first not willing. But he was ambitious. So the Mexican church generals arranged an interview with the pope's representative at Paris and the empress Eugenie, and at this council it was decided to urge upon the Emperor Napoleon, as a grand idea, that he establish in Mexico an empire which should serve as a breakwater against republican ideas which were constantly flowing out from the great Republic of the Western World. Archduke Maximilian, of Austria, was to be made emperor, and the two great Catholic empires of Europe were by this lofty project to be united against the rising Protestant powers of Europe, England, and Germany.

The scheme pleased Napoleon III., who was to have the honor of founding the new Latin empire, and he heartily joined in the undertaking. The support of Spain was secured by the promise of restoration of the confiscated church property.

Next a pretext was found for making war upon Mexico. That country was heavily in debt to French, Spanish, and English subjects, and being unable upon demand to satisfy these creditors, France declared war, and sent an army and fleet to Vera Cruz. This city was bombarded and captured. The French army marched upon the capital, and after a campaign of several months, the republic was apparently conquered. The

church party assembled a congress and declared their desire that Maximilian should be emperor of Mexico. The latter replied that he "believed he had been called of God for the post," and with his wife set out for his new seat of authority. Proceeding to Rome they received instructions from the pope, and the papal blessing; thence they went to Vera Cruz, where the church party and the French soldiers received them with great demonstrations of honor. The new emperor soon found that the republic was not extinguished, as he had supposed.

A few months later, the United States, having suppressed the southern confederacy, demanded of France the withdrawal of her troops from Mexico, and France was forced to comply. Maximilian's power at once began to decline. His troops were defeated in the field, and in May, 1867, he was taken prisoner and shortly afterwards put to death.

Since that time several efforts have been made by the church party to recover from this overthrow, but all have miserably failed; and Mexico meanwhile has been advancing steadily in the pathway of national progress and prosperity.

#### THE PARALLEL.

The parallel between the conditions which gave rise to the struggle for freedom in Mexico, and the conditions from which the Filipinos have been long struggling to be free—but have finally failed—we give in Mr. Sobieski's own words:—

"The condition in Mexico in 1858, has its parallel of condition of things in the Philippine Islands, especially in the island of Luzon. The Catholic Church, or more properly speaking, the priesthood and friars, have acquired from two-thirds to three-fourths of all the valuable real estate of the island. It is well remembered as it has been stated by every writer and by General Merritt, of the United States Army, that the rebellion in the Philippine Islands against Spain was more a rebellion against the monks and clergy than against the sovereignty of Spain. Indeed, the people of that island did not know much about the government of Spain. The church ruled it; they levied their taxes upon the people of that island and collected them, and it formed more than 80 per cent. of the taxes which that people had to pay. Then, in addition to this, being simply renters, they merely eked out an existence, and that was all, and could not have done that had it not been that it was a tropical climate where so little was required on which to subsist.

"The great aim of their uprising was to accomplish what had been accomplished in Mexico; to confiscate the real estate and turn it over to the government that would pass it out to the people. That property had not been acquired by the monks by purchase, but by confiscation. Whenever a man had a desirable plantation, they would trump up some charge against him, have him arrested, and, without investigation, shot; and the property was turned over to the monks. It was in this way, principally, that they had acquired their possessions.

"When the commissioners met at Paris, to make peace between this country and Spain, it will be remembered that the Philippine government, of which Aguinaldo was the head, appointed a commissioner to appear before that body and state their grievances, but the commissioners refused to listen to them, or in any way receive him.

"About this time, Archbishop Ireland, as the daily press informs us, had an interview with President McKinley, and it was there agreed that the property rights of the church or monks, should not be interfered with. Accordingly, a clause was put into the treaty that all the property rights that existed under Spain would be accordingly respected by the American Government. So the people of the Philippine Islands found that practically everything they had fought for against Spain would be lost if the American Government's supremacy was maintained. So to them it was only a question of slavery or death, and they preferred the latter.

"So this Government, by the treaty at Paris, put themselves in the same position that the Catholic Church party of Mexico occupied in 1858, and for which the Catholic powers invaded Mexico in 1861."

#### A Question of "Simple Justice."

*The Independent*, which has all along supported the present national policy of foreign conquest, now—in view of certain developments in Congress—raises the significant inquiry, "Shall simple justice be done to Porto Rico?" "Congress," it says, "is asked, by papers and persons of influence, to say to the Porto Ricans, in effect:—

"The blessings which we enjoy as a nation are not for you; they are peculiar to us. United States laws and liberties and privileges are solely for the people of the United States, and when we say 'United States' we mean continental United States. We dare not extend the Constitution and laws of this definitely bounded Continental area over any neighboring territory which is not contiguous and geographically a part of the solid earth of States and Territories. We must not cross a sea, however narrow, with our sacred Constitution and laws. They will not bear transportation. We may not carry them to Alaska or Hawaii. We dread the effect of the intervening sea upon them. We are tied to the mainland. If Manitoba were offered now, we would even be afraid of the great lakes. We must be careful, very careful, because what we do in Porto Rico will be a precedent for Hawaii, and worse still for the Philippines."

"What," *The Independent* proceeds to inquire, "is the specter which these fearful souls see and shudder over as they look across the West India ferry, and the Alaskan and Hawaiian? Statehood, they say. When they come down to the ocean and see the islands marshaling as Territories for the peaceful honors of Statehood, they are choked with spasms of a sort of hydrophobia. The sight of the water is too much for them, and they turn to Congress and say: 'This is a terrible thing. Don't make a dangerous precedent! Don't let

in little Porto Rico, except in chains! The nation may go mad. Don't say 'Territory' to the Porto Ricans. They may call back, 'State.' Don't give them our Constitution and laws, as such, but say, 'These laws are for you, especially, as a province or dependency, or colony. They are not given to you as United States laws, but as Porto Rican laws. Take them and be happy, if you can; but don't expect anything like equality, for that can never be.'"

This is certainly a strange manifestation to come at this date from *The Independent*, or from any source from which the foreign-conquest policy has derived support. *The Independent* looked over and approved the tree, and now holds up its hands almost in horror at the fruit it is beginning to bear. There was plenty of opportunity to discover at the first, from an inspection of the tree, just what would be its fruit.

Right at the outset of the application of the "expansion" policy to the government of the new territory, it becomes necessary for a leading advocate of that policy to raise the question whether "simple justice" shall be done to the people of a part of that territory. This, from the standpoint it has occupied, is a very damaging admission.

What is the prospective injustice which *The Independent* fears? For one thing, the answer is, Porto Rico is not to be allowed free trade with the United States. Some of the trusts in the United States are against it, and these representatives of the money power are instructing Congress how it must act in the matter. For example, "There are senators and representatives whose constituents raise tobacco and sugar, and they argue that if more tobacco and sugar are raised within the bounds of the United States, the crops will be less remunerative to them." It is now beginning to be discovered by the advocates of foreign conquest, that expansion across the sea is a different thing from the expansion of Jefferson's day, which they have persistently sought to use as a precedent.

"If Porto Rico is covered by the Constitution," says *The Independent*, "our ports and its ports will be as open to each other as the slips on either side of the Hudson River are to the ferryboats that connect New York with Jersey City." But it is proposed that a tariff barrier shall be erected between the ports of Porto Rico and those of the United States, contrary to the Constitution. So many holes have now been made in the Constitution that it has ceased to be a very efficient cover for anything. And so "simple justice" to this people under the Constitution is denied.

*The Independent* proceeds to say that "If the United States cannot restore to Porto Ricans what it took from them, or give them an equivalent, it were better to turn them over to the tender mercies of some other nation. It is a monstrous thought that we, so boastful of our free and generous spirit, should even contemplate such a tariff as Senator Platt proposes. It would be a

cruelty such as Spain, selfish and oppressive as she is, never committed. We are in a fair way, if Senator Platt and some of his colleagues (we trust there are not many of them) have their will, to crush aspirations which Spain did not wholly discourage."

Then *The Independent* proceeds to notice the President's plan for the government of the island, as being "by no means a liberal one," and declares that it contrasts unfavorably with the old plan of Spain. And in all this *The Independent* is not alone, but voices the sentiments of other journals which have been and are yet ardent advocates of the new expansion doctrine of government by consent of some of the governed.

The situation is worth contemplating. Porto Rico is the very nearest of the captured islands which the Government has announced its intention of holding. And it was acquired with the least trouble. The people instantly submitted to American rule; they have been friendly and have caused no trouble. They are fairly intelligent. There was therefore every reason to expect that the United States would do the best by Porto Rico that it would do for any of its new island possessions. And yet, at the very outset of the practical application of its "benevolent" designs, it is so apparent that the Porto Ricans will not get even "simple justice," that journals which have all along supported the nation's policy are now forced to cry out against what they see taking place under it, and denounce the proposed rule as being worse than that of Spain.

Such are the firstfruits of American imperialism, as seen under the most favoring conditions. What, then, must be its final fruits?

And now that *The Independent* and other prominent journals see that the budding fruit of the tree is evil, will they be convinced that the tree itself is evil? or will they think that somehow a good tree can bear evil fruit? Will they go to the root of the matter, and renounce the evil principles from which such practises are beginning to result?

*The Independent's* query can be answered: No; Porto Rico will not get "simple justice" under the Constitution, and that for the simple reason that "simple justice" under the Constitution was denied to its people when their territory was forcibly annexed to the United States. The initial step in the matter was contrary to "simple justice," and succeeding steps that are taken can only be expected to be of the same kind.

THAT wars for conquest, that is, merely or chiefly to increase possessions, are nothing more than robbery is clear to every one but those who are to reap the benefits. The course of Christian nations through the ages, which have fought to get land or make opportunities for trade, has been as indefensible as that of those who have done so to get slaves, and down to within the memory of men now living all three were united in almost every war for conquest.—*N. Y. Christian Advocate*.

## Glimpses from Afar.

BY JOHN MCCARTHY.

ONE has only to read Catholic literature to be convinced of the truth of the extreme vanity and presumption of the papal church. Their eternal boast is, that Catholic civilization excels the Protestant civilization, in the same measure as the light of the sun supersedes that of the stars.

Right here in the Argentine Republic one has plenty of opportunities to study the veracity of this claim; and one or two proofs which we shall quote will be sufficient to show how void of truth is this Catholic boast. According to carefully-gleaned statistics, there are in the Argentine Republic, Paraguay, Bolivia, and the Chilean Republic, more than 3,500,000 Indians. Should one come in contact with these Indians—as I myself have done—he will find that 95 per cent. of them carry the scapulary—which all good Catholics carry upon their bosoms. The majority of them have been “baptized” by Catholic priests.

Eleven years ago a certain Indian tribe—very ferocious—who wandered about in the national territory of the Gran Chaco, were invited one day to a conference by an Argentine military commander. Upon the arrival of the Indians near to the military encampment, the soldiers—by order of the mayor in command—took hold of the “heathen” Indians with iron grasp, and held them thus, much against their will, while a benevolent Roman Catholic clergyman made “Christians” of them by means of the drops of “holy water” which he sprinkled upon their heads. Thus was a savage tribe “converted” to the Catholic religion in one and a half hours.

The Catholic Church for the last three hundred years has boasted of her wonderful missionary enterprises in South America. In the whole of this vast continent she has held full sway in matters of religion for three centuries and a half, since no Protestant missionary was permitted to preach in any of the South American republics, until thirty or forty years ago. Can the papal hierarchy show us an exemplary republic as the result of their absolute religious domination for the last three hundred years? Unfortunately for them they cannot. The more one penetrates into the interior provinces of this tremendous continent, where the Catholic power even now holds sway, the more ignorance, immorality, treachery, fanaticism, and bloodthirstiness will he see exhibited among the people. Sure signs are these of papal rule.

Yet the papal church desires to do for the United States what she has done for other Catholic nations. Would that Protestants would open their eyes to the falsity of the Catholic pretensions, and not be blinded by claims which cannot bear the slightest investigation.

What is more cruel, more ferocious, more abominable, than the well-known bull fight! The human mind can scarcely imagine a more barbarous exhibition than that of a bull placed in a circus, to be the victim of fiends in human form, calling themselves “toreros,” “picadores,” “banderilleros,” whose highest pleasure is found in slaughtering the poor animal by such slow yet savage means, as to show that they are more brutish than the brute they have determined to kill. Yet one never hears of a bull fight in Germany, England, or any other Protestant nations; no, for such is one of the fruits of the Catholic religion. Wherever the papacy reigns supreme, there you will be sure to find such fiendish exhibitions as the above.

For many years the bull fight has been prohibited in the Argentine Republic. Recently diplomatic relations were re-established between the Vatican and the Argentine government, and scarcely had the papal nuncio arrived upon our Platine shores, than a certain Spanish company began to give “exhibitions” of bull fights, in the city of Rosario, killing from two to four bulls every evening. Nearly all the secular journals clamored against such cruel exhibitions, appealing to the government to put a stop to them; but it is worthy of remark, that not a single protest was raised against them by any one of the official Catholic organs of the country.

The education and civilization developed by the gospel is of a different character; it exalts the citizens of a nation by uprooting from their hearts all debasing and sanguinary inclinations. They who learn in the school of Jesus can have no pleasure in exhibitions of cruelty such as I have mentioned. Hence we see the difference between the Protestant civilization and education, and that of the Catholic Church. We leave you to judge, dear reader, which of the two disputants presents the best results.

*Buenos Ayres, Argentina.*

## The Truth About Army Chaplains.

*From “The Lutheran Witness.”*

THE agitation for more army chaplains is to the fore again. Here is what one of our exchanges has to say about the matter:—

“That the chaplaincy is not what it ought to be, has been evident for years to those who are conversant with the subject. What has been done by Congress in instituting it was merely a small concession to the religious sentiment of the nation. It is not the result of a careful and studied effort to provide for the moral and religious improvement of the army. It is the result of a half-and-half policy; a regard on the one hand for an extreme interpretation of the doctrine of the divorcement of church and state, and, on the other, an acknowledgment of the fact that the American people are Christian; and that, as such, there should be some recognition of it in



government institutions. The idea of an army without a chaplain would be an anomaly among Christian and civilized nations. But the policy has been 'the less, the better;' and, consequently, while there have been some one hundred posts within the United States occupied by the troops, there have been only from thirty to thirty-four chaplains. As chaplains do not travel from post to post, but are confined in their ministrations to the garrison to which they are assigned, two-thirds of the occupied posts have been, and are, to day, without chaplains."

The truth about the whole matter is this: Congress has no business supplying the army with chaplains. It must be evident that it could not at all do without discriminating against the religious belief of the one or the other. The churches, however, are free to place chaplains at these posts, at their own expense, and it is their business to do so. The church and not the state, is bound to provide for the spiritual welfare of our soldiers:

### Revolution in the United States.

*New York "World," Feb. 2.*

WHEN members of the Kentucky Legislature sought to enter the State Capitol yesterday they found their entrance barred by bayonets. The State militia, under orders of Governor Taylor, not only prevented their entrance to the legislative halls, but threatened them with arrest if they sought to assemble elsewhere in the city.

This is in the simplest terms executive usurpation supported by military power. It is the act of a dictator, not of a governor. It is what happened in France under Louis Napoleon. It is a repetition of frequent history in the revolutionary Central and South American states. But it is a startling innovation in one of the United States. The dispersion of a sovereign legislative body by executive proclamation, and the substitution of the militia for the legislature or the courts in settling a disputed election, is a strange sight in our land since the close of the war.

Government by bayonets rather than ballots—the rule of force instead of the rule of law—is revolution, by whatever official practised, by whatever party sustained.

If assassination and usurpation shall be permitted to achieve their objects in this case, not much imagination is required to see what a few regiments of Federal soldiers might do in Washington under the orders of a President who announced his determination, as Governor Taylor did yesterday, to "stick even if he precipitated a bloody war."

The whole deplorable affair illustrates the dangerous tendencies and natural results of the new policy of militarism—of "bending" the organic law—of government "outside the Constitution."

### Eternal Vigilance the Price of Liberty.

*By William Lloyd Garrison.*

Men think because from bloody war and strife  
Freedom emerges with triumphant feet,  
Mounting the throne of Justice for her seat,  
Her reign of glory holds a lasting life,  
Never illusion with more danger rife!  
Lulled to repose, for rest and sleep are sweet,  
She dreams, while back, with stealthy foot-steps fleet,  
Oppression rushes with its murderous knife.

With Washington to guide, what need to guard?  
Answer, thou civil war from slavery's womb!  
With Lincoln in the firmament enstarred,  
Has not the vanquished monster found its tomb?  
Feigned its insensibility; unslain,  
Behold it rising to its prey again!

### Do We Need More Holidays?

*Lynn Roby Meekins, in the "Saturday Evening Post."*

A BILL in the present Congress provides that the twelfth day of February, the birthday of Lincoln, and the second day of April, the birthday of Jefferson, be made holidays.

Why? There are at present in this country twenty-nine holidays. Most of them are local. There is no national holiday; even the Fourth of July is not a day of rest by act of Congress. Although the President proclaims a day of Thanksgiving, it does not become a legal holiday in any State unless there is a law for it. But in spite of the complications of the question, there seem to be liberal cessations from toil. The Sundays yield fifty-two days of rest; the Saturday half-holidays twenty-six days more. This makes seventy-eight days. Then each State has its own legal holidays, and often each city has its special days of observance. For instance, Massachusetts observes April 19 as Patriots' Day. Utah has July 24 as Pioneers' Day. Vermont has August 16 as the Bennington Battle Day. California has September 9 as Admission Day. So it goes all over the country. When we take all these holidays and combine the statistics we find that they amount on an average to about ninety days or more—practically one-fourth of the year. This new bill would add a second holiday in February, the shortest month of the year. Twelve of the States already have holidays in April, so that the new bill would also place a second holiday in that month. We are in favor of holidays, of course, and wish we could crowd the calendar with them. But it may be well not to rush toward the conditions that exist in Russia and some other countries, where there are so many holidays that the people who want to work have scarcely time or the opportunity to get up in the world.



THE old frigate "Constitution," renowned for its exploits early in the century, is to be put into condition for some kind of service again, at a cost of \$100,000. But it will cost much more than that to put the Constitution itself again into serviceable condition.

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As is indicated by the course of events in the South African war, there is a difference between fighting for empire and a queen, and fighting for home and independence. Great Britain's hopes of winning in the contest are based upon her ability to overwhelm the Boers with the force of superior numbers.

\* \* \*

THERE is, it is said, a strong feeling in many minds in Great Britain against the war, and many more who favor the continuance of the war believe that too great a cost has already been paid for all the advantages to be gained. It is probable that had this cost been anticipated at the outset, the war would not have been undertaken. But having been begun, it must go on now to the bitter end, even though the people pushing it regret that it was ever undertaken and realize that no possible gain can ever compensate for the terrible cost. And why?—The answer is, National pride! To stop the war now, would be humiliating to that pride, and that can never be allowed. Therefore the slaughter must go on! No matter how many people are killed—how much property wasted—no matter how many men are mutilated and maimed for life, how many women are made widows and little children orphans, no matter how much suffering is entailed,—the national pride must be maintained! And such is the attitude of a reputed "Christian" nation!

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Imagine a Christian who would insist that whatever else might happen, his personal pride must not receive any hurt! That individual's Christianity would be of the same kind as is possessed by a "Christian nation."

\* \* \*

Pride—national or individual—and Christianity, are strangers to each other. Pride and God are enemies. No man can be a Christian who is not willing to humble himself, to confess his error when he is in the

wrong. The Almighty dwells with him that is of "a humble and contrite heart." But the proud heart, or the proud nation, God will not suffer. The popular idea of Christianity as belonging to a nation, or government, of this day, is a theory which is completely exploded and dissipated by the obtruding fact of national pride.

\* \* \*

AT this writing there is civil war in Kentucky, in the very center of the United States. The governor-elect, Goebel, lies dangerously wounded by the bullet of an assassin, fired from a window of the executive mansion. Governor Taylor, who claims to have been re-elected, has assembled the State militia about the capital to prevent the session of the legislature, and by proclamation has adjourned that body to meet in a town where only his partisans would be free to act. The legislature, which is in favor of Goebel, are trying to find a place of assembly, but are kept back by the State troops. Meanwhile, Governor elect Goebel has been sworn in, and has issued a proclamation directing the militia to disperse. Thus there are two rival governments in the State, one supported by the legislature, the courts, and the constitution, and the other by the bullets and bayonets of the troops. It is hoped the situation can be overcome without bloodshed; but all parties are armed in anticipation of an outbreak which will bring the full realities of civil war.

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There is talk of the possible need of Government troops to deal with the situation; but the Washington authorities deprecate such an idea, and no Government troops will be sent until it becomes evident that the State cannot preserve order and republican government by the means at its command. And yet these same Washington authorities have deemed it necessary to send troops to the other side of the earth—to the far-off island of Luzon—on the plea that the people there do not know how to govern themselves, and are not entitled to have a chance to show whether they can govern themselves or not. If there must be a protectorate over the people of a foreign land to preserve order and keep them from fighting each other, why not a protectorate over the State of Kentucky for the same reason?

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It makes no difference what white men may do—how much ignorance, barbarity, or general disregard of civilization they may display—so far as concerns their right to govern themselves. That right is not yet called in question, in America, where white men are concerned. Yet if the principles which defend human rights are set aside on account of another race of men, it cannot be long before the rights of whitemen are subverted by the same influences. For all human rights stand upon one and the same foundation.

THE debate in Congress on the Philippine question has reached a stage where the upholders of the doctrine of government by the consent of the governed are openly and violently denounced by their fellow congressmen as traitors. This was the charge hurled at Senator Pettigrew of South Dakota, by a Senator from New Jersey, during a discussion of a resolution introduced by the former bearing on the Philippine policy. It was, say the press dispatches, "the most violent debate of the session so far on the Philippine question."

A statement made by the New Jersey Senator in connection with his charge of treason against his colleague from South Dakota, is worthy of note. He said that he had opposed the acquisition of the Philippines until the Paris treaty with Spain was made and ratified, and then he had thrown aside his "private views," and acquiesced in the result that had been reached. "I saw the flag attacked, and after that with me it was the country and the flag, right or wrong." (Italics ours.)

This senator seems to forget that the United States flag was not always the flag of *this country*.

Back in 1775, the flag of the country was the flag of Great Britain, and when that flag was attacked there were men who were filled with horror. And if this senator, and others of like mind, had been living then, holding the sentiment of "the country and the flag, right or wrong," upon which side in the Revolutionary struggle would they necessarily have stood?

The revolt against the British flag was not because the flag was not good enough, but because it stood for wrong. The United States flag came into existence solely because the American colonists would not stand for "their country right or wrong." America was then a part of the British Empire. The American colonists revolted against the British government because it was in the wrong, and they would stand *only for the right*.

Only by a repudiation, on their part, of the sentiment "my country right or wrong" did the American flag come into existence; and only upon that ground is such a flag necessary. If that ground is to be abandoned, there is no longer any need of the flag. "Old Glory" with its stars and stripes, came into being as the symbol of the only government on earth that was founded upon just principles—the only government on earth that was *in the right*. For a government that was in the wrong, no new flag would have been necessary; indeed, no new government would have been established if no one had cared about the right or wrong of the controversy with Great Britain. The stars and stripes symbolized a new government that arose solely upon the issue of the right versus the wrong in the British policy.

But now, in the opinion of American statesmen, it is not necessary to care about the right or wrong of the Government's position; the Government is simply to be sustained, right or wrong. If it is in the wrong, it is to be supported and established in that course; it is to be pushed along on the *wrong* road! And such is conceived to be the duty of a statesman!

Where is a nation going to when it is on the wrong road?—to happiness? to prosperity? to peace? Or to disaster?

There is a God in the universe who is always and unswervingly for the right, and against everything that is wrong; and in his hands the nations are as "the small dust of the balance." And when a nation is in the wrong, can it prevail against him? Has it come to be wisdom for a government to fight against God?

"The country and the flag, right or wrong," is a sentiment consistent only with the idea that there is no God of right and justice in the universe. And even then—were the claims of the atheist to be admitted—it is a sentiment opposed to the lesson of all history, that when a nation gets on the wrong road, it is on the road to its end.

### The Sword and the Bible.

QUITE recently a newspaper reporter interviewed the author of "In His Steps," or "What would Jesus Do?" and secured from him an expression of opinion upon the retention of the Philippine Islands by this Government. The gentleman referred to is reported to have said:—

"I am sorry that the sword and the Bible must go hand in hand, so to speak, to Christianize a barbarous people. I wish the Bible could go alone, but it seems impossible. The humanizing influence of Christian teachings make me an advocate of American rule in the Philippines."

This is too bad, but the world had a right to expect better things of Mr. Sheldon; but he is not alone in holding and expressing such opinions. Probably a majority of the clergy of this country share, to some extent at least, this view. So important does it seem to them that the Bible shall go to all nations, that go it must even if has to be shot into their homes and hearts by Gatling guns and cannon.

But the great trouble is that no nation ever yet received the *Bible* in any such way. Such methods give an entirely erroneous idea of the Bible and what it teaches. Semi-civilized peoples may possibly accept it perforce; or as being superior in some way to that which they have previously held; but with it they receive the

war spirit by which it was forced upon them, and never get the real spirit of the Bible at all.

Christianity is a stench in the nostrils of millions of people to-day, simply because they associate it with unjust wars of conquest. The Bible might better never go at all than to go as the companion or even as the camp-follower of the sword. The only sword the Christian is authorized to use is the sword of the Spirit. And where that has been the only weapon bloodless victories have been won for the Prince of Peace. Better, a thousand times that the soldier of the cross fall at his post of duty, bearing only the Word of God, panoplied only with the armor of heaven, than that the heathen should fall before carnal weapons in the hands of men bearing the Christian name, but knowing nothing by a living experience of the Spirit of Christ. War is utterly incompatible with genuine Christianity, for to every one of his followers Christ says: "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." Not *by* the sword, as is sometimes quoted. "If thine enemy hunger, feed him; if he thirst, give him drink," is the gospel rule. Christ did not abrogate the sixth commandment, "Thou shalt not kill;" and the wholesale killing of men in war is simply wholesale violation of the divine law. Let not murderers nor companions of murderers carry the Bible either to the Philippines, or any where else. "Be ye clean that bear the vessels of the Lord." C. P. BOLLMAN.

### Sunday-Law Crusade News.

#### CONNECTICUT.

*Blue Law Invoked to Stop Recreation on Lake Whitney Near New Haven.*

NEW HAVEN, CONN., Jan. 28.—The town officials of Hamden, a suburb near this city, to-day resurrected a Blue Law to put a stop to Sunday skating on Lake Whitney, and there was a clash between the town constables and the several hundred skaters there, among whom were a number of Yale students. The sport has been permitted every Sunday up to to-day. The constables undertook to drive the skaters from the lake, but the officials found themselves in such a hopeless minority that they gave it up. Now the people who were interfered with intend, if possible, to invoke by way of retaliation another Blue Law that makes it illegal for the Hamden milkmen to deliver milk on Sunday in this city.

#### OHIO.

*Toledo Clergymen Waiting for More "Ammunition."*

TOLEDO, Jan. 29 —Worsted in their battle against the Sunday theaters, the Toledo clergymen do not propose to abandon the fight. At next Sunday's services the congregations in all Protestant churches repre-

sented in the Pastors' Union will be asked for contributions to the Sunday law enforcement fund. It is proposed not to strike a blow until the fund is ample to meet the expenses of a crusade against both the Sunday theater and the Sunday saloon.

#### MARYLAND.

*Blue Sunday in Baltimore.*

*All "Unnecessary" Business Suspended and Antiquated Laws Enforced.*

BALTIMORE, Md., Jan. 28.—To-day was blue Sunday in Baltimore. For the first time in many years the Sunday Blue Laws of Maryland, which in various forms have been upon the statute books for two centuries, were rigorously and relentlessly enforced. The police force of Baltimore patrolled the town from Canton to Carroll and from Locust Point to Waverly in search of violators. Newsdealers, newsboys, milkmen, icemen, druggists for prescriptions only and proprietors of lunch rooms alone were exempt. All other varieties of merchants who were found selling their wares between midnight and midnight will be called upon within a few days to appear before the Grand Jury.

Cigar dealers, grocers, bootblacks, fruit dealers, soda water dealers, ice cream men, confectioners and stationers, who for years have made no distinction between Sunday and any other day, were compelled to close their establishments all day. A number of storekeepers placed amusing signs in their windows. One cigar store had a large decorated sign reading: "This is hypocrite day; you must buy Bibles, and not cigars." In another store yesterday was a sign, "Proclamation—Renewal of the Blue Laws. We close on Sunday. Buy your supplies to-day." In one of the large drug stores there was a sign on the cigar case saying: "Nothing doing." It is thought that the law will be made so ridiculous that it will be repealed.

#### THE BALTIMORE MINISTERIAL UNION GIVE THANKS FOR THE CRUSADE.

BALTIMORE, Jan. 29.—The ridicule called forth by yesterday's enforcement of the antiquated Blue Laws was reflected in to-day's meeting of the Ministerial Union. The discussion was started by a resolution offered by the Rev. Dr. Julius E. Grammar, that "This association hails with gratitude to the Almighty the action which has been taken by the municipal authorities of this city for the more sacred observance of the Lord's day."

The Rev. C. E. Guthrie was not enthusiastic. He said the Sunday newspaper, the cab driver, and the soda fountain, to which the police had generally devoted their energies, were not the issues. He suggested that the old law might be modified.

Then there was a motion to include the mayor and police commissioners in the vote of thanks, but some did not think the police commissioners deserved to be included, while others thought they would be justified in feeling insulted if they were not. Dr. Grammer suggested that they settle it by just "thanking God." This was done amid laughter.

The foregoing are press statements taken from New York City dailies.

### "Outside the Constitution."

*New York "World."*

THE decision of the Republican members of the Ways and Means Committee to devise a plan for governing Porto Rico and later the Philippines "outside the Constitution," is not surprising. It is a perfectly logical if not indeed a necessary next step in the policy of imperialism.

Having permitted the President to wage a war "outside the Constitution," and to recognize slavery and involuntary servitude in our new possessions, also "outside the Constitution," why should there be any hesitation in imposing a tariff upon imports from and exports into those possessions in disregard of the Constitution?

To be sure, it may seem hard to our people that after expending \$150,000,000 in a war with Spain, and as much more in Mr. McKinley's war in the China Sea, with Porto Rican and the Philippine commerce held up as a compensation, they should now be called upon to pay a tariff duty on the products of our "spoils of victory." It may seem rather inconsistent likewise to the negroes, mongrels and "yellow bellies" whom we are annexing to find themselves taxed without representation.

But when the Government goes "outside the Constitution" and the Declaration of Independence is treated as obsolete sentimentality, there is no telling what may happen.

COLOSSAL crosses are to be erected, in this last year of the 19th century, on nineteen mountain peaks of Italy, to commemorate each century. The Rome branch of a Catholic international committee has undertaken the work, the idea being that this will be a way of showing "homage to Jesus the Redeemer."

THE "Christian newspaper" enterprise entered into by the *Topeka Daily Capital* and the Rev. Charles M. Sheldon, is already the subject of considerable adverse criticism. The following, for example, is offered by the *Springfield Republican*:—

"Rev. Mr. Sheldon is to be given opportunity to show how a Christian newspaper should be made. The

first move in the new departure is to raise the price of the *Capital* from 10 cents to 25 cents for the week. That is business, as is the whole proceeding. The part of the ownership of the *Capital*. The free advertisement which it has already secured can scarcely be estimated in dollars. On the minister's part we assume that his undertaking is a conscientious effort to instruct newspaperdom and the world.

"It is decidedly worth noting that Rev. Mr. Sheldon, in his elucidation of the proposition, 'What would Jesus do?' is to continue the *Capital's* Sunday edition. 'He confesses that he has found by examination that the Sunday newspaper is so powerful an instrument for instruction and enlightenment that it would be wrong and foolish to discontinue it.' This concession comes from one who 'has always denounced Sunday newspapers as evils which should not be tolerated.' . . .

"Now we are to see how really Christian Editor Pro Tem Sheldon is going to be. We find him quoted to this effect:—

"I am sorry to say that the sword and the Bible must go hand in hand, so to speak, to Christianize a barbarous people. I wish the Bible could do it alone, but this seems impossible. The humanizing influence of Christian teachings makes me an advocate of American rule in the Philippines."

"That does not appear to us to be what Jesus, the Prince of Peace, would have said in the present national emergency; but perhaps Rev. Mr. Sheldon will not say that from the editorial chair."

### Sunday Legislation Gaining Ground in Europe.

*From "The Ram's Horn."*

It is evident that the movement in behalf of Sabbath observance [Sunday legislation] is progressing far more rapidly in European countries than it is in North America. According to a recent address on this subject, on the part of Dr. Cunningham, of Edinburgh, it appears that while the sanctity of the Sabbath in the countries in which it has been most strictly observed for generations, has declined in the public regard, continental countries, where the continental Sunday has been the synonym of license, are giving more heed to the observance of the sacred day than hitherto. In 1890 the International Conference on Labor, at Berlin, discussed the subject, and legislation was enacted two years later, prohibiting the opening of shops on Sunday, and in 1895 the employment of operatives in enterprises on the first day of the week was forbidden.

Those who recall what a strife over this question was made in Chicago at the building and opening of the World's Fair, may be surprised to learn that the workmen employed on the Paris Exposition buildings are guaranteed exemption from Sunday labor, and this has been done by special legislation. It is quite significant to observe, by the way, that a large movement on behalf of Sabbath observance which is now going on in Chicago, is not being fostered by the churches, as might

naturally be supposed, but by the labor unions who, on behalf of retail clerks, are strenuously suing for a day of rest on Sunday. Already, in consequence of this effort, nearly all of the retail shops have been closed, and so successful has been the effort that an attack has been made against the Sunday drug store. It is possible that Chicago, which has been known far and wide for its open Sunday, may vie with Toronto as the model city of Sabbath observance.

THE *Ram's Horn*, (Chicago), from which we quote elsewhere in this issue, says:—

"It will certainly be unwelcome truth to many, as it should be to all, if it can be proved that our country has become the unconscious or the conscious agent for perpetuating ecclesiastical tyranny in the Orient. Those who would be quick to deny this inference, should reflect that the charge is supported by many of our military commanders who have fought there during the past year."

And in support of these words it adds:—

"Do we take counsel of our fears in writing the above? Let our readers take up once more their daily papers of recent date and they will read an uncensored dispatch from the Philippines to the effect that in the city of Manila a paper established at the instance of President Schurman, of Cornell University, to cause a sentiment for American annexation, had been suspended for this reason: It seems that a fund of money has been raised for charity purposes, and sent over to the priests for distribution. This paper, called *The American*, criticised the manner in which it had been distributed. The editor was informed that it must retract that article, as no criticism of the church would be permitted. We do not know whether the criticism was just or unjust, but the editor refused to retract, and suspended publication, declaring in good conscience, he could not retract. From which we infer that the old Spanish regulations concerning free speech and a free press, have been re-established and enforced under our own Government."

### The Bible Trust.

A NEW YORK daily says:—

"THE announcement that the Bible publishers of the country had followed the fashion and formed a trust still left it an open question how the Bible readers would be affected by the change. Mr. Archbold, of the Standard Oil Trust, kindly explained to the public at the Alumni Association dinner of Syracuse University on Friday that trusts are "a necessary evolution of the times," that they reduce cost, improve quality, increase wages, please both the producer and consumer and minister to the happiness and prosperity of the country.

"Accordingly we had reason to expect, and there were those who hoped against hope, that the Bible Trust would furnish a practical illustration of the benevolent side of this much-mooted question. Alas for the vanity

of human expectations! The report that the trust is complete and in good working order is promptly followed by the official announcement of an advance in the price of Bibles of the old quality. The way to a knowledge of revealed truth is made harder by 15 to 20 per cent. This is disappointing, but it might be worse. Let us be duly thankful that the trust merely publishes the Bible and does not edit and expurgate it to give us a revised trust version of the good book. The commandments "Thou shalt not steal," "Thou shalt not covet," still hold their places in the table of the Law, and the Golden Rule irradiates the New Testament."

### Prayer for Conquest.

No "CHRISTIAN nation" ever acknowledges itself to be in the wrong. It sets apart days of fasting and prayer, for seeking the divine aid, not on the ground that its attitude in the crisis that has been reached may be a wrong one, nor as implying a willingness to take the opposite attitude should the divine guidance that is sought point that way; but only to ask for divine assistance in executing what it has set out to accomplish and is determined to do if possible. The "Christian nation" treats the deity as an ally, not as a sovereign. If the cause in which the divine aid is invoked does not succeed, it is accepted as a chastisement for past sins, never as an indication that the cause itself did not deserve to succeed. The "humiliation" of the nation never reaches the point of an admission of fallibility in judgment and a desire to turn from and make reparation for a wrong course of action which it may be pursuing at the time.

Just now, as an illustration, we have before us the spectacle of two "Christian nations" fighting each other in South Africa, and each at the same time earnestly invoking the divine assistance to crown the efforts of its armies with victory. They did not ask God to determine for them, before the war begun, whether they should fight or not, nor do they now cease fighting to seek for divine enlightenment as to whether the war shall be continued. One of them at least—Great Britain—is praying for a speedy termination of hostilities, when it is in her own power to terminate the war at once, by being willing to give up the idea of dominating a foreign people. But it would be almost "treason" to assert that such a concession is in harmony with the divine mind.

We find in the *N. Y. Sun*, of January 23, the following pertinent observations upon this subject, under the heading "Fighting and Praying":—

"The Metropolitan, or presiding prelate, of the Canadian branch of the Church of England has appointed the second Sunday in February, or February 11, 'as a day of special supplications for the happy ending of the South African War.' Meantime General Buller is fighting to bring it to a conclusion favorable to the British,

or the ending for which, of course, the Canadian Anglicans will pray, since upon the success or failure of his present movement the issue of the whole contest depends. That question, too, is likely to be settled one way or the other before the Canadians begin to send up their supplications two weeks from next Sunday.

"Whether, then, that day of prayer is to be for them a day of thanksgiving or of humiliation depends on the soldiers, the guns, and the strategy of General Buller, and the event will be no more influenced by the divine overruling than are any other human happenings. This we do not say in any spirit depreciative of the office and importance of prayer, but simply because it is a fact.

"While the Canadians are praying in thanksgiving or in penitential sorrow and distress, the Boers will be praying to the same overruling Providence, but the event which would bring rejoicing to the Canadians and for which they would render praise to God as the Author of their good fortune or the outcome which would fill their hearts with grief as chastisement administered by God in the inscrutable ways of his providence, would be interpreted in exactly the other way by the Boers. They are people with a faith in divine Providence and in the actual interference of God in human affairs which exceeds in its completeness the faith of most Christians of this day whether in Canada or elsewhere in Christendom. As they rest in the intervals of battle they sing hymns of praise to God and offer prayers to him in a spirit of subjection to the Divine will. . . .

"In South Africa each side is fighting to the death to attain the blessing or ward off the punishment, yet that this war can come to a happy ending at any time the contestants may choose is as certain as that it need never have occurred. The British can end it any day by following the example and precedent of Gladstone in the Boer War of 1881. President Kruger can close it by appealing for terms to England. Is it not therefore presumptuous for either side to make supplication to God to bring to an end a conflict whose conclusion is wholly within the ability and option of contestants each fighting for his own advantage, when both are straining every nerve to settle it for themselves and when neither will settle it except under the compulsion of earthly circumstances which each is doing his best to control by purely human means and instruments?

"Victory over the Boers would bring to Great Britain no glory and would leave for the empire an almost endless problem of extreme difficulty in South Africa, requiring for its treatment the maintenance of a large and costly army of occupation for many years to come. Thus, it may be that there would be more danger and sorrow for Great Britain in victory than in defeat.

"If, then, our Canadian neighbors would recognize and bow before an overruling Providence let them pray to God for peace, simply leaving it for Omniscience to determine where the happiness in peace lies, according to the judgment of the wisdom to which a thousand years are but as yesterday and as a watch in the night."

Have you a fountain pen? If not, turn to p. 95.

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of the ivory palaces, whereby they have made thee glad.

9. "Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in

<sup>2</sup> Heb. an high place for us.

<sup>a</sup> Cant. 6. 8.

<sup>b</sup> 1 Kin. 2. 19.

<sup>c</sup> Ps. 68. 5.

7 The LORD of hosts is with us; the God of Jacob is <sup>2</sup>our refuge. Selah.

8 Come, behold the works of the LORD, what desolations he hath

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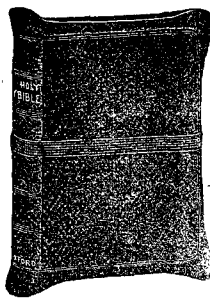
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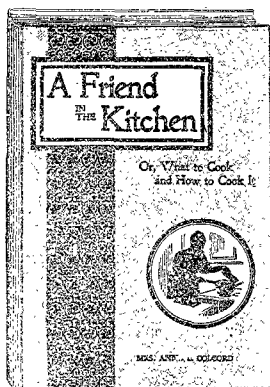
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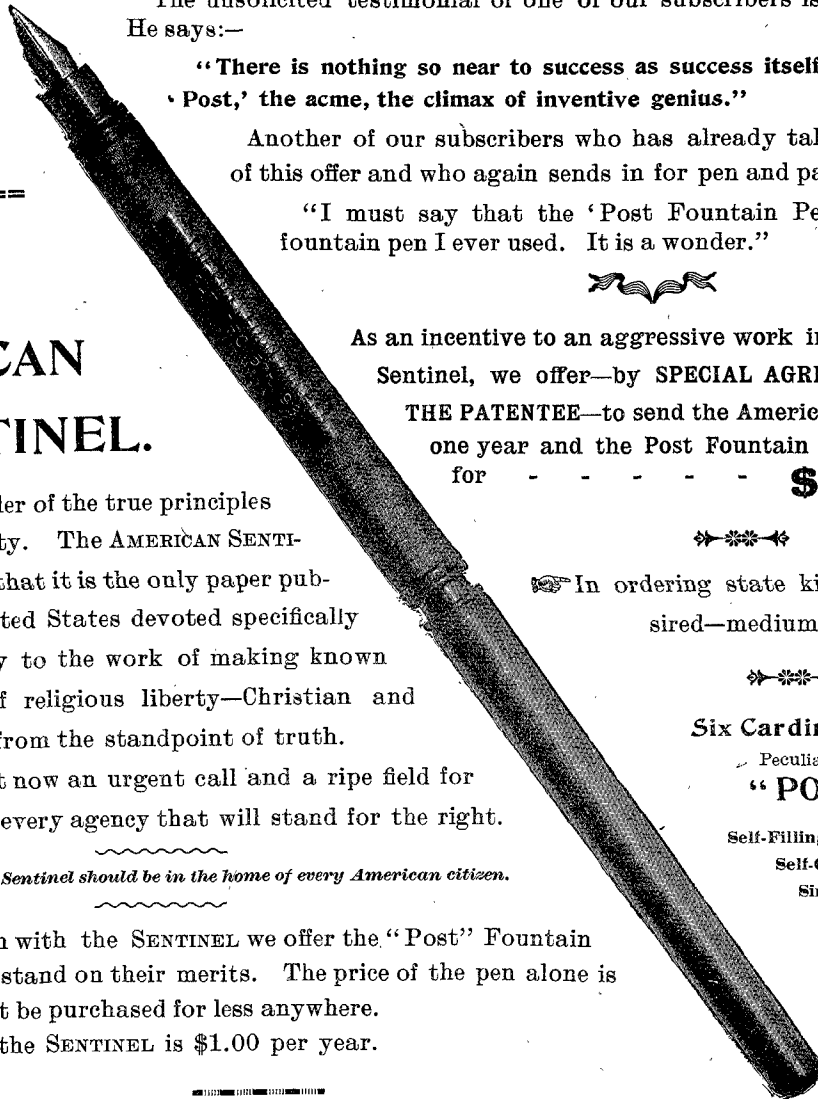
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NEW YORK, FEBRUARY 8, 1900.

IF the minority of people who observe the seventh day do not need to be protected in their Sabbath observance, why is it necessary to protect the majority who observe the first day?

THE Sabbath is declared in Scripture to be a "sign" between God and his chosen people, given that they may know that it is the Lord God who sanctifies them. Eze. 20:12, 20. This being so, what business has a State legislature, or other body of men, to attempt to place this sign upon unsanctified people, by enacting and enforcing Sabbath laws?

THE law of Christ cannot be applied to civil governments, because the law of Christ is *not force*; that is, it is not and cannot be turned into, civil force. The law of Christ is the law of love; and a civil government knows nothing about love. Civil government stands for justice, and justice neither loves nor hates. The law of Christ was made—so far as this world is concerned—for human beings only.

WHAT can be more natural than for a "Christian nation" to believe itself commissioned by the Author of Christianity to do missionary work? since all Christians are naturally missionaries. And as a nation must make its authority respected wherever it goes, and to do this must employ an army and navy, it follows very naturally that the army and navy come into use as missionary agencies, and bullets and shells are deemed essential in fulfilling a commission from the Lord. The "Christian nation" idea is the starting point, and the slaughter of human beings created in the image

of God, is the termination. And it is all logical enough, *if that idea is correct*. But is it correct?

IN Washington's and Jefferson's day, it was asserted that "all men are created equal," and "are endowed by their Creator with certain unalienable rights;" and these statements were put forth as *self-evident truths*. But now such journals as the *North American Review* come forward and declare that these same statements are among the "*most obvious fallacies*." How times have changed!

LET men behave themselves as individuals, and the government will behave itself, without any attempt to make it conform to a moral law. But let men misbehave as individuals, and the government which they administer will misbehave itself, in spite of any and all moral laws to which it may profess to conform. The righteousness of a nation is not a governmental, but an individual, matter.

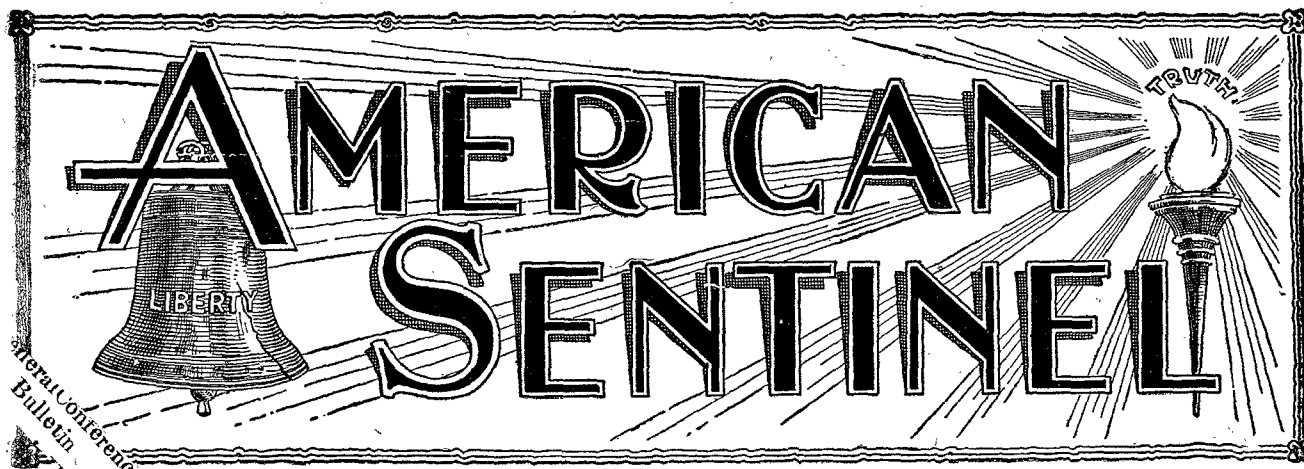
IT is a curious idea which some people have, who want to see society reformed by law, that a law of the State, or of the United States, can make unchristian people "respect Christians and the day set apart for their observance." As anybody must know, people who are not Christians do not see any use in Christian doctrines and institutions; and many of this class are outspoken opposers of Christianity, believing its doctrines and practises to be founded upon error and productive of harm to mankind. They have no respect for them whatever. And yet the professors of Christianity propose to compel these people by law to observe a (professedly) Christian institution—Sunday—in order to secure their respect for it and for Christian people! What can the result be but to intensify their disrespect and dislike, and to strengthen the barrier between them

and Christianity? People can come to God only by being drawn; but laws do not draw people; they drive them. The Lord draws people to himself by "cords of love;" but some modern reformers intend to drive people to him by the lash of legal force and penalties. The more they drive the people, the further will both they and the people get from the Lord.

NOTICE how, as brought out in the article "Those Consecrated Fallacies," on another page, the idea that men have come upon the earth by evolution goes hand in hand with the idea that men were never endowed with any rights, and therefore that it is nonsense to say that the purpose of civil governments among men is to preserve their "unalienable rights." The doctrine of the Declaration of Independence was enunciated from the standpoint of Christianity, and from that standpoint it still holds good. The doctrines of atheism well serve the purposes of despotism.

"Do we need more holidays?" inquires a writer in the *Philadelphia Saturday Evening Post*, in view of the fact that a bill is before Congress for making two new holidays, one in February and one in April. Then he proceeds to note that there are already twenty-nine holidays in the year, besides fifty-two Sundays and the Saturday half-holidays; and his conclusion is that while he would like to "crowd the calendar with them," it would "be well not to rush toward the conditions that exist in Russia and some other countries, where there are so many holidays that people who want to work have scarcely time or opportunity to get up in the world."

We should say so! Let a country crowd its calendar full of holidays, and it will speedily approximate to the condition of lands that have long been dominated by the papacy. People in this age of the world need plenty of time to work, both to enable them to prosper in business and to keep them out of mischief. The country has too many holidays already.



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

VOLUME 15.

NEW YORK, FEBRUARY 15, 1900.

NUMBER 7.

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

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CHRISTIAN government is government by love; civil government is government by force; hence there can be no such thing as Christian civil government.

GOVERNMENT by force represents justice, and is therefore not antichristian, for justice is not against Christianity. But government by force represents justice alone, and justice alone is not Christianity. In Christianity justice is combined with *mercy*, and "mercy rejoiceth against judgment." Christianity shows present justice satisfied by the cross of Christ, present mercy given the transgressor, and judgment delayed to a future time. To delay judgment in civil government would be to defeat civil government. Not to delay judgment for transgression in Christian government would defeat Christianity. Hence civil government cannot be Christian; neither, in its proper sphere, can it be antichristian.

CIVIL government becomes antichristian when it tries to be Christian, or when it makes a profession of religion.

WHAT is the difference, in principle, between a civil observance of a religious day (the "civil Sabbath") and a religious observance of that day? The very fact that the day is a religious day makes the observance of it a religious observance. And Sunday is, beyond all question, a religious day.

If the Sunday institution had the support of the divine law, would there be any need of the frantic call for its support by human law? Would anything upheld by Omnipotence need to be supported by the arm of man?

If "the powers that be are ordained of God," they are certainly not ordained to go contrary to the will of God. And in obedience to the will of any power, under this ordinance, the will of God must stand first.

THE whole principle underlying religious persecution is contained in the plea that religious observances ought to be enforced by the civil power.

IN the annual report of work of the New England Sabbath Protective League, we note the statement that "the League is formed for the purpose of defending the Sabbath against the persistent encroachments upon its *sacredness* by business and pleasure."

The special object of this organization is to preserve the *sacredness* of the Sabbath. The purpose of the League is therefore plainly a *religious* one.

Yet the League depends almost entirely, in its work, upon arousing public sentiment in favor of the enactment and enforcement of Sunday laws.

It is plain, therefore, that the New England Sabbath Protective League is an organization which demands the use of the civil power to serve a religious purpose; which, in principle, is all that was ever done or ever could be done under a union of church and state. Such a demand is both unamerican and unchristian.

The League wants the civil power employed to preserve the (supposed) *sacredness* of Sunday. But how can the *sacredness* of anything be preserved by law? The inherent *sacredness* of the Sabbath was established

by its divine Author, and that cannot be affected by anything that man may do.

The only other way in which the sacredness of the Sabbath can be concerned is in the keeping of it. It is to be kept holy—or sacred. But is this anything that can be secured by human law? Can the law of man make anyone *sacredly* observe the Sabbath? And has human law any business to attempt to enforce a *sacred* observance?

Will a person observe the Sabbath *sacredly* without going to church, where no circumstances prevent him from doing so? And if a *sacred* observance of the day is to be enforced, will it not therefore be necessary to enforce attendance at church?

And in this unamerican effort to preserve Sunday sacredness by law, is there not a confession that the alleged sacredness of Sunday is more a theory than a fact, and must depend upon the outward show which the enforcement of law can produce, or fail because it has no higher source of support?

Further on in this annual report we find this quotation which has been much used in the effort to justify Sunday legislation: "The liberty of rest for each is dependent on a law of rest for all."

How can this be? What proof of it is to be found in spiritual or in natural law—in reason or in revelation?

There is a liberty of rest, and there is also a liberty of work. The same law which said, Thou shalt rest, said also, Thou shalt labor. The right of a man to labor is universally conceded to be as sacred as any other right. It is just as sacred as the right to rest. It is altogether wrong, therefore, to compel one man to stop labor, in order that *another* man may rest.

The right to labor being as sacred as the right to rest, how can it be any more true that "the liberty of rest for each is dependent on a law of rest for all," than it is true that the liberty of labor for each is dependent on a law of labor for all? Why not make one man work in order that another man may work, as well as make one man rest in order that another may rest?

One man wants to work on Sunday; another man wants to rest. Why should the man who wants to work be compelled to rest, any more than the man who wants to rest should be compelled to work?

Some one may reply, There is more to this question than the simple right of mankind to rest or to work. The duty of Sabbath observance is involved in it.

But who shall say what day of the week is the Sabbath? This is a disputed question—a point of religious controversy. Can the state settle a religious controversy and command a religious observance? Has the legislature either the qualification or the authority to take such action?

If not—as all must agree—then what possible ground of justification can there be for compelling any

person to rest, in order that the liberty of rest may be secured to some one else?

The assertion is often heard in connection with the agitation for the enactment and enforcement of Sunday laws, that the Creator ordained "one day in seven" as a day of rest. People who offer this in support of a Sunday law are not sincere; they do not believe in a one-day-in-seven law at all. What they want—and the only thing they will accept—is a *Sunday* law. The Creator did set apart one day in seven, it is true; but he did not leave any indefiniteness about it, and he did not set apart Sunday, or the first day of the week. He set apart "the seventh day," which, as the weekly cycle was fixed by that very act, must necessarily have been, and must now be, the seventh day of the week.

### Progress Toward Despotism.

DEVELOPMENTS at the seat of the national Government reveal a rapid progress along the pathway to governmental despotism.

The first great step in this direction was the adoption of the policy of foreign conquest. That policy had to be justified in some way, and in the effort to do this have been involved the further steps in the direction of repudiating the principles of free government that have since been taken.

First, it was declared that the policy of foreign conquest was upheld by the Constitution. Next, the Constitution was declared to be a very flexible instrument that could be stretched and bent so as to cover almost anything. Next it was declared that the Constitution and the Declaration of Independence were "out of date," and that while entitled to some regard as venerable documents having a historical importance, they could not be binding upon such a great and growing power as the United States has now become.

Next it was discovered that, however these doctrines might be regarded, the Government possessed certain powers which might be exercised "outside the Constitution;" and this was soon hailed as a discovery of great importance. It was soon settled, in fact, that the Constitution did not apply to territory outside the mainland of North America at all, and that in the new island possessions Congress might govern just as it pleased. And so it was considered proper to vest in one individual, for the government of this new territory, power and authority beyond any that could belong to him under the Constitution. Power and authority was vested in the Chief Executive of the United States—the President—which under the Constitution belonged to the legislative and judicial departments of the Government; and by this he was raised to a position over the new territory little if anything short of an actual dictator.

Under the Constitution, Congress alone can declare war; yet the President of the United States, without Congress, put into the field of warfare against the Filipinos a larger army than was ever before raised by the United States to contend with a foreign power.

This was a plain usurpation of power, growing out of the unauthorized policy that had been adopted in dealing with the territory taken from Spain. But with this, as with every step in the departure from the former principles, vigorous and unceasing efforts have been made to fortify it and establish it as a legitimate feature of American government. It has even been proposed, under this program of government "without the Constitution," that the President shall have authority to conclude secret treaties with other nations, himself alone, or with such advice as he may choose, from his cabinet or perchance from a Catholic prelate, instead of "by and with the advice and consent of the Senate," as the Constitution provides.

As was inevitable, all these steps taken for the government of foreign territory "without the Constitution," and which were in the direction of "government by a single mind"—a one-man power—have begun to react upon the government of the home territory, to which it is still admitted the Constitution applies; and steps are now being taken at Washington to strengthen the power and authority of the Chief Executive over the people of the United States.

A New Hampshire senator has moved for an amendment to the rules of the Senate, for the purpose of shutting off the privilege of speaking upon general resolutions that may be introduced. The proposed amendment provides that "All resolutions shall be referred without debate to their appropriate committees, unless the Senate by unanimous consent orders otherwise." The purpose and significance of this move are explained thus:—

"The adoption of this rule would make it impossible for any senator to speak during the morning hour upon any resolution which he might have offered, except by unanimous consent expressly granted, because any resolution offered would go without debate to the appropriate committee. The committees are in the control of the majority party in Congress, and would not report any resolution for consideration which did not support the administration. Thus, by the operation of this rule, the voice of free debate would be as completely stifled in the Senate as is the case in the House, where nothing can be considered without the previous indorsement of the committee on rules.

"The Senate, which has remained a deliberative body, where every State had the right, through its two senators, to be heard upon the general state of the country, would fall under the complete control of the men making up the majority of the committee on rules, and practically under the control of the one man who might be chairman of that committee."

It is felt by the supporters of this move that there is too much talk in the Senate in favor of political lib-

erty. A senator from South Dakota has been speaking in behalf of freedom for the people of the Philippines, and a senator from Illinois has been speaking in behalf of the Boers, and it is declared that the administration must not be subjected to such attacks. This proposed amendment to the rules will, if carried, practically shut off all speeches attacking the policy of the administration, because it will be necessary first to secure the unanimous consent of the Senate, and the Senate will never be unanimous in opposition to the policy of the President. It will consign all resolutions attacking the President's policy to committees which "are in the control of the majority party in Congress, and would not report any resolution for consideration which did not support the administration."

Thus the administration will be left practically at liberty to pursue its own policy, regardless of Congress, which is to say, regardless of the people whom Congress represents. And then, the Government will not be a government of the people *by the people*, but a government of the people by "the administration," which at least approximates to and must naturally soon result in, government by a single mind—a one-man power—a monarchy as absolute as that of Russia.

In line with all this that has been cited, is a bill that is now before Congress which provides that the President shall be given complete authority to prescribe rules of government and to appoint officials for their enforcement throughout the Philippine archipelago. The passage of this measure is looked for at an early date.

### The Sabbath Changed By Law in the Cook Islands.

THE following "Sabbath law" has, after much agitation upon the subject, been enacted by the Parliament of the Cook Islands, in the South Pacific Ocean:—

#### "CHRISTMAS DAY ACT, 1899.

"An act to regulate the calendar and assimilate the days of the week and months to those of other countries east of the 180th degree of longitude.

"Be it enacted by the parliament of the Cook Islands, with the approval of the British resident.

"The short title of this act shall be the 'Christmas Day Act, 1899.'

"2. The 25th and 26th of December of the New Zealand Calendar shall be observed as the Christmas day within the islands of the Cook group, and shall be treated as one day, and be called the 25th day of December, 1899. It shall further be held that the day following the said 25th shall be Tuesday, the 26th day of December.

"3. It shall not be lawful for any one to follow his or her calling or ordinary employment, or do any work for profit or reward on the Sabbath day, as fixed by this act.

"Provided always that work of an urgent nature

such as loading or unloading of vessels, shall not be deemed to be prohibited by this section.

"4. Any offense under this act may be punished by a fine of not exceeding ten shillings, or in default not exceeding three days' hard labor on the public roads."

The purpose and significance of this action are well stated by an exchange, as follows:—

"The 'Sabbath day as fixed by this act' is Sunday. The first missionaries who labored in these islands, and through whose labors the people were induced to profess Christianity, took no notice of the day line (longitude 180°), but kept on reckoning the days of the week just as they did at home. Therefore what they called the first day of the week was really the seventh day. All these many years the natives have been observing the Sabbath day, supposing that it was Sunday. But since seventh-day Christians came among them the difference has become so conspicuous that the people who believe in Sunday observance began to demand that the calendar be corrected by law and so 'assimilate the days of the week to those of other countries.' The Catholics began the agitation, and the missionaries of the London Missionary Society joined them in the effort.

"Of course this is all done in order that there may be no mistake in the matter of Sunday observance. It did not make any difference until the fact was emphasized that the day on which the people observed the Sabbath was the Sabbath of the commandment—the seventh day of the week. As long as they observed the day as Sunday, the first day of the week, it was all right; but when some began to observe it as the Sabbath of the Lord, which it really is, the importance of being like the world was suddenly appreciated. Observing the Sabbath on the seventh day was a blow to Sunday observance which the advocates of the Sunday Sabbath could not endure; hence the civil law was called in to rectify the matter, and give to the first day of the week the prominence deemed to be its due. Sunday observers often argue (when other argument fails) that it does not matter which day you keep, if you observe one day in seven; but the argument usually includes the provisos that that one day be on Sunday, and that the institution be supported by state law."

### Honest Words by the "Washington Post."

Why cannot we be honest in our utterances touching the territories we have recently acquired? Really, it would save time and trouble, to say nothing of life and treasure, to come out frankly with the announcement that we have annexed these possessions in cold blood, and that we intend to utilize them to our profit and advantage. All this talk about benevolent assimilation; all this hypocritical pretense of anxiety for the moral, social, and intellectual exaltation of the natives; all this transparent parade of responsibility and deep-seated purpose—all this deceives nobody, avails nothing, helps us not an inch in the direction of profit, dignity, and honor. We all know, down in our hearts, that these

islands, groups, etc., are important to us only in the ratio of their practical possibilities. We value them by the standard of their commercial usefulness, and by no other.—*Washington Post (D. C.), Jan. 14.*

### "The Higher Powers."

ROMANS 13:1 is often quoted to prove that all should yield implicit obedience to civil government, right or wrong. But the fact is that it teaches something very different from this, namely, that every soul should be subject to "the higher powers"—"the principalities and powers in heavenly places" (Eph. 3:10)—all of which are in turn subject to Jesus Christ. In short, Rom. 13:1 simply puts in other phrase the latter part of Acts 5:29: "We ought to obey God rather than men."

Nor is this a strained interpretation. The Scriptures plainly teach that Christ's is the higher power. Speaking by inspiration of God, as we learn from Num. 24:5-7, Balaam said: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his King shall be *higher than Agag, and his kingdom shall be exalted.*"

Again, in Ps. 89:27 we read these words: "I will make him my first-born *higher than the kings of the earth.*"

These texts both, beyond a doubt, refer to Christ. "Water," singular, is frequently used in the Scriptures as the symbol of divine truth. To the woman at the well, the Saviour said: "If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water." He would have given her the word of God, which "is living and powerful." (Heb. 4:12), and which "is spirit" and "life." John 6:63.

But "waters," plural, is used as a symbol of "peoples, and multitudes, and nations, and tongues." Rev. 17:15. With these facts in mind, read again Num. 24:5-7, and it will be at once apparent that the import of Balaam's prophecy is that by the pouring out of the water of life through the preaching of the divine word, God will have children in every nation; which is also plainly declared in Rev. 7:9, where in describing the throng of the redeemed, John says: "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne."

Such is the kingdom of Him who is "higher than Agag"—"higher than the kings of the earth;" and whose are "the higher powers."

To the Ephesians, the apostle wrote of the power that the Father wrought in the Son "when he raised him



from the dead, and set him at his own right hand in the heavenly places, far above all principality and power, and might, and dominion." See Eph. 1:15-22. This authority Christ now has "as a son over his own house; which house are we."

God's people, while in the world, are not of the world, even as he is not of the world. See John 15:19. They are "strangers and pilgrims in the earth." Heb. 11:13. They are sojourners "in the land of promise as in a strange country, dwelling in tabernacles." Verse 9. Like Abraham, they look "for a city which hath foundations, whose builder and maker is God." Verse 10. They are subjects, not of earthly rulers, but of the heavenly King, for in behalf of all such it is plainly declared, "Our citizenship is in heaven; from whence also we look for a Saviour, the Lord Jesus Christ: who shall change our vile body that it may be fashioned like unto his glorious body." Phil. 3:20, R. V.

But being subjects of the heavenly King does not exempt us from being subject to the eternal principles of justice ordained by God himself. All men "are endowed by their Creator with certain unalienable rights." Governments exist in the overruling providence of God to conserve these rights. Hence, Christians "must needs be subject, not only for wrath, but also for conscience' sake." They must obey, "not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart."

"There is no power but of God." Said the boastful Pilate to the Saviour, "Knowest thou not that I have power to crucify thee, and that I have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above." Thus it appears that even the power by which men commit sin is from God; hence the charge of the Lord against the children of Israel: "Thou hast made me to serve with thy sins." Isa. 43:24.

Civil government, as we now know it, was no part of God's original plan, any more than was divorce which he subsequently permitted through Moses. God designed to govern man himself through love, and that he might do this he endued him with social and moral qualities. He gave him love of order, a sense of justice, and the instinct of self preservation. These attributes in un-fallen men would make them the willing subjects of the Creator. The same attributes would lead fallen men to associate themselves together for mutual protection and cooperation, and to secure that order which men naturally desire. God is never taken by surprise. He provides before hand for every possible contingency. He provided civil government as a means whereby a race of rebels might be saved from anarchy and consequent self-destruction.

"God is love," and when in consonance with his character he cannot, because of man's sin, do for him what he otherwise would do, he does the very best thing that can be done under the circumstances. The original

law of marriage contained no provision for divorcement. Because of the hardness of their hearts Moses permitted it. "But from the beginning it was not so." Matt. 19:7, 8. The Creator himself would not compel those to live together who were not united in heart; and so the Lord through Moses permitted divorce. But this is not and never was intended for those who are truly the children of God. To permit men to put away their wives when there was no agreement in the married life, was simply the best thing that even the Creator could do for those who, because of the hardness of their hearts, were not subject to the divine marriage law.

In like manner, to permit civil government among men, was the best thing that God could do for a race that had refused his divine rule. Since men would not willingly submit themselves to their Creator in all things, as they would not yield themselves to the God of love that he might work in each one to love his neighbor as himself, they must, for the preservation of the race, be compelled to submit themselves one to another in civil things, that is, in their relations one with another. "But from the beginning it was not so."

"The powers that be are ordained of God;" that is, the genus of government is implanted in the very nature of man. It was this governing power that gave Adam such complete mastery over the beasts. And it is because some men have more of this power than others that some are natural leaders. But while God has ordained governmental power, he has no more ordained the abuse of this power than he has the abuse of any of the powers of mind and body so often misused. The misuse of any God-given power (and all our powers are God-given) is sin. And it is sin just as much in the ruler as in the subject. Even nations are subject to the supreme rule of *right*. This principle is recognized in the Declaration of Independence in the statement that the United Colonies have "full power" to do all "things which free and independent States may *of right do*."

And this higher law of right is the rule of the Christian. He asks not, What says the civil code? But, What is right? Not, What says the state? But, What says the God of heaven? Thus, always and in every place he is subject to the "higher powers," to the "principalities and powers in heavenly places." And being thus subject he wrongs no man, for he loves his neighbor as himself, and "Love is the fulfilling of the law." C. P. B.

### A Parable.

BY ROYAL HUBBELL.

A good little boy sat upon his mama's doorstep industriously powdering and sifting brick-dust with which to scour the cutlery.

This was a laudable and innocent occupation; but a big, bad boy came along, bent on mischief.

"Your dust is weak, little boy," said he; "here, take some of this black sand and mix with it; and here are some nice little sticks for you to play with."

APPLICATION:— The N. W. C. T. U. and other similar societies were using the scouring religion of Christ to cleanse rusty and spotted humanity. What could be more beautiful? But wily Satan ever on the alert says: "Oh, but your religion is too weak by itself! Here, take some of the black sand of politics and civil government and mix with it to make it strong!"

And, one of these days many innocent and undesigned people will awaken to the fact that the little fiery match-stick of sectarian hate has touched the black and white powder of politics and religion: and there will burst the bomb of religious persecution that will cripple and scar many of their brethren for whom Christ died.

### A Test Case in Ohio Schools.

BY ROY F. COTTRELL.

FOR several weeks an intense interest has been taken in a religious educational controversy between the teachers and the school board of New Antioch, Ohio. The opening exercises conducted by the principal consisted in Scripture reading without comment, and prayer. The assistant required her pupils to commit and recite in concert the Lord's Prayer as found in their Third Reader. The Board of Education being agnostic in sentiment, opposed this action; and, as the teachers would not yield, the matter was laid before the Court of Common Pleas. There a decision was rendered in favor of the Board; but, as the majority in the district are in sympathy with the teachers, the case has been appealed to the Circuit Court, and its verdict is now awaited. In the interim the school building has been locked against the teachers.

A weekly journal, in speaking of the bitter feeling caused by this "religious war," says: "It is simply agnosticism in the form of law vs. the Christian religion." But this conclusion neither logically nor rightfully follows. The fact that one lifts his voice against any religious exercises in the public schools, however brief or seemingly unimportant, does not place him in opposition to the Christian religion. On the contrary, the principles of true Protestantism forbid all state institutions from holding or teaching anything that favors in the least degree, any form of religion, whether Christian or pagan.

Our Saviour said, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's:" and in return Cæsar (the state) is to demand only those things which are within his sphere. Outside this, in all matters that embrace our duty to God, rights of conscience, belief, or practise, the state has no sovereignty.

But is not this "a Christian nation"? and is it not just that the majority should rule? It has been declared such by our highest judicial authority. Is not that sufficient? Let us see. Has Cæsar the power to make one individual a Christian? Has the highest earthly tribunal power to Christianize a nation? *Never*. God alone can change the heart of man, or proclaim a theocracy; and, until his Spirit operates and controls the individuals that make up our Government, it is not "a Christian nation."

Let it be granted that the majority make a profession; does this effect the principle involved?—Not at all. Given the right to favor a general form of religion and the principle is surrendered; for, that which sanctions a *general form* may with equal right sanction a *particular form* to the exclusion of all others. No person is to surrender his right to think and believe, and if a man has no faith in religion shall he be compelled to place his children in a school where religious exercises are held? And, more than this, shall his means be appropriated to support a system with which he has no sympathy?—Certainly not.

"To compel a man to furnish contributions of money for the propagation of opinions which he disbelieves, is sinful and tyrannical." Justice is justice; right is right; and the slightest deviation from it is wrong.

Dayton, Ohio.

### "They Say and Do Not."

BY B. W. MARSH.

NEVER in the history of mankind has there been such a disposition to say one thing and do another as at the present time. The sayings of the people are as directly opposite to that which is actually being done as is possible for them to be. The history of nations could be made up of violated promises and unredeemed pledges, and the Scripture that "there is no truth, nor mercy, nor knowledge of God in the land," would in this strange time seem to meet the completeness of its fulfilment. The situation as summed up by the prophet and apostle is sufficiently startling to awaken anyone who cares to lay their words alongside present-day happenings. "Ever learning and never able to come to a knowledge of the truth," says the apostle, and the prophet adds, "In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, *conceiving and uttering from the heart words of falsehood*. And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter." 1 Tim. 3: 7; Isa. 59: 13, 14.

The unfulfilled promises, and broken pledges lying at the gateway of nations are sufficient comment on

this awful truth. Here is one from the *Denver Evening Post*:—

"Says Peace but Intends War. Russia's Part in the Oriental Overture about to Begin is Very Clearly Indicated. The czar has given the most pronounced vocal assurances of his peaceable inclinations and intentions. *This was the necessary prelude.* With that assurance taken seriously nobody can look for military movements in Russia. Yet 75,000 troops have left Tiflis in Transcaucasia for Baku on the western coast of the Caspian sea. From there they will cross at once to Krasnovodsk, whence they will proceed to Kanschka, the frontier station on the borders of Afghanistan. Events rapidly transpiring there make their advance on Herat a necessity. Believing in the peaceable assurances of the czar, the British in India have of course nothing to fear, not until the Russians are massed on the Indian frontier.

"It was probably an oversight on the part of the czar that he failed to couple with his peaceable assurances a statement that Russia is not making any preparations for war. He might have said that, for it is the truth. *All preparations have already been made.* In Siberia as close to the frontier of British India as it is possible to take them without crossing the line, 250,000 troops are now assembled. Meanwhile England is calling for volunteers to go to South Africa, the regular force having been exhausted. *The British are depending on the czar's peaceable assurances, and the czar on his army made ready for the fray.* General Yonaff, recently designated for the especially-important command of the Russian forces in the semi-Reitschensk district, has already established his headquarters in Kanschka, while the Russian squadron in Port Arthur and in the Persian gulf is increasing. It is well to bear this in mind, together with the peaceable assurances of the czar."

And now word comes from St. Petersburg that Russian rule is about to be established in Persia through the medium of an immense loan payable in seventy-five years. The whole scheme is plain enough; Russia is forcing an outlet to the sea. If she cannot get it through the Dardanelles, she will be satisfied for the present with the Persian gulf. She assures England that she means peace, and for fear that England will interfere with her peaceful(?) intentions, she has amassed an army of 325,000 men on the Afghan and India frontier to enforce respect for her peaceful assurances while she throws her web around Persia, and presses a little closer about the Sick Man of the East. "They say and do not," they say, "Peace, peace, when there is no peace," and "when they shall say peace and safety, sudden destruction cometh upon them." And who can say that the time has not come?

*Cripple Creek, Colo.*

"It doesn't make any difference which day you observe as the Sabbath—any one day in seven—*provided* you observe the first day of the week. If you don't observe that day we'll lock you up." Is not this the logic of the complete argument in behalf of Sunday?

## Constitution vs. Commerce.

THE problem with which the Government has to deal in determining the political status of the newly-acquired island territory—the conflict which is presented between "sentiment" and trade interests, between the demands of the Constitution and those of commerce—is described in this quotation from an article on "Government in Our New Possessions," by Judge H. G. Curtis, of the Insular Commission, in *The Outlook*:—

"Free trade must, of course, follow any declaration or action which brings these islands within our boundary limits and makes them an integral part of the Union, because the Constitutional provision is imperative that rates of duty shall be uniform throughout the United States, and no duty can be charged on goods imported from any State. This includes territories and districts as well as states; otherwise we would collect in New York duties on goods from Arizona, and from New York to the District of Columbia or any other territory.

"This is one of the fundamental provisions of the Constitution. It was the leading cause for calling the Constitutional Convention; it was the only reason assigned in the 'Virginia Resolutions' which started the movement for a Constitution and a more perfect union. The islands of Porto Rico and the Philippines can and would supply, with their soil and cheap labor, all the sugar which the United States could consume, all the tobacco which we could use, and all the semi-tropical fruits, rice, and many other things that could find a market in the United States. All would come in competition with the products of this land, which we have so long striven to protect.

"Free from all duty or control, all our tobacco industries in eight States, all the infant and projected beet-sugar industries, and all the fruit-growing of California and Florida, would be irretrievably ruined. Is the mere sentiment of giving to these people a territorial government or legislation passed by Congress worth the injury to our own people and productions which it must entail? Are not our own people, who have made this country great, entitled to some consideration? Shall we be driven upon these rocks by the baseless cry of 'imperialism' or 'militarism'?"

This only illustrates the inevitable difficulties in which the nation has become involved by the un-American policy of foreign conquest. The ship of state has to be steered between Scylla and Charybdis, and danger is discerned upon only one side of the course. There are trade evils to be encountered if the Constitution is adhered to; but all the dangers they present are as nothing to those which lie in the way of what is now described as "outside the Constitution." Imperialism and militarism are rocks which have wrecked and are wrecking the greatest governments the earth has known. There is no safety save in a return to the former course.



NOT long ago a well-meaning critic of the AMERICAN SENTINEL took exception to some things the SENTINEL was saying of the policy of the present American administration, and in support of the objection cited the Scripture text "thou shalt not speak evil of the ruler of thy people."

This only illustrates the necessity for such a publication as the SENTINEL is designed to be. There is no "ruler" of the American people. This is a government of the people by the people. But there are powerful forces actively at work in the Government which if not checked must very soon result in creating a ruler for the people and turn this Republic into a monarchy. There are those in high political office who are willing to assume and accept power to which they have no right, and make themselves actual rulers of the people if the people are not vigilant to preserve their rights.

And right at this time, when vigilance and a clear discernment of the situation are so much needed, there are many who, like our critic, have the idea that to criticise the acts of the administration is to speak evil of the ruler of the people. That is just why it is necessary to call attention to the departure from republican principles in the Government. The SENTINEL is only pointing out that there is no "ruler" of the American people, and ought to be none; and if the people would view what it says in the proper light, they would be aroused to prevent the consummation of the monarchical movement that is in progress. But if already they have the idea that the Executive at Washington is a ruler of the people instead of their servant, what hope can there be for the maintenance of free government unless they can be aroused to their error?

There are, and should be, rulers of the American people, but no ruler; there should be government "by the people" of the people, but no government of the people by one man, or by any scheme which does not allow full popular representation.

NEGOTIATIONS which have been in progress for some time with Great Britain, in respect to rights claimed by

the latter touching the prospective Nicaragua Canal, have been concluded, and the United States is to build and operate the canal. But it is realized that the canal must be fortified to guard American interests in case of war with a naval power; and this question will receive the attention of the Government. And now an engineer who has been connected with the preliminary work already done comes forward and says the best way would be for the United States to annex Nicaragua and Costa Rica; and then "we would be able to do whatever we wished regarding the canal." This is very suggestive of more "expansion."

A CORRESPONDENT inquires how we can know which day is the seventh day commanded to be observed as the Sabbath. "Unless a record of the seventh day has been kept from creation down," he says, "no one can tell when the seventh day comes round."

There are several proofs by which our friend can determine just when the seventh day comes round.

First, the seventh day is the day immediately preceding the first day of the week. We never heard that anybody had any trouble in locating the first day of the week; and as the indefiniteness of the seventh day is always asserted as an argument for the observance of the first day, the latter is conceded to be a definitely-located day, and from this as a basis the seventh day may be found, as stated.

But if our inquirer does not make his statement in behalf of Sunday, but believes the first day to be as indefinite as the seventh day, then we can cite him to the fact that not only has a record of the original seventh day been kept from creation down, but the seventh day itself has been so kept.

The original seventh day was the seventh day from the beginning of creation; and the setting apart of that day as the Sabbath for mankind, made the week. The weekly cycle of time has existed from Adam's day to our own.

The Creator blessed and sanctified (set apart) the original seventh day, and his law declares, "the seventh day"—the one he blessed and sanctified—"is the Sabbath of the Lord thy God," and commands "in it thou shalt not do any work." If the original seventh day were to become lost, this part of the divine law would fail, because men could not remember to keep holy a Sabbath day which they had lost track of and could not find; and

God would be unjust in requiring of mankind something they could not perform. If there were any possibility of his Sabbath day becoming lost, that possibility would no doubt have been in the mind of the Creator when he ordained the Sabbath, and he would have taken measures for its preservation. So to question whether the seventh day has been lost or not, is really to question whether the purpose of God in giving the Sabbath has failed or not, which is to question whether God is omniscient and omnipotent, or is no real God at all.

\* \* \*

The Creator pointed out the Sabbath day to the Jews shortly after they left Egypt; and as he certainly knew which day was the seventh day, it is certain the Jews at that time knew when the seventh day "came round." And they began as a nation to observe the Sabbath at that time, and have continued its observance from that day to this. So our inquirer has only to make note of the day observed by the Jews, to know just what day is the seventh day commanded by the Creator.

\* \* \*

Finally, it is recorded of the holy women who came to the sepulchre of Jesus to anoint his body, that they "returned and prepared sweet spices and ointments, and rested the Sabbath day according to the commandment." And the next day, when they came again to the sepulchre, was "the first day of the week." So the Sabbath day according to the commandment—which was the day God sanctified and blessed at creation—is located at the time of the resurrection of Christ as being the day immediately preceding the "first day of the week." And the first day of the week has certainly not been lost since that time.

\* \* \*

There has never, indeed, been any occasion in the history of the world for the week to get lost. From earliest times, its different days were dedicated to the different heathen gods, from the sun to saturn, and they were as prominent in the transactions of the world anciently as they are to-day. They could no more get lost anciently than they can to-day.

\* \* \*

Both the heathen world and the people of God have preserved the week, with its seventh day, from earliest times down to the present; and their records agree to-day, and always have agreed. So it is absolutely beyond question that the seventh day of our week and the seventh day of creation week are one and the same day.

\* \* \*

THE controversy in the public schools at Piermont, N. Y., growing out of the attempt to compel attendance of the children at religious exercises, which was opposed by Catholic parents, has been settled by the following decision rendered by State Superintendent Skinner:—

"It is a violation of the school law to compel chil-

dren to attend religious services after the hour of school opening, and the reading of the Bible in the public schools is also prohibited. As far back as 1838 the superintendent of common schools laid down this decision: 'Neither the common school system nor any other social system can be maintained unless the conscientious views of all are equally respected.'"

\* \* \*

A PROPOSED law for the control of religious associations in Japan has been presented to the Japanese House of Peers, and from present indications it is thought likely that it will be passed. The proposed measure is interesting in that it puts Christian churches on the same plane as regards rights and privileges that is occupied by Buddhist societies and temples. No taxes are to be levied on "buildings and premises used for propagating religion or performing services," or on "buildings established within such premises for the residence of teachers of religion." This is substantially the same as the provision of American law against the taxation of church property.

\* \* \*

"The only point against which reasonable objection can be raised," says an American religious journal, is the following:—

"No *kyoshi* [teacher of religion] can give public expression to his opinions on political affairs, or engage in any movement of a political character."

This has called out a protest from a number of Japanese Christians.

\* \* \*

Such a provision is, of course, an unjustifiable restriction upon personal liberty, yet it shows how keenly the Japanese government appreciates the truth that political measures starting from religious sources are likely to be productive of harm; and also that—sad to say—a profession of Christianity is no guaranty that an individual or an organization of men will not work against the government or try to manipulate politics so as to place their religion in a position of political advantage.

\* \* \*

A PARTIAL report which has been made by the Philippine Commission, affirms that independence is not desired by the more intelligent classes in the islands. It does pronounce, however, in favor of leaving the question of title to property claimed by the religious orders to be settled by the courts of justice, and even suggests the propriety of dividing this property up into small parcels, to be sold to the people. Meanwhile a new Philippine Commission, with a United States Circuit judge at its head, has been appointed by the President, the special mission of which, it is said, will be the establishment of a civil government for the islands.

## An Infant Republic's Address to the United States.

THE following is an extract from what is described by London newspapers as a remarkable document emanating from the office of the Secretary of State at Pretoria, capital of the Transvaal Republic, dated December 16, 1899. It is an appeal to the great powers of the world against being starved into submission by Great Britain, but seems especially addressed to the United States, of which power it says:—

"Since, in 1870, the President of the United States acknowledged our republic as a sovereign state, Americans have flocked here in numbers. In every instance the hand of fellowship has been extended to them. Not a single case of disagreement is on record, but with the first war note of the oppressor we are informed that America is acting in league with the enemy. If our sister republic has no sympathy with us, if the boasted condescension of the British is to be preferred to sincerity and truth, we will no longer believe in the justice and integrity of the American nation, and her profession of Christianity we will consider empty sound."

## Sunday Closing News.

### MISSOURI.

A FRIEND in Quenweg, Mo., sends us the following newspaper reports of a crusade for the enforcement of the Sunday law against saloons, in Jasper County and vicinity:—

"Jasper County was drier yesterday than the worst prohibition town in Kansas. From Central City to astute Carthage not a drop of liquor was sold over the bar. Even in Webb City and Carterville, where for years the saloon men knew no Sunday, the mandates of the law were respected. Joplin saloon men were given a tip last Saturday, so it is said, that Prosecuting Attorney Shannon had made up his mind to prosecute any further violations of the Sunday-closing law, and inasmuch as the officers had been kind enough to put the saloon-keepers on their guard, the latter readily took the hint. Of course the saloon men do not like it, but they must stand for it. Sunday has always been counted as the biggest day for the liquor business in Joplin, and if the closing is to be made permanent, some of the numerous places will be obliged to close up!"

"Prosecuting Attorney H. L. Shannon is arranging to file information against ten or a dozen Joplin liquor license holders who failed to close their saloons last Sunday in compliance with an order from the attorney in question. Delay is necessitated in filing the information by the difficulty in ascertaining just who is proprietor of each saloon. The records must be consulted.

"Joplin's saloons closed up on Sunday of their own accord, just before the grand jury went into session, and this fact was perhaps responsible for their not getting the notification to close at the same time Carter-

ville was notified which caused some complaint at the latter place. Now, however, several Joplin saloons still open Sundays, and will be proceeded against.

"Webb City saloons have been kept closed on Sundays of late by the city authorities, though at one time it was so generally recognized that her saloons kept open anyway that the city added \$10 to the regular monthly license of \$50 for Sunday opening."

## "Joining Hands."

LAST Sunday morning "Father" McGrath, a Roman Catholic of this city, with his flock was admitted to the Lafayette Ave. Baptist Church, and later in the forenoon to the Episcopal Guild Hall. In both places he conducted the regular service of his church. Altar boys were in attendance to chant and perform their part, and full mass was said. Mr. McGrath was deeply moved by the "Christianity" manifested by these Protestants toward him and his people. Well, what is Protestantism here now anyway?

ADDIE BOWEN.

Buffalo, N. Y., Jan. 12, 1900.

## The Decay of the Republic.

THE CONTRAST OF TO-DAY WITH THE FIRST QUARTER  
OF THE NINETEENTH CENTURY, AS SEEN BY  
AN OBSERVER OF FOUR SCORE YEARS.

Highland Park, Ill., Jan. 25, 1900.

EDITOR AMERICAN SENTINEL:

Your little paper, the SENTINEL, is the most pithy, forceful and cogent publication that comes to my table among more than a dozen prints of the day. I read it for the comfort and consolation it gives me by calling my mind back to the halcyon days of boyhood, of the first quarter of this waning century, when patriotism was not measured by dollars, nor love of liberty a grinning pretense; in fact, to the days when the great American Republic was buoyant with hope and growth, and monarchists and imperialists were not suspected to have a habitat within our national limits. But alas, as I enter my four score years and calmly wait my sunset whose rays are wrapped in drifts of lurid smoke, I rather court the hour, than dread the moment's pain, of ceasing to look on our decaying Republic. Already it has passed beyond reclaim. Would that I had gone before my eyes had looked upon power and dominion as paramount to individual liberty!

Webster prayed that his dying eyes might not look upon a dissevered union; but little did he then pause to reflect that "union," power and dominion are and always have been the basis of human bondage and individual servitude. We slaughtered half a million of our people, destroyed twelve billion dollars worth of prop-

erty, starved and maimed more than half a million more, in a four years' domestic war, all for the "union," which is now only another term for "dominion." To do that we raised, equipped, and educated three millions of soldiers, and by so doing laid the foundation for an imperial military monarchy, which is as firmly buttressed on wealth and military power and a military spirit of our people, as is the empire of any nation on earth. We cannot turn back, we cannot change a destiny, which we have, for forty years, almost unanimously acquiesced in, however much parties or individuals may have differed at intervals as to methods.

Therefore let me say, your golden words of wisdom, which fill your every issue of the SENTINEL are wasted on noxious air. Individual liberty must become a myth save as to our rulers; not of the populace, nor need it be, for the populace have had their day, and have proved to be both ignorant, criminal and corruptible.

I read your most excellent paper, however, for *auld lang syne*, and then file it in our little city library, where I hope it meets the eyes of many of our people. It will at least serve to show how far we have *already drifted* from the moorings our grandsires marked for our safety.

COL. P. T. TURNLEY.

### Points Worth Considering.

LAYING aside all points in the recent disturbances among nations which are being used as political schemes, every candid mind must admit there are some things in connection with these wars that are well worth studying. There are lessons to be learned from them. For instance, Why did the rebellion in the United States continue on for four long, weary years? How came it that the war with Spain ended so quickly? Why is it that the Philippine question is not settled at once,—a great nation at war with a small island power? How does it happen that the Boers in South Africa can cause such a mighty nation as England so much trouble? No human mind can answer these questions correctly, unaided by the Word of God. Suppositions can be advanced as to varying conditions and circumstances of contending armies, but these are not *reasons*.

God loves one nation the same as another, so far as the *people* are concerned, for he "hath made of *one* blood all nations of men for to dwell on all the face of the earth." Acts 17: 26. With him these nations are not some great cumbersome affairs. "Behold, the *nations* [not one] are as a drop in a bucket, and are counted as the small dust of the balance." Isa. 40: 15. And still further, he permits them to develop so far, and when they reach certain limits, they must *stop*. There is a Power above, which ordains decrees, and well is it that nations do not try to go past their decreed boundaries. "And hath made of one blood all nations of men

for to dwell on all the face of the earth, and hath determined the times before appointed, and the *bounds* of their habitation."

All this is that men should "seek the Lord," "feel after him," and "find him." This principle has run through all human history. A nation became corrupt through sin, even to the chosen nation of Israel (for God is no respecter of nations), and then some other nation with less corruption was raised up to punish and subdue the offending one. Then it often occurred that this instrument would become exalted, taking all glory to itself, until it reached its limit before the Supreme Ruler, and then the history would be repeated. All these changes were permitted to come to cause men to think about God, and "feel after him," and all who did so truly, found him, and were saved from earth's wreck.

It is evident God had lessons for the North as well as the South in the war of 1861-65. Slavery was an awful crime, and one charged against the whole nation.

Perhaps the long dark history of Spain in religious bigotry and intolerance against the pure principles of the gospel of Jesus Christ had something to do in deciding the late war between her and the United States.

But the principle of righteousness possibly is upon the other side in the contest, either in the far East or West, in the Philippine struggle. At least it will be well to ponder carefully the history of the past before concluding that because a nation is right once or twice, it cannot but be right always. It does not count with God that a larger number stand upon one side in the contest, if the minority are in the right. God is in the *right*, and those who are in the *right* are on the side of *power*. This same principle enters into all struggles whether present or past.

The war in South Africa seems to illustrate this same principle. It is a wonder to all the world how such a small republic can hold out in the awful struggle with a great world power. But in it all is God's lesson. And may he grant that every honest soul shall learn the lesson, and feel after the Lord, and find him. He is "not far from every one of us."

The gospel of Christ is not bound by national prejudices, or opinions, or boundaries. The invitation to life is extended to every nation alike, to "every nation, and kindred, and tongue, and people."

Reader, are you pondering these things in the light of God's Word? Are you feeling after your God in these troublous times?

T. E. BOWEN.

### Smoking Stunts the Growth of Boys.

WHATEVER difference of opinion there may be upon the advisability of smoking for men, there is none as to its pernicious effect upon boys. It affects the action of the heart and reduces the capacity of the lungs. Young men who are being trained for athletics are not per-



mitted to smoke by their trainers because, as they say, "It is bad for the wind." The argument that will appeal most forcibly to your boy is that smoking will stunt his growth. It has been proved that youthful smokers are shorter and weigh less than their comrades who do not smoke. Cigarettes are particularly injurious. Nicotine, the active principle in tobacco, is said by chemists to be, next to prussic acid, the most rapidly fatal poison known. The tender tissues of a growing boy cannot absorb even a very small quantity of it without most injurious results.—February *Ladies' Home Journal*.

### Paving the Way for Despotism.

#### THE FRUIT OF THE NEW DOCTRINE OF GOVERNMENT "OUTSIDE THE CONSTITUTION."

"Springfield Republican."

THE Senate committee on Porto Rico goes the full measure of the unconstitutional demands of the imperialist policy. It not only denies that the Federal Constitution is binding upon Congress in tax and tariff legislation for this and the other island dependencies; it denies that the Constitution is binding upon Congress in any particular where the territory of the United States, outside of the States within the Union, is concerned. For the majority of the committee say:—

"It is within our discretion to make the inhabitants of Porto Rico citizens of the United States or not; so it is within the power and discretion of Congress to make the inhabitants of the Philippines and other islands we may acquire citizens, or withhold that quality from them. It is also within the power of Congress to regulate and restrict and prohibit, if thought advisable, the passing of the inhabitants of the Philippines or other islands from their country into ours, or to prevent the products of their labor from coming into unjust competition with the labor of this country."

The sweeping and revolutionary nature of this contention will best appear by referring to the constitutional rule of citizenship. The Fourteenth Amendment provides that "all persons born or naturalized in the United States, and subject to the jurisdiction thereof, are citizens of the United States." But the committee say that persons born in Porto Rico or the Philippines, even though subject to the jurisdiction of the United States, are not citizens and cannot be citizens until Congress chooses to confer that quality upon them.

Then it follows of course that when the Constitution provides that neither slavery nor involuntary servitude "shall exist within the United States or any place subject to their jurisdiction," it is within the power of Congress to establish slavery in Porto Rico or the Philippines or not, just as it chooses. For if the constitutional law of citizenship does not extend to all places subject to the jurisdiction of the United States, the con-

stitutional law of slavery does not extend any further. And if the people of the islands are not or are not to become citizens of the United States, what is or will be their status? What are they? To what power do they owe allegiance? And if to the United States, does our claim to their allegiance carry with it no reciprocal obligation in conferring the rights and privileges of citizenship? They would seem, according to the committee, to be political non-descripts—mere ciphers in the affairs of nations. They are political slaves and might almost as well be made industrial slaves, and it is accordingly meet that the Thirteenth or Slavery Amendment should be abrogated along with the Citizenship Amendment.

The Constitution again provides that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof, or abridging the freedom of press or speech. But as the Constitution is not binding on Congress when the territories are concerned, Congress can make what religious or newspaper laws it pleases in the territories. Congress is prohibited conditionally from passing bills of attainder or ex-post facto laws; but if the Senate committee is right it can pass all such bills and laws it pleases in the case of the territories. It can grant titles of nobility in the territories. It can, in short, do anything. It is bound by no restrictions. The fundamental law of the nation is suspended when it comes to the territories, and Congress is so far the most absolute despot that ever ruled—entirely without any responsibility to the subject people over which it exercises an unrepresentative sway.

This is the very flower and essence of imperialism. It only remains to be asked how long the Constitution is likely to remain binding upon Congress in the case of interstate legislation after it has so lightly been tossed aside in relation to all other territory coming within the jurisdiction of the United States.

### A Fitting Simile.

HERE is a paragraph from a report of the recent assault on Ladysmith:—

"The men on both sides are reported to have fought like demons, the horror and bewilderment of the scene presenting a picture without parallel in the experience of those who took part in the encounter."

The expression used, "fought like demons," is a well-known one in the description of battles. It is very appropriate, too; but if, as we are continually assured, war is consistent with Christianity, and is even at times a part of Christianity, why do we not sometimes hear of men "fighting like angels"? Surely this ought to be the case when two "Christian nations" engage in war. Ah, everybody knows that there is nothing angelic about war, and it is only Jesuitical casuistry that

enables anybody to reconcile it with Christianity.—*London Present Truth.*

THE new political phrase "outside the Constitution" is descriptive of a vast region which American statesmen have not yet explored,—a sea upon which they are without chart or compass. The Constitution is the chart upon which is marked the only known way of safety in American government.

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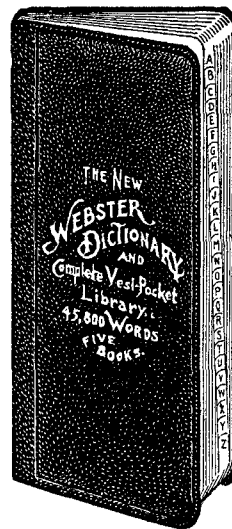
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of the ivory palaces, whereby they have made thee glad.

9. "Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in

<sup>2</sup> Heb. an high place for us.  
<sup>a</sup> Cant. 6. 8.  
<sup>b</sup> 1 Kin. 2. 19.  
<sup>c</sup> Ps. 66. 5.

7 The LORD of hosts is with us; the God of Jacob is <sup>2</sup> our refuge. Selah.

8 "Come, behold the works of the LORD, what desolations he hath

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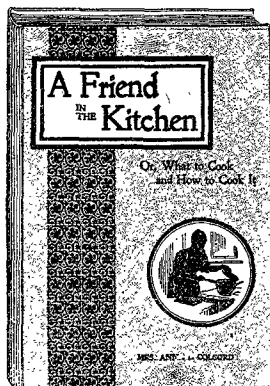
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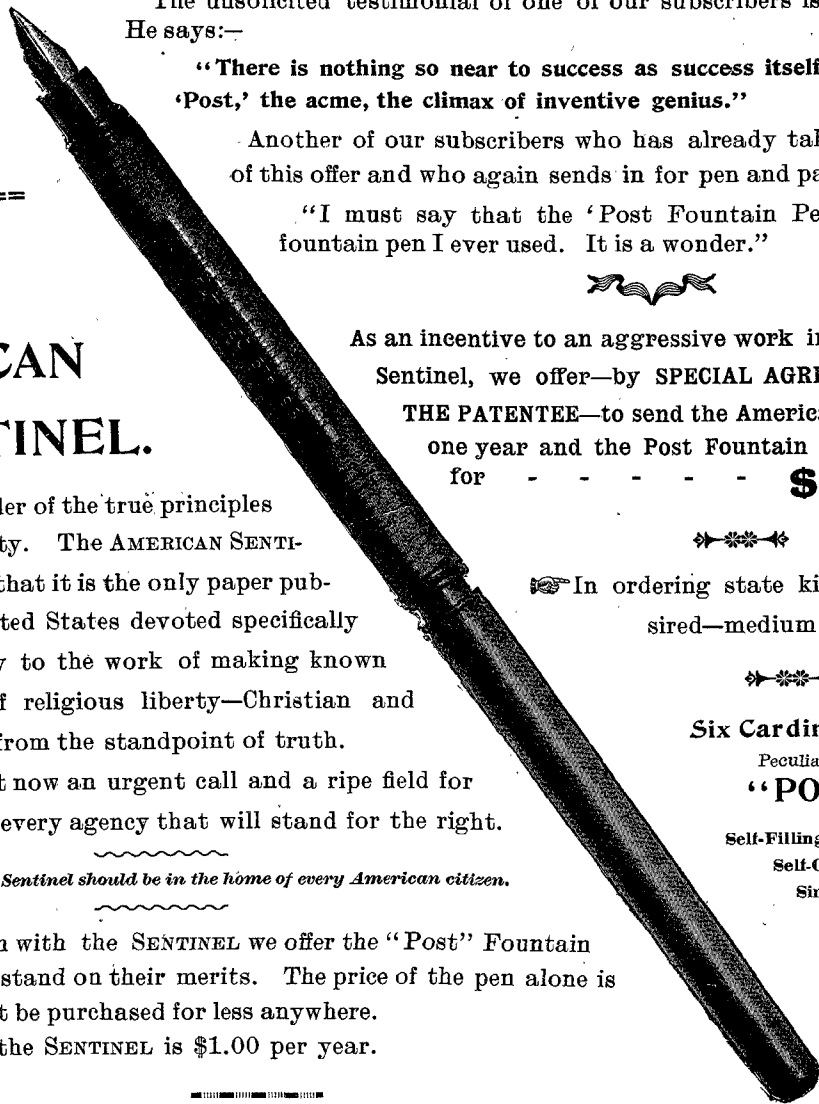
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NEW YORK, FEBRUARY 15, 1900.

THE Sunday laws of the States all recognize that it is necessary to do some work on Sunday, and provide an exemption for such work, often specifying work which is necessary only to avoid some pecuniary loss. But if it is a necessity that people should be saved from pecuniary loss, is it also a necessity that the people have the right to choose their own hours of rest, labor, and recreation? Are the natural rights of the people as much of a necessity to them as is something that can be represented in dollars and cents? The SENTINEL contends that nothing can be more of a necessity to the people than that they be allowed to enjoy their natural rights and liberties.

If England were a Christian nation, would she be more aroused over the fact that a republic in South Africa opposes the march of her empire through that continent than over the fact that many millions of her subjects in India are stricken with famine, suffering from hunger and disease,—men, women, and little children wasting to skeletons—who must perish unless some friendly hand is reached out to help them? Would England now be spending her millions and taxing all her mighty resources to conquer a foreign people and deny to them the right of self-government, instead of to relieve the dreadful distress of human beings in India who look to her for help, if she were truly a Christian nation? Who can answer this question in the affirmative?

How TRUE was the prophecy of Thomas Jefferson, the great American advocate and exponent of natural rights, concerning the survival of the rights of the American people:

"From the conclusion of this war [the Revolution] we shall be going down hill. It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves but in the sole faculty of making money, and will never think of uniting to effect a due respect for their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in a convulsion."—*Notes on Virginia, Query XVII.*

Is it not true that the people have "forgotten themselves but in the sole faculty of making money?" Are they not careless of their rights, save such rights as are concerned with money-getting—is not money-getting, with the vast majority, the one all-absorbing craze? And how far off can we be from the convulsion which Jefferson foresaw?

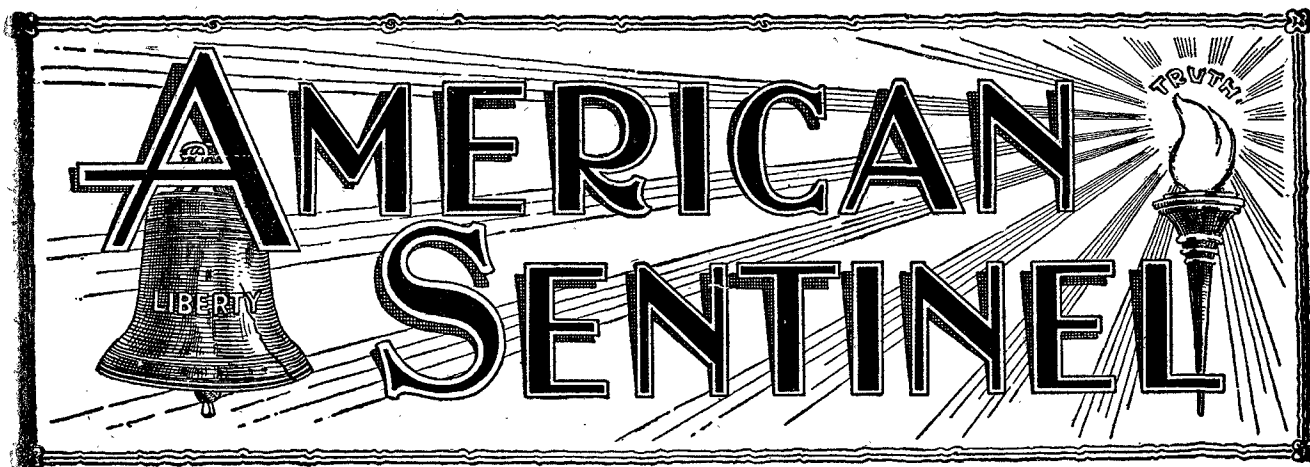
WHAT is more tiresome than to spend a whole day doing nothing? What is more taxing on the nerves than a whole day of compulsory idleness? And yet this is the remedy proposed for the weariness that comes from the week of labor, by the people who advocate Sunday laws. For those people, as is well known, want to forbid both labor and recreation on the day they believe to be the Christian Sabbath. They themselves can find congenial occupation in going to church on Sunday, and they would go to church and observe the day without any Sunday law. But people who do not want to go to church, and do not have a religious regard for the day, can only be made more weary than ever by being forcibly shut off from the avenues of exercise and recreation they would naturally choose—compelled to loaf through the daylight hours of the Sunday Sabbath. To call this a remedy for weariness is truly a mockery.

THE governmental authorities in the Cook Islands have recently, by law, changed the Sabbath observed there from the seventh to the first day of the week. Previous to this, everybody had been observing the seventh day and working on the first day, even those people who believed in Sunday observance and by whose efforts the change to Sunday was brought about. But now, people in the islands who believe in observing the seventh day, are to be punished by fine or hard labor for continuing to do what all the people were doing only a short time before, and what had always been done since the islands were first discovered. (See p. 99.) This is the spirit of all Sunday legislation.

THE imposition of a tariff upon Porto Rican products, now that the island belongs to the United States, is clearly contrary to the Constitution, and is vigorously denounced by American journals, even by those which have favored the policy by which Porto Rico became United States property. The *Evening Post*, of this city, says this proposed measure will be "an act of unparalleled and shameful cruelty," "so cruel, so heartless, so charged with disaster and starvation for 1,000,000 human beings, that to adopt it would entitle Spain, or Russia, or even Turkey, to send missionaries to us." And *The Independent*, as we mentioned last week, condemns it in terms hardly less strong.

But what else was to be expected? The imperial policy is a heartless policy; and why should any one who advocates it be surprised that heartless measures should be the outcome? It is all only what is demanded by the "interests of trade," and these interests are in most governments the controlling force to-day.

LOOKING at Kentucky, the country is admonished, or should be, that it is time to talk more softly about the virtue and necessity of Anglo-Saxon civilization, for other people afar off who do not know how to govern themselves, and might get into a family quarrel if left alone.



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

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

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

(Entered at the New York Postoffice.)

In religion, the voice of authority is not that of the people, but the voice of God alone.

LEGISLATURES and courts exist to protect rights, not to manufacture or annul them.

If the national Government or a State government can profess religion, it can with equal propriety join a church.

"CIVIC righteousness"—righteousness by law—is the righteousness that was boasted by the Scribes and Pharisees. It is a counterfeit.

THE right of every man to rest from work on Sunday, implies also his right to labor on that day; for if labor is not a right on Sunday, it is not a right on any day.

THE gospel of Christ is not a command, but an invitation; and if changed to a command by the coercion of the civil power, it ceases to be the gospel at all. And this is why the state cannot be regilious without working against Christianity.

No PERSON'S conscience is to be interfered with by law, unless it has become so perverted as to lead him to

do violence to the rights of others. And in such a case the civil authority acts not for the purpose of chastising or correcting the conscience, but only to protect the rights that are suffering invasion.

If the millions of people who labor on the seventh day do not thereby harm the few thousands who observe that day, how does it appear that these few thousands will harm the millions by doing work on Sunday?

THE Sabbath belongs to God, for he calls it "the Sabbath of the Lord," "My holy day," etc. And since we are to render to God that which is his, and to Cæsar only that which is Cæsar's, it is plain that Cæsar has no business to command us to keep the Sabbath.

### A Methodist Bishop Calls for a National Sabbath Law.

THE *Religious Telescope* (Methodist) of Dayton, Ohio, published in a January issue an article by Bishop J. S. Mills, D. D., calling for "A National Sabbath-observance Law," in which the bishop says that such a law "is the only satisfactory prevention of Sabbath desecration known to me." He inquires what hinders such legislation, and proceeds to enumerate several hindrances.

"1. The indifference of the masses—Christians as well as others—on this subject.

"2. The open opposition of those persons (chiefly foreigners) who have a standing objection to Christianity and to all its institutions.

"3. The national greed for money is chiefly responsible for the Sabbath-breaking of the 3,000,000 of workmen who toil on Sunday as well as the other six days of the week. These toilers would be glad for the privilege of the day of rest, but corporation greed forbids it.

"4. In the recent past and now the Saturdarians [by this term he refers to observers of the seventh day] are the worst organized foe to a Sabbath law. They are distributing millions of pieces of literature over our land of a plausible, but deceptive character, aimed to prevent Sabbath legislation."

Now we had always supposed that the Christian religion—the gospel—was a "satisfactory prevention of Sabbath desecration"; in fact, we still believe this, and that conversion by its power is "the only satisfactory prevention"—the only thing that is sure to make a Sabbath-keeper out of a Sabbath-breaker. But the bishop confesses that this remedy is unknown to him.

A person desecrates the Sabbath when he does not keep it holy. And the reason the "Sabbath" (Sunday) is not more generally kept holy is, says the bishop, that the masses, including Christians, are indifferent, and large numbers of "foreigners" are opposed to Christianity. So in order to overcome this indifference and opposition to Christianity, and cause Sunday to be kept holy—that is, not "desecrated"—he would have a "national Sabbath observance law"! A very likely remedy indeed!

He says that "corporation greed forbids" three million of workmen taking rest on Sunday, who "would be glad of the privilege of the day of rest." But should a workman, or any person, not keep the day God has commanded, because "corporate greed" forbids it? If nobody kept a command of God which the devil, represented by "corporate greed" or any other form of selfishness, forbids the keeping of, how many of God's laws would be observed in the earth? The fact that the Almighty commands a thing to be done ought to be evidence enough to satisfy a bishop that the thing can be done, no matter what other power forbids it. And therefore "corporate greed" is no real reason why workmen cannot keep the Sabbath.

But how can the workingmen take a weekly day of rest when they would lose their positions by doing so? For answer one has but to point to the sixty thousand or more Christians in this country who observe the seventh day each week, and still get along, without any law at all in their favor. If the minority do not need "protection" by law, the majority certainly do not need it.

The bishop is very indignant against those Christians who observe the seventh day as the Sabbath,—so indignant that he has to apply to them an epithet not found in the dictionary. But immediately following this, in answering the question "How can such a law be secured?" he says that "God commands the keeping of one day in seven as a day of rest." The seventh day people observe "one day in seven," which according to the bishop's statement is all that God commands, and yet for doing this he finds occasion to denounce them.

In his view it must be that the church has authority to go beyond the commands of God and exact "duties"

of which his Word says nothing. And this is the pure doctrine of the church of Rome.

The bishop sees that it is very essential that all people should observe one fixed definite day; but why then can he not give the Omniscient the credit of knowing as much, and not claim that his law only commands the observance of an indefinite "one day in seven"?

This "one-day-in-seven" theory of the Sabbath commandment is only used to combat the idea that "the seventh day" in that commandment is the definite seventh day of the week, which the bishop and all of like mind know very well they are not observing as the day of rest. The bishop simply does not believe in an indefinite seventh day at all; nor do any others who call for a Sunday law believe in it. If they did they would not call for a law commanding a definite day. And in all these calls for Sunday legislation, as in this one, there is revealed on investigation the arguments of the sophist and the principles of the papacy. All which proclaim that the cause of Sunday legislation is inherently bad.

### The Edict of Philip.

BRINGING OUT BY CONTRAST THE MEANING OF THE  
FIRST AMENDMENT TO THE AMERICAN  
CONSTITUTION.

BY JOSEPH BRADFIELD.

I ONCE read in an old book that James Madison who wrote the First Amendment to the Constitution, had before him when preparing the original draft, the celebrated Edict of 1550, promulgated as a recapitulation and condensation of all the previous ordinances of the Emperor Charles V, respecting religious subjects. That edict will be found in Motley's "Rise of the Dutch Republic," pp. 261, 264. Motley says that it was re-enacted by Philip with the express advice of the Bishop of Arras; and Mendham says in his "Life of Pius V," that this infamous decree was entirely approved by the Vatican; that the Bishop of Arras was made a cardinal on account of his connection with it; and that the Duke of Alva, who carried it into execution, was presented by the pope with a consecrated sword. The things forbidden by the Edict of 1550 were precisely those intended to be secured by the First Amendment, to wit: "The free exercise of religion, freedom of speech and the press, and the right of the people peaceably to assemble and to petition for a redress of grievances."

Its leading features are as follows:—

1. No one shall print, write, copy, keep, conceal, sell, buy, or give, in churches, streets, or other places, any book or writing made by Martin Luther, John Ecolampadius, Ulrich Zwinglius, Martin Bucer, John Calvin, or other heretics reprobated by the holy church.



2. No one shall converse or dispute concerning the Holy Scriptures, openly or secretly, especially on doubtful or difficult matters; nor read, teach, or expound the Scriptures, unless he has duly studied theology, and been approved by some renowned university.

3. No one shall preach, secretly or openly, nor entertain any of the opinions of the above-mentioned heretics.

4. No one shall hold conventicles in his own house, nor be present at any such, in which the adherents of the above-mentioned heretics teach, baptize, and form conspiracies against the holy church and the general welfare.

5. No one shall lodge, entertain, or furnish with food, fire, or clothing, any person known to be, or notoriously *suspected* of being, a heretic; and any one failing to denounce any such shall himself incur the penalties of heresy.

6. If any one, being not convicted of heresy or error, but greatly *suspected* thereof, and therefore *condemned* by the spiritual judges (the inquisitors) to abjure such heresy, or by the secular magistrate to make fine and reparation, shall again become suspected or tainted with heresy—then, although it shall not appear that he has contravened or violated any of the above-mentioned commands; nevertheless, such person shall be considered as relapsed, and, as such, be punished with loss of life and property, without any hope of moderation or mitigation of the penalties of heresy.

7. Such perturbors of the general quiet are to be executed, to wit, the men with the sword, and the women to be buried alive, if they do *not* persist in their error. But if they do persist in them, then they are to be executed with fire; all their property in both cases to be confiscated to the crown. No judge shall alter or moderate these punishments in any manner.

8. "We also forbid any one, of whatsoever condition, to ask of us, or of any one having authority, to grant pardon, or to present any petition in favor of such heretics, exiles, or fugitives, on penalty of being declared forever incapable of civil or military office, and of being arbitrarily punished besides."

In this edict, framed by the leaders of the Catholic party themselves, we have the real and permanent aims of the church of Rome with respect to the points it treats of. Those who framed our Constitution joined issue with the church on every one of these points, and built a wall of separation between church and state in order to protect the people of this land from the consequences of such iniquitous laws. The First Amendment is a remedial law, having in view the prevention of the mischiefs of intolerance, and was, as I have said, inspired by the memory of the Edict of 1550. It ought, therefore, to be construed with reference to that edict, so as to reach the mischief and apply the remedy; the only remedy being the non-establishment of religion, the

non-interference of the civil authority with religious institutions, their doctrines, discipline, or exercises.

But if our rulers pursue their present policy, it will not be fifty years before the Edict of 1550 will again become a law, and be operative in the United States. The only way to prevent such a consummation is to combat the principles of popery, whether they be found in Catholic or in so-called Protestant societies, in political parties or in monastic orders, in the army or among the populace.

My own opinion is that the twentieth century will witness in this country a repetition of the struggles between popery and liberty which convulsed western Europe in the sixteenth and seventeenth centuries. The Edict of 1550 shows what true Protestants will be called upon to fight against; and the First Amendment, what they must fight for.

Washington, D. C.

### Self-Government an Individual Acquirement.

BY H. F. PHELPS.

THE art of self-government must be acquired in the lifetime of the individual who is to govern himself; and not "acquired only after centuries of study and struggle and experiment and instruction;" as a United States senator recently said. It can be of no value to the individual, nor yet to a nation, if it must take "centuries." Neither is it a thing to be "bestowed" by man upon a fellowman, nor can it be given by a nation of men to another nation of men. It is an individual acquirement, and can only be acquired as a person is left altogether free to work out the problem for himself. Even then it is true that "eternal vigilance" must be an element in the man else the lesson will not be learned.

That self-government does not fall as a legacy from one generation to another, is a lesson well attested in the history of the two greatest republics of all time. It is said, that of all peoples, the ancient Romans possessed the faculty of self-government above all others, unless it were the Anglo-Saxons. And, though the last named would not be willing to award the palm to their more ancient brethren, it may be doubted that even these, could they give their voice in the matter, would grant the claims of superiority to the men of this Republic.

But all readers of history know that with that faculty of self-government in the Romans, was also to be found, hand in hand, the faculty and love of industry and frugality. With these, there followed prosperity. And, quickly, upon its very heels, followed luxury and prodigality. With these came idleness to the masses, because of the massing of the wealth in the hands of the few, and ease to the rich because of their wealth. Then,

as a result of luxury and ease to the wealthy, and idleness and want to the masses, there followed indulgence in every crime nameable in the catalogue of crimes.

As luxury, ease, and indulgence of every propensity with the rich; and want, penury, and idleness to the masses, came in; so also the art of self-government went out. Then, in order to restrain the dark passions of men, and to preserve the nation and even the world from going down under the weight of wickedness, an effort was made to save the nation, and so the world, by legislation. That is, they sought to make men better by law. But as men were not made better at heart by legislation, there was no power in law to reform men. And as men must be governed even though they had lost the power of self-government, the only logical result was a despotism,—the despotism of the army, followed by the despotism of the one-man power, as vested in the emperor.

Thus it is clear that self-government is not an art to be secured by centuries of study, etc.; but each generation of men must seize upon their opportunities, first secured to them by their liberty, in the government of each individual by himself, and that for himself alone. If they do not do this the faculty becomes a lost art.

No man can govern himself for another, nor can he govern another man for himself. The moment this is attempted, there is an attempt at despotism. As Abraham Lincoln said: "When a white man governs himself, that is self-government; but when he governs himself, and another man, that is more,—it is despotism."

### Lincoln's Forgotten Words.

*New York "World," Feb. 14.*

ONE looks in vain through the speech of Senator Depew and all the other Republican orators on Lincoln's Birthday for the words of the great President that are most pertinent to this time and its main issue. The *World* reproduces them—"lest we forget":—

*"No man is good enough to govern another man without that other's consent. I say this is the leading principle, the sheet-anchor of American republicanism."*

*"When the white man governs himself, that is self-government; but when he governs himself and also governs another man, that is more than self-government—that is despotism."*

*"Our reliance is in the love of liberty which God has planted in us. Our defense is in the spirit which prizes liberty as the heritage of all men in all lands, everywhere. Those who deny freedom to others deserve it not for themselves, and under a just God cannot long retain it."*

Thus spoke Lincoln the Emancipator—a martyr to Liberty.

A LAW is entitled to respect only in proportion to the degree of justice it embodies.

### Change of the Sabbath in Raratonga, Cook Islands.

*Some Interesting Notes on the Subject, by Dr. J. E. Caldwell, Medical Missionary of the Seventh-day Adventists.*

It is wonderfully interesting just now to go around among the natives of the Cook Islands and listen to their conversation as they are engaged in the discussion of the Sabbath question. The unusual interest in that subject grows out of the fact that an attempt has been made to bring the Cook Islands into harmony with the rest of the world in the observance of the first day of the week as rest day.

The native Parliament passed a bill at its last session providing that in these islands the coming twenty-fifth day of December, together with the corresponding day of the week, shall be repeated in our calendar on the day following, thus giving us two Christmas days in this year. This will serve to correct the mistake the early missionaries are said to have made when they came from the West and crossed the one hundred and eightieth meridian, neglecting the change usually made by navigators in crossing the day-line.

Though the mistake seems to have been recognized at an early day, it is a strange fact that all the native dialects have escaped some of the evil consequences that would naturally be expected to follow such a mistake, for in numbering the days of the week they have made no mistake in using words belonging to the dialects to correspond to the mistake in the day of the month. Thus the second day after their rest day they call *ruirua* (second day), and the day following is *ruitoru* (third day), and they have always called the Sabbath, on which they have refrained from labor, *ra itu* (seventh day), which it really is, and always has been.

It is the belief of all that the missionaries who brought European customs to these parts of the earth were Sunday-keepers; and how these things were fixed in the native language, notwithstanding the above-named mistake that is said to have been made, no one seems able to explain. Thus there seems to have been no mistake in numbering the days of the week, though the names Sunday, Monday, etc., have been erroneously applied and held in common with the mistake in the day of the month, though for a long time recognized as incorrect.

At the coming Christmas tide, the above-named errors are to be corrected, and a law to punish those who work on the first day of the week is to come into effect. A fitting time, indeed, to introduce such a practice. Since Sunday worship is of pagan origin, introduced into the so-called Christian Church through Roman Catholic interference, it is quite appropriate that that pagan-papal season of festivity, Christmas, should be selected from which to date the beginning of strictly Sunday laws in the Cook Islands.

Many of the natives are convinced that some sort of a mistake was made, but they are not clear as to the

nature of the mistake. Many who accept the explanation given of its origin do not see clearly why they should be compelled to forsake the seventh day Sabbath, which they all believe to be in harmony with the Scriptures, and take up with the first-day rest as a substitute. Nor does the writer see, except to fulfill the prophecy of Jesus Christ through John the Revelator, when he said by the Spirit of God, "And all that dwell upon the earth shall worship him whose names are not written in the Book of Life." Rev. 13:8.

There is a great deal of discontent among the natives. Some are clear on the subject, while others look upon the change with a sort of superstitious dread, fearing some plague from the Almighty as a judgment upon the land for attempting to change his laws. Some see clearly that the Sabbath is a *holy day*, made so by the presence of the Saviour in the person of his Spirit, without which nothing can be holy,—for he alone can hallow, and he makes holy by his presence. They see, therefore, that in forsaking the Sabbath for an institution of human origin, they are forsaking the Saviour who dwells in the Sabbath to sanctify his obedient children with a double blessing. Others see not the spiritual, but only the legal aspect of the change; but all, without exception, so far as I have observed, are opposed to the change. Even Makea Ariki, who, as head of the government, signed the bill, is said to weep and lament on account of the evil to which she consented, being carried away for the time by political and ecclesiastical advisers.

Another of the Arikis of the island, Pa by name, told me that he clearly pointed out to his peers when officially assembled, that the Sabbath belongs especially to God, and that the government should have nothing whatever to do with the proposed change.

There are rumors that the native authorities will close their houses of worship to first day worship if the present purpose to enforce the new laws is executed. I shall be both sorry and surprised if this is done, yet, doubtless, some may be alienated from their sympathy with those who have projected the change. . . .

On May 19, 1899, the agents of the L. M. S. for Cook Islands held a meeting at Tereora, in which they decided to recommend a change in counting the days of the week. Here is their argument to the natives, as given in "*Te Karere*," the L. M. Society's organ for the group.

The statement is first made that those passing in ships from one group to another have great trouble on coming to Cook Islands. What the nature of the trouble is, we are not informed. The only regular vessel we have doing business in this group is the U. S. S. Co.'s steamer which comes from Auckland once a month. On crossing the day-line, the steamer simply ignores it, as did the early missionaries, and keeps the regularly succeeding first day, treating these islands as if they were on the west side of the line. Thus their rest day coin-

cides with ours, which is the real seventh day. There is not any great trouble in this. Then the argument proceeds thus:—

"Behold, let none be deceived (thinking) that we sin against God. This is not a sacred custom (Sabbath keeping), it is only a custom of the country. If we follow this new thing we shall not sin therein, and if we hold fast the ancient custom, we shall not therein be sinning. The Roman Catholics say we are sinning now in observing the seventh day, and if we change the day, that will be according to the mind of God. Lying words are these. The Seventh-day Adventists say we are right now, and if we change the day, in the mind of God that will be sin. These are also lying words.

"It will be right for us to change the day, right to hold fast the ancient observance. God will not make us trouble on account of this thing. One thing God has commanded us, namely, that we sanctify the seventh day as Sabbath no more. We now observe the Sabbath. If we change the day, we shall then still observe the Sabbath. The decision lies with the rulers of the country; but we, your missionary society, think it will be a good thing if the counting of the day is changed."

Raratonga, Nov. 6, 1899.

### A Protest Against State Chaplains.

BY A BAPTIST CLERGYMAN OF RICHMOND, VA.

*From Sermon by Rev. Dr. Hawthorne, in Grove Ave. Baptist Church, Richmond, Va., December, 1899; reported in the Richmond "Evening Leader."*

"CAN the State of Virginia commission a man to preach the gospel to its convicts without violating the fundamental principle of religious liberty?"

Dr. Hawthorne preached on this subject yesterday morning in the Grove Avenue Baptist church to a vast audience. Among those who attended the service were Governor Tyler and a great many members of the legislature. Dr. Hawthorne took for his text the words of Christ to Pilate: 'My kingdom is not of this world.' John 18:36.

He said in part:

"I deeply regret the circumstances which have constrained me to devote this hour to the discussion of the great question of religious liberty. A few weeks ago five ministers of the gospel, residing in this city, sent to the Governor of our State a communication, recommending the appointment of a chaplain to the penitentiary. For these ministers I cherish the highest regard. No one who knows them would question their ability or their fealty to the cause of Christ. Men more worthy of confidence and honor cannot be found in the Commonwealth.

"In response to the request of these Christian ministers, the governor of the State put into his recent message to the legislature a clause recommending the appointment of a chaplain for the State's convicts and an appropriation for his salary. Virginia has never had a chief magistrate more worthy of the esteem and affection of her people than the man who now occupies that exalted position. I would gladly help to elect him to any office within the gift of the Virginia people.

"To oppose these Christian ministers and the noble Governor of our State is to me a painful duty. But I could not refrain from the task without failing to discharge an obligation which I owe to the people of the State, and especially to the denomination of Christians which I represent. It is in the spirit of kindness and Christian charity that I enter my solemn protest against the measure recommended by these distinguished men.

"When Jesus said to Pontius Pilate, 'My kingdom is not of this world,' he announced a principle, which, if universally observed, would keep religion forever separate from the state and give to every human being on the globe the utmost liberty of conscience.

"It was never Christ's purpose to have any conflict with temporal government. No teacher ever taught with more emphasis and clearness of man's obligation to obey civil authority.

"There cannot be any conflict between religion and the state so long as each acts within its own legitimate sphere, and performs its own legitimate functions. The dominion of Christ is over the human spirit. Within the realm of faith and conscience he is the King of kings, and Lord of lords. As his kingdom is absolutely spiritual it can have no connection with external government. Its laws can be enforced only by spiritual sanction.

"The functions of the state is to deal with men's outward, earthly, and temporal affairs. It has to do only with civil offenses, and can punish only by the infliction of civil pains and penalties. The church should never invade the sphere of the state, and the state should never enter the sphere of the church. When either departs from this principle it degrades itself in the eyes of God and men.

"Christ took no step to connect his cause with the state. Not in the remotest way did he ever hint that it needed the support of the civil power. His kingdom rules in a higher sphere, and has all needful laws and forces of its own for the accomplishment of its sacred purposes. It needs no help from the state, and wherever it has accepted or invited such help it has soiled its purity and weakened its power. For a thousand years the alliance of religion with external government made the church, or what was called the church, a mother of harlots and abominations.

"The authority of the church is spiritual, and only spiritual. Its work is spiritual. Its mission is to seek, by the agency of divine truth and grace, to bring men into right spiritual relations with God and each other, and thus prepare them for virtuous living here and everlasting blessedness hereafter.

"Civil laws which establish one form of worship, and forbid or restrict other forms, are based upon the unwarranted and mischievous assumption that it is the function of the State to determine for its subjects what is the true faith and worship. That heresy is the mother of all the religious persecutions that have stained with blood the annals of our race. This heresy reappears to-day in various forms.

"It reappears in an organized effort to put a recognition of Christianity into the organic law of our Republic, and in the avowed purpose of a certain secret organization to prevent men who hold to a certain religious creed from having any voice in the government under which we live. Down with it! Down with it! It is the

blackest treason against the rights of man. It is a conspiracy against the blood-bought freedom bequeathed to us by our patriot sires. It is as wicked as the spirit which kindled the martyr-fires of Smithfield and drenched the soil of France with the precious blood of liberty-loving and God-fearing Huguenots. Down with it! Load it with righteous indignation! Brand it with the hissing iron of virtuous scorn!

"All that the State can rightfully do for religion is to protect it. The protection which it extends to one sect it must extend to all. It is unwarranted interference to make any distinction in the matter of protection, in favor of Protestant, Papist, or Jew or Mohammedan or pagan. Every human being who breathes the air of this planet has the natural right to worship what he pleases, whether it be Jehovah, or pope, or sun or moon, or mountain or tree, or beast or bird, and it is the solemn duty of the State to protect him in the exercise of this right.

"When any body of Christians receive or ask from the state more than protection—when they accept or petition for patronage in any form—they not only trespass upon the rights of conscience and violate the fundamental principles of religious liberty, but confess to a weakness in the religion to which they hold.

"We profess to believe in the immortality of Christian truth. We claim that our religion is from the Lord God Omnipotent—that it is inherently divine and, therefore, cannot be overthrown by men or devils.

"We profess to belong to a kingdom which has the God-man for its head, and that it can, and will, possess the earth, not only without the help of temporal kingdoms, but in defiance of every combination they can make against it.

"Now, when we seek any alliance with, or any patronage from, the State, we contradict ourselves and confess to a weakness which invites the ridicule and scorn of every infidel in the world. In seeking such aid we do not attract one human soul to our cause, but drive millions from it.

"Paul says, 'The gospel is the wisdom of God and the power of God.' If this be true it must live and conquer. When you ask temporal authority to support the gospel you practically deny its divinity, and confess to a lack of confidence in the means and methods which Christ instituted for its dissemination and triumph.

"Where do we see in our country an alliance between church and state? We see it first in the State legislation, which exempts church property from taxation. One local church in New York has ten million dollars' worth of dividend-paying property on which there is not one cent of taxation. This is a violation of the principles of religious liberty, because it compels Jews, Mohammedans, Buddhists, Deists, Agnostics, and Atheists, living upon our soil, to contribute to the support of a religion which they repudiate.

"If our State government should exempt bar-rooms from taxation, it would thereby compel every tax-payer to contribute to the support of the bar-rooms. This would be an outrage upon the consciences of tax-paying men who hate and abhor these crime-breeding institutions. It is not any less a violation of the rights of conscience to make churches beneficiaries of the State government. Where this is done many men are compelled

to support a religion with which they have no sympathy. It costs the State of Virginia a big sum of money to protect church property. Who pays for the protection? Not only Christians, but Jews and infidels.

"It is claimed that the exemption of church property from taxation is justifiable on the ground that churches promote morality, and thus decrease the expenses of the Government in protecting the lives, liberty and property of its subjects. On the same ground any minister of the gospel, or any superintendent of a Sunday-school, or any teacher of a Bible-class, or any temperance lecturer could claim exemption from taxation, because he is a promoter of morality. I have heard of a wholesale dry goods merchant whose habit was to call his clerks and other employes together every day and lecture to them on the subject of Christian ethics. If the promotion of morality is a just ground for exemption from taxation, surely that man's business should have been exempted. Why discriminate between the promoters of morality? It is unjust.

"I do not believe that in every place of public worship morality is promoted. In Mormon, Buddhist, and Mohammedan places of worship the infamous doctrine of polygamy is taught; and when the government under which I live exempts such places from taxation, it violates and outrages my conscience by compelling me, a tax-payer, to support polygamy.

"We find an alliance of church and state again in the appointment of chaplains to Congress, to our army and navy, and to our State legislatures and many State institutions. The creation and support of these offices is nothing less than governmental patronage of the Christian religion. The ministers who fill these places are commissioned by the Government; they are responsible to the Government for the manner in which they perform their ministerial functions; they are in the strictest sense Government preachers. If that is not a union of church and state there is no such thing in England or Germany or Austria or Russia.

"What right has either Federal or State government to espouse the cause of any religion and provide for its maintenance and propagation anywhere under the sun? When and where did the people delegate to them such authority? Where, in the Federal Constitution, or in the Constitution of the State of Virginia, do you find any warrant for such procedure? Did the wise and liberty-loving men who framed these great instruments of organic law ever dream of such a thing as founding a government that should lend its mighty arm to the establishment and support of any religion? The Federal Constitution says: 'Congress shall make no laws respecting an establishment of religion.' How can a State establish religion?—By appointing and paying ministers to do religious work.

"If my son were in the navy and compelled to attend a religious service every Sunday conducted by a Mohammedan or Mormon, I should be deeply grieved. It would be to him and to me an intolerable affliction.

"We are bound to admit that the Government can just as consistently with its organic law appoint a Mohammedan or a Mormon to a chaplaincy in the navy as it can appoint an Episcopalian, a Presbyterian, or a Baptist. It is a violation of the fundamental law of the Republic and an outrage upon conscience to appoint

any one to do religious work in the navy or elsewhere.

"Let members of Congress take money from their own pockets to support the men whom they choose to lead them in their morning devotions. Let the officers and privates of the army and navy contribute of their own earnings for the support of the men who minister to them in spiritual things. If they cannot do it, then let the churches of the country provide for them, just as they do for people in their mission fields.

"The governor of Virginia, backed by a petition or recommendation from five Christian ministers in Richmond, asks the legislature for authority to appoint a man to preach the gospel of Christ in the penitentiary, and to take from the State's treasury a sum of money sufficient for his support. If the legislature should authorize such an appointment, and such an appropriation from the treasury of the State, it will thereby discriminate against other religions and declare Christianity to be the religion of the State. When did Virginians ever delegate to their civil government the right to determine for them what religion they should support? The passage of such a measure would wound the consciences of many thousands of Virginia people, and practically annul the principle embodied in the great 'Bill of Rights' adopted by our fathers.

"Every true Christian in the State appreciates the importance of preaching the gospel to the convicts in our State's prison. So far, this work has been provided partly by ministers who have asked for no pecuniary compensation, and partly by missionaries, supported by voluntary contributions of the churches. The superintendent of that prison says that no chaplain could do the work which is now being performed by the churches.

"What good reason could the State give for interfering with this plan which has been operated so successfully? If more religious work is needed among these convicts let it be known, and the Christian people of Virginia will provide for it."

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THERE is a strike of granite cutters in progress in Chicago, and the Central Federated (Labor) Union of that city have written President McKinley to remind him that as a member of the Union, he is expected to take action in their favor. The President became an honorary member of this organization some time ago, through being chosen to lay the corner-stone of the new Chicago post-office. The labor union controlled the situation there and were able to dictate that no work on the building should be done by non-union men. The President was of course not a member of a labor union, but the difficulty was gotten over in this case by making him an honorary member. He now finds this honorary position somewhat embarrassing.

It is reported that the tyranny of the trade unions in Chicago, exercised through an almost complete control of the labor situation there, is such that some piano firms and other manufacturing plants intend to leave the city, in order that employees, not members of the unions, may work for them without molestation.



CARDINAL GIBBONS, head of the Catholic church in the United States, said in a recent address against polygamy, that if Congress had allowed B. H. Roberts a seat in the national legislature, it "would have been to countenance the degradation of the holiest state of man." This is a confession that the cardinal and all the prelates of his church, all the priests, and the pope himself, are by the doctrine and discipline of that church debarred from the holiest state of man; which is quite the truth.

"If the United States Government attempts by force of arms to reinstate the friars in the possession of their immense property in the country [the Philippines], the people say that they will fight to the last man against such injustice." So writes Rev. Jas. B. Rogers, Presbyterian missionary to the Philippines, to *The Outlook*; and this "very grave danger ahead," he says further, is one to which "Archbishops Ireland and Nozaleda are striving their utmost to blind the people of America."

DISPATCHES from Sydney, Australia, state that the British reverses in South Africa have produced a great sensation in Sydney, and a Sunday was designated as a day of prayer for victory by the churches in New South Wales and Victoria. Cardinal Moran, of Sydney, was a prominent figure in the movement, and made "a remarkable speech," advocating compulsory military service in Australia.

"The genuine Russian conception of government," says *The Independent*, "is very forcibly set forth in the following, which we quote from a paper by an American published in the *Japan Mail*. The American was conversing with an intelligent and well-educated Russian officer, when the latter remarked:—

"There is one clause in the Constitution of the United States which always makes me laugh."

"What is it?" I asked.

"The statement that it is natural for all men to seek happiness, and that it is the business of government to attain it."

"But do you not consider government to be for the sake of the governed, and the welfare and happiness of the people a worthy end?"

"Certainly government is not for the sake of the people; and I do not consider happiness an end at all. We must make the people happy, else they will rebel; but this is only a means for furthering the interests of the State, while the true end of government is a great nation—Empire."

And this is not only the true Russian conception of government, but the conception held by every nation when it starts out on the road to empire; it is the imperial conception. And Russians and Europeans are now not the only people who laugh at the American Constitution.

THE old religio-political idea of saving men by wholesale, with its sensational methods, which has been revived by some modern "evangelists" and "reformers," was presented in contrast with the Scriptural idea of saving men by individuals, in a recent sermon by Rev. J. B. Hamilton, a Methodist clergyman of Brooklyn, N. Y. The speaker, among other things, said:—

"Who watched the waning of the great revival movement backed by the whole Christian organization of the City of Churches without chagrin? Leaving out the curiosity-seeking crowd drawn by sensational methods of questionable propriety, this whole city did not furnish an audience equal to that drawn by any one of fifty week-day prayer meetings. Coarse wit, the stage tricks of the buffoon, the airy conceits of individual caprice, combined to disgust a multitude of sensible and sympathetic observers.

"There never has been a silly delusion that has shamed Christianity in the past that cannot be matched to-day in the teachings of the self-styled evangelists. We have boy preachers, girl preachers, cowboy preachers, cyclone evangelists, advocating nonsense that would make a thoughtful schoolboy smile. Men of learning and experience are set aside. The Scriptural method of saving men by the individual, one at a time, is superseded by the modern plan of capturing men by the wholesale."

### Blue Law Arrest for Skating.

*New York "Sun."*

NEW HAVEN, CONN., Feb. 11.—An arrest under the old Blue Laws of the State, which put a penalty on various diversions on the Sabbath, occurred to-day when the Hamden, Conn., town constables took Arthur Edward Johnson into custody for skating. He was on Lake Whitney, two miles from this city, where the skating has been enjoyed by hundreds of Yale and town men. Johnson was the only skater on the lake. He was released on bonds.

"YESTERDAY," reports the *N. Y. World*, of February 12, "Englewood, N. J., experienced its first effect of the



Sunday-closing crusade, begun by Mayor E. A. Brinckerhoff. The barber shops and butcher shops were closed all day."

### The Work of the Trusts.

A MAN committed suicide in this city [Creston, Ia.] recently. The reason he committed suicide was because of financial losses which he sustained through the "trust" methods of doing business. He had been a grain buyer but was unable to continue in that business because he had been shut out by the elevator or grain warehouse combinations of Chicago and St. Louis. In his office fastened to the front of his desk was a letter from one of these warehouses acknowledging the receipt of a consignment of grain. But that was not all of the letter. It continued, "We are sorry to learn that you are not a member of the — Grain Buyers' Association. We consider it a most worthy organization and would respectfully suggest that you become a member of it." The letter informed him that because he was not a member of that association they could receive no more grain from him. He informed the writer that in the same way he had been shut out of Chicago and other St. Louis warehouses and if he could not do something to raise the boycott against him he would soon be shut out entirely. In reply to the question, "Why not join the — Grain Buyers' Association," he said that the association was a combination to hold down the price of grain as it was bought from the farmers, that it was formed only for dishonest purposes and that he would not be a party to any such organization.

It is against the laws of this State to form such an organization as this association is, and this man had appealed to the State authorities for a redress of his grievances. But he found no relief and the process went on, until in despair, he ended his life. Inquiry among those who had known him for years established the fact that he was recognized as a very honest and straightforward man, and one whose word was trusted by all who knew him.

Here was manifested the spirit of the men who form those combinations called trusts. They not only set out to control the prices of things but also are ready to shut off from buying and selling all who will not unite with them in their wicked schemes. And in doing this they have no regard for the welfare, nor even the lives, of those who oppose them or stand in the way of their ambitious plans.

This is a forcible illustration of what will be done in a more general way when those who "worship the beast and his image" undertake to enforce that worship upon all who dissent from them. If a few men can shut a fellowman off from selling wheat and corn how easy will it be to shut off from both buying and selling all who will not submit, when all are united in that purpose.

J. O. BEARD.

### The Sunday Law Against Spiritualism.

THE Sunday law has been invoked in this State for the suppression of a Spiritualist "séance," or of what claimed to be such. The facts of the case are given in a press dispatch from Mt. Vernon, dated the 11th inst., as follows:—

"Acting upon requests of the pastors of some of the leading churches of this city and with the approval of Mayor Fiske, Chief of Police Foley to-night prevented a séance of Spiritualists, which was to have been held in the People's Opera House. More than five hundred persons, many of them from Yonkers, White Plains and other places, were turned away. Manager Ring, of the Opera House, stood on the steps all the evening and told the people who came to attend the show that it had been postponed on account of police interference and would be held to-morrow night.

"The séance was to have been given by Dr. Alexander Hume, his wife and two assistants, who, according to circulars printed in both English and German, distributed widely in this and other cities, are 'the celebrated and wonderfully-gifted mediums, who have just arrived from London, England?' These circulars promised that they would cause spirits to fly through the air and converse with persons in the audience, tables to float in mid air, music to be played by unseen hands, bells rung and thoughts read through a copper wire stretched the full length of the room. 'Clergymen,' said the circulars in conclusion, 'are amazed, scientists dumb-founded. Sceptics are invited to occupy front seats. A nominal fee of admission will be charged to defray expenses.'

"The circulars fell into the hands of some of the local clergymen, and this morning one of them called up Chief Foley on the telephone and told him that as the séance was in the nature of an entertainment it should not be permitted to go on. Chief Foley promised to visit the Opera House and stop the performance immediately if the law was being violated. A delegation of ministers and church people visited Mayor Fiske and asked him to stop the affair. They said it would be in the nature of an exhibition, and, anyway, bringing back of the spirits of the dead and causing tables to float about in the air, they thought, were not proper things to be going on in Mount Vernon on Sunday night. Mayor Fiske and Chief Foley decided that the best thing they could do was to stop the show, so they notified Mr. Ring to call it off. They said it was an entertainment, and was, therefore, a violation of the Sunday laws. Mr. Ring was indignant but was forced to comply.

"The great trouble is,' said he to-night to a crowd in front of the opera house, 'that there are other shows in town. The ministers don't want anything that will keep people away from their churches.'

"The Spiritualists, of whom there are a considerable number in Mount Vernon, were also indignant. They thought the mayor and police had exceeded their authority. Some of the women who were turned away from the opera house stamped their feet and declared that they would never go to any of the Mount Vernon churches again."



### Some Past "Traitors."

"THERE were giants in those days," is the saying. There were also traitors. The fact that Lincoln was a "traitor" in the Mexican war has been proved by his recorded utterances in Congress. Daniel Webster was another, for in September, 1847, at a Massachusetts whig convention in Boston, Webster said:—

"We are, in my opinion, in a most unnecessary and, therefore, unjustifiable war.

"I say at once that unless the President shall make out a case that the war is prosecuted for no purpose of acquisition of dominion, for no purpose not connected with the safety of the Union, then the whigs ought not to grant any further supplies."

The whigs of that day—and they were the fore-runners of the republican party—were terrible traitors. The whig state convention of New Hampshire, on November 6, 1847, resolved:—

"As citizens of a free country, we claim and shall exercise the right at all times of expressing our opinions of the acts, whether of the state or the national administration, and whether these acts relate to war or peace. And we regard the attempt of the President of the United States in his last message to brand as traitors all citizens of the republic who do not yield a blind obedience to his will and approve his conduct in the unconstitutional commencement of the present war with Mexico as an insult to freemen."

Down in Kentucky, Henry Clay, in that same year, drew resolutions for a mass-meeting which denounced the war as having been brought on by deceit and unrighteousness. But why go on with this awful narrative? Every one in that day who was not a democrat, seems to have been what Mr. Cushman has called Senator Hoar—a traitor.—*Springfield Republican*.

### Has the Papal Church Become Liberal?

THE QUESTION ANSWERED BY POPE LEO HIMSELF.

THERE can be no better authority upon the question whether the Catholic Church has in this day of the world—as is so generally asserted—become mild and liberal in character, than Pope Leo XIII. From his own words and acts the present character of the church of which he is head, may be fairly and truthfully judged. To this end the following statements and quotations embraced within the pontificate of the present pope, are submitted by Mr. William Burt, D.D., in the *N. Y. Christian Advocate*:—

"1. Has Leo been any less pretentious than his predecessors? He has allowed himself again and again to be called 'our most holy lord Leo XIII.' He has declared himself to be the supreme ruler of rulers in this world. In his letter of April 21, 1878, after depicting

the actual state of society, especially in Italy, in the darkest colors, he declared that the cause of all the evil which afflicts the world is to be found in the refusal to acknowledge the authority of the church which, in the name of God, presides over the destiny of the human race and is the avenger and guardian of every legitimate power.' 'Hence,' he says, 'we shall use our influence to maintain the authority and dignity of the Roman See, and to reclaim the territory and civil power which by right belong to us, for the temporal dominion of the Roman pontiff means the salvation of the human family. By these letters of ours we renew and confirm the declarations and protests which our predecessor, Pius IX, made against the occupation of the Roman states and against the violation of the rights of the Church of Rome.'

"On February 22, 1879, in reply to an address presented to him by Roman Catholic journalists, he said: 'My beloved sons, maintain by your voice and pen the necessity of the temporal sovereignty of the Pope for the free exercise of our supreme power, and demonstrate from history our legitimate right to the same. Let it be known that the affairs of Italy shall never prosper, nor shall there be peace, until provision shall have been made for the dignity of the Roman See and for the liberty of the Pontifex Maximus.'

"To the standing committee of the Catholic convention, meeting at Modena, September 18, 1879, the Pope addressed a brief inciting the people to arise and vindicate the rights of the papacy and restore the temporal power.

"In his encyclical of February 25, 1882, Leo XIII recommended the organization of societies among the young and among the working people and the holding of conventions to agitate the question of the Pope's liberty and of the restoration of the temporal power; to found and maintain everywhere able periodicals, 'such as shall stir up the people on this subject.'

"In reply to the New Year's good wishes expressed to him by the Roman aristocracy he referred to their high, noble, and privileged position when the Pope was king, and exhorted them to cooperate in every way for the restoration of the former dignity and influence of the Holy See.

"On June 5, 1885, the Pope declared that 'the temporal power was absolutely necessary for the free exercise of his authority as the vicar of Christ.'

"In an address to the committee for the centenary celebration of Gregory VII, Leo XIII, praising his illustrious predecessor (who was the incarnation of papal arrogance), expressed the wish that he himself might be able to do as Gregory VII had done.

"In an allocution May 23, 1887, the Pope stated that the only possible condition of peace with Italy was that the pontiff might not be subject to any earthly power.

"In his encyclical of June 20, 1888, he affirmed that all legitimate power is of God, and has been intrusted alone to his vicerent on earth. Then, taking to himself this authority, he denied to the state the right not to profess the Catholic faith, and condemned liberty of worship, of speech, of the press, and of teaching.

"On September 27, 1888, in an address to the clergy, he said: 'Do not cease to cry aloud that the supreme power which the Pope has by divine right cannot be

subject to any power on earth.' In a letter of thanks to the president of the republic of Ecuador, dated January 30, 1889, Leo XIII congratulated the president because, by a special treaty, the republic had been placed under the protection of the vicar of Christ. (It is the constant aim of the Vatican to reduce all nations and peoples to the political, intellectual, and moral level of the republic of Ecuador).

"In a letter of May 22, 1898, Leo XIII praised Cardinal Ferrari and the work done in his diocese, though he knew him to be the leader in a rebellion against civil law and the chief instigator of the Milan revolt.

"On August 1, 1898, in an address to the people and to the clergy of Italy, the Pope protested against the suppression of certain Roman Catholic papers, associations, and committees, all of which he knew to be revolutionary. Has any Pope ever pretended more than Leo XIII? Is there one encyclical, brief, letter, or address which demonstrates that he is any more liberal than Innocent III or Gregory VII, his 'illustrious' predecessors? . . .

#### HIS WORK FOR THE SPREAD OF IDOLATRY.

"On several occasions Leo XIII has published poem prayers addressed to the 'most blessed' virgin. In a letter to the bishops of Italy, Sept. 20, 1887, we read: 'It is well known to you how much confidence, in these calamitous times, we place in the glorious virgin of the rosary for the salvation and prosperity of Christians and for the peace of the church. At other times we have reminded you of the magnificent triumphs won over the Albigenses and other powerful enemies of the Catholic Church, glories and triumphs which resulted not only in profit to the church, but also in temporal prosperity to peoples and nations. Why could not these marvels be renewed in our days through the power and goodness of the mighty virgin? In order, therefore, to render more propitious this most powerful queen of heaven we intend to honor her more through the invocation of the rosary. Hence to increase the worship of the holy virgin we decree, beginning with this year, that the solemnity of the rosary be elevated to the second class, and we beseech all that, while making sweet violence to the heart of this mighty virgin, they pray for the exaltation of the church and of the apostolic see, and for the liberty of the vicar of Christ on earth.' . . .

"On Aug. 15, 1889, the Pope called on all Catholics to invoke the protection of St. Joseph and of the Virgin Mary, because of the present troublesome times, and ordered that the feast of St. Joseph be celebrated throughout the Catholic world.

"In an encyclical addressed to the clergy and people of Italy, Oct. 15, 1890, complaining of the atheistic spirit manifested in the proposed law in favor of civil marriage and in the monument unveiled to Giordano Bruno, the Pope recommended all 'to have as mediator before God the most glorious Virgin Mary, the never vanquished queen of the rosary, who has infinite power over the infernal hosts, and who has often expressed her special affection for Italy.'

"On July 21, 1891, the Pope constituted by decree the Virgin Mary heavenly patron of the free states of the Congo, and in an encyclical of Sept. 23, 1891, he

said that the blessed Virgin was the 'remedy for all earthly ills.'

"In his apostolic letter of April 14, 1895, addressed to the English people, the Pope offers a prayer to the virgin for the conversion of England.

"A little later the Pope wrote a letter to the Coptics, inviting them to intimate union with the Church of Rome, and exhorting them to pray to the Virgin Mary and the sacred family. In May, 1896, the Pope composed a poem to the virgin, in which he recorded the triumphs won by the church over the Albigenses in France and over the Turks at Lepanto, through the recitation of the rosary.

"Thus led on by Leo XIII, the ignorant clergy have precipitated the more ignorant and superstitious people into fetish idolatry."

#### Wanted To-day—Men Like Wendell Phillips.

"WOULDN'T there be some music if Wendell Phillips were yet alive and in good health—in view of tendencies making for the practical annulment of the 13th, 14th, and 15th Amendments to the national Constitution?"

So discourses an able journal of Boston, Mass. Well, would it not be a good thing for this journal to produce a little "music" against the wholesale attacks that are now being made, not merely against the 13th, 14th, and 15th Amendments, but the entire Constitution?

O that there were a few men, like Wendell Phillips, left, who would have the moral stamina to oppose all these party, and religio-political attacks, on our Constitution and Declaration of Independence!

ULYSES G. ADKINS.

#### Porto Rico Under "Benevolent Assimilation."

THE desperate condition of the "common people" of Porto Rico, from the effects of the war, the hurricane, and "benevolent assimilation," is set forth in an appeal to be made to the United States Government by two labor leaders who have recently arrived from that island. The following facts relating to the matter are stated by the *Journal*, of this city:—

"Iglesias and Eduardo Conde, Porto Rican labor leaders, who arrived here from that island a few days ago, have issued an appeal to this Government on behalf of the workingmen of Porto Rico.

"The two delegates, who have established a headquarters at No. 64 East Fourth Street, declare that the working class of their island have been reduced by reason of the war, the hurricane, and the action of this Government since the storm, to a condition of extreme destitution.

"They declare that unless action is taken soon riots will occur throughout the island, as the poor are desperate from their sufferings.

"To get justice, say these delegates, is almost impossible for the poor and the laws practically result in

the disfranchisement of the majority of the laborers. Of the 1,000,000 inhabitants 600,000 are absolutely paupers through no fault of their own.

"The workmen demand a radical change in the government of the island. They ask that the following ordinances of Governor-General Davis be annulled:—

"1. That laborers on the public works shall get no more than twenty-five cents per day for eight hours' work.

"2. That only property holders and taxpayers shall vote, and those who can read and write.

"3. That the payment of \$1 shall be paid before a vote is cast.

"4. The workmen also ask that the ordinance forbidding appeals from the decisions of tribunals be abrogated. They also want a general market for imports, and better schools."

We note also on this subject the following in a leading daily belonging to the political party now dominant in the Government:—

"Dr. Henry K. Carroll, recently special United States Commissioner to Porto Rico, spoke before the Methodist social union of New York Monday evening [February 12] on the nation's duty to that island. Shall we treat it worse than did tyrannical Spain? He thought not, but in his opinion that is the way the majority party in Congress is preparing to deal with the Porto Ricans. Dr. Carroll said:—

"The nation we drove out of Porto Rico for her barbarity gave it open markets to buy and sell in. She allowed manhood suffrage, sixteen full deputies and four senators to the Cortes at Madrid and twelve representatives in the local municipal assemblies. Yet we are considering letting them have but one non-voting delegate in Congress, and even that it is now proposed to take away from them. I can't conceive this plan possible. Let them have free commerce, which means life. Otherwise it is death. Grant them a free government."

"But the answer which the House and Senate Republicans—excepting Mr. McCall, of Massachusetts—are preparing to make to this appeal, is to deny that the Porto Ricans have any rights whatever under the Constitution of the United States; that they are not and cannot become citizens of the United States except by the will of Congress; that they are not entitled to any representation in the government which rules over the island and will not be given any beyond possibly one non-voting delegate; and that they are not entitled to the privilege of free commerce with the nation which has taken them over as a subject people and will not be given such a privilege.

"A situation of great distress, poverty, and lack of employment among the people of the island continues to be reported. The free markets of Spain and Cuba, which even the Spanish tyranny conceded, have been closed, and the American Congress, still chattering loudly about the 'blessings of our free government' that are to be the new heritage of the Spanish islands, proposes to deny the concession of any substitute free markets. It is to insist upon the complete commercial and political subjection of those people.

"The President has said in his message that it is

'our plain duty to abolish all customs tariffs between the United States and Porto Rico.' Dr. Carroll says the President told him two weeks ago that 'he would not back down one inch from his Porto Rico policy, as outlined in his message.' But the Republican majority in Congress plans to ignore this, 'our plain duty,' and we shall see whether any such legislation will encounter a presidential veto.

"It is a question of duty with the President. It is a moral question with Dr. Carroll—this of free trade with the island. It is a practical religious question, says United States Consul Philip C. Hanna, stationed on the island. But it is still more than this with General Roy S. Stone, who quotes from General Miles's proclamation to the islanders on the occasion of his invasion in 1898: 'We have come to bestow upon you the blessings and immunities of the liberal institutions of our Government.' Thus the extension of the American Constitution to the island is a matter also of fulfilling a solemn promise, and General Stone proceeds indignantly to say:—

"Can we now afford to break our solemn promise to these people at the outset of our rule? Shall we give them three quarters, or some other fraction, of what is due them, and that not as a right, but as a concession which the next Congress may revoke?"

"But for all that, the administration party in Congress is making the most common welfare of the Porto Rican people a consideration subordinate to that of certain protected interests at home; and if the President is resisting this course, the fact is not generally known about the Capitol at Washington."

### The Church of Rome Against Religious Freedom.

THE church of Rome does not believe in liberty of thought. Some apologists for that church say that she has been slandered—that she does believe in such liberty; but she herself boldly asserts even at this day that she does not. And as an illustration of this we cite the following paragraphs from a discourse by a Jesuit, Rev. S. Rockwell, who is a professor of rhetoric in Boston College. The discourse was on "The necessity of authority in religious matters as opposed to liberty of thought," and was printed in the *Boston Daily Globe*, of February 12:—

"We are living in the midst of a perfect chaos of opinion; there are almost as many views about our duty as there are human beings, and our ears fairly tingle with the constant talk of liberty of thought. Liberty, God-given liberty, unfettered liberty, personal rectitude, faith through experience, individualism—all these sounds are ringing continually in our ears, and some come to think that they must be right. It is called 'individualism' as opposed to religious absolution.

"The Catholic Church repudiates this liberty of thought, and as the cry is so popular and so widespread, it is of importance that Catholics should understand just what our faith rests upon, and what is meant by authority and why we reject liberty of thought.

"God is all-wise and all-truthful, and if he speaks

he cannot therefore make any mistake or tell a lie. We maintain that he has given revelation through Christ, the God-man, who confirmed his divinity and his divine commission by the miracles he wrought.

"We rest on faith in God's Word; that is the first step, the foundation. The second step is this: We maintain that Christ wished his teachings to be taught to the end of time. If they change they cease to be his teachings, but rather somebody else's. He is unchanged. He founded a church with which he promised to abide forever, preserving her from error. This is the doctrine of infallibility and unity.

"The Catholic Church has an infallible teaching authority, resting on the commission of Christ himself. Now this position of the church has never been refuted, and to-day all the talk against the authority of the church is a mere rhetorical flourish, in favor of liberty without reasons, without proof. A gesture and an apostrophe to liberty are not enough to prove one's position. You must take up the Catholic Church's position and handle her proofs one by one and show their falsity. It cannot, never has, and never will be done. The stronghold of the church is "authority," the enemy is liberty of thought, or "individualism," as some call it."

"All the mischief in the moral world to-day, all the havoc in social and domestic life, all the confusion of thought and opinion are due to an exaggerated idea and to a false application of liberty.

"The Catholic Church teaches that our Lord Jesus Christ is really, truly, and substantially in the eucharist. The non-Catholic or Protestant sects deny this, and charge the church with idolatry. In truth, one of the two must be false. But a religion which is wrong even in only one point, cannot be the true one. Therefore it is simply impossible that Catholicity and Protestantism should both be true. Sanctity can never be attained in repudiating dogma and tradition, or in tearing the creed to tatters. It can only be had in chastising the body, in refraining from things, in purifying the heart, so that it may be the worthy abiding place of the blessed Lord in holy communion."

The Catholic claim that the church of Rome has an "infallible teaching authority, resting on the commission of Christ himself," which claim "cannot, never has, and never will be, refuted," is very easily refuted by the Scriptures, as it often has been and often will be refuted. The Catholic Church wants unity in religion by the suppression of thought; the Protestant wants unity by the exercise of thought. The Catholic wants supreme religious authority vested in a fallible, mortal man; the Protestant wants such authority vested only in God. The Catholic goes to the pope, the prelate, the priest, to be taught his religious duty; the Protestant goes to God, to be taught by the Holy Spirit. The Protestant does not claim that his own judgment is a safe or proper religious guide, and this is just why he rejects the guidance of the pope, the prelate and the church "fathers," because all these were and are only mortal, fallible men like himself.

No man is invested with a new element of character

by being chosen to office, even to the office of the pope; nor does he by such elevation acquire any more knowledge than he had before. "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." "The Holy Ghost, . . . he shall guide you into all truth." The Protestant is satisfied with God as his teacher and the Holy Spirit as his guide; and his satisfaction is not at all diminished by noting what has been the history of the men and the nations which have been led by the church of Rome.

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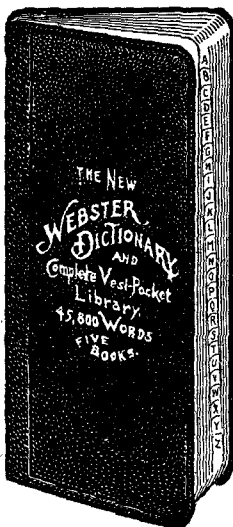
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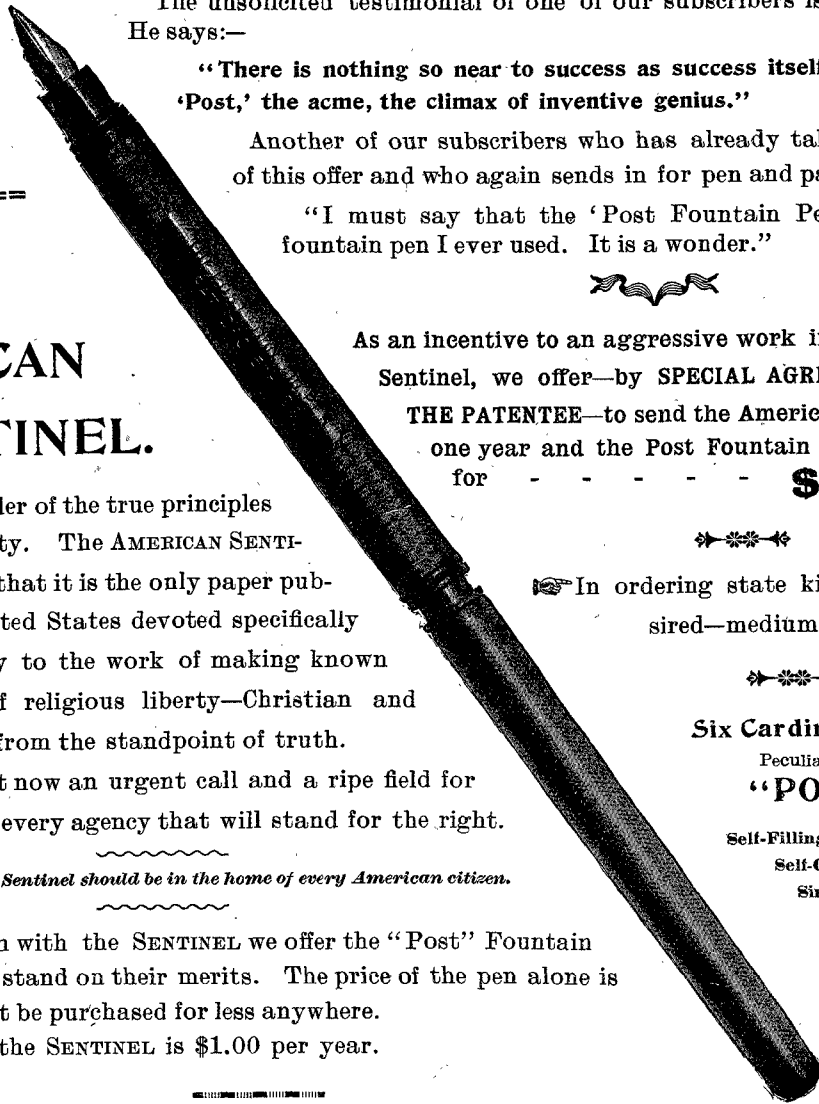
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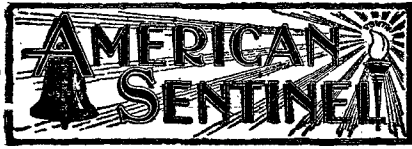
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NEW YORK, FEBRUARY 22, 1900.

At Mt. Vernon, in this state, recently, the Sunday law was invoked for the suppression of a spiritualist seance that had been advertised for that day. Naturally, the pastors who enforced the law gave the people the impression of being actuated by a desire to suppress competition with the Sunday services.

APRIL 22-29 of this year has been designated by the National Reform Association and kindred societies as a week of prayer "in behalf of a better observance of the Lord's day." Pastors are requested to preach upon the subject at this time, and the Young People's societies, and the W. C. T. U. are expected to co-operate by the distribution of literature and in other ways.

WE invite and request our readers everywhere to send us the news of such happenings as fall under their notice, affecting the question of religious liberty in their locality. No matter if it is but a "straw," that is what we want. A mere item often furnishes a telling illustration of an important truth. It is the news from the front that interests the people; and the SENTINEL wants to be, where a sentinel is supposed to be, at the front. But to do this it must echo the words of warning from the human sentinels (that ought to be) in all parts of the field. Then send us the items, please; and they will be better if told in your own words.

A RESOLUTION in behalf of Sunday rest, passed at a recent labor convention, declared the belief of the assembly that "all men should have the privilege of this day, that they may spend it with their families, or

as they desire, in rest or in worship."

But the men who are calling for Sunday laws do not intend at all that the workingmen shall be allowed to spend Sunday *as they may desire*, because, as is evident, they might not desire to spend it as these men think it ought to be spent. The workingmen might find "rest" in recreation, attending or participating in games, or in various worldly amusements; and that would never do; no, indeed. The workingmen are to be allowed to spend Sunday "as they may desire," *provided* they desire to spend it in attending church or in such other way as *will constitute an acknowledgment that Sunday is a sacred day*.

THE contention between two magnates in the steel industry, Messrs. Carnegie and Frick, reveals some instructive facts and figures concerning the modern "trust" methods of doing business. The Carnegie Steel Company, it appears, was formed in 1892, by a union of two companies having each a capital of \$5,000,000. On the basis of this \$10,000,000 actually paid in, by a little manipulation of stock, \$25,000,000 appeared as the nominal capital of the concern and the net profits for 1899 were \$21,000,000. Profits for 1900, estimated, \$40,000,000. Value of property in 1899, as estimated by Mr. Carnegie, \$250,000,000; and value on the London market in ordinarily prosperous times, by the same authority, \$500,000,000. All this in eight years from a capital of but \$10,000,000! Who will say in view of such things that the fifth chapter of James is not present truth?

FOLLOWING fast upon the suggestion made by one in close touch with the administration, that the chief executive might find it necessary to conclude treaties with foreign powers without securing either the advice or consent of the Senate, comes the announcement that a secret treaty has been made with Great

Britain, which is regarded by the State Department as an offensive and defensive alliance for the protection of the Western Hemisphere. And this treaty, it is further stated, is intended to supplant the "Monroe doctrine," under which the Western Hemisphere has been secured against European aggression from President Monroe's time down to the present.

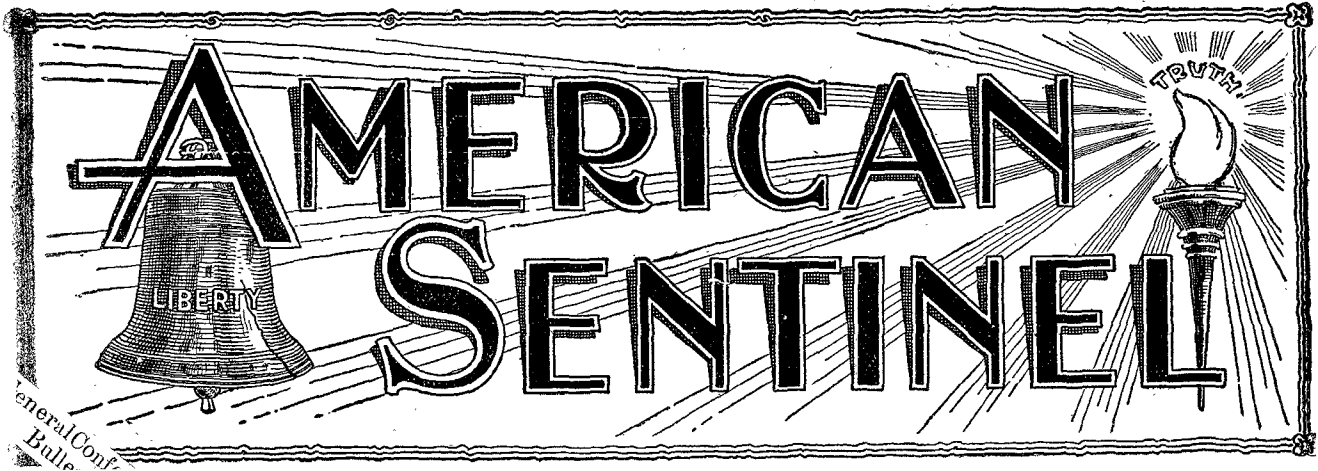
This treaty is meant, of course, to be binding upon the nation; that is, upon the people; but as the people did not make it, either themselves or through their representatives, it is clearly an instance in which one man has assumed the prerogative of ruler of the American people.

Naturally the announcement causes considerable excitement and "senators, representatives, and men of all parties," we are informed, "declare that no British alliance shall ever set the Monroe doctrine aside." But the truth is the Monroe doctrine has already been set aside by the American invasion of the Eastern Hemisphere, and nobody ought to be surprised that a substitute is now proposed to take its place. Nobody ought to be surprised that the Monroe doctrine should be regulated out of the American political system simultaneously with the Constitution and the Declaration of Independence.

THE so-called statesman who "loves" his country so much that he will maintain it in the wrong, will help his country along in the pathway of wrong, which never led anywhere else than to ruin. And as the most that a traitor can do is to bring ruin on the country he betrays, it is plain that these two men belong in the same class.

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

VOLUME 15.

NEW YORK, MARCH 1, 1900.

NUMBER 9.

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

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THE person who most needs a reformation in himself, is sure to see the most need of reformation in other people. And when the church is most in need of reformation, she always sees that the cause of the trouble is that the state needs to become Christian.



In the penitentiaries of the land there is enforced rest and attendance at church—or chapel—on Sunday; and why should people who are not under arrest for crime be treated on Sundays like the inmates of a penitentiary; that is, shut up by law (the Sunday law), with nothing to vary the monotony of their confinement save the privilege of going to church?



THE scheme to "acknowledge God" by the religious amendment to the Constitution, advocated by the National Reform party and its allies, is really a scheme to ignore God; since it ignores the inalienable rights with which the Creator has endowed the individual. This scheme, instead of leaving every man answerable to God in religious conduct, would make the minority in religion answerable to the majority, under the claim that the will of the majority, in religion, is the "law of Christ." Pretending to leave every man answerable to God alone, it would really make man answerable to his fellowman, by putting upon men the prerogative of interpreting and defining the will of God, the majority for the minority. This would simply be popery, for any scheme is popery which aims to subject men to human authority in religion.

THE state, being an organization of men, cannot be religious without conflicting with that other religious organization of men—the church; that is, the two will necessarily occupy the same sphere. The church will preach religion, and the state will enforce religion; for the state cannot be religious without enforcing religion. But coercion and persuasion cannot go hand in hand in religion. The latter is nullified by the former, and the religious state becomes paramount in the sphere of religion. So that if the state can properly be religious, there is neither necessity nor room for any other organization in the sphere of religion which is not subordinated to the state. There cannot be two independent organizations; the state cannot be religious and be independent of the church. And in every case which history presents, where the state has meddled with religion, either the church has become subordinated to the state, or the state has been subordinated to the church.

### National Reform "Objections and Answers."

In a "Manual of Christian Civil Government," prepared by the editor of the *Christian Statesman*, who is a leader in the "National Reform" movement to "Christianize" the Government, the author devotes some space to a review of objections made to the movement, which he answers to his own satisfaction. A brief consideration of these objections and answers will be helpful to a right understanding of this important question now being pressed upon the American people.

First, the author cites "The Alarm Cry of 'Church and State.'" He proceeds under this topic to give the National Reform definition or conception of a union of church and state, thus:—

"A Christian secularist is the one who is logically driven to the union of church and state. He is forced to join hands with the advocates of ecclesiastical establishments. He forbids the state itself having any—

thing to do with religion. Yet he believes Christianity essential to human welfare. The state is incompetent to give her citizens what is essential to her own prosperity and perpetuity. She must therefore go to the Christian church and have that organization do what the state herself cannot do, but must have done in her imperative need. This is union of church and state. It is the church doing the work that is essential in the sphere of the state itself."

Christianity is essential to human welfare; but it reaches the state through the individual, not the individual through the state. As Christianity makes individual men and women better, it adds to the welfare of the state, but it does not and cannot make individuals better by means of the state. Right here lies one of the fundamental fallacies of the National Reform system. It puts the cart before the horse—the state before the individual,—and thus involves the whole subject in confusion well suited to the purposes of sophistry. The individual comes first. The Creator made individuals on the earth, not states. The state came afterwards, as the work of the individuals when they had become sufficiently numerous to warrant such a form of government. Individuals were the creators of the state and they change the form and character of the government at their will. The state, as regards such changes, merely reflects the changes which have *first* come in the individuals.

It is the mission of the church to spread the gospel. The gospel makes good people out of bad people, and in this way conduces to the general welfare and prosperity. The National Reform expositor says that this work belongs in the sphere of the state itself; but it is neither necessary nor possible for the state to do it.

But following this far-fetched and impossible definition of church-and-state union, the author proceeds to give a true one. "Union of church and state," he says, "is some mingling of civil and ecclesiastical offices and functions." And how, we ask, can the state be *religious* without "some mingling of civil and ecclesiastical offices and functions" being the necessary result?

He says that "The Bible is the supreme law of each [church and state] in its own sphere"; and "The state must confine itself to the sphere of maintaining rights and doing justice among men." This is true, and this is in harmony with the Bible rule of rendering to Cæsar what is Cæsar's and to God what is God's. But this is not what the author of this "Manual of Christian Civil Government" means; for he adds: "To do this it [the state] must be guided by the law of the righteous Ruler of nations; and for itself, and not through any church, it must acknowledge its divine Ruler, and the moral principles of his law, revealed both in nature and the Scriptures, that apply to its distinctive sphere and functions. This is its own religion. This is national Christianity. And this is the best possible safeguard against the intermingling of civil and ecclesiastical offices and functions, or the union of church and state."

That is to say, the state must acknowledge God and be religious in its sphere, and the church must do the same in her sphere, and both these are demanded by Christianity! How many different ways of acknowledging God and being religious, then, does Christianity demand or admit of?

There is but one sphere of Christianity; and when both state and church try to be Christian, they must necessarily attempt to occupy the same sphere, and one must soon appear as superfluous and become subordinated to the other. This is the way it has always been in church-and-state union. And yet the National Reformer would have us believe that this attempt to combine the civil and ecclesiastical spheres into one "is the best possible safeguard against the intermingling of civil and ecclesiastical offices and functions"! This is the way he would *prevent* a union of church and state!

"Another practical and pointed way of answering this stale objection" (that the National Reform movement means a union of church and state), says this National Reform spokesman, "is by asking, What church?" "Some church as a visible organization must be in view, if there is to be an actual union of church and state."

What church?—Any church or all churches combined. Can union of the state with a dozen churches be any better than union with one alone? Where there are a number of powerful churches, as in this country, the religion of the state will necessarily be such as is acceptable to all these alike; for the state could not unite with one alone, in the face of the opposition of the rest. And even if it should do this, the union would be a comparatively harmless one in its results, because the excluded churches would combine against it, and the state would have neither the power nor the courage to make "heresy" a crime punishable with civil penalties. But united with all the powerful churches, the position of the state would be far otherwise, and it could and would then proceed, under their dictation, to attempt the suppression of "heresy" by the severest punishments.

But how could there be a union of the state with all the leading churches, when these churches are not united with each other? Ah, there is one point—one church dogma—upon which all the leading churches are united, and upon which they may form a union with the state; and that point is, the necessity of observing Sunday as the Christian Sabbath. And the forming of the union upon this one point alone, does not at all affect the reality or the nature of the union. It is a union of church and state, identical in principle, however differing in details, with the plainest union of church and state that the world has known. And all the worse will it be for the small minority of Christians who take issue with the state and the powerful churches upon this one point. All the more will they be denounced for standing out against the state and the churches upon a

single point; they will receive only the less sympathy because their religious rights are not denied upon other points. Nor will it matter at all to them that the heavy hand of the law descends upon them for this one thing and not for such various forms of "heresy" as have been made punishable in the past. They will be fined, imprisoned, and otherwise punished, precisely as dissenters have been punished under the union of church and state in former times.

Thus the question "Which church" has no force at all as a reply to the charge that the National Reform movement does aim at a union of church and state.

### Notes on the Declaration of Independence and the "Quebec Act."

BY JOSEPH BRADFELD.

IN the Declaration and Resolves of the First Continental Congress, agreed to at Philadelphia, October 14, 1774, four acts of the British Parliament, one of them being "An act for making more effectual provision for the government of the Province of Quebec, etc.," were solemnly declared to be "impolitic, unjust, and cruel, as well as unconstitutional, and most dangerous and destructive of American rights."

And again, in the same document, in the enumeration of "such acts and measures as have been adopted since the late war, which demonstrate a system formed to enslave America," the Quebec Act is included; and it is there spoken of as an act "for establishing the Roman Catholic religion in the Province of Quebec, abolishing the equitable system of English laws, and erecting a tyranny there, to the great danger (from so total a dissimilarity of religion, law, and government) of the neighboring British colonies, by the assistance of whose blood and treasure the said country was conquered from France."

In the famous address to the people of Great Britain approved October 21, 1774, Congress said:—

"Know then that we think the legislature of Great Britain is not authorized by the Constitution to establish a religion fraught with sanguinary and impious tenets, or to erect an arbitrary form of government, in any quarter of the globe. . . .

"At the conclusion of the late war—a war rendered glorious by the abilities and integrity of a minister to whose efforts the British empire owes its safety and its fame—at the conclusion of this war, which was succeeded by an inglorious peace, formed under the auspices of a minister of principles and a family unfriendly to the Protestant cause, and inimical to liberty. We say at this period, and under the influence of that man, a plan for enslaving your fellow subjects in America was concerted. . . .

"To promote these designs, another measure has

been pursued. In the session of Parliament last mentioned, an act was passed for changing the government of Quebec, by which the Roman Catholic religion, instead of being tolerated, as stipulated in the treaty of peace, is established; and the people there are deprived of a right to an assembly. Trials by jury, and the English laws in civil cases are abolished. And instead thereof, the French laws are established, in direct violation of his majesty's promise in his royal proclamation, under the faith of which many English subjects settled in that province. And the limits of that province are extended so as to comprehend those vast regions that lie adjoining to the northerly and westerly boundaries of these colonies.

"The authors of this arbitrary measure flatter themselves that the inhabitants [of Canada], deprived of liberty, and artfully provoked against those of another religion, will be proper instruments for assisting in the oppression of such as differ from them in modes of government and faith.—*Journals of Congress, Vol. 1, p. 54.*

"This was evidently the object of the act. And in this view, being extremely dangerous to our liberty and quiet, we cannot forbear complaining of it, as hostile to British America. Superadded to these considerations, we cannot help deploring the unhappy condition to which it has reduced the many English settlers, who, encouraged by the royal proclamation promising enjoyment of all their rights, have purchased estates in that country. They are now the subjects of an arbitrary government, are deprived of trial by jury, and when imprisoned, cannot claim the benefit of the writ of *habeas corpus*. Nor can we suppress our astonishment that a British Parliament should ever consent to establish in that country, a religion that has deluged your island in blood, and dispersed impiety, bigotry, persecution, murder, and rebellion through every part of the world."—*Journals of Congress, Vol. 1, pp. 44, 45.*

In the Declaration of the Causes and Necessity of Taking up Arms, adopted July 6, 1775, the Quebec Act is referred to as a statute passed "for erecting in a neighboring province, acquired by the joint arms of Great Britain and America, a *despotism dangerous to our very existence.*"

In the Declaration of Independence, July 4, 1776, the same view of the Quebec Act is expressed by pronouncing it to be an act "for abolishing the free system of English laws in a neighboring province, establishing therein an arbitrary government and enlarging its boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these colonies."

The Quebec Act had its inception in the Vatican, and is a shocking instance of the insidious methods and perpetual intermeddling of the Roman pontiff in the political affairs even of Protestant nations. It is a well-established historical fact that Mgr. Guarandoti, who was secretary of the Propaganda under Pope Pius VII, wrote a letter to the British Cabinet ministers in which he enlarged upon the advantages of "the Canadian check," and in the most seductive terms explained what

an excellent thing it would be to have a proper understanding between King George III and Pope Pius VII. In this letter he also declared that the church would always in the future, as in the past, inculcate loyalty, obedience, and respect for sovereigns, and that her influence would be entirely against any revolutionary movements; calling attention especially to the fact that the spirit of independence in America at that time was confined exclusively to the Protestant colonies south of the St. Lawrence; that it was the Protestant colonies which resisted tyranny, while the Catholic colonies of Canada remained faithful to his majesty!

The Quebec Act was designed to create two factions in British America, divided on religious, racial, and territorial lines, either of which might, when occasion arose, be used as an engine to keep the other in perpetual subjection to the central authority at London. It was not doubted that the animosities engendered by a long series of wars in the past could be kept alive as a convenient leverage for oppression by allowing Quebec to retain its Bourbon constitution.

#### THE TEXAS DECLARATION OF INDEPENDENCE.

In the "unanimous Declaration of Independence, made by the delegates of the people of Texas at the town of Washington on the 2nd day of March, 1836," I find the following expressions:—

"The Mexican nation has acquiesced in the changes made in the government by General Antonio Lopez de Santa Anna, who, having overturned the constitution of his country, now offers us the cruel alternative, either to abandon our homes, acquired by so many privations, or submit to the most intolerable of all tyranny, *the combined despotism of the sword and the priesthood.*"

The Mexican government now "denies us the right of worshipping the Almighty according to the dictates of our own consciences, by the support of a national religion calculated to promote the interests of its human functionary rather than the glory of the true and ever-living God. . . .

"It has failed to establish any public system of education, although possessed of almost boundless resources in the public domain. . . .

"It has failed and refused to secure on a firm basis the right of trial by jury.

"It has suffered the military commandants stationed among us to exercise arbitrary acts of oppression and tyranny. . . .

"The Mexican government is a consolidated, central, military despotism, in which every interest is disregarded but that of *the army and priesthood, both the eternal enemies of civil liberty, the ever-ready minions of power, and the usual instruments of tyrants.*"

"Lord God of Hosts! be with us yet,  
Lest we forget, lest we forget!"

Washington, D. C.

## Christians Not Made That Way.

BY T. E. BOWEN.

THE Sunday-closing measures so strictly enforced at the instigation of the church people recently in Baltimore gave many practical illustrations as to the real working of these obsolete laws.

No hearts were made better. No tender feelings drawn forth toward God for his great love manifested to the children of men in so many ways. Instead of making men better, they were driven into the hypocrite's seat, or made to hate a little more intensely all that passes for religion. These feelings found vent in many slurring placards displayed in store windows. Here are a few:—

"For it is decreed that man was made for the Sabbath."

"Gone to church; go thou and do likewise."

A drug store had this:—

"We sell nothing but medicines, although we protest that it is a grave mistake for law-abiding citizens to fall sick on the Sabbath; as it necessitates the employment of physicians and diverts the minds of patients and their families from devotional exercise. As, however, we must keep open our store to supply such physical wants on this day, we shall, as far as it lies within our power, enter into the spirit of the new order of things, brought about by the truly good people of this community. To this end we will on this day offer spiritual advice and treatment gratis to all who may apply."

Here is some clerical advice given free, although you notice pardon is asked for giving it on Sunday, the clergys' busy day:—

"Not that we wish to enter into unseemly competition with the clergy during their business hours, but that between whiles the hardened sinner and impious Sabbath-breaker may be thus warned away from evil thoughts and removed from the temptations of idleness to the betterment of his spiritual welfare and to the edification of the truly good, whose tender, unselfish hearts throb with an altruistic ecstasy born of humility and charity. Therefore, we beseech you be not cast down, but with contrite heart, curb your desires."

But the following notice is especially noteworthy as showing how the religious people are regarded by the worldly people, and how futile is the effort to make people better by law:—

"And that it may direct you to a spirit of emulation, observe well the moral attitude and *seraphic countenance of the elect and truly good*, [italics ours] for they walk abroad and are plainly visible to the common herd, and may be known by the gentleness of their demeanor and the length of their faces."

Who can imagine they are doing Jesus Christ service in enforcing such laws? Surely they know not what

spirit they are of, any more than did the disciples of old when they asked Jesus to permit them to call down fire from heaven and destroy the Samaritans for not receiving their Lord. If we have not the spirit of Christ, we are none of his.

### "A Revolution of the Most Radical and Far- Reaching Character."

BY JOHN D. BRADLEY.

In introducing the following quotation we think of two things that are quite strange.

One is that the members of the United States Senate—the highest deliberative body in this country—have a better opportunity for free speech and an untrammelled expression of their opinions, than have the members of possibly any other assembly in the country from the national House of Representatives down to the most unpretentious town meeting. This freedom is naturally expected to be greatest in primary assemblies, and its curtailment is naturally expected to be most pronounced in those assemblies farthest removed from the people. This strange thing, however, is not likely to remain long, as it is now proposed by a member of that body that "all resolutions shall be referred *without debate*, . . . unless the Senate *by unanimous consent* orders otherwise." The express object of this resolution is to shut off completely such timely and truthful utterances as we quote below.

The other strange thing is that there are a large number of people who see nothing inconsistent between the present attitude of the American Government toward liberty and human rights and its attitude throughout its whole history up to within less than two years ago. They admit that the succession of events has been rapid, but they insist that the "Republic" is simply making swifter and greater progress in the direction that it has always pursued; that it is simply hastening to its legitimate destiny and accomplishing the great purpose for which it exists. We are told that "For ages has Asia waited for America to be born, and to grow to her present strength," and that the time has come for her to assume her "responsibilities" and to discharge her "obligations."

To such people and to all others who have any doubts as to whether or not the American Government is repudiating the principles of republican government of which it has been the grand exponent for over a century, we commend the following earnest and able words spoken by Hon. A. O. Bacon, of Georgia, in the United States Senate, January 30:—

"Revolution means a turning over. In political matters it is used to signify a complete or radical change. There could scarcely be a more complete or radical change in the institutions of a country than a

change from a condition where all were free citizens and none were subject vassals, to a condition where in a particular locality all are subject vassals and none are free citizens; a change from a condition where all are allowed through their votes to participate in determining the legislation of the General Government, to a condition in a particular locality where all are made subject to laws in the making of which they are forever denied the privilege of having a voice; a change from a condition in which the people have all the rights, powers and privileges of sovereign statehood, to a condition where for all time they are to be allowed no governmental organization of their own excepting only such dependent organization as they are permitted to maintain at the will and pleasure of the General Government.

"The proposition is not to be successfully controverted that such radical changes in the principles and practises of our Government *will constitute a revolution of the most pronounced type*.

"If, therefore, the acquired territory is to be permanently held without statehood and without the privilege or right of their people to participate directly or indirectly in the enactment of the laws of the General Government by which they are to be governed, and if it is impossible that they can ever be given such privileges and rights, the permanent retention of these islands is an expansion of territory without the extension of our system of government; it is an expansion which destroys to that extent our political principles and our governmental ideals; *it is an expansion which is neither the natural growth nor the legitimate development of our system of government, but it is an expansion which is a revolution in that system*.

"The conditions which now exist, and which will undoubtedly exist hereafter if we permanently retain the Philippines, make it impossible that they can ever become a State; and to hold them as a subject colony *makes necessary a revolution in our system of government* which should not be aided by anyone who is loyal to the principles upon which that system was founded. It is a revolution which requires those who support it to deny the most venerated principles contained in the Declaration of Independence, and compels them to openly challenge and dispute their truth. It is a revolution which tramples under foot the warnings and precepts of Washington's Farewell Address, which we have heretofore reverently read in this chamber upon each recurring anniversary, and the teachings of which the American people have held as sacred for more than a hundred years. It is a revolution which utterly scouts and derides the principles which have inspired in us the contemplation of a Republican government as a sacred thing, and which has heretofore caused us to make haste to recognize every Republican government which has been set up by those who have overthrown any form of monarchical government. It is a revolution which palsies our tongue when we would give voice to our sympathy for any people struggling for liberty anywhere on the earth, and makes us with accusing conscience sit in dumb silence for fear the accusing finger may be pointed at us. Nay, more, Mr. President, it is a revolution which, while it denies liberty to other people, endangers the liberty of our own people.

"Senators cannot fail to recognize that a people to preserve their own liberties must be true to the princi-

ples upon which their liberties rest. *They must not only be true to the principles of liberty as applied to themselves and as enjoyed by themselves, but they must be loyal to those principles in according the enjoyment of them to others.* The man who teaches his children that they can with propriety violate the Decalogue in dealing with the property of his neighbor and the persons of his neighbor's family, cannot promote or maintain personal honesty or personal virtue within the precincts of his own household.

"The advocates of the permanent retention of the Philippines do not like to hear the term 'vassal.' Nevertheless, one who is the subject of a government in which he has no voice, who only has such liberty as the government may grant him, and which itself may be taken from him at the will of the government, is a vassal. And that is the only political relation the Filipino can ever bear to the United States. The advocates of permanent retention do not like the term 'imperialism.' Nevertheless, whenever a republic owns outlying provinces, to be held permanently as dependent colonies, never to be admitted as a part of the republic in the control and administration of the government, that republic is to that extent imperial. And, if held permanently, that is the only relation which the Philippine Islands can ever bear to the United States.

"Ah, sir, it is true that the terms 'vassal' and 'imperial' grate on American ears. They are terms expressive of conditions violative of every principle of the free institutions of America. They are terms expressive of conditions utterly at war with the principles which Americans during three generations have drank in with their mothers' milk.

"To bring about such conditions and make them permanent which necessarily result in imperialism and vassalage, is, I repeat, *to revolutionize the Government*, because heretofore we have had no imperial colonies and no vassals, and we have vaunted political principles which have made it impossible that we should have either the one or the other.

"Now, sir, I use the term 'revolution' because it is the one which properly expresses the fact. The proposition is this: That to permanently retain territory which it is known can never become a State and the people of which it is also known can never be admitted to participation in the legislation and administration either of a State or of the General Government, people who must be ruled by a standing army in their midst, *is to work a revolution in the system of government as it has heretofore existed in the United States—a revolution of the most radical and far-reaching character.*

"There can be no such thing as an imperial republic. It will either be an empire or a republic. Under the name imperial republic, the form of a republic may be preserved; but the soul and spirit of republican institutions will surely die. *To speak of an imperial republic, true to republican principles and institutions, is to speak of a free autocracy or a Christian infidel, or a law-abiding lawbreaker.*

"I desire to say that the man who compares the proposed expansion, and the effects which must necessarily follow it, to the expansion of the past which has come from the acquisition of the territory acquired from France or from Mexico or from Spain before the late

war; the man who says they are alike; the man who says that the one may be taken as the authority and the defense of the other, is either woefully lacking in candor or still more woefully lacking in information, because they are as wide apart as the poles and as different as night is from day. *The one is the expansion and extension of free government and free institutions; the other is the destruction of free institutions and the birth and growth of imperial rule."*

### The "Liberality" of the Papal Church under Leo XIII.

William Burt, D. D. (Methodist), in N. Y. "Christian Advocate."

AN approved biography of Leo XIII contains the following statement: "It is an old and barefaced accusation, which the enemies of the church have continually repeated, that she does not give sufficient attention to education, and that even her priests are ignorant. But the reign of Leo XIII has given a positive denial to all such assertions." The author, however, attempts to prove his statement by simply showing that the pope has caused to be published a fine edition of the works of Thomas Aquinas, has erected a statue to him in the Vatican, and has made the study of this learned philosopher to be introduced into all the universities, colleges, seminaries, and schools in the Roman Catholic world. But do these facts constitute Leo XIII a leader among educators?

It is well known that Leo XIII has always been one of the most zealous disciples of Thomas Aquinas. While he was bishop of Perugia he founded an academy for the special study of the "angelic doctor." In 1875, as cardinal, he presented to Pius IX a request that Thomas Aquinas might be proclaimed universal patron of all studies in the universities, academies, and seminaries of the world.

In harmony with his views as bishop he issued an encyclical August 4, 1879, recommending the teaching of the philosophy of Thomas Aquinas in all the schools and seminaries. This he confirmed by another letter written Oct. 15, 1879.

On Jan. 18, 1880, the pope placed at the disposal of his editors sixty thousand dollars for the publication of a new edition of the works of Thomas Aquinas, and again on Nov. 21, 1880, another sum of forty thousand dollars. On August 4, 1880, Leo XIII declared his favorite philosopher to be the patron saint of all Roman Catholic universities, colleges, and seminaries throughout the world. The pope then recommended a thorough education for those whose special duty it might be to confute the doctrines of the Reformation, "which education can be obtained only in the philosophy and scientific theology of which Thomas Aquinas was master."



Every book and pamphlet written by Roman Catholics during the reign of Leo XIII which has contained a line or word expressing the right of free thought or of private judgment has been immediately placed on the "Index," while the writers have been compelled to choose between retraction and absolute submission or excommunication. Some time ago the Bishop of Cremona and others were called to account for a certain liberal tendency in their writings. The pope gave them to understand that they were to believe and hold all that Thomas Aquinas taught, and nothing else. Their letters of retraction were as follows: "I deplore what your holiness deplores. I desire what you desire, and condemn what you condemn. I recognize no party but the Roman Church, and no father but the head of that church."

During the pontificate of Leo XIII the scholarly have been persecuted, while the narrow-minded and bigoted have been rewarded. The present pope caused Carini to die of a broken heart, and he treated very cruelly the scholarly Tolsti, while he has made bishops and cardinals of men utterly void of any knowledge of modern science, but rich in their hatred of evangelical truth. If the pope has been obliged to recommend or approve the establishing of schools as the only means of getting the control of the rising generation, he has allowed as little of modern thought and freedom to enter these schools as was absolutely necessary.

In a letter to the vicar general of Rome, dated June 26, 1878, the pope says: "In the midst of many reasons for rejoicing we have much sorrow because of the general condition of the church, especially here in Rome, the center of Catholicism and the seat of the vicar of Christ. Here there is no restriction on the press; here Protestant churches are built even in the most populous streets, as if to insult us."

Again, on July 12, 1878, he wrote another letter to the vicar general, complaining of the liberty given to Protestants to build churches and open schools, by which means they "spread the poison of their errors." Then he issued the following decree: "The supreme excommunication, reserved as the special prerogative of the pope, is hereby pronounced against all those who give their names to the heretical sects, of whatever denomination, who take part in their religious services or listen to their preachers, who print the invitation to these services or the subject of the discourses. They commit mortal sin who go to sing or play in Protestant churches, the publishers who print Protestant books, and the architects, contractors, masons, and laborers who work in the construction, repairs, or decoration of any Protestant church. Parish priests are hereby instructed to see that no one will work for Protestants." This is not a document of the Middle Ages, but one that emanated from Leo XIII.

In his encyclical to the bishops of Hungary, Aug. 20, 1886, which is really a political program for the

Catholics of Hungary, the pope speaks of the "modern sects as being more terribly fatal than the ancient Moslem." With the modern Moslem the papacy seems to be in most cordial relations.

The authorized biographer of the pope says: "In his glorious pontificate Leo XIII has given special attention to the religious orders, has encouraged them, and helped them to rise up into their former position and power in the church." On Sept. 17, 1882, he recommended the cult of St. Francis of Assisi, and on May 30, 1883, he constituted the third order of Franciscans. He himself wished to be known as the protector of Franciscans, but the Jesuits have been specially favored by him. He was at first their pet disciple, and then became their willing servant. In his brief of July 13, 1886, the pope pronounced a eulogy on the Jesuits, whom he declared to be worthy of great honor in the Catholic Church, and he abrogated the "Brief Dominus" of his predecessor, Clement XIV, giving back to the Jesuits all the privileges and immunities which they once enjoyed.

On October 12, 1892, Leo XIII addressed a letter to the new general of the Jesuits, in which he greatly praised the order, and on July 30, 1895, he gave into the care of the order the direction of all the colleges and schools in Egypt.

It is a contradiction of terms to speak of Leo XIII as liberal and the friend of free institutions, whether they be ecclesiastical or civil, when by his every act he has proved himself to be the friend of the Jesuits. By restoring them to power he struck a dagger into the heart of liberty. This institution, born in Spain, soon spread itself over all nations, but because of its political intrigues, its immoral teachings, and its crimes Clement XIV was obliged to abolish the order. But a secret society of that kind, proportions, and power could not be destroyed by a papal decree, and hence the Jesuits, casting off for a time their distinctive garb, remained the same in heart and intent. They lived for awhile in the dark until they got rid of the pope who had decreed their death, and then came forth more heinous than before. After the death of Clement XIV the Jesuits returned to enjoy many of their rights and privileges. They became the confessors and counselors at courts and the favored educators of the aristocracy of the nations of Europe, but it was reserved to Leo XIII to recognize them officially and place them in power. Now the pope remains prisoner, and the Jesuits are directing affairs as they please.

The Jesuits hate our Constitution and our free institutions, and secretly seek to undermine the Republic. "Eternal vigilance is the price of liberty."

Let me conclude by quoting another line from the pope's authorized biographer: "Leo XIII has absolutely continued the work of Pius IX and faithfully sustained his principles since he is verily his successor."





THE *Torch of Reason*, a western paper, which is an exponent of atheistic "liberality," said in a recent issue that "no man or woman should have the right to do wrong, and that the majority interested should have the say as to what is right and what is wrong; and that it is, generally speaking, the duty of every citizen to yield a ready obedience to the voice of the people the same as a child should readily obey its parents."

This is the natural logic of atheism, since it ignores the Creator altogether. The doctrine of freedom in government is that "all men are created equal, and are endowed by their Creator with certain unalienable rights," and that it is the proper business of civil government to preserve these rights of the individual. But if there is no Creator, as atheism asserts, then of course men are not "created equal," and the highest authority upon any question of right and justice is the people themselves. And this simply gives to the majority the authority to decide what is right in every matter, both civil and religious, and to oblige the individual to conform his life altogether as it may dictate, just as a child must submit to the dictates of its parents. It sweeps away individual rights altogether; for such a right is one which no majority can set aside. If the majority can rule in all things, then there can be no such thing as an individual right.

Thus atheism repudiates the Declaration of Independence, and betrays its essential oneness with the governmental theory of the papacy and of National Reform.

The American theory of government enunciated in the Declaration of Independence is the Christian theory, as stated by Christ himself in the language, "Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's." If there is no God, then we must necessarily render all things to Cæsar, and be answerable to him in religious things as well as in things civil. We would be amenable in all things to human authority. The papal theory of government demands submission in all things to the authority of the pope—a human being—and the National Reform theory demands submission in all things to the "law of

Christ," as interpreted by human authority. Thus all three demand the same thing; all three ignore the Creator, differing on this point only in their methods. All three stand opposed to the Christian and American theory which exalts the individual by recognizing in him that which is too sacred to be subject to merely human authority and of which no human power can rightfully dispossess him.

HORACE GREELY's idea of the doctrine which now rests upon a Supreme Court decision, that "this is a Christian nation," is expressed in the following from the *N. Y. Daily Tribune*, of March 7, 1865:—

"We deny that this is a Christian nation. France, Spain, Russia, Austria, Mexico, Portugal, Brazil, etc., are Christian nations, no matter how many of their people may be non-Christians; this country is *not* Christian, though a majority of its inhabitants probably are. 'Almighty God' is *not* the 'source of all authority and power' in our government; the people of the United States are such source. . . . The Federal Constitution is based on the idea that religious faith is a purely personal matter, with which civil governments have properly nothing to do, and with which they cannot meddle without doing far more harm than good."

It is plain from this that in Mr. Greely's view it was not any great credit to a country to be a "Christian nation." A nation might be "Christian" without being any better than Spain, Austria, or Russia, while the best government on the earth was non-Christian. Of course, to call such nations Christian is a slur upon Christianity; and it is impossible that a nation should be truly Christian irrespective of the Christianity of its people.

AN exchange notes that "by enforcing a puritanic Sunday law in South Norwalk, Conn., the mayor has inaugurated a Sunday exodus to Norwalk, a mile distant, where trade is permitted the first day of the week. Hence, if Sunday trade is a sin, the bigots have not lessened the evil by closing the South Norwalk stores, but they have caused to be added to the felony of Sunday traffic the offence of walking otherwise than 'reverently to and from church.'"

AN obstacle in the way of the enforcement of the New York City Sunday law against shaving, has been discovered by a Brooklyn lawyer who was counsel for a barber recently arrested for the crime of shaving a customer after 1 o'clock P. M. The law provides that first "offenders" upon conviction, "shall be fined not more than \$5; and upon a second conviction for a like offense shall be fined not less than \$10 and not more than \$25,

or be imprisoned," etc. Jacob Strubel, having been convicted and fined \$5, said he had not the money to pay, and when his counsel called the attention of Justice Fitzgerald to the wording of the law, which says nothing about the alternative of imprisonment for first offenses, the prisoner was discharged.

### Sunday Enforcement in Baltimore.

[In an exchange we note the following with reference to the situation in Baltimore, Md., growing out of the recent crusade for the enforcement of Sunday observance in that place:—]

The ancient Sunday law of Maryland, passed in 1723 A. D., reads as follows:—

"No person shall work or do any bodily labor on the Lord's day, commonly called Sunday, and no person having children or servants shall command or willingly suffer any of them to do any manner of work or labor on the Lord's day (works of necessity or charity always excepted), nor shall any one suffer or permit any children or servants to profane the Lord's day by gaming, fishing, fowling, hunting, or unlawful pastime or recreation."

Urged forward by the Sunday reformers, the authorities of Baltimore ordered the rigid enforcement of the law. An order was issued to the entire police force for Sunday, Jan. 28, 1900, to note all violations of this law. It was announced that this order included cigar dealers, grocers, meat dealers, messenger boys, hackmen, coachmen, saloon-keepers, drivers, bootblacks, fruit dealers, soda-water dealers, ice-cream dealers, newsboys, lunch-room dealers, clerks, typewriters, confectioners, stationers, etc., etc.

Such was the program for January 28. As a result hundreds of violators and of witnesses who were registered by the police, gave fictitious names, and the plans of the Grand Jury were thwarted. The movement which the friends of Sunday had urged was turned into a movement against the ancient law by inducing steps for a new statute. Hence we have the following report, through the *New York Tribune*, of the situation one week later. Under date, Feb. 3, 1900, its Baltimore correspondent says:—

"The Blue Laws will not be enforced so rigidly to-morrow, for the reason that the Grand Jury has about six thousand witnesses of violations of the law already on its hands, and it is not anxious to have that number doubled by the police to-morrow. At a conference of the police authorities to-day it was decided to make exceptions to-morrow in the cases of newsboys, bootblacks, baggage-wagon drivers, elevator boys and cabmen. It is apparent that it is impossible to enforce the laws, made 172 years ago, without stopping street-cars, newspapers, and even cooks and servants from performing duties. The bill for the modification of the laws now in the legislature will probably be passed next week

and permit those members of the Grand Jury who insisted on a rigid enforcement of the old laws to get out of an embarrassing position."—*Sabbath Recorder*.

### Religion in the Public Schools.

THE controversy over religious teaching in the public schools has appeared in the public schools of Harlem, N. Y. City. An atheist, named Bitner, whose boy attends one of the schools, does not want the latter instructed about God or given other religious teaching, and on this ground takes exception to the reading of the Bible at the opening services which the boy is obliged to attend. Mr. Bitner intends to carry the case into the courts if necessary.

The following statement of the case is made by the *Herald*, of this city:—

"John Jasper, Superintendent of Schools for Manhattan, said yesterday that the Bitner case had not been brought to his official knowledge. 'The laws governing the schools of this county,' he said, 'provide that no religious instruction shall be given or any teachings of a sectarian nature permitted. It is provided, however, that on opening school every day a chapter of Scripture shall be read, without note or comment. We have never had a complaint, so far as I know, that these provisions were being violated.'

"It was pointed out to Mr. Jasper that young Bitner's troubles had arisen through his refusal to copy from dictation the word 'God,' which was in the lines read. He was asked if there was anything in the instructions to teachers that prevents them from giving as dictation exercise lines that contain religious teachings.

"'No instructions on this subject, so far as I know, have ever been given,' was the reply. 'Teachers are allowed to use their discretion in the selection of exercises, and they are supposed to know that the law forbids them to impart religious or sectarian teachings.' Mr. Jasper declined to comment on the propriety of using the verse that had led to young Bitner's recalcitrancy."

Religious instruction is the highest and most necessary instruction that can be imparted, and for this very reason it does not belong within the domain of public school education. And as religious truth is so much in controversy, to attempt to teach religion in the public schools would only precipitate controversies in the schools, bitter as all religious controversies are, which would work only harm to the schools and to the cause of Christianity as well.

But it is a queer provision of the State law on this matter that "no religious instruction shall be given," and yet that every day "a chapter of Scripture shall be read, without note or comment." Where does religious instruction come from, if not from the Bible? This part of the law would not be likely to stand a test in court.

In the recent case of the Catholic children in Pier-

mont, N. Y., also, it will be remembered, the State authorities to whom appeal was made, decided that the reading of the Bible in the opening exercises, to which the Catholic parents objected, was a violation of the school law.

### An Open Letter to the Governor of New Hampshire.

*Lisbon, N. H., February, 1900.*

TO THE CHIEF MAGISTRATE OF NEW HAMPSHIRE, GOVERNOR ROLLINS,

*Dear Sir:* I trust the importance of the matter under considerations will be deemed by your Excellency a good and sufficient reason why I, an humble citizen, should address you in such manner at this time.

Having read your last Thanksgiving proclamation, and that unique and famous fast-day proclamation, I consider that we have therein good evidence of your great interest in the welfare of the people of this state.

Though myself belonging to a denomination of Christian disciples, who, in common with a large percentage of Protestants, believe in the immutability of God's great moral law, which is summarily contained in the commandments (Ex. 20), but who unlike nearly all other Protestants, believe in keeping these same precepts exactly as they are written; I do not write you as a representative of any class or society, but independently, as an individual who believes that no civil enactment should deprive any citizen in this great Republic, and in this "free State," of the privilege to worship God according to his or her own conscience; and especially when that worship is in *perfect accord* with the *expressed teaching* of God's Word.

If you have given this subject no particular thought, you, no doubt will be surprised to learn that one of the statutes of this State makes it a crime for me, or any other citizen to keep the fourth commandment exactly, or indeed at all, as it is written. "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day [not the first] is the Sabbath of the Lord thy God; in it thou shalt not do any work." Ex. 20:8-11. If any humble citizen believes the first day of the week is the Sabbath "according to the commandment," let no man, the pope, nor any body of men, not even our legislators, deny him his God-given right, to worship as he himself thinks he ought. On the other hand, when the highest law in the universe permits me, even *commands* me, to work upon the first, second, third, fourth, fifth, and sixth days of the week (but not on the seventh), how can I, as a servant of the Most High, obey a law even of New Hampshire, which commands me *not* to work upon the *first* day of the week?

How can I, or anybody else, *obey* the divine law as

*it is*, and at the same time, keep the Sunday law of this or any other State?

Even though I, or any other citizen, should never suffer by the enforcement of this Sunday law; yet it is certainly far from justice. It is wrong in the extreme, that any one who chooses to obey God, exactly as he commands, should by any law of this State, be made a *criminal* and liable to prosecution for so doing.

Trusting that, as the chief magistrate of this State, you will give this matter the attention its importance demands, and use your influence towards bringing the laws of this State into harmony with that principle of our national Constitution which declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;" thereby suppressing the evils that inevitably result from religious legislation, I am

Yours for civil and religious liberty,

G. E. JUDD.

### Popular Blindness.

It is surprising to see how many good people are led to smother their natural feelings of kindness and sympathy for the oppressed, and seek to justify this Government and England in fighting weaker peoples, while clinging to the delusive idea that the gospel may be advanced by such means.

Many are weighing the situation; and were the higher sensibilities of their own hearts to prevail, they would decide in favor of those who are fighting for their rights, and against those who are fighting only for gain and glory. But glowing and misleading presentations hide the true issues, and right is lost sight of.

To hope that the cause of righteousness may be served by the same means which minister to pride, avarice, and oppression, is to build upon the sand.

Your readers are much indebted to the SENTINEL for standing guard over the dearest rights of mankind, and for portraying the inwardness and the outcome of the evil theory that "might makes right."

CLIFFORD G. HOWELL.

*Brighton, Mich., Feb. 12.*

### A Mistaken Calling for Christians.

EDITOR AMERICAN SENTINEL: The anti-saloon league in Denver, Col., headed by Rev. R. A. Chase, is working hard to have the midnight and Sunday-closing ordinance enforced. Rev. Chase and his secretary are visiting saloons and gambling houses as spies, and have already brought before the district attorney about fifty indictments, and they purpose to keep at it until they succeed in stopping all of this bad work going on after midnight or on Sunday.

How much better if these brethren would work in a fair and open manner for the conversion and salvation of these men who are running these saloons and gambling places, and if they should succeed, then they would shut up their places of destruction every day in the week and all the time, and would do it voluntarily because of love for the right. A Christian cannot be a spy or an inquisitor and work for souls.

G. W. ANGLEBARGER.

*Alamosa, Col., Feb. 20.*

### How Trusts Work.

THERE are no trusts now, for all trusts have changed their form of organization so that they are business corporations. So in looking for the results of trusts we must study the operations of the great corporations of the country.

On Dec. 1, 1899, the Chicago, Burlington and Quincy Railroad Company reduced the wages of its "steel gang" and "bridge men" from \$1.25 to \$1.15 per day and "section men" from \$1.15 to \$1.00 per day. The two former are away from home for nearly all their work, and have to pay an average of \$3.50 per week for board. If they could work full time, six days, they could only earn \$6.90, and after they had paid their board they would have but \$3.40 for their week's work. But they seldom put in full time and often do not work more than three or four days per week, in which case they have little or nothing left for themselves. The section men are at home all the time, but they have to pay rent, for many of them are married men with families, besides paying for fuel, provisions and clothing at present prices. Formerly they were allowed to use the half rotted ties which were taken out and replaced with new ones. Though not the best of fuel, they could be used, and saved the expense of buying. But last fall an order was issued that all the old ties must be piled up "by the side of the track and burned." This was no advantage to the company while it was a loss to the section men.

This cut in wages was not made because the road was not making good returns for the money invested, for it has been for many years one of the best-paying roads, and the published statement of earnings show that last year was an average year. But the reduction is a serious one to the men, for most of the commodities of life have materially advanced in price.

The injustice of this reduction of wages was emphasized by the fact that one month later an advance was made in freight rates on between 400 and 500 different classes of articles, the increase being about twenty-five to thirty per cent. above the old rates. Thus while oppressing those who labor for them they, at the same time, by extortionate charges oppress the public which they serve.

We have been told many times that while trusts reduce the cost to the consumer they increase the wages paid to the workmen, that in this way they please both consumer and producer, and so are a benefit to all. But when we look at the facts we find that they have stated the case backwards, that they increase the cost to the consumer while in this as in many other cases they reduce the power to purchase. Instead of being "a necessary evolution of the times" and a benefit to the world, they are the result of that greed for gain, (and this instance is only one more evidence of it), that has taken possession of the heart of men—that greed that has no regard for the needs of a fellow-creature, that thinks only of self, and only cares that its ill-gotten gains may be heaped the higher, not knowing that they are piled up against the day of God's wrath. Jas. 5: 1-6.

J. O. BEARD.

### Where the Reformation is Needed.

WHILE the National Reformers and their religious allies are shouting about the necessity of so reforming the Government that it will become Christian, to some disinterested observers it is apparent that it is in the church itself, and not in the Government, that a Christian reformation is needed. Here, for example, is what the *New York Sun* says on the point in a recent issue, under the heading, "Devices to Stimulate Church-going":—

"That there is actually a decrease in churchgoing at the present time, as alleged by so many of our correspondents, seems to be indicated by the extraordinary devices now in vogue in many places to induce people to go to the churches. The managers of traveling shows are not more fertile in artful advertising schemes, and their trickery to excite the popular curiosity is not more sensational, more vulgar and more catchpenny.

"Of late we have printed extracts, largely from religious papers, giving descriptions of these devices. They have included 'chicken suppers,' the introduction of 'lady ushers,' 'kissing games,' 'mock marriages,' and no end of other diversions in a similar scale of vulgarity. One of the heaviest tasks imposed on the ingenuity of many pastors and church and Sunday school officials seems to be to rack their brains to get up fresh novelties of this sort in competition with other churches engaged in concocting original and startling advertising devices for a like purpose.

"The latest rivalry in this business has taken place at New Brunswick, according to newspaper reports, and it has resulted in an absolutely novel entertainment by the Epworth League of the Methodist Church of that town. This was called 'A Single-hearted Confession Sociable,' and was an open confessional where unmarried young men and women were called on to tell publicly 'why we have never married.' It is said to have been extraordinarily successful as a mirth-provoking entertainment, the confessions being greeted with 'great cheers and laughter' by a crowded audience. . . .

"If that is the price which must be paid for filling a church most people will be of the opinion that it had better go empty."

### Juggling With the Constitution.

*"Springfield Republican."*

It is becoming difficult to follow the Administration in its interpretation of the Constitution regarding the status of the new insular possessions. The theory advanced for the emergency has been that the Constitution does not apply to them by its own force at all, Congress having unlimited power to govern them and regulate their affairs as it pleases. It is under this doctrine that a tariff between the United States and Porto Rico is to be maintained, and the Filipinos are to be given no rights of American citizenship. The administration's dispatch to Gen. Otis, through Secretary Root, regarding slavery in the Sulus, is, therefore, bewildering. On October 27, 1899, Secretary Root informed the general that the Bates treaty with the sultan was confirmed and approved by the President, subject to the action of Congress; but he added:—

"With the understanding and reservation, which should be distinctly communicated to the sultan of Sulu, that this agreement is not to be deemed in any way to authorize or give consent of the United States to the existence of slavery in the Sulu archipelago, which is made impossible by the 13th amendment to the Constitution of the United States."

From this it appears that the administration holds that the Constitution of the United States does not apply to the insular possessions of the United States, so far as one paragraph of it is concerned. Slavery cannot exist in the Sulu islands, says the government to Gen. Otis, because the Constitution of the United States forbids it. In all humility let us ask: Under what rule of constitutional interpretation does one section of the Constitution apply, by its inherent force, to the insular possessions, while all the other sections do not apply to them? The imperialist lawyers have a fine job before them. To reconcile the administration's position regarding slavery in the Sulus with the imperialist theory of the limited scope of the Constitution, they must demonstrate that one small section of that instrument has a scope and an expansive force greater than all the rest of the Constitution put together.

This then is the doctrine of the new imperialism:—Congress has "plenary powers" over our new possessions.

The inhabitants of the annexed islands have no rights except such as Congress may grant them.

They are not entitled to any of the guarantees of the Constitution as to jury trial, free speech, a free press,

the right of petition and of peaceable assemblage, freedom from search and unwarrantable arrest.

And whatever injury this peaceable Republic may and surely will receive from the dangerous graft of militarism upon our system and the injected poison of subject races of savages, hybrids and aliens, "our protected interests"—the great campaign contributors—are "not to be injured." The Republic may perish, but the monopolies must be preserved.—*N. Y. World.*

A STORY, almost incredible, comes from Manila, to the effect that a Filipino soldier, captured in a recent skirmish, is to be tried before a military commission on the charge of assault with intent to kill, or of murder in case actual killing can be established.

This would be simply intolerable. It was on a similar plea that Weyler and other military governors in Cuba justified their butcheries. The men who were fighting for liberty were styled brigands and outlaws, and they were treated as criminals when they fell into the hands of the Spaniards. It was this practise which, as much as anything else, outraged the sense of the civilized world and especially aroused the resentment of the American people. It was to put a stop to the killing of soldiers on the pretext that they were committing crime and not in fair combat, that the United States drove Spain out of this hemisphere.

We do not want to play in the Philippines the shameful game that Spain played in Cuba. The American people will not endure it. We may confidently hope that this tale of the treatment of captured Filipino soldiers other than as prisoners of war will be found imaginary.—*Boston Post.*

THE Constitution aside, ought there to be possible in this country such a thing as a Congress possessing autocratic powers, subject to no review by the supreme court? Hitherto in the history of the Republic the United States supreme court has always stood above the legislative power, checking and restraining its excesses in so far as they violated the fundamental law. But now it is proposed to throw aside the supreme court and leave Congress with full power over at least 10,000,000 of human beings, very many of whom are advanced in civilization. The principle of absolutism, against which our Revolutionary fathers rebelled, and against which this Republic has stood, until now, as a living protest, is thus introduced as an active force for the first time in our republican system. No smooth words can explain away this advance of despotic principles at the expense of constitutional government in the United States of America.—*Springfield Republican.*

THE Sunday laws can never be harmonized with the Golden Rule.

THE solution of this problem of unnecessary Sabbath labor rests with Christians themselves. It is a fact that at least one-half of the people of this country are Christian enough to at least profess the Golden Rule, which is all the rule that is necessary to solve this Sunday problem. . . . Let us do unto others what we would like them to do unto us, and not require them to work on the Sabbath.—*The Ram's Horn*.

A UNION of the state with religion produces the same results that follow from a union of the state with the church; namely, the infliction of civil penalties upon dissenters from the state's, or the state church's, religion. And as the tree is known by its fruit, it must be concluded that union of religion and the state, and the union of church and state, are things which differ only in name.

LAST year Russia expended \$150,000,000 for her army, in a time of peace. For the same year she spent \$5,000,000 for the enlargement and reorganization of her prisons, and only \$3,000,000 for the education of her people, 95 per cent. of whom are peasants. Ignorance is the bane of the country, the people cannot farm without robbing their land, and last year 30,000,000 of them felt the stress of famine.—*Canadian Baptist*.

No RELIGIOUS question was ever permanently or rightly decided by an act of the legislature or a decree of the courts of law.

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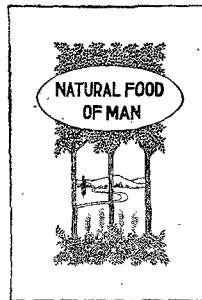
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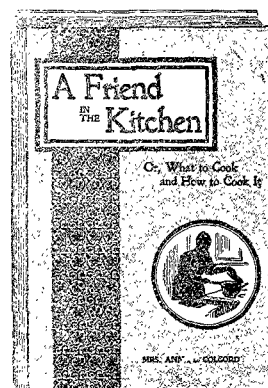
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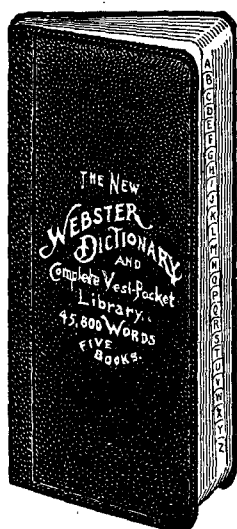
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NEW YORK, MARCH 1, 1900.

THE Sabbath law of God commands that the seventh day be observed as the Sabbath, and also commands that no other day be observed as the Sabbath. Hence it necessarily clashes with every Sunday law.

It is wrong to perform secular work on the day set apart by the Creator as the Sabbath; but this is so only because of the duty which we owe to God. It cannot become a crime to do on one day of the week what is not criminal on another day of the week.

SABBATH desecration is a transgression of the law of God; and the penalty, fixed by the same Authority which enacted the law, is death. If men are to enforce this law, they are logically bound to execute its penalty, and send Sabbath-breakers to the gallows or the electric chair.

It is not necessary to a union of church and state, that the two should be united to enforce religious beliefs and observances in general. A single point, as for example, the observance of Sunday as the Christian Sabbath, is sufficient basis for as real a union of church and state as ever existed. The results to all dissenters from this church dogma will be precisely the same—fines, imprisonment, etc.—that would follow to dissenters under the most obvious union of church and state that was ever known.

THE "civil Sabbath" is an alleged necessity of these times; yet if the men who are calling for it and expect to make so much use of it, are perfectly civil in their own

conduct, the "civil Sabbath" would amount to nothing. If they would admit the necessity of the Golden Rule, and practise it, they would never interfere with the religion of their neighbors in the way that the "civil Sabbath" is designed to justify them in doing.

NEARLY all the States of the Union have Sunday laws, but these laws differ widely from each other in their regulations and their penalties. In some States, also, they are at times quite strictly enforced; and in other States they are almost dead letters. And California has been for years without any Sunday law at all. And yet Sunday observance is about as general in one State as in another; it is not promoted by the Sunday laws, nor hindered by their absence. It is as general in California, which has no Sunday law, as it is in Pennsylvania, which has been noted for its Sunday law. And who, from these undoubted facts and conditions, can point out any necessity for Sunday laws at all, or discover any good purpose which they clearly serve in society?

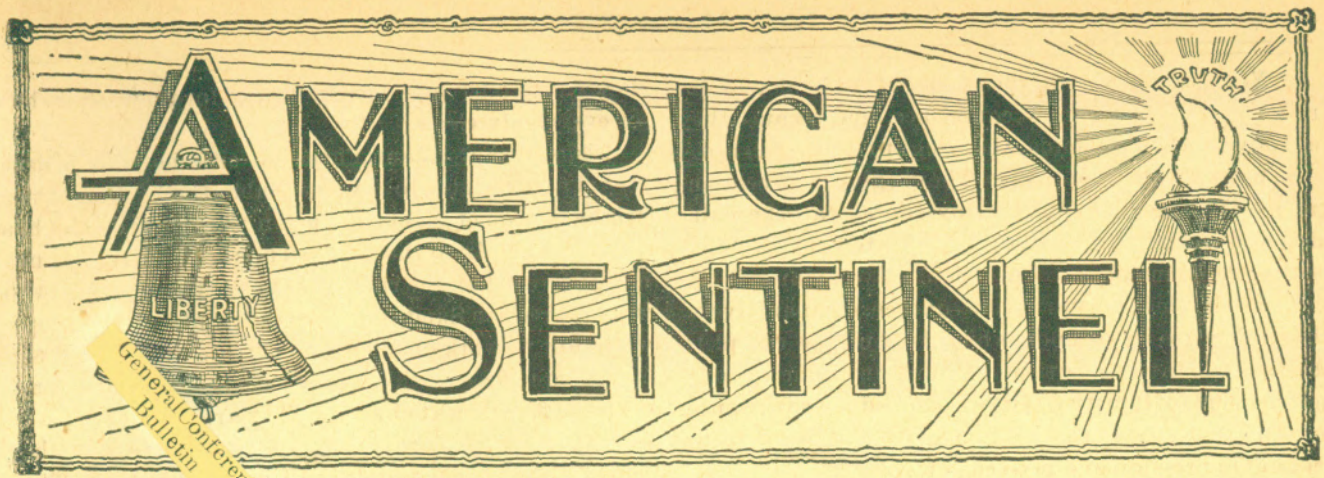
THE *Canadian Baptist* reports that no person can obtain the position of conductor on the Toronto Street Railway unless he is willing to work on Sunday, and says that this and the operating of other lines of business on Sunday "not only robs many of the Sabbath rest, but it robs those who will not give up their day of worship, of employment." But the *Baptist* seems to forget that no person can be deprived of the Sabbath except with his own consent, for Sabbath desecration is a sin, and no person is obliged to commit sin. Any person who prizes the Sabbath as he ought will hold on to it, and he who gives it up does so for the same reason that caused Esau of old to part with his birthright. And as for robbing people of employment, it is to be observed that either the Sabbath-keeping people or some others must be "robbed" of

employment; for all cannot be employed, and where one is taken on another must be dismissed or some other applicant for the same position must be turned away.

When we look closely at the facts that are alleged to make out a case for enforcing Sunday observance, we always find that there is no good reason for summoning the power of the state to help an individual to be a Christian.

It is difficult to sift the truth from the mass of conflicting reports that come from the battle fields in South Africa; but one thing seems clear, and that is that the civilization of Paris, London, or New York is not essential to the development of those physical and intellectual qualities which make men heroes. The world would be just as well off to-day if it were not quite so highly civilized.

WE have received from the "Truth Seeker Company," of this city, a booklet giving the "Secret Instructions of the Jesuits;" being a reprint of a publication which appeared in 1723, in Amsterdam. We have no reason to doubt the genuineness of these "Secret Instructions." They were designed by the Society of Loyola to be kept very secret, and if by mischance they should fall into the hands of the public, the members were instructed to deny that they were the rules of the Society. Their publication however probably does little harm to the Jesuits and accomplishes little good for the cause to which that Society stands opposed. For the Jesuits have by no means a monopoly of the evil principles which their "Secret Instructions" embody; if they had such a monopoly, they could accomplish little harm in the world. But the trouble is that they exist to a greater or less extent in every heart where principle is subverted to policy, in every life that is devoted to the service of self. It is the general prevalence of this decadent spirit, rather than the machinations of the Jesuits, that is menacing the perpetuity of liberty and just government in the earth.



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

VOLUME 15.

NEW YORK, MARCH 10, 1900.

NUMBER 10

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

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RELIGIOUS legislation brings both law and religion into disrepute.

THE so-called "civil Sabbath" could not stand a day if deprived of its *religious* support.

THE right of the people to be free is as much a right on Sunday as on any other day of the week.

THE law can justify or condemn, but it has no power to reform. Hence moral reforms are not promoted by legislation.

THE reason why some people do not have a "quiet Sabbath" is that they are too much concerned with what other people are doing on that day.

A RIGHT of conscience is not a right to interfere with the liberty of others, but one affecting only the conscience and conduct of the individual claiming it.

SINCE legislation represents the will of the majority, religious legislation depends for justification upon the utterly fallacious idea that the majority in religion must be in the right.

THE province of religion is not to increase the popu-

lation of the jails, but to add souls to the kingdom of God. At least this is the province of Christianity. Hence it has no need for a Sunday law.

THE rights of all men are equal; and all men, as regards their rights, are equal. One man or class of men, cannot have a right which demands the subversion of the rights of others.

A WEEKLY day of rest is either the Sabbath of the Lord which he set apart at creation, or a counterfeit of it; and as such it must be a religious institution, and the resting upon it must be a religious act.

### National Reform and the Rights of Conscience.

ONE of the objections to the National Reform movement which are "answered" by a leading exponent of that movement in a "Manual of Christian Civil Government," from which we quoted last week, is that of its infringement of the rights of conscience. The author of this National Reform "Manual" assumes to answer this objection and to dispose of what he styles "this high-sounding claim," in this way:—

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

Any person who would answer these questions in the affirmative, he says, is a "secularist Tartar."



"Yes," we reply, "all these are, in principle, an infringement of the rights of conscience; and because they embody this evil principle, they ought to be abolished."

The principle upon which Thanksgiving proclamations by Presidents and State governors, State chaplaincies, and recognition of God in the State constitutions, rest, is the principle of church-and state union. While in themselves not of much consequence, comparatively, they afford a basis upon which to build a complete church-and-state despotism without introducing any new principle of injustice. Once admitted and sanctioned by the people, they furnish the logic for all subsequent steps of oppression and persecution.

To meet the objection presented by the rights of conscience, however, the National Reform advocate sets up the claim that a secular form of government infringes the rights of conscience of people who want the government to be "Christian." This claim is worth noticing; hence we quote further from this "Manual":—

"But suppose this high-sounding claim of rights of conscience were granted—repeal our Sabbath laws; abolish the oath; banish the Bible from all our schools; hush the devout aspirations of prayer in Congress and State legislatures; discontinue all national and State calls to thanksgiving and prayer—do all this, and more than this, in deference to this plea of rights of conscience,—would the difficulty be ended? would the problem be solved? would no individual rights of conscience now be infringed upon? What about Christian citizens who believe that they have a right to a quiet Sabbath? What about citizens who believe with Washington that the oath is essential to our courts of justice? . . . Is there not an overwhelming majority of our citizens whose most sacred and precious rights would be wantonly and impiously trampled under foot by a government administered on the basis of the godless political creed of modern secularism?

"And whither would this cry lead us? Roman Catholics claim that our common schools are an infringement of their rights of conscience. Must we therefore destroy the most magnificent system of public instruction on the face of the earth? The war power of the national Constitution is opposed to the conscientious convictions of thousands of our best citizens. Shall we disband our small army, scuttle our iron-clads, and level our forts to the ground? . . . The consciences of multitudes are grievously oppressed by capital punishment. Shall we therefore forbid the execution of the murderer?"

The point to be observed in all this, to perceive its utter fallacy, is that the rights of conscience demand only *individual* liberty. A right of conscience is not a right to say what *some one else* shall do, but only what the individual who claims that right, shall do. This is a broad distinction, and one which the National Reformer purposely ignores. The so-called "right" to say what *other people* shall do, is just the sort of right claimed by these "reformers." They want to be allowed the "right" to mind not only their own business, but other people's as well. They have such a surplus of conscience that

they want to be conscience not only for themselves, but for everybody else.

Thus, "what about Christian citizens who believe they have a right to a quiet Sabbath?" Does their "right to a quiet Sabbath" mean that nobody else has any right at all to the day? The right to rest is not more sacred than the right to labor. These people who want to rest on Sunday ignore the rights of the people who want to work or to engage in recreation. They can have a "quiet Sabbath" if they wish it, either at home, or in the fields, or at church. They are perfectly free to secure a quiet Sabbath in any of these ways, but they demand that other people shall not be left free. They can have a "quiet Sabbath" without disturbing other people; but that is not what they want. They want all work stopped, no matter if they are ten miles away from it. They want all plays and amusements prohibited, no matter how far removed from their sight and hearing. They want to be allowed to say not only how they themselves shall regard Sunday, but how other people shall regard it. And they have the impudence to demand this as one of their "rights." If they would learn to mind their own business, certainly one of the chief obstacles to their enjoyment of a "quiet Sabbath" would be removed.

And so of the other infringements of "rights" which he mentions; they are all infringements of the "right" to say what somebody else shall do; which of course is not a right at all. Let Roman Catholics, and other religious bodies, instruct their children in religion in their own schools. Nobody denies them the privilege. And let religion be kept out of the public schools, in order that no one may be taxed to support a religion which he repudiates. Let every one be free to support his own religion to the fullest extent, but not "free" to say that some one else must support it also. Freedom to dictate what other people must do is not freedom at all, but despotism.

And let those conscientious citizens who do not believe in war, stay away from war. They can claim no right to say what other people shall do in the matter. Likewise those who do not believe in capital punishment,—let them order their own conduct in the matter as they see fit; nobody will interfere with them. And let them leave other people equally free.

The simple rule which governs the whole matter is that no one—not even the National Reformer—has a right to interfere with the rights of other people.

### The Only Word for It.

THE vote on the Porto Rican bill means, according to the republicans, that the name United States no longer stands for the American nation as a whole. United States now means only Maine, New Hampshire, Vermont, Massachusetts, and so on through the forty-



five States. A new term must be invented to cover the entire outfit. In England, Germany and Russia they use the word empire. That is the only word available for us.—*Springfield Republican*.

### Maryland Sunday-Law Agitation.

THE State legislature of Maryland has, for the past two weeks, experienced some of the perplexities that invariably follow religious enactments.

Being stimulated by the existence of the old re-enacted provincial Sunday Blue Laws of 1696, ("An Act to Sanctify the Sabbath Day") and an apparent desire to coerce conformity to their conception of religious observances, the ministers of the city of Baltimore have successfully precipitated a biennial Sunday crusade for the last ten years.

The present Sunday law of Maryland prohibits all work excepting "works of necessity and charity" and these oft-repeated efforts to enforce the law has tended to antagonism to it, created contempt for religion, and brought forth the following proposed bill as a compromise measure between those who desire a liberal Sunday and those who wish to throw about the day every possible restriction:—

#### "A BILL

"Entitled an 'Act to repeal and re-enact, with amendments, Section 247 of Article XXVII of the Code of Public General Laws, title 'Crimes and punishments,' sub-title 'Sabbath Breaking,' and to add a certain new section to said Article to be known as Section 247A, and to follow Section 247 of said Article.

"SECTION 1. Be it enacted by the General Assembly of Maryland, That Section 247 of Article XXVII of the Code of Public General Laws, title 'Crimes and Punishments,' sub-title 'Sabbath Breaking,' be and the same is hereby repealed and re-enacted, with amendments, and that a certain new section be and the same is hereby added to said Article to be known as Section 247A, to follow Section 247, of said Article, to read as to the sections, respectively, as follows:

"247. No person shall do, command or authorize, any work or bodily labor on the Lord's day, commonly known as Sunday, unless it be a work of necessity or charity; and all shooting, hunting, and public sports and shows on said day are prohibited; violation of any provision of this section being a misdemeanor, punishable by a fine of five dollars: provided that it shall be lawful to do any work or labor connected with or incidental to the publication, editing or preparing for publication or delivery of newspapers, the carriage of passengers in any car, vehicle, or elevator, the carriage of baggage to or from hotels or inns and railway stations, the baking of bread and preparing of meals, the polishing of boots or shoes, and the transmission of messages.

"247A. All manner of selling, exposing or offering for sale, bartering or disposing of any property or thing on Sunday is a misdemeanor, punishable by a

fine not exceeding fifty dollars, or imprisonment in jail, not exceeding sixty days; but excepted from the provision of this section are the sale of meals, to be eaten on the premises or served elsewhere by caterers, and the sale of newspapers, cigars or tobacco prepared for use, milk, ice, fruit, flowers, confectionery, soda and mineral waters, drugs, medicines and surgical appliances.

"SEC. 2. And be it enacted, That this Act shall take effect from the date of its passage."

This bill was introduced in the House of Delegates by Mr. Sanford of Baltimore, and was reported favorably by the Judiciary Committee February 16, 1900. Just before the third reading of the bill a hearing was granted, and the advocates of the bill and the antis went to the capital in force. The advocates of the repeal wore streamers having the word, "Constitution." The opponents wore large yellow placards in their hatbands inscribed, "No repeal of the Sunday Laws." The State House was thronged, the interest intense; and the sounds of excited discussions and contentions amid a dense cloud of tobacco smoke and the fumes of a brewery should have been sufficient to convince every minister and Christian participating that the discussing of the Sabbath under such circumstances was as much out of place as were they themselves. As an illustration of the nature of the contentions at this hearing we quote from a few speeches made in favor of the proposed bill:—

"I come before you this morning to ask you to secure to us the rights which the Constitution of the United States gives us, and of the full enjoyments of which the Methodist ministers of Baltimore seek to deprive us. The Constitution guarantees us enjoyment of life, liberty and the pursuit of happiness. The ministers' definition of liberty, gentlemen, is: Freedom to every man to do as he likes so long as he does what Methodist ministers approve. Our definition is: Freedom to every man to do as he likes so long as he does not injure others. We say, if you test the arguments and statements of those gentlemen by our definition you will find that their arguments are illogical and their position is untenable.

"This is not the first time that a battle has been fought in Maryland between the forces of clerical intolerance on the one hand and the defenders of liberty on the other. It will be in the recollection of many gentlemen here that, some years ago, a rather severe conflict took place over the people's demand for Sunday cars. The matter was submitted to the vote of the people, and the friends of liberty scored an immense victory. During the course of the campaign that preceded the voting some terrible prophecies were uttered by the champions of the intolerants as to the doom that would befall Baltimore if Sunday cars should be run. It was pictured that Baltimore would become steeped in vice, dissipation and debauchery, and one of the extreme fanatics actually warned the people that if the ordinance passed, Baltimore would ultimately rival in wickedness the ancient cities of Sodom and Gomorrah.

"The ordinance passed, and common sense triumphed, and even the intolerants now use the Sunday cars. But were any of their gloomy prophecies realized?



For answer I reply: There stands dear old Baltimore to-day, in all her pristine beauty! The equal of any city in the world for orderliness and for the enjoyment by her citizens of knowledge, virtue, religion, civilization, advancement and prosperity. She has only one drawback; that is, in having more than her fair share of anatics, who are a drag upon the wheels of progress.

"A few years passed on, and then about eight or nine years ago, a crusade was started similar to the present one. The fanatics induced the Police Board to put in operation the old Sunday Blue Laws. The battle waged fiercely for a few weeks, when it was found that the laws were out of harmony with the spirit of the age, and could not be enforced. Excitement subsided; the ministers ceased from troubling, and the people were at rest. But, as a result, a large number of poor people were ruined, many others were injured, law and religion were brought into contempt, and an antagonism was created to the Methodist religion which has not died out to this day.

"A similar crusade was commenced in Baltimore a few weeks ago. We have had some heavy fighting, and a large number of worthy citizens have been severely injured, but, fortunately, the battle was started while you gentlemen were sitting, and so we come to you for relief. The Sunday Blue Laws are like a bludgeon in the hands of the ministers, a bludgeon that is a menace to our just rights."

"Conrad Zeiger said the ministers were asking the enforcement of a law which had been on the statute books for over 160 years. It had been enforced only once or twice in the last 18 years—eight years ago and now. That it was objectionable was shown by the fact that it lasted only two weeks, and then was again laid on the shelf.

"'You cannot legislate souls into heaven,' said the speaker, 'nor can you legislate people into the churches. Whether a man buys, sells, or smokes a cigar on Sunday, attends church or reads the Sunday paper, is a matter determined by individual conscience. For virtue's sake too much zeal may be had—the course of madness is a saint run mad. I admit some evil may be practised, using the cigar store for a screen, that is a form of hypocrisy not confined to the tobacco business, but exists from the amen corner to the penny shop in the alley, and therefore should not degrade Christianity nor interfere with a legitimate business. Let us disclaim that we all are dominated by that beautiful couplet which was quoted when here last:—

"The little copper penny  
And the little silver dime  
Make the mighty dollar  
We are chasing all the time."

"I might with equal justice add:

"It's the precious greenback  
And the fat old envelope  
That give the preachers eloquence  
And their ideas little scope."

"It is deplorable that so much enthusiasm should be aroused on the Sunday law, and so little concern manifested even by the ministers in the interest of measures of vital, moral, and religious importance which lie not only at the foundation of our city and

State, but the entire nation. Why not preach and wax eloquent in the interest of a uniform divorce law, the protection of children who are sweating and retrograding in factories. Abolish your choir-singers and praise God freely, liberally, and with devotion."

"Edward Kines concluded the speech-making. He acknowledged he had been engaged as an attorney to represent the friends of modification. He held that the preachers had no more right to dictate as to what he should do on Sunday than they had to dictate the cloth he should wear. The city of Baltimore was orderly, because the present law had never been enforced. Enforce it, and the people would become scoffers at religion. The law prohibits the editing or sale of newspapers, and yet there was not a minister within the reach of his voice who had not invited a reporter to his church to take down his sermon. (Laughter.)"

The bill was made a special order for the hour following the hearing, but the lawmakers seemed to be confused and desirous of "washing their hands" of the whole matter. A thousand men about equally divided standing over them—in some instances on their desks and in their chairs—each faction demanding legislation favorable to their side of the question. Doubtless to avoid the rabble and probable trouble, the bill was made a special order for two days later. The perplexity seemed to increase with time, and the "washing" process was culminated in a vote "to table," and the Sunday law left as it was before.

Many of the delegates in explaining their votes favoring "tabling" the bill expressed a willingness to vote for a liberal Sunday law for the city of Baltimore, and Mr. Sanford gave notice that he would introduce a local Sunday bill for Baltimore in a few days.

D. W. REAVIS.

### Why Sunday Laws are Wanted.

IN *The Defender*, a New England magazine which advocates the enforced observance of Sunday, the Rev. A. H. Plumb, D. D., states this as the purpose of Sabbath rest:—

"What is meant by 'not any work'—'In it thou shalt not do any work?' Is 'not any work' the end, or the means to the end? Rest is good, but it is a negative good. It is not good enough to be the sole, or the chief, or more than a subordinate end of such a Word of God as the fourth commandment."

Rest being then only a subordinate end, what is the primary end which is served by the securing of rest. He says:—

"A civil rest-day in itself is a great good, even for those who desire and get nothing more; but it is chiefly desirable because it gives better opportunity to keep the day holy unto the Lord."

Now *The Defender* advocates the securing of Sunday rest *by law*; it wants Sunday rest *enforced* upon all the



people. But Sunday rest, it says, is only a subordinate means to the chief end to be secured. "It is chiefly desirable because it gives better opportunity to keep the day holy unto the Lord." What, then, is the chief purpose of the Sunday laws for which *The Defender* and its party are calling? Plainly, the law being to secure Sunday rest, and Sunday rest being "chiefly desirable" as a means to keeping Sunday holy, the chief end and aim of the Sunday law is the keeping holy of the day. They are trying to make men religious by law.

They always deny this, of course; but by their own words they make it perfectly plain that such is the real truth of the matter.

"We want the Sunday law to secure Sunday rest. We want Sunday rest chiefly in order that the day may be kept holy." Therefore, the Sunday law is chiefly to promote the "holy" keeping of the day. That is fair; it is logical; and it is the truth.

### Serious Thoughts About the United States.

#### HOW A CLOUD OF WITNESSES VIEW IT.

BY D. T. BOURDEAU.  
(A Frenchman.)

A CLOUD of candid witnesses, both in the Old World and in America, have noticed and criticised the following recent departures of the United States from its profession, regarding them as sad omens for that nation:—

(a.) Taking and possessing territory east of the Atlantic, and in the Old World, thereby going against its famous Monroe doctrine.

(b.) Acting toward the inhabitants of its newly-acquired possessions in the Orient in a manner more than savoring of imperialism, and antagonistic to these famous "self-evident" truths in the Declaration of Independence: "*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 "governments are instituted among men, deriving their just powers from the consent of the governed."

Under this head remarks like the following are made by thoughtful persons of every land, who have admired the profession and fundamental principles of what they have regarded as the model Republic:—

"Were the inhabitants of this acquired territory treated as if God had created all men equal? Were they treated as having the same right to liberty and independence that Americans originally had? Did the United States in this case derive its just powers from the consent of the governed? Did it not rather force those with whom it had to do to consent to be governed by itself? Again, were the precept, 'Love thy neighbor as thyself,' and the Golden Rule, 'All things whatsoever

ye would that men should do to you, do ye even so to them,' which are applicable to nations as well as to individuals composing them, and on which depends the republican doctrine of equal rights, strictly regarded by what had been hitherto considered as the model Republic? What a noble example this favored nation would have given to the world in favor of liberty, had she made the inhabitants of her Oriental possessions a free and independent nation, according to their urgent pleas, instead of sacrificing so many precious lives, and expending such large sums of money to be refunded by an increased taxation of Americans!

"Would not liberty and independence have been as precious to the inhabitants of those islands as they were originally to the United States? If the people of those islands had previously belonged to the United States and had been breaking away from that Government and endeavoring to overturn its republican principles, or if they had been one with Spain in declaring and waging war against the United States, and had not been struggling for independence and sweet liberty, the case would have been different. Were not that people as justly entitled to liberty and independence as were the thirteen original States of the great American Republic when they declared themselves independent? And would they not have been more disposed to bless the United States as their benefactor, receive her counsels, and, as it were, welcome the friendly touch of her fashioning hand, had she granted them what she originally claimed for herself, than they will be under present circumstances?"

(c.) Agreeing not to disturb slavery in the Sulu Islands, thereby militating with the Thirteenth Amendment to the Constitution of the United States, which declares that "neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction."

Here it is pertinently asked, "If this change of tactics on the part of the United States Government is justifiable, why might not slavery be restored and left undisturbed in any part of the United States?" And to the excuse, "It is only a temporary thing, a compromise for the present, until the thing is abolished;" and, after all, it is a "very mild form of slavery," the following response is returned: "What need is there of abolishing it at all, if it is so mild a thing? It is either right or wrong. If it is right, why talk of abolishing it later on? If it is wrong, is not a compromise out of place? Is it right to pursue a wrong course that good may come out of it?"

(d.) Granting the pasha of the Sulu Islands a yearly salary of \$4,000. Is not this worse than catering to monarchism? Who is this pasha? In "Chambers' Encyclopedia" pasha is thus defined: "A title used in the Ottoman empire, and applied to governors of provinces or military and naval commanders of high rank. The name is said to be derived from two Persian words—pa, foot or support, and shah, ruler—and signifies the sup-



port of the ruler [the sultan]. . . . The pasha is in his own person the military leader and administrator of justice *for the pleasure of the sultan!*"

Whatever may be the present relations between the United States and Turkey, one thing is certain, which is that in case the sultan declares war against Christians and decides they shall be massacred (a thing which he has frequently done and is likely to do again in the near future), the pasha of the Sulu Islands, will most assuredly act "for the pleasure of the sultan," and of course the sultan will stand by him. And there is no end to such complications resulting from departures from both profession and principles on the part of the United States.

What striking changes are coming over the United States Government, hitherto regarded as the pearl of nations, because of its exalted profession which, in a great measure, it exemplified before the world! Before the high profession and heaven-born principles lying at the very foundation of this Government, tyrants and oppressors once quailed, and lovers of freedom once rejoiced, being favorably affected by the powerful logic of eternal truths practically carried out and by visible, unmistakable tokens of rich showers of heavenly blessings resting on a nation largely exceptional as to its doctrine and practise.

Under such circumstances, both tyrants and lovers of liberty united in calling the United States a happy and blessed nation. Other nations, as if drawn to the right by an invisible, supernatural magnet, aimed, as far as possible, to copy and utilize the noble principles of the American Republic. From the force of circumstances, they voiced the sentiment of these words with regard to the Israelites, uttered by an ancient seer: "The people shall dwell alone, and shall not be reckoned among the nations." Num. 23:9. They said, "This nation has plenty of good territory on which to expand and prosper and on which to exemplify the principles of civil and religious liberty; and surely, true to their profession, she will not grasp after territory east of the Atlantic."

But how changed the course of the great Republic, and how changed the language of those who once lauded it and held it in admiration! Their language now is: "That nation is departing from its profession and principles; and what will be the end of such a course?" How applicable to this nation are becoming these words with regard to the Jewish nation, uttered in anguish by the weeping prophet: "How is the gold become dim! How is the most fine gold changed!" Lam. 4:1. Even now there comes from some religionists in the United States more than an intimation that Sunday legislation should assume such a phase that it can be possible legally to inflict the death penalty upon violators, even on those who cannot conscientiously keep Sunday. Thus we see in the United States a gradual but sure going back on the doctrine that all should be allowed

to worship God according to the dictates of their own conscience, and on the Bible doctrine that, so far as religious duties are concerned, the power of choosing or refusing to obey, should be left free and untrammelled.

And doubtless some readers of the SENTINEL will here call to mind the following pertinent question asked by discerning Frenchmen at Chicago in 1893, upon seeing the gates of the Chicago Exposition closed on Sunday according to the Sunday bill then recently passed by the Congress of the United States: "Is this the American liberty for which Lafayette, Washington and others ventured their fortunes, their lives, their all?"

### Love the Test of Religion.

BY W. S. RITCHIE.

THE test of a religion is whether it "works by love and purifies the heart." A religion that works by force does not purify the heart but only changes through fear the outward actions. There is no love in these actions, and as there is no love there is no keeping of the law, for "love is the fulfilling of the law."

A person never loves to do what he is forced to do, for if he did he would do it before and without being forced to do it.

A thing good in itself if done in love amounts to nothing if done without love. Authority for this is Paul's statement that if he gave all his goods to feed the poor and his body to be burned and have not love, he is nothing. The same rule will apply to church attendance and many other such things.

False religions in all times have always discovered their true character by using force instead of winning by love after the manner of Jesus and of the apostles after they were converted.

So well do the propagators of false religions know that using force is a sure indicator of the falsity of their teachings, that they try in various ways to hide it and to appear to be working by love after the manner of Christ. But if the way of apparent love or charity does not cause people to submit to them they sooner or later lose all self restraint and break out in anger and force against those who resist them. But "what would Jesus do" in such a case? He wept over Jerusalem when no hope remained that they would listen more to his teachings. He did no more. He did not use force to make them follow him or do right.

We have heard it said that "might makes right." We may say further by the same philosophy that "will makes right." "Where there is a will there's a way" to do wrong as well as right. It is wonderful how many good reasons can be thought of for doing a wrong thing when the mind and heart are set that way. Some boys once went down to look through the orchard fence at



some apples that they were forbidden to touch. One thought of one reason and another mentioned another good reason why it would not be wrong to take those apples. One encouraged the other, and this was easy to do, for each one wanted an excuse to take the apples and was glad when an especially good reason for an excuse and quieter of conscience was advanced. In this way restraint was finally overcome, and the boys rushed pell mell into the orchard.

*Corona, Cal.*

### Ruin Sure to Follow Apostasy.

BY H. F. PHELPS.

IN the two great republics, ancient Rome and the United States, has been exemplified, before all the nations of the earth, the principle of self-government, as far, perhaps, as is possible in earthly governments. But self-government is a principle of Bible truth. Ancient Rome imbibed this principle in spite of paganism. And with her paganism and with the principle of self-government, was to be found perfect freedom of worship, with but one restriction,—there must be an acknowledgment that the gods of the Romans were the superiors of all other gods. Her apostasy from the principle of truth which she possessed was her ruin.

Certainly there can be no room for question but that this last republic is in advance of that ancient republic just to the extent that she is in possession of more Bible truth. And to the extent that this is so, it can be said as of other peoples and cities: "It will be more tolerable in the day of judgment for ancient pagan Rome than for thee." For with all the history of the career and downfall of Rome before us, written both upon the pages of prophecy and history, this nation is going over the same road of apostasy and disintegration. And what then can be before her but total ruin?

Having the principles of truth in greater perfection than Rome, in the very beginning of her history as a nation, she declared that "No religious test shall ever be required as a qualification to any position of trust under the United States." Thus an advance step was taken in not demanding a recognition of even the Christian's God as superior to all others, that there might be the most absolute freedom in all matters of conscience.

Having more light than her ancient sister republic, this nation adopted the principles of Protestantism and republicanism, absolute civil and religious liberty. This was done because the framers of the national Constitution recognized the rights of all men to govern themselves in all matters both civil and religious.

But now that the nation is repudiating the principles of Protestantism and republicanism, and thereby

losing the power of self-government—the light of truth becoming darkness—the question arises, Will the art of self-government die out of the earth? Not at all, we reply. In the very midst of all this apostasy and general ruin that is so sure to follow, the principle of self-government will be exemplified as never before. And the people in whom this principle of truth will be manifested is the church of the living God. Not through sectarianism, but by the power of the "everlasting gospel," which is "the power of God unto salvation to all that believe."

EXPANSION has taken hold of men's minds, said Congressman Bartholdt, of Missouri, in the House a day or two ago, "and if existing constitutions do not cover it they must give way." That is the spirit of the whole thing. If it is opposed to free government then perish free government.—*Springfield Republican.*

### Bill to Abolish Slavery.

A BILL to abolish slavery in Hawaii has been introduced into Congress. The bill in general relates to the government of Hawaii, and the part providing for the abolition of slavery is in the form of an amendment secured by Senator Pettigrew, of South Dakota, who was recently denounced by a New Jersey senator as a traitor. We trust the bill with this amendment will be passed; for as has been noticed in these columns, there is actual slavery in Hawaii, in territory subject to the jurisdiction of the United States.

A Washington despatch relating to the matter says:—

"Slavery in Hawaii will be abolished if the bill now pending in the Senate for a government for the islands is made a law. Senator Pettigrew has secured the adoption of an amendment to the bill which provides that 'all contracts made since Aug. 12, 1898, by which persons are held for services for a definite term, etc.,' shall be declared void.

"Mr. Pettigrew, in support of his amendment, said that since the annexation of the islands more than 30,000 Asiatics had been brought into the islands as contract laborers. He showed by the report of the Hawaiian Board of Immigration that the importation of Japanese coolies had increased more than 100 per cent. since the annexation, and that they were now brought into Hawaii at the rate of 3,000 a month.

"These laborers, he said, are bound by contracts to serve from three to ten years. Their average monthly pay is \$12.50, out of which they are compelled to board themselves. Each month \$1.50 is deducted by the Immigration Commission of Hawaii to pay their passage home after completing their terms of service, and there is a system of fines by which their earnings are still further reduced, until they get only about \$6 a month."





MR. GOSCHEN, first lord of the British Admiralty, is authority for the statement that since The Hague peace conference more gigantic naval programs have been put forward by the powers than ever before had been conceived. The conference is only six months off.

In California, where church property has for some time been subject like other property to taxation, a movement has been started by the clergy to secure exemption for such property as is granted in other States. We are informed that "at a recent meeting of ministers and church members in San Diego a 'plan of campaign' was laid out, and a resolution adopted to levy an assessment on the churches to pay the expenses. The San Diego *Daily Union* states that the amendment was passed by both houses of the last California legislature, and will be submitted to the votes of the people at the election next November."

THE movement begun in this city by Roman Catholics to introduce religious instruction into the public schools, is, says the New York *Christian Advocate*, a scheme that "needs to be watched." And the *Advocate* adds: "There is no place in which to unite church and state in a republic."

The *Advocate* is right; but is it any worse, or any more a union of church and state, to teach religion in the public schools than to embody religious dogmas in the law of the land—as for example the dogma that Sunday is a sacred day which it is wrong to "desecrate" by the doing of secular work?

"EXPANSION," says the New York *Journal*, "can survive open opposition, but it cannot survive treacherous conversion into imperial exploitation." It says this with reference to the tariff imposed upon Porto Rico. Yet the *Journal* has all along been an ardent champion of the principle of which the Porto-Rican tariff but represents the putting into practise. The *Journal* has all along contended that the people of Porto Rico had no right to independence—no right against forcible annexation by the United States, yet now it contends just as vehemently for the right of the Porto Ricans to free

trade, under the Constitution. This is about like saying that a man has no right to live, but has a right to a meal of victuals.

TROUBLE over the question of permitting Bible reading in a public school, is reported from New Antioch, Ohio. An exchange says:—

"The school board directed the teacher, one Miss Pulse, to suspend Bible reading, but she refused to obey. The board then applied for an injunction to restrain her, but the judge decided that the power lay not with the court, but with the board itself, to restrain Miss Pulse, and he dismissed the case. Upon this the board discharged the teacher and closed the school until another could be engaged who would obey orders and omit religious services from the program."

AN exchange mentions that "several taxpayers of the town of Greenfield, N. Y., have employed Judge J. L. Scott as attorney to apply to the Supreme Court for an injunction to restrain County Treasurer Grippen from paying to the Ballston Spa W. C. T. U. the \$100 appropriation made by the board of supervisors in December for the purpose of paying expenses for holding religious service on Sunday in the almshouse. The taxpayers rightly hold that the supervisors cannot spend county money for religious services, and that if the women of the Christian Temperance Union desire to send a missionary to the almshouse they must do so at their own cost."

So far as Rome is concerned, it is evident the Cubans are not to have home rule. They must accept as their spiritual ruler a foreign bishop, Mgr. Sbarretti, who is so odious in their eyes that a general movement of opposition has been started against him in the island. It is even asserted that if the protest of the people fails, they will organize their own church independently of the wishes of Rome. But independence of Rome means the rejection of the Catholic religion. This the Cubans do not see, and until they do see it they will remain bound without knowing where the chains are that hold them in bondage.

ADMIRAL DEWEY has declared that the American navy needs to be largely increased, and his views on the subject, as might be expected, are indorsed by other governmental authorities. In a statement before the House Committee on Naval Affairs, the admiral said:—

"We need a more powerful navy than we have at present for a number of important reasons. We need a navy large enough at all times to adequately protect our growing foreign commerce and our colonies and our coast lines from hostile nations.

"The greatest strength of every country to-day lies



in its navy. Our present fleet of ships and the number of officers and men in the service are too small to meet the growing demand upon the country's sea power."

His recommendations, which are likely to be adopted by Congress, are: four first-class battle-ships; three armored cruisers of 13,000 tons each; six smaller cruisers; eight to twelve gunboats.

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SECRETARY-OF-WAR ROOT has gone to Cuba to investigate the situation, and, according to report, to feel the temper of the people on the subject of annexation. With the experience of Porto Rico before their eyes, the Cubans will not be likely to favor annexation without a guarantee of free trade with the United States; which, of course, would be just as objectionable to certain of the money powers in the United States as it is in the case of Porto Rico.

### A Call for the Inquisition.

In a recent issue of a local paper printed in Greenwich, Ohio, appeared the following:—

"AN OPEN LETTER."

"I meant all I said as to minors, and am ready to circulate a petition to-morrow praying the State of Ohio to give us a law compelling minors to attend at the church of their choice the Lord's day school; giving the marshal of our municipality the responsible duty to see it executed, assigning to their nearest school those who have no choice, and making it a misdemeanor for any one to hinder or oppose the full execution of the same, with fines and imprisonment.

"Sickness or removal the only excuse for not being present at roll call every Sunday, making all parents guilty of a crime and misdemeanor who do not do all in their power to send their children to Sunday school; making the municipality furnish needful clothing to the needy ones.

"Am ready to discuss the same with any one who desires at any time or place.

"Respectfully submitted,

"H. T. MEAD."

The ordinary reader will discover at once that back of these words lies the inquisition in full. Without it how could it be determined when a child was too ill to attend Sunday school; or whether parents did all in their power to send their children to the same.

We are surely nearing the fulfillment of the prophetic words of the Patmos seer concerning the lamblike power which should speak as a dragon: "And he exerciseth all the power of the first beast [the papacy] before him, and causeth the earth and them which dwell therein to worship the first beast [or papacy], whose deadly wound [the loss of power to enforce its worship] was healed." —Rev. 13:12.

The spirit is already working in the hearts of men;

and all that remains is a little more time in which to mold public sentiment. Then we shall see and feel all the force of the prophet's words.

H. H. BURKHOLDER.

*Bellville, Ohio, February 20.*

### Methodists Attempt Persecution in Arizona.

EDITOR AMERICAN SENTINEL: We begin to see the need of religious liberty literature here. A short time ago the Methodist minister and the Methodist bishop of this district tried three times to have some of our brethren [S. D. Adventists] in Solomonville arrested for Sunday work and for holding meetings in a public building there; but the judge finally got tired of them and asked them if the Adventists had molested them in any way. They said, "No." Then he asked them if the Adventists had interrupted their services or religious meetings; and they said, "No." Then he said, "You go home and mind your business and let them alone."

Nevertheless, they came into our meetings and demanded to know who was responsible for holding them, as they were going to have him arrested. The reply, given by the congregation, was, "It is all of us; arrest us all." So you see that the enemy, who "was wroth with the woman and went to make war with the remnant of her seed, who keep the commandments of God and have the testimony of Jesus," has not forgotten us here in Arizona.

C. D. M. WILLIAMS.

*Tucson, Arizona, Feb. 23.*

### Sunday Enforced in Knoxville, Tenn.

In the *Knoxville (Tenn.) Sentinel*, February 26, an account is given of the enforced observance of Sunday in this city. Among other things it says, "For the first time in many years the Sabbath(?) was yesterday passed in Knoxville with nearly every business feature of the day closed."

Saloons, soda fountains, cigar stores, fruit stands, and in fact, almost every place where a nickel could be spent presented a "cold shoulder"—a closed door—to the would-be purchaser.

This condition of affairs which rendered the observance of the holy(?) day quiet and peaceful, resulted from a special order, issued by Chief of Police J. J. Atkins, Saturday afternoon. The order provides that the State law, which closes places of business on Sunday, must be enforced.

The enforcement of this law means that not even a cigar nor a package of chewing gum can be purchased on Sunday, and drug stores are allowed to sell nothing but drugs.

The police made vigilant efforts to detect violations



of the law. During the day two cases were made against Monroe Howard's Imperial Hotel stand by Lieut. W. P. Chandler. These were the only cases of any character recorded during the day, which shows that the law violators were apparently not in evidence.

Howard was fined \$10. In the *Journal and Tribune*, February 27, this announcement is made: "The Ministers' Union warmly endorsed the strict administration of the Sunday-selling ordinance on last Sunday, and at the meeting of the union yesterday morning resolutions concerning the matter were passed. Remarks made were all complimentary to the officers for performing their duty."

The resolutions passed were as follows:—

"WHEREAS, The Sunday laws and ordinances of the city were strictly enforced yesterday; therefore

"Resolved, That the Ministers' Union most heartily commend this action on the part of our mayor, board of public works, chief of police and policemen; and that we earnestly request our city officials to persevere in the good work which they have so auspiciously begun.

"Be it further resolved, That we request all citizens to co-operate with the civil officials in their endeavor to enforce our Sunday laws, and to give them all due encouragement in the faithful performance of all their official duties."

Our Government, though lamb-like in appearance, is assuming every day more clearly the voice of the dragon. The states and the municipalities, encouraged by public sentiment, are becoming bolder to enforce coercive observance of Sunday laws. Popular education of religionists is trending that way.

CYRUS SIMMONS.

### Absurdity of Sunday Laws.

If anything were necessary to show the absurdity, to say nothing of the essential wickedness, of Sunday laws and their exemption clauses, it was furnished a little while ago by a Paterson, N. J., justice.

Within a short time of each other, two arrests were made for violating the Sunday law. One of the offenders was a barber, charged with shaving a customer on Sunday; the other was a butcher, charged with selling meat upon that holy(?) day. Both offenders sought to avail themselves of the exemption clauses, and maintained that their work was a work of necessity.

The learned justice decided that shaving on Sunday was a work of necessity, and therefore wholly justifiable; while he decided that selling meat on Sunday was not. The ground of his decision in the first case was the fact that he found it necessary to shave himself on Sunday, and that being so it was perfectly right for others to do the same; and as it is well known that all people cannot shave themselves, and some feeling that

a shave on Sunday is a real necessity, they must, perforce, seek the aid of the tonsorial artist.

Just why the justice decided that selling meat was not a necessity did not appear in the reports. But it is fair to infer that the justice did not regard it as necessary on the ground that he did not eat on Sunday. How could it be otherwise, without showing himself to be unfair in his judicial renderings? As he justified shaving on Sunday because he regarded it as a necessity for himself; so to be fair he must have justified the butcher for selling meat on that day, if he had regarded eating on Sunday a necessity.

It is a law of nature that ordinarily hair will grow on a man's face on Sunday as well as on other days of the week. It is also true that many people, in spite of anything they might do to prevent it, cannot help getting hungry on Sunday, as well as on other days. As a rule people who are hungry will eat, even on Sunday; many *must* eat when hungry, or be made ill as a result. But no matter, however; the justice's decision makes it wrong for people to get hungry on Sunday, and if they do, the butcher must stand the consequences.

It was of course fortunate for the barber that this justice's beard did not suspend its growth on Sundays, for he would then have been made to feel the strong arm of the law; although in the butcher's case it was unfortunate for him.

But what shall be said of a law that makes it possible for a judge to capriciously decide that shaving, which really is more a luxury than a necessity, is right when done on Sunday, while the selling of food, which is an absolute necessity, is wrong when done on that day?

This incident shows clearly that Sunday laws, with their exemption clauses, are both wicked and absurd, and can result only in untold harm.

C. H. KESLAKE.

New Brunswick, N. J.

### Saloon Sunday Closing in Kansas City.

THE question of Sunday closing of the saloons is being strongly agitated in Kansas City. The agitation is being pushed by the anti-saloon league of the city, who are calling upon the Police Board to enforce the law in the matter; which the Police Board seem rather indisposed to do. In the discussions that have resulted some rather curious arguments for Sunday closing have been advanced by the league.

The chairman of the league committee, for example, "said that a saloon keeper was required by law to be of good moral character, but those who keep open on Sunday are deliberate law-breakers, and no law-breaker can be said to be of good moral character."

That is to say, it is not the conducting of the saloon



business that stamps a man as immoral, but the violation of the Sunday law. The saloon-keeper who closes on Sunday is moral, but the one who disregards the Sunday law is immoral. From which it necessarily follows that breaking the Sunday law is a worse thing than running a saloon!

Another argument of the Sunday closers was that an open saloon on Sunday constituted a "disorderly house," the keeping of which was contrary to the law. How this could be true on Sunday any more than on Monday or on other days, was not explained; and the implied distinction is altogether too fine to be discerned by an ordinary unbiased mind.

Certainly the cause of temperance and of law and order has nothing to gain from the use of such arguments. It has nothing to gain from Sunday-closing laws.

This is so because such laws are rarely and only spasmodically enforced, while they throw a legal wall of protection around these nefarious institutions during six days of the week. The saloon Sunday-closing law is a law for opening the saloons six-sevenths of all the time, when temperance and justice declare they ought not to be opened at all. The saloon is a law-breaker (being an inciter to every crime), yet it is protected by law (where there is a Sunday-closing law), which is not true of any other law-breaker. The saloon is a natural outlaw, and should be recognized as such in the criminal code. It should not be allowed the opportunity to hold up its head as a law-abiding institution.

While thus strengthening the saloon, the Sunday-closing law, as stated, does little towards securing even the fragmentary seventh part of temperance for which it is ostensibly passed. Commissioner Gregory, of Kansas City, says the report, "said that in the twenty odd years of the existence of the metropolitan police the saloons had been closed only about ten Sundays. Many had been arrested, but none convicted." And this is substantially the experience had in the matter of Sunday closing in other cities.

One thing, however, the Sunday-closing law does secure. It sets apart Sunday as a day different in character from other days of the week; for why should a Sunday-closing law be advocated more than a Monday-closing or a Saturday-closing law, if Sunday is like any ordinary day. And this recognition of Sunday as an extraordinary day is due to the religious belief that Sunday is the Christian Sabbath, and is therefore a sacred day. But civil enactments are not designed to affirm and fortify religious beliefs; and in so far as they do this, they promote a union of church and state.

The chairman of the Kansas City anti saloon league declared that public sentiment there was overwhelmingly in favor of "the respectful observance of the Sabbath"; and the indications are that the Sunday-closing movement will be quite vigorously pushed by the religious element which is behind it.

## A Perilous Scheme.

### ROMAN CATHOLIC PROPOSITION TO SECURE RELIGIOUS TEACHING IN THE PUBLIC SCHOOLS.

*New York "Sun."*

A PROPOSITION comes from Roman Catholic sources to all Christians and Jews to unite to secure religious education in the public schools, by demanding time and opportunity for the religious guides of the children to supplement the secular education with religious instruction. That is, as we understand it, the religious teaching provided for under this plan would be strictly according to the prejudices and convictions of the parents and not for any proselyting purpose, the Roman Catholic, Protestant and Jewish pupils each receiving the instruction under their own spiritual guides.

This seems on its face entirely fair and we do not doubt that the intention of those making the proposition is honest and sincere; but any division of the schools or of the pupils in the schools according to the religious belief of their parents is both undesirable and impracticable. If it was attempted, more especially in a great community like New York, it would result in breaking down the school system. The war of creeds would be sure to enter in and virulent religious controversy over the school instruction would be provoked. Moreover, a very considerable part of the parents at this time resent religious instruction of any kind whatsoever, as was indicated recently by a father's withdrawing his son from a public school simply because he was obliged to listen to the reading of the Bible.

The schools being public institutions supported by general taxation, and there being here no State religion, it is obvious that they must of necessity be practically secular in their instruction, for there is no system of religious teaching which would command general assent or which would not provoke widespread resentment. Proselyting might be debarred from it by regulations made in the strictest terms possible and it might be honestly disavowed by all the religious teachers as an animating purpose, but the suspicion of it would never be quieted; the impulse to it would be unrestrainable in teachers feeling that they had a commission from God.

Undoubtedly it may seem hard that Roman Catholics who esteem education without religion a veritable curse—making, as the Rev. Dr. McSweeney declares, "clever unbelievers"—should be compelled of themselves to support in the boroughs of Manhattan and The Bronx sixty schools, with more than forty thousand pupils, in order to secure religious instruction for their young; but there is no other way in this Republic. They must voluntarily bear the burden, if they feel that they cannot throw it off conscientiously, just as they bear the burden of supporting their churches. Parents and priests who want religious education for children must provide it in



schools distinct from the public school system or as a supplement to the secular instruction which alone can be furnished by general taxation. Nor is this as great a hardship as it appears at first glance. It simply imposes on parents a religious duty which they ought willingly to bear if they feel that its performance is requisite to the salvation of the souls of their young. They do not expect the state to assist in the provision of such instruction in their churches, and why have they any more reason to ask for it in the case of schools for their children?

As the public schools are a prime necessity to our civilization, the maintenance of our popular government, nothing which will interfere with their essential service can be allowed to enter into them, and there is no conceivable plan for the restriction of religious education which would not constitute such a disturbance or which could counterbalance by any possible advantage the disastrous consequences of the controversies which would inevitably result from it.

One of the most beneficent offices performed by our public school system is in assimilating our great multitude of immigrants. It gives their children the English speech and rapidly transforms them into Americans in thought and feeling. That is a public duty, a necessity of popular government, and whatever interferes with it, even if it was the honest desire to impart religious instruction, would be no less than a great national calamity. The field for religious effort is outside of these schools and it is in no way restricted by them. If a church deems education without religion a terrible evil it must supply the omission in schools of its own, as the Roman Catholics are now doing on so large a scale, or by inculcating the obligation of parental religious training at home.

### A National "Christian" Political Ticket.

THE "United Christian Party," mentioned recently in these columns as having been developed from a religious conference or convention held in Willard Hall, Chicago, intend to put a political ticket in the field for the coming national campaign, and the following is reported as the idea of one of their leaders:—

#### NATIONAL CHRISTIAN TICKET.

"**RIGHTEOUSNESS.**"

For President,  
A CHRISTIAN.

For Vice-President,  
A CHRISTIAN.

For United States Senators,  
CHRISTIANS.

For Representatives in Congress,  
CHRISTIANS.

"Wouldn't you nominate any infidels or atheists?" was asked him. "Not one. I would appoint them to consulates in Turkey and darkest Africa, with instructions to argue the religious question out with Satan, the sultan, and the chimpanzees."

There is righteousness and "righteousness," and there are Christians and "Christians." And there are Christians who know very little about the business of running civil government, and non Christians who are well qualified in this respect. The only result of the success of this "United Christian" political scheme would be that politicians would have forced upon them a strong inducement to profess Christianity and stand well with the church. Hypocrisy would flourish and the church would be more and more leavened with the spirit of worldliness. The ideal state of the church is that described in the Book of Acts where the hypocritical class were all afraid to join the church, having the fate of Ananias before their eyes, and only the sincere believers were added to it, and these in great numbers.

### What They Think of The Sentinel.

A FEW EXTRACTS FROM LETTERS OF PEOPLE WHO APPRECIATE THE WORK OF THE AMERICAN SENTINEL.

I CONSIDER the AMERICAN SENTINEL the one true exponent of popular government in this country. No republic can long exist where church and state are blended, or where religion interferes in politics. The Catholic Church is using the many so-called Christian political organizations with which to draw first blood. This is the expressed sentiment of one who belongs to no church, but will never endorse the encroachments of religious organizations upon religious liberty. May the SENTINEL long continue in the good cause. I am ever ready to lend a helping hand so far as my ability will permit.

J. D. HAMMONDS, M.D.

*La Mesa, Cal., February 17, 1900.*

I SHALL not stop giving support to the SENTINEL so long as I am able to pay for it. I feel a deep interest in its work for liberty and justice. In working for our fellow-men we are working for the Master. May right prevail.

WESLEY PULVER.

*Stoddard, Wis., February 22, 1900.*

I WITH pleasure renew my subscription for the AMERICAN SENTINEL. I think I never saw a paper that voices my sentiments in every particular like this wonderful little paper. May it always dare to speak the truth, and uphold the foundation of American principles in both church and state, is the sincere prayer of the writer.

A. E. FRANK.

*Canton, N. Y., December 26, 1899.*



I AM a missionary Baptist of the strictest sort, but am in hearty sympathy and accord with the SENTINEL in its advocacy of religious and civil liberty. I have, for many years, recognized the tendency toward imperialism, centralization and destruction of the liberties of the people and the downfall of the Republic. Friends, who then laughed at me as a pessimist are beginning now to see the breakers and realize the danger. Long may the SENTINEL guard the rights of the common people. I have no sympathy with the agitation nor respect for the judgment of Sunday fanatics. Yours truly,

C. M. SHERROUSE.

New Orleans, La., January 30, 1900.

FOR the enclosed dollar, send me some copies of the SENTINEL. I am not very particular about dates. It is always new if not entirely up to date. I keep a real estate office. Have a great many comers and goers. I want to give each one a SENTINEL. . . . I consider the SENTINEL a power in the earth.

Yours very truly,

H. FERRETT.

Logan, Kansas, January 15, 1900.

I THANK you for sending me the SENTINEL as you have. It is with great pleasure that I get the paper every week. I could not keep house without it.

C. B. BECKWITH.

Rochester, Vt., January 14, 1900.

EDITOR SENTINEL, New York City.

Dear Sir:—THE SENTINEL is a welcome visitor to my study, and although I have only yet seen a few numbers, I have derived much benefit from its reading.

Yours very truly,

T. E. LEWIS.

Duenweg, Mo., February 2, 1900.

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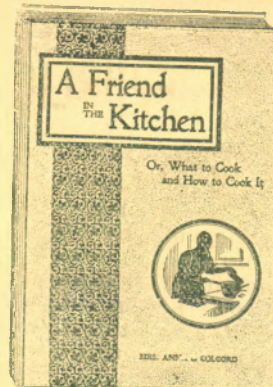
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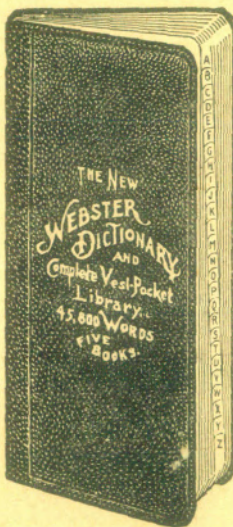


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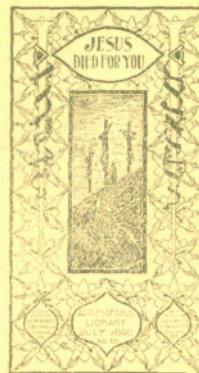
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*The church's confidence in God.*

of the ivory palaces, whereby they have made thee glad.

9 "Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in

<sup>2</sup> Heb. a<sup>n</sup> high place for us.  
<sup>a</sup> Cant. 6. 8.  
<sup>b</sup> 1 Km. 2. 19.  
<sup>c</sup> Ps. 68. 2.

7 The LORD of hosts is with us; the God of Jacob is <sup>2</sup>our refuge. Selah.

8 "Come, behold the works of the LORD, what desolations he hath

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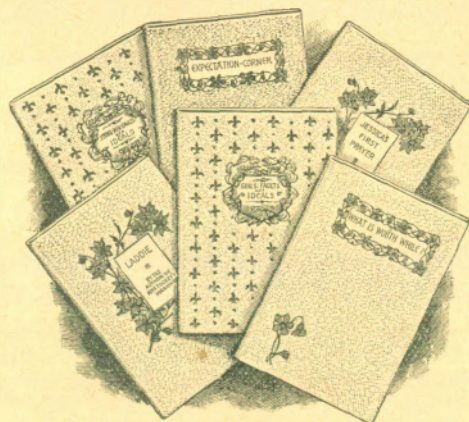
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NEW YORK, MARCH 8, 1900.

WE publish this week an interesting report of proceedings in the Maryland legislature relating to the enactment of a new Sunday law. See page 146. A vast amount of interest and even excitement over the question of Sunday enforcement was manifested by the people at the Capital and by crowds who came up from Baltimore to attend the hearing on the bill, and the matter is not yet ended. So we shall present another report later on.

WE publish on another page a few extracts from letters by friends of the SENTINEL, who appreciate the importance of the matters to which it is calling attention and the timeliness of its work. We are receiving such letters constantly, and we may know from them just how the SENTINEL would be appreciated by many others everywhere, if only some one would bring it to their attention. Reader, cannot you do something to this end in your locality?

RELIGIOUS LIBERTY, as meaning that which can be affected by the law of the land, is only a part of civil liberty. It is civil liberty in religious matters. Hence a person's civil liberty cannot be denied without affecting his religious liberty; and a denial of the right of self-government is as truly an assault upon religious freedom as is the enactment of a Sunday law. The person whose civil rights are not respected, will in vain look for any deference to be shown to his religion. This is logical, and this is the way it has always been in history.

MAN, as a prophet, is a dazzling failure. Yet the world to-day is full

of would-be prophets who assure us there is a better time just ahead, and whose predictions find ready acceptance with the people. Here is an illustration which we find mentioned in an exchange. A Frenchman, M. Bloch, last year wrote a book showing that war is impossible, on account of the marvelous efficiency of the modern army rifle. Soon after its publication came the Transvaal war. And now the author has reissued his volume under a different title, and shows in it that with modern weapons the civilian is as good a fighter as the regular soldier; thus proving as our exchange remarks, that "the more effective and deadly the weapons, the more general will war be; and that is what anybody might have known beforehand."

THE State Board of Education of Colorado, in the case of L. J. Caldwell (Seventh-day Adventist) which came before it recently on the latter's refusal to take an examination on Saturday, decided that the State "nowhere compels the observance of Sunday as a religious, but only as a civil institution." Also, "that there is no ground for the observance of two Sundays in the State, and that there can be only one."—(*Denver News*, Feb. 27.)

It is decidedly curious, in view of this, that if there is plain ground for the "civil Sabbath," as an institution separate from religion, there should be ground for it only on Sunday. "There is no ground for the observance of two Sundays in the State," hence the civil Sabbath must always coincide with the religious Sunday, yet it is not at all a religious institution! There is nothing like the Sunday Sabbath to illustrate a "distinction without a difference."

THE Sunday laws exalt idleness above honest labor, make tobacco a greater "necessity" for people than bread, distinguish between a forenoon "shave" and an afternoon "shave" on the same day, and pre-

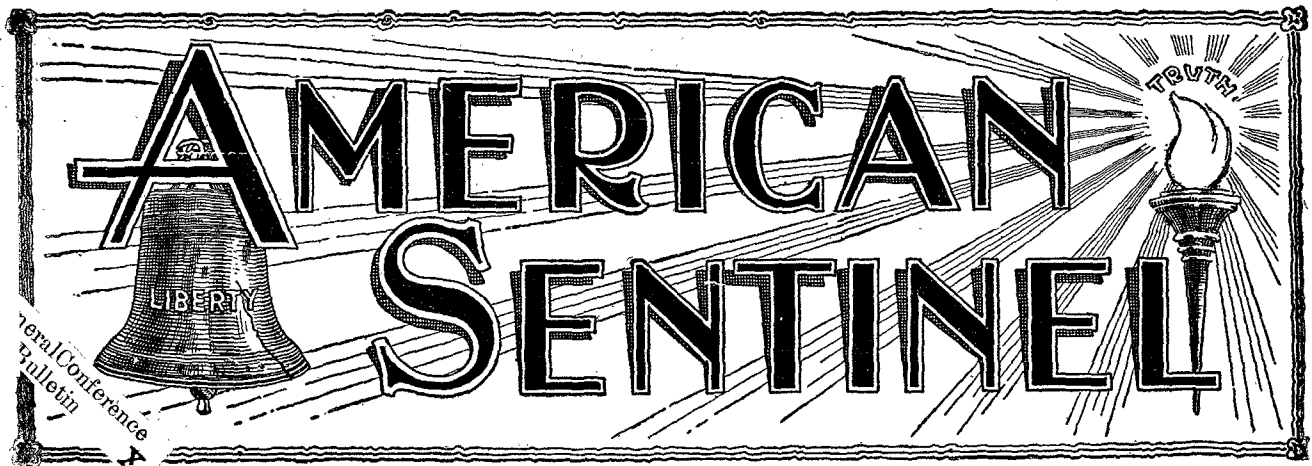
sent endless similar inconsistencies and restrictions upon honest industry and individual freedom. What is the necessity for such laws? Why not class them with the outgrown relics of church-and-state times, where they belong, and drop them from the statute-books of the nation? Why not allow that the people have the right to be free on Sunday the same as on other days? Why treat them as capable adults six days in the week, and as children who must be kept under surveillance the remaining day? Will some advocate of the Sunday laws please tell us?

WE note this item in the *London, Eng., Present Truth* of February 15:—

"Quite recently a Wolverhampton barber was convicted under the Sunday Trading Act of Charles II., which prohibits tradesmen, artificers, workmen and laborers from pursuing their ordinary calling on Sunday. He appealed, his counsel contending that he did not belong to any one of these classes, and the Court of the Queen's Bench sustained his appeal, holding that the Act did not apply to barbers. What a strange condition, to have a law on the statute books, which puts all fair-minded judges at their wits' end to evade it!"

THERE is a "vague alarm" in Great Britain, dispatches say, over the foundation which seems apparent for the belief that Europe intends to interfere to prevent England from conquering the South African republics. Added to this is the fact that Russia is distinctly threatening England on the latter's Asiatic frontier, and has already a "stronger grip on Persia" as the result of the war. England is not likely to brook any interference in Africa, and the prospect for a general European war has not for many years been more vivid than it is now.

It has been often said by those favoring Sunday legislation, that observers of the seventh day should be willing to regard the loss of Sunday as a sacrifice made to their religion. But who will seriously claim that the state can say what an individual shall sacrifice to his religion?



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

VOLUME 15.

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

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

(Entered at the New York Postoffice.)

THE Sunday laws are built upon the theory that man was made for the Sabbath.

COMPULSION, when exercised in religion, only stirs up unholy and bitter passions in the soul.

GOD's idea in making the Sabbath was to save men; man's idea in making Sunday laws is to save the Sabbath.

THE Creator's Sabbath is perfectly fitted to the needs of all men; but a man-made Sabbath must have laws for forcing men into conformity with it.

SINCE the fourth commandment which covers the entire week, leaves no place for a "civil Sabbath," it is plain that such a "sabbath" is condemned by the Word of God.

THE state may compel a person to be religious, but it cannot possibly make him a Christian. And only the Christian religion makes people better than they were before.

ONE vital difference between God's laws and man's laws is that the latter have no love in them; and this is one great reason why human laws can have no rightful connection with religion.

GOD did not create individuals to save the state but he ordained the power of the state to serve the interests of individuals. The state was made only for time; but man was made for eternity.

THE Sunday laws are about the only things that connect the present age of enlightenment with the Dark Ages of mediæval church-and-state times. Why not cut these connecting links instead of trying to make them stronger?

GOD has his own laws, his own penalties and his own remedies for sin, which are in force to-day; and he neither asks man's help, nor will he tolerate man's interference, in dealing with sin. Man's laws are not to maintain righteousness, but rights. An act may be both a sin and a crime; but human tribunals can deal with it as a crime only.

### The Sabbath Was Made for Man.

THE "Lord of the Sabbath" declared that "the Sabbath was made for man, and not man for the Sabbath." This statement embodies two ideas that lie at the foundation of the legislation that has been enacted for Sabbath observance.

ONE of these ideas is that the Sabbath was made for man. This is God's idea, and the foundation of his legislation for Sabbath-keeping.

THE other idea (held by the Pharisees) is that man was made for the Sabbath; and this is the foundation of all human legislation to preserve the day. This of course is disclaimed by the authors of state Sabbath laws; but it is that to which reason and experience testify as being the truth.

GOD made the Sabbath to be wholly a blessing to mankind, and to put upon him no hardship. It was

perfectly adapted for man's spiritual, mental and physical welfare; and, as God has made it, it is the same to-day. If people do not observe it, they lose the good of it, but they get no hurt from it. If they are against it, it is still not against them. It is for them, whether they observe it or not.

But men have made Sabbath laws from which vastly different results have come. They have used the force of the civil power to fit men to the Sabbath; not the true Sabbath, either, but their human idea of the Sabbath. If men did not want to conform to it, they were forced to do so. Where the human being did not fit to the institution set up by the religious majority, the state applied pressure to the human being until the fit was declared satisfactory.

If men do not observe God's Sabbath as his law directs, that law does not interfere with them. They lose the great good they would have gained from keeping it, but their liberty is not restricted and no penalties are put upon them. They are not coerced into anything. But if they fail to observe man's Sabbath as man's law directs, they are arrested, imprisoned, fined, put in chain gangs, and in other ways punished until they conform themselves to the Sabbath conception which the majority have set up.

God's Sabbath is like a mantle of glory and beauty given to man, which he may put on if he will; but the Sabbaths of the state laws are like a mold into which men must put themselves or be put; and if they do not fit the mold, they are hammered by the law until they are forced into it, at whatever sacrifice or injury to themselves.

All this is wholly contrary to God and to the purpose of the Sabbath. All such laws ought to be abolished. If men will not make the Sabbath a blessing to themselves, let it not be made a curse to them by the mistaken zeal of those who would make their refusal a crime to be punished with the pains and penalties of the criminal code.

PROBABLY the most densely illiberal country in South America is Ecuador. There the priesthood has had absolute sway, and there has been almost no possibility of securing any independent action of any kind; and yet the light is breaking there. The Congress of the republic has prepared a series of laws on religion and the clergy, in which it lays restrictions upon the church which must be rather novel. The delegates of the pope are to have no right of jurisdiction without previous authority from the executive power, given in accordance with the council of State, and no bull or pontifical order is to be promulgated or executed or considered to have any value whatever without the corresponding exequatur from the executive power. Funeral and parish taxes the church is not allowed to collect. There are restrictions on church property, on

ordination, on entrance to the novitiate, etc., which are very, very significant. The light is dawning, after all. —*N. Y. Independent.*

### What We Experience in Turkey.

BY Z. G. BAHARIAN.

THE readers of the SENTINEL remember that a minister of the Seventh-day Adventists was recently banished from Malatia to Kharpout. As soon as he reached there it was proposed by the government that he should have a commandment brought from Constantinople High Porte to preach in freedom. However, he was left free to work in the city. Under his labors an Armenian accepted the truth, and at once began to open his shop on Sunday. The Armenians were offended because of two things; first, that he began to keep the Sabbath, so that Sabbath-keeping took hold in that city; second, that their Sunday was openly desecrated.

This man was a shoemaker, and had a companion who was learning the art from him. He found that this man's Sabbath-keeping and Sunday working were contrary to his religion, but unwilling and unable to be without him, he devised a way to stop this new thing. Several Armenians called on the authorities to complain against the minister, and became successful in banishing him from Kharpout to Eguin. They expected that the shoemaker would go back into his former religion when he was left alone, but it was not so.

As soon as the minister arrived at Eguin, the police proposed that he should give a guarantee not to go out of the city and also not to preach the Sabbath. For several reasons he consented, but a few weeks later, after he had consulted with us, wrote two petitions, one to the governor of Eguin, and the other to the Vali of Kharpout. In both of them he presented the principles of religious liberty and the relation of the state to the church, ending with the cutting testimony that he should continue the preaching of the gospel under all circumstances. The Vali of Kharpout at once sent word to the governor of Eguin that he must stop the minister's preaching. The police called the minister and presented Vali's answer, and demanded from him a guarantee not to preach even when he is invited to preach in a Protestant church. The minister refused to comply with the proposition, and was put into jail.

We are sure that his bold act surprised the government and made them think about it more soberly. Five days only he was left in the jail. The fifth day the police took him out and committed him to the Armenian bishop, expecting that the bishop's council would withhold him from preaching. The bishop, ignorant of the Bible, told him to refrain from this work. After several minutes' talk, the bishop sent him away in freedom. Now the minister is free to preach, and a good



door is open to him, because Protestants love him very much and have given him their church to preach whenever and whatever he wants.

*Constantinople, Feb. 14, 1900.*

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### "A World Power."

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BY JOHN D. BRADLEY.

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IN repudiating the principles of its Constitution as a republican government, the Government of the United States is distinctly changing its position in the eyes of and with reference to the other nations of the earth. This change is apparent to all. But the meaning of this change is recognized by few. There are many who insist that their country has at last entered the realm of greatness; that now, by virtue of this change, it has "risen to be a world power, henceforth to be reckoned with among the very few great nations of the earth."

However, there are some who know what greatness is, and who are not blind to the meaning of the change that has taken place. The difference between the position held by America before this change and the position which is now held and is to be held by virtue of it, and the character of the "reckoning" once had as compared with that now accorded and had by and "among the very few great nations of the earth," is plainly indicated by Senator Bacon, of Georgia, in his speech of January 30, in the Senate. He said:—

"Again, sir, among the imperialists, those who soar on a loftier wing, are fond of appealing to the patriotic emotions and pride of the American people by the oft-repeated statement that the results of the Spanish war has made the United States a world power, and that they have now become one of the family of nations! Why, sir, one would suppose from these oft-repeated expressions that this nation had for a century been kicked and cuffed around like a mangy cur, and that it had skulked around afraid to pick up the refuse which its master threw it.

"What a wonderful discovery, Mr. President, that the United States have become a world power! Why, sir, when in the result of the Revolutionary War they made good the great Declaration of July 4, 1776, they instantly became the greatest of world powers; the greatest of world powers, sir, because in spite of the fewness of their numbers and the smallness of their resources, they had not only announced but maintained and secured a *great principle* thereafter to stand as a menace of every tyrant, the hope and inspiration of every people, however humble, who longed for liberty. *This principle, thus maintained and exemplified in the growth of a great and free people, has, in the advancement of the free institutions of the world, been the most potential influence of a hundred years upon the destinies of the world.* Just become, sir, a world power—a nation whose flag has never gone down in defeat! Just become a world power, when for seventy-five years it has stood

as the guardian of a whole hemisphere and said to the whole world, 'Not one step farther on this hemisphere!' and for seventy-five years the world has obeyed the command!

"And this discovery that we have just become a world power is due to a mere skirmish in which we overcame the weak and decayed power of Spain, when in truth we had so recently with our own blood, written the history of the greatest and the fiercest and the bloodiest battles of modern times. Why, sir, within your memory there occurred within eighty miles of this Capitol a battle in which more men were killed and wounded in half an hour than were killed and wounded in both American and Spanish armies and navies during the entire Spanish war. And the highest demonstration that we were a world power was when the division ended, and when there stood again united for all time, the people, who, when divided, had between themselves fought battles under the shock of which the earth quaked and the very mountains rocked.

"No, Mr. President, we do not need to keep the Philippines to prove to the world that we are indeed a world power. There is a meaning to the expression 'world power.' It has been perverted and has become misunderstood. It originated across the water. They did say it about us. What did they mean? Did they mean they had suddenly discovered that a nation with 10,000,000 fighting men had suddenly become a world power, a nation with such a history as we have? No. What they meant by world power and coming into the family of nations was that before that time we had been a peaceful nation, attending to our business, frowning down upon the conquest of any people, however humble and however feeble they might be, holding up for free institutions; differing from all the rest of the world in the fact that they were always ready for conquest, always ready to oppress the weak, always ready to despoil anyone who might be in their power; and when they saw that we had gone across the ocean to pick up a little feeble people, they raised a hurrah that we had also become a *world power among the land grabbers*, and had become *one of the family of nations to oppress and subject the weak and feeble.*"

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### The Church's Power Not Political.

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[In a religious exchange (Melbourne, Aus.) we note the following good advice given to those churches which believe they cannot obtain the power needed to do their appointed work in the earth without seeking to politics:—]

In writing to the Ephesians Paul tells them of the "*exceeding greatness*" of divine power. Eph. 1:19. God is not, therefore, curtailed in his operations for want of power. He is able to give power to the faint, "and to them that have no might he increaseth strength."

The fact that God possesses power, and that he alone can bestow it, is but too often overlooked by the church of God. After telling the disciples that all power in heaven and in earth was given him, Christ commis-



sioned his followers to tarry at Jerusalem until they were endued with power from "on high." Luke 24:49. Power to work for God must come from on high. Power from any other source can but mar and hinder his design.

Had the church of God but been faithful to her mission, the Pentecostal baptism would have followed and sanctified her work through all the ages. She would not then have needed to link herself with any earthly combination of forces, or lean on the arm of any earthly government for assistance.

In the Baptist Union Assembly, held at Leeds, England, Sept. 27, 1899, the president, John Clifford, D. D., made use of the following statement in his address:—

"We dare not let politics alone. They are part of our religion. We should be disloyal to the King of kings if we failed in our duty to the state. The state is dear to us as the God-ordered instrument for the promotion of his rule of justice and peace and brotherhood; and it is one of our duties, first, to make the Parliament through which it acts really adequate for its work, and next, to use it so that the work may be well and faithfully done."

But God has not sent his church on a mission to Parliament. He gave his people command to go and preach the gospel to every creature. The church has nothing to do with fitting the Parliament for its work, or in seeing that its work is well done. God has ordained governmental power, for "the powers that be are ordained of God," so that the church can safely leave the work of putting the government right to the God who "rules in the kingdom of men."

If the church would follow the commission—"Feed my sheep"—and look after the individual, God would surely look after the government. But the spirit in man that is constantly seeking for power, has led the church to cease her work of teaching to become a dictator. In this way she endeavors to dictate to earthly governments in order that they may do her bidding. But this plan is not of God.

When Israel went down to Egypt for help she disconnected herself from God, because the help she sought was not in God's plan. It is so with the church to-day. She has gone down to Egypt for help, but instead of receiving help from earthly powers, she has received a wound. "Not by might, nor by power, but by my Spirit, saith the Lord." "O Israel, thou hast destroyed thyself; but in me is thine help." Hosea 13:9.

Every bid that the church makes for temporal or civil power will only prove a stumbling-block in the way of God's work. It would be much more effective for the church to get on her knees than put on her titles. She would accomplish much more by prayer to God than prayer to Parliament. God has the Holy Spirit's power waiting for the church when she gets ready to receive it.

### A Proposed New Sunday Law for Baltimore.

THE following Sunday bill has been introduced in the Maryland legislature by Representative Sanford, and active efforts are being made to secure its passage:—

"SECTION 1. Be it enacted by the General Assembly of Maryland, That Article IV. of the Code of Public Local Laws, title, City of Baltimore, subtitle, Sabbath, be and the same is hereby amended by adding thereto the following sections, to follow immediately after Section 807:

"807 A. No person whatsoever shall do any work or bodily labor on the Lord's Day, commonly called Sunday, and no person having children or servants shall command or wittingly or willingly suffer any of them to do any manner of work or labor on said day, works of necessity or charity always excepted, nor suffer or permit any children or servants to profane the Lord's day by gaming, fishing, fowling, hunting or unlawful pastime or recreation; every person transgressing this section to be punishable upon conviction before a Justice of the Peace by a fine of \$5, to be applied to the use of the Mayor and City Council of Baltimore, provided, that it shall be lawful to do work or labor connected with or incidental to the editing, publication or delivery of newspapers, the carriage of passengers in any car, vehicle, or elevator, the carriage of baggage of travelers, the transmission of messages, the polishing of boots and shoes, the baking of bread and preparation of meals.

"807 B. No person shall sell, dispose of, barter, or, if a dealer in any one or more of the articles of merchandise named in this section, give away on the Sabbath day, commonly called Sunday, any spirituous or fermented liquors, cordials, lager beer, wine, cider, or any other goods, wares or merchandise whatsoever; and any person violating any provision of this section is punishable by fine of not less than \$20 nor more than \$50 for the first offense; if convicted a second time of a violation of this section, by a fine of not less than \$50 nor more than \$500, and by imprisonment for not less than 10 nor more than 30 days, and his, her, or their license, if any were issued, shall be declared null and void by the court.

"It shall not be lawful for such person or persons to obtain another license for the period of 12 months from the time of such conviction, nor shall a license be obtained by any other person or persons to carry on said business, on the premises or elsewhere, if the person so as aforesaid convicted has any interest whatever therein, or shall derive any profit therefrom; and if convicted more than twice of a violation of this section, such person or persons on each occasion shall be imprisoned for not less than 30 nor more than 60 days and fined a sum not less than double that imposed on the last preceding conviction, and his, her or their license, if any were issued, shall be declared null and void by the court, and no new license shall be issued to such person or persons for a period of two years from the time of such conviction; nor to anyone else to carry on said business wherein he or she is in anywise interested, as before provided, for second violation of the provisions of this section. One-half of all fines to be imposed under this section shall be paid to the State and the other half to the informer. This

section is not to apply to sales of meals, to be eaten on the premises, or served elsewhere by caterers, nor to the sale of newspapers, cigars or tobacco prepared for use, milk, ice, fruit, flowers, soda or mineral waters, confectionery, drugs, medicines and surgical appliances, in places other than those where spirituous, fermented or malt liquors are offered for sale.

"807 C. It shall not be lawful to keep open or use any dancing saloon, opera house, tenpin alley, barber saloon or ball alley on the Sabbath day, commonly called Sunday, and any person or persons, body politic or corporate, violating any provision of this section, or causing or knowingly permitting the same to be violated by any person or persons in his, her or its employ, shall be fined not less than \$50 nor more than \$100 for the first offense, and if convicted a second time of a violation of this section, shall be fined not less than \$100 nor more than \$500, and, if a natural person imprisoned for not less than 10 nor more than 30 days; and, upon conviction subsequent to the second, fined on each occasion in a sum at least double that imposed on the last preceding conviction, and, if a natural person imprisoned for not less than 30 nor more than 60 days. All fines imposed under this section are payable to the State.

"SEC. 2. That this act shall take effect from the date of its passage."

This measure, it should be noted, is designed not in the interest of stricter Sunday observance in Baltimore, but as a relief measure from the rigorous exactions of the existing law. The *Baltimore Sun* says of it that "Mr. Sanford deserves the thanks of all liberal-minded and progressive people for his earnest efforts to secure the modification of the obsolete and impracticable Sunday laws of the State." Yet this proposed change in the Sunday law, which will repeal "obsolete and impracticable" exactions, and will leave the law fully as severe in its requirements as are most Sunday laws elsewhere, is vigorously opposed by the clergy of Baltimore and of the State. They do not want the "obsolete and impracticable" restrictions of the old law repealed; they want them revived and enforced! What else but this can be inferred from their opposition to this bill?

And if this strictly religious and puritanical observance of the day, is what the clergy of Maryland want, as shown by their opposition to any effort to modify the old law, what must we conclude of the clergy in general who are calling for Sunday legislation? Is it not perfectly fair to conclude that one and all have in view the same puritanical restrictions upon liberty and self-government for which some of them are now so earnestly contending?

The *Baltimore Herald*, which favors Mr. Sanford's bill, says that "the present Sunday law, so far as it secures the population in the enjoyment of opportunities to worship and directs the suspension of toil, so that services may not be interfered with and that the individual may have time to strengthen his moral nature, commends itself to universal support." But how far does the Sunday law of Baltimore, either as it now is or as Mr. Sanford would have it, secure the popula-

tion in the enjoyment of these things? How far are the people indebted to the Sunday laws for the opportunity to worship, for "services that are not "interfered with," and for "time to strengthen their moral natures"? Are the people deprived of these privileges in California, where they have no Sunday law? We have never heard that Sunday is not as generally observed in California as it is in Maryland. Or how is it with those Christians—60,000 or more in this country—who observe the seventh day instead of the first, and have no law at all in their favor? Are they deprived of these privileges?

Since these people enjoy all these privileges—as they unquestionably do—and since the people of one State where there is no Sunday law enjoy them equally with those of another State where such a law exists, it is clear that the extent to which these privileges are secured to the people by the Sunday law may be correctly indicated by a cipher; and to this extent such a law "commends itself to universal support," and no further.

### Sabbath Observance vs. Educational Laws and Customs in Colorado.

AN APPEAL BY L. J. CALDWELL, SEVENTH DAY ADVENTIST  
AGAINST A DECISION BY THE COUNTY SUPT.  
OF SCHOOLS OF ARAPAHOE COUNTY.

TO THE HONORABLE STATE BOARD OF EDUCATION OF  
STATE OF COLORADO:

1. Your petitioner, a resident of this State, hereby appeals to your honorable body for redress concerning the action of Warren E. Knapp, Supt. of Schools for Arapahoe County, Colo., at the Teachers' Examination of December 15, 1899, more specifically detailed below: On said date, being the third Friday in December, your petitioner duly presented himself to answer the questions in the branches required, and did answer those in writing, arithmetic, natural science, grammar, orthography and school law. Your petitioner then requested the remaining questions for the purpose of then and there answering them, but was told by Supt. Knapp that they could not be had till the next day, Saturday, December 16, 1899.

2. Your petitioner, being now, and for many years past a conscientious observer of the Sabbath, or seventh day, did not know or offer to answer the remaining questions until sunset of Saturday, when the Sabbath was past. He then answered the questions in U. S. History, Reading, and Theory and Practice, and again requested the remaining questions for answering. This request and Supt. Knapp's reply were as follows:—

Denver, Colo., December 16, 1899, 5:50 P. M.

MR. W. E. KNAPP, COUNTY SUPERINTENDENT OF SCHOOLS  
OF ARAPAHOE COUNTY, COLO.

Hon. Sir: I hereby demand the remaining examina-

tion questions, viz: Civil Government, Geography and Physiology, unanswered by me at this examination of December 15th and 16th, 1899, for the purpose of answering them.

Yours respectfully,

LOYD J. CALDWELL.

OFFICE OF COUNTY SUPERINTENDENT OF SCHOOLS.

Denver, Colo., December 16, 1899, 5:50 P. M.

MR. LOYD J. CALDWELL.—Dear Sir: The questions for which you have made the above demand will be tendered to you together with all the other questions used at said examination in the same manner and for the same reason as to the other applicants, after you have retired from said examination—the purpose for which they are to be used by you being unknown to me.

Very respectfully,

WARREN E. KNAPP.

County Superintendent of Schools  
for Arapaho Co., Colo.

3. Now your petitioner claims to have fulfilled both the law requiring Friday and the rule requiring Saturday examination, doing all he could in good conscience to conform to usual custom.

But God's law says: "The seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work." Ex. 20:10. "And God blessed the seventh day and sanctified it, because that in it he had rested from all his work." Gen. 2:3: "From even unto even shall ye celebrate your Sabbaths." Lev. 23:32.

When one is refused a teachers' certificate because he will not disobey God and violate his religion by taking examination on the seventh day then both the constitution and statute of Colorado are violated, as extracts appended will show:—

CONSTITUTION OF COLORADO, ACT II, SEC. 4.

"That the free exercise and enjoyment of religious profession and worship *without discrimination* shall forever hereafter be guaranteed: and no person shall be denied any civil or political right, privilege or capacity on account of his opinions concerning religion—nor shall *any preference* be given by law to any religious denomination or mode of worship."

Art. IX, Sec. 8, of the constitution provides:—

"No religious test or qualification shall ever be required of any person as a condition of admission into any public educational institution of the State, *either as teacher or pupil.*"

SCHOOL LAW OF COLORADO, SEC. 15, (Law of Mar. 20, 1877.)

"On the third Friday in August, December and March in each year, he [the County Superintendent of Schools] shall examine all such applicants in orthography, reading, writing, arithmetic, English grammar, geography, history, and Constitution of U. S., civil government, physiology, natural science, theory and practise of teaching, and school law of the State. If satisfied of the competency to teach and of the good

moral character of the applicant . . . he shall give such applicant a certificate."

4. That there is *discrimination* and *preference* shown toward the keeper of the first day or Sunday in that that day is not employed or required for examination. That this is a point of religion would be quickly shown if a rule were made that all applicants must be examined *on Sunday* or must teach *on Sunday*. Is it right to stretch Friday over to 5:50 P. M. Saturday to accommodate some and to refuse a few additional minutes to another whose religion forbade certain earlier minutes of same day? Is it legal to require Saturday examinations at all?

5. Christ drew the line between civil and religious duties when he said, "Render therefore unto Cæsar [the state] the things which are Cæsar's [civil duties]; and unto God the things that are God's [religious duties]." Matt. 22:21. The apostles said "We ought to obey God rather than men." Acts 5:29.

The Sabbath, like baptism and the Lord's supper, is wholly God's; and no civil law or officer has aught of right to do with them more than to keep out of their way. God can and will collect his own, and condemn all who stand in the way.

Obedience is the highest form of worship. To condition a civil right (as to teach public school) on a religious disobedience (as of violating the seventh-day Sabbath) is high treason both to God and the constitution.

In closing, your petitioner begs to say that he believes the rule requiring Saturday examination was made to accommodate and not to debar any; and that Supt. Knapp decided as he did because of technical adherence to said rule, and not from personal motives.

Respectfully yours,

LOYD J. CALDWELL.

Denver, Colo., Dec. 20, 1899.

THE bill [to erect a tariff barrier between Porto Rico and the United States] violates the Constitution. It imposes upon the Porto Ricans the tyranny of taxation without representation against which our forefathers rebelled. It violates the promise of General Miles to the inhabitants, never disavowed by our Government, that "Porto Rico under the American flag will enjoy the same privileges and the same immunities as the citizens of the different States and Territories of the Union." It makes of Porto Rico a "crown colony" instead of an American Territory.—*N. Y. World.*

"For the first time in the history of this Republic a people has been fighting for home and freedom, and the American Congress has not passed a resolution of sympathy and encouragement. What does this mean? What does it signify as to the spirit of those who now control the national Government."

## Serious Thoughts About the United States.

BY D. T. BOURDEAU.  
(A Frenchman.)

### DOES ITS WEALTH BETOKEN GOOD TIMES?

THE immense wealth of the United States does not, of itself, betoken good times to that nation. The history of past nations shows that, generally speaking, with them, great wealth meant effeminacy and extortion on the part of the rich; dissatisfaction, complaints of injustice, setting forth claims for rights and just dues, and uprisings, on the part of those in cramped circumstances struggling for a livelihood; more vice, more corruption, and more crimes; jealousies of other powers and foreign intervention; impending national ruin.

This was the state of things with the antediluvians just before ruin came upon them. They were buried up with the things of time and sense, and reaching out after wealth until the very day that Noah entered into the ark; and of them the Lord said at that time, "The earth is filled with violence." Gen. 6:13. See also Matt. 24:37-39; Luke 17:26, etc. The same was true of the Sodomites before their destruction. Of Sodom it is written: "Fulness of bread and abundance of idleness was in her, neither did she strengthen the hand of the poor and needy." Eze. 16:49. The same was true of the Jews when God's avenging hand was about to be wielded against them through foreign powers. Even their priests and rulers were greedy after earthly riches, were "companions of thieves," oppressed the needy and turned a deaf ear to their cries. Christ showed his disapproval of such a course by the brisk use of chords as means of lashing guilty speculators. John 2:13-16. Read also Isa. 1:23; 56:10-12; Jer. 7:9; Heb. 2:5-13, etc.

It was when the Medes and Persians rolled in wealth and luxury that 640,000 of them were defeated in battle at Arbela by only 48,000 Greeks, and that the Medo-Persian Empire was replaced by the Greek Empire, the Greeks at that time being less wealthy, more industrious, stronger physically, more hardy and more virtuous than the Medo-Persians. The great wealth of the Roman Empire, acquired through injustice, oppression and cruelty, and perverted in its use, greatly helped to abase it in the scale of morality; and the union of church and state in that empire caused its overthrow.

### IS IT A GOOD BASIS FOR CIVILIZING AND CHRISTIANIZING OTHERS?

Nor should civilizing and Christianizing others be made an excuse for departing from right principles. A civilization and Christianization that are the outgrowth of going against principles of justice and equity must be shallow indeed, not to say disgraceful to true civilization and genuine Christianity. The plea of ad-

vancing others in civilization by usurping their territory and depriving them of their natural rights is becoming quite popular with so-called Christian nations; but this plea was never made by Christ and his apostles. Christianity, pure, unadulterated, is the greatest civilizer in the world. Indeed, there can be no true civilization independently of the principles of Christianity, which have been embraced in the one plan of salvation ever since its establishment. But true Christianity wins by love and never deprives men of their natural rights nor forces conscience by the use of cruel and compulsory measures. A Christianity that does this is a misnomer. It is based on selfishness, hatred, envy, and revenge, and is the greatest enemy to true civilization. God can carry out his wise designs in spite of it, but he can never approve it. To day it keeps millions of our race who grope their way in the mists of heathenism, from embracing genuine Christianity and advancing in true civilization.

### IS IT ANTIPATRIOTIC? IS IT TREASON?

Is it antipatriotic and breathing the spirit of treason, even from the standpoint of true Americans, to stand by the noble principles on which the American Republic was formed? What is patriotism from this point of view? The word patriotism comes from the Latin word *pater*, which means father. In this case, one truly patriotic would be one who would agree with the fathers of the first American Republic, who vindicated the principles of civil and religious freedom and of complete separation of church and state. Therefore for an American to oppose these principles of liberty, would be branding himself as antipatriotic. And is it not strictly true that Americans who by word and deed oppose the fundamental principles of the Republic of the United States are the very ones who breathe the spirit of treason, while Americans who stand by those principles are justly entitled to full and complete exoneration from the unjust charge of breathing the spirit and of being guilty of treason, and should be commended for their unwavering fidelity to the government to which they belong?

Being true to the righteous laws and principles of the government to which one belongs, is the best evidence of true patriotism and of antagonism with the spirit of treason.

Civil liberty goes hand in hand with religious liberty, and civil bondage goes hand in hand with religious bondage; and when a government that has, more than all others, professed and carried out before the world the principles of civil and religious liberty, and has for this reason prospered beyond every other nation under the sun and been admired and praised by lovers of liberty in every land—when we say, a government that has done this and that has thus prospered, so seriously departs from the very principles to which it owes its existence and unparalleled prosperity, goes back on its profession and principles so far as to deny that all men

are created equal, that governments derive their just powers from the consent of the governed, what is to be expected of it? When men make the highest conceivable profession regarding religious liberty and the separation of church and state, and yet go squarely against this profession by passing a bill against perfect religious liberty, as in the matter of closing the gates of the Chicago Exposition on Sunday, what else can we expect than that such a government, continuing in its downward course of apostasy, will finally pass a national Sunday law, the enforcement of which will mean a deprivation of civil rights and a revival of the persecution of the Dark Ages, to those who, from conscientious scruples, will not submit to the oppressive national mandate? See Rev. 13:11-18.

Against this oppressive, antirepublican, antichristian work comes from a merciful God this prophetic warning of world-wide application: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast, and his image, and whosoever receiveth the mark of his name." Rev. 14:9-11.

This warning being world-wide in its application, the danger of worshiping the "beast" and his "image" by receiving the "mark of the beast" and of papal authority, when enforced by strong legal enactments, will exist in every land; for to "every nation, and kindred, and tongue, and people" is the three-fold message containing this warning to go. Rev. 14:6-14. The language of the warning is not, "If any man worship the beast or his image," etc.; but, "If any man worship the beast *and* his image," etc., which shows that both the "beast" and his "image" will be worshiped at the same time and by the same act of receiving the "mark" of the "beast."

How can this be done on the territory covered by the "beast," when the image is formed, not by the powers covering the territory of the beast, but by the United States located in America? Simply on this principle: The United States, notwithstanding its mild profession of religious freedom, takes the lead in this final work of extolling and enforcing Sunday by strong legal enactments; other nations catch the spirit and follow the example of the United States. In doing this they not only worship the papacy that brought about the change of the Sabbath as set forth in these prophetic words: "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws" (or the law, Heb. Dan. 7:25); they also worship the image of the papacy formed by the United States, saying, Let us

do as the United States are doing in the matter of enforcing Sunday by strict Sunday laws well guarded by strong penalties, even the death penalty. Rev. 13:15, etc.

The wrath of man and nations can, by grace divine, be endured, as it has been in past ages; but who can submit to endure the unmingled wrath of God, when the probation of men and nations shall have ended, and mercy's sweet voice shall no more be heard forever? Prov. 1:24-33; Rev. 22:11, 12 14:9-13; 15:1:16. Oh let us give unmistakable proof that we heed the heavenly warning for this time, by taking to heart and conforming to these words found in the last gospel message to a fallen world: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus!" Rev. 14:12.

### What Some Eminent Men Have Said About War.

"Whence come wars and fightings among you?" James 4:1.

SENECA, the tutor of the Emperor Nero, and put to death by that tyrant, about A. D. 65, says in his 95th epistles:—

"We punish murders and massacres committed amongst private persons; what do we respecting wars and the glorious crime of murdering whole nations? Here avarice and cruelty know no bounds. Barbarities are authorized by decrees of the Senate and the votes of the people; and enormities forbidden in private persons are ordered and sanctioned by public legislatures.

"Things, which if men had done in their private capacity, they would have paid for with their lives—the very same things we extol to the skies, when they do them in their war accoutrements."

Such was the testimony of a virtuous heathen.

John Wickliffe, the great reformer, was particularly disgusted with the ambition which induced rival popes to assert their claims to St. Peter's chair, at the expense of torrents of human blood; for he not only considered the whole trade of war to be utterly unlawful for Christians, but thought it wrong, on the principles of the gospel, to take away the life of man upon any occasion. Respecting conquest, he said, "the title of conquest is utterly worthless and untenable, unless the conquest itself be expressly commanded by the Almighty."

Thos. Scott, D. D.—"War, in every case, must be deemed the triumph of the harvest of the first great murderer—the devil."

Bishop Porteus.—"One murder makes a villain—millions a hero."

Bishop Watson.—"When the spirit of Christianity shall exert its proper influence over the minds of individuals, and especially over the minds of public men in their public capacities, war will cease throughout the Christian world."

Frederick the Great.—“When sovereigns are determined to come to a rupture, they will not hesitate concerning materials for a manifesto.”

Secker (Archbishop of Canterbury).—“War in all cases is accompanied with dreadful evils; of which we are apt to consider the heavy expense as if it were the only one, and forget the sufferings and miserable deaths of such multitudes of human creatures, though every one of them is a *murder* committed by the authors of this calamity.”

### “Let Us Be Honest.”

*From the “Washington Post,” (Imperialist) January 14.*

Why can we not be honest in our utterances touching the territories we have recently acquired? Really it would save time and trouble, to say nothing of life and treasure, to come out frankly with the announcement that we have annexed these possessions in cold blood, and that we intend to utilize them to our profit and advantage? All this talk about benevolent assimilation; all this hypocritical pretense of anxiety for the moral, social and intellectual exaltation of the natives; all this transparent parade of responsibility and deep-seated purpose; all this deceives nobody, avails nothing, helps us not an inch in the direction of profit, dignity and honor. We all know, down in our hearts, that these islands, groups, etc., are important to us only in the ratio of their practical possibilities. We value them by the standard of their commercial usefulness, and by no other. All this gabble about civilizing and uplifting the benighted barbarians of Cuba and Luzon is mere sound and fury, signifying nothing. Foolishly or wisely, we want these newly-acquired territories, not for any missionary or altruistic purposes, but for the trade, the commerce, the power, and the money there are in them. Why beat about the bush and promise and protest all sorts of things? Why not be honest? It will pay.

As a matter of fact, we are not concerned in the ethical or religious uplifting of the Filipinos. After all, the difference between a breech-clout and a starched shirt front is a mere matter of climate and personal opinion. Dishonesty, untruth, crime and general wickedness are here in our midst—present with us as part of our daily life and growing with our growth. We need not go to the West Indies or the Philippines in search of material for moral rescue. Our own slums abound with opportunities for missionary zeal. Why not tell the truth and say—what is the fact—that we want Cuba, Porto Rico, Hawaii and Luzon, together with any other islands in either ocean that may hereafter commend themselves to our appetite, because we believe they will add to our national strength, and because we hope they will some day become purchasers at our bargain counters? We might as well throw off the pious mask and indulge ourselves in a little honest candor. It will cost

us nothing, and it may profit much. At any rate, we shall have the comfort and satisfaction of being honest with ourselves and the privilege of looking into the mirror without blushing.

### The Roman Church and Human Thought.

*“Springfield Republican.”*

THE pope, says the dispatch about his birthday reception, spoke of the honors paid in Italy to Giordano Bruno,—the dedication of his statue in Rome being one of those honors,—as instigated by the devil. This is so beautiful a specimen of medievalism that it is almost a pity to add a word of comment. Yet the word is really necessary to call the attention of the public to the fact that the Roman Church is dogmatically and in discipline precisely where it was in Bruno’s day, 300 years ago. So much has been said about “American” Catholicism, so much about the wise concessions of Pope Leo XIII., that there is a general impression that the world is in some way changing the old church, bringing it to toleration of, if not to a conformity with modern advance of knowledge and practise. Now this remark of the pope to the Italian deputations that gave him their congratulations on his 90th anniversary, shows that the only modification in the papacy is in Joachim Pecci’s personal wisdom and temperamental tact; and at the same time the case of St. George Mivart shows that there is absolutely no change in the attitude of the church toward thinkers since Bruno’s day. The church to-day will not burn St. George Mivart at the stake, but the church of A. D. 1600 would have burned him, without question. So Giordano Bruno, though it would suspend from the sacraments, and no doubt eventually excommunicate him, would live his life out if he were living in this age to express his superior knowledge. It is not the Roman Church, but its circumstances, that have been so changed.

It is the outside world that has made the difference. While popes, councils, congregations, the hierarchy, are dwelling in the same dogmatic bounds which Bruno broke, to the inspiration and nurture of philosophy and science, the absolute acquirements of the world have gone onward and left them far behind. It is impossible for the progress of knowledge to stop of itself, and it is impossible for the church to stop it. But such slurs as even so enlightened a pope as Leo casts upon Bruno, and such disciplinary treatment as Cardinal Vaughan visits upon Mivart, unmistakably indicate that the Roman Church is what it was three centuries ago, and only the temper of the age, which it does not govern, has compelled it to change its methods.

IN Adrian, Mich., the Sunday law is rigidly enforced upon all classes of traders; and even street-car and hack-line service is suspended.



THE papal church in Brazil has made an open demand for the overthrow of the existing institutions and laws in that country favoring civil and religious liberty, and a return to the system of complete church-and-state union. A dispatch from Rio Janeiro, dated March 5, says:—

"The Brazilian bishops have issued a collective pastoral to the clergy and laity, demanding the union of church and state and the suppression of liberty of conscience, civil marriages and secular cemeteries.

"The pastoral also proposes a programme to combat the existing state of affairs."

\* \* \*

This is the program of the papacy for Brazil; and the only reason this is not its program for the United States, is that it knows such an attempt would be hopeless here. The papacy's wishes and purposes are everywhere the same; but its methods vary according to circumstances.

### More About Knoxville's Sunday Laws.

THE following is taken from the *Evening Sentinel*, published in Knoxville, Tenn., March 5:—

#### "HE SOLD CANDY.

"G. W. CARDEN VIOLATED SUNDAY ORDINANCE.

"G. W. Carden, a merchant doing business at 122 Georgia Street, was arrested Sunday by Patrolman Finley, for selling confectioneries, thereby violating the Sunday ordinance.

"This was the only arrest made during the day. Taking into consideration the short time the present department has been in office, and the opposition shown by some dealers against the ordinance, the police department is to be complimented on its efficiency in enforcing the law.

"Carden will be tried this afternoon.

"At first there were some protests against it, but citizens are already accustoming themselves to it. Comparatively few protests were heard this second Sunday of enforcement.

"Those who were determined to get a smoke found it. Throughout the day Sunday, John Smith, who runs a fruit and cigar stand at the south end of the Tennessee River bridge, in connection with his restaurant, just smiled and sold another cigar. John is a genial fellow who attends strictly to his own business. Early Sun-

day morning he noticed the demand for his perfectos was unusually large, but he thought nothing about it until in the afternoon when a purchaser told him it was impossible to buy a cigar in the city. John did a good business and a resident of the city who desired a smoke, had but to walk across the bridge."

The stores are closed tight on Sunday. Only drugs can be sold. A Sunday newspaper, *The Tribune & Journal*, is published and sold. Freight trains are switched in the yards and are run through the city. Passenger trains are run, and electric railway service is the same on Sunday as other week days. Why should a discrimination be made against candy and fruits, and in favor of steam and surface railways?

CYRUS SIMMONS.

Knoxville, Tenn.

### Sunday Closing in Reading, Pa.

SINCE Rev. Wilbur F. Crafts visited the city of Reading about three weeks ago, many things are being agitated; foremost, Sunday closing and Curfew ordinance.

The Ministerial Association, W. C. T. U., Y. M. C. A., and the Barbers' Union, have "joined hands" and closed all barber shops except a few, and if they will not come to terms they must take the consequences.

The Barbers' Union have reduced the rates in favor of such as are not yet in the Union, and so if they will join and co-operate in the Sunday closing, many unpleasant things may be avoided.

The druggists are talking Sunday closing too; some wax quite hot in advocating the scheme as being a panacea for many ills.

GEO. F. B. UNGER.

Calcium, Pa.

### Sunday Legislation in Iowa.

RECENTLY a bill was introduced in the Iowa legislature to strike out from the phraseology of the Iowa Sunday law the words "except that of necessity or charity," which define the exception to the work prohibited by the law; thus making all labor on that day subject to prohibition. From the wording of the law, which we quote below, it will be observed that atheists, who do not "conscientiously observe the seventh day," or any other day as the Sabbath, have no exemption from its penalties, save such as can be secured under the plea of "work of necessity or charity." In now seeking to remove this slight ground of defense against the law, the clerical element which are behind this bill leave us to infer that in their view there can be no such thing as a "work of necessity or charity" where people of a class obnoxious to themselves are concerned, but that all



work by atheists and others they do not like is necessarily bad and ought to be prohibited.

The effect of the bill, of course, was to arouse a deeper antagonism to religion in the minds of those most in need of its priceless blessings. Here is what one of this class says of it in a letter to the *Free Thought Magazine*:—

"The following is 'a copy of the present puritanical 'Sunday law' of Iowa. There is now a movement on foot to make this law enough worse to be worthy of fourteenth century legislation. Here is the present law:—

"Sec. 5040. If any person be found on the first day of the week, commonly called Sunday, engaged in carrying firearms, dancing, hunting, shooting, horse-racing, or in any manner disturbing a worshipping assembly or private family, or in buying or selling property of any kind, or in any labor except that of necessity or charity, he shall be fined not more than five nor less than one dollar, and be imprisoned in the county jail until the fine, with costs of prosecution, shall be paid; but nothing herein contained shall be construed to extend to those who conscientiously observe the seventh day as the Sabbath, or to prevent persons traveling or families emigrating from pursuing their journey, or keepers of toll bridges, toll gates, and ferry-men from attending the same."

"You will readily see that, as the law now stands, it can be used to harass, fine, and imprison people who have done no one a wrong and who have disturbed no one. You will see that it recognizes the conscientious scruples of Jews and Adventists, but not of the larger and more intelligent class known as Liberals, Agnostics and Freethinkers. We can therefore say that the law is unjust, puritanical, and partial. But self-appointed meddlers in other people's private affairs are not even satisfied with this outrageous law. On Jan. 25, 1900, Senator Hazelton introduced a bill in the Senate (Sen. File 124), to strike out the phrase, 'except that of necessity or charity,' in the present law. If the reactionists can pass that bill they will have no trouble in finding a pretext to worry and fine every Freethinker, Agnostic, and Liberal in the State, for it would be almost impossible even to live and care for our families and domestic animals without in some way violating this law. It is pretty safe to say that preaching would be about the only occupation not prohibited by this law. The law in its present form has been used by those who 'love their enemies,' to harass and worry those who love their friends and are just to their enemies, to make them see the great beauty of godliness and piety."

### Sunday Enforcement in South Carolina.

In Spartansburg, S.C., an agitation has been started for the enforcement of the Sunday law, and definite steps to this end are expected to be taken at the March term of court, which is now in progress. The situation is set forth in the following from a Spartansburg Journal, the *Free Lance*:—

"Again we have been urged to continue to call public

attention to the fact that work is being done on Sunday in the machine shops of our cotton mills. Only last week a mechanic told us that he worked six days in the machine shop and on Saturday he was told to report for work on the following Sunday morning; that he did not want to work on Sunday, but should he refuse, he would lose his job. He further stated that at one mill in the country the boss machinist had said that at that mill there was Sunday work for the next six months.

"These statements are startling and call for serious consideration by our people. Work on Sunday is not only forbidden by the Bible, but it is prohibited by the statute law of South Carolina, and we are derelict of our duty if we wink at these violations of both divine and human laws, simply because the one who forces this work on Sunday is a big corporation.

"The *Free Lance* is a secular and not a religious paper, but as most of the preachers of the county, we are glad to say, are readers of its pages, we hereby tender to these noble men the use of our columns so that they may enter their solemn protest against this flagrant disregard of the fourth commandment and against the desecration of the day set apart by all civilized and Christian people as a day of rest. Work on Sunday is either right or wrong—there can be no middle ground; and this commandment is universal in its application. The observance of the Sabbath is binding alike upon the rich and the poor, the farmer and the merchant, the factory president and the mechanic in the repair shop, and the saving of a little time or of a few dollars should have no place in determining whether an act is right or wrong. . . .

"This matter is now up to the Grand Jury and to Solicitor Sease, and the parties in interest want to know what will be done about the matter at the March term of court."

The Sunday law of South Carolina, as applying to secular labor, was a very mild affair so far as its penalties went, up to the year 1899. It read thus:—

"No tradesman, artificer, workman, laborer, or other person whatsoever, shall do or exercise any worldly labor, business, or work of their ordinary callings upon the Lord's day, (commonly called Sunday), or any part thereof, (work of necessity or charity only excepted); and every person, being of the age of fifteen years or upwards, offending in the premises, shall, for every such offense, forfeit the sum of one dollar."

The law was, however, severe upon corporations running railway trains in the State on Sunday, this form of labor being prohibited under a penalty of \$500.

Last year the legislature amended the law by adding to it the following:—

"That on and after the approval of this Act, in addition to the penalties prescribed against tradesmen, artificers, workmen, and laborers who shall do or exercise any worldly labor, business or work of their ordinary calling upon the Lord's day (commonly called the Sabbath) or Sunday, or any part thereof, any corporation, company, firm or person who shall order, require or direct any work to be done in any machine shop or shops on Sunday, except in cases of emergency,

shall, upon conviction, be deemed guilty of a misdemeanor, and shall be fined in a sum not less than one hundred dollars and not more than five hundred dollars for each offense."

Of course, if this law is enforced, the cotton mills (which are closed on Sundays) will be seriously hampered by the frequent necessity of shutting down for repairs. Heretofore repairs for the week have been made in the repair shops on Sunday, while the mills were closed. Whether the religious element who want this law enforced will prevail or not against the interests represented by the mills, is the question now to be settled.

### "Worship God Contrary to Law."

PAUL had come to Corinth. He labored hard for his own countrymen, but when they blasphemed, he turned to the Gentiles. He went into a certain man's house, named Justus, "one that worshiped God, whose house joined hard to the synagogue."

This inspired account shows that close by where the Jews worshiped, was a heathen (as they regarded him) who was a worshiper of God. But the Jews "had a law," and unless men worshiped God according to that law, they felt very sure that God did not accept such service at all. And so because this good man believed on Jesus Christ, with many others, a thing they supposed altogether unnecessary according to their prescribed "law," they raised an insurrection, and had Paul arrested and dragged before the judgment seat of the Roman official, Gallio. The only thing they could accuse him of on the warrant was that "This fellow persuadeth men to worship God *contrary to the law*."

Had this been truly contrary to God's law, then there might have been some force in the claim; but it was simply contrary to their human traditional law, which they had placed above God's sayings.

It is sad to contemplate that this same spirit is at work to-day. Men must worship their God "according to the laws of the land," and all who do not are looked upon as no worshipers at all. Perhaps God would be a better judge in such matters. He tells us that *he* is seeking worshipers who will worship in spirit and in truth. Finite minds cannot understand the operations of the Spirit fully. And again, spiritual things are understood only by spiritual minds.

What a good example was set rulers by Gallio. He says, "If it were a matter of *wrong* or wicked lewdness, O ye Jews, reason would that I should bear with you: But if it be a question of words and names, and of *your* law, look ye to it; for I will be no judge of such matters."

Who can say this representative in civil affairs did not take the right stand? He drew a clear-cut distinction between religious and civil matters. He said he was no judge of the former, but in case it were a matter

of *uncivil* conduct, he would give the case a hearing. He thus saved himself much trouble, and served God's gospel tellingly, for because of his decision Paul stayed there a long time after this happened and accomplished a good work.

God is not served by men getting the false burden that they must make everybody worship God according "to the law."  
T. E. BOWEN.

### Plea for Sunday Freedom.

CONVENTION HALL, in Kansas City, where a national political convention is to be held this summer, is under the control of a board of directors, who have decided that no secular entertainments shall be allowed in the Hall on Sundays. This decision has provoked much discussion upon the question of its propriety, and some important truths pertaining to the subject of enforced Sunday observance have been stated before the public. We note in the *Kansas City Journal* of February 26, the following pertinent remarks by the Rev. Dr. J. E. Roberts of that city:—

"The right to go to church is no more sacred than the right to go to a theater. If the Convention Hall directors had adopted their recent resolution two years ago it is doubtful if that great hall would have been built. If the sanhedrim and the high priests have the welfare of the people at heart they could do no finer, nobler thing than to inaugurate a series of Sunday entertainments in the Convention Hall."

"When some men get religion they get ugly. Well meaning men consider themselves the special policemen of the Infinite. There are others who think that God is entirely competent to execute his own laws. Helping God manage his affairs has been one of the most pernicious of religious followings. It reduces the Omnipotent to the level of a police magistrate.

"The principle is every day becoming more generally recognized, that the function of the law and penalty is the protection of people from injury. It isn't to make men moral, it isn't to punish them for wrong-doing, it is to protect society; it is to keep men free. The only laws of that kind that still remain are those relating to the keeping of the Sabbath day. These linger longest and die hardest. Sabbath discretion, so-called, affords opportunity for pulpit oratoricals and spectacular effects; it also gives some secular organizations a fine opportunity to pose as sponsors of the spiritual welfare of the community. . . . Those suffering from this malady have the peculiar hallucination that they must compel someone else to be good.

"It was while under the influence of such a hallucination that the directors of the People's hall resolved that Convention Hall shall not be rented on Sundays for performances of any kind; at that time the paroxysm was at its height. A little later when its rigors had begun to subside, this line was added: 'This is not to apply to meetings of a religious character, or to high order of musical entertainments or lectures.' Then came the mental depression which accompanies the paroxysm,

and then this last part was added: 'There is to be no deviation from this rule, except by authority of the board of directors.' If that resolution had been promulgated eighteen months or two years ago, it may be fairly doubted if that great hall ever could have been built. It was not built for week day use, nor Sunday use; it was built for use by the people. It was built without reference to religion, politics, creed or sect, and the people who built it have the right to demand that it be kept sacred to their uses and free from restrictions imposed by any class. If its use is to be restricted on Sundays to please Christians, why should it not be equally restricted on Saturdays to please Jews, that is their day of worship; and why should its use not be restricted throughout all of Lent to conform to the ideas of Catholics? That resolution was a sorry tribute to the church people.

"For one, I cannot believe that they wanted it, or expected it, or do now approve it. I cannot think them possessed of such illiberality and such flagrant disregard for other people's opinions and rights as to wish to impose their own individual and peculiar ties upon the management of a public property. The hall directors erred when they presupposed the narrowness of the church people, and they erred still more grievously, if they imagined that their action would pass without protest. The Commercial Club indorsed that action; but the Commercial Club did not build Convention Hall; it helped to build it. Surely men of their breadth and sense of justice will not seek to override the rights and opinions of the humbler men who also helped to build it.

"When was the Commercial Club constituted a Sanhedrim to exercise its conscience for the spiritual guidance of the community; it does not contribute to the making of Kansas City a good place to live in to have a commercial Sanhedrim tell us how we shall and shall not spend our Sundays. There are some things in reference to that unprecedented performance that the public would be greatly interested in knowing.

"How many members of the commercial Sanhedrim are there?

"How many were present and voted when they indorsed the action of the Convention Hall high priests?

"Was notice of such impending action duly served upon each member of the Sanhedrim, and in ample time to allow of his being present?

"Previous to taking this action were any efforts made to ascertain what were the opinions of thousands of other joint owners of the hall?

"The Commercial Sanhedrim is made up of men of means. Many of them have spacious homes and grounds; most of them have horses, carriages and servants; they have books and pictures and music at home; they can press a button and a liveried servant drives a carriage to the door; they can drive with their family to the country, Sunday, which brings to them rest, variety, recreation and enjoyment.

"What of the tens of thousands who must toil early and late, who live in crowded houses, for whom Sunday is merely a change from the monotony of the shop or factory or store to the monotony of dreary homes, who have but little of variety, recreation and pleasure? The rich members of the Sanhedrim do not need the Convention Hall on Sunday; they do not even need the high

class musical and literary entertainments which the high priests of the hall, made gracious, deigned to allow; but the poor people need that hall; and if the Sanhedrim and the high priests have the welfare of the city really at heart, they could do no nobler, finer, better thing than to inaugurate a series of Sunday entertainments in the hall, cheap enough to be within the reach of all, and good enough to give pleasure and profit to all. The rich members of the Commercial Sanhedrim drive to church on rubber tires and worship God in velvet pews; they drink from silver goblets lined with gold, and wonder why so many poor devils go to the saloons to drink beer. I will tell them why. It is because they have no other place to go.

The man who goes to the saloon instead of to the church, goes there because he prefers it. A nickel buys him a glass of beer, and in addition fellowship, fraternity and equality. He could not buy as much in a church for less than \$10,000 a year, and now the good people are trying to close the saloons on Sunday, and the superlatively good Sanhedrim has already sealed up the Convention Hall, and both are trying to serve God and incidentally make this city a good place to live in. Let me tell them, one and all, no city can be a good place to live in unless the people are happy and contented. No people can be happy and contented when made moral by mandates and religious compulsion; the people must be free. One man's freedom ends only where another one's begins. The right to go to a church is no more sacred than the right to go to a theater. It is in the liberty to go, not in the place."

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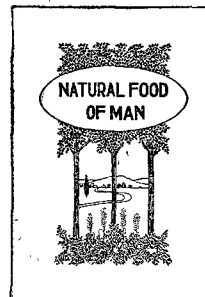
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PSALMS.

*The church's confidence in God.*

of the ivory palaces, whereby they have made thee glad.

9<sup>a</sup> Kings' daughters were among thy honourable women: <sup>b</sup>upon thy right hand did stand the queen in

<sup>2</sup> Heb. an high place for us.

<sup>a</sup> Cant. 6. 8.

<sup>b</sup> 1 Kin. 2. 19.

<sup>c</sup> Ps. 66. 5.

7 The LORD of hosts is with us; the God of Jacob is <sup>2</sup>our refuge.

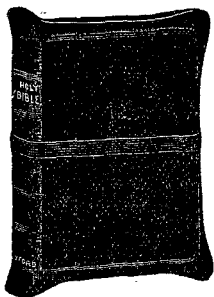
Selah.

8<sup>c</sup> Come, behold the works of the LORD, what desolations he hath

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NEW YORK, MARCH 15, 1900.

WE are informed that the National Reformers at Washington have in hand five amendments to the Constitution which they are ready to push upon the attention of Congress; and some of their measures have been already introduced. This is not the time for the friends of liberty to go to sleep.

FOR over half a century this nation has been saying to all the great powers of Europe, "Hands off this hemisphere; no planting of offshoots of European monarchies in this quarter of the globe;" and not one of Europe's crowned heads has dared to disregard it. And yet some "eminent statesmen" in this country have just discovered that the United States is a "world power;" and that because it vanquished the decrepit kingdom of Spain! See p. 163. Some people have strange conceptions of national greatness.

WE print on another page an appeal made by Mr. L. J. Caldwell, of Colorado, against a decision of the county superintendent of schools of Arapahoe County, Col., which deprived Mr. Caldwell of the privilege of taking an examination for a teacher's certificate without violating his conscience, the examination having been held on the seventh day of the week, which he observes as the Sabbath. As the constitutional law of the State plainly specifies that no privileges offered to any class of its citizens shall be denied to any by law on account of differences in religious belief, and as Mr. Caldwell has been denied the privilege of qualifying for a public instructor by a decision which operated against him solely through his

religious belief, it seems clear that the county superintendent's decision in the case is unconstitutional. The State Board of Education, however, have refused to sustain Mr. Caldwell's appeal; and the latter says that he does not intend to carry the matter further on his own behalf.

WE are informed that Messrs. R. S. Owen and Josiah Nash, of Amory, Miss., the former a Seventh-day Adventist elder, are threatened with the penalties of the Sunday law of that State. Mr. Nash, at the last report, had been arrested, and Elder Owen had been notified to appear before the circuit court. These men are not put under arrest because they have been molesting their neighbors or interfering with any person's rights; for no one brings such a charge against them. But they have been doing violence to the religious sentiment of the majority where they live, by refusing to honor Sunday as the Christian Sabbath. Even this might not have brought the law upon them; but they have brought in a *rival religion*, which exalts the seventh day of the week in place of the first; and so the religious majority have seized upon the favorite weapon against such—the Sunday law—and intend to put them down. It is not these men, but their religion, which they are trying to arrest.

IN South Carolina the man who works on Sunday is liable only to a fine of one dollar; while in Georgia the man who does the same thing is liable to a \$1,000 fine and one year in the chain gang. How much better Georgia must be than South Carolina in the matter of Sunday observance! What a contrast the one State must present with the other in this respect! Does it? Is Sunday kept any better in Georgia than in South Carolina? If not, as we think many Southern readers of this journal know, then what virtue is there in human laws to promote Sabbath observance?

It is almost universally conceded that the old "Blue Laws," in which class the Sunday laws are placed, have been outgrown; they are not supported in this day by the sentiment of the people. This should be a plain sign that the time has come to remove such laws from the statute books. But instead of this, the effort is generally made to enforce them as if they were the outgrowth of modern necessities and sentiment. Why not sever these dead branches from the tree of progress instead of trying to nourish them again into life? The tree cannot be benefited, but only injured, by such endeavors.

BOTH sides in the South African war appear to be confident that God is in their favor, and will bring them to the end of the conflict victorious. The British leaders point to their present success as God's answer to the prayers of the nation in the darker days preceding, and President Kruger on the other hand exhorts the Boers to fight on and God will surely deliver them; but his "faith" has not prevented him from making overtures to Great Britain for peace. Meanwhile occasion is furnished for the scoffer to repeat the old saying attributed to Napoleon, that "God favors the heavy battalions," which has apparently been justified by the outcome of most wars. But the purposes of God do not depend for accomplishment upon the work of armed hosts. They are being wrought out in other ways than by battle, and by other agencies than soldiers and cannon. President Kruger and his pious followers are doomed to disappointment.

THE pessimist, says the *Union Signal*, is "the man who professes to believe that evil sits enthroned in the human heart and in the world," and such a person "is, to say the least, a very superficial thinker and observer." We wonder if the author of this statement has ever observed and thought about this declaration of Scripture: "The heart is deceitful above all things, and desperately wicked"? or others which speak of the devil as the "prince of this world"? Not to have observed these plain texts is superficial observing; and not to believe them shows both superficial observing and thinking.



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

VOLUME 15.

NEW YORK, MARCH 22, 1900.

NUMBER 12.

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

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

(Entered at the New York Postoffice.)

THE purpose of Christianity is never to cast men out of the world, but always to cast the world out of men.



It is a bad sign when the clergy get more concerned for the suppression of crime than for the salvation of men from sin.



If you want a quiet Sabbath, spend the Sabbath day in the company of the "Lord of the Sabbath." You will find no occasion to complain of being "disturbed."



SEPARATED from religion, the state will never persecute; but joined with religion, the state will always persecute, because it will then be a party in a strife between opposing religions.



AS THE Creator certainly worked on the first day of the week, it is plain that the Sunday law, which punishes men for following the Creator's example, virtually makes the Creator a criminal.



A MAN may be perfect as measured by the best laws that men can enact and enforce, and yet be the worst sinner on earth, measured by the law of God. Righteousness cannot be secured by human law.

No LAW or act of a legislature can make wrong right, or absolve any person from obligation to conform to the law of justice. Therefore the question, What is right? must always take precedence of the question, What is the law?



THE civil government can deal with sin, if at all, only through its laws. But as God himself cannot deal with sin by law, even his perfect law, and still save the sinner, it is evident that no civil government has any business to try to deal with sin at all. However immoral an act may be, if it is not an invasion of rights, it is outside the province of human law.



### Sunday Laws and "Works of Necessity and Charity."

IN all the Sunday laws it is provided that the prohibition of work on Sunday shall not extend to "works of necessity and charity." This exemption gives the law a benevolent appearance, but in practise the exemption is never carried into effect. If it were, to the full extent of what "necessity and charity" demand, the law would be almost wholly robbed of its force.

Consider, for example, the man who observes another day of rest than that specified in the law. He is held to this observance by the demands of his conscience, which he cannot set aside. So to observe the Sunday law, he must rest two days in the week, and lose one day every week which he would otherwise have for labor. This seriously interferes with his business. Is it a "necessity" that he should be successful in business? Being a poor man (as most men are in this day) he finds that he cannot get along successfully working only five days in the week. Is it a "necessity" that he have time enough for work so that he can "make both ends meet?" And would work done on Sunday to this

end, to enable him to live in comfort and decency, be "work of necessity?" If not, what does "necessity" mean?

He is a married man (most workingmen are) and has a wife and children to support? Is work done that is necessary for their support "work of necessity," if done on Sunday? And is there anything like "charity" in the act or acts which provide them with food, clothing, and decent and comfortable surroundings? Does "charity" mean that little children shall not suffer from hunger or insufficient clothing or squalid and unsanitary surroundings, and from all the adversities which poverty brings? And if a man has to work six days in the week, and one of those days Sunday, to save his family from poverty, is such Sunday work "work of charity?"

Or consider the case of the man who does not observe the seventh day, but who cannot find steady work and is obliged to take all the work he can find to get along. If he works on Sunday, and thereby adds to his scanty resources for supporting himself and his family in decency and comfort, is such work "work of necessity" or of "charity?" The Sunday law does not allow that it is, either in this case or (in some States) in the case of the man who observes another day. In Tennessee, in Georgia, in Pennsylvania, and in other States, by the rule of the Sunday law it is not necessary nor charitable for a man to provide for himself and his family under the circumstances we have described. We have known of poor families in this country whom the Sunday law has deprived of their entire means of support, the husband and father being thrown into jail solely because he worked on Sunday to support them; so that if kind hands had not been extended to them from without, they would have been entirely destitute. And yet this was under a Sunday law which always excepted "works of necessity and charity."

The truth is that opportunity to work six days in the week is a necessity to most men and to those dependent on them. The opportunity to do this without violating conscience is likewise a necessity. The Creator recognized this when he provided for six days of work: "Six days shalt thou labor and do all thy work." More than this: the personal liberty and freedom of choice with which the Creator has endowed every man, is also a necessity. If it had not been such the Creator would not have bestowed it upon the human family. The Sunday laws, while claiming to respect necessities, interfere with all these necessities; and these necessities in turn demand that such laws should be abolished. A law which denies to any person the necessities of life, is not only uncharitable but inhuman.

Law cannot bring men nearer to the perfect Standard of goodness, and therefore cannot make them better than they were before. If perfection of law is demanded

as the essential of success in reforming society, this was in the law that was proclaimed to the world from Mount Sinai. If power to impress the law upon the minds of the people is thought to be the missing essential, there was no lack of this in the sight of Sinai's smoking, burning summit, and the voice of thunder that shook the earth. Yet all this only drove the sinful people further from the Lord than they were before.

### Under the Sunday Law of Mississippi.

#### ARRESTS DUE TO RELIGIOUS ANIMOSITY. THE SENTIMENT OF THE COMMUNITY AGAINST SUCH WORK.

THE readers of the SENTINEL will remember the trials of J. H. Nash and myself last July at Amory, Miss. for Sunday work. We were each tried in the justice court before a jury which returned a verdict of not guilty and we were acquitted. This we supposed would be the end of the matter and in ordinary cases of crime it would have been, for the law declares that an acquittal in such a court is a bar against any further accusation for the same offense. But while Sunday work is being done almost any Sunday by those who profess to keep the day: yet for one who conscientiously observes the seventh day as the Sabbath to neglect to pay due respect for Sunday is considered so heinous a crime that it would seem he must be dragged from one court to another till a jury can be found sufficiently blinded by religious prejudice to convict him. Hence the officer of the law has come and arrested Brother Nash, and I have been notified to appear before the circuit court at Aberdeen where we are called to answer the second time for the same offense. It is evident that the directors of this inquisition would have preferred a new case if they could have found one, for we have been informed by one man that he was offered a dollar to watch the Adventists on Sunday.

We are glad to say that this unjust, unchristian and unlawful treatment we are receiving at the hands of a certain class whom we need not describe, does not represent the better part of our community. We have honorable men of breadth of mind and character who are not afraid to speak against such injustice, and they have given expression to their sentiments in the following words which have been signed by the most prominent men of our community:—

"TO WHOM IT MAY CONCERN:

"WHEREAS an effort is being made by certain parties, to bring hardships upon a class of conscientious Christian people in our community, known as Seventh-day Adventists, by arraigning them before the courts for the most trivial acts in the way of work which they may have done on Sunday, after resting on the Sabbath;

"Therefore, we, the undersigned citizens of Monroe County, Miss., do hereby express our disapproval of

any such proceedings as will lower the dignity of our State by thus using it as an instrument of persecution.

"Adopting the language of George Washington we believe that, 'Every man who conducts himself as a good citizen is accountable alone to God for his religious faith and should be protected in worshiping God according to the dictates of his own conscience.'"

We expect to appear before the court next week.

R. S. OWEN.

Hatley, Miss., March 9.

### The American Exhibit to be Closed on Sundays.

By order of the American Sabbath Union, through the chief executive of the American people, the American Exhibit at the Paris World's Fair will be closed on Sundays. We note the following on the subject in the *Chicago Times-Herald*:—

"The American section at the Paris Exposition will be closed upon Sundays by order of the President. A delegation representing the American Sabbath Union called upon the President several days ago and asked him to issue orders to Commissioner-General Peck to prohibit all labor by the workmen and the clerks connected with the American commission to the Paris Exposition on the Sabbath day and to close the American pavilion, and cover all the American exhibits on Sundays throughout the exposition. The President thanked the delegation for bringing the matter to his attention, and Secretary Hay at once prepared instructions to Commissioner-General Peck. Secretary Hay has received the following letter from the general secretary of the American Sabbath Union on the subject:—

"Pittsburg, Pa., March 8.

"The Hon. JOHN HAY, Secretary of State,

"Washington, D. C.

"My Dear Sir: I had a very pleasant chat with the President yesterday with reference to the subject matter of our interview. I told him of the conference Bishop Hurst and myself had with you and of our entire satisfaction with the instructions that have already been sent to Commissioner-General Peck and Ambassador Porter.

"The President inquired if I had suggested to you the advisability of sending a word of extra caution concerning the opening day—Easter Sunday. I replied that I had, and that you had the matter under advisement. The President spoke of your conversation with him relative to this matter, and said that he would advise with you further concerning it.

"Allow me to assure you, Mr. Secretary, of our confidence in your wisdom in dealing with this question, and shall allow it to rest in your hands without further suggestion.

"I am very sincerely yours,

"J. W. HATHAWAY,

"General Secretary of the American Sabbath Union,

"203 Broadway, New York."

One might suppose from this that the American Sabbath Union, and not the American people, were be-

hind the American Exhibit at the Paris Fair. If those whom the exhibit truly represents want it closed on Sunday, that is their right, to which no one will take exception; but why should the exhibit be closed merely to meet the mind of the American Sabbath Union? This ecclesiastical organization has done nothing to promote the Exposition, pays for no space at the fair, and yet demands that its "Sabbath" shall be on exhibition every Sunday while the fair continues. The only "reason" for this action is in the religious opinions of certain American clergymen.

All men, including clergymen, have a right to their own opinions; but this right is no broader in the case of clergymen's opinions than in other cases. No person has a right to set up his opinion by law as authority for others.

The civil authority has no business to act in this matter in deference to this religious union. The question of opening or closing the American Exhibit belongs to the American people, or to those whom the exhibit represents, and this intrusion of the American Sabbath Union is only a piece of impertinence that is characteristic of these religio-political organizations.

### The English State Church in Difficulty.

SPEAKING of the difficulties in which the Church of England has become involved through her dependence upon the state, an English exchange says:—

"A most pitiable state of things in religious matters has been revealed by the recently-issued intercession service for the soldiers. Objection having been made to the prayer for the dead, which occurs in it, the Archbishop of Canterbury has directed his chaplain to write that 'it has been decided by law that prayers for the dead are not forbidden in the Church of England.'

"This, however, does not satisfy everybody. The chairman of the Church Association has written a long letter to the Duke of Devonshire, Lord President of the Council, protesting against the prayer for the dead, and pointing out that it was ordered by the Archbishops of Canterbury and York and the Lord President, sitting in council, 'and so without the knowledge of Parliament and probably without Her Majesty having any real cognizance of what was being done, a very grave constitutional change was attempted to be made in the doctrinal standards of the Church of England.'

"Of course the protest will not avail anything, for the leaders of the Church of England are determined to demonstrate its essential identity with the Church of Rome, a thing which those who oppose the new prayer are themselves unconsciously doing: for they base their protest not upon the Bible, which is the only real authority in matters of religion, but they appeal to man as against man; and this is Roman Catholicism. It is sad to see men looking to men, and depending upon human beings to know what they are to believe and practise. 'Cursed is the man that trusteth in man, and maketh flesh his arm.' Whichever way such a controversy as this turns, the papacy is the gainer."

## Zeal for the Maryland Sunday Law.

SOME idea of the activity displayed by certain of the clergy of Baltimore and vicinity in seeking to defeat the bill for a modified Sunday law in that city, may be gathered from the following which was printed in the *Baltimore Herald*, of March 9:—

“‘Kill it, and kill it quick,’ was the motto of the ministerial conference held last evening at Westminster Presbyterian Church for the purpose of devising plans by which the Sanford bill may be defeated. The attendance was fairly large, and the enthusiasm was unbounded.

“The meeting elected Mr. Appold as the presiding officer, and Rev. J. L. Allison offered the opening invocation. The first speeches were made by Mr. D. W. Glass, Rev. Oliver Hemstreet and Mr. Vansant, the last speaker giving a short review of the work that has been accomplished by the Sunday-law supporters. Mr. Glass had been to see the Federation of Labor regarding the matter, and Mr. Hemstreet urged the members to be active, as it would require work and energy to defeat the bill. Mr. Appold, in the course of a few remarks, said that the candy stores should be closed everywhere, so that children going to Sunday-school with pennies would not be tempted to part with them.

“At the suggestion of Rev. C. E. Guthrie, Mr. Ballard, of the Junior Order of American Mechanics, read a communication from its secretary, indorsing the spirit of the opposition movement. One of the most feasible propositions of the meeting was made by Rev. Harry L. Mitchell, who advised that a church be secured in Annapolis and that the Baltimore ministerial delegation, and all others who may be interested in the cause, should hold a mass-meeting there, and invite the members of the legislature to be present. Mr. Hemstreet objected to the proposition, on the ground that the legislators are overworked, and would not have time to attend the meeting. Mr. Ballard then offered resolutions that a telegram representing the expression of the Young People’s Society of Baltimore, the Junior Order of American Mechanics, and the Patriotic Order of the Sons of America, be sent at once to Mr. William Duncan, chairman of the city delegation. The resolutions were unanimously adopted.

“Mr. Glass moved that a committee of seven be appointed to work in opposition to the Sanford bill by keeping in touch with the city delegates, the county delegates, and by correspondence with ministers in the counties, urging them to use their personal influence with the delegates in their districts. The motion was adopted, and Mr. Appold was named as the chairman, with power to increase and direct the committee.

“Mr. Guthrie made a brief address, in which he suggested that the city delegation should not be considered, as a whole, as antagonistic to the Sunday-law supporters, until its members had put themselves on record to that effect. *He also hinted that the city delegation should not favor the Sanford bill for future political reasons, if for no other.* [Italics ours.] A motion by Mr. Mitchell, to appoint a committee to confer with the labor organizations, and if possible wheel them into line, was unanimously adopted. The general com-

mittee was authorized to frame resolutions thanking the county and city delegations for their favorable support in the recent contest.

“Before the meeting closed there was a collection for a campaign fund. West Baltimore District Epworth League subscribed \$5; Baltimore District Epworth League, \$5; Christian Endeavor Society of Baltimore City, \$5; East Baltimore District Epworth League, \$5; and the Patriotic Order Sons of America, \$5.”

As this exciting and determined contest is being waged over the question of modifying the old Sunday law of the State, it will be well to have this law before us. It is as follows:—

### “SABBATH-BREAKING.

“SEC. 247. No person whatsoever shall work or do any bodily labor on the Lord’s day, commonly called Sunday, and no person having children or servants shall command or willingly suffer any of them to do any manner of work or labor on the Lord’s day (works of necessity and charity always excepted), nor shall suffer or permit any children or servants to profane the Lord’s day by gaming, fishing, fowling, hunting, or unlawful pastime or recreation; and every person transgressing this section and being thereof convicted before a justice of the peace, shall forfeit five dollars, to be applied to the use of the county.”

“SEC. 248. [This section prohibits the sale or giving away on Sunday of any ‘goods, wares, or merchandise whatsoever,’ including tobacco, candy, or mineral waters. Penalty for first violation, \$20 to \$50 fine; for second violation, \$50 to \$500 fine and imprisonment for ten to thirty days, with revocation of license for a year: for third violation, imprisonment for thirty to sixty days, and a fine double the amount previously imposed, with revocation of license for two years. Exceptions, milk and ice dealers and apothecaries when putting up *bona fide* prescriptions.]

“SEC. 249. [This section prohibits dancing saloons, theaters, ball alleys, and barber shops on Sunday, under a penalty of \$50 to \$100 fine for the first offense, double this amount for the second offense, with ten to thirty days’ imprisonment, and a continual doubling of the penalty for each successive violation.]

“SEC. 22. [This section prohibits catching oysters on Sunday, under a penalty of \$50 to \$300 fine, or sentence to the house of correction for any period from three months to one year, or forfeiture of boat used in the act.]”

The Sunday law of Maryland therefore is, as plainly as words can state it, for the purpose of preventing “Sabbath-breaking,” or the “profaning of the Lord’s day;” and is therefore upon its very face a *religious* law. And this religious law stands with the civil laws upon the statute books of Maryland, in a country where it is loudly proclaimed that there is no union of church and state! It is a strange thing, but it is so.

A law to prevent “Sabbath-breaking,” is a law forbidding any person to change his religious belief from that embodied in the law, regarding the day to be observed as the Sabbath; for if he changes his belief he will not regard the law. No person can conscientiously



keep two Sabbaths in the same week, for there is but one Sabbath in the week, and he will observe it on the day which his conscience dictates. The law therefore forbids him to change his mind, and to forbid this is nothing less than a denial of his right to think; for the right to think amounts to nothing unless the individual is free to utilize the results of his thought. And this is the nature of all religious laws: they are in the last analysis a denial of the right to think, and fittingly did they originate in an age of the world when this right was boldly denied by a church that ruled the nations, when free thought was stifled by the Inquisition, and the lamp of progress burned dimly in the thick gloom of intellectual darkness.

The separation of church and state is wholly incompatible with religious laws; and as the separation of church and state is a true principle of American government, let this principle be adhered to and religious laws discarded. Such laws relate back to the Dark Ages, and can only obscure the light of truth and progress with the gloom which they borrow from those times.

### Sunday Observance Agitation in Cleveland, Ohio.

THE following discussion by clergymen of Cleveland, Ohio, upon the subject of Sunday enforcement in that city, was printed in the *Cleveland Leader* of March 13:—

"The Sunday observance crusade was discussed by the city ministers at their meeting Monday morning in the Y. M. C. A. building.

"After the opening of the meeting Rev. Dr. L. H. Stewart, the first pastor called upon, and who represented the Methodist side of the question, besides being on the committee to learn the feelings of his people on the subject and to report at the meeting, said that until that moment he had forgotten that he was on the committee. However he made a speech upon the question.

"Rev. E. E. Baker, who represented the Presbyterians, was called for. Rev. Mr. Baker was not present and Rev. Dr. W. L. Pickard, as a representative of the Baptist Church, was called.

"Rev. Dr. Pickard delivered a spirited address upon the subject. 'We have laws and some righteous laws,' said the Rev. Dr. Pickard. 'The law must be enforced, that those who are at the mercy and tyranny of men may have one day of rest. We wish to reinstate the Sabbath. I don't believe I will use the word reinstate, but establish, for I don't know that we ever had one. We may discuss Sunday labor, the operating of street cars, steamboats, and Sunday newspapers, but what we want is the enforcement of the law. We have cried out for personal liberty until there is no law, and law is needed in America. Give law, law, law, and then enforce, enforce, enforce.'

"Rev. D. T. Thomas, who represented the Congregationalists, sent a letter in which he stated that the members of his congregation were in favor of the enforcement of the Sunday observance laws. Mgr. Thorpe,

of the Catholic Church, promised through a letter to lend his aid to the movement, and Dean Williams, of Trinity Episcopal Cathedral by the same expressed a like desire.

"Rev. Henry W. Hulbert spoke for the Presbyterians. The point he made was that the crusade should be carried forward on the proposition of a day for physical rest, and that the religious side should not be brought too much to the front.

"Business Agent Ferguson, of the Machinists Union, was present and discussed shorter hours for all machinists. Rev. Dr. Stewart desired that a motion be put, providing that the ministers should endorse the shorter hour work day. The motion was lost, Rev. Dr. Pickard stating that the matter should be looked into more carefully.

"Sunday observance will be discussed in the church pulpits of the city on some Sunday in May. The following committee was appointed to arrange for this: Rev. E. E. Baker, Rev. Dr. W. L. Pickard, Rev. Dr. L. H. Stewart, Rev. D. T. Thomas, Mgr. Thorpe and Rev. Dr. G. H. McGrew."

The Rev. Pickard's idea of making personal liberty subservient to law, as if the two were in antagonism, is worthy of note. The Declaration of Independence says that among the "unalienable rights" of all men, are "life, liberty, and the pursuit of happiness," and that governments are instituted "to preserve these rights." Hence the very purpose of law is to preserve personal liberty, against which this Baptist clergyman cries out. All just laws are in perfect harmony with the personal liberty of the people to whom they apply; but in the case of the Sunday law, "law" and liberty come into conflict. The Sunday law represents injustice, and injustice is never true law. We would recommend to the Rev. Mr. Pickard and others of like mind that they spend more time looking into the "perfect law of liberty" mentioned by the apostle in Jas. 1:25.

### Promoting Morality by Law.

Under the heading "An Attempt to Promote Morality by Legislation," the New York *Sun* of March 6 discusses a bill now before the legislature of this State making adultery a misdemeanor and punishable as such. It seems that adultery in this State is not punishable under the criminal code as it now stands. The *Sun* mentions a letter from Bishop Doane (Episcopal) of Albany, asking the *Sun* to cooperate with the bill, on the ground that "the State ought to assist the church to prevent sin;" to which the *Sun* replies that "the state has nothing to do with 'sin', which is 'transgression of the law of God.' The state deals only with offenses against man and human society."

The *Sun's* answer is certainly correct. The state has no business to join with the church to put down sin. To do so would be to join church and state, and reestablish persecution. The state can however and

should, deal with adultery as a crime, where it constitutes an invasion of human rights. In this, as in all other matters, the state is bound to protect the rights of its citizens, and enact and enforce such measures as will best secure this end. But with adultery in the broad, scriptural sense, the state is powerless to deal and can accomplish no good by the attempt.

Neither can the state make men moral by laws against this sin. This is amply demonstrated by experience. The church, instead of asking the state for aid against it, should deal more rigidly with it in her own discipline. This is the suggestion the *Sun* makes in the matter. It says:—

“The church, however, here and everywhere else, has the power to punish adultery in its own members with ecclesiastical penalties, with which the state does not interfere, and as the offense is a ‘sin’ in its view it can proceed against it accordingly without any secular assistance. The Roman Catholic Church has no trouble in the matter and why should the Episcopal Church or any other be in worse case? When, for instance, a divorce is obtained in violation of the Episcopal canon and the parties or either of them marry new mates they are living in virtual adultery in its view and it is really such instances which have provoked the introduction of the bill in the New York Legislature; yet the church itself has full power to deal with these ‘sinners’ if it is so disposed. If, practically, the church law against them is largely a dead letter, what reason is there to suppose that the civil law would do any better? Actually, as we have said, the criminal punishment of adultery is so rare in the States which make it indictable, that their laws against it amount to nothing. Moral and social and religious law and sentiment only can administer the preventive punishment.”

### Union of Church and State in the Argentine Republic.

BY JOHN MCCARTHY.

ONE has but hastily to glance over the pages of history to see the disastrous consequences of the illegitimate union of the church with the state. Wherever such a condition of things has existed, there we may be positively sure of finding in the judicial or ecclesiastical annals, records of base injustice, religious persecutions, or continuous boycotting of the minority who happened to differ in matters of religion from the majority.

The Argentine Republic is no exception to this rule. There, the form of government is based on the same principle as that of the United States; each State being permitted to have its own legislative halls and pass its own laws. Unhappily, for the best interests of the inhabitants, there exists here an acknowledged union between the state and the Roman Catholic Church.

Recently, in one of the Argentine states,—Santiago del Estero, the provincial legislature has passed a law,

which compels all the officials employed by the state, to be present at the religious ceremonies performed in the Catholic Churches, upon all the national feast days, and obliging dissentients to forfeit one half of their monthly remuneration for each failure to comply with this statute. No reasonable person can fail to see the injustice of such a statute; since the holders of government positions are not allowed to think and act for themselves in matters of conscience, but must hold themselves in subordination to the religious dictates of the state.

In the United States, our friends the National Reformers, would call this an invasion of natural rights, a usurpation of God-given privileges. And such indeed is the truth. But what is the difference may I ask, between the pretensions of the Catholic Church and those of the National Reformers? Really there is no difference. The Catholic Church compels the observance of her feasts, but goes a step further, by obliging her adherents and others to be religious—at least for one hour on certain feast days, while the National Reformers would content themselves with enforcing an exterior observance of the feast days which they decide upon as necessary. But the position of both parties are essentially similar.

The consequences of applying such coercive measures in matters of religion, which deprive man of the right to worship God according to the dictates of *his own* conscience, are disastrous to the moral condition of any community. The enforcement of such statutes can have but one result, viz., to convert the timorous dissentient into a hypocrite, by compelling him to conform outwardly to the adopted views of the majority, or the persecution of those who are too conscientious to barter their conscience to the demands of every fanatical throng that may present itself.

No man has the right to demand obedience in matters of doctrine from another. Every man has the perfect right to do as he may wish, so long as he does not infringe the equal rights of his neighbor. God has given man the right to choose to worship him as he may desire, and not as a majority may adjudge; or to refuse absolutely to worship the Creator at all. And immediately any person or power steps in to hinder the free exercise of this right, such person or power is guilty of stealing the divine prerogative by constituting itself the supreme judge of the domain of conscience.

Where such a condition of things can happen, a union of church and state does really, if not nominally, exist.

The sad results of the past should help us to engrave upon our memories, with indelible letters, the words of that noble-hearted, disinterested man, General Grant, who in the latter end of his days, implored his fellow-citizens “to keep the church and state forever separate.”

“Do unto others as you would they should do unto you,” is the rule of every true Christian.

*Buenos Ayres, Argentina.*

## The Church Property Question in the Philippines.

SO FAR as conquest confers a right of ownership, the United States now practically owns the Philippine Islands. The most valuable property in these islands is the church property, and the question of the disposal to be made of this property is one the Government has not yet decided, and which is causing much perplexity. On the one hand stands the Catholic Church reaching out her hands for the property, claiming it is rightfully hers, and on the other hand it seems clear that the property belongs to the Government and cannot be turned over to the Catholic Church or any church without violating the principle which forbids church establishment. The situation is discussed in the *San Francisco Argonaut*, from which we quote:—

"Another embarrassing phase is the church property question. Millions of dollars' worth of property in the islands is claimed by the Roman Catholic Church. But what is the Roman Catholic Church in the Philippines? Is it the papacy? Is it the friars or monastic orders? Is it the Filipino people organized into parishes? Do these people own their parish churches? Or does the Government?

"Lew Wallace, Jr., in a recent article makes a striking argument to prove that it is the Government. He maintains that the Spanish crown obtained from the papal See grants to all regions west of the Azores; that the Spanish crown, in addition to conquest, thus acquired papal title to its colonies as well; that the Spanish crown even nominated officials of the church; that the Spanish crown allowed them the use of certain lands for religious purposes, such as churches, monasteries, nunneries, burial-grounds, etc.; that the Roman Church did not acquire title in fee, but only in usufruct; that there are in existence no deeds granting any such fee; that the title to such property is therefore not vested in the Roman Catholic Church, its bishop or its monastic orders; that it remained in the Spanish crown; that the Spanish-American war, by conquest and by treaty, transferred all property of the Spanish crown to the United States; that therefore the church property in the sometime Spanish islands is now the public property of the United States.

"Mr. Wallace's argument seems absolutely clear and uncontrovertible. It points with steadfast finger the path which the United States should follow. The Government is at present wavering, but any other course on the islands would result in a popular outburst on the mainland. If the United States Government donates this, its public property, now used for church purposes, to the church of Rome, or that church's monastic orders, it would perform a possibly pious, but certainly imprudent act. The first amendment of the Constitution prohibits an establishment of religion. To give valuable public property to the Roman Church for its support and maintenance would certainly be an establishment of religion. Any such act by the President—who now rules the islands—would be unlawful. Any statute by Congress authorizing such act would be unconstitutional. . . .

"Mr. Wallace's argument seems to us incontrovertible. The so-called church property in the Philippines has become the property of the United States. The best use to which the United States can put it would be to turn the monasteries and nunneries into public schools, and to utilize the revenues from the vast landed possessions to maintain these schools. Thus property once used for presumably beneficent ends will continue to be used in such directions, for nothing is more beneficent than the maintenance of public schools. If the property so long clutched by the Roman Catholic monastic orders in the Philippines should be devoted to educating the Filipinos in American public schools, it would surely prove that out of evil good may come."

## Coining Money From Blood.

It seems strange that the people of any so-called Christian nation could find it in their heart to justify war on the basis that it is "one of the finest methods of national money-making it is possible to conceive of," yet this is what in effect we find in a leading English magazine; and the remark is made that during the past thirty years, the victorious nations in war have regarded their bank account with a considerable degree of complacency, and have come to agree with the remark which statesmen make, that "there are some things worse than war." Then the writer goes on to enumerate: Japan in her war with China, made a clear profit of £31,000,000; Germany in her struggle with France, over £200,000,000, and Russia's bill to Turkey for seven months' fighting was for £141,000,000, of which not a quarter of it was actual expense. Life, limb, blasted homes, ruined lives, widows and orphans, seem to count for nothing before the insatiable desire for riches.—*London "Present Truth."*

WE note the following in *The Examiner*, a leading Baptist weekly of this city:—

"The Woman's National Sabbath Alliance held its monthly meeting on Monday, February 26, in the Assembly Hall at 156 Fifth Avenue, New York. It was well attended and interesting. Reports from the secretaries and the treasurer proved the organization to be wide-awake and prosperous. An extensive correspondence is being carried on, and the Sabbath literature is being widely distributed, bringing to the office many tributes to its high character and its usefulness. Reports from standing committees and auxiliaries show that good and aggressive work is being pushed against Sunday saloons and cigar stores and Sunday sports. Strong protests were made against the patronizing of Sunday caterers, fruit and flower stores, and against Sunday social functions. There seems to be encouraging evidence that the leaven is working, and that there are less dinner parties and teas on the Sabbath than a year ago."



A MOVEMENT is under way in New York City for the organization of a "National Federation of Churches." An executive committee has been chosen to push forward the work. What the special aims of the Federation are we have not yet learned.

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THE Lord's Day Alliance of Ontario has appointed the Rev. J. G. Shearer, minister of Erskine church, Hamilton, to the office of Field Secretary, and Mr. Shearer has signified his decision, with the consent of his presbytery, to accept the appointment. This, we are informed, "is a significant step, and it is intended to start in motion a new wave of Sabbath reform in Canada."

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THE Rev. Chas. M. Sheldon's idea of editing a paper on the basis of answering the question, "What Would Jesus Do?" as an editor, is one that strikes different people in various ways, and which may be open to some criticism; but the attempt itself has much in it to be commended. It would be a great gain for society if the newspapers would print no scandal, would omit the details of crime, and would in all things aim to elevate the tastes and purposes of the public instead of seeking only to supply the public appetite without reference to the character of the thing supplied. But newspapers, like other branches of business, are conducted with a view primarily to making money; and undoubtedly the Rev. Mr. Sheldon's experiment, while it has succeeded for the time as a novelty, would not permanently be attended with financial profit. There are not enough people in the land who prefer that kind of a newspaper to one of the ordinary style. The vast majority of people are not Christians in the strict sense of the word, and only truly Christian people will want a truly Christian paper.

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ONE very commendable thing about Mr. Sheldon's Christian newspaper was its exclusion of lying and fraudulent advertisements. Every paper is responsible for the statements made in its advertisements. It puts these out to its readers as being the truth, or at least as being true in the opinion of the publishers; and its readers have a right to view the advertisements as accompanied by the guaranty of the paper. And any journal, and especially a religious journal, which prints

advertisements calculated to deceive and injure its readers, is not one whit higher in character than the liar and swindler for whom it is the means of finding victims.

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MR. SHELDON's farewell as a Christian journalist expressed the hope that the desecration of Sunday by the publication of newspapers will soon cease. As a publisher he avoided such desecration of Sunday by publishing the Sunday edition of the *Daily Capital* on Saturday afternoon. As people are usually busy on Saturday afternoon and evening, probably few found opportunity to peruse the Sunday *Capital* before the following morning; so that one of the main objections made to the Sunday paper may still apply to Mr. Sheldon's Sunday issue,—it comes into competition with the preachers; and all the more so in this case, it may be, because of its being strictly a Christian paper. The New York *Sun's* Topeka's correspondent affirms that an entire Sunday was spent in preparing for the Sheldon editions of the paper, and remarks that why the circulation of the paper on Sunday would be any more sinful than this, is a query that has not been explained.

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IT is a well-known fact, of which mention has been made in the daily press, that the Boers are strict observers of Sunday, and have refrained on that day from bombarding the cities besieged by them, and have avoided all Sunday fighting when possible, while the British, on the other hand, have conducted operations on Sunday as usual, and have disregarded the day almost entirely. The Boers, we are informed, have on occasions been much shocked at the reckless profanation of Sunday they have observed going on in the British camps, where military preparations or sports and games have been the common occupation of officers and troops on that day. Accordingly, therefore, if there is any force or truth in what we have been so often and earnestly told by Sunday agitators, that disaster and the judgments of God surely follow the profanation of Sunday, the hand of the Lord should be against the British in the war and on the side of the Boers. But apparently it is just the other way. The British are sweeping everything before them, and the Boers are in constant retreat and asking for terms of peace. At first, before the British preparations had been completed, the tide of success was with the Boers, and this might have been pointed to as an indication of the divine favor for their strict observance of Sunday; but as the British became overwhelmingly superior in the number of their men and cannon, the tide turned, just as it might naturally be expected to do. The disasters consequent upon the profanation of Sunday have not appeared, and events are putting the plain stamp of nonsense upon the idea that Sunday observance and

national prosperity are necessarily connected with each other.

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THE Baltimore *Sun* says of the Sanford bill for modifying the present Sunday law in Baltimore, that "If the question were put to a popular vote the Blue Sunday-ites would be bluer than ever when the vote was counted, for they would be beaten by the most overwhelming majority ever given in this city.

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AT a recent Methodist ministers' meeting held in Baltimore, the following resolutions relating to the effort to modify the Sunday law in the State of Maryland, which was defeated, and to the later effort to enact a modified Sunday law for Baltimore, were passed and forwarded to the legislature:—

"HON. WILLIAM DUNCAN, *Chairman City Delegation, House of Delegates, Annapolis, Md.*

"The Baltimore Methodist Episcopal Preachers' Meeting, in regular session this morning, adopted the following resolutions:—

"*Resolved*, That we, the members of the Baltimore Methodist Episcopal Preachers' Meeting, representing more than eighty churches in this city, do hereby express our hearty gratitude to that large majority of members of the House of Delegates of the State of Maryland for their prompt defeat of the Sanford Sunday bill, that would have secularized the Sabbath and demoralized the people by legalizing the opening of some three thousand retail stores in this city upon God's holy day, and further that our representatives in this noble defense of the American Sabbath have been true to the best traditions and the highest interests of our beloved Commonwealth.

"*Resolved*, That we protest against further effort upon the part of Mr. Sanford and his allies to fasten upon Baltimore City his proposed demoralizing laws after they have been repudiated by the State and city."

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Perhaps the Methodist clergy here represented have never heard that in California no Sunday law exists to protect the alleged sanctity of Sunday and the morals of the people; and yet Sunday is quite as generally observed in California as in Maryland, nor are the people more demoralized in the one State than in the other. Store-keepers as a general rule prefer to close on Sunday and if the Maryland Sunday law were entirely repealed the store-keepers' of Baltimore would, we doubt not, still close on Sunday as usual. The causes which determine in such a matter reach back of all Sunday laws, and cannot be eradicated or materially affected by them. The morality or immorality of a city depends upon the operation of influences which lie altogether beyond the reach of any Sunday law that can be enacted.

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ATTENTION is called by *The Outlook* to a decline

that is manifest in two of the leading churches in this country, the Presbyterian Church and the Methodist Church. "Some time since," says *The Outlook*, "we pointed out the fact that the great Presbyterian communion was showing a decline in membership and in financial sustenance. Even greater astonishment comes in the discovery that the Methodist Church is now losing in numbers. Bishops Fowler, Ninde, and Joyce have issued an address to the church calling for a week of prayer, during which daily services are to be held in all Methodist churches throughout America. The address states that statistics for the last year show a decrease in the number of members in the church, and urges every Methodist to take himself to prayer, and to 'call mightily on God for help.'"

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*The Outlook* offers the suggestion "that the decline in numbers in both the Presbyterian and Methodist communions is not altogether due to lack of prayer, but also and even more to a lack of 'works.' The churches have maintained themselves too much in touch with the classes, and too aloof from the masses. This fact has long been recognized by some intelligent church workers."

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The first duty of the Christian Church, however, is to maintain itself in touch with its divine Head, Jesus Christ. If the church does this, she must always prosper; but there is such a thing as the church's severing herself from her Head in order to get in closer touch with the masses. The church of the fourth and fifth centuries did this, and was obliged to substitute a visible human head, which is all the head she has had ever since.

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The true Christian Church, of course, is always the body of Christ; and her prosperity depends not upon numbers or wealth, but upon the spiritual nourishment and vigor constantly imparted from her divine Head. And as Jesus Christ was always in close touch with the masses, the "common people," so the church which is one with him will be in close touch with the people of all classes and conditions, and will not find it necessary to lower the standard of truth and righteousness to attain success.

\* \* \*

CLERGYMEN of Indianapolis have undertaken to secure the abolition of the army canteen by a novel plan, which it is hoped will prove successful. The plan is "that a day shall be set apart in which all Christian people shall close their houses of business and factories, and that services in all the churches shall be held, in which prayer shall be offered that the President may be directed divinely to abolish the system. It is a part of



the program that all Christians shall also abstain from food from sunup to sundown on the day fixed for prayer."

We certainly hope some way can be found for the abolition of the army canteen, and that this effort may bear fruit in that direction if it does not accomplish all its promoters have in view.

### Sunday Card Playing in Connecticut.

AN exchange prints the following:—

"It is reported that on the last day of January, 1900, six orthodox Hebrews, living in the city of New Haven, Conn., were arrested for playing cards on Sunday. They protested that since they observed the Sabbath, they were not amenable to the civil law for playing cards on Sunday. . . . Touching the question of consistency, it would be interesting to note how many persons, not Hebrews, were playing cards on that same Sunday in the city of New Haven. Perhaps New England courts recognize that there is no wickedness in playing cards on Sunday except on the part of those who have been religious enough to observe the day before as the Sabbath, and that men who ostensibly observe Sunday as the Sabbath may, without sin, or infringement of the civil law, add to the enjoyment of their 'rest-day' by card-playing. Great is the mystery of Connecticut justice."

It is hardly fair to call this "Connecticut justice." Connecticut is all right, but certain people in one of its cities are trying to enforce the Sunday law; and in any State where this is done, queer samples of "justice" will be shown up. It is Sunday-law justice, and that is a mystery always.

### "Sabbath Reform" Efforts in Philadelphia.

THE efforts at securing a better observance of Sunday in Philadelphia are going forward with rather more persistency than is usual in connection with similar efforts. There are parts of the city in which retail stores of all kinds have paid no attention to the Sunday law for a long time. This has been especially true of cigar and candy shops. This effort encounters many difficulties. The police are lacking in zeal, and the friends of Sunday claim that they are very indiscreet, intentionally or otherwise, in their effort to enforce the law; thus bringing the movement into disrepute. Beyond all this the friends of Sunday seem inconsistent in that no effort is made to check the widespread disregard of the law on the part of the greater corporations.

A committee of the Evangelical Conference, meeting in Philadelphia on February 26, 1900, reported strong resolutions against the Sunday newspaper, and declared that the desecration of Sunday increases steadily, through picnics, excursions, camp-meetings, and the

like. The committee recommended that each member of the conference—the conference is made up of several thousand clergymen—should preach at least one sermon on the Sabbath question during the month of May next. In the interest of Sabbath reform we hope that this resolution will be carried out, and that those clergymen, instead of making some slight discussion of the work of the police in enforcing Sunday laws in Philadelphia, will really preach upon the Sabbath question in its larger and deeper meaning.—*Sabbath Recorder*.

### Sunday Closing in Seattle, Wash.

FROM the *Seattle Daily Times*, of March 2, we quote the following with reference to a Sunday-closing movement which has been started in that city:—

"For some time past there has been a quiet agitation in favor of the week-day six o'clock and Sunday-closing idea, of the Seattle stores. That agitation has at last taken on a definite form, and beginning with Sunday next all retail clothing, dry goods, men's furnishing goods, boots and shoes, and groceries, will be closed. The above-named class of stores have all agreed to this, and with the exception of Saturday nights, the doors will be shut promptly at six o'clock and all day Sundays.

"The Western Central Labor Union, representing all the trades Unions in Seattle, has had the matter in hand for the clerks, and throughout the entire agitation has met with the most unexpected success in getting the merchants to agree to their proposition.

"On Monday night, March 5, all the trades unions of this city will meet at the labor headquarters on Third and Union for a demonstration that bids fair to excel in every way all past movements of a like nature. Three bands of music have been secured to head the procession, which will form in front of the labor headquarters. The line of March is as follows:—

"East from Third and Union on the latter street to Fourth; north on Fourth to Pike; west to First, south to Main, east on Main to Occidental Avenue, north on Occidental Avenue to Yesler Way, east on Yesler to Second, and then north to Germania Hall.

"Here the parade will be dismissed, and immediately following the dismissal the Union men will enter Germania Hall to hold a mass meeting in favor of the movement.

"The leaders of the several trades unions will deliver speeches indorsing the movement, and several sympathizers and supporters of the idea, business men about town, will also be heard from. . . .

"This movement has been a pronounced success throughout the Middle West, and there is no reason why it should not be here. For instance, Denver, Salt Lake City, Spokane, Portland, Helena, Butte, Vancouver, B. C., and throughout Minnesota, Iowa and Illinois, this system is working, and to the best effect.

"Better service in the above-named cities from the clerks was one benefit derived from the movement, and the merchants found their receipts to be as large, if not larger, than under the old regime."

So far as appears from this, the Sunday closing in this movement is voluntary, and not by demand or the enforcement of law. Every person has of course a right to close his place of business on Sunday, and if he chooses to do so this is no interference with religious liberty. If the Sunday-closing question can be settled by a voluntary agreement on the part of tradesmen to do no business on Sunday, the SENTINEL will have no objection to offer. It only asks that nobody be compelled to close on Sunday against his will. It only asks that no religious views of right be enforced by law. It only asks that everybody be left free, as God has made him, to observe Sunday or any other day, or no day at all, according as his own views of right may direct. It only asks that the civil law shall not be crowded into the domain of conscience.

### Religious Liberty Address to the Porto Ricans.

*Translated from the Spanish.*

THE right of every person to think on all kinds of questions, religious, as well as civil, and to form his judgment and to determine his attitude with respect to them without anyone introducing either civil or ecclesiastical authority, has always been a principle which is the motto and glory of the American Republic.

The only restriction that ought to be imposed is that this liberty for the individual who is guided by the infallible Word of God must not degenerate into libertinage and thus result prejudicially against the same individual and all others who follow it. By this is not permitted polygamy, lawlessness, anarchy, nor many other things of this character. The unfolding of these principles to the individual unprejudiced by the masses, which are, denying justice to none, but equal rights for all, or in other words, with malice towards none and charity for all, is the rule we have followed in all our legislatures and institutions. The Government was instituted to help and defend everyone in the exercise of these rights and privileges. It is not partisan, nor for the rich to override the poor, nor for the educated against the ignorant, nor of any one class against another, only this, that all respect and obey the laws. That all may know what are their dues and privileges, we have established in all places and for all classes our schools and churches.

So to us it appears that to be worthy and able to exercise these rights of American citizenship so as to insure our eternal salvation and adoption of all good sentiments, it is of primary importance that the Porto Ricans establish themselves firmly on this principle of Free Examination, or The Open Bible, and adopt it practically. The mission of the Evangelical churches from the great reformation exemplified in the 16th century has been to give emphasis to this right, and it is a duty to insist on it. Because of this we made it

possible for the Bible to become public property and we established schools in all parts of the world. . . . We believe that God wishes all to be saved and filled with the knowledge of the truth. To discharge this sacred obligation we have come to this island and we offer to serve all those who wish to accept our efforts and assist in our meetings. We are in the position to celebrate marriage, make explanation of the Bible visit the sick, bury the dead, console the afflicted, and by all these means which are in our province promote the progress and wellbeing of those Porto Ricans who are our brethren.

*Signed, EVANGELICAL PASTORS.*

*San Juan, Porto Rico.*

### "The New Political Jesuitism."

*By Rev. Joseph Henry Crooker.*

A POLITICAL doctrine is now preached in our midst that is the most alarming evidence of moral decay that ever appeared in American history. Its baleful significance consists, not simply in its moral hatefulness, but in the fact that its advocates are so numerous and so prominent. It is this: A powerful nation, representative of civilization, has the right, for the general good of humanity, to buy, conquer, subjugate, control and govern feeble and backward races and peoples, without reference to their wishes or opinions. This is preached from pulpits as the gospel of Christ. It is proclaimed in executive documents as American statesmanship. It is defended in legislative halls as the beginning of a more glorious chapter in human history. It is boastfully declaimed from the platform as the first great act in the regeneration of mankind. It is published in innumerable editorials, red with cries for blood and hot with lust for gold, as the call of God to the American people.

But how came these men to know so clearly the mind of the Almighty? Was the cant of piety ever more infamously used? Was selfishness ever more wantonly arrayed in the vestments of sanctity? Is this the modern chivalry of the strong to the weak? Then let us surrender all our fair ideals and admit that might alone makes right. Is this the duty of great nations to small peoples? Then morality is a fiction. Is this the gospel of Jesus? Then let us repudiate the Golden Rule. Is this the crowning lesson of America to the world? Then let us renounce our democracy.

This doctrine is a political Jesuitism infinitely more immoral than that of the old ecclesiastics. It is the maxim of bigotry, "The end justifies the means," reshaped by ambition and greed. The mask is too thin and black. The colonial motive is not love for others. It is described by the word unwittingly put on their banners: Expansion, the expansion of our selfish selves. This teaching unbars the bottomless pit and lets loose

upon the world every demon that ever vexed the human race. It unchains every wild passion that has lingered in man's blood since it flowed upward from the brute. It turned every thumbscrew that tortured heretics. It piled the fagots about every burning martyr. It laid on the lash that drew blood from the back of every suffering slave. It prepares the path for the despot to reach his throne of tyranny and arms him with instruments of oppression.

It was against this denial of both God and humanity that the barons hurled themselves at Runnymede. For its overthrow, Old Ironsides fought at Naseby and Marston Moor. To banish this theory of human affairs from the new world Washington suffered at Valley Forge and contended at Yorktown. To destroy the last vestige of this hateful policy, Grant conquered at Appomattox. This is not true Americanism, but the contradiction of every principle for which we have contended and in which we have gloried for over a century. This is not the upward way of civilization, but the backward descent to barbarism.

If this be duty, let us recite no more the Master's creed of love. If this be destiny, let us proclaim no more the rights of men. If this be patriotism, let us sing no more "America." We must rewrite the "Star Spangled Banner," and make its theme the praise of conquest and colonization. We must erase the motto, "*E. Pluribus Unum*," and inscribe instead, "One nation in authority over many people." We must tear up the Declaration of Independence and put in its place "A summary of the duties of colonists to their master." But this is political atheism.

Something more than the welfare of distant peoples is at stake. We condemn this teaching and policy, not simply to secure justice to the brown man, but to insure justice and freedom for ourselves. The motive of our protest is more than friendship for him; it is devotion to principles of liberty that are the necessary conditions of universal human progress. The feelings of sympathy and justice ought to rule us in these relations. But every advocate of our present national policy outrages these sentiments whenever he makes his defense. His words ring false. And yet the heart of the matter lies far deeper. The true glory of America is imperiled. The happiness of our descendants is assailed. The mission of America as the representative and guardian of liberty is in question. The perpetuity of free institutions hangs in the balance.

We cannot worship this golden calf and go unscourged. We cannot violate the principles of our Government and enjoy the blessings of those principles. We cannot deny freedom across the ocean and maintain it at home. This nation cannot endure with part of its people citizens and part colonists. The flag will lose all its glory if it floats at once over freemen and subjects. We cannot long rule other men and keep our own liberty. In the high and holy name of humanity, we are tram-

pling upon the rights of men. But Nemesis will wake. The mask will fall; our joy shall be bitterness; we shall find ourselves in chains.

Most of all, we lament the stain that has come to our flag, not from the soldier carrying it, but from the policy that has compelled him to carry it in an unjust cause. . . . What we most deplore is the surrender that we as a nation have made of our leadership in the world's great work of human emancipation. What we most bitterly mourn is that we, by our selfish dreams of mere commercialism, have piled obstacles mountain high in the way of progress.

What is most surprising and most alarming is the fact that large numbers of our people still call this national ambition for conquest and dominion a form of exalted patriotism. But we are surely under the spell of a malign influence. A false Americanism has captivated our reason and corrupted our conscience. May this hypnotic lethargy, induced by the glittering but deceptive bauble of imperialism, speedily pass away; and may these fellow-citizens become again true Americans, free to labor for the liberty of all men and intent on helping the lowly of all lands to independence.

*Ann Arbor, Mich.*

### To Preserve the Birds.

A SINGULAR effect of irony is produced by this dispatch, received from Washington last evening:—

"Minister Conger has informed the State Department that, at the request of the diplomatic corps in Peking, the Chinese government has prohibited the exportation of pheasant skins. The birds were being ruthlessly slaughtered to meet the demand in the European markets for their plumage."

This is the first official step taken in any country of the world to save the birds, unless the queen's prohibition of the use of egrets on the guards' headgear be considered such a step. Yet such steps must be taken, and very soon, too, by every nation, if the extinction of the human race is a thing to be avoided. There is no sort of doubt that this matter depends on the preservation of the birds, for reasons which must be well known; and at the rate that women are using up the birds of the world, their disappearance is really calculable. Millions of birds are not killed yearly without immensely diminishing the possibilities of the survival of the species most in demand, or, in truth, without making it absolutely sure that they will be exterminated. The slaughter must stop, and as a simple measure of preservation of the race the governments of the world have got to pass even more stringent bills than Senator Hoar has framed and advocated. It is not sentiment that will compel this, but the hardest of economic reasons.—*Springfield Republican, March 8.*

"THE New York State Conference of Religion," is the name of a religio-political organization formed in this State last May, and which is now nearing a condition of readiness to begin its public work by the holding of meetings, etc. A meeting was to have been held in this city in April next, but for various religious and political reasons the meeting has been postponed until November. We find this notice made of it in *The Outlook*:—

"The movement is an attempt of men who differ seriously in their religious philosophy, or theology, to get together for some practical interests wherein they are religiously agreed. It is not a congress or parliament of religions for a comparison of opposing views, but a conference of religion for the combination of religiously-planned efforts toward objects for which all truly religious men are concerned. Nine religious denominations are represented in the executive committee of the conference, viz., Baptist, Congregational, Episcopal, Methodist, Presbyterian, Reformed, Unitarian, Universalist, and Israelite; and it is supported and indorsed by such men as Chancellor McCracken, Chancellor Day, President Allen, President Taylor, Dr. Allen of Tarrytown, Dr. Josiah Strong, and others whose names are on the list of the general and executive committees. The committee say:—

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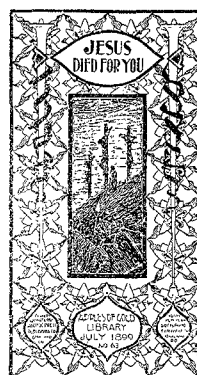
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of the ivory palaces, whereby they have made thee glad.

9 "Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in

<sup>2</sup> Heb. an high place for us.  
<sup>a</sup> Cant. 6, 8.  
<sup>b</sup> 1 Kin. 2.19.  
<sup>c</sup> Ps. 68, 5.

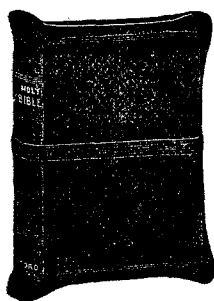
7 The LORD of hosts is with us; the God of Jacob is <sup>2</sup> our refuge. Selah.

8 "Come, behold the works of the LORD, what desolations he hath

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NEW YORK, MARCH 22, 1900.

WE publish this week a communication from Elder R. S. Owen, of Amory, Miss., relative to the proceedings that have been instituted against him there on the charge of breaking Sunday. Mr. Owen and a member of his congregation, Mr. Nash, were tried last July on this same charge and were acquitted; yet now, although no new charge has been brought against them, they are again placed on trial, contrary to the principles of justice and the general law of the land that the life, liberty, or property of any person shall not be twice placed in jeopardy for the same offense. We do not believe this action is in any sense representative of the people of the State of Mississippi. No doubt the general sentiment in the matter is much more nearly represented by the protest published in connection with Mr. Owen's letter. The one thing it does fully represent is the Sunday law. Such extraordinary perversions of justice are never attempted in a good cause.

In a summary of "recent gains and losses" for Sunday observance, by Rev. W. F. Crafts, which was a feature of one of the issues of the *Topeka Daily Capital*, under the Rev. Mr. Sheldon's control, the writer says that the "worst foes" of Sunday observance are "Christians who patronize Sunday trains, Sunday newspapers, and Sunday mail," in which are included ministers as well as lay members of the church. Mr. Crafts remarks that "with such news coming in from the church, we cannot expect much from those who represent the state."

Of course not; yet this same Mr. Crafts and many others who say the same thing are diligently working to

reform the state in order that Sunday desecration may be stopped. Why not begin on the "worst foes" of Sunday first, and institute a reform in the church that will eradicate the church's demand for Sunday desecration? Why try in the name of religion to estop the state from giving to church people that for which they are all the time asking?

THE question of the validity of Sunday contracts is to be passed upon by the Supreme Court of Massachusetts, says a report from Boston. The case is that of a young man who made a contract of marriage on Sunday evening, and now wishes to be absolved from fulfilling it. The matter was brought before a Boston judge, who ruled that a Sunday contract of this sort was valid and must be kept or constitute a basis for damages. As the general law is that contracts made on Sunday are not valid, it may be interesting to discover why they are binding in the form of a promise to marry, and not binding in other matters.

BOTH branches of Congress have now decided that the Constitution does not apply to territory under the authority of the Government, outside the United States; or in other words, that such territory—Porto Rico, Hawaii, the Philippines, etc.—has a supreme and irresponsible master in the Congress of the United States. In the United States, Congress is amenable to the Constitution; but as the Constitution by this decision does not apply to this other territory, yet American authority does apply to it, it is simply to be governed at any time as Congress at that time may see fit. And now unless the Supreme Court shall give a contrary decision in the matter, the nation will stand fully committed to the system of government without a constitution, either written or understood. This is simple

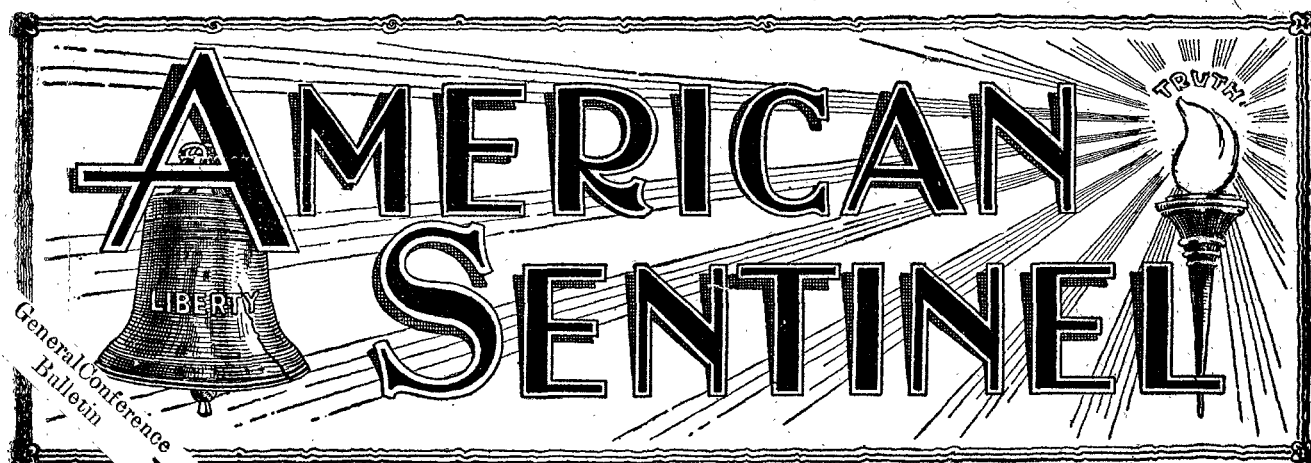
absolutism, and is a form of government in which every avenue is wide open to despotism. It is despotism in form, and if history teaches anything we may be sure it will speedily result in a despotism in fact.

Thus the Government now stands in the anomalous and untenable position of being half republic and half empire, half free and half despotic, unless the Supreme Court shall reverse the judgment. Once before it occupied this position, and the result was a Civil War. That was necessary to preserve constitutional government; but it would seem that the majority of people to-day do not prize constitutional government as did their fathers of forty years ago.

MAYOR VAN WYCK of New York City has decided, by veto of a bill to relieve a Lutheran church from paying assessments for public improvements, that churches in this city are not exempt from bearing their part of the financial burden which such improvements impose. "The benefit to the church from any public work for which an assessment has been levied," he says, "is a direct benefit, as much as if the increased valuation of its property came from the erection of new buildings or the adornment of buildings already erected on its real estate. Retaining the benefit, it should bear its just proportion of the burden."

A BILL is to be introduced in the New Jersey legislature making it a misdemeanor to refuse medical aid to persons dangerously ill, or to prevent such persons from being attended by a physician. The bill is aimed at the "Christian Scientists," who will, if it becomes a law, be liable to prosecution for taking charge of any case of dangerous sickness.

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The Creator gave the Sabbath to all men "without money and without price;" but the Sunday laws have fixed a price upon it, and those who will not pay must be fined or sent to jail.

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FROM its very nature, religious legislation must constitute a bond of union between the church and the world.

### "Slaves of What?"

In the "Shelden edition" of the *Topeka Daily Capital* considerable prominence was given to the subject of the desecration of Sunday. In one issue we note the statement made by a railway employee that many employees of railway corporations are slaves. "We are slaves of what?" he inquires, and adds, "Sabbath desecration. It has come to be, violate the fourth commandment or starve."

Now we ask our friends who believe in Sunday observance as a religious duty, How much faith in God does such a statement reveal? A person must "violate the fourth commandment or starve." Who is it that keeps people alive? The Christian will at once answer, It is God. Then God, who keeps everybody alive, including railway employees, will let one of the latter continue to live only on condition that he violates the fourth commandment! That is what this man says, and what Mr. Shelden's "Christian newspaper" prints as being the truth. Think of it: God will take care of you

and keep you alive while you disobey him; but if you undertake to do what he has commanded he will let you starve to death!

Has this really come to be the orthodox conception of God? It is not the true Christian conception, certainly.

Contrast with this the following statement made by a person who would not violate his conscience touching the fourth commandment for the sake of keeping his position. We take it from the *Union Signal*, in connection with a report of religious services held in Willard Hall, Chicago:—

"Some time ago a brother came to the leader and stated his purpose to give up a good position because he was required to work occasionally on the Sabbath. The other day he came back with his face beaming. 'Well,' said he, 'God has heard the prayers offered for me in Willard Hall. I have a good position with a Christian publishing house and am getting on splendidly.' It pays to serve Jesus."

Why should not every Christian, every individual who feels it a duty to obey the fourth commandment, do as this person did in the matter? And why should Christians expect that any other than favorable results would follow such action, as in this case? And if people who feel bound by the fourth commandment would do this, how long would they remain in "slavery?"

What then is the real trouble in the cases of those who, like this railway employee, feel that they ought not to violate the fourth commandment and yet do so for fear they will starve? He lays the blame upon the church, for its members' patronage of Sunday trains. "The church of to-day," he says, "is partly responsible for myself and a million of my brothers laboring on Sunday at the risk of our souls' salvation." Certainly he and they are in bondage—it may even be said, in slavery—but to what? "Slaves of what?"—to repeat his own query—slaves of the railway company? Oh no; the company does not compel them to labor against their will. They are as free to keep the Sabbath, or the day they regard as such, as was the individual mentioned at Willard Hall. The trouble is in themselves. They are slaves to something in their own hearts. And before they complain of others as being responsible for their condition, they should eject the tyrant from his throne within them, as is in their power, and theirs alone, to do. If they will do this, it will solve the Sunday-rest and Sunday slavery question, so far at least as they are concerned.

### Enforcing Trade.

In these days when the national flag has come to be considered by men of wealth and power as a "commercial asset," to be waved over foreign territory merely for the benefit of trade, if no more urgent reason for it

exists, the sentiment expressed in the following is a wholesome one to keep in mind:—

"To me it seems that neither the obtaining nor retaining of any trade, how valuable soever, is an object for which men may justly spill each other's blood; that the true and sure means of extending and securing commerce is the goodness and cheapness of commodities, and that the profit of no trade can ever be equal to the expense of compelling it and holding it by fleets or armies. And I am persuaded that cool, dispassionate posterity will condemn to infamy those who advise it, and that even success will not save from some degree of dishonor those who voluntarily engage in it."

This is not an extract from a political document of recent origin, but is what the American colonists said through Benjamin Franklin in reply to the peace mission of Lord Howe to the leaders in the American Revolution.

### Justice Upheld in Mississippi.

THE CASES OF R. S. OWEN AND ROBERT NASH,  
ARRESTED FOR BREAKING SUNDAY, PROMPTLY  
DISMISSED.

EDITOR AMERICAN SENTINEL: The cases of Josiah Nash and R. S. Owen, for Sunday work, were brought into the Circuit Court at Aberdeen, Miss., March 13. We stated to the court that we had been tried and acquitted before Justice Lantrip, and we requested that the case be thrown out of court. The witnesses were questioned on that point, and testified that this was the same case which had been tried before. On affirming this they were dismissed at once and both cases were discharged.

Trying a case the second time for the same offense after the accused party has been acquitted, is strictly forbidden by the law of Mississippi. A zeal for the law of the land that would thus violate the law of the land, is so evidently inconsistent that its injustice seems to be recognized by all parties; and the effort that has been made in that direction seems now to meet with general disapproval.

R. S. OWEN.

Amory, Miss., March 16.

### Plain, yet Perplexing.

REFERRING to the religious problem in the Philippines, *The Churchman*, of this city, says:—

"It has been necessary to deny the political demands of the Filipinos, but it will be a strange thing if the United States, with religious liberty at home, should herself turn loose among these sheep the wolves whom her approach had scared away, and should protect the destroyers against the guardians of the sheep-fold. They have already gathered, partly by force, partly by fraud, partly from superstitious fears, enormous wealth,

and still greater claims on which the courts will have to pass in due season. Just titles to property we must uphold, but it is a manifest iniquity to foist on our fellow-Christians priests whom they hate; and it is also impolitic. It will be a menace to peace and order, to life and property. The matter is a perplexing one, and new to our governmental diplomacy. It must be handled wisely; but it must be handled fearlessly, and it must be handled soon."

But if it is "a manifest iniquity" and "a menace to peace and order, to life and property," to continue the religious orders in power there, why should the matter be a perplexing one? Certainly the perplexity cannot be in knowing what are the demands of right and justice. The perplexity must arise in trying to deal with the matter in a politic way, aside from the plain requirements of equity. Such problems are always very perplexing, and frequently lead only to greater perplexity and difficulty as the attempt is made to settle them by the politic method.

### The God of Battles.

ONE of Lord Roberts' recent dispatches runs as follows:—

"By the help of God and the bravery of her majesty's soldiers, the troops under my command have taken possession of Bloemfontein."

Upon this the *Chicago Journal* remarks:—

"It is curious with what persistency the old idea, that God is on the side of battling armies, sticks in the mind. It is a thing people seem loath to give up, no matter what their cause.

"It is just as strong in the last year of the nineteenth century as it ever was. Oom Paul believes it. He has repeatedly assured his people that if they would be faithful God would give them the victory, and they have accepted the doctrine. . . . It is the habit of people to think that God interferes in their wars. The American people generally believed it in their conflict with Spain, and probably would if they went to war again. The mere fact that God can't be on both sides, though both implore his aid, makes no particle of difference. Probably not until a nation goes to war believing it is in the wrong will there be a change in this particular.

"But the theological theory of war is having a rather disastrous effect on the Boers, it is said. With more simplicity and less ingenious sophistry than their foes they are beginning to believe in the converse proposition to President Kruger's, if we may credit the dispatches. If God gave them victories because he was pleased with them, why does he now give them defeats? 'Obviously,' says the simple, psalm-singing, praying farmer, 'because he is displeased with us.' And if we may believe observers in the field, it has only taken a few defeats to take the heart of the South Africans and shake the faith of many of them in the righteousness of their cause.

"It is part of a large problem, and one that from

the beginning has puzzled more learned men than the Boers. The only way out of it seems to be to conclude that God has some designs he won't permit mortals to spy upon, and understand completely, through ordeal of battle or in any other way."

It seems never to occur to a great many people that it is possible that God does not take either side in some wars.

Nobody ever suggests that God favors the highwayman who is successful in robbing his victim and making good his escape, and that he is displeased with the poor victim who is assaulted and plundered.

Nor do men think that the winner in a prize fight or in a street brawl succeeds because of the divine favor. It is only when nations fight, when the robbery is conducted on a gigantic scale, that God is supposed to be a party to it.

In every quarrel, whether personal or national, there is wrong on one side, and not infrequently on both sides. Nor is there anything in the Word of God to justify even the individual or the nation that is in the right in wreaking vengeance upon the party in the wrong. To do this the aggrieved party, or at least the aggressive party, must be at once accuser, judge, and executioner. But according to the Bible God is judge and executioner, neither does he permit any man to sit in judgment upon a case to which he (the man) is a party.

Doubtless God does often interpose and by his providence restrain or punish the transgressor and deliver the oppressed; but in very many cases both in individual and in national wars, victory is not with the right, but with the physically stronger party. It is time we were done with making God responsible for the wholesale murder of wars made possible only because of human greed of gold.

C. P. B.

### Compulsory Militarism.

A GRAND ISLAND, Nebr., journal gives this statement of a case which came up in the public school in that city in February last, involving the question of the right of a public school board to make military drill compulsory upon the pupils. We give the substance of the report made by this journal.

The pupils of the public schools of Grand Island are exercised after school hours in military drill. One of the pupils, E. C. Hayman by name, refused to participate in the exercise, having been instructed by his father not to do so. For his refusal he was expelled from the school. His father sent him back the next morning. The professor told him that he was expelled unless he would agree to take part in the cadet drill, and when the boy refused to leave, the professor called in an assistant and went to police headquarters and swore out a warrant for the boy's arrest. The boy was taken into



custody by the chief of police, and the case came up for decision in the court, where it was argued before a jury.

For some strange reason not stated, the judge ruled that the cause of the boy's arrest should not be stated at the trial; whereupon one of the jurors arose and said:—

"Your honor, I am father of several children; I pay my taxes willingly, and I, as a member of this jury, rise to ask for information. Here is a boy who is ejected from our public schools and traduced into police court on a warrant which reads as though he was one of the lowest criminals, and yet the testimony of the State shows him to be a perfect gentleman in every respect; obedient and of spotless character. Yet the jury is prohibited from knowing a single point which led to the boy's arrest. I say it is an outrage; that this jury has a right to know what this boy is arrested for. If the boy has always been an exemplary scholar in the schools, why should he be ejected and arrested? I say, your honor, that this jury has a right to know what caused this boy to be arrested."

Nevertheless the judge still refused to allow this most essential piece of information to come before the jury.

The boy himself, when called to the witness stand, "stated that he had never been expelled from school before, neither had he any trouble with any teacher and his deportment cards were good; that on the evening of the 8th of February he was expelled from school, but here the court interrupted him from telling what he was expelled for, stating that if he referred to 'that matter' during the progress of the trial, he would be thrown into jail."

At the conclusion of the boy's testimony "attorney Glanville, for the State of Nebraska, addressed the jury to the effect that the orders of the school board should be obeyed, be they right or wrong; and that the justice of the case in question was no concern of ours."

Then attorney Mitchell spoke for the defense. "He stated that he anticipated that the school board had made some ridiculous and foolish ruling which would not stand in court, and which was an attempt to take away parental rights of the parents over their own children; that he as a father and every other man of a family had rights over their children which no board or dictatorship dare molest and advised those who wanted forced militarism to go to Russia where they belong. For his part he was in this country for its freedom, and that if the school board had a right to compel school children to take militarism against the parents' wish there was no longer freedom; that the board had just as much right to compel the scholar to join the football club, the skating club, or any other club, as they had the 'cadets;' that many parents did not believe in monarchy, militarism, or dictatorship, but on the contrary preferred to train their children for something good, something more elevating and more honorable than guns and swords; that guns and swords mean blood;

that blood means murder, and that most parents have a higher ideal of their son's future than such tyranny." The jury retired, and to their credit, after being out three minutes, brought in a verdict of "not guilty."

Unless the paper from which we gather these statements has greatly exaggerated the facts, it is difficult to see how the spirit of arrogant despotism could be carried much further than was done in this case. This is militarism unmasked. This is the spirit of it, which it will surely exhibit when it feels itself strong enough to do so safely. This is what will be in the public schools everywhere when militarism gets into the seat of power.

In this case in Nebraska this spirit met with a rebuke; and the school board voted to rescind the order making military drill compulsory, and to reinstate young Hayman in the school from which he had been expelled. But it was moved "that the military law be hereafter managed by the teachers in a similar manner to all other studies, *i. e.*, allow scholars to attend school without the military drill, but grade them accordingly; or, in other words, when they had reached the period where they are entitled to a diploma in all other studies, the same could be refused on the ground that they did not take the soldier part." And "This passed without modification."

The journal from which we have quoted, cites for the benefit of the school board a ruling of the Nebraska Supreme Court relative to the rights of parents in selecting studies for their children, that "The parent has a right to make a reasonable selection from the prescribed studies for his children to pursue, and this selection must be respected by the trustees, as the right of the parent in that regard is superior to that of the trustees and the teachers." The journal pertinently adds:—

"The action of the trustees of our city schools in expelling young Hayman for refusing to appear in dress parade and military drill after school hours, can plainly be seen to be in open violation of law and the legal rights of the parent in the premises.

"The latter action of the board, namely, to withhold diplomas until the student or students have taken the prescribed cadet course, is equally illegal, so far as the laws governing our public schools are concerned. The school board, however, may be excused for the action taken on the ground that it was non-conversant as to the Supreme Court ruling in the premises, and the only honorable course now to pursue on the part of that body is to rescind its later action and hereafter conduct itself within the spirit and letter of the law."

THE unprecedented extent of the famine in India was officially confirmed the other day by the Earl of Onslow in the British House of Lords, who said "it was without parallel in the history of the country." During the week ending March 3 there were 4,375,000 people receiving government aid to keep them from starva-

tion. There have been many famines in India in the past; but why should the severest of all come when England had ruled the country for over a century? Is there something fundamentally wrong with the imperialistic idea?—*Springfield Republican*.

### Lessons in Religious Liberty from the Experience of King Nebuchadnezzar.\*

BY PROF. W. W. PRESCOTT.

NEBUCHADNEZZAR was king over all the earth, and it was a new thing for anyone to dispute his absolute authority. It was to him a case of unbearable insolence when the three Jewish captives from conquered Jerusalem presumed to withstand him to his face.

"Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego: therefore he spake and commanded that they should heat the furnace one seven times more than it was wont to be heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abed-nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace."

The king of Babylon did his utmost. The furnace was "exceeding hot," and from its fiery mouth it breathed forth death to "the most mighty men" that were in the army of the king of Babylon. They were literally slain by the breath of its mouth. Not one of that assembled multitude could say that the flame and the heat were not real, for it was demonstrated that men selected for their power of resistance could not endure to approach near it. To them it was "a consuming fire." And there was no possibility left to the three captives for escaping from the furnace, for they "were bound," and they "fell down bound" into the very center of the flames. Thus did the king of Babylon purpose to inflict summary punishment upon those who presumed to question his right to dictate what and how they should worship; and by making a public example of these few he would effectually check any such tendency to these treasonable sentiments on the part of his other subjects. But he did not know with whom he was dealing, for he had not yet become acquainted with the God whose dwelling is with flesh, and there was no Gamaliel to say to him, "Refrain from these men, and let them alone. . . . lest haply ye be found even to

fight against God." That God who had brought these men to Babylon to reveal his power to save, and whose presence was known to them, would through them make his presence known to all the people.

"Then Nebuchadnezzar the king was astonished, and rose up in haste, and spake, and said unto his counselors, Did not we cast three men bound into the midst of the fire? They answered and said unto the king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire. And the princes, governors, and captains, and the king's counselors, being gathered together, saw these men upon whose bodies the fire had no power, nor was a hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them."

#### THE GREATEST KING OF EARTH ONLY A SUBJECT.

It was through the direct providence of the God of heaven that Nebuchadnezzar held a universal dominion. Through the prophet Jeremiah the Lord had said: "I have made the earth, . . . and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant. . . . And all nations shall serve him." And in his interpretation of the dream Daniel had said: "The God of heaven hath given thee a kingdom, power, and strength, and glory." It is evident, therefore, that the Lord expected all the people of the earth to be obedient to Nebuchadnezzar. Why then did he work in such a wonderful manner to deliver from death those who had refused to obey the king's decree?

The key to the answer is found in the words of the Lord, "the king of Babylon, my servant." These three Hebrews were servants of the most high God, and they were loyal, faithful servants. The king of Babylon was also a servant, but he was disloyal; and his unfaithfulness could not absolve the faithful few from their allegiance to the God of heaven and earth.

When God gave the dominion of all the earth into the hands of Nebuchadnezzar, he did not resign any of his own authority over the universe. "The Lord is the true God, he is the living God, and an everlasting King; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation." "The Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth; the strength of the hills is his also. The sea is his, and he made it and his hands formed the dry land." "He is to be feared above all gods. For all the gods of the nations are idols; but the Lord made the heavens. Honor and majesty are before him; strength and beauty are in his sanctuary. Give unto the Lord, O ye kindreds of the

\* Dan. 3:19-30.

people, give unto the Lord glory and strength." "O worship the Lord in the beauty of holiness; fear before him all the earth. Say among the heathen that the Lord reigneth." "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before his presence with singing. Know ye that the Lord he is God; it is he that hath made us, and his we are; we are his people and the sheep of his pasture."

In the beginning God gave man authority over all the earth, and over every living creature; but this authority was only under God as supreme. As soon as man ceased to be loyal to God, he lost the dominion. Now to Nebuchadnezzar had God given the dominion (compare Ps. 8:4-8 and Jer. 27:6; Dan. 2:37, 38); but Nebuchadnezzar had no power except as he received it from God. "There is no power but of God; the powers that be are ordained of God." Nebuchadnezzar's great dominion was but a proof of the fact, which he ignored, that he was but an instrument in the Lord's hands, with no power of his own. See Isa. 10:5-18. Nebuchadnezzar's obligation to "fear God and keep his commandments" was not lessened, but rather increased, by his being placed in high position. As an individual he owed to God the same allegiance that the most despised Hebrew captive did, and as a king over all the nations of earth there was upon him the far greater responsibility of setting to all men an example of loyalty to the Creator and supporter of all. The disregard of the three Hebrews to the edict of the king was in reality an exhibition of the highest kind of loyalty, namely, to God, the King of kings.

Moreover, the three Hebrews were more faithful to the interests of Babylon than was the king himself. When they were taken captive, God said to them, "Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof ye shall have peace." But peace comes only to those who keep the commandments of God. "Great peace have they which love thy law; and nothing shall cause them to stumble." "There is no peace, saith my God, to the wicked." "Righteousness exalteth a nation; but sin is a reproach to any people." Babylon's safety depended solely on its loyalty to God and his commandments. Its fall was foretold, only because of its sins. Therefore in refusing to worship the golden image that Nebuchadnezzar had set up, the Hebrew captives were showing greater solicitude for the safety of Babylon than its king was.

This is a lesson for to-day for all the dwellers, the rulers, and the captives of Babylon,—the whole earth. In the obligation to be subject to the powers that be, no man is absolved from the obligation to be subject to God, from whom all rulers hold their power. The injunction to every soul to be subject to "the higher powers," includes subjection to the Most High power. All men alike, both high and low, owe to him common allegiance; and if the king whom God has placed or

allowed to be placed in the position of "a little brief authority" forgets his dependence upon God, and presumes to exalt himself above him, by setting at nought any of his laws, then the subject must remember that his duty cannot possibly rise any higher than obedience to God, and he must show the way of life to the disloyal ruler who is jeopardizing the peace of his own dominions.

#### GOD NEEDS NOT HUMAN SUPPORT.

But although Nebuchadnezzar recognized that "there is no other God that can deliver after this sort," he really held himself as still above even that God, by threatening to destroy any who should speak against him. Any god who needs the assistance of an earthly king in order to maintain his standing among men, is certainly not so great as the king, and the king who offers such assistance shows that that is his view of the matter. Nebuchadnezzar was just as much out of his place in seeking to enforce the worship of the true God, as in commanding the worship of his image. God himself does not compel men to worship him. He invites and seeks to win by a wondrous revelation of his own character, and he commissions every man who hears the invitation to invite others, but he does not need and will not accept the assistance of any earthly power to enforce obedience to him. Every such effort hinders rather than advances the kingdom of God in the earth. The state may make man a hypocrite, but only the creative power of God can make a man "a new creature."

The last which we hear of these three men is that they were "promoted," "in the province of Babylon." When they stood before the angry king and witnessed for the true God, they had no assurance that they would not seal their testimony with their lives, but the flame of the furnace was to them simply the light of the glory of God in which their true character was revealed to the king of Babylon, who gave them the place to which their worth entitled them. "He that humbleth himself shall be exalted."

#### War in the Philippines.

A NEW ENGLAND journal, touching the question of the casualty list on the Filipino side since war began with the United States, says:—

"No official estimate of the number of Filipinos killed and wounded by the Americans since February 4, 1899, is likely to be made public yet awhile, because the figures would shock the country. As a starter, however, it is known that in the first battle around Manila, according to General Otis's official report, the natives lost at least 3,000 men. Since then there has been over a year of warfare, and, according to the *Boston Transcript*, 500 natives were killed or wounded by one regiment in the single month of January, 1900. It is conservative to say that 20,000 Filipinos have been killed

and wounded, while 25,000 would not be an extreme estimate."

This is a larger number than have been killed and wounded on both sides thus far in the South African war, with its months of hard and almost steady fighting and several "pitched battles." Evidently the fighting in the Philippines has been real war.

### Religion in the Public Schools.

SPEAKING of the recent effort of the rector of a Roman Catholic church in this city to bring the city government and the churches into partnership for the control of public school teaching, *The Outlook* gives the following summary of arguments for and against religious instruction in the public schools:—

"In our judgment, the issue between the ecclesiastical and the non-ecclesiastical system of education is not one which can be compromised. One or the other must be adopted and consistently maintained. By the ecclesiastical system we mean one in which the education is conducted by and under the control of a church; by the non-ecclesiastical, we mean one which is conducted by and under the control of the state. One system makes popular education an ecclesiastical function, the other makes it a political function. No middle ground is possible; nor is any such partnership as that suggested by Dr. McSweeney, by which the state furnishes the money, establishes the standard, and prescribes the curriculum, while the church selects the teachers and administers the school, either practical or desirable.

"We believe that we understood the arguments in favor of treating popular education as an ecclesiastical function. We here summarize the arguments in a few sentences. They are, in brief, that it is the function of government to govern, and educating is not governing; that democracy especially should remit to private enterprise all matters that can be so remitted, and education is such a matter; that America has definitely decided that religion is not a matter for the state, that education is inseparably connected with religion, and that the same arguments which forbid a state system of religion forbid a state system of education; that if education is left to the state it cannot be kept from politics, and politics corrupts wherever it enters; that true education includes the development of the moral and spiritual as well as of the intellectual nature, and that to omit the former from the schools is to make them godless, irreligious, and so eventually immoral, while to attempt to introduce religion into schools supported and carried on by the state is impossible in a country with such radical differences of opinion in religious matters as exist in America. These arguments must be conceded to be not without weight; they deserve serious consideration; it is not strange that a considerable, though we believe lessening party in the United States are influenced by them to favor a parochial system, either in lieu of or in combination with a state system; and he who would give this question a fair and rational consideration must recognize both the honesty and the intelligence of those who take the ecclesiastical side of the question.

Nor shall we attempt here to answer these arguments seriatim. We shall instead simply state, with almost equal brevity, the cogent reasons which we believe have wrought in the American people an unalterable determination to maintain the state or non-ecclesiastical system without compromise and without partnership.

"I. If nothing succeeds like success, nothing fails like failure; and the ecclesiastical system has been a lamentable failure. The Roman church has had for centuries the control of education in Spain, Italy, and France, and the result is not only a lamentable amount of illiteracy, but also, what is worse, a lamentable lack of independence and intelligence in the common people. The Protestant church has had control of popular education in England for centuries, and it can hardly be doubted that greater progress in popular education has been made in the half-century of the board schools, established and maintained by the state, than in all the previous centuries of the ecclesiastical dominion and the parochial schools. On the other hand, the state both supports and administers the systems of education in Germany and in America, and these are the two countries in which popular education has been developed with the greatest success; these are the countries in which there is the widest diffusion of intelligence as well as of learning among the people. An ounce of practise is worth a pound of theory, and no wise community will abandon because of theoretical arguments a plan which is working well for one which has never worked at all.

"II. The reason for this difference it is not difficult to discover. The ecclesiastical system rests on authority as its foundation, and seeks obedience as its end; the non-ecclesiastical system rests on reason as its foundation and seeks independence as its end. That there are some teachers in public schools who do not understand the free spirit of public education, and some teachers in parochial schools who are neither subservient to ecclesiastical authority themselves nor endeavor to make their pupils so, is doubtless true; but both are exceptions. The tendency of the parochial school is to discourage questioning, of the public school to encourage it. The one teaches its children to accept without doubt what they are told; the other teaches them to inquire for themselves what is truth, and to seek for it in all quarters. The common ecclesiastical criticism on our public schools illustrates and emphasizes this distinction: that criticism is that the public school tends to infidelity. It doubtless does tend to skepticism in all realms; and skepticism is the first condition of intellectual activity. If we want a people who will follow its leaders, we want the ecclesiastical system; if we want a people who will think for themselves, we want the non-ecclesiastical system.

"And these two systems, thus radically differing in their foundation and the end they seek, cannot be united in any kind of a partnership. It is not enough for the state to pay the money, fix the standards, determine the curriculum; it must select the teachers, and inspire the entire system: else that system will become in its spirit ecclesiastical, not independent; will cultivate in its pupils allegiance to authority, not the habit of thinking for themselves. That there are dangers in both directions may be conceded. Independent thinking is often crude, egotistical, erroneous thinking. But this better than not thinking at all, as any form of life has

in it more hope for the future than any description of death.

"III. The first objection seems to the American a conclusive reason for not transferring the education of our youth from the state to the church; the second objection seems to him also a conclusive reason against attempting to commit the education to a partnership between state and church; the third objection is equally conclusive against any scheme which assort the children of the community in different schools according to the religious prepossessions of their parents. Any such assortment runs denominational divisions down to the cradle, and so intensifies the religious prejudices which are too often fostered, sometimes consciously, sometimes unconsciously, in the home and in the church. In Canada, where the children of Roman Catholic parents are taught in Roman Catholic schools and the children of Protestant parents are taught in Protestant schools, the division between Protestants and Roman Catholics is as deep and the controversy as bitter as it was half a century ago. In the United States, where Roman Catholic children and Protestant children grow up together in the same school, joining in the same sports as well as in the same studies, religious prejudice is steadily disappearing; . . . there is neither a Roman Catholic vote nor an Orange vote, and it is not likely that there ever will be. The religious problem is one of the most serious which confronts our Canadian brethren. We have no such problem on this side of the line, nor shall we be likely to have such a problem so long as we maintain for the education of all our children an unsectarian public-school system wholly free from every form of ecclesiastical influence."

### A Unique Country.

*"Springfield Republican."*

THERE are difficulties ahead for the class in geography if the name of this country means only the forty-five States which send senators and representatives to Congress. The imperialists give that meaning to the term. The full official name of this country is "The United States of America." The articles of Confederation said: "The style of this Confederacy shall be the United States of America." And the Constitution says: "We, the people of the United States . . . do ordain and establish this Constitution for the United States of America." If the name refers only to the States no Territory outside of them is in the country proper. New Mexico belongs to the United States, but is not of it nor in it.

The results from the standpoint of the party in power may be very satisfactory, yet, from the standpoint of the class in geography to be found in every school in the land, they are somewhat confusing. The school children must be taught these facts:—

The District of Columbia is not in the United States.

The city of Washington is in the District of Columbia.

Hence the capital of the United States is not in the United States.

Extending the higher criticism of the Constitution, the children must be made to comprehend also these propositions:—

The United States is the only country in the world whose Congress does not meet in it.

The United States is the only country in the world whose President does not live in it.

The United States is the only country in the world whose Government is not in it.

This may seem paradoxical and absurd, yet the school children should be taught those things if the imperialists overthrow the opinion of the Supreme Court by John Marshall, when it said that the term United States embraces not only States, but the territory of the United States.

### Washington, Jefferson, and Lincoln Repudiated.

THE following from a press report of recent proceedings in the United States Senate, makes a point that is worthy of note:—

"Senator Pettigrew is revenged. It was Mr. Sewell of New Jersey who denounced him as a traitor in the Senate. The other day Mr. Pettigrew innocently began reading some extracts from addresses which he wished to have printed in the *Record*. The sentiments sounded treasonable, or anarchical, and the Hawleys and Lodges began pricking up their ears. Finally Sewell jumped up. This thing had gone far enough. He objected to such stuff being printed at the expense of the Government. Pettigrew's eye gleamed; his hour had come, and the Senate was informed that the extracts, every one, were taken from the works of Washington, Jefferson and Lincoln."

"THE Philadelphia Conference of the Methodist Episcopal Church," says a Philadelphia dispatch, "to-day [March 21] unanimously adopted a resolution presented by the Rev. Dr. T. B. Neeley commending the national administration for the acquisition of the territory in the Pacific.

"The Rev. Dr. Lippincott started to make some objection to the phraseology of the resolution, but there were so many cries for him to resume his seat and for a 'vote' that the paper was adopted. The resolution provided that the church take advantage of the providential placing of the islands of the Pacific under control of the United States by forming an expansionist army of 500,000 people who will contribute \$1 a year for spreading the gospel in the islands.

"A resolution was also adopted condemning the national administration for the failure to abolish the army canteen and calling upon the President to exercise his authority to suppress the sale of liquor to the soldiers under Government sanction."





TWO SALOON-KEEPERS, of Pemberville, O., have been fined \$150 and \$200 respectively, for violation of the Sunday-closing law.

\* \* \*

ONE of the chief causes operating at present to force interference on the part of the "Christian nations" in the affairs of China, is the necessity that is felt for giving governmental protection to Christian missionaries laboring in that country. This supposed necessity is especially felt at this time, because of the active hostility of a Chinese organization known as "the boxers," who aim to drive out or kill all the missionaries and "foreign devils" within their reach. As the missionaries are in many instances several hundred miles inland, the problem of giving adequate protection without landing troops on Chinese territory is a difficult one. A Washington dispatch says on this point:—

"The state department is in a quandary to devise means to render effective protection to the American missionaries at Shan Tung. The difficulty lies in the fact that the missionaries have in most cases gone as far as 200 miles inland, and are thus beyond reach of any aid that can be extended from a war ship. Minister Conger's advices show that the situation is further complicated by the fact that the location of the present troubles is so far inland as to make it difficult to determine whether or not the 'boxers' are operating in Shan Tung, or across the border in Pechili province."

\* \* \*

Protection to the missionaries, it would seem from this, may be the plea under which military occupation of Chinese territory will be accomplished by the United States.

\* \* \*

A BILL recently introduced in the Massachusetts legislature aims to repeal the laws against fishing and shooting game in that State on Sundays. A hearing was given on the bill, of which we find this mention in the *Springfield Republican* of March 21:—

"There was a large delegation before the committee of fisheries and game this morning in opposition to the bill of Representative MacCartney to allow Sunday shooting. Rev. M. D. Kneeland of the Sabbath Protective League made the point that the census officials have stated that in three-fifths of the country's area game was being annihilated, Rev. W. H. Albright of

Dorchester claimed the workman could get away from work on secular days if he was enough interested. Even if he lost his wages it was no worse than for other people to lose their time. Other speakers were William Shaw, treasurer of the United Society of Christian Endeavor, Representative Robinson of Springfield, and A. B. F. Kenney of Worcester."

What decision, if any, has been reached in the matter we have not yet learned.

\* \* \*

ACCOUNTS have been received from Chesterfield County, South Carolina, of the murder by burning and torture of a young white woman, unaccused of any crime. The motive behind the terrible deed, so far as any appears, was jealousy growing out of the girl's preference in the matter of her male acquaintances.

\* \* \*

There is every reason for believing that such shocking occurrences are the natural result of familiarity with scenes or descriptions of torture and the infliction of "cruel and unusual punishments" put under ban by the Constitution as characteristic only of a savage race. Such scenes unfortunately belong to the history of recent events in some of the Southern States. On such occasions more harm is done to the community than can be offset by any possible good secured by the acts of vengeance. Such occasions can only be demoralizing in the highest degree. Not only do they substitute anarchy for law and government, but they arouse and encourage passions against which civilization everywhere has erected legal barriers. These passions, at first exercised for the protection of white women, appear now to be reacting with precisely the opposite effect upon this very class. Nothing can be more effective in providing safety for a community than regard for law and order.

\* \* \*

"As ONE result of American occupancy of Manila," says the *Wine and Spirit News*, "the liquor business has reached enterprising proportions, and is now considered as one of the leading, as well as one of the respectable, kinds of business. Says one correspondent: 'On the Escolta, the principal street, only a quarter of a mile long, there were but two places where intoxicating liquors were sold when we entered the city, whereas now there are eighteen. There are three hundred licensed places in the city where liquors may be obtained, licenses costing \$3 per year. The income of the largest, the Alhambra, is stated on good authority to be \$700 per night. Already the street cars are topped with large signs detailing the exquisite qualities of certain whiskies. One quarter of the daily issue of the principal English newspaper published is devoted to extolling the perfection of a brand of beer, while the largest drug store in

town devotes a whole column to advertising its fine line of liquors, with no mention of its medicines.'"

Possibly the *Wine and Spirit News* has been misinformed, but a journal devoted to the interests of the liquor trade may usually be taken as reliable authority in a matter directly pertaining to that business.

A WRITER in the *Catholic Mirror* says of the "duty of a citizen in war time," that "The decision of Congress fixes the duty of every American citizen." When Congress has declared war, then "whatever he may think of it" as being right or wrong, he has no "right to refuse his aid in giving it effect."

Such sentiments are not out of place in a Catholic journal, because the Catholic system is altogether different from republicanism, and is based on the principle of submission in all things to human authority. But this is not the doctrine of free government nor of Christianity. Congress does not fix duty for any citizen in the matter of killing people, or in any matter covered by the moral law. The Bible says, "Fear God and keep his commandments, for this is the whole duty of man." Congress can neither add to this nor take from it. The commandment says, "Thou shalt not kill;" and to say that any body of men can by a vote make it the duty of men to kill their fellow-men, is to say that man can repeal the law of God; which to the Christian is the height of error, however it may appear to the atheist or the believer in papal claims.

The members of Congress are not chosen to prescribe duty for the people who put them in office. They are chosen to represent the people in the business of government, which in this country is to take such action as is necessary to preserve the rights of the people. The representatives derive all their authority from the people, and the people themselves are their own rulers. The sphere of civil government is the preservation of rights and not the defining or enforcing of moral duties.

A WRITER quoted in the *Union Signal* makes a plea for the application of Christianity, in the place of the club of law, as a cure for the spreading evil of Mormonism:—

"Mormonism constitutes one of the most urgent problems of the day. Utah and the common Mormon people have great possibilities of good; the Mormon system is satanic. The common people are very largely sincere, deluded persons, blinded by priestcraft; yet they have minds, feelings, capabilities, and an endless destiny like our own. They will never be clubbed into a

better system. Strong law must be had for lawbreakers; but the real question is that as to whether Christianity's life, light, and love shall replace the dark superstitions of a revived paganism."

GENERAL LEW WALLACE, the well-known American soldier and statesman, proposes the following as a Sixteenth Amendment to the national Constitution:—

#### "ARTICLE XVI.

"SECTION 1. The United States shall not in any manner acquire, hold, maintain, provide for or exercise jurisdiction or sovereignty over any island, territory or country now foreign, except with the consent of the people of the United States first had.

"SECTION 2. In cases of territorial expansion hereafter proposed the will of the people of the United States, required by the foregoing section, shall be determinable at elections, to be provided by Congress, and in every instance the President shall proclaim the result; whereupon, if there be a majority for the proposition, the Constitution shall, from the day of the proclamation, extend to the island, territory or country admitted, and to its inhabitants."

### Sunday Agitation in Chicago.

THE Sunday agitation in Chicago has reached another stage. A call has been issued by the Illinois Journeymen Barbers' Protective Association, in which the west side boss barbers are to have the use of the rooms of the association, at 118 5th avenue during the afternoon of Sunday, May 6, the west side bosses May 13, the north siders May 20 and the downtown barbers May 27. It is expected that the Sunday-closing proposition will be discussed and a vote taken as to closing shops. If this is decided on the bosses must ballot regarding making the closing permanent or only putting it in force during the summer season."

Business agent J. Lucas of the association, said in a recent interview:—

"It is not the intention to enforce the State law as to Sunday closing without due notice to the bosses. The boss barbers of each part of the city shall decide among themselves. There will be a contract that the bosses are expected to sign, and a violation of its terms means a fine of \$5 a chair for each offense."

The fact is that the State Sunday law is a mere wreck, and that is the only reason why appeal has not been made to it long ere this to force Sunday observance on all the people because it is desired by a part of the people.

There is nothing in all the catalogue of things claiming to be moral that has less conscience in it than the Sunday agitation. It is true that a great many people have real conscientious convictions concerning Sunday; but there are many more whose convictions are so weak that they are unwilling to risk anything for the sake of

those convictions. They will keep Sunday if they can do it without loss, otherwise they will not keep it.

It is sheer nonsense to talk of such service being Sabbath-keeping. It could not be that even were the Sabbath of the fourth commandment observed instead of the Sunday, a day for which there is no divine authority.

He only keeps the Sabbath or any other day, who observes it "unto the Lord;" and he only observes it "unto the Lord" who is willing to sacrifice, if need be, for the sake of keeping it.

C. P. B.

### Governor Rollins Proclaims a Fast Day.

GOVERNOR ROLLINS, of New Hampshire, retains unshaken faith in the virtue of fast-day proclamations and the like issued from the executive mansion at the State Capital, and has issued another proclamation to the people of that State appointing a fast day April 19, the anniversary of the "battle" of Lexington, which is "Patriots' day" in Massachusetts. He appeals to the people of New Hampshire for such an observance of the day as shall coincide with the practise of the fathers in earlier times. He says:—

"When the country was in its infancy and dangers surrounded it on every hand, our ancestors felt the need of a protecting and guiding power, and sought it prayerfully, leaving us this annual rite as a sacred inheritance. Now that we have attained a strong and lusty manhood, now that we are a vigorous, wealthy people, having safely passed the perils of our youth, we are apt to forget the strong arm upon which our forefathers leaned. Instead of abolishing fast day as a worn out and useless custom, I would call our people to a renewed observance and a better appreciation of the real significance of the day. I would ask that large body of men who seldom, if ever, cross the threshold of a church, to kneel once more where they knelt as children, and see if the church has not some message for them. I believe that a single honest attempt to cast off the blinding and depressing influences of doubt and materialism and to look at life once more through the clear, earnest eyes of youth and in the light of the faith of our fathers, would bring a solace and satisfaction like the benediction that follows after prayer."

The trouble is that the people of to-day do not have the religious spirit that was characteristic of the fathers, and this cannot be put into them by a governor's proclamation. If the success of fast days in the olden time had depended upon official proclamations, they would have been as much a failure and a farce then as they are to-day. The fathers came together in the observance of fast-day not because the governor had exhorted them to do so, but because the spirit of the observance was alive in their own hearts. To-day that spirit is dead; and only the letter of the institution remains, and that a dead letter, necessarily. The governor's proclamation may have some effect, but it cannot put life into what is dead.

Of course, such a proclamation is altogether outside the province of the governor's office. His office is purely political, and as a governor, he is authorized to issue only political proclamations. Hence his fast-day and other religious proclamations, while evincing a praiseworthy interest in the religious welfare of the people, are devoid of any legal force; and being able to borrow no force from religious fervor in the minds of the people, become a farce in every sense of the word. Under such circumstances there is no reason why they should be issued at all.

IN Portugal at present religious liberty is making some progress. The laws prohibiting priests, who have renounced their orders, from remaining in the country, excluding Protestants from service in the army, and forbidding public celebration of Protestant services, have been repealed. The Protestant schools are attended by a large number of children, and a state school-inspector has publicly announced a Protestant school to be the best in the country. Many young men are aspiring to become Protestant clergymen. The middle classes especially are said to be affected. Persecution has ceased, and it has been stated by persons wielding a large amount of influence that no Portuguese shall suffer for his religious convictions. There, too, the light seems to be dawning, just as it is dawning in its neighbor country, Spain.—*Lutheran Witness*.

### Jews Fined in Chicago for Working on Sunday.

THERE is trouble between Jews and "Christians" in Chicago because of "disturbances" occasioned by the former in transacting business on Sundays. The *Chicago Tribune* of March 20 prints the following:—

"Religious warfare has broken out in the ghetti over the failure of the Jewish merchants to rest on Sunday. The members of Christian churches in the district declare they are annoyed while attending church by noises occasioned by auctioneering. Captain Wheeler and the police of the Maxwell Street Station have taken a hand, and several arrests have been made. Three men, John Demetrik, Andrew Brown, and Joseph Belap, were taken before Justice Dooley yesterday and fined the costs for disturbing the peace by conducting horse sales in Maxwell street. Their place of business, near Halstead street, was in the immediate vicinity of two churches, and the parishioners complained.

"Jewish residents of the district say the arrests are the climax of a series of petty persecutions. They declare that on Saturday they are as much interfered with by the Christians as are the Christians by them on Sunday."

Of course, the Jews and seventh-day Christians are "disturbed" as much by the noise and confusion of secular business on Saturday, as the Sunday observers are by secular business on Sunday; and more so, because the volume of business is vastly greater on the

seventh day than on the first. But of course the seventh-day people do not need any protection against such things! Not that they are differently constituted from other people, but they observe the seventh day instead of the first, and therefore their interests don't need to be considered! The minority don't need protection against the majority; it is only the majority that must be protected against the minority! Such are some of the principles involved in this agitation for the legal protection of Sunday. The seventh-day people ask for no "protection" for their rest on the seventh day, and feel no need of any; and the Sunday people, in asking this for their day, only expose the weakness of their cause.

### Labor Troubles in Chicago.

SIGNS are not wanting which show plainly that Chicago is in all probability destined soon to be the scene of serious labor troubles.

There is a growing bitterness between capital and labor here, and both parties to the controversy are actively engaged endeavoring to gain some advantage.

Of course one cannot believe all the reports that are current, but it is said that sales of arms and ammunition usually light during the winter season have been unusually heavy. "In this circumstance," remarks an evening paper, "many persons are beginning to foresee preparations for an outbreak such as preceded the anarchist riots of 1886."

Some dealers attribute these increased sales to the general "good times," while on the other hand attention is called to the fact that the "good times" that have brought about such a demand for weapons and explosives have been felt particularly since the early part of the year, when trouble began to brew between employers and employees in many lines of industry.

Another significant fact is the increased activity of the avowed anarchists. Evidently they are only waiting their opportunity which they expect to find in the gigantic strike, which, judging from all appearances, is very soon to be inaugurated here.

A prominent representative of labor from another State, who visited Chicago a few days since, said in a recent interview: "A spark dropped there [in Chicago] might precipitate a condition for which we do not want to be held responsible. Every nation and every grade is represented. We have not forgotten the 'black road' riots of 1886. Those people are organizing, but we have nothing to do with it."

In short, the whole situation is summed up by a morning paper in these words:—

"Representatives of both sides admit that the situation is critical. They say that no labor trouble in Chicago since the great railroad strike of 1894 has been so widespread or so replete with elements of danger."

C. P. B.

### A Victim of the Labor Trust.

THE following letter recently received illustrates the fact that despotism is not all on one side in the conflict between labor and capital; and the "trust" evil is not confined to the side of wealth. There is a "labor trust" among the other numerous combines of this character, and the tyranny of this trust is quite as marked as in the trusts controlled by wealth:—

"EDITOR AMERICAN SENTINEL: I was mining coal a year ago, and as crop time came on I rented some corn ground near the coal mine, about twelve miles from home and went back and forth every week; therefore I took no change of clothes. The miners' federation had a rule that if any one died each miner would have to go to the funeral or be fined one dollar. Instead of checking off the dollar they came to me and wanted me to sign a contract that I would sanction the rules of the federation. I told them that their rule was wrong, that it would be taking my rights away from me; that they could check off the dollar if they wanted to as a fine, but I would not sign the contract.

"Matters went along thus for about two weeks. The coal company said they would see that I got work; but when they saw that to keep me they might have to close the mine, they let me go. The miners said they would not bear with me any longer.

"Now as the miners are organized all over the United States, I have not the privilege of working in the mines. The labor trust is a power in the earth.

"The Constitution says that every man is created with equal right to life, liberty and happiness; but we see that the principles of free government are being repudiated by the people.

"Respectfully,

"LEWIS SAUCERMAN.

"Farnsworth, Ind., March 12.

### Locomotive Engineers and Firemen on Sunday Work.

THE following statements by locomotive engineers and firemen, regarding their attitude toward the movement for the suppression of Sunday work, are published in *The Defender*, the organ of the "New England Sabbath Protective League." They certainly do not sustain the impression generally sought to be given by agitators for Sunday enforcement, that railway employees are all anxious for the success of the Sunday enforcement crusade:—

"There is a certain amount of Sunday work that is necessary; for example, the transportation of perishable goods, and probably a majority of the men would prefer to work Sunday and obtain the pay for it; but there has been so much Sunday work lately that many are getting a little tired of it. Theoretically, no man having conscientious scruples against Sunday work is required to work, but there is an unexpressed feeling that it would not do a man any particular good if he

absolutely refused to run his locomotive on Sunday. No vote declaring the wishes of the engineers' union on this subject has ever been passed, to my knowledge.  
 "(Locomotive Engineers.)"

"The majority it is believed are opposed to working on Sundays, although no vote, to my knowledge, has ever been taken in the union. Still there are many firemen who wish to work, usually men who have families, while the single men, as a rule, would prefer to have the day to themselves rather than get the pay for working. It may be doubted whether legislation is necessary or practicable to restrict Sunday work. No satisfactory legislation concerning railroad Sunday labor has yet been proposed. The companies and the men can best adjust differences, there are so many varying conditions existing which require special arrangements. Some trains must be run Sundays to meet the public demand.  
 "(Firemen.)"

### Rome Ever the Same.

"Lutheran Witness."

It has already been reported that Justice Brewer, of the United States Supreme Court, said lately in an address, that the two ancient foes, Protestantism and Catholicism, were getting closer together, and that the twentieth century would see their ultimate agreement. If this description of the trend of affairs is true, it is only because Protestantism has become less Protestant. Rome has not changed and will not change. This truth has lately been emphasized by the article which the Jesuit Clarke wrote in the *Fortnightly Review* against the recalcitrant and rationalist Prof. St. George Mivart. The Romish writer says among other things: "In the Catholic Church every dogma is essential and fundamental, and must be believed by every Catholic under pain of eternal damnation. This is the Catholic faith, which unless a man believe faithfully and firmly he cannot be saved; whether any dogma was defined by the Apostles' Creed, or by the Vatican Council, or by one of the long roll of popes speaking in his character of doctor and teacher, of the universal church, makes no difference whatever. It carries with it the same authority, whether it was declared to be a part of the faith in the first century or the nineteenth, and he who refuses to accept it is just as completely an alien from the commonwealth of God in the one case as in the other." Here there is no mincing of words and even the weakest of Protestants should be able to recognize the sign of antichrist.

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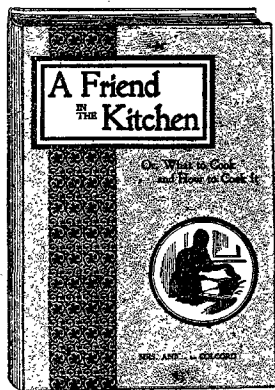


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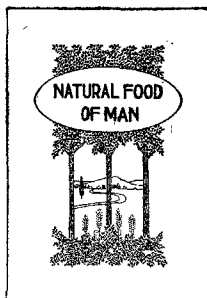
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PSALMS.

*The church's confidence in God.*

of the ivory palaces, whereby they have made thee glad.

9 "Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir.

<sup>2</sup> Heb. an high place for us.  
<sup>4</sup> Cant. 6. 8.  
<sup>5</sup> 1 Kin. 2. 19.  
<sup>6</sup> Ps. 66. 5.  
<sup>7</sup> Is. 2. 4.

7 The LORD of hosts is with us; the God of Jacob is our refuge. Selah.

8 "Come, behold the works of the LORD, what desolations he hath made in the earth.

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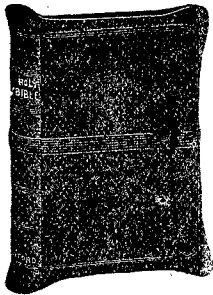
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NEW YORK, MARCH 29, 1900.

**Bound Volumes** of the SENTINEL for 1899 are now ready for delivery. Prices as formerly. Cloth with leather back and corners, \$2.50. Heavy manila paper, \$1.50, postpaid.

READ the article in this issue by Prof. W. W. Prescott, on religious liberty, as taught by the experience of the greatest king of ancient Babylon. The events are ancient history, but the lessons they teach are as applicable now as they were then.

THE effort, in Mississippi, to put two seventh-day observers on trial a second time for the same "offense" after they had been acquitted, in the interests of Sunday observance, met with speedy and complete failure. See p. 194. The people of that State do not countenance such an unjust proceeding, and in any other cause it would probably not have been attempted.

SUCH accounts as that published on another page relating to a youth in Nebraska who was expelled from the public school for refusing to participate in military drill, and then arrested and dragged into court as a vicious character, although his deportment as a pupil had been uniformly excellent, are not calculated to cause right-minded people to long for the extension of the military spirit and system in this country. As men lose the love of justice, liberty and peace, however, it is but natural that the opposite spirit should take its place.

It is being seriously argued to-day even by prominent journals that be-

cause the Constitution did not (in the days before the war) of its own force extend *slavery* into the new territories of the United States, therefore the Constitution does not now of its own force extend *freedom* to the new territory taken from Spain. Such an argument is altogether fallacious. Slavery did not represent the Constitution or the Government; it was a blot upon the Government. Freedom, on the other hand, is the very essence of the governmental system which the Constitution embodies; and when the Government is extended, freedom, by the force of the Constitution, necessarily goes with it. When men fix their gaze too intently on technicalities, they generally lose sight of the principles which lie at the foundation of the whole subject.

THE Sabbath was ordained to give man something more than merest rest; for on the seventh day God "rested and was refreshed." All that the Creator designed in giving the Sabbath is secured to man through the gospel; but the restraints imposed by legislatures and courts can provide neither rest nor refreshment.

SELF-GOVERNMENT is a simple art in itself, but civilization has made of it a complex system, altogether beyond the intellectual grasp of the inferior races. But because these people cannot govern themselves after the American system, we need not conclude they cannot govern themselves in any way. Governments are instituted among men to preserve rights and any people who respect human rights are qualified to make a success of self-government.

THE Russian government, it is reported, is about to issue a decree for the abandonment of the old-style Julian calendar and the adoption of the Gregorian calendar in its stead, which has long been in use by other civilized nations. There is a difference of twelve days between the

two systems of reckoning; nevertheless the change from one to the other will not in any way affect the days of the week, notwithstanding the many and emphatic assertions we have heard that the Sabbath must have been lost at the reforms of the calendar instituted by Julius Cæsar and Pope Gregory.

ACCORDING to the returns from the religious census lately taken in Philadelphia, as published in *The Independent*, out of 239,631 families visited, only twenty-two persons reported themselves as atheists or agnostics. Doubtless Philadelphia contains fewer people of this class proportionately than many sections of the country; yet we are obliged to conclude from these figures that real atheists and agnostics are not numerous anywhere in the United States. A vast number of people do not go to church and seem indifferent about religion; yet they believe in the existence of God. Is the fault theirs? or does it lie at the door of the church?

SOME excellent thoughts by *The Outlook*, relative to the controversy over the question of admitting religious teaching into the public schools, are presented on another page. This question is being widely agitated at the present time, and is one upon which people everywhere need to become well informed.

THE news from Kentucky shows that the faculty of self-government continues to be a lost art in that section of the United States. There seems to be no logical reason why that State should not be benevolently assimilated.

THE argument that the "United States of America" is a designation applying only to the States and not to the territory under the Government's authority, is one that proves altogether too much. See p. 200. And "that which proves too much proves nothing at all."



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

VOLUME 15.

NEW YORK, APRIL 5, 1900.

NUMBER 14.

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

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

(Entered at the New York Postoffice.)

CHRISTIANITY demands the denial of self; the Sunday laws demand the denial of conscience.

MORALITY cannot be preserved by legality. The forms of godliness without the power amount to nothing.

THE religion which crucifies self will never ask for a law to save self from any cost incurred by obedience to God.

REAL Sabbath rest is not in a Sabbath law, or in idleness, but in the Sabbath itself; and only he enjoys it who takes the Sabbath as the gift of the Creator.

IF a person has any rights at all, he has all the rights with which man has been endowed by the Creator. He cannot be denied one right without in principle being denied all.

BECAUSE the true Sabbath is a religious institution, any weekly Sabbath must borrow from it a religious character, just as any imitation derives its significance from the thing imitated.

THE spirit of Christianity does not prompt a person to inquire of the Lord what his neighbor ought to do, or to inform the legislature of how his neighbor should be made to act, on the Sabbath.

THE state may command men in religious observances now, but it will not answer for them finally at the bar of Him who alone has authority in religion.

IT is a bad thing to enact an unjust law, but a worse thing to enforce it after it is passed. If a bad law ought to be enforced, upon the same principle a bad character ought to be protected in doing injury to the public.

THE true Sabbath—the "Sabbath of the Lord"—is immortal because it is the same now that it was when God created it. Hence no one need be worried over the question of its preservation. Only that which has in it the seeds of sin and death needs to be guarded against the liability of destruction.

### A Baptist Clergyman's Defense of Sunday Laws.

WE have received from a clergyman of Cleveland, Ohio, the following letter in reference to his connection with the agitation for Sunday observance in that city (noticed recently in our columns), with a request for its publication, with which we very willingly comply:—

"EDITOR AMERICAN SENTINEL: You kindly sent me a copy of this week's SENTINEL that I might see your strictures on my plea for 'enforcement of the law.' Possibly you will grant a brief reply.

"Let me say: In keeping with the great denomination to which I belong, I believe in the separation of the church and the state. I do not believe in trying to make people *religious* by civil legislation. Nor do I believe in civil government granting at any time, anywhere, under any conditions, in states or territories, to Protestant, Catholic, or Jew, one cent of money for denominational purposes!

"My remarks, which you criticise, were not a plea for laws to be enforced in order to make people religious,

or to attend any church, but were on this point: Cleveland has scores of business-concerns which work thousands of men and women seven days in the week. These wage-earners are crying for a day primarily for physical rest. The laws of the city are against the operation of those business places on the Sabbath. Yet because these business men make money by running on the Sabbath day, they run their business in violation of a plain law which the vast majority of people believe in as a physical right and necessity. Now, that these wage-men who get almost no time for physical rest, or mental improvement, or religious enjoyment, may have at least one day of rest, I said that the laws on our statute books which clearly forbid the operation of these factories and places of business on the Sabbath 'should be enforced,' that men and women who are now compelled to work on the Sabbath or be thrown out of their positions may have an opportunity to rest. If you differ from me on this point, then I shall have to be contented in not being agreed with. I believe that *righteous* laws, and such enforcement of righteous laws as will give American citizens *respect for law*, are among the chief necessities of our age and country.

"Respectfully,

"W. L. PICKARD,

"*Pastor First Baptist Church, Cleveland, O.*"

Probably no more plausible statement of the case for the Sunday laws could be made than is here presented. The workingmen are, in very many cases, overworked by their employers; they are injured by working seven days in the week; it is a great wrong to a man and to his family that he should have almost no time in the week to spend with his wife and children; he ought to enjoy a weekly day of rest. All this we believe as fully as does the writer of this letter. We differ when we come to consider the proper remedy. He says there should be a Sunday-rest law, strictly enforced; we say that all Sunday laws are wrong in principle, and therefore delusive as a remedy for moral or social evils.

Would our Baptist friend be satisfied with a law which provided that these factory employees should each be given one day off each week, upon any day which might best suit the wishes of the employee or the convenience of the employer? No; we think he would not. The day upon which they are to rest, for physical recuperation and social requirements, must be Sunday, and no other.

More than this; the Sunday laws must apply not only to owners of factories and business concerns, but to all men generally. The individual who employs no one, but works only for himself, must stop his business, even though he prefers to work. This is what our Baptist friend demands unless he is decidedly at variance with his brother clergymen who favor Sunday laws.

As we have stated, Sunday legislation is wrong in principle. The Sabbath is a religious institution. Its observance is a religious act, and rest from labor is an essential feature of that observance. The legislature cannot appoint and enforce a weekly day of rest, without coming into contact with religion.

Here comes in the plea for the "civil Sabbath." The state does not interfere with religion, we are told, because it only decrees a "civil" Sabbath—mere rest from work. But mere rest from work, upon a fixed day each week, after the manner of true Sabbath observance, has a religious significance of which it cannot possibly be divested by legislative act. It has been so fixed by the act of the Creator.

We must keep in mind the arrangement which the Creator has established. His law says, "Six days shalt thou labor, and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." This covers the entire week, and divides it into six *working* days, and one *rest* day, and that rest day is a religious day. It provides no place for a "civil Sabbath," and no such institution can be put into it without altering it and interfering with the position assigned the "Sabbath of the Lord."

This is the divine arrangement for the week—one religious day of rest, and six working days. Omniscience was satisfied with it; why should not the Rev. Mr. Pickard be likewise satisfied? Why should any Baptist clergyman think it can be improved on by a State legislature?

And by this arrangement all men are bound. All men, including workingmen, are religiously bound not to turn the Sabbath into a civil day, nor to turn one of the six working days into a rest day. The six working days must retain their character as such in order that the Sabbath may retain its character as a day sanctified—set apart—from all the rest. Some men observe the seventh day, and feel in conscience bound to regard Sunday as one of the six working days. Others observe the first day, and if that day is the Sabbath they should feel in conscience bound to regard all other days as working days. Hence the state cannot appoint and enforce a weekly day of rest, under any plea, without interfering with conscience.

Any weekly day of rest, whatever name may be given it, must be either the Sabbath of the fourth commandment or an imitation of it. If an imitation of the true Sabbath, it is a counterfeit and as such must be offensive to the Author of the genuine institution. It is by the genuine Sabbath that men are to be benefited, and not by a man-made imitation.

The evil of all Sunday legislation is that it sets up a human authority where the divine Authority has spoken, and applies force in the domain of religion and the conscience. From the very nature of the Sabbath institution, as we have seen, this must be so. Hence it cannot be the proper remedy for the evil of overwork. The dictates of conscience ought to settle the question of Sabbath rest for workingmen, as for all others; but those who have no conscience in the matter, or who will not be governed by its dictates, must find a remedy by some other means than that which would bring compulsion upon the consciences of others.



## A Call for "Christian" Politics.

A WRITER in the *Sabbath Recorder* says:—

"There can be no question as to the duty of a Christian to take part in politics.

"There can be no question about the necessity for the Christian to take part in making the laws, and selecting the officers to enforce them."

Is this so? Is there any question but that Jesus Christ took no part in politics, neither worked for the enactment or enforcement of any laws? And is there any question but that Christians are bound to be guided by his example?

Again, this writer says:—

"We cannot shirk these responsibilities and leave the country entirely in the hands of professional politicians and chronic office seekers."

But does not this writer know that true Christians in this country, as in other lands, are not in the majority, but constitute only a small minority? As a part of the government, they would constitute the tail and not the body, and the tail does not wag the body, but *vice versa*. The candidates will be selected by the great majority who are not Christians, but are "professional politicians, and chronic office seekers," and followers of these characters, and then the true Christians can vote for them if they choose, under the impression that they are casting a Christian vote; while the politicians laugh at their simplicity.

Anybody who reads a daily paper ought to know that politics in this country are managed by professional politicians, and always will be. These men have studied the subject until they have made a science of the business of getting and holding a majority of the popular vote; and the unskilled man can no more succeed in a political contest than can the novice succeed against the man of scientific skill in any other business. And the churches and religious organizations which aim to control politics will succeed in their purpose only when they are led by professional politicians; that is, when their religious leaders learn and copy the methods by which professional politicians attain success. But when this is done, where will be their standing as representatives of Christ?

True Christians are the "salt of the earth"—that which preserves it. Matt. 5:13. But will anyone claim that Christians preserve the earth by their votes? Yet Christians will argue in a Christian journal that Christians must be careful to cast their ballots into the great sea of political worldliness, in order to keep things from going to ruin!

Politics represents selfishness—the instinct of self-preservation, self-advancement, self-exaltation—which is common to all people. Any person, except perchance the true Christian, will resent an invasion of his rights, and will make trouble if he can for the person or party

seeking to invade them. Hence there is a necessity felt to a greater or less degree by all persons in power, of respecting the rights of the people; and it is this necessity caused by the common instinct to "look out for number one," and not the "Christian vote," that maintains the rights and liberties which civil governments are instituted to preserve.

There are a vast number of people in this country who, while lacking the true Christian spirit, are tenacious of their religion, and ready to roll the car of Juggernaut over the adherents of a rival religion where they constitute but a despised few. And it is just such pleas for Christian politicians as this the *Recorder* prints, that will take these over-zealous and under-wise "Christians" into politics for religion's sake. And when this comes to pass, as ere long it will, the *Recorder* will have plenty of reason to regret the results that will follow.

## The Failure of "Christian Politics."

The idea that society can be reformed and the moral evils that afflict it eradicated by putting good men—that is, righteous men—into political office, is shown up as a delusion by an Australian journal, the *Bible Echo*, as follows:—

"There are many who propose reforming society and making the world religious by law. The *modus operandi* that they propose is, 'Get Christian men in Parliament; then let them make Christian laws, and when these laws are enforced the evil will be restricted, men will be prohibited from sinning, society will become religious, and the world prepared for the millennium.'

"To begin with, we do not believe that the truly Christian man will go to parliament. True Christianity neither covets place nor power. Christ never put up for parliament, and if he had designed his followers should take up that kind of work he would have left some directions on the matter.

"Again: When Christian men do go to parliament their Christianity seems to be the first thing that gives way. The following paragraphs, bearing out this point, we quote from the *New Voice* [New York City], of December 14, 1899:—

"Besides, it is impossible to find out the 'good man.' Any man that wants office will prevaricate and, as a rule, lie. And the 'good man's' party friends will not believe or even consider the truth.

"Indiana elected a Christian governor, a leader in the Presbyterian Church and soon to enter its ministry. Mr. Mount was not only a nominal Christian, but, according to all the testimony, a 'good man,' but he turns out to be an emphatic license man, and, all things considered, the saloons' best friend in Indiana.

"Missouri elected a 'good man' in high standing in the Methodist Church, and he turned out not only a friend of the saloon, but an 'allround' dirty politician, whose power for evil was only circumscribed by the small horizon of his mind.

"Iowa elected a 'good man' governor—perhaps

the most prominent member of the Christian Church—and he shambled down from his Christian profession at the first fire of the politicians, and threw the door of the State wide open to the liquor traffic.’

“This is just about how the matter stands. ‘Any man who wants office will prevaricate,’ says the *New Voice*, and we believe it is true. Then what good will be accomplished by putting such good (?) men in office?

“The simple fact is, goodness does not come by legislation. Righteousness is the gift of God. The law may keep a man from committing murder because he fears the penalty, but if he has a desire that would lead to the injury of life, God regards him as a murderer already.

“Church membership and religious profession add nothing to the politician. This is true not only in individual life, but in city life as well. The following statement taken from the *Signs of the Times* will give evidence on this point:—

“‘One of the most “Christian” cities of this land is the “City of Brotherly Love;” but this is what Hon. John Wanamaker says, in the *New York World*, concerning it: “In Philadelphia we have not had an honest election for many years, and the debauchery of the ballot has acquired the system and precision of a science. . . . This has not been the growth of a day or year, but has been perfected by a steady, systematic development of the most minute details of original ingenuity. The machine has educated its followers in election crime, rewarded them according to their perfection in fraudulent arts, and extolled and honored the leadership which best knew how to devise and avail itself of corrupt practices and protect and promote its debased fools and disciples.” Is Philadelphia alone in this respect.’

“Christian politics is very largely a mistaken idea. The true Christian will do right apart from all earthly laws. He is bound by a higher law than any earthly legislature can proclaim—even the law of his God.

“God has ordained earthly rulers to judge between man and man, to see that the weak are not swallowed up by the strong. But he has never entrusted to Cæsar the work of converting men, or preparing them for heaven.

“The Christian will walk humbly with his God in this world. The struggle for place and power does not disturb his peace, for God has promised that in the future (not now) he shall have power over the nations. Till then the child of God can safely leave his affairs in the hand of the divine Ruler who puts up and sets down whomsoever he will.

Is THE day school the place for instruction in the primary truths of the Bible? Is not this in the Christian home, first of all, and then in Sabbath schools provided by the churches? In proportion as this solemn duty is given over to a teacher in the day school will the responsibility be transferred from them to whom it naturally belongs, and the result cannot, in the long run, be good. In Germany the Bible is a text-book in the common schools, and it has not added to the reverence for the Book of Books to have it numbered with Grammar, Arithmetic, etc. Keep the teaching of the

Bible in the hands of those who regard its truths as higher and grander than all others.—*Canadian Baptist*.

### Sunday Closing at the Paris Fair.

#### OFFICIAL CORRESPONDENCE ON THE SUBJECT BETWEEN THE AMERICAN SABBATH UNION AND THE SECRETARY OF STATE.

RECENTLY we mentioned the fact that the American exhibit at the Paris World’s Fair would, by order of the Government, at the solicitation of the American Sabbath Union, be closed on Sundays. Since then the official correspondence on the subject has been given to the press by permission of the Secretary of State; and, naturally, it is found to be of an interesting nature. The following is the letter of the American Sabbath Union:—

“31 Bible House, New York, Feb. 7, 1900.

“To the Hon. JOHN HAY, Secretary of State, Washington, D. C.

“Sir: In behalf of large numbers of our fellow-citizens, we respectfully ask that the representatives of our Government at the Paris Exposition this year be instructed, in their official capacity, to pay that respect to the Sunday observance which is paid by our National and State Governments and which is in accordance with the laws and customs of the American people, by the closing of their bureaux and the suspension of official business on Sunday.

“For precedents in the action thus asked, permit us to refer to the instructions given by the Department of State to the representatives of this country at the International Expositions at Paris in 1889, in 1881, and in 1878.

“The question of Sunday rest, especially in its industrial and social aspects, has claimed greatly increased attention on the continent of Europe within recent years, and by legislation and by the influence of public sentiment, large numbers of wage-earners have already been released from the slavery of uninterrupted toil.

“This movement has been promoted by the example of this country. It is surely right that the action of our representatives abroad should be such as to give emphasis to this example.

“By order of the committee,

“Very respectfully, your obedient servant,

“WM. W. HOPPIN, *Chairman*.

“W. W. ATTERBURY,  
“WM. S. HUBBELL, *Secretaries*.”

To this the following reply was received:—

“Department of State, Washington, Feb. 17, 1900.

“WM. W. HOPPIN, Esq., Chairman, New York Sabbath Committee, No. 31 Bible House, New York City.

“Sir: I have to acknowledge the receipt of your letter of the 7th instant asking that, in accordance with the precedents set in 1878, 1881, and 1889, the representatives of this Government at the Paris Exposition this year be instructed, in their official capacity, to pay

that respect to the observance of the Sabbath which is paid by our National and State Governments, and which is in accordance with the laws and customs of the American people, by the closing of their bureaux and the suspension of official business on Sunday.

"The subject has received the Department's attention, and I am pleased to inform you that the Commissioner-General of the United States to the Exposition and the United States Ambassador at Paris have been instructed to co-operate, as far as possible, with the American exhibitors in procuring united action to induce the suspension of the running of machinery and the performance of manual labor in connection with American exhibits on Sunday. They have further been instructed regarding their official observance of the day, and their report will be awaited as to what it is practicable for the United States to do in its official representative capacity.

"I am, sir,

"Your obedient servant,

"JOHN HAY."

The representatives of the Government, it will be noted, are to observe Sunday in their official capacity, which will constitute an observance of Sunday by the American Government. But the American Government does not observe Sunday here at home; for there is no national law for Sunday observance in any department of the Government, and in fact each of the departments transacts business on Sunday when necessity seems to require it; while the Constitution, which is the highest law of the land, prohibits the enactment of any national law "respecting an establishment of religion or prohibiting the free exercise thereof." Congress did enact a law closing the Chicago World's Fair on Sunday, and thus the Government did recognize the claims of Sunday as a religious institution; but it acted wholly without authority in the matter, as it does now in closing the American exhibit at Paris.

In recognizing Sunday as a religious institution the Government gives its support to a religion. It takes sides in a religious controversy; for opposing religions contend over this very question of acknowledging Sunday as a sacred day. Why should the Government do this? And if the Government can do this of right, why may it not of right take sides in any other matter of religious controversy? Why may it not, and why should it not, support religion to the full extent of a complete union of church and state? How can the Government favor a religion in the matter of Sunday observance, without thereby establishing the full principle of church and state union?

THE Porto Rican tariff question brings us to the parting of the ways, where the people must decide whether expansion means the use of national power to exploit governed communities for our benefit, or the use of national power to extend over governed communities the privileges which freedom has given us. In

this issue there can be no compromise. Shall conscience or commercialism rule? That is the question.—*The Outlook*.

### The Mission of Christians.

THE following "conversation" on this subject by a writer in the *Ram's Horn*, presents truths which the "Christian" lobbyists and politicians and agitators for religious legislation, and indeed all people, would do well to keep in mind:—

"I tell you," exclaimed the Man-of-Spirit, "the trouble with us is that we haven't backbone. We're afraid! Why, we call ourselves a Christian nation; the world calls itself civilized, and look at it! What has the church to do with the ruling of this country? Nothing! We ought to rise in our might and make ourselves felt! But we don't do it! And I'm afraid we won't do it. It's discouraging, the lack of backbone you find in the world. Don't you think so, Uncle Bez?"

"Well, I've found some pretty determined people in the world," replied Uncle Bez. "Some of them determined to do the right thing, and some determined to do the wrong. I don't believe that it's altogether a question of more backbone; I don't think that is the crying need of the church to-day. In fact, I'm not so sure that we haven't too much backbone, some of us. I'm not sure that we are not a proud and stiff-necked generation.

"I think if you'll get down your New Testament and read a little of the life of Christ, you will very soon see that he does not require us to carry the world by storm. You remember that he warned his disciples against seeking to 'domineer' men; 'for the Son of Man came not to be ministered unto, but to minister.'

"He was born in a stable; no man was crowded out of the comfortable inn to make room for the King of Glory.

"He began busying himself 'about his Father's business,' when other boys were busy with games.

"His fore-runner was not a knightly herald in purple, but a man in camel's hair from the desert.

"Immediately after his ministry began, the devil began to tempt him to take the kingdoms of the world for his own, but he would not—that was not the sort of rule he came to establish.

"He called disciples unto him—that they might care for him, watch him and guard Him? No—they slept while he passed through the greatest agony the world has ever seen. 'Not to be ministered unto, but to minister.' He gathered them about him that he might, with infinite 'patience and tenderness, teach them the way to live.

"He explained to Nicodemus that the Son of Man 'must be lifted up'—must give his life as a ransom for many.

"To the woman at the well, a Samaritan with whom the self-righteous Jews had nothing to do, and again to the publicans and sinners who gathered at Matthew's house, Christ went bearing the message of eternal life.

"To his friends and neighbors at Nazareth he declared that he was anointed 'to preach the gospel to the poor, to heal the broken-hearted, to preach deliver-

ance to the captives, and recovering of sight to the blind—"to minister."

"At Capernaum he healed many, casting out devils, and forgiving sins—healing body and soul—ministering unto poor, sin-sick man.

"But in all of it, there's not a word about rising in his might and taking the world by force.

"Christ never drove any one. The only force he uses is the power of love, to draw all men to him.

"He came to minister. Don't let us get the notion into our heads that we can do his work for him. He has work for us to do—work in plenty if we do not turn from it, but it is not his work. We may become co-laborers with God, but only to do our own part. We must leave God's part with him. 'God giveth the increase.' The results belong to Him, and our faith is very weak if after we have done the best we can according to our conscience and God's pointing and the common sense he has given us—our faith is very weak, I say, if we can't trust the outcome with God, but think we must get our backbone up, and rise in our might, and take a club and drive men into the kingdom of heaven. We are not going to establish any inquisitions in these days; we have learned to know the love of God better than that.

"But, on the other hand, while we are to allow Christ to minister unto us to our soul's salvation; while we are to accept what he does for us; while we cannot 'convert' the world nor a single soul—we must follow in his steps if we are his children, and become also ministers inasmuch as it is in our power. After Christ has ministered to us, we must go and find our brethren as Andrew and Philip found Nathaniel; as the woman of Samaria went to the men of her city, saying, 'Come and see'; as those who were healed at Capernaum brought others to be healed; as Matthew made a feast and invited publicans and sinners to see and hear the Master. We, too, must become ministers.

"I wouldn't become discouraged if I were you," Uncle Bez went on. "I know there are a good many things in the world we would like to have different. I know the devil seems to have a pretty good grip on some of the best things in the world, but I've faith enough to believe it's all coming out right in the end. Christ came to minister—and I don't believe his mission will be a failure. Do you?"

JOHNSTONE MURRAY.

A NEW ENGLAND journal says:—

"Our trade with the Philippines has been itemized for the seven months to February 1 in a late report of the treasury bureau of statistics, and from a commercial standpoint it must be admitted that the results are highly encouraging, particularly in the case of malt and spirituous liquors. Exports from the United States to the islands in that period were: Of malt liquors, \$101,781; of brandy, \$21,714; of whisky, \$65,138; of wine, \$3,914; total malt and spirituous liquors and wine, \$192,547, or at the rate of \$330,000 a year. And yet, prior to the American occupation, our annual export of all goods to the islands was little more than \$100,000. Thus in the one item of intoxicating liquors we have created by conquest a trade over

three times as large as our whole export trade in all commodities formerly amounted to. Here is striking evidence of progress in civilization from our career of conquest—in one direction, at least."

### The Burning Religious Question in the Philippines.

"Springfield Republican."

ARCHBISHOP CHAPELLE, who was sent by President McKinley to the Philippines on some mission connected with the spiritual affairs of the islands, visited early in January the convent of the Dominican friars at Manila, the Dominicans being one of the religious orders against which such severe charges have been preferred by the natives and by travelers in the archipelago. An account of the visit, together with a report of what the archbishop said to the provincial father of the order, was quickly sent to a Madrid paper by its Manila correspondent who claimed to have received his information from the provincial father himself. This report was copied in the Manila papers, but first of all by *Progreso*, the Spanish organ, and on January 15 by the *Manila Times*. The publication caused much excitement in the Philippines, and is said by the Manila correspondent of the *New York Post* to have "added fuel to the flame of Filipino bitterness against the Americans."

The excitement was due to the language Archbishop Chapelle is alleged to have used in his talk with the provincial father of the Dominicans. Words are put in his mouth which assure to the friars the continuance of their past privileges and functions under the rule of the United States. The following is from the *Manila Times's* translation of the Spanish paper's account:—

"'Father McKinnon has given four public lectures in America,' said the delegate to the provincial, 'and his apostolic zeal is the cause of my presence now in Manila. His four public lectures caused President McKinley to realize the necessity for the monastic orders remaining in the Philippines, and I was, at the request of the holy see, appointed to the commission, which was endeavoring at Washington to settle the religious question of these islands. I exerted myself in this matter, and stated my project for the settlement of the Catholic Church in the Philippines. My views were approved by both President McKinley and the pope, and I was intrusted with the mission by his holiness, who amplified my powers for the purpose. I therefore come to Manila with ample authority for everything. The arrangements and reorganizations which I intend to make will be completed in a short time. I rely on the support of the monastic orders.'

"Mgr. Chapelle referred slightly to several subjects connected with his mission, but he did not openly explain any. He said, however, that the friars of the Philippines have alarmed themselves without any reason. 'I know their importance in this country, and am openly predisposed in their favor. Would the friars accept

salary from the American Government supposing the latter was willing to employ them in its service? I regard it as an act of true weakness that Father Nozaleda should leave the archipelago. If it depends upon me, he will not do so. I would go so far as to impose upon him my authority, as I am sure that in less than six months he will be the most important prelate in the Orient.'

"Asked by the provincial if the friars would be guaranteed against any vengeance in the event of their again occupying the parishes by virtue of the new arrangements, the prelate replied: 'If the friars occupy the parishes they will be considered as elements of order, and, therefore, as American agents.' Continuing, the delegate said that 'as America is thoroughly convinced of the necessity for the retention of the friars in the Philippines, the monastic orders will be given the necessary prestige, which will be much greater than it was during the Spanish regime. Father McKinnon, who will be appointed to a high position in the archipelago, will protect the friars and be the mediator between them and the American authorities here.'"

These alleged statements by Archbishop Chapelle are, if reported with substantial truth, of the most extraordinary nature. They are scarcely credible. President McKinley and the American people are represented as being convinced that the monastic orders should be undisturbed in their old privileges, property rights and spiritual functions, while the archbishop himself is declared to be openly predisposed in their favor. The suggestion that the friars be placed on salary by the United States Government would, if carried out, involve the establishment and maintenance of a religion by the United States, something altogether out of harmony with American institutions, and in defiance of the Constitution, although the constitutional objection could have no force with those of our people who accept the imperialist theory that the Constitution has no application to territory of the United States.

The repudiation of these newspaper reports by the archbishop and by his staff assistant, Chaplin McKinnon, of the United States army, are very welcome, and every one would be glad to accept them as final. But Mr. Robinson, the excellent Manila correspondent of the *New York Post*, now comes forward and states, after special study of the situation, that, in spite of any denials, he is convinced that "the weight of evidence strongly indicates that Archbishop Chapelle has spoken indiscreetly." Mr. Robinson observes that the original report has not been adequately controverted, and what is of more significance to his mind: "No steps have been taken against the paper *Progreso*, which first published those statements, and nothing has been said or done to other papers which copied them. For infinitely less venal offenses—for this was slanderous, if it was untrue—local papers have been cautioned and threatened by the American authorities. The immunity of the present case is, therefore, suggestive." Mr. Robinson's own belief is that "some document exists, or did exist, in

which statements were made of the nature of those reported, and that this document fell into the hands of those who were neither supposed nor expected to see it. Through such a channel it probably obtained publication, and that nothing has been done about it is probably due to the fact that Senor Editor holds a royal straight flush." It is certainly a very singular circumstance that, if the report printed was a mere fabrication, the editors of the Manila papers have not been remonstrated with by the military authorities.

For the publication of the report aroused great excitement among the Filipinos, and, undoubtedly, it supplied just the ammunition the insurgent printing presses were most hungry for. The deep and abiding hostility of the people to the monastic orders immediately flamed up. The archbishop has received a petition from Roman Catholic merchants, proprietors, physicians, and other leading citizens of the Santa Cruz district of Manila, praying that the friars be compelled to leave the islands and that the parishes be presided over by a Philippine secular clergy. The *Manila Freedom*, on January 19, said: "No more emphatic demonstrations by a Catholic people against religious corporations could be made than those that are daily pouring in from the different sections of the country." *La Patria*, of Manila, said, on January 16: "A river of blood flows between the Filipino people and the monastic orders. It is inconceivable that they should be enthroned once more on their former heights of power to control the affairs of the people."

There seems to be a general agreement among those who have studied most closely the Philippine question that the religious phase of it is one of great difficulty. . . . The great mass of the Filipinos bitterly hate the friars and the monastic orders, and this is a fact of the largest import, whether or not that hatred is well-founded. Unless the United States clips the wings of the religious corporations the war may go on indefinitely. On the other hand, does the administration dare to expel the friars and confiscate their estates, as the Filipinos of all classes desire? In his recent speech in the Senate Mr. Lodge hinted strongly at such a confiscation when he said: "The land, which belongs to the people, and of which they have been robbed in the past, should be returned to them and their titles made secure." But Mr. McKinley's Paris treaty contains clauses which seem to insure to the orders the permanent possession of their great landed properties, through possessory titles if through no other. . . . The final outcome, therefore, is in utter darkness, but the prospect is that war in some form will continue so long as the United States seems to the natives to be protecting the religious orders in their old position of spiritual and economic power.

PAPAL methods change to suit circumstances, but papal principles are everywhere the same.





For violation of the Sunday saloon law in Crystal Falls, Mich., five saloon keepers were fined \$25 and another was fined \$50.

It is reported that 5,000 Mormons have recently emigrated from the United States to Mexico, where they have been granted special concessions.

An application for the revocation of the license under which the Dewey Theater in New York City is run, made by the New York Sabbath Committee because the theater had violated the Sunday law, was refused by the justice appealed to because the papers in the case had not been served on the right parties.

The Wilmington Methodist Episcopal conference at Wilmington, Del., March 27, adopted a resolution condemning the army canteen and the use and sale of liquor in new possessions of this Government; also a resolution requesting the general conference to censure President McKinley for setting aside the anti-canteen law.

A suit against Christian Science "healers" has been instituted in Baltimore, by a man whom their treatment failed to heal of a diseased leg. The victim wants \$20,000 damages. An exchange which mentions the case appropriately remarks that "if a man is satisfied with absent treatment, he ought not to complain if the cure is absent also."

An exchange announces that "Mayor Parkinson of Moundsville, W. Va., has given out the information that he will soon adopt the Sheldon idea for municipal government, and run the city 'as Jesus would.'" There is a difference between trying to edit a newspaper upon this principle and trying to run a city government by it, which will be discovered if the mayor carries his idea into effect.

RELIGIOUS liberty is steadily gaining ground in Argentina. News from that once priest-ridden country says that "a recent army order releases soldiers from

the obligation of attending Roman Catholic worship. The minister of education has proposed the reading of the Bible in public schools. A public educator of considerable distinction has boldly recommended attendance at Protestant services. Religious gatherings in the open air are now permitted on the principal squares of the capital."

Roman Catholics object to the reading of the Bible in the public schools, because the Bible is in itself against the Catholic religion. They would not object to it if the readings were from the Douay (Catholic) version, and accompanied by the "interpretations" and "explanations" made by Catholic theologians. The introduction of simple Bible reading in the schools of Catholic Argentina is therefore an improvement over the old system of Catholic education, though it is of course an injustice to Catholics and others to give the Protestant religion the support of the government. State education, like the state itself, can properly be only secular.

THE pope is about to issue another encyclical, the theme of which will be a plea for general peace throughout the world. What the czar's conference has thus far so signally failed to do, the pope will endeavor to accomplish through his personal influence and that of his church in all lands. The *Catholic Mirror* says of it: "The encyclical will deal with the prospects of peace held out by the Hague conference, and the disappointments that followed on the South African war. It will contain an appeal to all governments, whether Roman Catholic or not, to join in fresh endeavors to avert war. It will also direct Catholic archbishops and bishops to contribute with all their power to the diffusion of the principles of peace and arbitration."

Does this mean that the Roman pontiff is prepared to make peace with the Italian government? If not, and the quarrel over the temporal power is to be continued, it seems to us that the pope's effort will be largely nullified by the influence of a bad example.

THE Rev. N. D. Hillis, pastor of Plymouth Church, Brooklyn, in a recent sermon denounced the Presbyterian doctrines of predestination and eternal torment, as being utterly repugnant to the Christian conception of God. Dr. Hillis being a member of the Chicago presbytery, his attack upon Presbyterian doctrine has caused much stir and comment in Presbyterian and other religious circles; and it is stated that unless Dr. Hillis promptly withdraws from the Presbyterian communion, as he is said to contemplate doing, he will be subjected to discipline by that church.

It is becoming more and more evident that the present age is not suited to the progress of Presbyterianism. The influences which give character to these times are antagonistic to the teachings of Calvin and Knox, and to the spirit of their times. The boundaries fixed by the creeds and traditions of former times are breaking up, and in the effort to adhere to them the Presbyterian and other Protestant churches find themselves involved in a dilemma. They may ignore these mediæval doctrines of their "confession of faith," as their clergy mostly do; but the doctrines are there, and when they are attacked the churches feel bound to defend them; yet their adherence to the same raises an insuperable obstacle in the way of their growth and prosperity. The more hard and rigid and unmerciful the boundary lines of the creed, the more do the people of this day revolt at the idea of intellectual confinement within them.

\* \* \*

The church of Rome alone maintains both her adherence to dogma and tradition and her accustomed hold upon the people; and this is because the papal religion is, far more than any other, the religion of human nature. The papal church will flourish while human nature remains what it is and has been since the fall of man.

\* \* \*

A book has been published in Leipsic entitled, "The Golden Book of the German People at the Turn of the Century." To it the kaiser has contributed this sentiment:—

"From God's grace comes the king, therefore he is responsible to the Lord alone. He must choose his way and his action from this standpoint alone. This awful, heavy responsibility, which the king bears for his people, gives him also a right to loyal coöperation on the part of his subjects. Therefore, everyone among the people must be filled with the conviction that he is personally responsible with him for the welfare of the fatherland."

\* \* \*

The New York *Sun* sees in this an evidence that the theory "Me and God" will hold good in Germany during the twentieth century; but the New York *Christian Advocate* defends the kaiser's sentiment, and quotes this scripture as supporting it:—

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God. . . . Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing."—Rom. 13: 1-6.

\* \* \*

"In the same way" it adds, "this republic is ordained

of God, and its president is by the grace of God. Nor does that mean that revolution is never right; for when governments by force overthrow the righteous and exalt the wicked, cease to be a terror to evil works and become a terror to good works, then the people are justified in 'obeying God rather than man' and setting up a true government."

\* \* \*

To avoid error on this subject it must be kept in mind that the Scripture says, "The powers that be are ordained of God," and not that the *persons* in power are so ordained. Civil government is ordained of God, but not the caprices and ambitions of a despot. All men are at all times and in all places responsible to God for their actions; but it is a well-established truth that a sense of responsibility to the people is the most effective safeguard against misgovernment on the part of those in power. Nor does the ruler's sense of "awful, heavy responsibility" before God make government by a single mind a wiser and safer system than that in which governmental power is exercised by the wisdom and authority of many.

\* \* \*

Civil government is not instituted to secure obedience to God, but to preserve rights. But when the one in power feels that he holds his office by divine right, and is responsible to God alone, he very easily arrives at the conclusion that he is appointed to direct his subjects in spiritual affairs as well as in secular matters. The ruler's "sense of responsibility to God" is very sure to be more a theory than a fact, and a cloak for a more real sense of responsibility only to himself. There is no safety for the rights of the people outside of "government of the people, by the people."

\* \* \*

SPEAKING of the religious school question in Japan, over which Protestant missionaries have for some time been in conflict with the civil authorities, the leading Methodist journal in the United States says that "If the schools would consent to make chapel attendance upon Bible classes voluntary, there would be little obstruction to other proceedings. It is to be hoped that by this time the Minister has made an open statement, allowing religious freedom. If not, since the matter is not merely a school question, but has assumed the character of a constitutional question, it is probable that the schools will feel called upon to cut off all connection with the government. We see that the law for controlling religion, as recently submitted to the government for the Diet's approval, has been defeated by a vote of 121 to 100." It adds that the failure of the law to pass was a "disappointment to the entire Christian body."

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Christian schools certainly need no "connection with

the government" in Japan or elsewhere; the connection which they do need is with a spiritual rather than a political source of power.

\* \* \*

THE anti-canteen law passed some time ago by Congress having failed of its purpose, it is proposed now to introduce this bill into Congress and put the question of the canteen beyond possibility of mistake:—

"To prevent the selling or dealing in beer, wine, or any intoxicating drinks in any post exchange or canteen, or transport, or upon any premises used for military purposes by the United States.

"Be it enacted, by the Senate and House of Representatives of the United States of America in Congress assembled,

"That the sale of or the dealing in beer, wine, or any intoxicating drinks as a beverage by any person, in any post exchange or canteen, or transport, or upon any premises used for military purposes by the United States is hereby prohibited.

"SECTION 2. That the penalty for any violation of this act shall be not less than one hundred dollars and not more than five hundred dollars for each offense."

\* \* \*

It is reported that "the natives of the Samoan island of Tutuila, which has fallen to the United States in the partition with Germany, are all said to be devout Christians. When visited by the American ships, not one of them would be induced to come on board on Sunday, but all went to church." A religious journal thinks that "they might well send missionaries to America to teach the people Sabbath observance."

Their strict regard for Sunday, however, indicates that their Christianity rests more on the word of the missionaries than on the Word of God.

### Effort to Make Good Friday a Legal Holiday.

RECENTLY a bill was introduced in the legislature of Massachusetts providing for the observance of Good Friday in that State as a legal holiday. We have not learned the result of the effort, but the following religious reasons given in its favor by the *Boston Pilot* (Catholic), which rest wholly upon the assumptions of the Catholic belief, indicate plainly the unwarrantable ground upon which such legislation is sought:—

"It is difficult to see any ground of objection to this bill, the provisions of which are approved by many Protestant bodies as well as by all the Catholics of the Commonwealth.

"All who believe in the divine Christ and his atonement for the sins of men on the cross of Calvary should rejoice to see the anniversary of that Supreme Sacrifice marked by abstention from worldly business, and general opportunity for attendance at devout exercises in the churches. As the closing of liquor saloons is com-

pulsory on legal holidays in Massachusetts, it would be a further satisfaction to right-minded Christians that the chance to desecrate Good Friday by the vice most repugnant to its spirit, should be reduced to the minimum."

### The Week of Prayer for Sunday.

ACCORDING to the following published in the *Union Signal*, we conclude that the week of prayer appointed in April is to be turned mostly into an occasion for pushing the work of "Sabbath reform":—

"A call has been issued for a week of prayer, to be observed April 22-29. The young people's societies of the various churches, the W. C. T. U., the Y. M. C. A. and all other organizations interested in the preservation of the Sabbath are urged to use the week for prayer, public meetings, and the distribution of Sabbath literature, and especially for a voluntary closing movement, by which all business houses shall be induced to join in Sabbath closing, including the cessation of advertising in the press. The call is signed by the heads of all the prominent reform and Sabbath observance organizations."

### Sunday Observance on a Government Transport.

THE *New York World*, of March 30, printed the following, which is confirmed by reports in other papers:—

"The transport 'Sedgwick,' formerly the 'Chester,' of the International Navigation Company, arrived from Cuba yesterday with thirteen able-bodied seamen in irons for mutiny.

"Last Sunday the transport lay off Gibara and the bo'sun piped all hands to discharge three lighters loaded with clothing.

"Edward Tammesen, a well seasoned salt, made this surprising speech:—

"We all know as how it is agin the regulations on every well-regulated American ship for to perform any kind of unnecessary work on the Lord's day, the same being a day of rest. Aboard this ship thar's a plenty of work every week day. Now the hands don't propose to do a turn towards unloading them lighters unless we gets extra pay for a-violatin' of the Sabbath."

"Tammesen's shipmates applauded and said they would stand by him, but Captain Hendricks clapped thirteen of them into irons, and put them on a diet of bread and water. The remainder of the crew turned to and unloaded the lighters.

"The mutinous thirteen were still in irons aboard the transport last night."

This transport is a Government ship, engaged in the business of the Government; and it is strange that such regulations should be put into effect and such treatment accorded these men, if the Government observes Sunday as the secretary of the New York Sabbath Committee affirms in his letter to the Secretary of State which we print on another page. The men would,

if that were true, have an easy means of redress in an appeal to the Washington authorities.

The conscientious objections of these sailors against "violating the Sabbath," are no doubt quite similar to those held by many workingmen in all occupations,—they do not want to violate the "Sabbath" unless they can have extra pay for doing it.

### Sunday Cigar Selling Prohibited in Massachusetts.

*New York "Sun."*

Boston, March 20.—As the result of a Supreme Court decision, more than 1,500 stores in this city holding victualler's licenses cannot sell cigars on Sunday, the new rule going into effect on next Sunday. Chairman Clarke of the Police Commission said to-day that the law would be enforced, which means that no more cigars can be bought from any but a drug store on Sunday. The hotel-keepers and inn-keepers have been thrown into excitement, for lawyers say they may be compelled to stop selling cigars on Sunday. The law in the case of inn-holders is similar to that for common victuallers, and until a court shall decide otherwise it is believed that the inn-holders and hotel men will have to lock up their cigar cases on Sunday.

A ruling was handed down by the Supreme Court yesterday to the effect that a common victualler's license does not allow the holder to sell cigars on Sunday. The case was that of the Commonwealth against Catharine Graham, of Revere, the proprietor of a restaurant in that town.

### "Representative" Petitions.

SPEAKING of the evils of this now common system of presenting petitions to Congress and other legislative bodies, a writer in the *Signs of the Times* says:—

"It is true that legislators, and others to whom public petitions usually go, are coming to give more weight to petitions that purport to represent churches, fraternities, etc., than to those bearing the signatures of individuals without additional representation. This is due to the fact that organizations are supposed to hold their membership together in certain contingencies and therefore are able to wield more political power than the same number of individuals without organization.

"It is the knowledge of this influence upon public officials dependent on voters for their positions, that has given rise to the system of representative petitions. And it is one of the most deceptive devices that ever came into play in the political arena. It is particularly noticeable that petitions to municipal boards, to legislatures, and to Congress, are more and more partaking of this character. The design on the part of petition manipulators seems to be to impress the authority pe-

tioned with a sense of the political influence of the petitioners. And the idea is continually growing stronger that rights inure, or, rather, that favors ought to be granted, in proportion to influence at the polls.

"All this accounts for the numerous petitions coming before Congress in the name of churches, praying for this, that, and the other measure of legislation. The churches are not alone in this kind of politics, but it is more significant from that standpoint because it shows a growing disposition on the part of the church to influence the world by a show of political power, rather than by the power and consequent fruits of the Spirit.

"It is claimed by nearly all classes in this country that the separation of church and state is the true principle of government, and such is the nominal character of this Government; therefore to see long arrays of petitions from the churches as such in our halls of legislation, for the purpose of controlling the action of the Government, or *praying* to the Government for favors, shows a disposition to close up the supposed gap between the church and the state. Moreover, it shows a growing lack of trust in the Spirit of God to supply all the power that the church needs for its work in the earth.

"Furthermore, to see churches in the far East, or North, or West, or South, petitioning Congress to enact some local measure for the District of Columbia, as though the people of that locality were in some way incapacitated for self-government, shows a spirit of political meddling entirely foreign to the spirit of the gospel. It shows an ambition for worldly power and influence utterly incompatible with the spirit of the 'meek and lowly' One, who 'made himself of no reputation,' and went about *doing good*. In matters pertaining to the cause and kingdom of Christ, 'no man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.' 2 Tim. 2:4."

### The State Exists for the Citizen.

THE following truthful observations touching the relation of the state to the citizen, as involved in the question of the right of control over the education of children, are taken from the *Catholic Mirror*, which credits them to Rev. T. J. Gasson, S. J., of Boston College, Mass.:—

"The vexed question as to whom the right of the education of the child belongs can easily be solved philosophically by considering that far more general problem, viz., does the state exist for the citizen or the citizen for the state? The various theories upon this all-important subject can be divided into two classes, viz., into the class of philosophers who maintain that the object of the state is to secure the citizen in the enjoyment of his life and property, and into the class of philosophers who teach that the citizen exists for the state.

"This latter view is the leading thought in the legislation of Lycurgus, and it was this peculiarity that gave Sparta her marked character, and distinguished

her in so striking a manner from all the other states of Greece. Lycurgus was resolved that the Spartans should be a nation of soldiers. To accomplish this result he placed the complete training of the boys under the control of the state and introduced a system of state fatherhood that overthrew entirely all parental rights over the young. Every child after birth was subjected to a public examination of its physical condition. The weakly and the cripples were exposed on Mount Taygetus. In his seventh year the boy was taken from his mother's care and given over to the state teachers or trainers, who taught the youthful Spartans all the gymnastic games, exercises and movements that were calculated to harden the body and to strengthen the muscles. They were forced to wear the same garments winter and summer, and to bear the privations of hunger and thirst. Literature, eloquence and philosophy were to be despised, although the boys were permitted to sing martial airs.

"A Spartan was allowed to marry when he had completed his thirtieth year, but even then he was still under public discipline, and was not permitted to take his meals with his wife. The men messes together and slept at night in the public barracks. Not until he had reached his sixtieth year was the Spartan released from public training and from military service. The individual in this system was nothing, the state everything. The individual existed solely for the state.

"The Christian theory of statehood is at utter variance with the Spartan view. According to Christian philosophy the state exists for the safeguard of the individual and for the protection of inalienable private rights. The rights of domestic society are not derived from civil society, for the individuals composing a state must necessarily exist before the state can have existence. The individuals and the family are certainly prior to the state, and hence it is impossible that the rights of the family should be derived from the state. Now, no society can lawfully claim to control or modify rights which it did not originate.

"Bearing this in mind, the question of education resolves itself into this, viz.: To whom does the child primarily belong? If to the state, then the state should have complete control of education. If to the parents, then to them belongs the sacred right of giving the child that well-proportioned development of his faculties which will enable him to secure by legitimate effort his well-being in this life and its happiness in the life to come. The state has its province, and that province is not to go beyond its own limits, and to usurp inalienable private rights, but to protect the citizen in his home and in his sphere of action."

### Persecution of Protestants in Russia.

News has recently come of a renewed attack by the czar's government upon the Lutheran churches in Finland and in the Baltic provinces. The pretext for this attack is that the Lutheran clergy in Finland and Livonia are favoring the spread of pan-Germanic sentiments. A number of recent conversions from the Russian Orthodox Church to the Protestant faith have

inspired a cry of alarm in the clerical and reactionary press. As a result, the Lutheran theological seminaries, which a few years ago had been allowed to be open in St. Petersburg, have now been closed.—*Missionary Review*.

"The despotic power of the Catholic religious orders in Madagascar, which was exercised against Protestant missionary work in the island at the establishment of French supremacy, seems to be on the wane, and a brighter day for liberty-loving people in that country is anticipated. We note the following on this point in the *Missionary Review of the World*:—

"The Rev. P. G. Peake reports an enthusiastic welcome on his return to Isoavina, Madagascar.

"We have had the most demonstrative reception we have ever received from the natives. The first week was almost occupied in receiving parties with the usual presents of fowls, rice, eggs, etc. The freedom with which the people come to us indicates that the nightmare of terrorism and persecution has passed away. Most of them, if not all, realize that they now really have religious liberty and tolerance. On Wednesday we had a visit from Governor-General Pennequin. He was very pleasant and seemed pleased with his visit, for he made a present of fifty francs to be distributed among the children."

"Similar good news comes from the Rev. J. Pearse, who reports the reinstatement (through the influence of Madame Pennequin) of Rajaofera, one of our evangelists, who was banished last year on false charges."

An interesting indication of the reform movement in Russia is contained in the news that the czar is about to decree the abandonment of the Julian calendar in favor of the Gregorian system of reckoning time. The innovation, which will be promulgated in the course of a few months, was opposed with vigor by the more conservative elements in the empire; and its adoption will be a clear concession to the business men, the manufacturers, and others who come into intimate touch with Western Europe, which universally recognizes the Gregorian calendar. The nations of the Græco-Catholic confession have a deep-rooted attachment for the Julian reckoning (the so-called "old style" calendar), which they have regarded as one of the indications of the independence of the Eastern Church from Rome. As the head of the Holy Orthodox Church, the czar of Russia has the authority to sanction the change of calendar which is desired by the advanced men of Russia. Great pressure was brought to bear upon the czar, however, by the ecclesiastics, who regarded, or affected to regard, the question of a system of time-reckoning for the empire as affecting the authority of the orthodox church, with an important moral bearing upon the solidarity of the Slavonic world, which, with the exception of Poland and Bohemia, has adhered tenaciously to the



Julian reckoning with much of race pride and religious feeling as well." Now that Russia is about to adopt the Gregorian Calendar, a similar step may be taken by the other Slavonic nations of the orthodox faith.—*Christian Register*.

THE South Congregational Church, Boston, has substituted water for wine at its communion service. The venerable pastor, Rev. Edward Everett Hale, D. D., explained to his congregation that it was in accordance with his long standing desire that the officers of the church had decided to make the change.

"It is a mere matter of detail," he said. "The use of wine is in no way essential to the communion. At the great national conferences of the Unitarian Church I administered communion with water. Christ in his life on earth took the cup and drank the wine of the country. In every land it is customary to use in the communion service the beverage of the country, and, thank God, water has now come to be the beverage of America."—*Union Signal*.

Water is nature's beverage, made by the Creator, for America and all the world, though we cannot see in what sense it has now become the beverage of this country any more than it was formerly. But it is not a symbol of the blood of Christ, and for that reason is wholly inappropriate for a communion service.

It is better, of course, to use water, even at communion, than any intoxicating drink; but why the church could not use unfermented "wine," which is no more intoxicating than water, does not appear from any facts known to us, or which we can imagine as existing anywhere. Even a zeal for temperance may be carried to extremes.

A LEADING atheist journal published in this city makes this note of a bill now before the State legislature relating to Sunday observance:—

"It is proposed to tinker the Sunday law of New York State by providing that any person who regards and observes another day than the first day of the week as the Sabbath may engage in business or labor on Sunday. Assemblyman Weekes has introduced a bill to this purpose. Such a measure ought to be rejected for several reasons. It is religious legislation, abandoning civil ground and making religious belief and practise a test of the right to do Sunday labor. This permitting a Jew or a Seventh-day Adventist to do on Sunday what a Freethinker, a Protestant, or a Catholic is prohibited from doing is a total denial of religious equality. As a matter of fact, whether a citizen regards and observes one day or another, or no day at all, as the Sabbath, is not a legitimate occasion for legal inquiry. Justice lies in one direction only—namely, to repeal every Sunday law on the statute books and accord to the citizen the personal liberty of choosing his own holy days and holidays. These statutes are a fruitful source of injustice which could not possibly exist without them, and if the observance of any or no day were left to the choice of the individual. No thorough

believer in justice between man and man can for a moment defend such legislation, enacted and maintained as it is for the purpose of enforcing conformity to a rule of the church."

THE *Religious Herald* (Richmond, Va.) discerns the fact that religious liberty is imperiled by the careless thought of the age regarding it, and says:—

"The time is ripe for a reaffirmation of the principle of religious liberty. Since that principle was discovered and incorporated in the fundamental law of the Republic it has suffered many violations, and to-day it is held very loosely and very obscurely by a great many of our people. The only safe rule is entire separation of church and state. The only safe policy is to resist the beginnings. As an illustration of the indifference of the public to the violation of this principle, we may mention the fact that the city of Richmond continues to make, against the repeated protests of a large number of her citizens and taxpayers, appropriations of public money to institutions under sectarian control. It is high time for those who cherish the doctrine to teach it without faltering and without apology."

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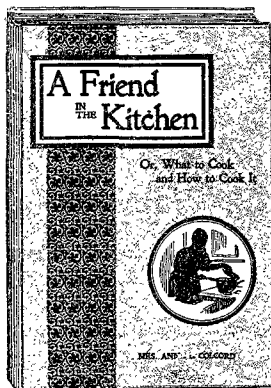
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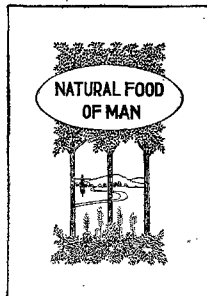
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NEW YORK, APRIL 5, 1900.

**Bound Volumes** of the SENTINEL for 1899 are now ready for delivery. Prices as formerly. Cloth with leather back and corners, \$2.50. Heavy manila paper, \$1.50, postpaid.

THE czar is losing no time in strengthening his hold upon Asiatic territory while England is busy in South Africa. When England turns her attention again to Asia there is likely to be friction between these long-standing rivals, which may easily result in another conflict.

WE print this week a communication from a Baptist clergyman of Cleveland, Ohio, in defense of Sunday laws. We are glad to hear from our friends who believe in Sunday enforcement, and we invite representatives of organizations working for the same to make use of the SENTINEL in presenting their views upon the subject. Its columns are open to them at any time.

THE American Exhibit at the Paris Fair, it now appears, may not be closed on Sunday after all. The French authorities object to such action because Sunday will be the most popular visiting day, and the closing of one of the chief exhibits on that day would seriously detract from the success of the exposition. So the American commissioner general in Paris is said to be much perplexed over the matter, and has not yet decided what to do.

WE publish on another page the official correspondence between the American Sabbath Union and the State Department at Washington, relative to Sunday closing of the

American exhibit at the Paris Exposition. In this connection we call attention to the fact, as bearing upon the claim made for this Government in the matter of regard for Sunday, that just recently, on the Government transport *Sedgwick*, thirteen men, for refusing to work on Sunday, were imprisoned in irons, and put on a diet of bread and water.

THE census of 1900, as planned by the officials having it in charge, will make no provision for religious statistics, and the volume embodying the report will be less bulky and more quickly prepared for that reason than was the case in the last national census. Some religious journals express dissatisfaction, but the doubtful value of religious statistics in point of reliability, and the doubtful propriety of governmental inquiry into religious matters, ought to settle the question in favor of the course the Government has adopted.

THE chief constable of Manchester, England, says a London paper, in making a report on the increase of drunkenness in Manchester during 1899, said that nearly a third of all the arrests for drunkenness were made on Saturday. Yet a great effort is being made by English churches to secure Sunday closing of the publichouses as a temperance measure. It would seem that in Manchester at least the effort should be turned to the closing of such houses on Saturday, if temperance is really its aim. But we shall never expect to hear of any movement for Saturday closing of saloons.

WHEN mob assaults on free speech were made in France in connection with the Dreyfus trial, the Anglo-Saxon nations lifted their hands in an attitude of horror, and dwelt upon the decadent state of liberty in France, in contrast with that presented in their own domains. But now, in one of those nations

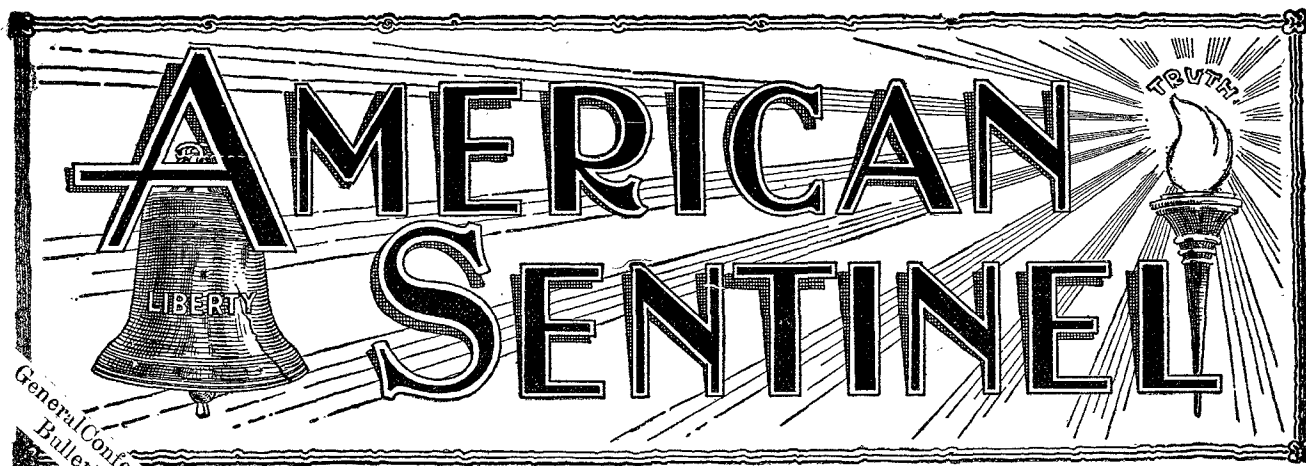
which is conducting a war in Africa, meetings called to advocate the cessation of the war are attacked and broken up, and the advocates of peace are subjected to almost every form of violence and insult; so that the right of free speech is now exercised there only at the risk of one's life. What a difference it makes whether the matter is one that touches our own interests, or only those of our neighbor!

BISHOP POTTER, who has recently returned from the Philippines with altered views touching that country and people from those previously proclaimed by him, says in *The Outlook* that "There are probably a few people in America who believe that self-government is an absolute and indefeasible right." There are a few people, probably, who still believe that "all men are created equal," and that all men "are endowed by their Creator with certain inalienable rights," which governments are instituted among men for the purpose of preserving; and that civil governments accordingly derive their just powers from "the consent of the governed." This language means self-government for all people if it means anything, and there are a few people who still believe it speaks the truth. That is what we believe.

NO PARTY, religious or political, can put God into the Constitution by taking out of it that equality and freedom for all in religion with which God has ever been inseparably connected.

THE gospel does not mean that any person shall force even himself to do right, much less that he shall force others to do what he thinks is right.

THE appointed work of the Christian minister is not to restrain the hands, but to touch the heart.



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

VOLUME 15.

NEW YORK, APRIL 12, 1900.

NUMBER 15.

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

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

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

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

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

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

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

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

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

THE enforcement of the Sunday laws makes more

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

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

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

### Extending the Constitution.

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

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

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

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



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

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

### More Separation Needed.

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

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

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

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

### Recent Sunday Bills in Massachusetts.

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

The *Defender* says:—

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

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

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

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

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

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

Of the second bill *The Defender* says:—

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

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

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

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

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

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

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

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

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

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

### Prayer for Sunday Observance.

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

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

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

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

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

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

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

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

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

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

### Anti-Sunday-Excursion Bill in Maine.

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

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

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

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

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

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

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

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

### The Sabbath Needs Not the Civil Power.

BY H. W. REED.

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

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

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

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

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

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

*Portage, Wis.*

### Methodists and the Philippine Question.

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

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

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

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

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

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

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

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

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

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

### The Flag a "Commercial Asset."

"Springfield Republican."

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

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

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

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

### Ungodliness of the "Christian Nations."

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

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

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



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

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

### Good Doctrine.

*"Vulcan Times."*

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

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

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

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

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

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

### A New Calendar Proposed by Russia.

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

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

\* \* \*

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

\* \* \*

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

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

\* \* \*

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

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

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

\* \* \*

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

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

\* \* \*

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

—♦♦♦—

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

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

### No Fishing on Sunday in Connecticut.

*New York "Journal," April 3.*

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

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

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

### Rhode Island "Disgraced."

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

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

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

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

### Too Much Like America.

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

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

*"General Order, No. 4:*

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

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

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

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

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

### Sabbatarianism at the Exposition.

*New York "World."*

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

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

### State Inspection of "Charitable" Institutions.

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

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

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

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

### Bible Reading in Nebraska Schools.

*"Wymore (Neb.) Reporter."*

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

### Some Facts About Easter.

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

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

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

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

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

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

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

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

### The Protestant Movement in Austria.

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

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

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



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

### Liberty in the United States.

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

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

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

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

Yours sincerely,

CARL RAPP.

Chicago, March 30.

### Suppressing Sunday Concerts.

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

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

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

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

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

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

### The Plague Spreading in India.

London "*Lancet*."

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

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

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

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

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

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

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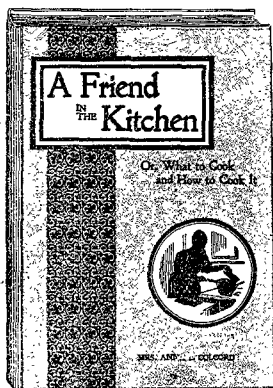
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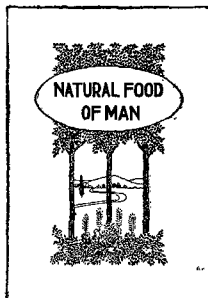
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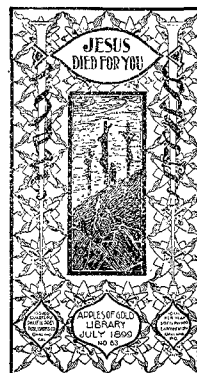
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NEW YORK, APRIL 12, 1900.

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

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

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

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

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

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

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

session of territory upon the mainland of Asia.

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

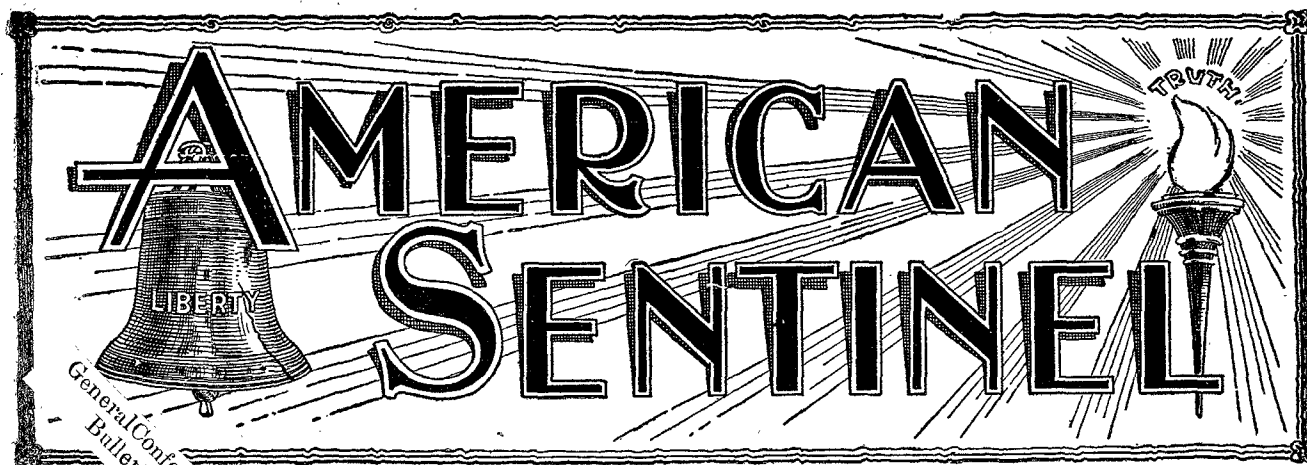
So it was decreed that the anniversary must always fall on Sunday, and we have an anniversary day which not only always falls on Sunday, but spreads out in the course of years over a period of four or five weeks between the beginning of March and the end of April! It doesn't matter whether it falls in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

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

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

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





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

VOLUME 15.

NEW YORK, APRIL 19, 1900.

NUMBER 16.

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THE duties we are to render to Cæsar are never those which belong to God.

GOD does not force any of his gifts upon mankind, and no man ought to try to force His gifts upon his fellowmen.

Laws which are to maintain justice between man and man, must be founded upon something else than religious belief.

IT is one thing to demonstrate the necessity of a weekly rest, and quite another thing to demonstrate the propriety of a Sunday law.

JESUS CHRIST's solution for the workingman's rest problem, and the only solution he ever advocated, is, "Come unto Me, all ye that labor, and are heavy laden; and I will give you rest." Have clergymen found a better one to-day?

THE Sunday laws, as enforced in some States, give the seventh-day keeper the alternative of dispensing with his property or dispensing with his conscience.

How CAN Sunday be both a religious and a "civil" Sabbath? How can a thing be both sacred and secular? both tall and short? both white and black? Who can tell?

LIGHT needs no protection against darkness, nor truth against error, nor Christianity against false religions. When men are protected in their rights, religion will take care of itself.

### A New "Sovereignty" in the United States.

A POLITICAL party in Maine—which one is not a material question here—at its State convention held recently adopted resolutions in which it is stated that—

"Congress may be safely depended upon to secure to all who accept its sovereignty the blessings of a just government and a progressive civilization."

The noteworthy point in this is the idea it puts forth of the sovereignty of Congress. This is strange political doctrine for this country. If Congress is the sovereign, what are the people? It has been understood heretofore that the sovereignty of the United States resides in the people, and that Congress has only such power and authority as are expressly granted to it by the Constitution. Now we have it plainly asserted that Congress possesses sovereignty in itself.

If this were the first appearance of the doctrine of sovereignty in the United States other than that of the people, it might be taken for a mere mental slip on the part of its authors. But this doctrine has become too

prominent to warrant such a view of this assertion of congressional sovereignty. For years there has been a plain tendency towards the transference of power from the people to certain classes and parties in the Government, to such a degree as even to suggest the coming of an absolute monarchy. We are hearing of "government without the Constitution" and even of "government by a single mind" as conditions at which, if realized here, the American people should not be greatly surprised. And with this the idea of the sovereignty of Congress is in perfect harmony.

The people do not appreciate the importance of retaining the sovereignty in their own hands. They are, for the most part, absorbed in getting rich, as Jefferson prophesied would be the case; and unscrupulous men of ambition, realizing their opportunity, are robbing them of their power and undermining the structure of American constitutional government.

"Government without the Constitution," and the "sovereignty of Congress" are expressions meaning one and the same thing. The Constitution is the rule of government declared by "we, the people of the United States." The "sovereignty" of Congress must necessarily exist outside the Constitution; and it can exist at all only by superseding the sovereignty of the people and setting aside the Constitution; for this country, like the world in Alexander's day, "does not admit of two suns or two sovereigns." Shall the sovereignty remain in the people? or shall it be transferred from the many to a few—to Congress, then to a clique, to a triumvirate, and finally to an emperor? This is no idle question. It is one to which the American people must give an answer.

### Archbishop Ireland for Sunday Enforcement.

The following from this noted Catholic prelate is quoted in "Lord's Day Papers," a monthly publication issued by the Wisconsin Sabbath Association:—

"I have noticed with much regret that in movements of citizens to enforce the Sunday laws of the country, Catholics are not in large numbers among the foremost combatants. This may rise from some singular political ideas held by them, but no political ideas must prevail against such obligations as those binding us to the observance of the Sunday."

And the "obligations binding us to the observance of the Sunday," as the archbishop and all Catholics see them, are that the day has been set apart by the Catholic Church as a religious day, resting upon precisely the same authority as do other feast and fast days of the Catholic Church, and no more binding than these in its obligation. This is why Archbishop Ireland wants the Sunday laws enforced upon Protestants in this country. Another noted Catholic writer has said that the observance of Sunday by Protestants is "an hom-

age they pay in spite of themselves, to the Catholic Church;" and Archbishop Ireland, the Wisconsin Sabbath Association (professedly Protestant), and all others working for the enforcement of Sunday laws, want Protestants in the United States forced to pay homage "in spite of themselves, to the Catholic Church."

But we don't want anything of this kind.

### Sectarian Appropriations Again.

THE long-standing question of Government appropriations for sectarian Indian schools came up unexpectedly in Congress for discussion April 7. It was precipitated by the following amendment offered by Senator Jones of Arkansas to the Indian appropriation bill which was then before the Senate:—

"That the secretary of the interior may make contracts with present contract schools for the education of Indian pupils during the fiscal year ending June 30, 1901, but shall only make such contracts at places where the Government has not provided facilities for all the children of school age residing thereat, and to an extent not exceeding the number of children in attendance at said contract schools at the close of the fiscal year ending June 30, 1900."

A lively discussion ensued, which demonstrated the fact that the sentiment for continuing Government contracts with the sectarian schools is by no means dead in Congress notwithstanding the action taken by that body on the subject some years ago, which was thought then to have settled the question against such a policy. It is evident that Cardinal Gibbon's request that Congress reopen the whole question of appropriations for Catholic Indian schools, made some time ago, was not without a good foundation for hope of its favorable reception there.

The following is a press report of the discussion:—

"Mr. Thurston in charge of the bill, opposed the amendment, taking the position that the Government should pursue a policy of providing its own schools. He deprecated any reopening of the question which six years ago had been a subject of disturbance and serious discussion throughout the country. The matter, he thought, had been settled at that time by the adoption of a policy of reducing the appropriations for contract schools 20 per cent each year until the contract schools should have been abandoned entirely. He stated that the secretary of the interior had advised the committee that all Indian pupils could be provided for in the government schools. He deemed it the true policy of the Government to carry on Indian schools without reference to any religious sect.

"Mr. Jones made a strong appeal for the adoption of his amendment. He said it was not a revival of the contract system, but was appropriation simply to permit the secretary of the interior to enter into contract for the accommodation of the Indian pupils who could not be accommodated in the government schools. He declared that if such an amendment was not.

adopted, 2600 Indian pupils would be without school facilities after the present fiscal year, as the government schools were entirely inadequate. Mr. Thurston stated that the contract schools were established by the Catholic Church for missionary purposes and for the advancement of a great Christian purpose. He said that the commissioner of Indian affairs had authority now to purchase the buildings of the contract schools, but the Catholic Church, desiring to continue the work of the schools, declined to sell them to the United States. He was satisfied that in any event there would be no diminution of school facilities.

"A stirring speech was delivered by Mr. Vest of Missouri. Prefacing his remarks with the statement that he had always been a Protestant and had no sympathy with any of the dogmas of the Roman Catholic Church, he pronounced a brilliant eulogy upon the Jesuits for their work among the Indians. Mr. Vest paid tribute to Booker Washington for his great work among the colored people of the South. Prof. Washington had struck the keynote of the negro problem, he said, by teaching the colored youth how to labor. This, he added, was the true secret of the success of the Catholics in their work among the Indians. This great undertaking had gone forward until, Mr. Vest said, 'the A. P. A. and the cowards who are afraid of it,' had struck down the appropriation for the continuance of the work. He declared he was ashamed that any American should uphold such work of a secret political society. He would denounce it if it were the last accent of his life. He ridiculed the A. P. A. for adopting a resolution demanding his impeachment for saying in the Senate what he was now saying. Mr. Vest eloquently told of the results of the work of the Jesuits among the Flathead Indians, saying that the Jesuits had rescued these Indians from degradation. He declared that the Jesuits were not doing the work for love of the Indians, but 'for the love of Christ.' 'In my opinion,' he said, 'every dollar put by the Government into the Indian schools might as well be thrown into the Potomac river with a lead weight attached, or burned up with the idea that the smoke, by some mystic power of idolatry, would accomplish the work for which it was appointed.'

"I do not believe," said Mr. Lodge of Massachusetts, addressing the Senate in a brief reply to Mr. Vest, 'that it is right to tax one man to support another man's religion.' Upon that proposition Mr. Lodge maintained it was not right to appropriate Government money to support any branch of the Protestant church, yet, he stated, when he opposed the payment of money for the support of Catholic schools, he was called a 'bigot' or 'an insectivorous politician.' It was a plain and simple principle, he said, that the public money should not be used for the support of any sect or religion. 'I never belonged to a secret society in my life,' continued Mr. Lodge, 'but I'm not to be deterred from doing what I deem right by having the name of one flaunted in my face.'

"Mr. Vest asked Mr. Lodge if he had not supported the taxing of Catholics in Massachusetts for the support of the common schools. Mr. Lodge replied that he had, but as the common schools were open to all and taught no creed he regarded the taxation as perfectly proper. 'I attack no creed,' said Mr. Lodge, 'I

recognize the great work accomplished by the missionaries of all denominations and that done by those to whom the senator from Missouri so eloquently refers. The sacrifices of the missionaries are among the most beautiful pages of our history, but they cannot affect the principle which I have laid down.'

"Mr. Gallinger of New Hampshire opposed the proposed amendment in an earnest speech, in the course of which he referred to the work done by Dr. Duncan among the Metlakatla Indians. Mr. Vest followed with a beautiful story of the same work. Mr. Shoup of Idaho called attention to the fact that while Mr. Duncan's work was the most notable, in his opinion, ever accomplished by one man among the Indians, he had performed it without one dollar of assistance from the United States Government. The debate was closed by Mr. Carter of Montana, who pleaded for school facilities for the Indian children in Montana. He said there were 1073 children in Montana to-day who would have to be educated in the contract schools or go without education in any form, as the facilities supplied by the Government were inadequate. An aye and nay vote on the amendment was demanded. The vote was ayes 14, noes 21, not a quorum, and the Senate adjourned with the amendment still pending."

The position demanded by the principles of free and just government was clearly stated by Senator Lodge. To give to these or to any sectarian schools money raised by taxation, is to tax people to support a religion in which they do not believe—an act declared by the founders of the Government to be "sinful and tyrannical." Tax money is raised by force, and the support of religion by such means is the support of religion by force. And this embodies the whole principle of a union of church and state.

### Civilization vs. Christianity.

WRITING of "Missions in South Africa," Rev. Charles S. Morris, Field Secretary of the African Baptist Industrial Mission Society, says in *The Examiner*:—

"Without the missionaries the condition of the natives would be worse by far than if the foot of civilized man had never touched South African soil. Civilization simply has no message for a savage but death and extermination, unless it is accompanied by, or better still, forerun by the gospel of Jesus Christ. The devil of heathenism, when not east out by the Son of God, seems to get the seven evil spirits of civilized sin, and together they go back and re-enter the savage, and the last state of that man is worse than the first. Without the missionaries the natives, who here and there are becoming somewhat educated, who here and there wear civilized clothes, and thousands of whom worship the true God, would be wandering skin-clad, daubed in red paint; the women, as in all heathen countries, man's beast of burden and his toy; the men strutting from kraal to kraal, drinking Kafir beer, selling their daughters for so many cattle, or bargaining for other wives—all steeped in vice, degraded, superstitious, hopeless, reprobate."

And yet we hear it proclaimed everywhere that the only hope of the savage is "civilization," forced on him with bullets if necessary—which "has no message" for him "but death and extermination," and carries with it to him "the seven evil spirits of civilized sin."

### State Sunday Laws Upheld by the Highest Court of the Nation.

BY H. F. PHELPS.

BOARDING the street car on a recent morning, I picked up a paper left on the floor by some earlier passenger. The first thing that met my eyes was this:—

"SUNDAY LAW IS UPHELD."

What is called "The Barbers' Sunday Law," of Minnesota, has been a bone of contention among the barbers for some time past. A test case, that of Paul J. Pettit, plaintiff, vs. The State of Minnesota, was carried to the Supreme Court of the State. This court affirmed the decision of the lower court, and also the law itself as in harmony with the constitution of the State.

The case was appealed to the highest court of the nation. A decision was rendered April 9, 1900, by the Supreme Court of the United States, upholding the so-called barber law of this State. The decision was rendered by Chief Justice Fuller, and was concurred in by the balance of the court. Justice Fuller says that the United States Supreme Court has uniformly recognized State legislation respecting the observance of Sunday laws as an exercise of police power. A number of authorities were cited in England and this country touching the question whether shaving on Sunday is a work of necessity. "In view of all the facts," the decision reads, "we cannot say that the legislature has exceeded the limits of its legislative power in declaring that as a matter of law keeping, barber shops open on Sunday is not a work of necessity or charity. While as to other kinds of labor they have left that question to be determined as one of fact, we recognize the force of the declaration suggested and perceive no adequate ground for interfering with the wide discretion confessedly necessarily exercised by the state in these matters by holding that the classification was so palpably arbitrary as to bring the law into conflict with the federal Constitution."

It is passingly strange that men do not see the principle involved in these Sunday laws. The real question is one of individual right,—the right to do as one wills, provided always that the equal rights of another be not infringed—not whether this or that be a work of necessity or not. What inalienable right is violated, pray, when a man shaves another, or does not

shave him? or, when a man submits, or does not submit, to be shaved on Sunday, or any other day?

### Archbishop Martinelli on the "Lord's Day."

IN the *Catholic Mirror*, Archbishop Martinelli, "Delegate Apostolic to the United States," considers the question "Shall Sunday be 'Lord's Day?'" and states the doctrine by which the question is answered for Roman Catholics. According to his statements, as will be noticed, Protestants in applying the term "Lord's day" to Sunday, have been following an example set by Rome from very early times. The archbishop says:—

"The Latin races have used the word 'Dominico,' or day of the Lord, to designate the first day of the week since the reign of Pope Sylvester I, who ruled the church from A. D. 312 to 337.

"From the beginning we find that all those people who derive their language from the Latin—the Spanish, French, Italian, and Portuguese, do not honor a heathen god in the specific title which they give to the day which we call holy, but they call it, as we do in ecclesiastical Latin—Lord's day—'Dominico'—in Spanish, Italian and Portuguese, and 'Dimanche' in French.

"The change which the Christian church made from the Sabbath to Sunday is too well known to need discussion. The early followers of Christ chose the first day of the week as the day of prayer rather than the last, mainly to commemorate his glorious resurrection.

"The teachings of the early fathers tell us that the Holy Ghost descended upon the disciples on Whit Sunday or Pentecost, and this constitutes another reason for the change. The observance of the Sunday or day of rest does not emanate from the natural law, which would indeed require us to worship the author of nature during parts of every day rather than during a whole day of every week.

"There is no divine law which commands us to commemorate Sunday. The observance is purely of ecclesiastical origin, dating, however, from the time of the apostles. But as we have no trace of the Sabbath being observed among the Hebrews before the time of Moses we need not question the authority of the apostles to sanctify Sunday and set it apart as the day on which we honor the resurrection of the Son of God.

"The Anglo-Saxon word Sunday is the name given to honor the sun, the divinity considered the most powerful in heathen mythology. The names of the other days of the week are chosen to honor some other divinity, as Monday, Luna, the moon; Tuesday, Mardi, Mars, the God of war; Wednesday, Woden, or Mercury; Thursday, or Thorday, the day on which Jupiter was remembered; Friday was dedicated to Venus and Saturday to Saturn, the father of Jupiter and Neptune.

"I believe that all Christian people should proclaim their belief in the Son of God by honoring his name in the day which they have chosen to consecrate to him. This great country is a Christian country, and by adopting the word 'Lord's day' or 'Sonday' to honor the Word Incarnate, it will bear witness of the truth. In the Latin we used to say 'Dies de Dominus,' but this

was considered too cumbersome for ordinary use, so the name has become simply Dominico.

“There will be some means of simplifying the English word to meet the popular requirements. We follow the New Testament as our guide and we will find therein many reasons for calling the first day of the week the ‘Lord’s day.’ Thus, there is but one passage in the New Testament in which we find the first day mentioned specifically as the Lord’s day, namely, in the Apoc. 1: 10. In Acts 20: 7, we are told that St. Paul abode seven days at Troas, and that on the first day of the week the disciples came together to break bread. We have every reason, both from revelation and from tradition, to consecrate the first day of the week to the Son of God, and to name it for him is consistently and religiously to put in practise the theory of our belief. I am interested in this discussion, and I hope that it will bear good fruits among the believers in Christ in this country.”

Observe that the archbishop says: "This great country is a Christian country, and by adopting the word 'Lord's day' or 'Sonday' to honor the Word Incarnate, it will bear witness of the truth." By making Sunday the "Lord's day," then, this country will proclaim that it is "Christian." But with the archbishop, the term "Christian" means Catholic and not Protestant. The country can proclaim itself "Christian" as a Catholic, but not as a Protestant, country; and it will do this by making Sunday the "Lord's day." This is perfectly in harmony with the Catholic claim that the Sabbath was changed by authority of the (Catholic) church, and that the change of the day stands as the sign of the church's spiritual power and authority. It is perfectly true therefore that in making Sunday the "Lord's day" this nation will proclaim itself "Christian" in the Roman Catholic sense, which will be simply to proclaim itself a Catholic nation.

It is amusing to note the archbishop's further statement that in "Apoc. 1:10," "we find the first day of the week specifically mentioned as the Lord's day." The idea that the "Lord's day" of Rev. 1:10 refers specifically or in any way to Sunday was specifically controverted in the *Catholic Mirror* some years ago by a prominent Catholic writer, and seems to be better "Protestant" doctrine than Catholic; but the archbishop's statement well illustrates the assumption that goes with the attempt to find Bible proof for Sunday. The text in question says nothing whatever about the first day of the week. The conclusion that it does refer to the first day of the week is reached by "arguing in a circle." The first day of the week is "proved" from Scripture, first, to be the Lord's day; and then the term "Lord's day" in Scripture is taken as proof that the text refers to the first day of the week. It is like two persons trying to hold each other up in the air: each depends on the other, but as neither has any support, they must fall to the ground together.

## A "Remarkable Situation."

THE New York *Sun*, in discussing the effect of the "higher criticism" upon the Protestant Church, points out that the Protestant bodies have in practise abandoned the ground of Scriptural infallibility upon which Protestantism stood when the separation was made from Rome; leaving Rome as the "sole champion" of the doctrine that the Bible contains no error. In this it sees, and quite truly, a "remarkable situation":—

“The pope, in his encyclical on Scripture in 1893, declared that ‘all the books which the church receives as sacred and canonical are written wholly and entirely, with all their parts, at the dictation of the Holy Ghost,’ and ‘that inspiration is not only incompatible with error, but also excludes and rejects it as absolutely and necessarily as it is impossible that God himself, the Supreme Truth, can utter that which is not true.’ The sacred and canonical books referred to include all the Bible as accepted by Protestants and accordingly the papal definition of the dogma of the Scripture attributes to the Protestant Bible entire and absolute infallibility. That is the question in controversy and the position of Rome as to it is unequivocal. So also is that of Protestantism, so far as concerns its formal and authoritative standards of faith; but while Roman Catholicism commands the layman Dr. Mivart to render obedience to its dogma under pain of excommunication and eternal damnation, Protestantism retains in its ministry and as teachers of theology many men whose teachings openly contradict its standards.

“Does not this, then, leave the Roman Catholic Church the sole champion of Scriptural infallibility? Of course, a law amounts to nothing, becomes a mere dead letter, unless it is enforced. And is it not a very remarkable situation? Protestantism, the great distinguishing feature of which is reliance on the authority of the Bible above and without any other, surrenders the keeping of the infallibility of that authority to the church against which it protested and from which it separated in the sixteenth century, as a fountain of religious error.”

It is of course only in theory that the church of Rome maintains the infallibility of Scripture. The doctrine has no practical importance for any true Catholic. For it is not the Scripture in itself that is the infallible guide of the Catholic into all truth, but the Scripture as *interpreted* by the church "fathers," the councils, the popes, and Catholic theologians in general. The Scripture is divine and unerring, but the interpretation is human and fallible. Such an interpretation does not explain the Bible, but the Bible is made to support the interpretation. This opens wide the door to error in its worst form. And by this means error has come into the Catholic Church, through centuries of time, until to-day that church, while still maintaining the doctrine of Scriptural infallibility, has no use for the Bible at all, never encourages its reading in the most enlightened lands, and in Catholic countries prohibits it as a

**“THE seventh day is the Sabbath of the Lord.”**



dangerous and heretical book, to be destroyed as an enemy of mankind.

The "higher criticism" is only another form of this human interpretation which has destroyed the Bible for the millions of the Catholic Church. It is a scheme aiming at a like result for the Protestant churches, but suited to the conditions of present-day Protestantism. The papal interpretation of the Scriptures puts error in the place of truth without denying the inaccuracy of the Scripture itself; the "higher criticism" puts error in the place of truth by simply declaring that certain portions of the Scriptures themselves are error. The one is as human and as fallible as the other, and they represent only opposite sides of a scheme to defeat salvation by putting the human in the place of the divine.

The Omniscient never designed that infallible words should be interpreted by a fallible authority. If he had he would not have provided the Holy Spirit as a guide into all truth. If any man lack wisdom, he is not to ask of the pope or the priest, the pastor or the higher critics, but "of God, who giveth to all men liberally and upbraideth not; and it shall be given him." If men will follow the counsel of the Omniscient and adhere to the plan he has provided for the spiritual enlightenment of mankind, they will find no difficulty in accepting the Scriptures as infallible, without the necessity of submitting their minds to the authority of a pope.

### The Worst Hypocrisy.

ALL hypocrisy is detestable, but that variety seems most hateful that under the guise of "Christian civilization," or "benevolent assimilation," enslaves less enlightened peoples in the interests of "chartered companies," gigantic trusts, or "protected infant industries."

The following from a Chicago paper is apropos:—

"The Philippine archipelago is not, it seems, the only locality where the natives stupidly and stubbornly refuse to recognize those 'blessings and privileges of enlightened Caucasian civilization,' which General Miles so eloquently described in June, 1898. The people of the Congo Free State are said to be somewhat discontented under the benign sway of the Congo company, which is controlled by that wise and virtuous prince, Leopold, king of the Belgians. The company, it seems, requires the natives to produce a certain quantity of rubber. If they fail to do so cannibal soldiers employed by the company are let loose upon them and pillage and massacre follow. This has led to some resistance, which is feelingly described by the company's officers as 'a rising of the natives against Christianity and civilization.' And, of course, the 'rising' will be put down if every native has to be killed in order to vindicate Christianity and civilization. There seems, however, to be one consideration which has been overlooked by Leo-

pold and his philanthropic associates. If all the natives are killed where will the rubber come from? Wouldn't it be better to kill only half of them, say, *pour encourager les autres*—thus advancing Christianity and civilization and conserving the rubber interests at the same time?"

Talk about the wickedness of the antediluvian world; it is doubtful if its crimes were more Heavendaring than those now perpetrated in the name of "Christian civilization."

C. P. B.

### The Filipinos "Hate Protestantism."

IN AN outline of the situation now existing in the Philippine islands, Mr. Frederick Palmer says in *Collier's Weekly*:—

"The sensation of the hour is the report that Archbishop Chapelle told the provincial of the Dominican brotherhood of friars that the friars were to be returned to their parishes and receive the same support from the Government as they had received under the Spaniards. A denial was immediately announced, but this did not allay the fears of the native population. Two days later they sent a delegation to Gen. Otis. It comprised most of the members of the supreme court, which we have re established. (Every native member is opposed to the retention of the friars.) They asked what the intentions of the governor were regarding the friars. He replied that the Filipino people were to enjoy the same religious liberties that the American people enjoyed under their constitution. Natives are also presenting petitions to the archbishop. They are all of the same tenor. They ask for the expulsion of the Spanish friars, and for either the establishing of a native priesthood or the assignment of American Catholic priests to the parishes. Throughout the islands at this time there are but few native priests to solemnize marriages, baptize children, bury the dead or hold church services. The natives are beyond question devout Catholics, as they understand Catholicism, and hate both Spanish friars and Protestantism. On the other hand, the number of Spanish friars in the islands was 3000. America has not 500 priests to spare. There are but few who know Spanish and none who understand the native dialects. They would labor under this disadvantage."

How much of this hatred of Protestantism is due to the fact, as the natives view it, that the army which has conquered them and scattered death and desolation through their country, represents Protestantism? This should be a serious question for Protestant missionaries. Undoubtedly the papal ecclesiastics there have advocated this widely, and by means of this seeming reproach upon Protestantism have greatly strengthened the papacy's hold upon the people, and correspondingly lessened the chances of Protestant missionaries for successful work. Is not this the view of the Philippine conquest that should have been taken by the Protestant churches? We believe it is.

### Jottings from Afar.

BY JOHN MCCARTHY.

IN the province of Cordova, in this Republic (Argentina), there is a large clerical party, who are leaving no stone unturned to introduce quite a novel idea in the way of ecclesiastical worship. A short time ago the metropolitan of the Greek Church sanctioned a scheme, which will facilitate in a wonderful manner, the recurrence to divine worship, as practised in the Greek Church. The scheme is as follow: each train—from now on—will carry a chapel car, in which an altar will be erected, and the ceremonies of the Oriental Church gone through, in exactly the same routine as though transacted in a Greek Church. Those having charge of these services will be a friar, a priest, and a sacristan. Thus travelers are expected to avail themselves of these opportunities to "keep themselves religious" during the journey.

This idea has found great favor among the fanatical Catholics of Cordova, who are agitating the question quite vigorously, asking the provincial government to decree in favor of this "holy scheme," since the inhabitants of the city are more incredulous than ever before, and it is requisite to make an effort to bring them face to face with teachings of the mother church. A large subsidy is demanded by the ecclesiastical party to carry into execution this plan.

SOME time ago the editor of the *Tribuna Libre*, in the city of Cordova, was taken prisoner by order of the bishop of Cordova. His crime was that week by week he wrote articles in his paper attacking the errors of the Catholic Church. The bishop, instead of controverting the heresy (as he termed it) of the journal in question, being all powerful in that ultramontane city, had the editor conveyed to the jail, where he is now, not being allowed communication with the outer world. The colonel of the regiment stationed in Cordova, influenced by the Catholic bishop, threatened with punishment any military officer who should introduce the *Tribuna Libre* into the barracks. Not content with this the bishop has sent out a pastoral letter, which he ordered to be read in all the churches, in which he warns every Catholic against buying, or advertising in, or helping to print, or even touching, this awful, heretical paper. He concludes by saying: "Such as will not give heed to our counsels and warnings, we excommunicate and curse."

These are the weapons which Rome is accustomed to use. She is well skilled in their use, since she has had 1,600 years of practise with them. She does not want to "waste" time in persuading a man by argument; no! she uses other arguments than those of reason,—the civil sword, coercion, excommunications, papal bulls, etc., etc. Rome has not changed, but she clothes herself

with different raiment than that she wears in Spain, Ecuador, Bolivia, Peru, and other fanatical lands when she appears before the British and American public; to them she poses as the defender of religious liberty, and the maintainer of equal rights. Let us not be deceived by her guile.

SINCE President Roca has come to power, the government has made concession after concession to the Catholic Church. The last move on the politico-religious chess-board is, the sanctioning by the government of the renewal of diplomatic relations with the papal see—the which were interrupted many years ago.

All arrangements have now been made; and soon the papal delegate, or internuncio, will have arrived upon the scene of his future intrigues.

*Buenos Ayres, Argentina.*

### The Other Side of War.

*London "Daily News."*

THERE are infinitely touching scenes to be witnessed daily in Pall Mall, scenes which may well make one ask whether war as a cure is not worse than the ill it professes to alleviate. There are two bureaus for giving information concerning the dead and wounded. That for the officers is at the western end of the War Office in Pall Mall; that for the non-commissioned officers and privates is at Winchester House, St. James's Square. These two bureaus are beset all day long with inquirers, whose pained anxiety and keen emotion, only too apparent for the brave endeavors at concealment, are distressing to witness.

Type written foolscap sheets pinned to a frame on the wall give the grisly details of the dead and wounded. There is the list of the dead and then the list of the wounded—that is all. The throng, sometimes four or five deep, presses continually in front of these lists.

The War Office might do better than this, one would think, and give more facilities to anxious folk for scanning the returns of the killed and wounded. As things go, it happens at times that troubled, anxious people, fearing the loss of some dear one, have to wait for a longer period than their patience can bear before catching a sight of the returns. The type written letters might, without difficulty, be duplicated or quadruplicated, so as to relieve the pressure.

A tall, elegantly-dressed woman sweeps out into the corridor from the clerk's room. Her lips are twitching, her eyes dilated, her face as white as a sheet. She has just heard that her son, who was wounded in the Glencoe fight, is in a serious condition. "No amendment, madam," is the clerk's stereotyped reply to her inquiries. She goes her way through the lobby out into Pall Mall, a pathetic figure of sorrowing motherhood.

And here a sweet-faced girl comes timidly up the steps and takes her stand just where the crowd thins

towards the end of the frame. Not for worlds would she betray emotion, but there is something touchingly suggestive in the keen intentness with which she searches the lists of wounded. The foremost of the throng instinctively make way for her as, unconscious of the interest her presence creates, she makes her way along the line eagerly scanning the grim lists. Then she goes with a quick step into the clerk's room, and you may see the flutter of a white handkerchief as she raises it to her eyes.

Here is a father come to learn the latest news of his boy, some young lieutenant, perhaps, wounded at Glencoe or Elands Laagte. The father is an old officer himself, and the orderlies on duty salute as he marches past them. He is away for five minutes, and when he returns from interviewing the clerks, his face is white and hard.

But it is not for him to show emotion. The Queen's service demands much sacrifices, and though his father's heart may bleed, no one shall read upon his face that he grudges the sacrifice of his son. And then, perhaps, like a soldier, he will reflect that it is all the fortune of war.

The scenes at Winchester House are far more poignant, because the actors in them give unrestrained expression to their emotions. Women are here from Aldershot, Hounslow, Woolwich; indeed, from all the camps within easy distance of London. They cry softly to themselves in the corridors, and will spend hours and hours about the building waiting for further news of the loved ones away in Africa. Those who know that the worst has happened go away with their sorrow, but the majority who have friends and relatives on the wounded list cannot be persuaded to leave. Incessant and persistent in their anxious inquiries, they nevertheless meet with the tenderest consideration at the hands of the clerical staff.

This is the reverse side of the medal of war, the aftermath. A common sorrow, a shared anxiety unites all classes. The general's wife, the colonel's lady stand side by side with the sergeant's "missus" and the wife not on the strength of the regiment before these dreaded lists. And you may see in Pall Mall many kindly womanly offices of condolence and pity discharged. Alike to those who have lost and to those who go as sympathetic spectators the scene is harrowing, at times even agonizing.

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BEFORE the ministerial union of Richmond, Va., recently, the Rev. J. B. Hawthorne read a paper denying the right of the civil authorities to enforce an observance of the Christian Sabbath. He declared further that he did not recognize the right of the President nor of the governor to call upon the people to observe Thanksgiving day. Their Thanksgiving proclamations should be regarded merely as suggestions, and nothing more.

## Changing the Presbyterian Creed.

A MOVEMENT has been begun in the Presbyterian Church to secure a revision of the "Confession of Faith." A press dispatch dated at Little Falls, N. Y., April 10, gives this report:—

"The Utica Presbytery, in session here, was thrown into a turmoil to-day by an address from the Rev. Dr. Taylor, of Clinton, formerly pastor of the Presbyterian Church in Rome, who advocated the elimination from the Confession of Faith of paragraphs 1, 2, 3, 4, 5, 6 and 7 of chapter 3.

"These paragraphs cover the doctrine of election and reprobation, for the repudiation of which Dr. Hillis of Brooklyn resigned from the Chicago Presbytery. The Rev. R. W. Brokaw, pastor of the First Presbyterian Church of Utica, supplemented Mr. Taylor's address by saying the session of his church had passed resolutions to change the objectional paragraphs. A resolution to eliminate the paragraphs was referred to the committee on bills and overtures."

It seems to be felt by thinking men in the Presbyterian Church that the time has come when the discarding of some of the doctrines so dear to John Calvin and men of similar mind, is absolutely necessary to the church's prosperity; and they are right, at least as far as they go. The creed of Calvin's day is not suited to this day. Its effect is simply to drive out the more enlightened and honest minds on the charge of heresy. As one observer has said: "With all the heretics driven out, there should be nothing to disturb the serenity of the members left within the fold, or their admiration for one another. If this thing continues, however, the Presbyterian Church will sometime find itself in a death-like intellectual stillness."

The bars of the creed ought to be let down, and no others erected in their place. A creed is a barrier to truth, but cannot be a boundary of truth. In following the pathway of truth, men must sooner or later run up against this barrier, and then there is trouble in the church. The creed may be enlarged—its boundaries extended beyond their former place—but they cannot be so extended as to enclose the truth, for the truth of God is infinite. Men must either stand still within the creed, which would mean spiritual death, or pass over the boundaries of the creed in the course of their progress to the heights of divine knowledge. The only proper creed for the Christian Church is the Word of God. That Word, we are divinely told, "is not bound." It can neither be bound by human might, nor bounded by human wisdom.

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I ANTICIPATE a riot of materialism, of mammonism and capitalism and speculation in Cuba and Porto Rico. If we take Cuba and Porto Rico we must govern them despotically. That is the only way they can be governed by us.—Prof. A. M. Wheeler, of Yale College.



AN advocate of Sunday laws has called our attention to a decision by the Supreme Court rendered in 1885, in which it is affirmed that "Laws setting aside Sunday as a day of rest are upheld, not from any right of the Government to legislate for the promotion of religious observances, but from its right to protect all persons from the physical and moral debasement that comes from uninterrupted labor. Such laws have always been deemed beneficial and merciful laws, especially to the poor and dependent, to the laborers in our factories and workshops, and in the heated rooms of our cities; and their validity has been sustained by the highest courts of the States."

However such laws may have been deemed, even by the learned judges of the courts, the testimony of experience clearly disproves the claim that they are "beneficial and merciful, especially to the poor." Under such laws poor men have been fined, thrown into jail, worked in the chain gang, and their wives and children left without support. We see nothing beneficial or merciful in such proceedings.

There is a difference between a law giving every person the privilege of rest one day in the week, and a Sunday law. Under the former no persecution for religion's sake would be possible; but under the Sunday laws persecution has been frequent, under the impulse of plainly shown religious animosity. The advocates of Sunday laws want Sunday laws and nothing else. They may seek to hide behind the plea of the benefit and mercy of a weekly day of rest, but a mere day of rest is not what they want. The day of rest must be Sunday and no other. Sunday, and not rest, is the essential thing in their view.

"Is it really necessary to national pride that a crime once begun must be carried on to the end? Is there not a time when national prudence and national conscience can draw the nation back to the course of sense and honor?"—*N. Y. World*.

There ought to be such a time, but we may search the history of modern nations in vain for an occasion when "national prudence and national conscience" balanced the scale against national pride aroused by some real or fancied insult.

FRENCH military experts are reported to be considering the feasibility of an invasion of Germany by means of automobiles, of which the Intelligence Department of the army has recently purchased a great number.

PROFESSOR HYSLOP, of Columbia College, who has devoted much time and effort of late to "investigations" of spiritualistic phenomena produced by a prominent "medium," has as a result severed his connection with Columbia, and presumably will not be heard from again outside the occult domain whither he has entered. When Spiritualism once thoroughly gets hold of a person he is unfitted for anything else.

DR. M. L. HEFFLEFINGER, of Huntsville, Ala., who served as army surgeon in the Philippines, was wounded near Manila last November, and is now at home, bears this testimony regarding the conditions affecting the health of Americans in those islands:—

"I should like to advise all my old neighbor boys and friends in Texas against enlisting for service in the Philippines, and not to allow the allurements of a commission to induce them to enter the service in that country. I do not believe any of our men can endure that climate longer than two years, and feel certain that our entire army now there will have to be returned by that time, or bury the major portion of them there. It is not a white man's country, and Americans can never become successful citizens. This country has a poor conception of the true status of affairs over there."

THE following opinion relative to the question of the jurisdiction of the Constitution over American territory other than the United States, was furnished by Mr. Magoon, a law officer of the War Department, in response to a request upon that department by resolution of the House of Representatives. The opinion relates to the island of Puerto Rico, and after referring to Spain's cession of the island, says:—

"Thereupon the territory conveyed became part of the United States and as such subject to the Constitution. No further action by Congress was necessary or possible. The Constitution does not depend upon Congress for authority in any part of the United States. The reverse of the proposition is the fact. From this time on Congress must look to the Constitution for authority to legislate for Puerto Rico."

A SHORT time since there was a pulpit-and-newspaper controversy over the proposition to close Convention Hall in Kansas City, Mo., on Sunday. The hall, we understand, was built by public subscription and has been used as a sort of institute for the exhibition of the

products of the State and for other purposes similar to those to which Madison Square Garden is put in New York. The pulpit won in the debate, but the victory was short-lived, for the building was destroyed by fire last week. If the decision of the managers had been the other way, and it had been determined to continue the Sunday bicycle and horse shows, the moral from a theological point of view would be obvious. As it is, no lesson seems to be taught.—*Exchange*.

### All Exhibits Will Be Opened Sundays.

A PRESS dispatch from Paris, dated April 9, states the following in reference to the question of opening exhibits at the coming Fair:—

"The French authorities have decided that all exhibits at the Exhibition are to be open to the public on Sunday, and the United States exhibits are within this regulation.

"The United States National Pavilion is not within this category, and the question of its being opened or closed on Sunday the French officials have left entirely to Commissioner Peck."

### Spirit of the Times.

THE following from an Australian religious journal tells more in regard to the spirit of the times than can be told by all the arguments of the people who proclaim that the world is nearing the millennium:—

#### "TWO PICTURES.

"A few days ago vast crowds thronged the streets of Adelaide to see our troops embark. The send-off was most enthusiastic. It was an intensely hot day, over 100 degrees in the shade. And yet for all that, thousands of men, women, and children stood for hours in our streets oblivious of heat and fatigue. Two days later—a Sunday—a very hot day likewise, a correspondent in one of the papers declares there were not 500 people in the churches, and he says in the largest and oldest church in Adelaide there were only four people. No doubt the stay-at-home folks of that day would say it was too hot to go to church, and deem this a sufficient reason."

### Settling the Etiquette of "the Court."

THE *Philadelphia Public Ledger* makes this reference to recent difficulties at "the court," as the seat of political and social life at Washington is now termed:—

"A thrill of gladness will be felt throughout the land when it is learned from the court journals that 'the bitter fight which has raged during the winter (at Washington) as to social precedence bids fair for settlement,' and that 'the intricate problems have received

the careful consideration of the highest authorities, and the round of social festivals will be inaugurated next season under a simple and easily-comprehended system of rules. The imperative necessity of adjudicating the claims of the speaker of the House and the president of the Senate has compelled the promulgation of a new and regular order of precedence."

The *Ledger* proceeds to state the new rules which have been promulgated as the final decree of the "highest authorities" in the matter, and after some further remarks, concludes thus:—

"Let no one who remembers the republican simplicity, decorum, dignity, and democracy of the official life of our Government during the presidency of Washington or Lincoln cry out against this stilling of the 'hitherto stormy sea' of court life at Washington; it is quite harmless, as harmless, indeed, as it is grotesque; it isn't a real court which our 'highest authorities' have set up; the court is as sham as a palace of lathe and stucco. It's a petty sham and childish folly; it is merely a bad imitation, an impudent counterfeit of the real thing; it is a Brummagen court of an oride nobility, and rather than rail against a thing so pitiful in its peurility let 'the highest authorities' be congratulated in the briefest manner possible, from Oshkosh to Pride's Corner, that this tempest in the social teapot of the Capital has been settled; as the very least which can be said about it will be the very best which can be said about anything so absolutely absurd and pretentious."

The "court" may be absurd enough in itself; but as an evidence of the change that has overtaken the once prominent democracy of the nation, it is not without significance.

### "Fast Day" in Connecticut.

#### A NEW ENGLAND CLERGYMAN BELIEVES IT SHOULD BE ABOLISHED.

"*New Haven Register*," April 9.

REV. DR. NEWMAN SMYTH, in his service at Center Church yesterday morning, said some straight-from-the-shoulder things regarding the latter day observance of Fast Day as a public holiday. He compared the modern attitude toward the day as a holiday with the meaning of the day when it was established, and said some sharp things about the modern methods.

Dr. Smyth read the proclamation, and then suggested that the day as a public holiday be abolished. He read the governor's proclamation for the first time in several years. It will be remembered that for the last two years he has refused to read the proclamation for the reasons stated in his address yesterday.

Dr. Smyth said that he would read the Fast Day proclamation with the public suggestion that the last year of this century might be a fitting time to bring this custom to a close. The proclamation, he said, contained an apology for its own issuance in the statement that it was a custom instituted by a generation which



feared God and kept his commandments. It urged the people of this State to devote the day to the State, to duty and to God.

"Those were noble words," said Dr. Smyth, "and it would be a grand thing if it was done by the people of Connecticut. It might influence materially the nominations in coming political conventions, if the people generally should do that. But as a matter of fact the day would be observed as a public holiday under the mask of a day of fasting and prayer, and very probably the following day the attendance and business of the police courts would be increased throughout the State." This custom had been abolished in other States; we had clung to it because we disliked to give up all formal recognition of the relations of the state and the church. But the church should accept nothing which is not real.

So long as the custom continued the churches of our order would respect the proclamation of the civil authority by holding service on the appointed day; but Good Friday to devout minds was hallowed by more sound associations than the civil power could lend to it.

### American Government in Sulu.

ACCORDING to the report made by a son of ex-President Hayes, as told in the following press dispatch from Washington, the government established on the island of Sulu under the American flag, as yet fails to realize the first essentials of stable government—security to life and property:—

"WASHINGTON, April 11.—Lieut. Col. Webb Hayes, a son of the late President Hayes, now in the Philippines with the Thirty-first Volunteer Infantry, will quit the army as a protest against the submission of his superior to 'diplomatic' robbery by a Dato of the Sultan of Sulu.

"Colonel Hayes is coming home immediately, and will resign as soon as he arrives.

"During the campaign just ended, Colonel Pettit sent an officer and several men to an island near the Sulus to capture an officer of Aguinaldo's army who was hiding there.

"The little party upon reaching the island were told by Dato Atto that, according to the provisions of the treaty signed by the Sultan and General Bates, American soldiers could not land with their guns.

"The young officer in charge at first demurred, but finally gave way, and the soldiers disembarked without arms.

"They were immediately surrounded by the Dato's soldiery and other natives, who relieved them of their tobacco, money, and watches. The officer was fearful of offending the Dato's men, and he made no protest of consequence.

"He asked that Aguinaldo's officer be surrendered to him.

"More tobacco,' demanded one of the Dato's lieutenants.

"More tobacco was given and another request made for the insurgent officer.

"Give us \$20 in gold and we will find him for you,' said the Dato.

"The officer in charge produced the \$20 and the prisoner was turned over to him.

"Lieut.-Col. Hayes said he could not afford to be connected with a regiment which had been subjected to such indignities without redress. Colonel Pettit is said to have requested that Lieut.-Colonel Hayes be relieved."

### Hypocrisy and Humbug.

THE *New York World*, of April 5, 1900, speaks editorially of the Sunday closing of the Paris Exposition; and after touching upon America's obligations in the matter as a guest of the French nation, says:—

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

It is quite true that there is much "hypocrisy and humbug" in the matter of Sabbath observance, especially where Sunday laws are enforced. In fact all that a law enforcing Sabbath observance can do is to make hypocrites. The rest is in the Sabbath and not in the law, and no legal enactment can give this rest; therefore, no human law can make a man a Sabbath-keeper. And there is much "hypocrisy and humbug" in acting like a Sabbath keeper when you are not.

G. B. THOMPSON.

Rome, N. Y.

### A Frenchman's View of the Outlook for Peace.

IN the *North American Review* the well-known French writer, Emile Zola, states his view of the prospect for the cessation of war in the earth. He says:—

"I know that, for belief in peace and future disarmament, the time is scarcely auspicious, as we are now beholding an alarming recrudescence of militarism. Nations which till now seem to have held aloof from the contagion, to have escaped this madness so prevalent in Europe, now appear to be attacked. Thus, since the Spanish war, the United States seems to have become a victim of the war fever. I am not quite competent to judge the situation in the United States, as I am not sufficiently well informed on the subject, and I speak merely from what I have seen in the newspapers and in some documents that were given me. However, I can see in that great nation a dangerous inclination toward war. I can detect the generation of vague ideas of future conquest. Until the present time that country wisely occupied itself with its domestic affairs and let Europe severely alone, but now it is donning plumes and epaulets, and will probably be dreaming of possible campaigns and be carried away with the idea of military glory—notions so perilous as to have been responsible for the downfall of nations. . . .

"It must be admitted that symptoms such as these are indeed alarming. If the United States, on the one hand, and England on the other, were to arm all their male citizens, would not the situation become all the more alarming? On the other side of the seas would be found great fortified camps such as we have in Europe; there would be one in England and another in America, and both nations could truly be said to be under arms. Well may one tremble when peace is thus threatened. How, in face of it all, can we believe that war will soon have become a thing of the past?"

### The Sunday Movement in Cleveland, Ohio.

THE movement for the enforcement of Sunday observance in Cleveland, Ohio, is still in progress. The present situation is set forth in the following from the *Cleveland Plaindealer* of April 10:—

"The members of the City Ministers' Union, including ministers of all denominations, decided yesterday upon a program of concerted action, looking to the better enforcement of the laws relating to Sunday labor.

"The ministers have been considering the advisability of a Sunday crusade for some time, and it has been the sentiment all along that better work can be done by the ministers coöperating with laymen rather than by making the crusade a distinctly religious and ministerial affair. The position that the ministers take is that, first, thousands of people are being obliged to lose their rest day and that from a physical standpoint alone these persons should be aided in their desire to enjoy a day of rest like others. Secondly, the ministers hold that the ordinances of this city are being violated by men anxious for gain and that the violation of the Sunday laws, besides making Sunday anything but quiet and orderly, is having a dangerous influence on the community in setting it an example of successful defiance of the law.

"The ministers decided to lend their support to a program of action, the lead to be taken by laymen. The program is aimed especially at saloons and Sunday amusements. . . .

"A program for concerted action in Cleveland and vicinity for a practical enforcement of laws affecting the weekly rest day was adopted by the meeting, as follows:—

"1. Demand that the law relating to the weekly rest day, commonly known as Sunday, be enforced by the proper authorities.

"2. Special insistence upon the enforcement of law relating to secular professional performance or to the opening of public resorts at which any charge is made for admission or seats.

"3. Special insistence upon the enforcement of the Sunday law affecting the saloon.

"4. Provisions whereby Sunday labor be curtailed, as far as possible, and that employes who are compelled to labor seven days in the week shall have a reasonable proportion of their day of weekly rest for purposes of rest.

"5. Co-operation with the Retail Clerks' Association and all other organizations which stand for the reasonable enforcement of the Sunday law.

"6. The appointment of a representative committee, a majority of whom shall be laymen, to take the lead in carrying out such program.

"7. The appointment of Sunday, May 13, as the day on which pastors of all the churches of Cleveland and vicinity be requested to preach upon the theme of a weekly rest day and to urge its claim upon the attention of the public."

The great evils which are referred to as the occasion of this Sunday observance movement, are plain to all; but it is one thing to show that certain evils exist, and quite another thing to provide the proper remedy. In this case the remedy—the Sunday law—is one that was provided centuries before the evil itself appeared, and provided for quite another purpose—that of punishing "offenses against God and religion." It was provided under a union of church and state, and was plainly put forth as a church and state measure in the interest of religion. To defend this same thing now as being a purely civil enactment, is illogical and insincere. If it is what is claimed for it now, it is not what it was meant to be by its church-and-state originators.

The fact that men are overworked in the great mills and factories of the land, cannot be a reason for prohibiting labor by individuals working for themselves alone, and of their own choice, nor for prohibiting Sunday amusements,—as the Sunday law does. It is altogether a wrong remedy for industrial ills.

### Proposed Change in Methodist Discipline.

A RADICAL change in the discipline of the Methodist Church is reported to be under contemplation by the representatives of this leading Protestant body. As stated in the *New York Press*, of April 11, it is as follows:—

"Dancing, card playing, theater parties and many other amusements heretofore under the ban of the Methodist Episcopal Church may be indulged in soon by the members of that church without breaking rules. Three State conferences in the East have asked the General Conference to permit these amusements, and there is said to be a widespread and general desire in other State conferences that the General Conference take this action. The State conferences that have taken this action are the New York, the New York East Conference, which embraces Connecticut, and one of the New Jersey conferences.

"At the New York Conference yesterday, on the motion of the Rev. E. S. Tipple, of St. James's Church, of this city, the following memorial to the general body was adopted:—

"That, Provided the committee on the constitution of the church shall decide that paragraph 24 of the Discipline is constitutional, the General Conference be memorialized to omit from paragraph 248 the incomplete catalogue of prohibited amusements and to substitute for the omitted clauses a paragraph in the chapter of "Special Advices" entitled "Christian Con-

duct." This chapter urges members not to follow any pleasures 'as cannot be used in the name of Jesus,' and 'that they avoid the very appearance of evil.' This would remove the specific injunctions against dancing, card playing, theaters and like amusements.

"In the New York East Conference the question was brought up by Prof. W. N. Rice, of Wesleyan. It was decided by a large majority vote to ask the General Conference to strike out the rule.

"One of the arguments that has been urged against the rule has been that it was practically a dead letter; that the young folk danced, attended theaters and card parties. In the New York East Conference yesterday the Rev. J. M. Buckley said the clause never should have been adopted.

"Should the General Conference act on the recommendation of the State conferences—and the general belief is that it will—the move will be the most radical made in the Methodist Episcopal Church in many years."

If the rule against indulgence in carnal amusements is practically a dead letter in the Methodist Church, it is because it has not been enforced; and if this is so, the bars against worldliness have already been let down and only the empty form of church discipline remains as regards these worldly pleasures. This will naturally tend to facilitate additions to the church from the world, but it was not by such means that the church of Wesley and Whitefield rose to its present position of power in the earth.

SIN is the transgression of the law of God; crime, the transgression of the law of man. But the law of God must be transgressed in thought and motive, of which the act is only the outward expression; while the law of man prohibits the outward act only. The sin is committed in the heart before there is any act of which the state can take cognizance as a crime. Hence the same thing cannot, strictly speaking, be both a sin and a crime; and the spheres of civil government and of religion do not cover common ground.

WILL some one tell us a single tendency in the Government of the United States at the present time toward the spread or establishment of republican liberty?—*Independent Patriot, Lamoni, Iowa, March 29.*

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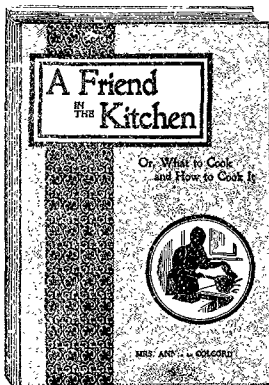
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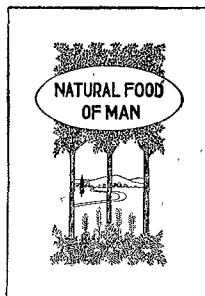
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NEW YORK, APRIL 19, 1900.

**Bound Volumes** of the SENTINEL for 1899 are now ready for delivery. Prices as formerly. Cloth with leather back and corners, \$2.50. Heavy manila paper, \$1.50, postpaid.

ANOTHER Supreme Court decision upholding the validity of Sunday laws! See p. 244. Thus another step is taken towards committing this Government to the evil policy of enforcing a religious observance, which is the essential principle of church and state union. Reader, does this interest you? If not, why not? If it does, show this paper to your neighbor and ask him to become a reader of the AMERICAN SENTINEL.

On another page we print a discussion recently had in Congress on the subject of sectarian appropriations. An effort was made through a senator from Arkansas to provide for a renewal of the policy of appropriating Government funds for the Catholic Indian schools, by an amendment of this kind to the Indian appropriation bill. The amendment was defeated by a small majority.

It is reported that the czar, who is doubtless somewhat chagrined over the utter failure of his scheme for world-wide peace, is planning to intervene between the contending powers in South Africa. But peace cannot be imposed upon people—forced on them against their will—with any gain to the cause of real peace; for forcing the wills of people is in itself an incentive to war. If the czar tries to make peace he may only kindle a greater conflict.

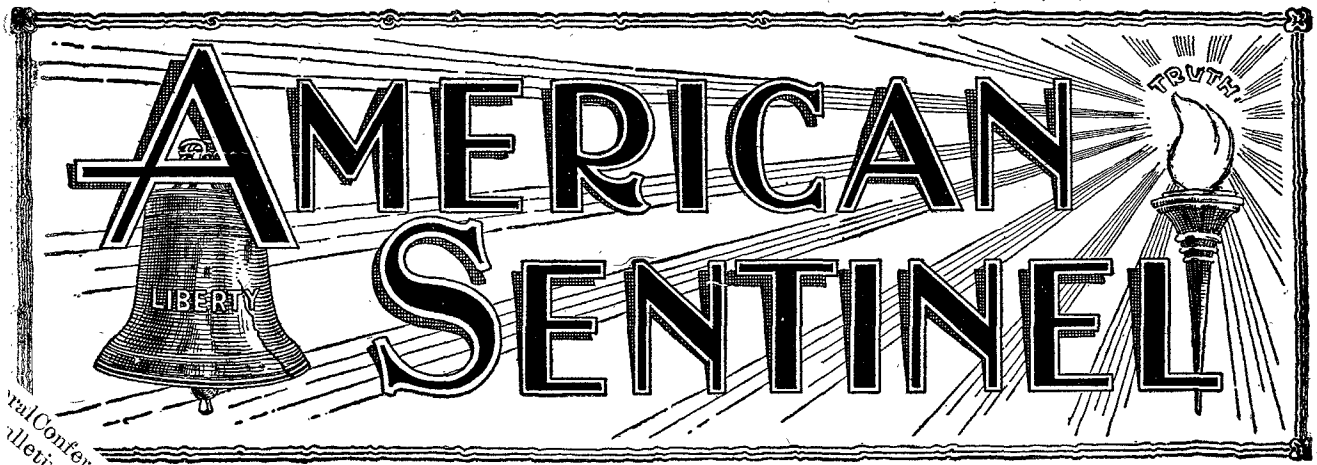
APRIL 21, the Ecumenical Missionary Conference of the M. E. Church begins its session in this city. Ex-president Harrison will open the conference, and President McKinley will be present. Among the representative men who will attend, are Justice Brewer of the Supreme Court, Rear-Admirals Philip, Farquhar, and Watson, Generals O. O. Howard and Leonard Wood, and J. D. Rockefeller and J. Pierpont Morgan. The session will close May 1.

ARCHBISHOP IRELAND wants to have Sunday enforced upon all people in this country (see p. 242), and at the same time he knows (for it is plain Catholic doctrine) that Sunday rests on no other authority than that of his church, and that Sunday observance is an act of homage to his church.

WE have spoken before in these columns of the change recently instituted by the authorities in the Cook Islands, touching the weekly day of rest and worship. The practise up to that time (begun through a failure to number the days as demanded by the relative position of the islands to the "day line") had been to observe the seventh day as the Sabbath. The change to the first day was made because it was "very inconvenient" to business interests to continue the old reckoning. But no sooner had the change been made than a missionary of the Seventh-day Adventists, laboring in one of the islands (Raratonga) was arrested and fined for continuing the practise of regarding the seventh day and not the first as the weekly rest. What relation this proceeding had to the advancement of business interests in the island, was not explained, nor did it need to be. It is itself an explanation of the whole move—of the spirit that was in it and behind it. It is the spirit of Sunday legislation the world over, however much honesty and good intentions there may be on the part of many who give it their support.

WE are informed by Rev. W. F. Crafts that the SENTINEL misquoted him in speaking, some time ago, of the resolutions offered at the W. C. T. U. convention in Seattle, touching the relation of the W. C. T. U. to Sunday laws. The resolution adopted was: "*Resolved*, that we favor the amendment of all State Sunday laws which do not contain the usual exemption for those who keep the seventh day." In our columns it was printed "Sabbath day" instead of "seventh day." It appears that Mr. Crafts was the author of this resolution; and as he does not believe the seventh day is the Sabbath day, he was misrepresented, though of course only those knew it who were in the secret of the resolution's authorship. However, we gladly make the correction, as we wish to be perfectly fair with every person in every way.

PROTESTANTS separated from Rome because they looked upon Rome as antichrist. Yet they continued to observe the same day as the Sabbath which Rome observed. But the Lord says of the Sabbath that it is his "sign" (Eze. 20:12, 20), that those keeping it may know they are worshipers of the true God. Rome also sets forth the Sabbath—that of the Catholic Church—as the sign of her spiritual authority. The Sabbath thus holding this crucial place in the Christian system and in that which claims to be such, it should be evident to Protestants that if the church of Rome is antichrist, she must be wrong on the point of Sabbath observance, and the distinction between Protestants and Catholics should certainly be as marked on this point as on any point of religious belief and practise. Nor would they need to search the Scripture long to discover wherein this distinction should be made. Protestants were logically bound to repudiate Sunday observance when they separated from Rome; and by their failure to do so they are logically drawn toward reunion with the papal church.



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

VOLUME 15.

NEW YORK, APRIL 26, 1900.

NUMBER 17.

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

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

(Entered at the New York Postoffice.)

How CAN the state be religious without maintaining a state religion?



UNION of church and state leads surely to disunion, discord and strife between church and state.



GOVERNMENT support of church institutions is only an indirect form of government support of the church.



It is the right of every person to be in the wrong, in every matter that does not involve the rights of others.



A SUNDAY law represents an effort to conform the world to the church; but such conformity always makes the church more like the world.



THE Omniscient made only one kind of Sabbath. It was left for human wisdom to discover the "necessity" for both a religious and a "civil" day.



THE purpose of civil law is not to force all people into uniformity of action; for such uniformity is both against liberty and against unity. Diversity, within proper limits, is much more desirable than uniformity.

THE physical needs of mankind do not demand rest upon Sunday more than upon any other day of the week; and the moral needs of mankind demand freedom of choice in the selection of the day.



THERE is as much reason for a civil law enforcing the first or the tenth precept of the Decalogue, as for one enforcing the fourth precept. One part of the divine law does not differ in character from another part.



THERE is nothing gained for the cause of religion by forcing men to pay a hypocritical homage to one of its institutions. Every religious law is against Christianity, because it creates hypocrisy, which is an anti-christian thing.

### The "Two Arms" of "Sabbath" Reform.

IN a treatise on the "civil Sabbath," the author, Rev. W. F. Crafts, sets up the claim that two different Sabbaths are essential in the work of Sabbath reform. He says:—

"The right arm, the most important part, of the Sabbath reform, is the promotion of the religious Sabbath; its left arm, the preservation of the civil Sabbath. These two things—the Christian Sabbath on the one hand, and the American Sabbath on the other—are as distinct as my two arms, that resemble and co-operate, and yet are by no means the same."

This illustration does not fit the case. The religious Sabbath and the "civil" Sabbath, as Mr. Crafts views them, both fall on Sunday. Sunday is his religious Sabbath, and the same day is also the "civil" Sabbath. There are not two Sabbaths here, any more than there can be two arms consisting of the same piece of flesh and bone.

"This distinction," Mr. Crafts says, "is itself an answer to most of the objections to Sabbath laws, which rest chiefly upon the false assumption that they are enforcements of a duty to God, punishments of a sin against God." The truth is that this "distinction" was discovered under the necessity of finding some answer to the objections to Sabbath laws, which would disguise the fact that such laws enforce a religious observance. The "distinction" has no existence in fact, and therefore no force against the objections at which it is aimed.

Sunday-law advocates say that Sunday is the Christian Sabbath. Sunday is therefore, in their view, a religious day. If Sunday is a religious day, it cannot be a secular day, for "religious" and "secular" are opposite terms. If the character of Sunday has been fixed by the Lord, then no act or law of man can change its character. If on the other hand Sunday is not a religious Sabbath, then it is not the true Sabbath, and Christians of all people should be the last to desire its establishment in the place of the rightful day.

"It is admitted," says Mr. Crafts, "that it is the province of civil law to enforce man's duties to man, and especially to punish crimes against man. It is exactly on this ground that Sabbath laws forbid Sunday work and Sunday dissipation, namely, as crimes against man." Assumption has usually to be supported by assumption, and this is an example,—the assumption of a "civil" Sabbath supported by the assumption that working on Sunday is a crime against humanity. If it were true that the rights of people were invaded by Sunday labor, it would of course be proper to forbid such labor by law, and there would be some ground for a "civil" Sabbath. But it is not true that Sunday labor interferes with any person's rights. It is not true that such labor constitutes a "crime against man." No labor that is not compulsory can invade personal rights.

The Constitution of the United States forbids involuntary servitude, save as a punishment for crime; and any person other than a criminal held in involuntary servitude in this country can appeal to the Constitution for relief. Involuntary servitude is recognized as an invasion of personal rights; but the person who works voluntarily cannot claim that his rights are infringed. He has the right to work, and the right to stop work, and that is as much as any man can have or desire in this respect.

As therefore Sunday labor in the United States is not involuntary, but is performed only by those having the full privilege of stopping work whenever they may choose, no rights are invaded by it; and no rights being invaded, no action is called for from the civil power which is established to preserve rights. Hence there is no ground for a civil decree commanding Sunday rest, and therefore no ground for the establishment of a "civil Sabbath."

## America's Sphere in China.

In *Harper's Weekly* of April 14, Mr. W. N. Brewster, a missionary in China, writes of the failure of Japan to establish a government in the island of Formosa. After five years of effort, he says, Japan has been able to establish her supremacy over only a third of the island, and has been obliged to make humiliating concessions to the powerful robber chiefs who rule the remaining two-thirds of the island, and the latter maintain a state of practical independence. This fact, he continues, is of importance in view of another fact, which is that Japan covets the province of Fuhkien, in China, and is making steady efforts to extend her authority over it. This province has a population of 20,000,000 people.

His conclusion is that Japan, having failed to conquer and govern Formosa, with its 2,000,000 people, is utterly incompetent to govern the Chinese province of Fuhkien, and the province must come under the authority of some other power. The location of the province, it is to be noted, is close to the Philippine islands. Finally he says:—

"In view of the above facts, it would seem to be the height of folly for Japan to attempt to handle a whole province with ten times the population on the mainland. Disastrous failure would be certain. All this points to the possible possession of this great province by America in the not distant future. In case China breaks up, as now seems most probable, America cannot escape a share of the responsibility for the government of her next-door neighbor. Japan's failure in Formosa will naturally throw this province, which Japan seems to want but can never govern, to America as the nearest great power that has not already marked out its 'sphere of influence.' It is not safe to prophesy with too much confidence in such a matter, but the past two years have realized far stranger and more improbable events in American history."

Some time ago it was settled by American missionaries in China that the United States could not escape a share in the responsibility of governing the millions in China when the final breakup of the empire takes place. American statesmen concur in this view, and all questions have seemed pretty well settled except that of the location of "the slice." And now this question is in a fair way to being settled, if this writer in *Harper's Weekly* is to be accepted as authority upon the subject of which he speaks.

## "Reform" Without Conscience.

*"Sabbath Recorder."*

It is interesting to note that most of the appeals for the enforcement of the existing Sunday laws are made upon the ground that all men must be compelled to cease from business on Sunday lest the few who desire to cease, from religious motives, shall suffer pecuniary loss. The effort to close barber-shops, for ex-

ample, is made upon the ground that some barbers want to rest on Sunday, but they cannot unless they lose patronage which those who keep open on Sunday will take from them. Therefore, it is urged that the state must interfere and compel those who do not desire to close to do so for the sake of others. Such appeals lose sight of the idea of conscience, or the willingness on the part of men to suffer loss for the sake of right-doing. The case is pushed still lower because, in most instances, those who want to close desire to do so that they may have leisure for recreation, and not from any religious motive. A man whose conscience toward God and right-doing is what it ought to be, would readily accept the loss of wages, or of a day's business for the sake of right.

### Children Arrested for Looking at a Game on Sunday.

THE working of the Massachusetts Sunday law was seen recently in the arrest of two boys in Somerville only 13 and 14 years of age, who were taken through the streets in an open patrol wagon, followed by a crowd and guarded by an officer, and were both fined for the crime of looking on at a game of marbles played by other boys on Sunday. The boys injured no one, infringed upon no one's rights, but were themselves injured by being placed openly before the public as criminals, made to pay a fine, without any just reason whatever. Yet the advocates of Sunday laws claim that they are made in the interests of humanity. That this is not the case is plainly shown in the above incident. Whenever the interests of humanity stands in the way of Sunday observance it does not weigh a feather.

Sunday laws are tyrannical; they take away the individual right of judgment in the matter of sacred days, and compel him to observe Sunday as a sacred day regardless of his belief, or interests. The ridiculous character of our Sunday laws was seen in a ruling of the Supreme Court recently, which allows cigars to be sold by a druggist on Sunday because they are a drug, but they are not to be sold at other places. Now as Sunday laws are declared to be made in the interests of humanity, and to preserve the sacred character of the day, the query is, how is humanity served, or the day kept sacred by having cigars bought at a drug store and smoked as a drug, rather than bought at some other place as a commodity, and smoked as a commodity?

GEO. B. WHEELER.

So. Lancaster, Mass.

THE Sabbath law of God fixes the character of every day in the week—six working days and one Sabbath day; and no change can be made in this order without assuming a wisdom superior to the Creator's.

### Will Not Mix.

"The Argus," Prescott, Iowa.

You can not mix religion and politics successfully, and the proposition to bring into the field a "Christian party" is the height of folly.

The lowly Nazarine does not ask his people to strive for a kingdom on earth, but admonishes them to keep their eyes on that everlasting kingdom where nothing is corrupt.

This question, "What would Jesus do?" is becoming sickening the way it is being handled. If a Christian would carry it into his or her daily life individually it is all right, but whenever they attempt to dictate the course of life along this line to the public and try to rule the world with Christianity as they see it there is going to be trouble.

Christ wants his religion forced on no one; he wants his followers to bring in the sheaves by showing a loving spirit, and not by bulldozing the people.

We defy anybody to show us by his teaching that he desired an earthly kingdom and that he attempted to set up one against the powers that were.

### Activity for Sunday Laws in Canada.

THE "Lord's Day Alliance," the chief organization in Canada for promoting the enforcement of Sunday observance, is vigorously at work in this field of mistaken endeavor, according to the following, which we note in the *Canadian Baptist*:—

"This organization is taking on more vigorous life since the appointment of Rev. J. G. Shearer as Field Secretary, to devote his whole time to its work. Public meetings have been held in many of the chief centers, and the work of the Alliance is being more thoroughly organized and pushed. Various forms of Sabbath breaking have been discovered. In the border towns, American Sunday newspapers are being circulated on the Lord's day. Refreshment booths are being opened on the Sabbath day along the line of bicycle travel. A large paper mill in Cornwall is being run, and in other places building, repairing, etc., is being done, and photograph galleries are open, on the Lord's day. Most lamentable of all, in certain sections, Sunday excursions are gotten up by certain churches to attend grave decorations, laying of corner stones, opening of new edifices, etc.

"The very existence of the Alliance is having a restraining influence upon would-be Sabbath breakers and Sabbath breaking, as it is known that law breaking in reference to this day will lead to legal proceedings. We give the Alliance our hearty sympathy in its efforts to preserve a day of rest for our people. While we as Baptists cannot seek Sabbath legislation for the sake of religion as would some, we can aid in securing laws for the protection of one day of rest on civil and economic grounds. There is no more serious threat to the best interests of our country than in the encroachment business and pleasure are making upon the Sabbath institution. Let us be wide awake to protect it by every legitimate means."

## Expansion Under the Declaration of Independence.

*By Senator George F. Hoar (speech in Congress, April 17).*

I HAVE spoken of the Declaration of Independence as a solemn affirmation of public law, but it is far more than that. It is a solemn pledge of national faith and honor. It is a baptismal vow. It is the bed-rock of our republican institutions. It is, as the Supreme court declared, the soul and spirit of which the Constitution is but the body and letter. It is the light by which the Constitution must be read. The statesman or the party who will not stand by the Declaration and obey it is never to be trusted anywhere to keep an oath to support the Constitution. To such a statesman, whenever his ambition or his passion shall incline him, to such a party, whenever its fancied advantage shall tempt it, there will be no constitutional restraint. It will bend the Constitution to its desire, never its desire to the Constitution.

### THE OLD EXPANSION AND THE NEW.

There is expansion enough in it, but it is the expansion of freedom and not of despotism; of life, not of death. Never was such growth in all human history as that from the seed Thomas Jefferson planted. The parable of the mustard seed, than which, as Edward Everett said, "the burning pen of inspiration, ranging heaven and earth for a similitude, can find nothing more appropriate or expressive to which to liken the kingdom of God," is repeated again.

"Whereunto shall we liken it, or with what comparison shall we compare it? It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth. But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it."

This is the expansion of Thomas Jefferson. It has covered the continent. It is on both the seas. It has saved South America. It is revolutionizing Europe. It is the expansion of freedom. It differs from your tinsel, pinchbeck, pewter expansion as the growth of a healthy youth into a strong man differs from the expansion of an anaconda when he swallows his victim. Ours is the expansion of Thomas Jefferson. Yours is the expansion of Aaron Burr. . . .

Thomas Jefferson comes down in history with the Declaration of Independence in one hand and the title deed of Louisiana in the other. Do you think his left hand knew not what his right hand did? Do you think these two immortal transactions contradicted each other? Do you think he bought men like sheep and paid for them in gold? It is true the men of the Declaration held slaves. Jefferson felt the inconsistency, and declared that he trembled for his country when he felt that God was just. But he lived and died in the expect-

tation that the Declaration would abolish slavery, as it did.

In every accession of territory to this country ever made, we recognized fully the doctrine of the consent of the governed and the doctrine that territory so acquired must be held to be made into States.

## India Under Imperialism.

[THE following condemnation of English rule in India, made by a New England journal, is not a condemnation of the British nation, but of the imperial policy England has pursued in dealing with the territory of inferior races under her authority. Just at this time, when the United States has undertaken to govern inferior races in a distant territory, the ghastly picture presented by India to-day affords an object lesson which should not be lost upon the American people:—]

The ultimate test of government is the condition of the people. English rule in India is over a century old, yet if there is a God-forsaken people to-day on the earth's surface it is that wretched section of humanity in the land of Clive, Lawrence and Kipling, that is dying by the thousands from simple hunger. The secretary for India, Lord George Hamilton, has lately admitted in the British House of Commons that the present famine is the most serious that has occurred during the past 100 years. That is equivalent to saying that it is as terrible as any that has occurred in the known history of the country, before or after the British conquest. So far as the 19th century is concerned, the succession of famines indicates conditions of deterioration rather than of growing prosperity among the masses, while the century ends with an awful climax in the worst famine of them all.

If British rule has been the blessing to India that many have claimed, why does it fail so utterly to meet the simplest and most fundamental of tests? Improvements in the administration, the purification of the courts and the prohibition of a few heathen rites amount to nothing if the mass of the people are unable to procure food. The ability to live and produce wealth is a condition more essential to any civilization than the manner in which we live or the particular organization of industry.

No government can be pronounced good under which the population suffers from recurring famines of great extent and increasing intensity. And no more terrible indictment can be brought against a ruler than the simple fact that millions of his subjects periodically die of starvation. It is absurd to pronounce famines "an act of God." No intelligent person now loads upon the Almighty the responsibility for the great famines in Ireland during the past century. To be sure, the potato crop failed, but why was it that the Irish people had nothing except a few potatoes between them and



starvation? In India there has been a failure of the monsoon. That was "an act of God." Yet why should 61,000,000 people suddenly be threatened with death from hunger because of the lack of rain?

In the recent brief debate in the House of Commons one or two daring members did not hesitate to attack British rule in India as being in a measure responsible for the present state of affairs. Sir William Wedderburn, who knows India thoroughly, opened the debate by moving "that in view of the grievous sufferings which are again afflicting the people of India, and the extreme impoverishment of large masses of the population, a searching inquiry should be instituted in order to ascertain the causes which impair the cultivators' power to resist the attacks of famine and plague; and to suggest the best preventive measures against future famines." Sir William attacked British officialism, and laid particular stress on the point that the Indian ryot, or peasant, is not encouraged to provide against drouths. Samuel Smith, supporting the motion, brought up the appalling poverty of the people. "In Madras in the past 11 years," he said, "the number of evictions for non-payment of rent amounted to 152,000, the number in the preceding 11 years having been 840,000. Such a state of things stands self-condemned. We are governing an excessively poor country far too expensively."

Mr. Maclean, a government supporter, who could not be accused of partisan bias against the party in power, and who has spent a large portion of his life in India, visiting the country again only last year, made a vigorous assault upon present conditions. When last in India, he said, he was struck with the apathetic and despairing attitude of the native population, who, under recent calamities, had had taken from them even the last remnants of hope. The real cause of their impoverishment was heavy taxation. The salt tax was a most oppressive burden to the poor man. As a matter of fact, all the resources of India were mortgaged to England. All the great businesses, the shipping, railways, banks and great industrial institutions of all kinds were in the hands of Englishmen, who, drawing large salaries, transmitted their savings to England. What were the consequences to the native population? Famine followed famine, cattle died, household goods were pawned, and, having no means to replenish their farms, the natives lived mere slaves to the village usurer. They had willingly voted £60,000,000 for the war in South Africa, and Mr. Maclean urged the House to fulfil their obligations to the noblest of British possessions—India.

The trouble with India, according to Mr. Maclean, whose right to speak on this question is not disputed, is substantially the old trouble with Ireland, that other monument of the failure of British rule. Financially and industrially it has been made a mere tribute-bearer. India is literally the financial slave of the British money

power. The sum of £60,000,000 is annually sent to England by the Englishmen in India, which they have drawn from the wealth of the country. And heavy taxation, according to expert observers, is "the real cause of India's impoverishment." These charges certainly help to explain the situation and to make it clear that the responsibility for India's present condition cannot be entirely charged against the people of India themselves.

The closing year of the nineteenth century is probably the most inglorious in British history during the century's passage. Sir William Wedderburn's motion was rejected by the House of Commons. The British are lavishly and passionately spending their money by the hundred million to crush the nationality of a brave people in South Africa, yet millions of the queen's Indian subjects starve.

### Conflict Between Church and State in France.

THE opening of the great international Exposition in Paris, was the occasion of an exhibition of the secularism now prevailing in the French government, which seems even in Protestant quarters to be viewed with a degree of apprehension. The *Independent* (New York) in describing this feature of the opening ceremonies, says:—

"What chiefly interests the French public is the relation of the Exposition and its opening exercises to socialism and religion. The address at the opening was by the Socialist member of the Cabinet. There were no religious exercises, no blessing by the Cardinal Archbishop of Paris, no allusion to the Deity in the speeches of M. Millerand and President Loubet; and the hymn that was sung, instead of recognizing God, was addressed to Victor Hugo. These are new departures; they look a bit like a return to 1789. It is not strange that, following other acts against the church, such as the canceling two days before of the usual recognition of Good Friday by the Navy, the feeling on the religious question has been greatly embittered, and even the popular success of the Exposition endangered. France is still at heart Christian, strong as the Socialists are, who are mostly anti-religious."

"The conditions in France," the *Independent* continues, "are not reassuring." This is true enough; but it would be no less true if the French government stood upon a religious instead of a secular basis, and bowed to the decrees of Rome, as it formerly did. "Patriotism is taught in the state schools, as religion is in the church schools. Patriotism almost takes the place of religion. The French have not yet learned that the two can coincide." They have learned, however, that true patriotism cannot coincide with the religion of Rome. "Despite all the efforts of the popes, the church remains hostile to the state, and desires its overthrow; and, to the common people, the church is represented in its worst and most medieval

aspects by its most widely circulated organs. It is no wonder that this provokes the state to hostility and reprisals. The condition is an extremely sad one." And it would be sadder still if the government submitted to the decrees of the church without a protest.

The *Independent* then proceeds to justify secular government, as follows:—

"Why is it that we have here utter peace between church and state, while France has war, and Great Britain has constant disturbance? The reason is a simple one. In this country the church tells the state that it will have none of its help, and so none of its interference. . . . There will be no real peace anywhere between the two so long as either meddles with the functions of the other. Just now the Duke of Newcastle, a leader of the English Ritualists, declares that the only remedy for the restraint they suffer is through disestablishment. He is right, and so becomes the ally of all Free Churchmen. Ritualists in the Anglican Church ought to be allowed to do foolish things, such as the use of incense, and to hold and teach unreasonable things, such as the real presence of the body and blood of Christ in the bread and wine of the sacrament. They should have the right to be wrong, and the restraint of their religious freedom is a tyranny. So in France, as long as the state supports the church, and so many sorts of church, Christian and Jewish, it will have a fight with the church. A complete severance is the only way to peace."

### Sunday Observance Leagues.

THE movement for the enforcement of Sunday observance in this country, which is being pushed by the religious organizations engaged in the promotion of moral reforms—as they view them—has taken the form in some cities of "Sunday Observance Leagues," which aim to bring pressure upon Sunday desecrators both by the enforcement of Sunday laws, and by the boycott wherever this weapon can be made effective. The following from the Richmond, Va., *Times*, of recent date, describing a meeting of the Sunday Observance League of that city, gives a fair idea of the nature and working of these organizations:—

"The pastors and laymen of the city interested in the organization of the Sunday Observance League of Richmond and vicinity, met last night in the Assembly Hall of the Smithdeal Building, at Ninth and Broad Streets.

"The meeting was called to order by the chairman, Mr. Eugene C. Massie, who called upon Rev. Dr. William S. Campbell to invoke God's blessing upon their meeting and work.

"The minutes of the last meeting were read by Mr. G. M. Smithdeal, secretary of the meeting, in which connection he read the constitution as discussed at that time, but not adopted.

"Upon the adoption of the constitution there was much discussion and several amendments offered. Rev. Mr. Goodwin, of St. John's, moved the adoption of the

constitution as amended, but Mr. Campbell asked that the section of the constitution which stated the object of the league be read, to which he offered an amendment, striking out that section which stated that its object should be to enforce the observance of Sunday as a civil institution, and stated that if the enforcement of the existing laws be the only object of the league he feared it would not succeed.

"The citizens of Richmond," said Mr. Campbell, "should be educated to a proper observance of the Sabbath. The officers do not do their duty now, because they are not backed by public opinion. We will not," he continued, "accomplish a great deal if we restrict ourselves to the enforcement of present law, and to securing necessary legislation for the proper observance of the Sabbath as a civil institution."

"Mr. R. E. Gary took the other side of the question, and said that he thought it better to stand on the basis of enforcing the law. 'The law,' said he, 'is the only thing we can enforce, and if we succeed in doing that it will be enough.'

"Rev. Mr. Goodwin agreed with Mr. Gary. He said: 'You cannot find three men who will agree as to how the Sabbath should be observed. That question must be left to a man's conscience and for him to decide. We can organize this league, but cannot dictate to any man what he shall do on Sunday.'

"Let the league," he concluded, "enforce the civil Sabbath, but each member use his influence on his neighbor for the proper observance of the day."

"Mr. Campbell's attention was called to the fact that the constitution contained the provision that each member should use his influence to the end that the Sabbath be properly observed. Mr. Campbell stated that he had overlooked that provision, and that that was exactly what he desired; consequently he withdrew his amendment.

### A BOYCOTT PROPOSED.

"Mr. Thomas C. Diggs said that he was in favor of circulating a petition asking the citizens to withhold their patronage from those places of business which kept open on Sunday, and that he thought extraordinary means should be resorted to by the league in accomplishing their object. 'I know,' he said, 'that I am speaking for a lost cause, but I do not think we should be content to enforce the law and go no farther. We should arouse the people and show them a better way to keep the Sabbath by circulating literature, holding mass meetings, and interesting the people.'

"What if we do enforce the law? We can only close a man's shop and put him in jail possibly, but that should not be the whole aim of our league."

### EXCURSIONS TABOOED.

"Mr. T. W. Wood spoke in regard to Sunday excursions, and went on to say that only the other day he was talking with a city official, who said that the officers were willing and able to carry out the law, but that the courts would not sustain them.

"Mr. Campbell was appointed a committee of one to have a thousand copies of the constitution printed, and to mail a copy to each and every pastor in Richmond and vicinity, with the request that they read the same to their congregations, and appoint from their churches a committee of five to solicit members for the league."

## The Churches and Sunday Desecration.

Why should the promoters of "Sabbath reform" seek to realize their object by reforming the State (so that the civil authorities shall enact and enforce laws for Sunday observance), when it is evident from their own testimony that the most appropriate place for such reforms is in the church. Here are two testimonies among many others that have been given upon this point.

In answer to a question from a correspondent asking whether it would be proper for a Methodist minister to travel by Sunday trains to keep an appointment for preaching when he could easily make the journey on the preceding day, the *New York Christian Advocate* said:—

"If he desired to exhibit contempt for the spirit and practise of the genuine representatives of Methodism with regard to the Sabbath, and make an impression upon the students to whom he was to preach that Sunday traveling is a matter of indifference, the most effective way of doing these things would be to take the Sunday train, arrive just before the service, and take another for his home as soon as possible after the service. But if he wished to promote a regard for the observance of the Sabbath, he would never travel from one city to another on that day, except in a case of such extreme necessity that he would be justified in the public conscience. In addition to that he should take pains to have the reasons stated. The observance of Sunday has been broken down more effectually by professed Christians than by all other adverse influences put together."

The second is the following stated in the *Topeka Daily Capital* (Sheldon edition) by Rev. W. F. Crafts, who has for years devoted the major portion of his time to "Sabbath reform" work:—

"You have asked me to report on the above subject [Sunday observance] at a time when the Sabbath is more attacked from the front and rear than ever before. Its worst foes are those of its own household, Christians who patronize Sunday trains, Sunday newspapers and Sunday mail. One often hears a preacher speak openly of going on a Sunday train, which is run in violation of both human and divine law. Churches advertise in Sunday papers that are also violations of both codes. Sabbath schools adjourn fifteen minutes before church to leave time to sandwich a visit to the postoffice in between the services. In a New York village I recently heard a Methodist preacher say that communion would be in the evening because so many of his members worked in the paper mill in the earlier hours of the Sabbath. Thousands of persons are received into church membership while they are breaking the Sabbath laws of heaven and earth, on the ground they might lose something if they refused. What fools the martyrs were who lost life rather than do wrong! With such news coming in from the churches, we cannot expect much from those who represent the state."

"The observance of Sunday has been broken down more effectually by professed Christians than by all

other adverse influences put together," says the leading Methodist journal in the United States, and a man whose long experience in Sunday reform work has made him thoroughly familiar with the situation, says that the worst foes of Sunday are those of its own household. Is it not time, then, to turn the energy of the "reform" movement upon the churches—upon the worst offenders—instead of directing it longer against those who naturally look to the churches to set them an example in such matters?

## Sectarian Appropriations Stopped.

*New York "Independent."*

For the first time in fifteen years the Indian Appropriation bill goes through Congress shorn of any provision in aid of sectarian schools among Indians, commonly known as contract schools. The coming fiscal year will perhaps be the first since 1819 that Government appropriations for Indian education will be applied solely to the support of schools carried on by the Government.

This is the consummation of a policy outlined by Congress in 1895. For that fiscal year the allowance for contract schools was over \$2,000,000. In each succeeding year Congress reduced this allowance 20, 30, 10, 10 and 15 per cent., leaving only 15 per cent., or less than \$60,000, available for the current fiscal year. The contract schools have thus had ample opportunity to adjust themselves to inevitable Americanism, and the Indian Bureau has meantime largely increased its own facilities for taking care of Indian pupils.

A vigorous attempt was made in Congress to continue contract school appropriations on the specious plea that the enrollment in Government schools being already greater than the capacity of those schools, no place could be found for an average of 2,000 or more Indian children who are now being cared for under contract until the Indian Bureau should erect more buildings in which to house them. This would, of course, require a year or more at the very least. But the argument fell to the ground when it was pointed out that the average attendance on Government schools was less than their capacity, and, moreover, that the Indian Bureau stood ready, and had done so for several years, to purchase any contract school plant that might be offered.

Of the 25,202 Indian pupils enrolled in school last year, 20,712 were in schools supported by the Government, 2,903 in contract schools aided by the Government, 326 in public schools at Government expense, and 1,261 in mission schools without expense to the Government. There is, therefore, no question that the Government will be able to take care of any Indian pupils now in contract schools whom those schools shall be unwilling or unable to provide for next year.



THE Woman's National Sabbath Alliance, which has headquarters in this city, has sent out for publication the announcement that the alliance, "desiring to meet the demand for children's literature, offers two prizes, one of \$15, and one of \$10, for a short story suitable for children, teaching the value of the Sabbath and God's command for its observance."

As the material for the vital portions of these essays must be drawn from the Scripture, and must be adapted to the minds of children, there is plainly a problem before the writers to teach Sabbath observance in a way that will point to Sunday as the day to be observed. Children are accustomed to taking people at their word, and when they read that "the seventh day is the Sabbath," they are ready to believe it because it is perfectly plain to their understanding; but they cannot comprehend the obscure "reasons" and inferences and strained arguments by which theologians have arrived at the conclusion that the fourth commandment means the first day of the week where it says "the seventh." They may be told that Sunday should be kept because on that day Christ rose from the dead; but this is not a scriptural reason, and reasons not scriptural are worth nothing.

The institution and obligation of the seventh-day Sabbath can be made plain to any child; but the arguments for Sunday can be grasped only by an educated mind. Is not this the truth? We believe it can be demonstrated at any time.

THE following press item presents a feature of war not usually taken into account, but one worth considering by humane people—its infliction of suffering upon dumb animals. Enormous numbers of horses used by the combatants in South Africa have fallen victims to sudden or more frequently slow and painful death upon the battlefield, to starvation, disease, and other evils peculiar to that country, and a great business in importation has sprung up to supply the demands of the cavalry and other branches of the service in which the horse is required. We are told that "the consumption of horse-power by the British in South Africa is causing great prosperity in the American horse market. British

agents now here are buying immense consignments in Chicago and Louisville and New York, and the total purchases may reach 25,000 animals. The existence of the horse is secure so long as wars continue to require his breeding for the operations of the battlefield and military raid. The automobile can hardly displace the equine race as a fighting machine."

PROFESSOR PERSIFOR FRAZER, of the University of Pennsylvania, was excluded from the witness stand as incompetent in a trial at Philadelphia, to which he had been called, the reason for his disqualification being his disbelief in the Christian religion. Such action is plainly contrary to the Constitutional provision against discrimination before the law, on account of religious belief, contained in the fundamental law both of the United States and of the States.

THE "religious census" idea is being tried in Toronto, Canada. The *Canadian Baptist* says of it:—

"A general canvass is being made of the city of Toronto, by house to house inquiry as to church and Sunday-school attendance of the occupants. The canvassers are being generally acceptably secured, but in some cases their inquiries are resented as impertinently inquisitive. These are no doubt among the lapsed members of the different communions."

THE tabulation of the Cuban census shows that only fifteen per cent. of the adult population are able to read and write. As the franchise in the island will probably be made dependent to some degree upon educational qualifications, there is every prospect of a government for the Cubans founded upon a very small and aristocratic electorate.

### A New Way to "Harmonize" Scripture.

AS AN illustration of the practical skepticism that is taking the place of faith in the Christian church, the following from the question and answer column of *The Outlook*, a professedly Christian journal, is to the point:—

"How do you harmonize the doctrine of God's free love with the Biblical accounts of his commands for the slaughter and extermination of peoples (for illustration, the Midianites)? Are the two consistent?"

W. T. M.

"Where we read of such massacres as enjoined by divine command, the phrase 'the Lord said' denotes only that the Hebrews *thought* he said so. God spoke to men then in the same way as now, *i. e.*, through the dictates of reason and conscience. Then, as in the comparatively recent times when men were put to death for heresy, both reason and conscience were at

fault in viewing such things, as St. Paul viewed his early career of persecution, as pleasing to God. The phrase 'the Lord said' really implies no more than that the people who used it attributed what they regarded as their wisest and best impulses directly to God."

This is harmonizing Scripture not with itself—one text with other texts—but harmonizing it with the conceptions of the human mind. The establishment of this kind of harmony is not of the slightest consequence to any person in the world.

Human conceptions are to be harmonized with Scripture, and not Scripture with human conceptions. If reason had been a sufficient guide for mankind, there would have been no need of revelation.

### Sunday Skating no Longer a Crime in Connecticut.

THE case of a Yale College student named Johnson, who was arrested in February last for skating on Sunday, was decided in the Superior Court of Connecticut April 19, the decision being that skating on Sunday in Connecticut is not a crime. A New Haven press dispatch says:—

"Judge Wheeler, of the Superior Court, to day endorsed the views of State's Attorney Williams regarding the enforcement of the Blue Laws relating to Sabbath observance. Mr. Williams nolleed the case of Albert Johnson, who was arrested one Sunday last winter while skating on Lake Whitney.

"There was no proof that Johnson played any game. State's Attorney Williams said that anything that could fairly be considered to be recreation was permissible on Sunday, and that there was no more reason why a man should be prosecuted for skating on Sunday than for riding a bicycle, taking a walk, or driving."

### Evading the Anti-Cigar Sunday Law.

UNDER many if not most of the laws for Sunday observance, the sale of tobacco on Sunday is recognized as a "necessity," thereby avoiding what might be for the law a disastrous conflict with the strong sentiment behind the trade in that noxious article; but recently the Supreme Court of Massachusetts decided that the Sunday law of that State prohibits the sale of cigars on Sunday, by all persons holding licenses as victuallers. The effect of this upon the Sunday trade in cigars is described by the following in the *New York Herald* of April 2:—

"'Package of cigarettes, please?'

"'Can't sell cigars or cigarettes to-day,' said the restaurant man, with a smile. 'I can sell you a box of matches for five cents, though, and make you a present.'

"That was the way the Sunday cigar law worked in Boston yesterday. The devotees of nicotine obtained all they wanted. There were no arrests, and the whole

affair was nothing more or less than an April-fool joke.

"The police were supposed to have an eye open for those who sold cigars and tobacco, but they 'used their own discretion.' Boston policemen never think of buying cigars any more than they think of buying peanuts, and, as the captains had not provided expense money, that settled the matter.

"The hotels all kept their cigar cases open, on the ground that they could furnish tobacco to their patrons, but some of the small restaurants resorted to all kinds of methods in order to get around the law.

"In many instances a box of matches was sold and a cigar given as a premium, but more than one restaurant had on sale a sort of a property pie, which was sold for ten cents, and if all that were sold had been eaten, the hospitals would have been filled. A cigar went with a pie. In the great majority of cases, however, the law was openly disregarded, except when a policeman was in sight."

### "The Greatest Crisis in Our History."

DR. THOBURN, of the Central M. E. Church, of Detroit, addressed the "New England Society," of that city, Tuesday evening, April 17, on "The Meaning of Our Monuments."

He said, "The Puritan spirit of to-day is the spirit of freedom and independence and intelligence and integrity and industry." His excellent interpretation of Bunker Hill was that it "declares the inalienable right of human beings to be free!"

With true and prophetic utterance he said, "We are approaching the greatest crisis in our history!" What does Dr. Thoburn see which should call forth such a sentiment as this? Ah, "There is a worse calamity," he says, "than war." "We are threatened by the perils of liberty." "If we should drop out of our providential place, and if we were to fall self-betrayed, what would become of the temple of civil and religious liberty? . . . If we fail, it will be the most disastrous wreck the world has known. If we succeed, it will be the sublimest victory in all the annals of time."

It is his hope we shall succeed. But whatever the issue, the crisis of which he speaks is surely coming. Let us view the whole situation from the true view point,—God's Word—and upon its promises trust for deliverance; for to all such ones, deliverance will be given.

CLIFFORD G. HOWELL.

Brighton, Mich., April 18, 1900.

### The "Passion Play" Prohibited in Mexico.

A GREAT sensation in religious circles in Mexico has been caused by an ecclesiastical order prohibiting the annual "passion play," depicting the scenes of the betrayal, trial, and crucifixion of Christ, which has been a

great feature of "holy week" in Latin-American countries for many years. A press account says:—

"The new order of the archbishop of Mexico regarding the passion play, customary on Good Friday, was observed in the valley of Mexico, although the masses resented the prohibition of the spectacle, which has been a feature of holy week for centuries, originating with the clergy when they were Christianizing the Indians. But at Yautepec, in the state of Morelos, the people assembled at the parish priest's home, demanding that he distribute, as usual, the costumes of the passion play. This he refused to do. It is reported that he was driven out of town, the people declaring that they would not stand such a priest, and must be allowed their ancient custom."

### The Surviving Forms of Slavery.

SPEAKING of present relations in the South between planters and ex-slaves, the writer of the "Louisiana letter" to the New York *Sun* tells how the forms of slavery in that region have survived the overthrow of the institution—facts suggestive of the ease with which slavery could be re-established if the barriers of public sentiment and constitutional law erected against it by the Civil War should be—as seemingly they are steadily being—removed:—

"Practically the mental attitude of the planter toward his former slaves, and the children of those slaves, is unchanged to-day. He does not pay taxes on them. If one of them is executed for murder, he is not entitled to recover one-half his value from the state. He regards them still as dependents, however. Most often he names them when they are infants. He acts as sole arbiter and judge in their disputes. If they are sick he gives them medicine, and his wife and daughters nurse them if the battle with death be a hard one. Each Christmas morning, as in the old time, they come up to the 'big house,' dressed in their best, to yell 'Chris'mus gif!' and get their presents. If one of them wishes leave of absence from the plantation, he is apt to request it as deferentially and hopefully as in the days before the war. If refused, he returns quietly to his labor, muttering a little and rolling his eyes viciously toward any other 'fel' nigger' who may be laughing at him."

"It is not by any means an infrequent sight in 1900 to see a planter in the field on horseback while in front of him a gang of the ebon laborers are toiling. He is 'overseeing' them, just as in 1850 his father's overseer oversaw them. One of the negroes, a burly buck weighing 200 pounds of bone and muscle, will be lazy. He will lag behind his companions and turn a deaf ear to adjurations. Then will the planter swing himself from the saddle, throw the reins over his horse's head, take a whip of rawhide in his right hand and belabor the recalcitrant hoeman right heartily. When he thinks that enough punishment has been administered, he goes back on his horse and the negro resumes work with a notable acceleration of speed. He may dance about and yell while the lash is applied, but he will

never think of resisting. He will lower his bull head and butt the soul out of any companion who presumes to taunt him with his chastisement. but toward the planter he has the attitude of a repentant child which knows that it has deserved correction."

### The Sentiment in England for Disestablishment.

ESTABLISHMENT, or union with the state, is not working well at present for the Catholic party in the Church of England, and leaders of that party are accordingly agitating for the severance of the relationship. In England the state dominates the church, and as the church is divided into two contending parties, and the state cannot side with both, one of these parties—which happens to be the ritualistic or Catholic party—finds itself opposed by the government and brought into a state of subjection for which it feels—quite correctly—that disestablishment is the only remedy. This is what the Duke of Newcastle, who, next to Lord Halifax, is the leader of the Catholic party in the established church, says of the present situation:—

"We in England are passing through a most anxious time. At the moment the war absorbs public notice, and we are enjoying a temporary lull, but it is only temporary, and I fear we have much trouble ahead. When the archbishops delivered their preposterous judgment last July Catholics were dumbfounded, because most of them thought that at least it would be a compromise, odious as compromise always is when matters of Catholic faith and practise are at stake. But the judgment being what it was, the right course would have been for Catholics to present a very united front, and firmly to refuse obedience. That the decision was only an opinion we have the primates' own authority for stating."

"Unfortunately Catholics did not act together, and many of those priests whom we had looked up to as pillars of the faith were the first to yield, some through sheer panic, others through what I think a mistaken sense of duty. Thank God there are some who remain firm! Their positions are very difficult, and in some dioceses the bishops are pursuing a course of systematic persecution of those priests who will not betray their people by surrendering their Catholic principles."

"I have maintained throughout that incense must be fought for vigorously, because the real attack is not upon it, but upon the whole doctrine of the Eucharist. It is the Real Presence that Kensit and all the blatant Protestants of England hate, and it is that great Catholic truth that they are determined to root out of England's church if they can. Incense is only a preliminary object of attack, but it is quite certain that all the rest will follow; and that is why we cannot submit."

"I feel—many Catholics feel—that the only remedy for the evil is disestablishment. In the days when every M. P. was at least nominally a churchman the connection between church and state was possible, but now, when Parliament contains men of all religions and of no religion, the connection is an anomaly, and if Par-



liament should attempt to revise the prayer book—a contingency by no means impossible—I tremble to think what the result would be. I dislike to see old things disturbed, but my conviction is that we Catholics in England should work for the complete independence of the church."

Whether the state dominates the church, as in England, or the church dominates the state, as during the papal supremacy in Europe, the result is trouble for both church and state,—on the one side because there is a denial of freedom, and on the other because of the mixing of religious and secular affairs. In either case there is a combination of force with religion, the suppression of freedom in both church and state, the loss of hope and aspiration from the souls of the people, the decay of enterprise, and finally the moral, mental and physical ruin of the nation.

There is no decaying nation where liberty is left unfettered.

### Cause of the Revolt Against the Presbyterian Creed.

*New York "Sun."*

THIS being a period of keen sensibility to all suffering, the thought that God has condemned or will condemn a great part or any part of his creatures to everlasting torment in hell is horrible to many people. Societies for the prevention of cruelty, not only to children, but also to animals, have been established . . . Cruel and unusual punishments have been abolished throughout civilization. The method of administering the death penalty prescribed by law has been changed in this State on grounds of pure humanity from hanging to killing by electricity. It has also been made secret, and the time when the execution of the sentence is to be carried out has been made indefinite, so that the assumed public demoralization by the old manner of hanging and the shock to the public sensitiveness caused by it shall be diminished. Meantime at nearly every session of the legislature of this State earnest efforts are made to secure the abolition of the death penalty as a remnant of savagery, and in five States it has already been abolished actually. Even in war, Red Cross activities are expended to mitigate the miseries, to inflict which is the purpose of war. People nowadays suffer sympathetically whenever they see suffering. They turn away with revulsion or indignation when a horse is whipped. So keen is this sensibility in many people that they will not even read of cruelty practised or endured.

At such a period the doctrine, once universally accepted by Christendom, that never-ending torture is to be administered by God to the condemned denizens of hell becomes inexpressibly revolting to sensitive souls. They may declare in formal creeds that they believe in it, but in their hearts they reject it as impossible.

This doctrine of hell is thus expressed in the Westminster Confession, and as there formulated it is essentially that of Christendom generally:—

"God hath appointed a day wherein He will judge the world in righteousness by Jesus Christ, to whom all power and judgment is given of the Father. . . .

"The end of God's appointing this day is for the manifestation of the glory of his mercy, in the eternal salvation of the elect, and of his justice in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fulness of joy and refreshing which shall come from the presence of the Lord; but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord and from the glory of his power."

It is the revolt of the keen sensibility of this time at such a possibility which is the real motive of the present Presbyterian outcry for the revision of its confession of faith.

### What Should Be Done With the Philippines.

*From Speech in Congress by Senator Hoar, April 17.*

First—I would declare now that we will not take these islands to govern them against their will.

Second—I would reject a cession of sovereignty which implies that sovereignty may be bought and sold and delivered without the consent of the people. Spain has no rightful sovereignty over the Philippine Islands. She could not rightfully sell it to us. We can not rightfully buy it from her.

Third—I would require all foreign governments to keep out of these islands.

Fourth—I would offer to the people of the Philippines our help in maintaining order until they have a reasonable opportunity to establish a government of their own.

Fifth—I would aid them by advice, if they desire it, to set up a free and independent government.

Sixth—I would invite all the Great Powers of Europe to unite in an agreement that that independence shall not be interfered with by us, by themselves, or by any one of them with the consent of the others.

Seventh—I would declare that the United States will enforce the same doctrine as applicable to the Philippines that we declared as to Mexico and Hayti and the South American Republics. It is true that the Monroe Doctrine, a doctrine based largely on our regard for our own interests, is not applicable either in terms or in principle to a distant Asiatic territory. But undoubtedly, having driven out Spain, we are bound, and have the right, to secure to the people we have liberated an opportunity, undisturbed and in peace, to establish a new government for themselves.

Eighth—I would then, in not a distant future, leave

them to work out their own salvation, as every nation on earth, from the beginning of time, has wrought out its own salvation. Let them work out their own salvation, as our own ancestors slowly and in long centuries wrought out theirs; as Germany, as Switzerland, as France, in briefer periods, wrought out theirs; as Mexico and the South American Republics have accomplished theirs, all of them within a century, some of them within the life of a generation. To attempt to confer the gift of freedom from without, or to impose freedom from without on any people, is to disregard all the lessons of history. It is to attempt

A gift of that which is not to be given  
By all the blended powers of earth and heaven.

Ninth—I would strike out of your legislation the oath of allegiance to us and substitute an oath of allegiance to their own country.

### The New American Government.

By the action of Congress with reference to the island and people of Puerto Rico, a new kind of citizenship and of government under American authority have been created, the nature of which is expressed in the provisions of the bill passed by Congress for the government of the island, as follows:—

“The capital shall be at San Juan. Persons who were Spanish subjects on April 11, 1899, and who have not elected to preserve their allegiance to Spain, are held to be citizens of Puerto Rico, and entitled to the protection of the United States. The designation of the body politic is under the name The People of Puerto Rico.

“The laws and ordinances of Puerto Rico now in force shall continue in full force and effect, except as altered by this act, or by military orders, and which are not inconsistent with the laws of the United States.

“The old law forbidding the marriage of priests and ministers is repealed.

“The vessels of Puerto Rico are to be nationalized and admitted to the benefits of the United States coasting laws. Quarantine stations are to be established.

“Puerto Rico coins are to be retired, the peso being rated at sixty cents in the exchange. Three months after the act takes effect Puerto Rico coins are not to be legal tender.

“Property usually under the control of the United States will so continue, and other properties acquired from Spain will be administered by the Puerto Rican government.

“The governor is to be appointed by the President and hold his office for four years, having the powers conferred on governors of Territories of the United States, but is to make his reports through the Secretary of State to the President.

“An executive council appointed by the President and confirmed by the Senate, consisting of a secretary, attorney-general, treasurer, auditor, commissioners of interior and education, and five other persons, is to

hold office for four years. The council is the upper branch of the legislature, and five members of it are to be natives of Puerto Rico. The other branch shall be a house of delegates, to consist of thirty-five members, elected biennially by the qualified electors. Puerto Rico is divided into seven districts, each with five delegates.

“The qualifications for voters are: at such elections all citizens of Puerto Rico shall be allowed to vote who have been bona fide residents for one year, and who possess the other qualifications of voters under the laws and military orders in force on March 1, 1900, subject to such modifications and additional qualifications and such regulations and restrictions as to registration as may be prescribed by the executive council.

“No person shall be eligible to membership in the house of delegates who is not twenty-five years of age and able to read and write either the Spanish or the English language, or who is not possessed in his own right of taxable property, real or personal, situated in Puerto Rico.

“Provision is made for enacting legislation similar to that in Territories. The judicial power is vested in courts already established, the chief justice and associate justices and marshals to be appointed by the President; judges of the district courts and other officers by the governor of Puerto Rico. There is also to be a United States district court.

“The salaries of all officers appointed by the President are to be: governor, \$8,000; secretary, attorney-general, auditor, commissioner of the interior, \$4,000 each; treasurer, \$5,000; commissioner of education, \$3,000; chief justice of supreme court and United States district judge, \$5,000 each; associate justices, \$4,500 each; two marshals, \$3,000 each; district attorney, \$4,000.

“No export duties are to be collected, but taxes and licenses may be levied.

“On the regular election day in November, and every two years thereafter, Puerto Rico may choose a commissioner to represent the island at Washington. His salary is to be \$5,000.

“A commission of three members, one a native of Puerto Rico, is to be named to revise and codify the laws of Puerto Rico.

“The act for a civil government is to go into effect on May 1, 1900.”

### Lent.

*From the “Canadian Baptist.”*

This word means Spring. It comes to us from an old Saxon verb which means to lengthen; because in the Spring the days grow long. But the word has an ecclesiastical meaning. It denotes that season of forty days preceding and leading up to Easter, during which people are supposed to fast, in imitation of our Lord's fasting in the wilderness before his temptation.

The observance of Lent began early in the development of the system known as Roman Catholicism. The date of its institution is doubtful; but directions concerning its observance were issued by the Pope in

311 A. D. The fast has also been adopted in the Greek and Episcopalian denominations. The purpose of the institution of this long fast was sanitary. In olden days, the festivities of the Christmas time were such as would be considered barbarous by us. The community was given over to banqueting, reveling, eating, drinking and all manner of dissipation. This went on for weeks before Christmas, and continued for weeks after the New Year. For the time being everybody was given over to unrestrained license and the gratification of appetite. There could be but one result. The end of the Christmas and New Year festivals found the people surfeited in body, stupefied in mind, beclouded in spirit. Some means must be found to restore to health these three departments of human life, and Lent was devised for that purpose. Let the people for forty days live plainly. Let them forego luxuries and confine themselves to necessities. Let them cease wandering about at all hours, and let them abide at home. This was certainly common sense, and a good program for the whole year as well as for the Spring-time. How was this to be enforced? Make it a religious observance; and like the sanitary laws of Moses, and the ablutions of Mohammed, it becomes practicable. This was done, and the result is Lent.

Is there the same reason for the observance of this fast as in days of old? Yes, verily. For many people the winter months are still times of revelry. There are still scores of people who live in a very merry-go-round of social enjoyment. The writer knows of one woman whose invitations for one season numbered ninety-seven. Twice, at the close of the season, has this woman gone to the hospital with nervous prostration. Such fast livers need a season of retirement, or they will become physical and spiritual wrecks.

Is the observance of Lent the true remedy for this social ailment? Not by any means. There is a more excellent way. Let the whole year be dedicated, not to five o'clock prayers, and week night vigils, and punishing of the flesh by abstaining from food, but to "living soberly, righteously and godly." Let us have our citizenship always in heaven, and let us look for the appearing of our Lord Jesus; and we shall need no forty days of special self-denial, because every day will be given to God.

Why does Sunday as a day of rest need any more protection than Saturday as a day of rest?

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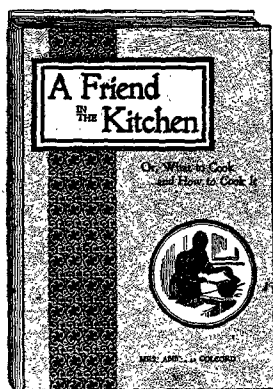
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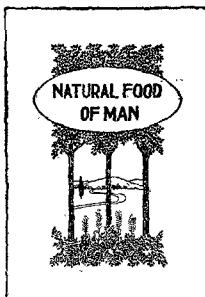
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11 God hath spoken <sup>3</sup> once; twice have I heard this; that <sup>4</sup> "power be-  
longeth unto God.

<sup>1</sup> or, we are consumed by that which they have thoroughly searched.  
<sup>2</sup> Job 31: 25.  
<sup>3</sup> Ps. 32: 7.

6 They search out iniquities; <sup>2</sup> they accomplish <sup>3</sup> a diligent search: both the inward *thought* of every one of them, and the heart, is deep.  
7 But God shall shoot at them *with* an arrow; suddenly <sup>4</sup> shall they be

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**PSALMS.**

*to praise God.*

hath he given to the children of men.

17 The dead praise not the Lord, neither any that go down into silence.

18 But we will bless the Lord from this time forth and for evermore. Praise the Lord.

**PSALM 116.**

The psalmist professeth his love and duty to God for his deliverance. 12 He studieth to be thankful.

**I LOVE** the Lord, because he hath heard my voice and my supplications.

2 Because he hath inclined his

face of thanksgiving, and will call upon the name of the Lord.

18 I will pay my vows unto the Lord now in the presence of all his people.

19 In the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord.

**PSALM 117.**

An exhortation to praise God for his mercy and truth.

**O PRAISE** the Lord, all ye nations: praise him, all ye people.

2 For his merciful kindness is great toward us: and the truth

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NEW YORK, APRIL 26, 1900.

### SPECIAL NOTICE.

THE AMERICAN SENTINEL has been transferred from the Pacific Press Publishing Co. to the International Religious Liberty Association, Chicago, Ill., and will henceforth be published by that organization.

The name has been changed from "AMERICAN SENTINEL" to "SENTINEL OF LIBERTY." The first issue under this name will be dated May 10.

All correspondence pertaining to the paper must hereafter be addressed to the office of the Religious Liberty Association, 324 Dearborn St., Chicago, Ill. Matter intended for the editors should be addressed "Editorial Department."

No paper will be issued between this date and May 10.

THE trouble with workingmen in reference to Sunday work is not that they do not have the right to rest, but that they do not use the right. If they have the right and do not use it, the blame for their failure to enjoy the right falls on themselves. Where no right is invaded, no law to preserve rights is needed. There can be no just ground for Sunday laws while Sunday work remains a voluntary act.

Of course, many people are working on Sunday who would much prefer to rest on that day. But mere preferences do not constitute good ground for a law. The law can recognize rights, and distinguish between justice and injustice; but it cannot accommodate itself to people's preferences. Preferences are rights. A right represents justice often represents

only mental or moral weakness. A preference not to work may represent only laziness. In the matter of Sunday labor it represents in some cases—perhaps in many—a conviction that Sunday work is morally wrong. But the law cannot undertake to carry out people's convictions of right. Convictions are for the convicted person to carry out himself. The person who believes he ought to rest on Sunday in obedience to the will of God, should not require any further reason than the will of God for observing that day. God has spoken plainly on the subject of Sabbath observance; and to disobey God until the state speaks on the subject, is to set the state above God. For one who does this to plead conscientious convictions against Sunday labor, is not very consistent, to say the least.

THE arrest of two young boys in Massachusetts recently, for watching a game of marbles on Sunday (see p. 259), is something for those people to think about who regard the Sunday law as a mild and benevolent institution. How safe is religious liberty for adults in a country where mere children are arrested under a Sunday law for looking on at a game being played by others? This of course is an extreme case; but the spirit that prompted such work as this is the spirit of zeal for Sunday enforcement, and the occurrence only shows to what this spirit may lead when a sufficient degree of zeal has been attained. The effectual way to guard against such exhibitions is to repeal the law which is so ready a channel for fanaticism and intolerance.

THE right of one person to rest on Sunday does not demand for its preservation the loss of another person's equal right to labor on that day. Every person is free to rest on Sunday, and there is no invasion of rights until there is introduced the compulsion of the law. It is compulsion that interferes with per-

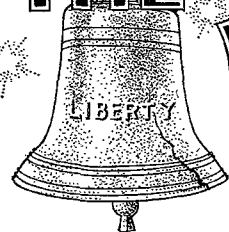
sonal liberty, and the right denied is not the right of rest but the right of labor. This is a sacred right, and only tyranny will interfere with its enjoyment.

FOR several years the Sultan of Turkey has been making promises to the American Government to pay a claim of \$100,000 damages demanded for loss sustained by American missions in Turkey. The Government is now bringing pressure to bear upon the sultan, and the European nations who have unsuccessfully tried to collect damages on similar grounds from the Turkish ruler, are interested spectators of the effort now being made by "Uncle Sam." What adds more interest to the situation is the report that the sultan relies upon his power in the Philippines to check the American Government in the event of resort to extreme measures. What this means is explained by the statement that "there are in the Philippines more than 3,500,000 Mohammedans, whose devotion to their calipha is fanatic. The sultan would have but to lift his finger and these Malays and Moros would join forces with the Tagalogs. The war in Luzon would be extended in every direction throughout the islands, and the American forces would necessarily have to be greatly increased."

"No SUNDAY law lays any burden on any man's conscience," says Rev. W. Allen Butler, LL.D., in a leaflet, "The Sabbath in Civil Law." If this is so, what is it that makes observers of the seventh day prefer imprisonment and work in the chain gang, to obedience to such a law? If their conscience is free in the matter, what reason can they have for making such sacrifices? Certainly they are not fond of going to jail, nor do they crave to take exercise in the chain gang. It is only conscience that can lead a people to sacrifice for the Sabbath as these have done.



# THE SENTINEL OF LIBERTY



*"If any man hear my words, and believe not, I judge him not."—Jesus Christ.*

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L. A. SMITH, }  
C. P. BOLLMAN, } ..... Editors

Enforced idleness is not liberty, but bondage.



Every self-appointed trustee of God is an embezzler of the rights of men.



Religious despotism binds him who exercises it no less than him who is its victim.



The denial of religious liberty to one is a threat against the religious liberty of all.



Conscience being itself a law of moral conduct for the individual, given him by the Creator, cannot be amenable to any law of man.



Liberty cannot degenerate into license when it is enjoyed equally by all, since license for one must interfere with liberty for some other.



There is no more justice in a law compelling a man to be idle, than in a law compelling him to work. The right to rest and the right to work are equal.

## The Sentinel of Liberty.

With the issue of this paper a new period is reached in the publication of the journal heretofore known as the American Sentinel. The change that has now come, like others that have preceded it, is in the direction of increasing its efficiency in the cause to which it has been dedicated.

From the very nature of the work it has undertaken, such changes have from time to time been necessary. The American Sentinel was established to defend the rights of the people of this country in view of the rise of a religio-political movement by which those rights were threatened. That movement began in the formation at Xenia, Ohio, in 1863, of the National Reform Association, with the purpose of overthrowing the structure of American republican government, and establishing in its place a theocracy, or political rule by the church. Slowly, but surely the leaven of this movement permeated religious and political circles until some action was imperatively demanded to call public attention to the threatening evil and resist its further advance. It was this necessity which called into being the American Sentinel, and as the movement it opposes has increased in power and extent, it has been necessary to increase the facilities of the Sentinel to meet the demands of the situation.

The American Sentinel was first published in Oakland, Cal., January 1, 1886, as an eight-page monthly. January 30, 1889, it was changed to a weekly, the size of the paper remaining the same as before. In December, 1889, the Sentinel was removed to New York City, the first number appearing there January 2, 1890. In 1897 it was changed from an eight-page paper to one of sixteen somewhat smaller pages, in which form it has continued to the present time.

Meanwhile the movement which began with the formation of the National Reform Association has spread and enlisted in its baneful work numerous other organizations larger and more influential than the first. The American Sabbath Union, the W. C. T. U., the

Society of Christian Endeavor, the Christian Citizenship League, League for Social Service, the New England Sabbath Protective League, and other organizations that might be named, all aim to establish in this country a union of the state with religion, which is the essence of the National Reform plan of government.

The movement has been greatly furthered also by the Supreme Court decision of 1892, declaring the United States to be a Christian Nation, by the act of Congress in the same year closing the gates of the World's Fair on Sunday, declaring Sunday to be the Sabbath of the fourth commandment and enforcing its observance as such, and by State legislation, and decisions of the courts enforcing Sunday observance. The present is no time for relaxing the efforts made to stay the progress of this church-and-state crusade. Its organized support was never more extensive in both church and state, and never more rapidly increasing; and never was it more strongly intrenched in public sentiment.

The Sentinel now passes into the hands of an organization whose whole energies are devoted to the furtherance of the cause of religious liberty, and opposition to the schemes of religious intolerance. It is fitting that such a paper should be directed by such an organization. While the name is changed to one of slightly different signification, there is no change in the principles for which it stands or the results at which it aims. All that the American Sentinel has been as an exponent of the principles of free government and a defender of the rights of the people, will be realized in The Sentinel of Liberty, with as much more as can be gained from the increased facilities now placed at its disposal.

And now we ask and expect from all those to whom this paper comes the same earnest cooperation and support they have so freely given to the American Sentinel. We shall expect even more enthusiasm in its behalf, as we are prepared to give more through it for the furtherance of the cause it represents. Call the attention of your friends to this paper and ask them to become readers of the new Sentinel. No pains will be spared to make the paper all that it should be as a sentinel guarding the rights and liberties of the people in the great crisis which the cause of liberty has now reached.

The liberty to work on Sunday does not interfere with the liberty to rest on that day. There is no interference with liberty until men invoke the compulsion of the law.

Conscience, and not the civil law, must be the motive power in every true reform. The trouble with the efforts at reform by law is that they do not take conscience into account.

### Liberty.

The liberty for the defense of which this paper is set, is "the state of being free from the domination of others, as far as this may be without trespassing on the rights of others." That which goes beyond this is license. That which falls short of it is vassalage, or at best, toleration; and toleration instead of being liberty is a denial of it.

Rights are God-given. They exist in the very nature of things. They are in no sense derived from government, being only defined and protected by human law. The sphere of civil government is thus accurately defined by Thomas Jefferson: "No man has a natural right to commit aggressions on the equal rights of another; and this is all from which the laws ought to restrain him; every man is under the natural duty of contributing to the necessities of society; and this is all the laws should enforce on him."

Liberty does not admit of special privileges for any. A privilege implies one of two things; either those to whom it is granted are permitted thereby to trespass upon the rights of others, or else those not enjoying the privilege are forbidden to do something which they have a perfect right to do.

But whoever assumes either to authorize aggressions upon the rights of others, or to forbid the exercise of natural rights, is a tyrant. Nor is he less a tyrant who assumes to grant his fellow men the privilege of doing that which they have a God-given right to do. Toleration is in some respects the most hateful of all the myriad forms of tyranny known among men. Any people who accept it barter their birthright as freemen for a paltry mess of the serf's pottage.

Every man has a natural right to relate himself to God in whatever way seems to him most fit, so long as in so doing he does not trench upon the equal rights of others. For instance, no man has a right to offer a human sacrifice; and this not because in so doing he would shock the moral sense of those who hold such offerings to be abomination, but because he would deprive a fellow creature of the natural right to life. And this principle is as broad and far-reaching as the relations of moral, social beings.

### RIGHTS ARE EQUAL.

Nor does it make the slightest difference whether the rights of one or many are involved. The natural rights of a single individual differ not one iota from the rights of all the world. The heathen Chinaman, dwelling in one of our great cities, earning his bread in the most menial way, has the same right to set up his joss and to prostrate himself before it, and to offer incense to the dumb idol, that the richest and most numerous congregation has to erect the most stately cathedral and to worship the true God therein.

The Creator made man free that he might form

moral character. And that freedom no man has any right to abridge except within the narrow limits which we have indicated, namely, in so far as may be essential to the preservation of the equal rights of others.

Nor does this mean that the moral sense of one, nor yet of many, must be protected from the shock incident to the failure or refusal of the minority, or even of a single individual, to worship as the majority hold to be right.

No man has a right to enter a place of worship and manifest open contempt for the place, the forms observed, the worshippers, nor the object of the service. The man who voluntarily enters a place of worship may very properly be required to conform to the rules that obtain there.

But it is just as true that no man can of right be compelled to attend or support any place of worship. Nor is it right to expose upon the street, to carry in procession, or in any manner to force upon the attention of the public any religious forms, institutions, symbols, objects, or relics, and require anybody under civil penalty to show them respect by uncovering the head, bending the knee, or doing any other act indicative of reverence.

Religious liberty consists not merely in freedom to worship as one's conscience dictates; it means also freedom from all dictation and compulsion touching the religious faith, forms, institutions and usages of others. The Protestant who, though permitted to receive the Lord's supper in both kinds—partaking of both bread and wine—should be required to receive also a wafer at the hands of a priest, would in such a case, be denied religious liberty just as truly as though forbidden to receive the supper at all.

The same is true of the Jew, Seventh-day Baptist, or other Sabbatarian who, while permitted to keep the day of his choice, in obedience to what he believes to be the divine command, is required to observe another day which his neighbors hold to be enjoined by the Creator.

Again, men generally recognize the fact that the taking of money from an individual by taxation for the support of religion is a denial of religious liberty. Comparatively few, however, see that exactly the same principle is involved in taking a portion of time, as is done by laws requiring the observance of sacred or supposedly sacred days. Sunday legislation, as it exists in nearly all countries, is no more defensible than is any other form of taxation in the interests of religion.

B.

The Sunday law practically shuts everybody up in their homes or in the churches, on the first day of each week; thus treating them as criminals who ought to be deprived of their liberty, instead of free citizens.

### Sunday Enforcement in Pennsylvania.

A Seventh-day Adventist named Field was arrested recently in Pennsylvania for working on Sunday, and was fined four dollars and costs by a justice of the peace.

The law under which the arrest was made and this fine imposed was passed in 1794, and prohibits all "worldly employment or business on the Lord's day, commonly called Sunday (works of necessity and charity only excepted)."

The Supreme Court of Pennsylvania has declared (Johnson's case, 22 Pa., 192) that in sustaining this law the courts recognize "divine command and human legislation." Thus the law is distinctly religious. In other words, it is an effort to enforce a human interpretation of the divine law.

Mr. Field belongs to a people who believe that the seventh day is the true Lord's day according to the Scriptures, and that it is their duty to keep it. And not only so; they believe that Sunday is a rival and counterfeit of the true Sabbath, which is the seventh day; and that to observe it as the Sabbath, knowing its origin and character, is displeasing to God.

Something as the government takes a piece of paper or metal, and by putting its stamp upon it gives it a distinctive character unlike all other pieces of paper or metal not similarly stamped by the same authority, so God has stamped the seventh day with a character peculiar to itself, and this distinction all men are under obligation to respect.

But this the law of Pennsylvania forbids; for while in that State no man can be arrested avowedly for keeping that part of the divine law which forbids labor upon the seventh day, any man is liable to arrest if he does not treat another day outwardly just as he does the Sabbath of the fourth commandment. Thus the law of Pennsylvania, by forbidding worldly employment on Sunday, forbids the making of the very distinction between all other days and the Sabbath of the Lord, required by the fourth commandment.

In this connection the following points made against the Pennsylvania Sunday Law in 1821 by Alexander Campbell in the Reporter, of Washington, Pa., will be of interest. Mr. Campbell says:—

"My objections are the following:—

"(1) Because the law is intended to compel all citizens without respect to any conscientious conviction to observe a day in one sense only, by abstaining from industrial employments which in some instances only facilitates the commission of crime and greatly increases these very vices and immoralities which are bewailed. To instance this, I will only mention one fact known to many, viz., that hundreds of men, nay thousands, commit more sin in being compelled to refrain from the daily business of life on this

day than they do on any other day of the week. The wagoner, so often fined for driving his team on this day, ninety-nine times in every hundred spends the day worse in lying by than in traveling.

"(2) It tends to oppress the consciences of some who conscientiously observe the seventh, and cannot conscientiously observe the first day,—such as Jews and Seventh-day Baptists.

"(3) The obedience which the law constrains is neither pleasing to God nor profitable to men. The man who observes the first day merely because the law requires him, performs not that kind of obedience which flows from the heart, and consequently it is with him an unwilling service.

"(4) The law itself is unjust, inasmuch as it is partial: it consults the taste and voluptuousness of the genteel folks in the large cities by allowing them to go to market morning and evening, to buy such things as may satisfy their craving appetite, while it would fine the poor farmer for saving his harvest, or gathering the labors of the year, a work of much greater importance than buying and selling fresh oysters, melons, leeks, and onions, or a fresh beefsteak before sermon, or even after they return from worship.

"(5) A fifth objection I have to the law is that the law itself is on its own principle lame, because it does not secure anything to the interests of even common religion or morality, because that, while it prohibits many from industry allowable on all other days, it allows them to spend the day reading newspapers, writing letters of business, or amusement, talking politics, or speculating upon any carnal or temporal topic. This, I say, it allows because its jurisdiction extends not to such things, but merely to overt acts on the highway or in the field."

The Sunday law of Pennsylvania is no better now than it was when Mr. Campbell so ably dissected it nearly eighty years ago.

### What is Liberty?

It is true that in the name of liberty many and grievous crimes have been committed. Yet many and grievous as they may have been, this in no wise lessens the fact that liberty is a true and genuine principle in human experience.

It is only because men do not know what liberty is, that they can ever possibly commit crime, oppression, or wrong of any kind, in the name of liberty. Men mistake power for liberty, and then use their power despotically and call it the exercise, and the bestowal of liberty.

No man knows true liberty who has it not in himself. And whoever has it in himself, recognizes it as belonging to every other man equally with himself;

and he will willingly make himself the servant of all, that if by any means they may attain to the liberty which he knows and enjoys. Therefore no one who knows true liberty, will ever wilfully do any injustice or wrong to anybody.

In the nature of things there is no true liberty but Christian liberty. It is only those whom the Son of God makes free, that are free indeed. This, because all men are in bondage to sin; and only Christ can break that bondage. "I am carnal, sold under sin.

. . . I find then a law, that when I would do good, evil is present with me. For I delight in the law of God, after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ." Rom. 7:11-25.

Christ came into the world to "proclaim liberty to the captives, and the opening of prison to them that are bound." Luke 4:18-21. He sent his disciples into the world to proclaim this liberty to every creature. The Roman Empire then covered the civilized world; and Roman freedom—the freedom of Roman citizenship—was exalted as the sum of all good. This, however, being the lot of a very few, the next best thing for mankind was held to be such measure of liberty as Rome considered them capable of enjoying, and therefore such as she was willing to bestow. Yet every Roman citizen was a subject, and every Roman subject was a slave; which is but to say that Roman liberty was only despotism—Roman freedom was only the greater bondage.

Into that world of the despotism and bondage of worldly power, in addition to the despotism of sin and the bondage of iniquity, the Lord Jesus sent his little band of disciples to preach the gospel to the poor, to bind up the broken-hearted, to preach deliverance to the captives, to set at liberty them that were bruised, and to proclaim the acceptable year of the Lord. First becoming acquainted with the liberty of Christ themselves, they went forth carrying hope to the despairing, joy to the sorrowing, comfort to the afflicted, relief to the distressed, peace to the perplexed, and to all a message of merciful forgiveness of sins, of the gift of the righteousness of God, and of a purity and power which would cleanse the soul from all unrighteousness of heart and life, and plant instead the perfect purity of the Son of God and the courage of an everlasting joy.

And Rome that boasted of her freedom, Rome that prided herself on being the conservator of liberty for the world, was so utterly blind to what liberty is, that by all her power, exerted in dreadful persecutions, she antagonized this true liberty as the most dangerous

thing both to the individual and to the state. But, as has been well said, "How is it possible to arrest the spread of a faith which can make the broken heart leap for joy?"

This is the liberty that is, and that is to be, proclaimed, watched over, and guarded, by The Sentinel of Liberty. And there is need of it now, just as there was in the beginning. Here is another mighty nation that lays serious claims to being the conservator of liberty for the world, but which is fast losing sight of what liberty is; and which, continuing as it has even already begun, will yet become so blind to what liberty is, that she will actually oppose by all the power at her command the true liberty—Christian liberty—as the most dangerous thing to the individual and to the state.

For this cause in particular, as well as for other causes in general, it is essential that now, as at the beginning, the everlasting gospel shall be preached with a loud voice to every nation, and kindred, and tongue, and people, calling men everywhere to the worship of Him alone who made the heaven and earth and the sea and the fountains of waters. This is the work of The Sentinel of Liberty.

Therefore let The Sentinel of Liberty be circulated everywhere. It advocates the only true liberty—Christian liberty—liberty that can never be used as an occasion of the flesh, but which by love will gladly serve others. For truest liberty is ever found, not in ruling, but in serving.

A. T. JONES.

### An Erroneous Definition of Religious Liberty.

We hold it to be a self-evident truth that every soul should be left perfectly free to worship God according to the dictates of his own conscience,—yea, more, that every one should be left free even to violate his own conscience, if he so elects. In other words, The Sentinel of Liberty denies the right of any human authority to require any man to do even that which he himself believes to be his duty toward God.

Said the Saviour, "Render to God the things that are God's." The Creator has not authorized any man to exact from his fellows that which is due to Him. To all who would attempt such a thing he says, "Who art thou that judgest another man's servant?"

It may be said that there is nobody in this country, or but few at least, who are disposed to coerce any one in matters of religious faith or practice. But this is an error. There are many such.

Human nature is just the same as it has ever been. Men are naturally intolerant, and given the power and the opportunity, this intolerance will manifest itself in some form of persecution for opinion's sake. Says Buckle, in his "History of Civilization in England":

"There is but one protection against the tyranny

of any class, and that is to give that class very little power. Whatever the pretensions of any body of men may be, however smooth their language, and however plausible their claims, they are sure to abuse power if much of it is conferred upon them. The entire history of the world affords no instance to the contrary."

Nor is this the only reason why such a paper as The Sentinel is necessary. Very many who, if they were asked if they believe in religious liberty, would promptly answer, yes, have only a limited idea of what it really means. Cardinal Gibbons, in his book, "The Faith of Our Fathers," declares in favor of "religious liberty," but defines it as "The free right to worship God according to the dictates of a right conscience."

But religious liberty means much more than this; it means that no man or set of men shall have any power to define a "right conscience," and to enforce that definition on anybody by any sort of civil penalty whatever.

Men are altogether too prone to assume the right not only to define the law of God and human duty under that law, but to enforce their interpretation of both law and duty. It has been truly said that, "Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for violation of what government denominated the law of God."

The sure preventive, then, of all such persecution in the future is to withhold from government absolutely all authority to define in any manner the law of God.

B.

### Power From on High.

From its first issue the Sentinel has pleaded for the power of Pentecost as against political power in the promulgation of the gospel of the kingdom. Its watchword has ever been, "Not by might nor by power, but by My Spirit, saith the Lord of Hosts."

As a friend of the Sentinel and an advocate of the principles, I wish to bear witness to the practical working of those principles in my ministry.

At the closing service of a series of revival meetings held in an eastern city, a gentleman past middle age arose and said:

"I am an agnostic, but I am having more trouble accounting for the manifestations of power which I have witnessed during these meetings, than with all the difficult questions regarding the inspiration of the Scriptures. Pray for me that I may find the truth."

Prayer was offered for the man, and according to his wife's testimony, which is usually trustworthy, the man was converted. What was it that softened and subdued this unbeliever? It was none other than a manifestation, though meager, of the same power which moved the multitude on the day of Pentecost.

"There are some who cannot remain to the evening

service," said the messenger, "and they have sent me to request a five o'clock meeting." I was tired from the incessant labor of the meeting, but the thought that there were people hungry enough for the gospel to request an added meeting was refreshing.

The Lord gave a theme while a brother minister opened the meeting with prayer, and there followed thirty minutes of witnessing to God's power to save. After the benediction, a brother hurried to the desk, and with face beaming with joy said: "The arrow of truth has done its work. Mr. ———, the infidel of the neighborhood, is under deep conviction, and is sitting yonder, weeping. Come and speak with him."

"I am getting old, as you see by these gray hairs, and yet I am without an anchor," began the man. "I am helplessly drifting. I have tried to anchor in infidelity and failed; then I tried to find an anchor in Spiritualism, but it does not satisfy." "What you need is the Saviour. Receive Him, and you will find an anchor," I replied. "How?" asked the man. "Yield yourself to the Lord; acknowledge your sins; ask for forgiveness; believe that He forgives, and He will receive you. 'Him that cometh to Me I will in no wise cast out,' is His promise." "I cannot believe," was the reply. I have been accustomed to explain away the phenomena which you call faith, on psychological grounds, and I cannot believe." "I can," I replied. "Once I was a helpless, hopeless wreck, but the Lord has wrought a miracle in my life, and is giving me the victory over those things which once enslaved me. I know He can save, because He is saving me." "That is what impressed me," he added earnestly. "I see you have something in your life that I have not. You are anchored, while I am drifting."

"Now, my brother," I continued; "you acknowledge you are in need of salvation, and you believe that I have the very salvation that you need. Hadn't you better accept it, too? If you should consult your trusted physician, and he should describe your affliction accurately, and then prescribe a treatment which had resulted in his own cure, would you not be acting wisely to faithfully follow it?" "Yes," was the reply. "Will you not then take the treatment which I prescribe, and which has healed me?" "I will try," was the feeble response.

Then we found a retired spot, and kneeling, he acknowledged his transgression and pleaded for pardon. Kneeling by his side, I watched the struggle with intense interest, and met each despairing cry of doubt with a promise of the Word. Presently he prayed, "Lord, I will act on the promise. I accept forgiveness. I am forgiven. But what did you forgive me for? Will I fall back into my old sins again? Will I get angry again? Will I be profane? I am afraid I will bring disgrace upon Christianity. O Lord, I am

afraid." At this cry I placed an open Bible before his face, and asked him to read the following promise, which he read aloud, slowly:

"Fear thou not; for I am with thee. Be not dismayed; for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10.

This Scripture completed the victory, and we returned triumphantly to find many of his Christian neighbors anxiously waiting the outcome of the struggle; and ministers and people without regard to denomination, gathered around him to rejoice with him over his new-found hope.

After thanking the Lord for the victory, I sat alone meditating over the meeting and its results. "What did I say that moved him?" I queried. "All I did was to witness to the power of God to save. The witness was neither deep nor eloquent. It was the simple story, simply told." It was none other than the Holy Spirit that had done the work. He had taken the witness I bore and given it power to convict and convince. "Ye shall receive power after that the Holy Ghost is come upon you."

It is not civil law that the church needs to-day, but the convincing life. It is not power from Congress that is needed to save the world, but power from on high. Not a tarrying in the lobby of the legislative hall, but a tarrying in the upper room hard by the throne of God.

Reader, do you hunger for power to convince the world of sin, and of righteousness, and of judgment? Then receive the promised power from on high. The need of this promised power is illustrated by the following possible scene:

It is the ninth day, the day before Pentecost. Peter and John have left the praying company for a few minutes and are walking pensively down the street to buy bread for their companions. Suddenly they confront a priest who recognizes them and addresses them thus:

Priest—"Well, if here aren't Peter and John. How glad I am to see you and to know that at last you are free from that awful delusion."

Peter—"What delusion?"

Priest—"Why, the delusion that the Nazarene was the Messiah."

Peter—"What makes you think we are free from that so-called delusion?"

Priest—"I should think you would be, now that He is dead."

Peter—"Dead? No, indeed; He is not dead. He is risen, and is alive forevermore."

Priest—"Nonsense; He is dead, for I saw Him after He died. That resurrection story is a fraud. You, His deluded disciples, came by night and stole



His body while the soldiers slept, and now are circulating the lying report that He is risen from the dead. This I hear from the most influential people in both the church and the state. Why continue the fraud longer? No one will believe your story. Produce Him if He is risen."

Peter—"Fraud? there is no fraud. He is risen. I saw Him, and ate with Him, and talked with Him; and so have we all. He is not only risen, but ascended to the right hand of God, whence He came. I saw him ascend. He is not dead. He is alive; alive forevermore."

Priest—"Delusion upon delusion! Falsehood upon falsehood! Ascended? Never! He is dead forevermore."

Peter—"That is false. He is——"

John—"Come, Peter; don't tarry here. Let us hasten on. When we are alone I will tell you what impresses me deeply. And this it is, Peter: We can make no impression on the priest until the Holy Ghost is come. Rememberest thou not how He spake while He was yet with us, saying, 'Tarry ye in the city of Jerusalem until ye be endued with power from on high.' 'And ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me.' 'Nevertheless, I tell you the truth. It is expedient that I go away, for if I go not away the Comforter will not come unto you; but if I depart I will send Him unto you. And when He is come, He will convince the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on Me; of righteousness, because I go to My Father and ye see Me no more; of judgment, because the Prince of this world is judged.' Let us return to the upper room and wait for the promise of the Spirit. Peter, did you not see how powerless you were to convince the priest of the resurrection of our Lord? O, how powerless we are! Let us return and pray more earnestly for the promised Power."

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. . . . Now, when this was noised abroad, the multitude came together, and were confounded. . . . And they were all amazed and marveled."

I can easily think of that stubborn priest, hurrying with the surging multitude to the place of power. I can see him pressing his way through the eager crowd

until he fetches up at the feet of Peter, who is just saying with a strange convincing power:

"This Jesus hath God raised up whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear. For David is not ascended into the heavens; but he saith himself the Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore, let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts 2:32-36.

And now I see this same priest (for "many priests were obedient unto the faith"), listening, startled, silent and subdued, until Peter reaches this point; and then I hear him, pricked in his heart, with earnestness cry out, "Men and brethren, what shall we do?"

Reader, can you not see that what is needed to-day to silence the scoffer, to convict of sin and of righteousness, and prove the resurrection and point out Jesus at the right hand of God, is the Holy Ghost from on high? No other power is needed in the Christian church. To seek any other power is to discount and deny the Holy Spirit, the all-sufficient and only legitimate power for the advancement of the kingdom of God. May the Lord bless The Sentinel of Liberty and make it potent in this time of turning from the upper room to the committee room of human legislation.

A. F. BALLENGER.

## A Tale of Two Nations.

### GOVERNMENT AMONG CELESTIALS.

Away back in the dim and misty vistas of the eternal ages, the question as to what constitutes right principles of government agitated the breasts of celestial beings.

There was then, as now, a problem of government true and false. On one side the principals were the Father and the Son—God and Christ; on the other Lucifer, the Star of the Morning. And the history of all this was interesting then, it has been growing more so ever since, and is of deepest moment to all inhabitants of the universe, human, devilish, and divine, at the present hour.

"God is love." His very nature is love. The foundations of his eternal law are love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great commandment. And the second is like unto it, "Thou shalt love thy neighbor as thyself. On these two commandments *hang all the law and the prophets.*"

Since, therefore, the law of God is a law of love, it follows that the government of God must be a gov-

ernment of love. That is, the sovereignty of God involved fullness of happiness to all created beings. The only obedience for which Heaven cares is an obedience born of love. The King of the Universe asks nought but a voluntary allegiance. In other words, the government of God is a government by "the consent of the governed." And the "consent of the governed" doctrine is the foundation stone of the government of God.

This is made clear all through the Bible. Of beings who dwell in heaven, it is written in the Book of Revelation:

"A throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and *they had on their heads crowns of gold.* \* \* \* The four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying:

"Thou art worthy, O Lord, *to receive glory and honor and power;* for thou hast created all things, and for thy pleasure they are and were created."

This is a living picture of the operation of the government of heaven. The four and twenty elders address the Lord, saying, "Thou art worthy *to receive glory and honor and power.*" God, the King, *receives* his glory from these. True, he sits upon the throne, but these all wear crowns, the symbols of sovereignty. God is King over them, because they want it so. Were all the power of the universe theirs, they would not have it otherwise.

Again, it is written of those who are redeemed from this earth, and who ultimately become dwellers in the better land beyond:

"The four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth.

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And

every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

Those of the children of men who are saved out of every kindred and tongue and people and nation do not become subjects controlled by the arbitrary will of another. They will not desire to be in such a state, and God would not have them in such a state. On the contrary, God makes them kings and priests. More than this, he makes them kings and priests *unto God*, and they "*reign on the earth.*" And they say with a loud voice, "Worthy is the Lamb that was slain to *receive* power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

Now all of this does not sound as if there were subjects or serfs in heaven, or in the world to come. It does show, beyond a shade of a shadow of a doubt, that in the realms of God every redeemed man is a king. To be sure, the Father and the Son are kings over all, but pre-eminently and fundamentally they are this "by the consent of the governed." God and Jesus are kings because every soul in the redeemed universe wants it so. They would not rule over unwilling subjects.

"For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God; and if children, *then heirs; heirs of God and joint heirs* with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

This, then, is our status in the world to come. The spirit of bondage gone, we become "heirs of God, and joint-heirs with Christ." Heirs and joint-heirs to what? To the kingdom, of course.

Again, in Ephesians, 2:12 and 19, it is written: "At that time ye were without Christ, being aliens from the *commonwealth of Israel*, and strangers from the covenants of promise, having no hope, and without God in the world; but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

"Now, therefore, ye are no more strangers and foreigners, but *fellow-citizens* with the saints, and of the household of God." The redeemed are "fellow-citizens" with the saints, not fellow-subjects, and great is the difference between the two estates. Subjects exist in monarchies; citizens in "governments by the consent of the governed."

Therefore, from all of the above testimony, it is abundantly clear that God's plan of government in heaven before this earth was created, and after it is ended, is by "THE CONSENT OF THE GOVERNED."

It was Satan who first opposed government by the consent of the governed. This was the governmental doctrine of heaven, and he proclaimed against it. He it was who first advocated that pernicious tenet of government *without* the consent of the governed.

In the book of Isaiah it is written, "How art thou fallen from heaven, O Lucifer, son of the morning! how are thou cut down to the ground, which didst *weaken* the nations! For thou hast said in thine heart, I will ascend into heaven, *I will exalt my throne* above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north."

God accepts power from those who reign with him. Satan announced, "*I will exalt my throne.*" Not simply, "I will exalt myself;" but "I will exalt my throne." A throne signifies government. Satan therefore proposed to set up his government over the angels of God. He proposed to do this without regard to their wishes in the matter. In other words, it was his plot to overthrow government by the consent of the governed, and establish in its place a monarchy, a one-man power without the consent of the governed.

Over this "there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great 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."

It was over the question, therefore, whether God's own system of government, which is always "By the consent of the governed," should be maintained in heaven for time and eternity, or whether it should be overthrown, and in its place the government of Satan should be established, the government of a one-man power, without the consent of the governed—it was over this question that Satan lost his first estate. This was the question then; this is the question now. It is the problem of ages, and trembles on the tongue of time.

P. T. MAGAN.

To the horrors of the famine in India, which affects a larger number of people than there are in all North America, is now added that of pestilence, from an outbreak of the cholera, which as yet shows no signs of abating. The noted atheist, Ingersoll, said not many years ago that civilization had abolished famines; but probably no famine of ancient times affected half the number of people who are suffering from the present visitation in India.

### A Question of Principle.

There is now before the American people a question second in importance to none that has ever occupied the attention of the statesmen in this or any other country.

This question is, Shall the United States remain true to the principles which have made this the greatest nation in the world; or shall the principles of republicanism be repudiated, and the principles of imperialism be adopted in their stead?

It may be objected by some that this is a political question, and that being such, it has no proper place in the columns of *The Sentinel of Liberty*. Let us see.

This is indeed a political question, though not yet a party question, though it may ere long become such. But every question pertaining to governmental affairs is political. Slavery was once a political question. Prohibition is still a living political issue; while only a few years ago the maintenance of the Sunday law was the supreme issue of a state political campaign in California.

These questions are cited merely because in each is involved a vital principle. Many issues are political merely, being wholly matters of policy, not involving vital principle any more than does the question with the farmer of whether he shall follow diversified farming or devote his energies wholly to the production of wheat, or corn, or hay, or potatoes.

But the question now before the American people is not one of mere policy, but of vital, fundamental principle. It is this, Shall we, not only as a nation but as individuals, continue to respect God-given rights? or shall we deny those rights and trample them under our feet?

We cannot avoid individual responsibility in this matter by remaining silent spectators. He who fails to protest when his neighbor's rights are invaded, and who by that failure gives to that invasion the sanction of silent consent, forfeits thereby the right to protest when his own rights are trampled under foot.

This nation was established upon the principle that rights are God-given and inalienable, and that governments derive their just powers from the consent of the governed.

This principle involves both civil and religious liberty. And it is impossible to deny the principle as applied to "inferior races" in distant lands and to maintain it as applied to ourselves in our own land. It is either true of all peoples everywhere, or it is not true of any people anywhere. Therefore he who by his silence now consents that this principle is not true in Porto Rico and the Philippine Islands consents to the same thing for this country, and for himself and his children.

When Israel demanded a king, the Lord sent Sam-

uel to tell them just what was involved in their demand. And Samuel said: "This will be the manner of the king that shall rule over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and they shall run before his chariots; and he will appoint him captains over thousands, and captains over fifties; and will set them to ear (or plant) his ground, and to reap his harvest, and to make his instruments of war, and the instruments of his chariots. . . . And ye shall cry out in that day because of your king which you have chosen; and the Lord will not hear you in that day." I Sam. 8:11-18.

These words are just as true to-day of the policy of imperialism as they were of Israel's king. It will not only take fields and vineyards by means of taxation for the building and equipping of navies and the maintenance of armies, but it will take our sons, as it has already taken thousands of young men, not only to be servants, but to learn the art of war—to kill and to be killed upon the field of battle.

It is just as true now that this government cannot endure partly republican and partly imperialistic as it was true in 1860 that it could "not long endure half slave and half free." Imperialism cannot be confined to those outlying islands that have come to us as spoils of war. The policy pursued toward them is sure to react with disastrous results upon our most cherished rights.

Indeed the policy pursued thus far toward Porto Rico and the Philippines, and which bids fair to be adopted as a settled policy by the nation, is the true measure of the decadence of that loyalty to principle which characterized the early days of the Republic. The degree of liberty preserved among us as a people seems to be due more to the native conservatism of mankind than to adherence to principle for its own sake. It is to be feared that we have reached the time foretold by Thomas Jefferson in his "Notes on Virginia":

"The spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless.

. . . It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect due respect to their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in convulsion."

Probably nothing that can be said or done will stay in any degree the rising tide of imperialism. But one thing can be done: the individual can preserve alive in his own heart and in his life the great principle of gov-

ernment by consent of the governed. This is the principle of God's government. Satan governs by fraud and force; God governs by truth and love. To which principle shall we be loyal? B.

### War Anti-christian.

The nations of this world must of necessity maintain themselves by force.

But Christianity stands absolutely apart from all racial and national quarrels.

"The Fatherhood of God and the brotherhood of man," is more than a passing sentiment with Christians. It is a fundamental principle.

The Christian may have enemies; those who would do him harm, but he is the enemy of no man. He fights, but not with sword, Mauser, or Gatling gun. The weapons of his "warfare are not carnal, but mighty through God to the pulling down of strongholds."

Christian experience is simply living the life of Christ, as says the Apostle Paul: "I am crucified with Christ; nevertheless, I live. Yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." Gal. 2:20.

The Apostle was describing not alone his own experience, but Christian experience—the experience of every child of God. It is simply impossible to imagine Christ Himself shooting His brethren. It is just as impossible to believe that He does the same thing in the person of His saints. The killing of human beings is anti-christian.

We are not saying that everybody who ever did such a thing proved thereby that they were not Christians. But we do believe that in the clearer light of this day men should see that killing is murder, whether done in battle or under other circumstances.

The early Christians did not engage in war. They would die rather than kill a fellow-being. It was not until apostacy had honeycombed the church that Christians were to be found bearing arms and engaging in carnal warfare. The leaders in the Church who have taught that it is right to kill men in battle have an awful account to meet in the day of judgment. B.

Christianity is far more than an ethical system; it is divine power in the life of the individual. This power is given by the Lord himself in response to the faith of the individual who receives it. Nothing short of this is Christianity, and only those who have this experience are Christians.

Since this, and this only is Christianity, and since nothing short of this divine life in the soul constitutes anyone a Christian, it is manifest that only the power of God received by faith can make Christians.

## NEWS, NOTES AND COMMENT

An organization assuming the title of the "Union Good Citizenship" has been busy for some time trying to enforce Sunday laws, in York, Pa. Notice was given to all business men in the city, about two months ago, to close their places of business on Sunday. The newsdealers sold their Sunday papers as they did before, and were arrested and fined four dollars and costs each. But the people agreed to pay them one cent extra per copy so they could pay their fines. The subject is discussed rather excitedly, and the Good Citizenship Committee is said to be somewhat disappointed in the results of their efforts.

A recent telegram from London tells of the Bubonic plague at Mauritius, Bombay, Calcutta, Port Said, Teheran, Manila, Hong Kong, Melbourne, Sydney, Noume, Brisbane, Perth and Auckland; also in Buenos Ayres, where the disease has been raging since the middle of March. To this list should be added Honolulu.

May 2, the Methodist Episcopal General Conference, in session in this city, adopted "equal representation," which means that hereafter the Conference will be composed of an equal number of laymen and ministers. This is a step in the right direction. Ministers are not "lords over God's heritage," or should not be.

It is stated that John D. Rockefeller's income from Standard Oil stocks since January 5 of the present year, has been \$24,000,000. This seems almost incredible. It is certainly suggestive of James 5:3, R. V., "Ye have laid up your treasure in the last days."

Advices from Manila state that among recent orders issued by Major-General Otis was one abolishing the priests' exemption from trial by the civil courts for crimes and misdemeanors.

Big guns cost something since, contrary to the prevailing thought concerning them, they are quite perishable. It is now said that ordnance officers in the United States army are beginning to be doubtful of a 16-inch gun, which has cost \$130,000, and which needs a \$1,000,000 turret to protect it. The fear is that by the time the gun is tested it will be burned out.

It is stated that Andrew Carnegie, who refused to contribute to the Dewey arch fund, has given \$1,000 to the fund for the widow of Sergeant Douglas, who was killed at Croton Dam during the recent strike. In sending the check Mr. Carnegie wrote: "Sergeant Douglas fought not for foreign conquest, but for peace and order at home."

The report that large numbers of American soldiers in the Philippines have become insane, and that the number is being constantly augmented, though denied not long since, refuses to down.

It is said that "between May 1, 1898, and April 1, 1900, nearly a thousand men have been shipped from the camps and posts of the army in the Philippines and Cuba to the government hospital for insane soldiers at Washington."

In addition to this number many have returned to their homes with minds shattered almost, if not wholly, beyond remedy. And during the same period of twenty-three months there were eighty-three suicides, nearly all due, it is said, to insanity. Twenty-nine of these suicides have occurred since the first of last December.

The cause of this frightful increase of insanity among soldiers in foreign lands is said to be due to climatic conditions and homesickness.

A strike in the building trades has been in progress in this city for some weeks, involving from five thousand to six thousand men; and the end is not yet. Numerous efforts have been made to settle the differences between employers and employees, but without success.

One man has been killed outright in this conflict, and many have been injured, some of them very seriously.

In several places in the city non-union men are working under police protection, not daring to leave the buildings either to eat or sleep. Meals and cots are furnished by the contractors.

Nor is this spirit of unrest confined to Chicago. Under date of May 1st, strikes were reported also from Buffalo, N. Y.; Milwaukee, Wis.; Duluth, Minn.; Savannah, Ga.; Seymour, Ind.; St. Louis, Mo.; Passaic, N. J.; Philadelphia, Pa.; Omaha, Neb., and Kansas City, Mo.

Six thousand six hundred men were out in seven of the cities named, no figures being given for Duluth, St. Louis or Omaha; nor does this number include the thousands of idle men in this city.

The outlook for the near future is not reassuring. It has been broadly intimated that, owing to the polit-

ical campaign now so near at hand, the civil authorities will hesitate to adopt the same stern measures for preserving the peace they otherwise would, for fear of alienating the labor vote.

### Suggests an American Napoleon.

A German paper, the "Bremen Weserzeitung" sees spectacular possibilities in the American trend toward imperialism. The United States, it says, is passing through a serious crisis. The coming presidential campaign, it believes, will decide the fate of the republic, which, it holds, is in serious danger.

"Full equality and true liberty, as they existed under the first presidents," the journal declares, "now have become legendary, and it is possible that modern republicanism may produce an ambitious president who shall repeat the role of the Great Napoleon."

It is strange, but nevertheless true, that observers in other lands see more clearly than do the majority of Americans just what is involved in the changed attitude of this government toward the fundamental principles upon which it was established. B.

### The "Christian" Party.

May 1st, the national assembly of the Christian Political Union met at Rock Island, Ill. After discussing at length the theme, "The Principles of Christ: shall we apply them in concrete form to state and national governments?" it was decided to launch a new political party, to be known as the "United Christian Party."

May 2d, a platform was adopted and candidates for the presidency and vice-presidency were placed in nomination. The ticket is, For President, Rev. Silas C. Swallow, of Pennsylvania; for Vice-President, John G. Wooley, of Illinois. The platform says:

"We believe the time has arrived when the eternal principles of justice, mercy and love as exemplified in the life and teachings of Jesus Christ should be embodied in the constitution of our nation and applied in concrete form to every function of our government principles. We maintain that this statement is in harmony with the fundamental principles of our national common law, our Christian usages and customs, the declaration of the supreme court of the United States that this is a Christian country and the accepted principles in judicial decisions that no law shall contravene the divine law.

"We deprecate certain immoral laws which have grown out of failure of our nation to recognize these principles, notably the permission of the desecration of the Christian Sabbath, authorized unscriptural marriage and divorce and the license and manufacture and sale of intoxicating liquors as a beverage."

The platform also favors prohibiting the sale of cigarettes and tobacco to minors; declares against war and for the arbitration of all national and international

disputes; for the daily reading of the Bible in the public schools and all educational institutions under the control of the state; for government ownership of all public utilities, and favors the election of president, vice-president and United States senators by direct vote of the people.

The advent of this party is significant, and we shall have more to say concerning it in the future. B.

### What it Really Means.

Portis, Kans., April 18, 1900.

Editor Sentinel of Liberty:—

I was interested in the letter which was sent you by a Baptist clergyman of Cleveland, Ohio. Now I believe there are many like him who "do not believe in trying to make people religious by civil legislation," yet who are working hand in hand with those who do believe in it.

Allow me to quote from Rev. I. W. Hathaway, D. D., General Secretary of the American Sabbath Union, in his remarks at the Nashville Convention of Christian Endeavor, as follows:

"We are often told that we should not endeavor to promote Sabbath observance upon religious grounds with those who are not professed Christians, or who do not accept our religion or Bible. But we cannot ignore the fact that man is a religious creature; and more, that he is a child of God; and in connection with this the fact that the Sabbath is a divine institution, given of God to meet the innate demands of man's nature. If man shall reject God and turn from the truth, it will not change his nature nor his needs, nor can the purpose and nature of the Sabbath be changed to meet the conditions of his unbelief. . . . No Sabbath can long be maintained apart from its divine authority and sacred character. A secularized Sabbath becomes a positive source of evil. God is less honored and Satan better served on a secularized Sabbath than on any day of the week.

"There is little, if any, physical rest in a secular Sabbath. A body, to be rested, must have the co-operation of a healthy mind and a clear conscience. Monday morning does not find the laborer recuperated for his task, either in brawn or brain, who has spent the Sabbath forgetful of his spiritual need, even though he may have refrained from all positive excess, save that of laziness, during the day."

Now, what can Mr. Hathaway mean other than that a man must religiously observe the Sabbath to be rested for his work? While this may be all true enough, yet the question is, with him, "Shall we endeavor to promote Sabbath observance upon religious grounds with those who are not professed Christians, or who do not accept our religion or Bible?"



For a man to be recuperated in brawn or brain, he must have: "clear conscience"; he must not be forgetful of his "spiritual need." But if the man is forgetful of his spiritual need, shall we endeavor to promote Sabbath observance with such a man? Mr. Hathaway's answer is, "We cannot ignore the fact that the Sabbath is a divine institution, given of God to meet the innate demands of man's nature. The purpose and nature of the Sabbath cannot be changed to meet the conditions of his unbelief."

So, while our Baptist friend does not believe in trying to make people religious by civil legislation, he is working in company with those who do believe in that very thing, and is putting a weapon into their hands which they will use for that purpose.

While our Baptist friend is in favor of giving the men time for physical rest, and laws "should be enforced" for that purpose, his partner, Mr. Hathaway, says, "No Sabbath can long be maintained apart from its divine authority and sacred character."

Now, if men who are not religious are not permitted to work they will spend the day in amusement of some kind. But, again Mr. Hathaway says, "A secularized Sabbath becomes a positive source of evil. God is less honored and Satan better served on a secular Sabbath than on any other day of the week."

It is certainly plain that the aim of the American Sabbath Union is to make men religious, even by law, if in no other way.

They make themselves the conservators of "clear consciences" for other men. But what more than this did the papacy ever do?

It seems to me as I read the articles of our Baptist friend and Mr. Hathaway, that I can hear the creak of the rack and the crackle of the flames; I see again the Roger Williams of the not distant future, leaving his family fireside to find a home with the savages and wild beasts, who were not so savage and wild as the men who would see to it that their neighbors did not spend "the Sabbath forgetful of their spiritual need."

Let us remember that every man is responsible to God alone for the manner in which he spends his Sabbath.

E. H. CURTIS.

### France and the Roman Catholic Church.

The recent trial and condemnation in Paris of twelve Assumptionist priests is thought by some to be the beginning of an anticlerical movement similar to that of the early days of the Third Republic.

The feeling against the religious orders is very bitter, and seem likely to become more so. Indeed it might truthfully be said that only a radical change in the industrial conditions of the country can prevent the growth of this feeling. And since the danger point

has been reached already, the future is not bright for France.

"The French Liberals complain bitterly," says M. E. Saint-Genix, in an article in the Contemporary Review for March, that "monks and nuns are found nowadays occupying all the highways and byways of life.

Trades, industries, and professions are invaded by them to the detriment of the family-supporting layman. You can buy of Franciscan friars beer brewed by Cistercian monks, drink tea, coffee, or chocolate imported and sold by pious Trappists, who themselves never taste any of these concoctions; finish up your dinner with a glass or two of liqueur distilled by holy but rival anchores, who are believed to have fled in horror from this world of sin and sorrow, and buried themselves in a cloister, in order to give themselves wholly up to God; you can polish the enamel of your teeth with patent powders and sweeten your breath with marvelous elixirs invented by men of God who have themselves no further use for either; you can get shod by enterprising Assumptionists, have your purple and fine linen made by nuns or their orphan slaves, and generally get your perishable body as well as your immortal soul taken in and done for by the members of modern congregations."

Nor does the trouble end here. These orders are, it seems, making their influence felt not only in industrial but in educational and political as well as in religious life. Rome is evidently working hard to restore France fully to "the Church." Saint-Genix says:

"In certain walks of literature, in the less dangerous domains of science, in the work of education, and, above all, in the schemes and intrigues of subterranean, as well as in the debates of daylight politics, they are indefatigable organizers, clever leaders, venturesome pioneers."

The methods pursued not only in France but elsewhere in Europe, especially upon the Continent, are thus described by the same writer, and are certainly not such as to commend themselves to those who believe the minister of God should "follow after righteousness, godliness, faith, love, patience, meekness":

"On the Continent, especially in Central Europe, a zealous priest will frequent public-houses, chat and crack jokes with the workmen, coax them to the church, and keep them there by means of chains the very furthest links of which cannot be said to reach to heaven. The well-known Jesuit, Father Abel, of Vienna, highly approves and zealously employs these latter-day methods. In a speech which he made some months ago to a number of pilgrims in Altotting he said: 'In Vienna I act on this maxim: I catch more people with a glass of beer than with an Ave Maria. I certainly do not exclude the Ave Maria, but to cap an Ave Maria by quaffing off two half-measures, that is a thing I relish. . . . But I will not have any-

thing smacking of the devotee. . . . I tell you frankly those feats which we have accomplished in Vienna have been effected less in the church than in the public-house. . . . The main point is confession. If a man has confessed well, he will pray a little, and then he is gay and jolly.' Father Abel then went on to describe the nature and extent of the successes which he obtained by this up-to-date method. In Mariazell he once got one hundred and five men to confess to him at a single sitting, sinners whose confessionless years amounted together to eighteen hundred! A second address to the same hearers was begun by Father Abel with the comforting assurance that he would keep them but a very short time so that they might soon get back again to their glass of beer! In this simple way is the great conversion trick performed!"

In conclusion, Saint-Genix says: "The Roman Catholic Church has degenerated in France, and become a bloodsucking vampire of a kind probably unmatched in history. It keeps tens of thousands in intellectual thralldom and material poverty, that its own ministers may wax fat. And it is on account of these and similar practises that French Liberals are now violently and vainly agitating to bring about the expulsion of the congregations which have organized and are directing the movement."

And what is true of France is true in varying degrees of every country in the world. Nor is Rome the only offender against the rights of mankind. Every false and every apostate religious system is helping to enslave not only the souls, but the bodies of men. Only the genuine religion of the Lord Jesus Christ—the religion described by the Apostle James—gives liberty to anybody: "Pure and undefiled religion before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." Politico-commercial religion, full of scheming, wire-pulling and selfishness, can only rivet the shackles the more firmly upon the wrists and ankles of poor fallen humanity. B.

Mr. Swallow, the presidential candidate of the self-styled "Christian party," seems to be an ideal leader. In 1898, he was the Prohibition candidate for governor of Pennsylvania, and received 125,746 votes, or 12.61 per cent of all the votes cast for governor. The Prohibition candidate for State treasurer polled only 18,072 votes, or 2.28 per cent of the entire vote at the same election. This shows that it was the man and not the party that commanded the confidence of the people. Mr. Swallow is known as a "heroic fighter of political wickedness," and to this fact is due his popularity in Pennsylvania.

Of course those who have made a study of the sub-

ject recognize the fact that no permanent relief could be secured by turning the government over to any party, however high its profession. Calling a thing Christian does not make it so; and it matters not how honest Mr. Swallow and those who are associated with him in this movement may be; just as soon as success might appear probable all the political tricksters in the country from both the old parties would be prompt to secure for themselves front seats in the new organization, carrying with them all the corruption from which the people are seeking relief.

The organization of the "Christian party" and the nomination of a presidential candidate is simply another step in the direction of practical national reform in this country, which means simply, union of church and state. We do not mean to be understood as maintaining that men should not be honest in political life. We mean simply this—that men who are honest will be honest wherever they are placed, and under whatever name they may be called; but it will not make a man honest to make him a member of a "Christian party," any more than it makes a man honest to make him a member of the church. It will simply give dishonest men a chance to masquerade as Christians politically. In other words, as hypocrites.

The organization of this new party is, to say the least, significant. It is not likely that it will cut any great figure in the coming campaign; but, unless we are much mistaken, we have not seen the end of this movement. It will be heard of again, and may prove to be an important factor in politics in the not distant future. B.

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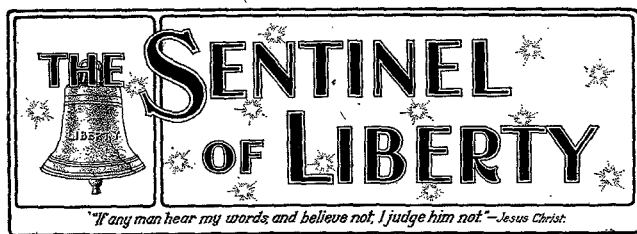
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CHICAGO, MAY 10, 1900.

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We wish to call the special attention of the readers of The SENTINEL to the fact that all orders for books should be sent to us as in the past. The SENTINEL having always been published by the Pacific Press Publishing Company, it has been the custom of some of our friends to address their orders for books to the AMERICAN SENTINEL, or their orders for the paper to the Pacific Press Publishing Co. In the past this has made no difference, as the orders have in either case promptly reached their proper destination; but now that the paper is to be published by the International Religious Liberty Association in Chicago, it will make serious delay and much unnecessary work if orders intended for Pacific Press Publishing Co., New York City, are sent to the Association in Chicago.

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As you read the principles stated and arguments presented in this paper, remember that just recently in the State of Pennsylvania, an observer of the seventh-day Sabbath has been arrested and fined for doing quiet work in his own garden on the day observed by people of a different religion, and is now, together with his church brethren, threatened with further prosecution of the same nature. This religious intolerance, this anti-Christian spirit, this setting aside of the principles of American free government, this menace to the liberties of the people and the prosperity of the nation, is what we are talking about in all the articles in this paper; and as you read the facts pertaining to this case, you may know of a certainty that the Sentinel is not discussing mere abstract principles, or firing at the dead issues of by-gone days.

In 1896, Congress passed an act to authorize the Secretary of War to loan or to give to soldiers' monument associations, Grand Army posts, and municipalities, war relics in the shape of out-of-date cannon, columbiads, mortars, solid shot, shells, etc.

It is said that thus far the government has not suc-

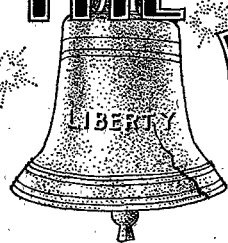
ceeded in giving away these war relics to any great extent; the demand does not nearly equal the supply. Two reasons for this have been suggested; first, that the people do not care for that kind of thing, and that they do not really take delight in the display of such murderous relics. The other suggestion is, that the people are willing to accept nothing except the latest and best; and that while the taste for war is increasing, they want to see not antiquated, but modern weapons. The latter seems altogether more likely than the former reason, since it is an undeniable fact that the martial spirit has increased many fold in this country in the last four or five years.

It is becoming apparent that the nations of the Old World have designs upon South America, which are almost sure to make that country the theater of warlike operations in the near future. Just now there is much discussion in English, German and American papers over Germany's claims in Brazil, and the recent announcement of Secretary of War Root, declaring that the United States must fight if it is to maintain the Monroe doctrine, is regarded as a significant utterance. The London Spectator affirms the correctness of this view, and says that "if America should wish to enforce the Monroe doctrine she must be able to destroy the German fleet." Germany, however, is now building a big fleet, and if America "sticks to the Monroe doctrine and yet refuses to prepare there is in store for America great humiliation."

Having divided up most of the available territory of the Old World, the European powers are looking with greedy eyes toward South America, where vast districts yet lie uncontrolled by any power strong enough to resist their aggressions. The United States must either surrender the Monroe doctrine or reckon with the fleets and armies of Europe sent to partition that country, or at least large portions of it, as Africa has been partitioned; and by its own aggressions upon Old World territory the United States has lost all moral support for the Monroe doctrine and strongly invited the European nations to adopt a policy which will make militarism a stern reality to the American people.

Baron Von Kupfer, who is in the German foreign diplomatic service, says the reason why the Sultan does not pay the indemnity claims presented by the United States, is that "there is an agreement between him and Russia to divide up the empire's revenue between them." Turkey owes Russia a vast sum for war indemnity incurred a quarter century ago, and Russia no doubt would be very unwilling that Turkey should under such circumstances satisfy claims of much more recent date presented by other powers.

# THE SENTINEL OF LIBERTY



*"If any man hear my words, and believe not, I judge him not."—Jesus Christ.*

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L. A. SMITH, }  
C. P. BOLLMAN, } ..... Editors

If the state would let conscience alone, it must let religion alone also.

✻ ✻

The conscience that is educated by the laws and customs of men, will fail to pass examination at the bar of God.

✻ ✻

Let men beware how they lay hold upon conscience, for it is a "live wire," directly connected with the dynamo of the Omnipotent will.

✻ ✻

The importance of the Sabbath as an institution of God for the welfare of mankind constitutes the chief reason why the state should not meddle with that institution in any way.

✻ ✻

The Creator made the Sabbath a day of refreshment—of renewing of life; but state Sabbath legislation, with its restrictions upon labor and recreation, tends to make the day altogether lifeless.

✻ ✻

The Sabbath institution bears the image and superscription of God, and when the state by assuming the right to legislate upon it, makes the institution its property and puts upon it the stamp of Caesar, the result is the defacement of God's image and an institution valueless to both God and man.

## The Right to Interpret the Bible.

The Sentinel of Liberty contends for the right of every person to be independent of all other persons in deciding what are the duties required of him by religion, and in conforming his actions to his own convictions of right.

Why—it may be asked—does the Sentinel think it necessary to contend for this right? Who in this free land disputes this right? Who is denied the privilege of deciding for himself what constitutes duty toward God, and of practicing his convictions of duty in his daily life?

It may be surprising to the reader to be told that not merely one person, or a few individuals, but many thousands of people—indeed, the whole minority in the government, are denied this privilege by the scheme of government advocated by the National Reform Association and its allies; but such is the fact. That scheme has not yet been set in operation in this country, but it is one for which millions of earnest people are actively working, and whose ultimate success is not doubtful if its present rate of progress continues.

Just what it is that we are talking about will be made clear to the reader by reference to a hearing given the advocates of the National Reform scheme before a committee of Congress in March, 1896. The hearing related to a bill then before Congress providing for an amendment to the constitution which would make it "recognize God." The preamble was to be so amended as to read: "We, the people of the United States (acknowledging Almighty God as the source of all power and authority in civil government, the Lord Jesus Christ as the ruler of nations, and his revealed will as of supreme authority in civil affairs), in order to form a more perfect union," etc. The "revealed will of God" being given in the Bible, the discussion at the hearing turned upon the interpretation of the Bible, and this question was asked with reference to the religious duty of Sabbath observance:

Mr. Burton. "Is not this the theory: Each man

regards the day he believes to be the Sabbath, and the Government protects him in his worship from disturbance or interference?"

The reply, given by Dr. David McAllister, the leading champion of the proposed amendment, was:

"Not only must this be the case in regard to every man, but the state and nation must decide for themselves whether they will keep one day or not."

Then followed this question and answer:

Mr. Connolly. "Suppose the Bible has already settled that question, how could any act of Congress interfere with it if that is to be in the constitution?"

Dr. McAllister. "Because we must interpret the Bible."

Putting Dr. McAllister's replies together, we have the essence of the National Reform theory of government which millions of misguided people in this land are working to set up. While "each man" is to "regard the day he believes to be the Sabbath," "the state and the nation" must also "decide for themselves whether they will keep one day or not," and to do this the state "must interpret the Bible." But when the state interprets the Bible to discover its supposed duty upon any point, what is to become of the interpretation held on the same point by the individual subject to the state law? Upon this point Dr. McAllister said:

"Here is the nation, which gives its decision according to its sense of right and wrong. That is the national conscience, and when the nation thus gives its decision, individuals whose conscientious views may conflict . . . in such cases the individual conscience must yield to the conscience of the whole people, which is over him and should be over him in order to enforce what is right, but which can be over him only by recognizing the Lord's supreme authority over the nation."

Thus, in case the individual holds a different interpretation of Scripture from that held by the state, the individual conscience must yield to the state conscience, and the individual must practice that which he believes to be wrong; or if he refuses this, he must suffer the pains and penalties of the civil law.

The "state conscience" upon any point will of course be the conscience of the majority in the state touching that point. The minority will constitute dissenters, and all these must yield their conscientious convictions upon any point of duty toward God, as they yield in the matter of imposing a tariff upon imports, or other purely secular questions of state policy.

And if the individual conscience must yield to the state conscience upon one point, it may just as properly be made to yield upon every point, and can be dispensed with altogether, the individual being guided by the state conscience which "is over him," and is of so much greater authority, in the National Reform view, than the individual conscience can be. The individual would then need to exercise his conscience only when he became identified with the majority who were laying

down rules and enacting laws of religious conduct for the benefit of the minority.

Such is the scheme of government which, as stated, the National Reform party and its allies are urging upon Congress and upon the country, as they have been for many years. It is easily perceived to be identical with the union of church and state which has "cursed the fairest portions of the Old World," and against which the first American statesmen took special care to guard this nation.

Many will be naturally skeptical as to the probability of the success of this baneful scheme. Why—it may be asked—should millions of intelligent people be working for something so contrary to the foundation principles of this Government? The answer is, they are doing it unwittingly. They are blindly following their leaders in a course which appears to be righteous, and they do not realize the nature of the results that will follow. They do not realize this because they have not taken time to study the subject of the relation of their work to the principles of free government. They do not believe it possible that their leaders can be in the wrong, so they have never thought of considering the nature of their work from the standpoint of such a possibility.

But the people of this great country—the many millions who are not concerned in the promotion of religio-political reforms—will not they rise up and prevent this National Reform scheme being carried into effect? Ah, the people are indifferent on the subject of their religious rights. Believing such rights secure in this free land, they are careless and unconcerned, and are in ignorance of the danger that is threatening. As Jefferson prophesied, they are all too intent upon projects for making money to have any time to give to the securing of their rights. Upon both sides the people are under the bane of ignorance and must be enlightened and aroused to discern the situation in which the rights and liberties of the people are now placed, if those liberties are to be longer preserved. This is a mighty fact, and the reason why the Sentinel of Liberty is published to-day.

s.

### Human Rights.

All human rights are God-given, and hence sacred. Every faculty and opportunity that any man has was given to him by the Creator to be used to His glory; and he who infringes a single one of these rights—who hinders the free, legitimate exercise of a single God-given faculty—invades not only the civil liberty, but the religious liberty of his fellow men.

The rule of the Christian life is, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." He who obeys this divine rule is serving God equally whether following his plow or going to church.



All his time and powers belong to the Lord. They are talents entrusted to him to use for God.

It is manifest that to the man who believes this and who lives it, every act is in a sense religious. Such a man will gladly do whatever is his duty toward his neighbor and toward society—do it not with eyeservice, as a man-pleaser, but as “serving the Lord Christ.” To require of him more than this, or to forbid him to do this, is to infringe his rights of conscience; for his every act springs from conscientious conviction of duty. If he prays, it is of God; if he labors with his hands, he does it as the Lord’s servant.

Therefore, viewed from the standpoint of the Christian, all natural rights are religious rights, and all liberty is religious liberty. To forbid to any man that which God permits, is to restrict the liberty of God’s servant; while to exact from him more than justice demands, either in time or money, is to take from him a portion of his Lord’s entrusted goods. Thus any unjust law is violative of religious liberty, which is simply liberty to live the Christian life in all every-day affairs. This liberty has been provided by the Creator for every man, and belongs to every man, whether he ever claims it or not; and no power on earth has any right to restrict this liberty in any way. B.

#### Christianity Separate from the State.

Jesus Christ came into the world to bring to men the true knowledge of God; for “God was in Christ, reconciling the world unto himself.” 2 Cor. 5:19. He came to reveal to men the kingdom of God—to enunciate its principles, to manifest its spirit, to reveal its character. Of it He said: “My kingdom is not of this world.” John 18:36. “Except a man be born again, he can not see the kingdom of God.” John 3:3. And His apostles declared, “The kingdom of God is \* \* \* righteousness and peace and joy in the Holy Ghost.” Rom. 14:17.

“My kingdom is not of this world.” Every kingdom, every state, every government of men, is altogether of this world and of this world alone. How then can anybody be of any earthly kingdom or state and of the kingdom of God at the same time? Those who are of the church are of the kingdom of God, because the church is the church of God, and not of this world—it is composed of those who are “chosen out of the world.” Those who are of the state are of this world, because the state is altogether and only of this world.

And, indeed, were not “all the kingdoms of the world and the glory of them” offered to Jesus for His very own? Why did he not take them and rule over them and convert them and thus save them? He *could* not, because to have taken them would have been to recognize “the god of this world,” by whom they were

offered. Luke 4:5-8. And so it is ever, the kingdom of this world is offered ever only by Satan; and all who are Christ’s will refuse it, as did our Example, and as did Moses, His chosen forerunner and type.

Christ was and is the embodiment of the church and of all Christianity. Therefore, and thus, in the Word of Christ, in the very principles of the cause of Christ, there is taught the separation between God and this world.

Accordingly, Christ says in another place, “Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s.” Matt. 22:21. In that time of the head of the Roman Empire, the personification of the world’s power was Caesar. And in that Roman system it was claimed that whatsoever was Caesar’s was God’s; because to all the people of that world-system Caesar was God. He was set before the people as God; the people were required to worship him as God; incense was offered to his image as to God. In that system the state was divine, and Caesar was the state. Therefore that system was essentially a union of religion and the state.

#### THE STATE NOT DIVINE.

In view of this, when Jesus said, “Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s,” he denied to Caesar, and so to the state, every attribute, or even claim, of divinity. He showed that another than Caesar is God. He entirely separated between the things which are due to Caesar and those which are due to God. The things which are due to Caesar are not to be rendered to God. The things due to God are not to be rendered to Caesar. These are two distinct realms, two distinct personages, and two distinct fields of duty. Therefore in these words Jesus taught as plainly as it is possible to do, the complete separation of religion and the state; that no state can ever rightly require anything that is due to God; and that when it is required by the state, it is not to be rendered.

Again: Jesus is the Example whom God has set to be the Guide to every person in this world in every step that can be taken in the right way. Any step taken by anybody in a way in which the Lord Jesus did not go is taken in the wrong way. He hath left us “an example, that ye should follow in his steps.” 1 Pet. 2:21. And Jesus never, in any manner nor to any degree, took any part in political matters nor in any affairs of the state. Jesus was then, and is forever, the embodiment of true religion. Therefore, in His whole life’s conduct of absolute separation from everything political, from all affairs of the state, there is taught to all the world, and especially to all believers in Him, the complete separation of the religion of Christ, and of all who hold it, from everything political and from all affairs of the state.

So faithfully did He hold to that principle that when a man asked Him only, "Speak to my brother, that he divide the inheritance with me," He refused, with the words, "Man, who made me a judge or a divider over you?" and then said to them all, "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:13-15. Oh, if only all who have professed to be His followers had held aloof from all affairs of politics and the state, how vastly different would have been the history of the Christian era! What a blessing it would have been to the world! What floods of misery and woe mankind would have been spared!

#### WHY JESUS KEPT ALOOF FROM POLITICS.

And why was it that Jesus thus persistently kept aloof from all affairs of politics and the state? Was it because all things political, judicial, and governmental were conducted with such perfect propriety, and with such evident justice, that there was no place for anything better, no room for improvement such as even He might suggest? Not by any means. Never was there more political corruption, greater perversion of justice, and essential all-pervasive evil of administration, than at that time. Why, then, did not Jesus call for "municipal reform?" Why did He not organize a "Law and Order League?" Why did He not disguise himself and make tours of the dives and the gambling dens, and entrap victims into violation of the law? And why did he not employ other spies to do the same, in order to get against the representatives of the law evidence of maladministration by which to arraign them and to compel them to enforce the law, and thus reform the city, regenerate society, and save the state, and so establish the kingdom of God? Why? The people were ready to do anything of that kind that might be suggested. They were ready to cooperate with him in any such work of "reform." Indeed, the people were so forward and so earnest in the matter that they would have actually taken Him by force and made Him King, had He not withdrawn Himself from them. John 6:15: Why, then, did he refuse?

The answer to all this is, Because He was Christ, the Savior of the world, and had come to help men, not to oppress them; had come to save men, not to destroy them. "The government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses,—extortion, intolerance, and grinding cruelty. Yet the Savior attempted no civil reforms. He attacked no national abuses, nor condemned the national enemies. He did not interfere with the authority or administration of those in power. He who was our Example kept aloof from earthly governments—not because He was indifferent to the woes of men, but because the remedy did not lie in merely human

and external measures. To be efficient, the cure must reach men individually and must regenerate the heart.

"Not by the decisions of courts, or councils, or legislative assemblies, not by the patronage of worldly great men, is the kingdom of Christ established; but by the implanting of Christ's nature in humanity through the work of the Holy Spirit. 'As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' Here is the only power that can work the uplifting of mankind. And the human agency for the accomplishment of this work is the teaching and the practicing of the Word of God."—*Desire of Ages*, chap. 55.

#### CHRIST OUR EXAMPLE.

Now Christ is the true Example set by God for every soul in this world to follow. The conduct of Christ is Christianity. Conformity to that Example in the conduct of the individual believer—this and this alone, is Christianity in the world. The conduct of Christ, the Example, was totally separate in all things from politics and the affairs of the state. Christianity, therefore, is the total separation of the believer in Christ from politics and all the affairs of the state, the total separation of religion and the state in the individual believer.

Accordingly, Jesus said to His disciples forever, "Ye are not of the world, but I have chosen you out of the world." John 5:19. And to His Father He said of His disciples forever, "They are not of the world, even as I am not of the world. As He is, so are we in this world." 1 John 4:17. "It is enough for the disciple that he be as his Master."

The following passage from a sermon by the late Thomas Hewlings Stockton presents an infinity of truth, and is worthy to stand forever in letters ablaze with eternal glory:

"There was one sacrifice too great for Christ to make. He was willing to leave the throne of the universe for the manger of Bethlehem; willing to grow up as the son of a poor carpenter; willing to be called the friend of publicans and sinners; willing to be watched with jealous eyes, and slandered by lying tongues, and hated by murderous hearts, and betrayed by friendly hands, and denied by pledged lips, and rejected by apostate priests and a deluded populace and cowardly princes; willing to be sentenced to the cross, and be nailed to the cross, and bleed and groan and thirst and die on the cross. But he was *not* willing to wear an earthly crown or robe, or wield an earthly scepter, or exercise earthly rule. That would have been too great a sacrifice. He did, indeed, endure the crown of thorns and the cast-off purple and the reed, and the cry, 'Hail, King of the Jews!' But this was merely because he preferred the mockery to the reality; so pouring infinite contempt on the one, not only by rejecting it in the beginning of his ministry, but also by accepting the other at its close."

This is the Christianity of Jesus Christ, as respects the great question of religion and the state. And, as in all the instruction from God from the beginning of creation down, it calls always for the complete separation of religion and the state in all things and in all people, in order that the Christian may enjoy infinitely higher things.

A. T. JONES.

### A Tale of Two Nations.

#### "THE COMMONWEALTH OF ISRAEL."

If man had never fallen and become sinful, there never would have been such a thing as civil government in the earth. Even after the human family had lost their first estate, if every soul had earnestly sought God for the "renewing" of His Spirit, there never would have been any necessity for civil government.

But man did fall. Moreover, he was so perverse after he had fallen that he did not seek God for a new heart, and of course the result of this was that he grew worse and worse by nature. Then and only then out of heavenly goodness to man did God permit that institution among men which we call civil government.

In the very early days among the people of God the head of each house ruled that house. Thus it was written of Abraham: "I know him, that he will *command* his children and his household after him, and they shall keep the way of the Lord, *to do justice and judgment.*" This status of affairs continued until Israel went into Egyptian bondage. When the days of their captivity were at an end God raised up a man—Moses—to lead them forth.

In all of his dealings with the children of Israel, from the time of the exodus onward, God never for a moment violated the "consent of the governed" principle. At no time did He act in an arbitrary way, or manifest to the smallest degree, *monarchical*—one-man power—principles. All of this is made abundantly clear by the commission which God gave to Moses and the acceptance by Israel of Moses and the heavenly propositions of freedom of which he was the bearer.

"And God said moreover unto Moses, \* \* \* Go, and gather the elders of Israel together, and say unto them," etc. "And Moses and Aaron went and gathered together all the elders of the children of Israel: And Aaron spake all the words which the Lord had spoken unto Moses, \* \* \* and the people believed."

Here was a free, a voluntary acceptance of Moses and his mission by the people of Israel. The thing was in no wise forced upon them. A meeting was called, and the people not only concurred in the plan, but they "believed" it. Moreover God never at any time led Israel a single step save only as the people "believed."

God never led any man in Israel a single step save only as that man "believed"—had confidence in, and gave his consent to that step and the taking of it by him.

Once more, as the climax thought on this point, it may be said: God never asks and never has asked a soul to do a thing of any kind or name or nature, until that soul manifests *faith* in that thing and the doing of it by him. But faith is the highest, the most perfect and complete kind of *consent*.

After the death of Moses, Joshua became the leader of the people and nation of Israel. In his leadership under God all had faith; for of their own free will they said unto him: "All that thou commandest us we will do, and whithersoever thou sendest us, we will go. According as we harkened unto Moses in all things, so will we harken unto thee: *only* the Lord thy God be with thee, as he was with Moses." This last provision was the only constitutional limitation, as it were, imposed on Joshua. He must see to it that his life was such that God could go with him.

After the death of Joshua the Lord raised up judges to judge the Hebrew nation. On whomsoever the Spirit of the Lord rested, on the man or woman upon whom the gift of leadership and judgment came—that one did the people of Israel obey as judge over them. To this class of rulers belong Deborah, the prophetess, and Barak and Gideon. The form of choosing these officers, and the operation of such a plan of government, was so simple, and worked so smoothly, that, whether we understand all its modes and workings, it is bound to command our admiration and respect.

Such was the form of civil government prevalent in the nation of Israel until the days of Samuel. In this government the "consent of the governed" was the great basic principle. It was a government among men of God's own ordering. As long as the people abided by God's principles of government for them, they had his promise that they should be a great nation. More than this, they had the promise of the Almighty that other nations should acknowledge their *greatness as a nation*. Thus it is written in Deut., 4:5-8: "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and our understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?"

This was a wonderful promise. It was a blessed

heritage. It was the legitimate fruit of permitting God's own plan of government to work among them. It was a glorious goal for the once despised people, and the path leading to it was a happy and an easy one.

There was also another great principle which God laid down for Israel, and upon the observance of which their happiness and welfare as a nation largely depended. In the prophecy of Balaam it is said of Israel: "From the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations."

The people of Israel were to dwell alone. They were to avoid "entangling alliances" with other peoples. To hold themselves in this condition was essential to their glory and their greatness; while all the nations would call them great if they held to the principles which God had given them; yet they were not to be reckoned among the nations. In other words, Israel was to be a *power* among the *nations*; but not a *nation* among the *powers*.

This separation was necessary. God did not ask Israel to stand alone because he wished to exercise arbitrary authority or because he wanted to impose hard regulations upon her. In his great wisdom he knew that it would be impossible for her to preserve the simplicity and righteousness of her institutions and at the same time become one among the powers of earth.

Such was the "Commonwealth of Israel." Well would it have been for that nation had they never departed from it and entered upon the sad, though well-trodden, path of *Imperialism*.

P. T. MAGAN.

#### "After Orthodoxy—What?"

The "Literary Digest" of the 12th inst. has an article under the foregoing heading that contains much food for thought.

Reference is made in the "Digest" to an article by a Unitarian clergyman in "The North American Review" for April, in which the statement is made that "the essential features of the orthodox theory of religion have been discredited by the modern knowledge of the modern world."

This clergyman's conception of that which is to take the place of the discredited religion, namely of Christianity as generally understood (that is of faith in the atonement of Christ and in his power to save from sin), is "a perfect kingdom of God," which he says "becomes a perfectly reasonable dream."

But herein lies a great danger. The power of God is the only power that can subdue or even hold in check the evil passions of men. But this power can be received only by faith. "Without faith it is impossible to please Him." Hence to destroy faith is to cut men

off from all hope of receiving the power of God to subdue their evil hearts.

But what is even the highest civilization, the highest culture, without God? It is described in the first chapter of Paul's letter to the Romans: "When they knew God, they glorified him not as God, neither were thankful; but became vain in their own imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and to creeping things."

This was the wisdom of Greece and Rome, and without faith in God it must be the wisdom of the twentieth century. Then when faith in God has perished, and by human wisdom "a perfect kingdom of God" has been established, not indeed of the God of the Bible, but of the imaginary being that human wisdom will have substituted for the Creator as he has revealed himself in nature and in the Scriptures, refusal to accept this "perfect kingdom" will be treason to the state. And so as in Rome "enlightened liberalism" will persecute for opinion's sake the "narrow-minded" minority who, by adherence to "antequated ideas, hinder the progress of the whole people."

Even now the education of the schools tends to undermine genuine faith in the God of the Bible; but this education is in some instances forced upon everybody. This will be so more and more; it will be held to be essential to the salvation of the state; and those who oppose this false system will be regarded as enemies of the state. We do not half realize the dangers that are thickening around us. Much that is called liberality is only the worse tyranny. There is no real liberty outside the gospel of Jesus Christ, and this is the very thing that is assailed by those who attack the credibility of the Scriptures, who sneer at faith, and who by human wisdom and human legislation would establish "a perfect kingdom of God."

B.

In the Chicago Tribune of April 6 the president of Michigan University, James B. Angell, argues that governments ought to protect by force their citizens who go as missionaries to foreign lands, but says it is agreed "that we should not make war upon any nation for the sake of carrying Christianity into it." But as missionaries go to a foreign land for the sole purpose of carrying Christianity into it, and the government under which they are citizens exercises its force to protect them in propagating that work, what else does the government do in effect but make war with a country for the sake of Christianity, when it becomes necessary to protect the missionaries by force of arms?

The only way out of the dilemma is for Christian

missionaries to prosecute their work as citizens not of the civil powers of earth, but of the kingdom of heaven, looking for protection only to that government for whose extension they are laboring.

### The Conflict of the Ages.

"God is a Spirit." "God is love." Love is the spiritual element and the spiritual power in this universe. God's law is a spiritual law, and it is a law of love—"love is the fulfilling of the law." As love is the fulfilling of the law, so all sin, which is the transgression of the law, is an infringement of love. He who is filled with the spirit of love until he spontaneously acts out the acts of love, has been emancipated from all legalism and compulsion; because God's will has become his will, and so, in freely doing his own will, he obeys God. "The fruit of the spirit of love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

John, in holy vision, beheld this spiritual law, this law of love, in heaven, under the throne of God, the basis of his government for the whole universe. The kingdom of God is therefore a spiritual kingdom, it is "righteousness, joy, and peace in the Holy Spirit." It is not the kingdom of force or arbitrary power, it is the kingdom of love. It does not, like other kingdoms, have to be maintained by armies, for its throne is established in the willing heart of each subject. "The kingdom of God is within you." Each subject has been won by love to willing service in the kingdom of love. God is king of this spiritual kingdom, this kingdom of love, because he is the supreme Spirit, the supreme Love, the source and fountain of all true love.

Christ reigns with the Father because, by his wonderful manifestation of love, he has won the hearts of all God's true subjects, so that he has been given a name with God high above every other name that is named in earth or heaven, so "that at the name of Jesus every knee should bow, \* \* \* and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Ultimately this spiritual kingdom will include the whole universe, and every morally accountable being that shall remain in the universe, for, "Every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, 'Blessing, and honor, and glory, and power unto him that sitteth on the throne, and to the Lamb forever and ever.'"

### CHRIST'S CHOICE.

There is no forced service here. All is free and spontaneous. In the perfected kingdom, every heart

forever more will be bound by the invisible cords of love to the everlasting throne of him who "is love."

Every Christian is in the world now, to represent by his words and his life this kingdom of love. He should therefore repudiate as does the Lord, all forced or compulsory service, and seek that service which cometh from the heart only.

The true church of Christ is the one divinely appointed organic representation on earth of this spiritual kingdom. It is to stand, therefore, solely, and only, for the reign of love. It is thus to be a manifestation of the only power that can control the heart, and so actuate the life from within in harmony with the law of love. The church that seeks to bring to its aid any other power than the power of love, repudiates itself as the church of Christ, and abdicates the spiritual throne of that glorious kingdom for the blood-stained thrones of earth.

In all ages, opposed to this spiritual kingdom of love, is the beast power, the kingdom of brute force and of political intrigue, the kingdom whose motto is, "Might makes right," the kingdom that is maintained only by force of arms, and whose subjects are held by deception and fear. This kingdom originated in heaven when Satan said, "I will exalt my throne above the stars of God." This kingdom, in heaven, drew to it one-third of the heavenly host. How long the conflict raged there we know not. We do know that love and truth were finally triumphant there, and force and falsehood and hatred were driven out.

Then Satan came to earth, and taking advantage of man's free will, he deceived him, and led him astray, and so established his kingdom here. Since then there are two kingdoms on this earth, the kingdom of love and truth, and the kingdom of hatred, deception and force, the kingdom of light, and the kingdom of darkness. As no two kingdoms can exist peacefully in the same territory at the same time, so here there is ever war and unceasing conflict between the two.

This conflict enters every human life. Because of the sins of our ancestors, tendency to which we have inherited, we have in us from infancy elements of the kingdom of darkness. There are also in us elements of the kingdom of light, for Christ "is the light that lighteneth every man that cometh into the world." The conflict is between these two. The question is whether the spirit shall rule, or the beast; whether love shall be triumphant in that life, casting out all hatred, intrigue, and force, or whether the beast shall rule, and love be cast out, and the final motto of that life be that might makes right. Bound and hampered as we are from birth by the law of an evil heredity and an evil environment, or by what Paul calls the law of sin and death in our members, unless we flee from the weakness of the flesh, and seek aid from the divine

power, the beast will surely win in us, and the spirit be cast out. But thank God, "The law of the spirit of life in Christ Jesus, makes us free from the law of sin and death." When we resign ourselves to the Higher Power, we are "born from above," "born of God," "born of the spirit," born of love. Love thus is enthroned supreme within, and we are acknowledged members of the spiritual kingdom. Jesus said, "Except a man be born from above, born of the spirit, he can not see, he can not enter the kingdom of God." By this birth, love becomes supreme, the beast power, the flesh is cast out and crucified until Christ, or love, becomes all and in all.

#### CALLED TO FACE THE QUESTION.

Every man must make his choice. Jesus made his choice. Satan offered him all the kingdoms of this world and the glory of them if he would fall down and worship him. This was no idle imagination. Once the people tried to take him by force and make him king, but he eluded them and went his way. The political circumstances of the times were such that if Jesus would have but been untrue to the principles of the divine kingdom, if he would have but yielded himself to this world's methods and plans, the methods and plans of force, in other words, if he would only worship Satan the beast power, instead of God the love power, he might have been king of this world. In this temptation, Satan simply made this fact plain to him. Jesus stood at the parting of the ways. On the one hand was the way of sacrifice and suffering and crucifixion in this world, with an eternal crown beyond in the spiritual kingdom of love. On the other hand was the way of earthly ambition, honor, and glory; the way of an earthly crown which however great, could be but temporal, since faith saw in the great future, all kingdom and dominion given to love. Jesus chose the way of the cross, and went about preaching the kingdom of sacrifice and love. It was the choice between the beast and the spirit. Every man, we repeat, has to make the same choice, and how many choose wrong.

Not only does every individual have to make this choice, but the organic church has to make this choice in every age, and often has she chosen wrong. Paganism originated in this way. The external church, the visible, humanly organized church, made its choice, and chose wrong. Paganism is the religion of deception and force, it is the religion that dethrones the divine and exalts the human, or, in other words, that worships the beast. Its appeal is to the sensuous, the lustful, the brutal nature. In every land, its chief characteristic was sun worship with its indescribable carnival of lust, and in all these lands its chief festival and its designating mark was the sun-festival, or the sunday. From all this iniquity of the visible church, God's true children

had to individually separate themselves and come out. It was here that God's spirit, the spirit of love, led Abraham out, and made him the father of the faithful.

The church in the fourth century of this era had to make the same momentous decision, and, sad to relate, here too the visible, the humanly organized church, chose wrong. Before her, as before Jesus, were two ways. If she held high the standard of Christ, and remained true to the law of his kingdom which is the rule of love only, she saw before her in this world only sacrifice and service and persecution. She must, as the Lord said, take up her cross and deny herself daily and follow him. By doing this she would truly represent on earth the kingdom of love, and have as her reward a part in that eternal kingdom when it is fully set up. On the other hand, if she lowered the standard to suit the pagans around her, if she deserted the heavenly principle of the divine kingdom, the principle of love only, and stooped to intrigue, and to use force as a worldly power, she saw before her worldly honor, and power, and the throne of earthly empire. The temptation was too great. She lowered the standard. As Gavazzi says, "A pagan flood, flowing into the church, carried with it its customs, practices, and idols." By reason of this transgression, a host was given him against the true worship, which is ever a "daily sacrifice." The beast power triumphed, and the visible church was transformed from the kingdom of love ruling the heart by loving service, to a kingdom of force-compelling mankind, and kinging and unkinging men at pleasure. This exaltation of the church, however, was its disgrace. "For whosoever exalteth himself, shall be abased, and who so humbleth himself shall be exalted." Again the true church had to individually come out, and to flee into the wilderness and into the fastnesses of the mountains, where "the earth helped the woman," and where the pure gospel was maintained in spite of the power of the papacy. When thus transformed, the Bible calls the ecclesiastical power of the papal church "the beast," and by the symbol used it shows its unity with the beast power through all the ages. How well she deserved this title, the historian Draper well shows when he calls her "the greatest incarnation of brute force the world has ever seen."

#### GOD SEEKS ONLY HEART SERVICE.

The churches of the Reformation are to-day being called upon to face this same great question, Shall it be love? or force? the spirit? or the beast? Shall it be the way of the cross? or the way of an earthly crown? And with grief of heart, here too must we relate that the visible church is choosing wrong. She is forgetting that the true power of the church is the power of love only. She is forgetting that her Lord denied to her the sword of earthly dominion. She is



forgetting that the way he taught was the way he trod, the way of cross bearing service, and that he distinctly said, "Except ye take up your cross, and deny yourself daily, and follow me, ye can not be my disciple."

The church to-day is dreaming the same old dream of earthly empire. She says she has found "that whatever she asks Congress for unitedly she can have," and "she hopes to see the day when the great churches of the country will come together and harmoniously issue their edicts, and the legislatures will respect them, and enact them into laws." This is again the triumph of the beast over the spirit. The same scripture that calls the papacy the "beast," calls this the "image to the beast." It is the same beast power. Truly saith the Scripture, "All that dwell upon the earth shall worship him, whose names are not written in the book of life." It is ever either the spirit or the beast, one or the other must be triumphant.

As the visible church takes this stand to-day, as ever before, the true children of God must individually come out, and be separate. The solemn message goes to every nation, kindred, and tongue, "Saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." "Come out of here, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The people who heard this warning, and came out, are thus described. "Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus." They are next presented before the throne of God, having the harps and palms of victory over the beast, and over his image, and singing the triumphant song of Moses and of the Lamb. Than this, no message can be more solemn, and this is the message for the people of to-day. This is the message we bring to you. Let love be triumphant in the life and in the church. Repudiate force, refuse to worship the beast, so only shall you reign in the kingdom of love.

G. E. FIFIELD.

#### Better Days for Jews in Austria.

The following from the Chicago Israelite shows that toleration if not religious liberty is making some progress, at least so far as the Jews are concerned:

"At last there is a gleam of light shimmering through the darkness which envelops the Jews of Austria. The ministry has dared finally to speak a word in defense of the Jewish citizens of the country. It has declared that the blood accusation is untrue. This official declaration must do much towards quieting the agitation that the machinations of the anti-Semites have aroused. It was given by the Statthalter, Count Keilmannsegg, in answer to an interpellation made by

the deputy, Dr. Ofner, and was as follows: "The so-called blood accusation, i. e., the accusation that the ritual murder of Christians is commanded or permitted by the regulations of the Jewish faith or by the Talmudical-rabbinical writings, has been declared to be without foundation by the most illustrious Christian scholars of the Roman Catholic church. The government regrets the spread of this accusation the more keenly since it cannot disregard the fact that it endangers the peace of the people." He declared further that the government would take steps to punish all who were responsible for the charges brought against the Jews. This may be the beginning of better days for our coreligionists in the Austrian empire. May it prove so."

But while conditions are improving for the Jews even in popish Austria, Sabbath-keeping Christians are still fined and otherwise harried in "free America."

#### The Spirit of Sunday Legislation.

The spirit of Sunday legislation puts on various disguises before the people of civilized and self-governing lands, but in those countries where it is not obliged to contend with the influence of modern liberalism and enlightenment, it feels no need of any disguise and shows itself in its true character. Here in the United States, it hides behind the plea of civil necessity, and professes to be mild toward all dissenters; it would not in any way interfere with the worship of people who observe another day. But in the far-off islands of the sea, where there is no sense of accountability to vast masses of intelligent people, it shuts up the churches of dissenters, forbids their worship, and resorts to measures identified with religious persecution. The following extracts from a letter written by Dr. J. E. Caldwell, a medical missionary to the Cook Islands, will demonstrate the truth of these statements. They relate to the change recently made in the islands from Saturday to Sunday as the weekly day of rest, and the law enacted at the time commanding Sunday observance. The letter is dated at Avarua, Raratonga, Feb. 28, 1900:

"It is marvelous what the Lord is doing for some of them (the natives). Before they called us to teach them they had built a coro house for worship, with a good rau thatch roof. By order of the judge of the district, the house was closed. Some of the principal members were taken to court and fined, under various pretexts—the real reason being that they had ceased to attend services since the change to the first day of the week. Eight of the original forty-six members who at first sent us their names have gone over to the other side. No, that is hardly the true way to put it. Their sympathies are still against the movement, but they have yielded to the threats of the arikis, and have begun to go to meeting at their old place of worship. It is reported that another batch of them has been singled out to be fined to-day."

"It is a marvel to me that any of them had the hardihood to endure the persecutions they have been

subjected to, without giving up. They are threatened with the loss of their homes if they do not yield. To a native, who lives upon his land and has no means of earning money, this is a very serious thing."

"Sunday morning. I was permitted to go out to Titikavaka yesterday and speak to the brethren there. The entire village who have not been working on Sabbath and attending the first day meetings were fined on last preparation day therefor. The specific charges brought were that they had trampled on and profaned their chief, and they had talked hard against the first day. The facts are they did not accede to the request of the ariki when he asked them to attend the first day meetings. If not paid to-morrow, their fines of 30 shillings each are to be put into the High Court for collection. The fines were against all adults, male and female alike."

"The dominant mission is exactly where the church was in the time of Constantine, and the establishment of the ecclesiastical hierarchy that was to continue 1260 years. Their plan is to persecute and to intimidate all who do not choose to adopt the new religion. They are succeeding in turning most of the people into their channel, but at a cost which is proving fatal to the interests of their cause. The very men who are most worthy among their people are alienated. They refuse to attend the church, or in the few cases where they have succeeded in getting them to attend church, they do so with so poor a grace, and with so much complaint, that the cause of the persecutors is done more harm than good. By the advantage which a long residence among them has given us, we are easily able to call their attention to the blessed truths of God by which they may be sanctified. They are forbidden to meet any more in their familiar places of neighborhood worship, but they always greet us very warmly when we approach them."

In a letter shortly preceding this, also, Dr. Caldwell wrote that "the people who refused to observe Sunday were turned out of their places of worship, the doors of the churches being closed against them for service on any other day than the first day of the week, and they were even forbidden the privilege of meeting in private meeting-houses, those in authority, some of whom are missionaries, even going so far as to suggest that these buildings be burned. One of our missionaries was arrested and fined for non-observance of the law. But with all this, many were inquiring for light, among whom were chiefs and former missionaries, and some had already taken their stand for the truth of God.

And all this is done by white people, English-speaking people—the same kind of people who are urging forward the movement for Sunday enforcement in England and the United States. If they were in this country they would disclaim any intention or desire to interfere with the worship of seventh-day people and talk about the necessity for Sunday observance on purely civil grounds. But in the far-off Cook Islands, where they feel that they can do as they please without being accountable to civilized and self-governing people,

they boldly proceed to close up the churches of seventh-day observers, and manifest the genuine spirit of religious persecution. That is the real spirit of the Sunday laws, and it is just as truly so here in North America as it is in the Cook Islands. If it were not such here, it would not be what it is there.

### Israelites and the Sunday-Sabbath.

The editor of the Chicago Israelite, being importuned by a subscriber to say something in the way of encouraging Hebrews to remain loyal to the ancient Sabbath, responds thus:

"I most respectfully decline to again enter upon a discussion of the Sunday-Sabbath question—if it is a live question. As long as only one congregation in the country has transferred its day of rest and worship from the seventh to the first day of the week, and has not succeeded after a great many years of active propaganda in securing even one single, solitary other congregation to follow its example, I see no reason to regard the matter as in any way an imminent one. If, after the passing of almost two decades, the innovation has made no headway, I see no reason which should make consistent Jews regard the movement as dangerous or important. Not only has it made no progress, but it has even lost some of its original advocates, one of whom, Dr. Kohler, a former occupant of Temple Sinai's pulpit, is as strong an opponent today as he was in former years a propagator of the Sunday-Sabbath idea. The topic is one which has been most thoroughly debated, and as the practical outcome of the proposition has thus far been nil, it is scarcely worth while to discuss it—unless as a question for the young folk to debate in their literary clubs to give them a zest for the supper and dancing to follow. I promise my correspondent that as soon as there are any other congregations of consequence to follow in the footsteps of Sinai I will blow a loud and long blast upon my bugle horn and summon to the aid of the imperiled Sabbath a host of staunch defenders."

We have heard much from time to time of the Jews abandoning the Sabbath of the fathers for the Sunday of their Gentile neighbors, but it seems that this movement is not nearly so general as some have supposed. It is true that, yielding to the demands of "business," very many Jews disregard the Sabbath altogether, but that many of them have adopted Sunday as their day of rest does not seem to be sustained by facts.

A prominent clergyman of New York City, Rev. Dr. McArthur, gave utterance recently to the following, which certainly suggests that the church, so far as he represents it, is not very closely in touch with present conditions among the humbler classes, either here or in other lands:

"No Christian ought to enter heaven during the next twenty-five years if he can help it; we are getting more heaven on earth now than ever we had. We have had more of it in the last twenty-five years than at any time since Adam fell into sin in the Garden of Eden."

## NEWS, NOTES AND COMMENT

The Sunday-closing movement in York, Pa., to which reference was made in these columns last week, seems to have run its course, leaving matters in about the same condition as before the crusade began, with this difference, however, that owing to the agitation of the question a good many people who had never given the subject any special thought before found out that Sunday as a sacred day is without divine authority.

At the time of closing the columns of this paper the strike situation not only in this city but generally remained practically unchanged from last week.

Street car lines are tied up in St. Louis. Several people have been hurt and one woman was struck upon the head by a brickbat and killed. It is true that this was not done intentionally, for the woman was in no way connected with the strike and was carrying an infant in her arms when struck, but the incident shows the intense feeling there is and to what desperate lengths the strikers are willing to go to carry their point.

In Kansas City a blanket injunction has been issued by United States District Judge William C. Hook enjoining not only the strikers but a large number of labor leaders from interfering in any way with the running of the cars. The injunction is predicated upon the fact that several of the persons complained against as threatening the interests of the company are residents of other states, and the further fact that the strikers threaten to prevent the company from carrying out its contract with the United States government to transport the city mail carriers to and from their routes. The injunction is made absolute for a week, the matter being set for a hearing on the 19th inst.

At a recent meeting of the Butchers and Grocers' association in this city, held to consider the question of Sunday closing, it was declared as the unanimous sentiment of those present that the present system of voluntary closing is highly satisfactory in its working, and causes no loss in business to those who practice it. If this is so, as we have no reason to doubt, it shows that there is no necessity for bringing everybody under the compulsion of a Sunday law in order to provide Sunday closing for storekeepers who do not want to keep open on that day.

Another meeting is to be held June 5 for the pur-

pose of enlisting all the merchants on the South Side in the Sunday closing movement.

Some remark has been occasioned by the surprise expressed by Parisian journals at the resolution of the students of Princeton and the United States Athletic Association not to participate in the athletic contests at the Exposition if the sports should be held on Sundays. President McKinley's reported instructions to Commissioner Peck to close the American exhibit are also said to be "making America and the Americans appear ridiculous in French and continental eyes." To this a secular paper retorts: "Quite likely. Americans, however, will not lose any sleep over the fact. This country is able to make its will respected in matters that concern itself and has not yet adopted the easy Parisian and Continental ideas as to Sunday observance. In matters of conscience and religion the United States refuses to accept as its standard the ideas of a nation whose president, as in the case of the late M. Faure, thinks it consistent with his dignity and with the due observance of religion to go hunting on Sunday."

It is probable that Europeans will not be able to see much difference between actually going hunting on Sunday and starting on fishing tours and other pleasure excursions, as at least one of the presidents of the United States did several times not very many years ago. However, this he had a perfect right to do so far as any moral principle is concerned, since, "where there is no law there is no transgression;" and there is certainly no divine law against either fishing or hunting on Sunday any more than on any other day.

The trouble in the whole question is in not leaving the matter of Sunday observance to the individual conscience. The people of France know very well that the divine Sabbath law is not the standard of Sunday keeping in the United States. They also know that from the standpoint of that law neither the United States nor any American state is consistent in its Sunday keeping or in the Sunday keeping that it requires of individuals, since all such laws permit many things on Sunday that the divine law forbids on the Sabbath; and it requires more wisdom than the average Parisian seems to possess to understand why, if one is going to depart from the fourth commandment at all, he may not as well depart from it wholly as in part.

We think, however, that the facts are not correctly stated. It is not so much the refusal of the students to participate in the French games on Sunday that excites European derision as it is the effort of Americans to appear more pious than they really are.

"With Prosperity, Why Strikes?" is the heading of an article in a prominent religious paper. "The year 1900, whose name is a synonym for general prosperity, is having labor strikes by the dozen," says the journal referred to. "The New England granite-cutters, the machinists, 60,000 employes of Chicago building contractors, the grain shovelers, coal miners, and street railway men, inaugurated strikes early in the year. The New York Central Railroad has a strike on hand, which threatens to spread to other roads. May Day brought news of strikes from all over the country—strikes of carpenters, plumbers, brewery engineers, telegraphers."

This is not overdrawn. The outlook is certainly ominous. Nor does it help matters to say that "times are prosperous" and that "the reasons for these strikes must be looked for above the stomach," as does the paper from which we quote.

It may be true as stated by a prominent professor in the Boston University, after making a careful study of the subject, that "enough food is wasted in Boston to feed the whole of Greece. Probably the workingmen of Europe might almost be fed on what American workingmen waste," and that "the poorer classes of foreign laborers that come here do at first live on what the American laborer would despise to eat." But the fact remains that hundreds of thousands of laboring people are dissatisfied. If indeed it be true that no adequate cause for this discontent exists, then it is all the more ominous, since all the more difficult, if not impossible, to apply a remedy. It is to be suspected, however, that the assumed "general prosperity" spoken of is felt more by certain classes than by the masses of the people.

### No Horse Trading on Sunday.

Justice Dooley, of this city, took occasion on the 7th inst., to express his opinion of alleged violators of the "Sabbath" recognized by the laws of this State and municipality. Two weeks before a number of men were severely reprimanded by his honor for selling and trading horses on Sunday close to a church.

Abe Schaefer, 465 14th street, fell into the hands of Detectives Hagerman and King while trying to dispose of a horse May 6.

When Schaefer was arraigned Justice Dooley said: "It is a shame that worshipers cannot pass through the streets on their way to church without encountering these men who persist in carrying on their business in the public streets on Sunday."

The magistrate then spoke severely to the prisoner and remarked that he ought to be fined \$25 as a lesson to both himself and others. He did impose a fine of \$10, but allowed the prisoner to go on payment of costs.

The justice certainly acted discreetly, since the imposition of a fine would very likely have resulted in an appeal, or commitment and *habeas corpus* proceedings, and in the end his honor might have been compelled even to pay the costs. This was the result in the barber cases some years ago. In fact, that contest left only enough of the Sunday law to enable "detectives" who are anxious to find somebody not under "police protection" whom they can arrest, to make trouble either for those who do not know their rights or are not able to go into court to defend them.

### Sunday Closing of Stores in Chicago.

Several months ago nearly all the grocery stores and butcher shops in this city arranged to close on Sunday, and for a time the agreement was very generally observed. Now, however, that warmer weather has come, some dealers are beginning to keep open as aforetime.

The Evening News, the newspaper champion of the Sunday-closing movement, in its issue of May 7, gives this account of the matter:

"Thinking that hot weather will afford an excuse for keeping their stores open on Sunday, one or two dealers in the northwest part of the city have removed the placards which for months have been displayed in their store windows. These announced that no more seven-day selling would be countenanced, and were hung up at a time when nearly every Chicago grocer and butcher was in a fervor of delight at the thought that at last they were to be permitted to rest every Sunday.

"A few signed the agreement under protest, but these included the retailers in whose places of business the clerks were in nearly all cases children or relatives of the proprietors. And now it is asserted by several of this class, that during the sultry summer days they intend to keep their stores open. As yet there has been but one violation of the agreement entered into with the clerks last winter. This is reported as having occurred with the opening of the butcher shop of Christopher Buehler, 246 Clark street. The announcement is made by officers of Washington Council, No. 17, of the Clerks' Association. A number of butchers, whose stores are in the vicinity of Buehler's, and who are opposed to an "open-door policy" on Sundays during the summer, as well as in cold weather, visited Buehler, when he first opened shop, and remonstrated with him. It is understood that no threats were made, but a peaceable effort to induce Buehler to stand firm met with failure. For fear that some of his competitors might do him injury, he visited the Chicago avenue police station yesterday afternoon and asked for police protection. Patrolman Clune was detailed on the matter, but there was no violence."

A subsequent issue of the News contains also the following:

"Grocers and marketmen in the vicinity of Ogden avenue and West 12th street assert that unless patrons are more consistent in their demands and in buying supplies Saturday night they will be compelled to

start anew in Sunday selling. While they express a desire to keep their store doors locked at least one day during the week, they say that unless something is done they will have to annul the agreement they entered into with the Butchers and Grocers' Clerks Association last winter.

"The plea made by some of the customers is that during the half-holiday allowed on Saturday during the heated term they do not care to be bothered in the selection of eatables for the next day's dinner. They argue that it is their wish to spend the afternoon without any thought as to the morrow; their desire being more for going on jaunts than going for joints of beef."

All of which goes to show that it is a very hard matter to compel a whole people to keep Sunday if they don't want to keep it. B.

### An Anti-Protestant Crusade in France.

Among the most aggressive and bitter agitations of the day is the propaganda in France directed against the Protestants, which has become a fixed and persistent fact in the religious thought of the republic. The *Christliche Welt* (Leipzig, No. 14) contains from the pen of Eugene Lachenmann an interesting collection of data on this subject, presented, of course, from a Protestant point of view.

The attacks, we are told, are increasing in intensity and number. Especially is the "Bonne Presse" of the Assumptionist busy with this propaganda, and the various "Croix" or church newspapers published throughout the provinces make it a point to keep the people aroused on the subject. In this controversy, Protestants, Freethinkers, Freemasons, and Jews are all put into one class, the leading charge being that of treachery to the country and an alliance with the Protestant nations, especially Germany. The type of opposition is much like that at one time displayed against the Huguenots, and this name has even been revived as a term of reproach and suspicion against the Protestants.

The origin of this agitation is interesting. Two years ago, Ernest Renauld, the editor of a provincial and local paper in Cher, published a pamphlet entitled "Le Peril Protestant," which aroused a great deal of excitement. It has been followed by a solid volume of 569 pages on the same subject by the same author, with the special purpose of pointing out that Protestantism is the great danger to the religion, politics, and social order of the country. The character of this massive work can probably best be given by quoting Renauld's own words:

"The Republican Party is the Protestant party, and as the Protestant party it is the English and the German party in France. . . . The Huguenots go hand-in-hand with the traitors of the fatherland and with the foreign foes of France, just as their religious

fellows did in the year 1870. . . . The Protestants force their way into the houses of the French people, ostensibly to sell Bibles, but in truth to spy out where the honest peasant has hidden his savings. They are picking out quarters for the army of the invasion. Therefore we must keep a watch over these imbeciles and force them to leave our towns. If France once becomes Protestant, then she will be little more than a vassal of England. These pious gospel messengers do not propose so much to make converts to Protestantism as to demoralize our good people and to lay plans for facilitating the proposed invasion of our country. We appeal to the peasants to become new crusaders in the interest of the good cause."

One of the noteworthy features of the book is the fact that it gives the address of the leading representatives of Protestantism throughout France.

The example of Renauld has been followed by others. "Le Complot Protestante" ("The Protestant Conspiracy") is the most recent and sensational contribution to this crusade. This conspiracy consists in this, that Queen Victoria yearly contributes twenty-five million francs to the support of the Protestant religion and to the struggle against France. This is done on the basis of an agreement made between England and Prussia in 1757. Accordingly each and all work undertaken by the Protestants in France has but the one aim, namely, that of advancing this conspiracy. Two other Anti-Protestant pamphlets are very popular in France; one is entitled "La Trahison Protestante" ("The Treachery of Protestantism"), and the other "L'Ossature de la Trahison" ("The Structure of Treachery"). These are brought out with a grinning skull and a black background on the titlepage. Among the views given in them are these:

"As the Jew is a born money-maker, so the Huguenot is a born traitor. A Catholic will die for his faith; a Jew, to save his money; but a Protestant knows no martyrdom. . . . The claim of the innocence of Dreyfus was simply a specimen of Protestant treachery in order to make it possible for England to occupy Fashoda and for William II. to make his journey to Jerusalem. All the defenders of Dreyfus are open or secret Protestants, and the whole affair was conducted after the manner of the Protestants, who are not by their faith compelled to implicit obedience to their superiors, but subject everything to free investigation."

Another noteworthy production of this crusade is "Le Conquete Protestante" ("The Conquest of Protestantism"), with the sub-title, "A Plea for Social Peace and National Reconciliation." This work is based on the well-known fact that so many of the leading offices and high state positions in France are filled by Protestants. The author says:

"The Catholics are too scrupulous. Nobody can bake an omelet without breaking some eggs. No revolution can be achieved without advancing over dead bodies. Do you think it would be a crime to condemn and to put to death such men as Zadox

Kahn, Reinach, Scheurer-Kestner, Picquart, Zola, Brisson, Yves Guyot, Jaures, Clemenceau, Monod, and Ranc, because they have organized the Dreyfus conspiracy? I confess openly that I would have no hesitancy to vote for the death of this Reinach, etc., and such pastors as Monod, etc."

The Protestants are alarmed and are agitating counter movements. The most promising agent in this regard is the "Commission d'action protestante evangelique," appointed at the great "Fraternal Conference" of Protestants, held in Lyons in November of last year.

In the meanwhile the Protestant cause, according to the *Christliche Welt*, is progressing in the country as never before for centuries. An interesting account of this movement is furnished by the well-known author and lawyer, Eugene Reveilland, in a series of "Los von Rom" ("Away from Rome") pamphlets in Munich. There are at present two homes for priests who have joined the Protestant church, and the organ of this movement among the younger Catholic clergy, *Le Chretien Francais* (The French Christian), is now appearing as a weekly, side by side with a monthly called *Le Pretre Converti* (The Converted Priest). The editor of the former journal, the Abbe Bourrier, was recently compelled to appeal to the law for protection against attacks in public.—The Literary Digest.

"The Michigan Christian Advocate" seems to think that the United States ought to compel Turkey by force of arms to pay the "indemnity for missionary losses." The "Advocate" says:

"One thing is pretty certain, if no pressure is brought to bear upon Turkey, the indemnity will not be paid very soon. His policy is to procrastinate, and nothing but a show of force will bring him to terms. It is not the amount of the indemnity claimed, and which the porte has promised to pay, that is so important. If that were all, no one would advise war for a mere \$90,000. But it is the principle involved. If Turkey is not brought to time now, there will be no security for American missionaries in Turkey hereafter."

The slang expression "brought to time" is quite in keeping with the spirit that would invoke force in the interests of the gospel of the Prince of Peace. Better a thousand times that every bit of mission property in Turkey should be destroyed, and every missionary be expelled from the country than that this or any other so-called Christian nation should declare war to secure the interests of Christian missions. The gospel commission is still in force, as is likewise the promise of the One who gave it; and if those who minister in his name would only rely more upon his power and less on earthly powers, Christianity would not be so misunderstood as it is in Mohammedan and pagan lands to-day. Much of the trouble that missionaries have in foreign lands is because they will not let political affairs alone.

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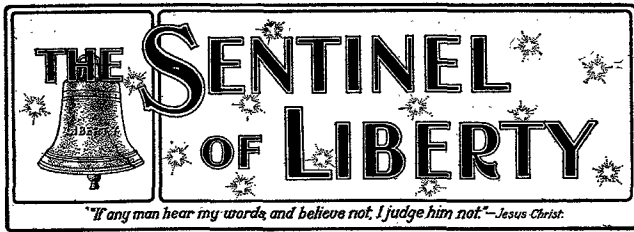
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CHICAGO, MAY 17, 1900.

Our friends will confer a favor if when they send us newspaper clippings they will invariably indorse upon them not only the name but the date of the paper from which each one is taken. Sometimes neither of these items of information is given, in which case the clippings are of little value to us, even though they may otherwise be excellent.

Washington, D. C., reformers have started a movement for a curfew law to keep children off the streets in the evening, and the district commissioners have referred the matter to Maj. Sylvester, superintendent of police, for report. It is stated that Maj. Sylvester will oppose the plan. He says that in Washington the summers are so hot that the children cannot play out of doors in the daytime, and that for the sake of their health they should have the run of the streets and the parks in the evening.

The Converted Catholic (New York) publishes in its May issue a picture showing Cardinal Gibbons posing at the Dewey celebration in Washington last fall. It was designed by a Roman Catholic, and shows the Cardinal standing between Admiral Dewey and President McKinley, the latter facing the Cardinal with bowed head. The Converted Catholic says of it: "An enterprising Roman Catholic had this picture engraved and at great cost had offered it for sale to the Catholics; but the poor man is now bankrupt, for not a Catholic family would dare to possess a copy of it after Mrs. Dewey had formally declared herself a Protestant."

The national constitution prohibits Congress from making any law "respecting an establishment of religion or prohibiting the free exercise thereof." But as the doctrine prevails that the constitution does not apply outside the United States, there is manifestly nothing to prevent Congress from establishing a religion in foreign territory under American control; for instance, in the Philippine islands. And the religious question being the leading, burning issue in those islands, which is pressing upon the governing power for settlement, it is quite possible that Congress, not feeling hampered by constitutional restrictions in leg-

islating for that country, may establish some form of religion there by force as the easiest way to bring the controversy to an end. Certainly Congress is at liberty, under the prevailing view, to establish a religion in any portion of the new territory; but do the American people want Congress to become familiar with the practice of setting up state religions? Will they feel entirely safe under such circumstances with regard to religious freedom here at home?

The article on another page, "An Anti-Protestant Crusade in France," is significant as showing that, notwithstanding the boasted enlightenment and consequent liberality of the times in which we live, human nature is swayed by the same passions as in the days of Torquemada, Duke of Alva, Duke of Guise, Catherine de Medici and others whose names are synonymous with persecution. Tolerance, like beauty, is only skin deep. Given the power and opportunity men would persecute as bitterly to-day as they did when the auto da fe lighted up the landscape in Castile and the Netherlands.

Nor is all intolerance bound up in the hearts of French Roman Catholics. We must not forget that no longer ago than last December, a respectable Boston clergyman speaking in a National Reform convention in New York City invoked the death penalty upon those who refuse to keep Sunday; and only a few days since a Seventh-day Adventist in the State of Pennsylvania was haled before a justice of the peace and fined \$4 and costs for raking in his own door yard on Sunday, being accused by one who spied upon him for that purpose. Times change, but only the grace of God can change the human heart, taking out of it the spirit of Cain and putting into it the spirit of love.

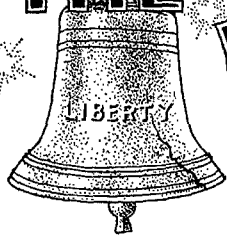
Lord Salisbury's view of the saloon Sunday law was expressed recently in a speech made before the Church of England bishops. On this point the British premier said:

"I have some sympathy with people who want beer on Sunday. I don't drink beer myself, but if I did I should want it as much on Sunday as on any other day."

Certainly any man who drinks intoxicants wants them as much on Sunday as on other days, and it is both useless and unreasonable to allow people to drink freely six days in the week and then try to shut them off from indulgence on the remaining day. There is always some inconsistency in a Sunday law.

A new shell has been tested recently which will go through any kind of armor plate now in existence. A daily paper suggests that "now some other inventor will have to make a plate that the shell cannot penetrate. Thus if we may not have universal peace we may be kept guessing."

# THE SENTINEL OF LIBERTY



*"If any man hear my words, and believe not, I judge him not."—Jesus Christ.*

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L. A. SMITH, }  
C. P. BOLLMAN, } ..... Editors

Liberty is not a luxury; it is a necessity.

No strength from union can be gathered in a union  
of church and state.

The only proper basis of civil legislation is the de-  
mands of civil justice.

As there is no religion apart from a church, so  
there can be no union of religion and the state apart  
from a union of church and state.

All the world has no more right to deprive a single  
individual of any natural right than a single individual  
would have to deprive all the world of such a right.

If the state ought not to oppose any religion, it  
ought not to help any religion; for the various reli-  
gions of the land being opposed to each other, the state  
cannot help one without opposing another.

Majority rule in religion is not for the good of the  
majority. In religion, the indorsement of the majority  
affords no guaranty of truth; and without such a guar-  
anty, religion is worthless, and its enforcement upon  
any person becomes an outrage.

In religion, the state, like the individual, will natu-  
rally be guided by the church. Hence union of the  
state with religion, or a religious state, means church  
rule in state affairs.

The same principle which would justify the state in  
enforcing the true religion, would justify it in enforc-  
ing a false religion, since the state is not infallible, nor  
its laws and standards unchangeable, and it has the  
same right to enforce a religion at one time as at an-  
other.

If the state has a right to bind the conscience of an  
individual, it has also a right to loose the individual  
conscience and substitute its own standard of right and  
wrong in the place of any and every other standard.  
But the state cannot be a saviour to any person, nor  
afford justification for any before the bar of God.

## Human Statute vs. Divine Law.

Strictly speaking "statute" is not a synonym of  
"law." A *statute* is an authoritatively declared rule,  
ordinance, or decree. *Law* is the superior standard of  
justice; and whether recognized or not, exists in the  
very nature of things.

Blackstone states this principle as follows: "This  
will of his [man's] Maker is called the law of nature.  
\* \* \* This law of nature, being coeval with man-  
kind, and dictated by God himself, is, of course, supe-  
rior in obligation to any other. \* \* \* No human  
laws are of any validity if contrary to this."

Upon the truth of this principle rests the doctrine  
of God-given, inalienable rights. Human statutes can  
neither give nor take away rights. They can only,  
on the one hand, recognize such rights and guarantee  
their free exercise; or, on the other hand, deny them  
and abridge their exercise. No law is of any real value  
that does not appeal to the conscience: but this, stat-

utes can do only so far as they are in harmony with the law of nature; for God alone has any right to bind the conscience.

This truth has been obscured by the assumption of men to be *lawmakers*. Once granted that any man or set of men can *make* law, it cannot be denied that the same man or set of men can bind the conscience, or in other words "command men under sin," as expressed by the Roman Catholic Church.

Let not the reader misunderstand the position here taken. Every man ought to yield cheerful and conscientious obedience to every just statute; for every such statute is simply one or more of nature's laws declared in human language; and when so announced ought to be obeyed for conscience's sake.

It is only just that every man should bear his proportion of the burden of building and maintaining roads, bridges, etc. This nature demands, and yet it is something that cannot well be done until some recognized authority has by statute defined this duty and declared in what manner it shall be discharged. But the element in the statute that appeals to the conscience is the fact that it defines a self-evident duty, a duty not primarily dependent upon the statute, but existing in the very nature of things.

But men forget this; many have never thought of it at all, and so feel free to dodge taxation, to shirk road work, etc. The evil of this misconception of human limitations in the matter of law-making does not end here; indeed, this is but the beginning. God has himself codified in human speech his own moral law, defining particularly man's duty toward Himself. And this is a realm that man ought never to invade.

But men have invaded that which is peculiarly the realm of conscience, and have attempted both to define and to make law touching the duty of human beings toward the Divine. The evil of this has been two-fold. First, it has resulted in persecution for conscience's sake; and second, it has seduced millions into transferring their allegiance from the divine law to human statute.

A striking example of making void moral obligation by a wrong conception of a purely civil statute, is furnished by the use which Christians make of marriage and divorce laws. The divine law forbids divorce and remarriage except for one cause. But human statutes permit divorce and remarriage for many causes; and professed Christians avail themselves of these lax provisions.

The writer is not one who believes that the state ought to attempt to compel anybody to be subject to the divine law of marriage and divorce; God himself did not do this, but through Moses permitted divorce for other causes. But the church ought to preserve clear and distinct the distinction between human *statute*

and divine *law* so that no one might substitute the human for the divine as a *rule of moral action*.

No human statute can possibly measure up to the standard of the divine law. It inevitably follows that by making the moral law of the Creator the subject of human legislation, men only lower the moral standard. And by not only consenting to such legislation, but by demanding it, the church gives countenance to the claim that the State has authority over the conscience. It is inevitable that those who accept this view readily adopt as their rule of life not the divine law itself, but the human modification or interpretation of that law. Thus thousands of professedly Christian people are to-day living in adultery with no compunctions of conscience, because of a wrong conception of the sphere of civil government. Having complied with the civil law, they feel that nothing more can be required of them; and nearly every Protestant church practically accepts this view of the matter by making, not compliance with the law of God, but compliance with the statute of the State, the test of fellowship.

The same thing exactly is true of Sabbath observance. Many thousands who believe that the seventh day is the Sabbath according to the express terms of the divine Sabbath law, feel perfectly justified in disregarding that day and keeping another because enjoined by the statutes of the State. Thus is the law of God made void by human tradition and human statute. The remedy lies in keeping ever in view, and instilling into every mind, the great truth that God and God only has the right to command any man under sin; that the divine law alone imposes moral obligation; and that no matter what human statutes require or permit, the divine law is that by which every soul will be tested in the judgment of the Great Day. B.

### Are They Wise?

Hon. John J. Ingalls, some years ago a conspicuous figure in the United States Senate, says in a recently published article:

"Irrespective of creeds and theology they are wise who would recognize God in the Constitution, because faith in a Supreme Being, in immortality and the compensations of eternity conduces powerfully to the social order by enabling man to endure with composure the injustice of this world in the hope of reparation in that which is to come."

But Mr. Ingalls does not explain how recognizing God in the Constitution can have any influence with the individual faith in "the compensations of eternity." Certainly he would not have us understand that the people will not believe in these "compensations" unless vouched for by the government.

It seems strange to find Mr. Ingalls among the

"Reformers" who would put God into the Constitution, since if we mistake not he was of the opinion not so very many years ago that "neither the Sermon on the Mount nor the Ten Commandments have any place in politics." He doubtless told the truth as to the general practice, and that may be all he meant by the statement. Certainly his more recent utterance, quoted above, is sadly out of harmony with the former one, if by it he intended to express his own sense of the fitness of things moral and things political.

Faith in God and obedience to the principles enunciated in the Sermon on the Mount and to the Ten Commandments ought to control in every walk in life, and where these cannot go men ought not to go; but they must be written in the individual heart, not in constitutions nor upon statute books.

B.

### Christianity and the Civil Law.

Many people in this country hold to the idea, which has been fortified by several court decisions, that Christianity is a part of the "law of the land." It is surprising that a conception which so belittles Christianity should be held by members of the Christian church, and put forward by anybody in behalf of religion; yet it is by church people that this doctrine is most zealously maintained in its traditional semblance of truth.

Of course, if Christianity is a part of the common law, it is enforceable upon all the people as such and religious freedom can no more exist here than in any land which maintains a state religion. This manifest truth is sufficient in itself to stamp the idea of common-law Christianity as one altogether at variance with the American conception of government.

But even if American principles of government were in harmony with such a thing, it is utterly impossible that Christianity should be incorporated into the civil law. This is because of the nature of Christianity, as being a system devised by the Omniscient, for a purpose infinitely transcending the purpose of civil government. The greater cannot be incorporated into and become a part of the less. The infinite cannot be embraced within the finite.

So far from being merely a part of the civil law, Christianity is infinitely more than all human law could possibly express. Christianity is not a *part* of anything; it is a complete system in itself. The law expresses justice, but Christianity embraces all justice, and much more than this. It embraces all divine truth. It embraces mercy, without which it would avail nothing for the transgressor. It embraces all the attributes of the divine character. In short, it is nothing less than life, even the life of its author, Jesus Christ. And as "God was in Christ" when the Saviour of mankind

walked and taught on earth, and in exemplifying Christianity the Saviour was revealing God to the world, it must be true that Christianity is the very life of God (which is manifested still through human flesh), and is therefore as infinite and illimitable as God himself. It can no more be a part of anything than God can be a part of anything. God is all and in all, and Christianity is the all in all of perfect living.

The conception therefore which would make Christianity a part of the law of the land, is infinitely short of the truth, and calculated to work harm in proportion to the degree of error it embodies. Christianity can no more be enforced upon the people, as the law of the land is enforced, than God himself can be enforced upon them. God does not force himself upon any person, and cannot be forced upon any one, by any power in the universe, much less by any power on earth. This truth all professors of Christianity ought to know, and they of all people on the earth should be foremost to oppose a doctrine which places Christianity in so false a light before the world as does this doctrine which makes it subservient to human laws.

S.

### The Religious Character of Sunday Laws.

There is not the least shadow of doubt that Sunday laws are enacted and enforced because of the supposed sacred character of the day. The codes of most of the States style Sunday either "the Sabbath" or "Lord's day." Blackstone treats infractions of Sunday laws under the heading, "Offenses against God and religion," and in this he is followed quite generally by American authorities. In New York, we are told by Judge Kent that "the statute has for over a century recognized the sanctity of the day and punished its violators." In Georgia, the code styles Sunday "the Lord's day;" and in *Bass vs. Irwin* (49 Ga., 436), it is declared that as such "all courts and magistrates are to consider it;" while in *Salter vs. Smith* (55 Ga., 244), it is plainly said that "the code but re-enacts the law of the Almighty." In Arkansas the language of the court (18 Ark., 186) is that "the day is set apart by divine appointment as well as by the law of the land." In Pennsylvania (*Johnston's case*, 22 Pa., 102), the courts recognize "divine command and human legislation;" while in Iowa (*Davis vs. Smith*, 1 Green, 406), we are told that the day is "established by laws both human and divine." See "The Legal Sunday," page 113.

But notwithstanding the array of evidence of the true character of Sunday laws there are many who attempt to defend them as merely "civil statutes," "sanitary measures," "police regulations," etc.

Much is made because of the assumed fact that "nobody is required to observe the day religiously;" "no-

body is required to do a single religious act on that day," etc. And such arguments are advanced even by men who declare that "take the religion out and you take the rest out;" and again, "You cannot long preserve the Sabbath [Sunday is meant] as a day of rest unless you preserve it as a day of worship."

But whatever is true of the actual language of the various statutes, it is certain that religious observance is the thing sought to be secured by them. This is evident from the language of "the usual exemption" of observers of "another day." Such exemption usually runs as follows:

Arkansas: "Persons who are members of any religious society who observe as Sabbath any other day of the week than the Christian Sabbath, or Sunday, shall not be subject to the penalties of this act, so that they observe one day in seven, agreeable to the faith and practice of their church or society."

Connecticut: "No person who conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and who actually refrains from secular business and labor on that day, shall be liable to prosecution for performing secular business and labor on the Sabbath provided he disturbs no other person while attending public worship."

The Indiana code provides that "nothing herein contained shall be construed to affect such as conscientiously observe the seventh day of the week as the Sabbath," etc.

Iowa is the same as Indiana, while Kansas exempts "any person who is a member of a religious society, by whom any other than the first day of the week is observed as a Sabbath, so that he observes such Sabbath."

Examples of exemptions might be greatly extended for they are very similar in all the States having exemption clauses for the benefit of Sabbatarians; but it is unnecessary. They all show very plainly that the object of the law is to secure "conscientious" observance of a day, for only "conscientious" observers are exempt. And in two instances which we have cited, to be able to claim the exemption the individual must be *a member of a religious society*, by whom other than the first day of the week is observed as a Sabbath.

Thus in at least two States Sabbatarians might use the Sunday law to enforce discipline upon unruly members by the terms of the statute any one who does not keep the seventh day "conscientiously" may be prosecuted for working on Sunday.

Again, in either one of these States the Sunday law subjects members of Sabbatarian families to the temptation of joining such Sabbatarian church simply to be secure against prosecution for Sunday labor, for to be entitled to the exemption the individual who would claim it must be "a member of a religious society that keeps a day other than Sunday as the Sabbath."

Thus, viewed even from the most favorable standpoint, Sunday laws are distinctly religious in character, and are designed to secure religious observance of the day, or of some other day in lieu thereof.

B.

### "What Sanctifies the Links."

The Inter Ocean of the 15th inst. has an article under the above heading in which are stated some facts very significant as showing the growing disregard for Sunday as a sacred day.

"Sunday golf is now played openly on all the links in and round Chicago," says the "Inter Ocean." "What is more, it is played by church members in good and regular standing." The astonishing part of it is that "there is not a word of complaint at Lake Forest, in Evanston, or in Lake View against this condition, although three years ago each of these suburbs protested vigorously against 'Sabbath desecration' by the golf players. So complete has been the revolution in religious circles that it is said the golf players of some fashionable North Shore suburbs take their golf outfits to church on Sunday morning, stand them in the lobbies until services are over, and then proceed directly to the links, where they dine and pass the remainder of the day either as players or spectators of the noble game."

This seems remarkable indeed, inasmuch as the ministry of the "Sunday keeping" churches has been laboring so long and so earnestly to impress upon the minds of the people the thought that Sunday is a sacred day. But according to the journal from which we quote, "it seems that the pastors have come to accept Sunday golf either as a necessary evil or an innocent recreation, or both. At all events, the absence of all pulpit criticism is evidence of the fact that they have ceased to contend against it."

"There is nothing harmful in Sunday golf, as the golfers see it; not a thing," continues the "Inter Ocean." And the modifying clause, "as the golfers see it," might well have been omitted, for in Illinois there is no law either human or divine against doing on Sunday anything that may be lawfully done on other days, unless the doing of it disturbs the peace.

But it is the known absence of divine law especially which emboldens church members to spend a portion of Sunday in playing golf. The pulpit and religious press have both been at considerable pains to impress upon the minds of the people the thought that the fourth commandment of the Decalogue is of no force as applied to the seventh day of the week, the very day which it specifically mentions. And it is not strange that accepting that view touching the day specified in the divine law they readily adopt the same view of the



relation of the commandment to the first day, a day not named in any commandment, and inferentially referred to only as one of the "six days" upon which the Creator worked.

Continuing the discussion of golf, the Inter Ocean says: "The recreation is as innocent of guile as any game could possibly be. It is healthful from both a physical and a moral viewpoint."

Thus far all is clear sailing. Certainly, Sunday golf is perfectly proper for the respectable residents of Chicago's most eminently respectable suburbs, "but," as the "Inter Ocean" says, "precisely the same is true of Sunday fishing, Sunday hunting, Sunday base ball, Sunday bicycling, and Sunday horse racing." It is indeed true that "those who find pleasure in Sunday sports of any kind or all kinds are unable to see where there is any harm in them." And it is equally true that all of these sports are just as innocent upon Sunday as on other days, unless it can be shown that they are not in keeping with the character of the day; hence, examine this question from any possible standpoint and one is brought face to face with the question of the divine authority of Sunday as a sacred day.

If the divine Sabbath law applies to Sunday, then clearly not only Sunday golf but all Sunday games are wrong, and ought not to be indulged in by Christians. But the "if" is so large that only those who refuse to consider it candidly can get around it, under it or over it.

In their efforts to explain away the claims of the seventh day, the friends of Sunday have destroyed in the minds of the people the force of the only divine Sabbath law, hence in the absence of civil law on the subject, and even in the face of civil statutes, even church members are quite disposed to do about as they please on Sunday. B.

### Some of the Inconsistencies of Sunday Laws.

Some weeks ago Representative Charles R. Saunders of Boston introduced a bill in the Massachusetts legislature the purpose of which was to so amend the Sunday law of that State as to permit the sale of cigars and other forms of manufactured tobacco on Sunday. To a reporter of the Boston Post, who interviewed him upon the subject, Mr. Saunders said:

"It is hard to believe we are at the threshold of the twentieth century when a woman, trying to earn an honest livelihood, can be arrested in Massachusetts, fined and ordered to be imprisoned, unless the fine is paid, for selling a cigar on Sunday. Yet this is just what happened last August to Catherine Graham of Revere.

"She was licensed by the town to keep open her

dining room on Sunday to supply people with food and drink. This she did, and to some of them she also sold a cigar. She was arrested and fined \$10, and the Supreme Court a fortnight ago decided that the conviction must stand under the Massachusetts law.

"Drugs and medicines can be sold on Sunday, but the Supreme Court decided in 1889 that cigars were not drugs or medicine. The sale of cigars, however, on Sunday has continued at hotels, druggists, common victuallers and newspaper stores with little or no objection.

"Two Sundays have passed since the decision of the court called the matter to the attention of the authorities. Notice was given that all sales of cigars on Sunday were illegal, but there is no evidence that the sale was diminished to an appreciable extent.

"Where any regard whatever was paid to the notice, some simple device was used to evade the law. If a 5-cent cigar was wanted, a Sunday Post was sold for 8 cents, and a cigar thrown in. One who must have a 10-cent cigar paid 13 cents for his Post.

"A plate of beans and cup of coffee, usual price 15 cents, sold for 20 or 25 cents, with a 5 or 10-cent cigar as a gift. To have an entire community making a laughing stock of a law of the commonwealth and chuckling at its evasion is an injury to public morals. It tends to breed disrespect for all law.

"Moreover, what real reason is there for prohibiting the sale of cigars on Sunday? Horses and carriages which rattle through the streets, disturbing people more or less, can be let on Sunday purely for pleasure, and so can yachts and boats. Street railway cars, ferry boats, steamboats and railroad trains are all legalized on Sunday.

"I do not use tobacco myself, but its sale on Sunday should be legalized for the comfort of those who do and to stop universal desecration of the law. It will make no change in the practice of years. It will simply make legal what is bound to be done any way, and do away with a deal of hypocrisy.

"Instead of Sunday being a day of cheer and sunshine, the policy at the founding of the colony was one of repression and severity. In those days there was a union of church and state. No one could vote who was not a church member. When in doubt upon a question the civil magistrates consulted the elders, who were clergymen. The result was the usual evils which throughout history accompany such a union."

Mr. Saunders' position against the Sunday prohibition of tobacco selling was well taken. Of course tobacco is not a necessary of life and is even injurious, but it is just as necessary as Sunday papers; and it is no more injurious on Sunday than on other days. To prohibit it one day in the week is thoroughly illogical, but no more so than is all restrictive Sunday legisla-

tion. Mr. Saunders' remarks bear just as much against all Sunday legislation as against the special feature of the statute which his bill proposed to amend. B.

### The Federal Courts on Imperialism.

Another important step bearing upon the establishment of imperialism as the national policy of the United States, was taken recently in the form of a decision by Judge Lochren of the federal circuit court, applying specifically to Puerto Rico, and in general to all the territory controlled by the government outside the United States. The decision is of importance because it comes from the federal judiciary, which heretofore had not spoken upon the great question of the right and authority of this nation to govern people in other lands without their consent.

The federal judiciary is one of the three coordinate branches of the national Government, and its attitude in this matter is of special interest and importance in view of the fact that both the other branches—the law-making and executive bodies—have pronounced and proceeded to act in harmony with the assumption that the nation had such right and authority—that the Constitution of the United States does not apply to territory outside the United States, and hence that Congress and the President are not bound by the Constitution in dealing with the people of such territory, but can make and enforce such rules for their government as they see fit.

The decision of Judge Lochren is squarely against this view; but this decision does not of course speak for the whole federal judiciary; and until the Supreme Court has pronounced upon the question it will remain undetermined whether or not this branch of the federal government will give its sanction to the proceedings of Congress and the President in the matter, and so fully commit the nation to the imperial policy. Judge Lochren's decision for the moment casts a stumbling block in the way of the establishment of this policy, and it remains to be seen whether his view will be affirmed by the higher federal courts, or whether any obstacle which this one branch of the government can interpose will be sufficient to stay the forward march of the powerful forces enlisted in its cause, which have already advanced so far toward its realization.

As an important link in the chain of circumstances determining the settlement of this great question of national policy, Judge Lochren's decision is worthy of especial note, irrespective of the view one may hold touching imperialism as a national policy. We quote only such parts of the decision as touch directly upon this subject:

"The contention on the part of the United States is

that by the cession the island of Puerto Rico did not become an integral part of the United States, nor subject to the Constitution, but merely an outlying province or dependency to be ruled by the absolute will of Congress untrammelled by any provision of the Constitution; and, second, that the war with Spain was not ended so as to displace the jurisdiction of the military commission until the exchange of ratifications of the treaty on April 2, 1899, and that then because the Constitution had no force in that island such jurisdiction continued until displaced by the provisions of some act of Congress.

"This contention on the part of the government, that territory ceded to and brought under the sovereignty of the United States is no part of the United States, and outside of the Constitution and its guarantees, is strenuously urged; and an elaborate argument of a law officer of the war department, as well as arguments of several distinguished senators, in support of this contention have been presented and carefully considered. The arguments are ingenious, but, in view of the history of the country and the terms of the Constitution and the very numerous decisions of the supreme court, all to the contrary, I do not find them persuasive.

### LIBERTY AND TYRANNY.

"Our general Government was founded by the men of the Revolution, who had rebelled against the arbitrary power asserted by Great Britain, to govern her outlying colonies at the will of her parliament. They established this Government upon the asserted theory that all just powers of government come from the consent of the governed. They founded, as described by President Lincoln in language not yet forgotten, 'a government of the people, by the people, for the people.' It will be, indeed, marvelous if it is made to appear that these men who then founded our national government so constructed it that it is capable of ruling with unlimited power a subject people who have neither guaranties to protect them nor any voice in the government. This is foreign absolutism—the worst form of tyranny.

"If the Constitution does not extend to Puerto Rico and our other new acquisitions of territory, Congress has the untrammelled absolute power to establish subject governments, or make laws for such territories; it has the power to establish dependent monarchies or satrapies, state religions and even slavery. The argument of one of the senators referred to that the last clause of the thirteenth amendment prevents the establishment of slavery is obviously lame and impotent, for if the Constitution does not extend to those parts of the domain of the United States, nor limit Congress in its powers of legislation over them, by what process will this single clause of an amendment of that instru-

ment detach itself from the skin of the parchment, and alone fasten itself upon these new territories? \* \* \*

"The argument, much repeated, that if the national Government of the United States has not the power to deal with these new territories untrammelled by the Constitution, its power is less than that possessed by the other governments of the civilized world is admitted. It proves nothing. The national Government of the United States is one of very limited powers. In respect to its own people, in its entire domain, and generally, except in nations, and concerning matters expressly committed to it by the Constitution, its powers are much less than that possessed by other governments. No one will dispute this.

"The national Government of the United States was created, and its powers and jurisdiction granted and limited by the federal Constitution. Its powers can only be increased by amendment of that instrument. \* \* \*

"The power of the general Government to acquire additional territory rests upon its Constitutional power to make war, which may result in conquest, and its like power to make treaties, which may bring territory by cession. The power to govern such acquired territory results from the power to admit new states and to make all needful rules and regulations respecting the territory or other property belonging to the United States. \* \* \*

"The novel doctrine that the power of Congress to govern territory ceded to the United States may be conferred by a foreign sovereign, by and through the terms of the treaty of cession, and that the general Government can exercise powers thus granted by a foreign sovereign, independent of and in disregard of the Constitution, until Congress, mayhap in the future, shall by its enactment see fit to extend the Constitution over the territory, is contrary to the holding of the Supreme Court of the United States above cited, to the effect that the general Government is one of enumerated powers and can claim and exercise no power not granted to it by the Constitution, either expressly or by necessary implication. It is clear that the general Government cannot legislate over territory where the Constitution from which its every power is derived does not extend. The Constitution must be in force over a territory before the general Government can have any authority to legislate respecting it. No foreign sovereign can invest the general Government with any legislative power. \* \* \*

"The plain, obvious and undeniable fact is that the general Government of the United States, created by the Constitution, and possessing no vitality or power not directly drawn from that instrument, can only exist and legislate where that Constitution is in force; and that every tract of territory that comes

under the sovereignty of the United States comes necessarily under that Constitution, which alone gives life to that sovereignty, and beyond which that sovereignty must cease. \* \* \*

"Further discussion or citation of authorities upon this branch of the case seems to me to be needless. It must be held that upon the cession by Spain to the United States of the Island of Puerto Rico, that island became a part of the dominion of the United States, as much so as is Arizona or Minnesota; and that the Constitution of the United States, *ex propria vigore*, at once extended over that island; and that this extension of the Constitution gave Congress, whose every power must come from that instrument, the authority to legislate in respect to that island as a part of the United States territory.

"It follows that all the provisions of the Constitution in respect to personal and property rights, including the right to trial by jury in criminal prosecutions, became at once, when the cession was completed, a part of the supreme law of the land." s.

A recently published letter from Manila states that early in April the Jesuits distributed a pamphlet in that city, in which is set forth the "truths which Christians must observe." Among the things most strongly condemned by the Jesuits in this pamphlet are religious tolerance and recognition of civil marriage. Consequently this act of the Jesuits is considered by many to be an attack upon the American administration. The pamphlet in question says:

"The commands of the church must be obeyed in the same manner as the law of God.

"You must subject your own judgment to that of the church, and think exactly as the church thinks, for the church cannot be overcome.

"You must reject and condemn the Masonic sect, so frequently rejected and condemned by the Supreme Pontiffs.

"You must reject and condemn liberty of worship, liberty of the press, liberty of thought, and the other liberties of perdition condemned and rejected by the church.

"You must also reject and condemn liberalism, and also modern progress and civilization, as being false progress and false civilization.

"You must utterly abominate civil marriage."

The General Assembly of the Presbyterian Church convened in St. Louis on the 17th inst. The paramount question to be considered is the revision of the Westminster Confession of Faith. Amending a creed is not an easy task and it is by no means certain that the advocates of revision will be able to muster sufficient votes to make the desired change.

## NEWS, NOTES AND COMMENT

A press item says that "hereafter the clergymen of Council Bluffs will not attend funerals on Sunday. The people of that city will please govern themselves accordingly and postpone dying the latter part of the week."

\* \* \*

The changed attitude of Methodist church leaders toward worldly amusements as related to the church discipline, is indicated by the following, spoken before the Methodist conference in Chicago by Prof. C. W. Pearson, of the Northwestern University:

"Our present opposition to science and to progressive biblical scholarship alienates the educated and thoughtful; our present apathy in regard to social questions keeps away the wage-earning classes and the poor; our present attitude toward amusements repels all healthy and cultured people, and especially the young and joyous, to whose best development innocent amusements are as necessary as instruction and work."

By letting down the bars against "progressive biblical scholarship"—that is, the "higher criticism"—and against "amusements"—which means theater-going, card parties, etc., the church will not "repel" so many people and probably will not suffer a loss in membership as was the case last year; but such means of increasing church membership contrast sharply with those employed with such marvelous results by the apostles and the early Christian church.

\* \* \*

The often-asserted but frequently denied alliance between this country and England refuses to down. The discussion of the question has been revived by the following language attributed to Ambassador Choate at a recent dinner in London:

"From people who have such mutual interests as these [American and British] you do not need loud professions of friendship. It would be hard, indeed, to dissolve such ties [as those between America and England], and actions speak louder than words."

Commenting upon this utterance the Inter Ocean, a strong administration organ, says: "Joseph Choate is this country's chief diplomatic representative abroad. Therefore his public utterances must always be measured by the diplomatic standard. Measured by that standard, his words can mean nothing less than that a diplomatic understanding—actual and binding—exists between the governments of the United States and Great Britain."

The Inter Ocean hastens to deny that any such understanding does exist, and to roundly denounce Mr. Choate for intimating such a thing. Meanwhile the people generally are left in uncertainty concerning the matter, but with the growing conviction that Mr. Choate's words did not belie the facts.

\* \* \*

The present situation in two large districts of the British empire affords a crucial test of the character of the "Christianity" of "Christian nations," of which Great Britain stands a conspicuous example. The two districts in question are India and South Africa. The British nation is spending millions in killing men in South Africa, while millions of its subjects in India are dying from starvation. The figures are given by a writer in the Springfield Republican, thus:

"The Boer war up to April 1 had cost the British government about \$100,000,000. This is at the rate of nearly \$20,000,000 a month. It was stated by one of the speakers at the New York missionary conference Sunday night that \$1 a month would suffice to support the life of a single person in the famine district of India. Thus it may be said that the British government is currently expending enough money in killing people in South Africa for the sake of crushing their liberty, to feed 20,000,000 of its starving subjects in India, where, with outside aid, less than 6,000,000 are being cared for."

\* \* \*

Concerning the famine in India, the question has been asked, "Could it not have been prevented in some way by the government?" To this inquiry Rev. Rockwell Clancy responds in the Christian Endeavor World:

"If government could control the weather, then it might be possible to prevent famine. India is dependent on the great monsoon for its harvests. The monsoon blows over the land from the Indian Ocean, and first touches the southwest coast during the latter part of June, and then spreads over the country. The rains should continue till the end of September. The failure of the monsoon means famine."

Of course government cannot control the weather in any degree, and hence cannot prevent failure of crops; but the amount of money spent in organizing, drilling, equipping, and maintaining armies, and in building and maintaining navies would far more than suffice to relieve all the distress caused by famine in these days of rapid communication, when all the world is no larger, practically, than a single state a hundred years ago. And this to say nothing of the increased production if the men now withdrawn from industrial pursuits to learn the art of destroying life, were engaged in producing those things which sustain life. If the money which England is spending in the South African war were being spent in India in feeding the starving people, there would be no famine. It is true

the crops failed in a large district, but it is stated that in the whole country there is grain enough to feed the people, but those who need it have not the means to buy. These facts are a fearful commentary on the boasted civilization of the nineteenth century, to say nothing of Christianity.

\* \* \*

The general manager of the Union Traction Company of this city estimates that the labor troubles are costing the company \$1,000 a day in loss of receipts. "The managers of other transportation systems," it is said, "both surface and elevated, have expressed like views and it is probable that the labor difficulties which have prevailed during the last sixty days have reduced street and elevated railroad earnings by something like \$100,000. The receipts of the street railroads have long been regarded as one of the most trustworthy indications of the state of city business." Commenting upon these facts a daily paper says: "It would be a modest estimate to say that every 5 cents missed by the transportation companies represents at least 25 cents missed by the butcher, the grocer, the dry goods merchant, druggist and landlord from the same cause. This loss is the injury inflicted incidentally upon general business, quite apart from the losses suffered directly by those who are engaged in the struggle. It suggests the extent to which the general public is interested, on the economic side, in what is commonly called the labor question, and how important a right treatment of that question is from the point of view of the public."

\* \* \*

Some quotations made from European journals by the Springfield Republican (Mass.) throw what that paper calls a "sobering illumination" upon the regard in which the Monroe doctrine has now come to be held in Europe, thus:

"The London Economist pokes fun at the Monroe doctrine, and says: 'It has become so increasingly illogical that the older diplomacy will not consent to recognize it, and will undoubtedly, when the emergency arises, deny that it can be an excuse for compelling any European power to surrender its purposes.' The Saturday Review questions whether we have not 'voluntarily abandoned all moral claim to insist on the recognition of the Monroe doctrine by Europe; our right to do so has always been challenged, but now that the United States 'has chosen to appear as a conquering power in eastern seas and among the West Indies, the claim is being gradually exposed in all its naked extravagance.' The Outlook is of the same mind: 'The sole ground upon which the United States can successfully maintain their exclusive influence on the American continent is that they shall not interfere on other continents. The rule applies to men and nations alike, that in requiring others to attend to their

own affairs, you must define your own business and stick to it.' The force of these statements must be admitted."

\* \* \*

In a recent address delivered before the Savings Bank association in New York City, on "The Aristocracy of the Dollar," Colonel T. W. Higginson said:

"I remember in my youth there was a certain gentleman who was suspected of being a millionaire. What is the possession of a million dollars now, let us say, within the precincts of this Chamber of Commerce? Respectable poverty.

"Aristocracy of birth and aristocracy of wealth have up to this time divided the world between them. The aristocracy of birth has steadily lost prestige for many years.

"Year by year, for the last century, the assimilation of the aristocracy of birth with the aristocracy of wealth in the English House of Lords has gone on steadily. The change is distinct gain."

\* \* \*

In a recent speech in Congress on the Navy Appropriation bill, Senator Lodge said:

"My reasons for desiring more ships and desiring them quickly, is my belief that the safety of the United States depends upon the strength of our navy. We do not need the navy for the protection of our insular possessions. The danger lies in our own great coast line and in the defense of the Monroe doctrine in this hemisphere. We are about to enter upon the construction of an isthmian canal. Whether it will be better to fortify that canal or not is yet an open question. But to control that canal, to defend it, to hold it open for our commerce and for the commerce of the world, even though it be against an enemy's fleet, we must be the naval masters of the Caribbean Sea.

"We would be foolish indeed if we should close our eyes to the possibilities of the situation. We could never allow the Danish islands to pass into any other hand than ours. The Monroe doctrine is a great protection to the United States, but I am by no means sure that some European nation (perhaps one whose navy is now receiving such rapid increase) may not test the Monroe doctrine."

Though the Senator did not mention Germany by name, his meaning was unmistakable, and his words have elicited sharp retorts from the German press.

\* \* \*

The York (Pa.) Gazette, of May 6th, publishes some interesting statistics that go to show that, contrary to the prevailing idea, so-called Christians outnumber nearly two to one the adherents of any other religion, while all the others outnumber the Christians less than two to one. These statistics are credited to a French statistician, who states that there are in round numbers 477,000,000 Christians, 256,000,000 of the followers of Confucius, 190,000,000 Hindoos, 177,000,000 Moham-medans, and 148,000,000 Buddhists.

Of course it goes without saying that only a small proportion of those who are called Christians are such in reality, since in such an enumeration as this the entire population of such countries as the United States and England is counted as Christian.

### Southern Correspondence.

#### SUNDAY LAW AGITATION IN LOUISIANA.

The legislature of Louisiana is now in session at Baton Rouge, and before the session of sixty days closes a campaign will have been carried on before it for and against the repeal of the present Sunday law. Ever since its passage in the legislative session of 1886, repeated attempts have been made to repeal or amend the law, but thus far without success. It is practically a dead letter, and this is offered by some as a reason demanding a change; while others object to it as being class legislation. The law is certainly a unique contribution to legislative jurisprudence because of two main features which will appear evident upon a careful reading of its provisions:

"No. 18, Sec. 1. That from and after the thirty-first day of December, A. D. 1886, all stores, shops, saloons, and all places of public business which are or may be licensed under the law of the State of Louisiana, or under any parochial or municipal law or ordinance, and all plantation stores, are hereby required to be closed at twelve o'clock on Saturday nights, and to remain closed continuously for twenty-four (24) hours, during which period of time it shall not be lawful for the proprietors thereof to give, trade, barter, exchange or sell any of the stock or any article of merchandise kept in any such establishment.

"Sec. 2. That whosoever shall violate the provisions of this act, for each offense shall be deemed guilty of a misdemeanor, and on trial and conviction, shall pay a fine of not less than \$25, nor more than \$250, or be imprisoned for not less than ten days nor more than thirty days, or both, at the discretion of the court. Provisions of this act shall not apply to newsdealers, keepers of soda fountains, places of resort for health and recreation, watering places and public parks, nor prevent the sale of ice.

"Sec. 3. That the provisions of this act shall not apply to newspaper offices, printing offices, book stores, drug stores, apothecary shops, undertaking shops, public and private markets, bakeries, dairies, livery stables, railroads whether steam or horse, hotels, boarding houses, steamboats and other vessels, warehouses for receiving and forwarding freights, restaurants, telegraph offices and theaters, or any place of amusement, providing no intoxicating liquors are sold on the premises; provided, that stores may be opened

for the purpose of selling anything necessary in sickness and for burial purposes; provided that nothing in this act shall be construed so as to allow hotels or boarding houses to sell or dispose of alcoholic liquors, except wine for table use, on Sundays; and provided, further, that no alcoholic, vinous, or malt liquor shall be given, traded or bartered or sold or delivered in any public place on Sunday, except when actually administered or prescribed by a practicing physician in the discharge of his professional duty in case of sickness; in such case the physicians administering the intoxicating liquors may be charged therefor.

"Sec. 4. That all laws or parts of laws contrary to or inconsistent with the provisions hereof, be and the same are hereby repealed."

It will be observed that there is no allusion to matters religious on the face of the law, revealing cleverness in the use of names and terms by its author. But of course the law is on the statute book of Louisiana in deference to the prevailing religious sentiment.

The other feature is the provisions of the law exempting so many lines of business from its prohibition. On its face these exemptions would seem to serve as licensing some lines of business on one day of the week to the detriment and loss of other lines of business which are legitimate on other days of the week.

Of course the religious people who are interested in the Sunday institution are "up in arms" about it, particularly in New Orleans, where a Sunday Rest League is bending its energies to keep the law upon the statute books. At a recent meeting of the League a memorial to the legislature was prepared, and in urging its adoption one speaker said that he had been told by a sugar planter that in the height of the grinding season he "ceased operations on the seventh day, because even the leather belts would disintegrate if they did not get a period of rest." Another said: "The same may be said of the hardest steel. Every man who shaved himself knew that his razor needed rest, and every mechanic knew that car wheels would disintegrate if they did not get a period of rest." A doctor said rest was necessary for the human system, and referred to the fact that in 1853 over 600 English physicians had memorialized parliament, saying one day's rest in seven was essential for the physical man.

One speaker quoted Cardinal Gibbons, who says of the weekly rest day: "It contributes immeasurably to the restriction of vice and immorality, and the promotion of peace and social order."

It goes without saying that rest is necessary for spiritual and physical reasons. This was known by the very first man Adam, for "the Sabbath was made for the man." But the great question raised by this whole



matter of Sunday laws is, why should one man or set of men be permitted to choose the day for another set of people to rest upon and demand acquiescence to the point of being jailed for non-compliance? And why be so concerned about the saloon keepers' rest from his business when the druggist is compelled by the same law to be always ready to compound prescriptions, and the hotel cook and carriage driver to have platter and food prepared and harness and animal ready for duty? There is woful inconsistency in the measures for propagating religion by civil enactment. The truth of the matter is that a "zeal for God but not according to knowledge" is at the bottom of the Sunday laws. More anon.

S. B. HORTON.

New Orleans, La., May 16.

### Postal Frauds in Cuba.

The country and more especially the administration has been startled rather rudely by the discovery of gigantic frauds in the Cuban postal service.

A man named Neely, treasurer of the postal service for the island, is accused of embezzlement of the funds in his custody to a large amount, the shortage being variously estimated at from \$30,000 to \$100,000. It is said that "if possible Neely will be sent to Cuba for trial, that a native jury may pass upon his case and administer punishment if his guilt be proved. Neely is under heavy bonds in New York, and Governor Roosevelt says Governor General Wood's request for his extradition will be granted. This matter is within Governor Roosevelt's discretion, in the absence of any formal arrangement for the return to Cuba of persons accused of crime."

Havana dispatches state that the public is not excited over the looting of the postal funds, but views the matter with ironical amusement. "The average Cuban," it is said, "expects, after his Spanish experience, that public officials will steal. He thinks it a good joke that Americans engaged in showing the Cubans how to govern should fall into Spanish practices."

This cynical view of official morality is not shared by the national administration, remarks an administration paper. "The looting of the Cuban postal funds is regarded as a grave reflection upon American integrity, and an unendurable humiliation. The administration is resolved to put an end to the scandal at once, to punish the offenders as severely as possible, and to convince the Cubans that when the United States promised them honest government it meant exactly what it said.

"This nation occupies a position of trust in Cuba that makes such offenses as that charged against Neely

even more outrageous than the plundering of our own treasury. The administration's determination to let no guilty man escape is fully approved by the country."

If the Cubans are to be suitably impressed with the absolute honesty of the American government it will be necessary not only to punish Neely and his pals, but to establish such a censorship of the press as will effectually suppress a large share of the news from this country, especially during the coming political campaign. It is said that this city has a floating debt of \$13,000,000 in excess of the legal limit, every cent of which represents fraudulent transactions, if not out and out stealing. Then there is the story of Captain Carter's operation at Savannah, besides divers other steals and jobs, some of these directly connected with the war for the deliverance of Cuba, all of which ought to be suppressed before a proper impression can be made upon the untutored Cuban mind.

B.

### Turkish Diplomacy.

The Turkish empire occupies a position altogether unique among the nations. Nominally independent, it has existed ever since August 11, 1840, only by the sufferance of "the Powers." Many times it has seemed that the Turk must speedily be driven from Europe and his territory divided between neighboring states, but as often some unforeseen circumstance has prevented this consummation. It is true that national existence for Turkey rests upon nothing more substantial than the jealousy of other powers, but thus far this has sufficed to prevent the end which everybody recognizes as only a question of time.

The present Sultan, Abdul Hamid II., has shown a skill in diplomacy second to no crowned head of Europe. His history is thus briefly sketched by the "Chicago Tribune:"

Abdul Hamid is a Turk and Mussulman of the old school. He is 58 years of age, and the innovations of modern civilization have left little impression upon him. He rules Turkey as his predecessors ruled it, and has only yielded grudgingly to the progress of the age.

He became the ruler of the Ottoman Empire in August, 1876, at a moment when the Servian and Bulgarian provinces were in the revolt which immediately preceded the Turko-Russian war, and when the combined powers of Europe were exerting their utmost pressure to compel Turkey to adopt new policies.

### DANGER TO HIS EMPIRE.

Upon his accession to the throne Abdul Hamid was confronted by the immediate danger of the disintegration of his empire. At that time Turkey in Europe included Servia, Bulgaria, Roumania, Montenegro,

Bosnia, Herzegovina, and Thessaly. These provinces were not only in a state of revolt but Russia and Austria were known to have designs upon territory which would extend their own frontiers to the Mediterranean. The dissolution of Turkey was freely predicted in every capital of Europe, and the strife between the powers for possession of the broken parts of empire, for the spoil of Constantinople, and the control of the Dardanelles promised to embroil all Europe in general war.

Abdul Hamid undoubtedly realized that it was too late to save the Balkan provinces, but he was quick to recognize in the general European situation the opportunity of saving his throne and his footing in Europe and of still maintaining Constantinople as the seat of Mohammedan power.

#### CZAR KNOCKS AT CONSTANTINOPLE.

For the first time he played his game on the chess board of Europe. All the world knows what followed. The war with Russia lost Serbia and Roumania to the Sultan. Bosnia and Herzegovina went to Austria, but Montenegro was erected into a buffer state that for the time blocked Franz Josef's pathway to Salonica. The Czar's victorious armies were at the gates of Constantinople, and Turkey's position in Europe hung only by a thread.

Then it was that Abdul Hamid taught Europe its first lesson in Oriental statecraft. By a secret treaty with Lord Beaconsfield the Sultan ceded to Great Britain the Island of Cypress. In return Lord Beaconsfield guaranteed the territorial integrity of Asia Minor and sent the British fleet through the Dardanelles.

#### CHECKS RUSSIA WITH ENGLAND.

Russia was checkmated. The Czar at once realized that his troops marching into Constantinople would be shelled by the British fleet. He was reluctantly compelled to give up a project long dreamed of by Russia and to submit to the terms of the treaty of Berlin, dictated by an European congress demanded by Lord Beaconsfield, who really acted as the agent of the crafty Sultan.

In June, 1878, the powers were compelled to take steps to secure the enforcement of the terms of the treaty of Berlin with reference to the ratification of the Montenegrin frontier. In this controversy the Sultan lost. He endeavored to save himself by changing his ministry, thus giving Great Britain almost complete ascendancy at Constantinople. He watched the negotiations of the powers closely, waiting to make the most of any apparent disagreement. But in the end he failed, being compelled to cede Dulcigno to Montenegro, but not until after having received two ultimatums backed up by the allied fleets of the powers.

Sultan Abdul Hamid's position in Europe was rapidly becoming precarious. Nearly every power had

claims upon him. He owed money to every banker in Europe. He could only pay in territory, as cash he had none. The territorial demands of Greece were still unsatisfied and the Russian war indemnity yet unpaid.

#### PLAYS FRANCE AGAINST BRITAIN.

So long as the concert of the powers existed the Ottoman Empire was doomed. This was Abdul Hamid's situation in 1880 and 1881.

The English and French rivalry for possession of Egypt gave Abdul Hamid the coveted opportunity for breaking the concert of the powers. The powers had united in pressing the demand for the completion of the Berlin treaty with reference to the territorial claims of Greece. The Grecian government was clamoring for a settlement and was actively preparing for war. Gladstone had succeeded Beaconsfield and was encouraging Greece. Austria was suspected of designs in Salonica Bay. Gladstone, reversing the policy of Beaconsfield, sided with Russia.

The Sultan saw in the situation an opportunity to divide the powers. He appealed to France, reminding the republic of its interests in Tripoli and Tunis, to which England was hostile and Germany and Austria friendly. England and France were at once embroiled in a quarrel over northern Africa, Russia siding with England.

#### SULTAN'S THREAT OF WAR.

The powers were pitted against each other and the European concert broken. The Sultan fortified the Dardanelles, called the redefs to their colors, and made a brave show of preparing for war. His tactics partly succeeded, for, although in the end he was compelled to give in to the demands of Greece, he only gave a part of the territory originally demanded.

In 1886 the powers again came together to consider the Bulgarian question after the revolution which finally ended in Prince Alexander's resignation. Russia and Austria, working together, demanded the restoration of Prince Alexander, who was entirely under Russian influence. Germany and Italy took the same position. The Sultan appealed to England, asserting that Russia was intriguing to secure permanent control of Bulgaria from which to menace Turkey with another advance on Constantinople.

The Sultan's appeal to England was not misplaced, for Gladstone had been succeeded by Lord Salisbury, who regarded Russia as England's natural foe. As a result England refused to recognize the treaty of Berlin as binding. The European concert was broken, Russia was compelled to consent to the election of Prince Ferdinand as ruler of Bulgaria, and that province was kept under the suzerainty of Turkey, Russian influence for the time being destroyed.

## AMERICA'S FIRST EXPERIENCE.

The United States' first experience with Turkey came during President Cleveland's administration, after the Armenian massacres of 1893-94. The United States and Great Britain both presented demands for indemnity and the pressure of the two governments became acute. The Sultan adopted the ruse of calling upon a conference of the powers to adjust the claims, knowing that the policy of the United States precluded the participation of this government.

The result justified the Sultan's statecraft. The powers joined in appointing a commission of inquiry, to which President Cleveland, following traditional American policy, held aloof. President Cleveland, however, did direct American Consul General Jewell to accompany the commission and make a report to the United States government from the evidence gathered by the delegates of the powers. The Sultan refused Consul General Jewell permission to make such a report. Great Britain was compelled to act jointly with the powers. As a result British claims for indemnity have been involved with a mass of general claims and the demands of the United States were lost sight of.

## RUSSIA AGAINST ENGLAND.

In 1895 the powers again joined in a concerted effort to compel the Sultan to consent to reforms in the administration of Armenia. Great Britain favored a naval demonstration and sent a fleet to the entrance of the Dardanelles. The Sultan promptly appealed to Russia, asserting that England contemplated the seizure of territory in Asia Minor. Russia and France, both interested in Asia Minor, naturally refused to endorse a policy of force and the European concert was again broken.

In 1896 Great Britain threatened the Sultan with the occupation of Constantinople until the reforms in Armenia were put in operation. The Sultan replied to the threat by asking the Czar to appoint officers to inspect and strengthen the fortifications of the Dardanelles and giving the Russian fleet permission to pass through the Bosphorus. Great Britain was again balked.

Just at present Turkey is unquestionably under Russian influence, and it is believed that if the United States pushes its demands to the extent of making a show of force the Sultan will promptly appeal to the Czar.

A committee of one hundred has been organized in New York to aid in the relief of famine-stricken India. Bishop Potter said at the meeting for organization, that it was a curious fact that the famine was due to England's good government, which by putting a stop to tribal wars with their vast loss of life has caused a multiplication of the people beyond the power of

the crops to supply them in case of drouth. Of course the bishop intended no reflection upon the British government in making this statement. The only possible blame that can attach to the government for the famine is in the fact that while millions are starving in India the government is pouring out treasure like water in killing thousands in Africa. But for the African war England might be doing much more than she is for the relief of famine sufferers.

"The Review" of Buffalo, N. Y., notes that a society exists in France for the promotion of Sunday observance, and a strong effort has been made by it to secure the closing of the Paris Exposition on Sunday. It is said that in making this effort "the society did not rely upon the assistance of the French people, but rather upon the influence of Englishmen and Americans." That is, in its efforts to secure the closing of the Exposition on Sunday the society appealed not to the people who manage the Exposition and who patronize it, but to outside influence. It was their purpose to compel the closing of the Exposition, not that anybody would have been better off for closing it in such a way, but it would look better and be more respectable.

"The Review" very sensibly remarks that, looking at the question from a purely business standpoint, and taking into consideration the peculiar views of the Parisians, it does not seem to be a very logical and desirable thing to close the Exposition on Sunday. "Even should the directors conclude to observe Sunday, that fact would have absolutely no effect upon the Parisians. They would continue to regard the first day of the week as a holiday." And that is just all the effect compulsory observance has upon anybody anywhere—simply no real effect at all. If Sunday were indeed the Sabbath by divine appointment, the only possible good that could come to anybody from observing it would have to come through voluntary and not forced observance.

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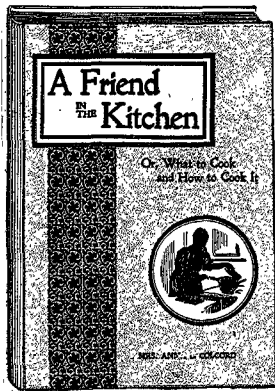
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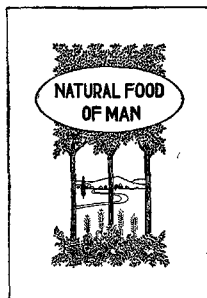
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# THE SENTINEL OF LIBERTY

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both Christian and Constitutional,  
and opposed to everything tending  
toward a union of church and state  
either in name or in fact.

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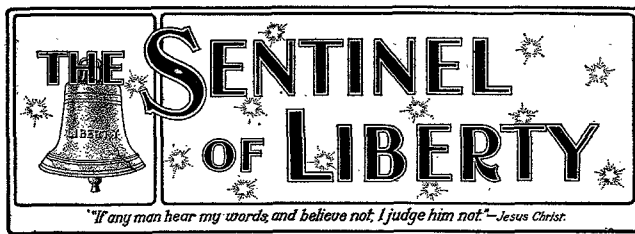
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CHICAGO, MAY 24, 1900.

The sale of fruit on Sundays has been stopped at Haverhill, Mass., by order of the city marshal. Some fruit dealers wanted to close on Sundays and complained to the marshal about other dealers who wanted to keep open; so the latter are compelled to close in order that the former may keep Sunday without financial loss.

At a recent meeting of the Allegheny (Pa.) board of school controllers, says the Pittsburg Post, the question of the "flag salute" was considered, and it was decided not to make this exercise compulsory upon the pupils of Allegheny public schools, contrary to the wishes of the Allegheny G. A. R., who had passed a resolution calling on principals and teachers to enforce the salute each morning in their schools.

A report of the Ecumenical Conference on Foreign Missions, held recently in New York City, is to be published early in the fall, and will appear in two volumes of about 500 pages each. Parties wishing this report should address Publication Committee, Ecumenical Conference, 156 Fifth Ave., New York, making checks payable to Edwin M. Bliss, Chairman. Price to advance subscribers, \$1.00 for the two volumes. To others, \$1.50.

The present expense of maintaining the United States army, says an authority who writes in the Saturday Evening Post, is "\$330,000 a day, or \$1,375 an hour, or \$229 a minute." "The curious feature in the whole case," he adds, "is that the politicians are trying to hide the fact that we are maintaining a large army, and if we are to pursue our present plan the size of it may have to be increased. Thus in the legislation that is proposed there is the most painstaking care to keep from any one the idea that we are drifting toward the enormous war expenses of a modern power. At the same time, when we add to these figures the one hundred and forty-odd millions which we are paying out for pensions, we exceed the army expenses of any nation on earth, with the possible exception of Great Britain, whose expenditures in South Africa may form the greatest total in the history of warfare. It is a

striking contradiction of ideals that just after the Peace Conference at The Hague, where disarmament was discussed, every nation that took part in the feast of concord has since increased its expenses either for war itself or for appropriations for war. It all goes to show that we are still far from general brotherhood."

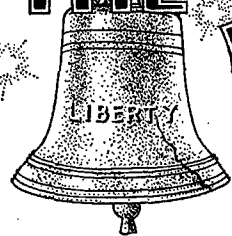
A society called "The American Union" has been organized in Brooklyn, N. Y., with the aim of advancing the interests of the public school and other American institutions. It claims a membership of 22,000. Foremost among its specific objects is that of enforcing "the law providing for the reading of the Protestant Bible each day in the schools." In itself, of course, the reading of the Bible is most excellent, but the place for this very essential feature of proper child training is not in the public schools supported by the tax money of atheists and Christians alike. The Bible itself condemns such a course by enjoining upon men to do unto others that which they would have others do unto them.

The statement made last week, that millions of people in this country are pushing forward the project to make this a "Christian" government, so that the "revealed will of God" will be enforced as a part of the law of the land, may seem to the reader to grossly exaggerate the facts; nevertheless it is every bit true. The whole National Reform scheme is indorsed by Rev. Francis E. Clark, president of the great Christian Endeavor Society, which alone contains over two million members. Then there are the Christian Citizenship League, American Sabbath Union, W. C. T. U., Epworth League, League for Social Service, etc., aggregating millions more, all zealously working with the idea and aim of Christianizing the state. They do not realize that evil results will follow; they are for the most part excellent, earnest people, who think they are doing God service. But their ignorance and blind trust in the assurances of their leaders will not at all affect the nature of the result. Some of the worst things that ever happened in human history came as the result of a zeal that was not according to knowledge.

In a recent speech Lord Salisbury, the British premier, sounded the alarm of war before the English people as no British statesman has sounded it before in many years, and the fact of his customary conservatism added to the sensation produced by his words. But Lord Salisbury is in a better position than are the people to know the exact facts of the situation, and the virtual alliance existing between England and the United States makes his words mean much for the American people as well.



# THE SENTINEL OF LIBERTY



*"If any man hear my words, and believe not, I judge him not."—Jesus Christ.*

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L. A. SMITH, }  
C. P. BOLLMAN, } ..... Editors

God has given all heaven to mankind as individuals, but he has given nothing to the state.

The blessing that is in Sabbath observance cannot be conferred upon an individual or upon the nation by law.

Nobody ever has to ask the state for permission to stop work on Sunday, and no more should any person be required to ask the state's permission to engage in honest labor on that day.

The more the state tries to "protect" the Sabbath by enforcing it upon people who feel no regard for the day, the more odious will the Sabbath become in their eyes and the more injury will be done to the cause of Sabbath observance.

The fatherhood and consequent sovereignty of God, and the brotherhood, and consequent equality of man, is more than a poetic fancy; it is a fundamental truth, obscured indeed by human selfishness, but none the less true. The framers of the Declaration of Independence recognized it when they set forth that "all men are created equal; that they are endowed by their

Creator with certain unalienable rights; and that to secure these rights governments are instituted among men deriving their just powers from the consent of the governed." All of these truths are just as vital to-day as they were in 1776.

Men do not need civil law to teach them their duty toward God; indeed, the civil law cannot by any possibility do this, for those who make civil law are neither qualified nor authorized to declare the will of the Lord. God is his own lawgiver, and has reserved to himself the right to judge violators of his own law. To all who would usurp this divine prerogative he says: "Who art thou that judgest another man's servant?"

### The Necessity for the Sentinel of Liberty.

The necessity for such a publication in this country as The Sentinel of Liberty, is made evident not alone by acts of religious intolerance to which our attention is drawn from time to time, but by a work of education that is being pushed all the time by the advocates of religious legislation. This feature of the opposition to religious freedom in this land is less startling than the prosecution of Christians for conscience' sake under the "Sabbath" laws of the states, but far more dangerous in its results. Religious persecution naturally shocks public sentiment in at least many parts of the country where the facts come to be made known; but the educational work of the religio-political reform parties who are seeking to Christianize the Government, is for the express purpose of preparing public sentiment everywhere to acquiesce in the enforcement of religious observances by law even against the conscience of the dissenter.

One point that is aimed at in this educational campaign is the inculcation of the doctrine that the state has the right to define and enforce morality upon its

citizens. We cite as an illustration the following from "Lord's Day Papers," a publication of the Wisconsin Sunday Rest Day association. The doctrine, as will be observed, is put forth to serve the cause of Sunday enforcement:—

"Day. What right has the law to say how I shall spend Sunday more than any other day, and what good will result from Sunday law?"

"Ellis. It is the business of the law to protect our rights. We have each, for example, a right to life, liberty, and the pursuit of happiness.

"Day. That is the very thing I believe in, personal liberty.

"Ellis. But not liberty to take away another's rights. Law may always curtail any one's liberty so far as it infringes on the rights of others. My personal liberty ends when it meets your rights. If a state or country believes that every one has a right to a weekly rest day, that it is a very valuable right, and that many will be deprived of it, unless law protects them, it becomes duty to make and enforce laws for this object. The people of this country do so believe and practice.

"Day. Although I do not altogether agree with them, I must admit that right, since majorities must rule; but I cannot admit the right of law to recognize Sunday as a religious day, or to enforce it as such.

"Ellis. If the mass of the people believe it a holy day and use it for worship, they have a right to protection from disturbances. Law has no right to say how you shall spend Sunday or any other day, and does not attempt it. It does tell many things you may not do on any day, and more that you may not do on Sunday, because they conflict with the rights of others.

"Day. Do I understand you to admit that law ought never to interfere with my action, unless by it I deprive some other individual of some right?

"Ellis. I do not say quite that; for the law must work on general principles, and beyond individual rights lies the general welfare. Our republic depends for its value and stability, not on armed force, but on the integrity and morality of its citizens; and its first duty should be to protect and foster such integrity and morality. Every student of history knows that the Christian religion always produces the highest type of morality, and that Christian nations best guard the equal rights of all. Thus it becomes a patriotic duty to give such protection to the Sabbath as shall enable all classes, if they wish, to use the day for public worship, and as shall give religious teachers a fair field for work as opposed to the teachers of greed and lawlessness."

Note the statement that the "first duty" of the state is "to protect and foster integrity and morality" on the part of its citizens; and also that "the Christian religion always produces the highest type of morality." Taken together, these two statements amount to a declaration that the first duty of the state is to protect and foster the Christian religion, of which Sunday observance is held to be an essential part. This is the impression conveyed to the mind of the reader, and

designed to be received by him. And when public sentiment is educated to the point of accepting it as the truth, it will sanction the enforcement of Sunday laws in every case, and under its deceptive light religious persecution will appear and be sanctioned as a matter of civil necessity, to which only "teachers of greed and lawlessness" stand opposed. To the understanding thus darkened, conscientious dissenters from this doctrine take on the appearance of criminals and enemies of the state, whose suppression by law is only a matter of regular prosecution for crime. Let public sentiment once become educated in this way, as widespread efforts are now being made to educate it, and strange scenes will be enacted in this erstwhile land of liberty and religious equality before the law.

The doctrine that the state can of right define and "foster" morality is a fundamental error in the scheme of "Christian" government which the "moral reform" parties have in view. Once give the state power to define and punish immorality, and any religious dogma may be enforced in the alleged interests of morality. It is here taught, for example, that the dogma of Sunday sacredness is essential to public morality, and with equal propriety the disregard of any other religious custom or practice might be prohibited as immoral. It might be decreed that the disregard of Thanksgiving day or of Christmas or Easter tends to immorality, and their observance enforced accordingly. No separating line exists or can be drawn between morality and religion; and when the state gets upon the domain of morality it will unavoidably trespass upon the field of religion, and religious legislation, with prosecution of dissenters—the old historical story of religious persecution—will be the result.

Therefore, the people need to be educated to a clearer understanding of the doctrine laid down at the founding of this Republic, that governments are instituted among men to preserve rights, and not to enforce human conceptions of morality—not to stand between the citizen and the one infallible Teacher of moral truth, to whom each individual of and for himself must give account. The question for the state is not, What is moral? but What is an invasion of natural rights? Let the state deal with the rights of its citizens in its appointed way, and God in his way can be safely trusted to deal with immorality.

The doctrine that one man must surrender his right to work on Sunday because of another man's right to rest on that day, is an absurdity upon its face. Rights are equal, and one cannot overbalance another. The state is as much bound to protect the right to labor as to protect the right to rest. Every person has the right to stop work on Sunday, and each one has also the equal right to work on that day or engage in any lawful recreation; and this right can be ques-

tioned only on religious grounds, with which the state has no concern. The right of labor is a sacred right, and its prohibition by the state in deference to a religious day of the week can never be sanctioned by any principle of free government, or of right and justice.

*from the beginning it was not so."* And in giving allegiance to human government instead of yielding to the Lord, in putting human statutes above, or upon an equality with, the divine law, men just as truly reject God to-day as did the children of Israel when they demanded a king that they might be like all the nations.

B.

### The Nature of Civil Government.

Civil government is ordained of God, but not in the sense understood by some. We are not taught in the Scriptures that there is anything divine about human government. Had man never sinned, there would have been no such thing as civil government.

"God is love," and had sin not entered, love would have reigned supreme over all. But God is never taken by surprise. He is never confronted by an emergency for which he has made no provision. Man was so constituted that in harmony with God he would gladly yield to the divine government of love. Alienated from God, his innate love of order, his sense of justice, and his instinct of self-preservation would lead him inevitably to organize in some manner for the attainment of these ends. And such government is ordained of God in just the same sense as are any of our social relations which inevitably result from human nature and environment, and which in their proper exercise are for the good of mankind. Moreover, this governmental power is just as liable to be misused as are any of the functions of mind or body.

It must be apparent to every one who will give the matter even a moment's thought, that civil government in some form is absolutely essential for a race of social, free moral agents, *in a state of alienation from God.*

Had not God committed to men the conservation of their own rights, one of two things must have happened; either vengeance for transgression against human rights would have been so swift and certain as to terrorize men, thus destroying in a measure their free moral agency, or else punishment would have been so long delayed as to afford no protection to those in need of it.

"God is love," and when in consonance with his character, he cannot, because of man's sin, do for him what he otherwise would do, he does the very best thing that can be done *under the circumstances.*

To permit civil government among men was the best thing that God could do for a race that had refused his divine rule. Since men would not willingly submit themselves to their Creator in all things, as they would not so yield themselves to the God of love that he might work in each one to love his neighbor as himself, they must, for the preservation of the race, be compelled to submit themselves one to another in civil things, that is, in their relations one with another. *"But*

### The "Christian Party."

As the readers of the Sentinel know, there is in the field of national politics a party styling itself the "United Christian Party," the platform of which says:

"We believe the time has arrived when the eternal principles of justice, mercy and love as exemplified in the life and teachings of Jesus Christ should be embodied in the Constitution of our nation and applied in concrete form to every function of our government. We maintain that this statement is in harmony with the fundamental principles of our national common law, our Christian usages and customs, the declaration of the Supreme Court of the United States that this is a Christian country and the accepted principles in judicial decisions that no law shall contravene the divine law.

"We deprecate certain immoral laws which have grown out of failure of our nation to recognize these principles, notably the permission of the desecration of the Christian Sabbath, authorized unscriptural marriage and divorce and the license and manufacture and sale of intoxicating liquors as a beverage."

This is but putting into slightly different phrase the demands made for years by the National Reform Association, article 2 of the constitution of which reads:

"The object of this society shall be to maintain existing Christian features in the American government; to promote needed reforms in the action of the government, touching the Sabbath, the institution of the family, the religious element in education, the oath, and public morality as affected by the liquor traffic and other kindred evils; and to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and so indicate that this is a Christian nation, and place all the Christian laws, institutions, and usages of our government on an undeniable legal basis in the fundamental law of the land."

The points of similarity between the two planks which we have quoted from the platform of the United Christian Party and article 2 of the National Reform constitution are certainly striking. Just what such utterances mean can be best told by those prominent in this so-called reform scheme.

In a convention held in New York City, Feb. 26, 27, 1873, Jonathan Edwards, D. D., said:

"We want state and religion, and we are going to have it. It shall be that so far as the affairs of state

require religion, it shall be the religion of Jesus Christ."

At a convention held in Pittsburg, Pa., a year later, Prof. C. A. Blanchard said:

"Constitutional laws punish for false money, weights, and measures. So Congress must establish a standard of religion, or admit anything called religion."

In the *Christian Statesman* of Nov. 1, 1883, Rev. W. J. Coleman said:

"To be perfectly plain, I believe that the existence of a Christian Constitution would disfranchise every logically consistent infidel."

Again, in the *Christian Statesman* of Jan. 13, 1887, Rev. M. A. Galt, at that time a prominent National Reform worker, said:

"Our remedy for all these malefic influences is to have the government simply set up the moral law, and recognize God's authority behind it, and lay its hand on any religion that does not conform to it."

Dec. 14th of the same year, in an open letter to the editors of this paper, Rev. W. T. McConnell said:

"You look for trouble in this land in the future, if these principles are applied. I think it will come to you if you maintain your present position."

And no longer ago than December, 1899, in a National Reform convention held in New York City, Rev. J. M. Foster said:

"We sometimes think the Pilgrim Fathers were too severe in their legislation against immorality. There was a law in the colonial statutes of New England that for a flagrant violation of the Sabbath the offender should be hanged. We may say this was wrong; but let me ask, were they nearer or farther from the moral law as interpreted by the Mosaic legislation than we are? Under the Mosaic law a man guilty of idolatry and Sabbath breaking was to be executed; and I apprehend that we ought to return to that order of things to-day, and execute the penalty for the violation of moral law. A man who openly and violently blasphemes the name of God has forfeited his right to live under the God whose law he has broken."

But let us hear some official testimony upon the meaning of this demand that "the teachings of Jesus Christ" shall "be embodied in the Constitution of our nation and applied in concrete form to every function of our government." March 11, 1896, there was a hearing before the Judiciary Committee of the House of Representatives in Washington. The subject under consideration was a joint resolution proposing an amendment to the preamble to the Constitution of the United States, as follows (the part inclosed in brackets being that which it is proposed to insert):

"We, the people of the United States [acknowledging Almighty God as the source of all power and authority in civil government, the Lord Jesus Christ as the ruler of nations, and His revealed will as of supreme authority in civil affairs], in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and to our posterity, do ordain and establish this Constitution for the United States of America."

At this hearing Mr. Baker, a member of the committee, asked Dr. McAllister, Secretary of the National Reform Association, this question:

"Who is going to decide that justice, the Protestant or Catholic, the Hebrew or Mohammedan?"

Dr. McAllister: "It will be decided as it is to-day. A man comes here to Congress, receiving the suffrages of the people. His voice enters as an element in the voice of the nation, and that collective being, the Government, must interpret what is right and wrong, just as it does to-day. \* \* \* What we ask is that you acknowledge in your legislation the moral principles of Christianity."

Mr. Baker: "Do you, then, believe the voice of the people is the voice of God?"

Dr. McAllister: "When it is right."

Mr. Baker: "Who is to determine what is right?"

Dr. McAllister: "The nation in its responsibility to God."

Mr. Baker: "How are you going to determine that?"

Dr. McAllister: "By the people themselves; just as they do now."

Again, in the same hearing, in replying to a question as to how this would affect the individual conscience, Dr. McAllister said:

"I say it comes to this: This matter of conscience is one that goes back to the moral sense of the people. It is not simply an individual conscience. \* \* \* Here is a nation, which gives its decision according to its sense of right and wrong. That is the national conscience, and when the nation gives its decision, \* \* \* the individual conscience must yield to the conscience of the whole people which is over him, and should be over him in order to enforce what is right, but which can be over him only by recognizing the Lord's supreme authority over the nation."

\* \* \* \* \*

The Chairman: "Do you believe the Bible to be the word of God?"

Dr. McAllister: "I do; but that does not enter into the question."

The Chairman: "Now, if you believe that, do you intend by this amendment to have the Bible recognized in the Constitution as the word of God?"

Dr. McAllister: "As the standard of morality, acknowledged by the people, by the nation, as given by God."

The Chairman: "I want to get at exactly what you mean here. I read your proposed amendment—'We,

the people of the United States [acknowledging Almighty God as the source of all power and authority in civil government, the Lord Jesus Christ as the ruler of nations, and His revealed will as supreme authority in civil affairs]—in civil affairs. That is the point. What do you refer to by His revealed will?"

Dr. McAllister: "The Bible."

The Chairman: "Then you wish the Constitution to recognize the Bible as supreme authority in civil affairs, do you not?"

Dr. McAllister: "Yes, sir."

The Chairman: "Then the supreme authority—that is, law—in civil affairs must be construed and enforced by the courts, must it not?"

Dr. McAllister: "Certainly."

It is not likely that this so-called Christian party will poll any considerable number of votes at the approaching presidential election; but it is one of the several organizations committed to this same mischievous idea of moral reform by act of Congress or by constitutional amendment; and their evil influence is spreading.

Personally those who are prominent in the several branches of this movement are worthy men. We give them credit for the best of intentions; but the success of their scheme could result in nothing short of persecution for conscience' sake. It has been well said that "among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God. To prevent a similar train of evils in this country, the Constitution has wisely withheld from our government the power of defining the divine law."

With the constitutional safeguards removed the fear expressed by Jefferson when he said, "A single zealot may commence persecution, and better men be his victims," would be quickly realized. "There is but one protection against the tyranny of any class, and that is to give that class very little power."

This is just as true of such men as are leading out in this "reform" movement as of any other class. They are only human.

B.

### Thomas Jefferson on the Monroe Doctrine.

Thomas Jefferson's view regarding the questions embodied in the Monroe doctrine, the preservation of which has become a leading question in America to-day, is shown in the following, written by Mr. Jefferson to President Monroe in reply to a letter from the latter asking Mr. Jefferson's opinion on the subject:

"The question presented by the letters you have sent me is the most momentous which has ever been offered to my contemplation since that of independence. That made us a nation; this sets our compass and points the course which we are to steer through

the ocean of time opening on us. And never could we embark upon it under circumstances more auspicious. Our first and fundamental maxim should be, never to entangle ourselves in the broils of Europe; our second, never to suffer Europe to intermeddle with cis-Atlantic affairs. America, North and South, has a set of interests different from those of Europe, and peculiarly her own. She should, therefore, have a system of her own, separate and apart from that of Europe. While the last is laboring to become the domicile of despotism, our endeavor should surely be to make our hemisphere that of freedom."

### The Nature of Christianity and What Gave Rise to Persecution For Its Furtherance.

[By the late James T. Ringgold.]

#### ALTOGETHER OF FAITH.

Christianity is essentially and altogether of faith, for Jesus Christ is both "the Author and Finisher of our faith;" and it is written, "Whatsoever is not of faith is sin." It being true that whatsoever is not of faith is sin, and as Jesus Christ was manifested to take away our sins, it is evident that the salvation offered by Christianity and wrought by Jesus Christ is wholly of faith. And as he is the Author and Finisher even of the faith, as he himself is the giver of the faith which saves from sin, it is therefore and further evident that the salvation offered by Christianity and wrought by Jesus Christ is by grace through faith. And so it is written: "By grace are ye saved through faith; and that not of yourselves; IT IS THE GIFT OF GOD."

#### NOT A CREED BUT A LIFE.

In this truth, that faith is not of ourselves, but is the gift of God—in this, lies the distinction between Christianity and all other religions. And even more than this; in this truth lies the distinction between the true and false Christianity. True Christianity is not a creed, it is a life; not a body of doctrines formulated by men, but the expression of the life of God in actions of men. This is the difference between "the faith of Jesus Christ," and "the faith of the creed;" between true Christianity and false Christianity; between the true religion and false religions of all kinds.

#### FAITH WORKS BY LOVE.

The true faith, the faith of Jesus Christ, being the gift of God, bears in itself, and brings to him who exercises it, the divine life, the divine virtue, and the divine power. It brings to men the divine life to renew the soul, the divine virtue to cleanse from sin, the divine power to keep the renewed soul in the way of righteousness, and the divine energy to produce good works even the works of God. "For in Christ Jesus neither circumcision availeth anything nor uncircumcision; but faith which worketh by love"—not faith *and* works, but faith *which* works. "Then said they unto

him, What shall we do, that we might work the works of God? Jesus answered and said unto them, *This is the work of God, that ye believe on him whom he hath sent.*" This faith draws the soul to God, subdues the heart to him, and moulds the whole life in the image of Jesus.

#### RECEIVED BY FREE CHOICE.

This faith is exercised, all its gifts are received, and all its fruits are manifested, at the free choice of the individual himself alone, before Him who is the Author and the Finisher of the faith itself. For it is written, "If any man hear my words, and believe not, I judge (condemn) him not; for I came not to judge the world, but to save the world." Thus the Author of the true faith, of the faith of Jesus Christ, leaves every man absolutely free to accept or reject, to believe or not to believe his word. This is true Christianity. God is the Author of freedom of choice and freedom of thought in religion, and whoever in anything or in any degree whatever would invade this perfect freedom, thereby and therein supplants God, and Jesus Christ whom he hath sent.

#### FALSE FAITH—FAITH OF THE CREED.

There is another kind of belief, a false faith, which is from the side of man himself, otherwise called "the faith of the creed." This sort of faith is essentially human, for the creed is only an invention of men. The creed being wholly an invention of men, and therefore only human, the faith of the creed is but the same. Being only human, it is utterly impotent to bring to men any shadow of virtue or power to take away sin or to renew the life; and the only seeming virtue even that it can possibly have is but a form of godliness, a mere outward profession. This is false Christianity wherever found.

#### FALSE FAITH BURNS MEN TO SAVE THEM.

By its extreme conception of the importance of a man's belief of the creed to his eternal welfare, this false yet popular Christianity was led into the requirement of such belief, elaborate and complicated beyond all precedent. If one may suffer eternally by reason of his wrong belief on one subject connected with the "hereafter," may he not probably so suffer in consequence of his wrong belief on some other subject in the same connection? Obviously, the only way to "save" him with absolute certainty was to provide him with the right belief on every point that could be imagined as possible to arise. This amiable desire gave birth to the long and mysterious "creeds," for the sake of which those who misunderstood them in one way plundered and shot and burned and ravished those who misunderstood them in another way, for hundreds and hundreds of years; for whose sake John Huss suffered, and Calvin burnt Servetus alive, and the Puritans murdered the "witches" and Quakers.

Belief in the creed was held to be essential to salvation. But many could not be persuaded to believe the things laid down in the creed, nor even to say that they believed them. In dealing with such persons, the end was great enough to justify any means. The adaptation of the means to the end was not seriously questioned. The propagation of the "faith" was deliberately undertaken on the assumption that it could be shot into a man or burnt into him, or racked into him, and it was conducted on that hypothesis for hundreds of years; and this notion still pervades popular Christianity.

#### IMPOSSIBLE TO CONVINCE THE MIND BY TORTURE.

Such a conception of the psychological nature of belief would be wildly grotesque if the results had not been so full of misery to the race. The apparently fundamental principles that it is impossible to convince a man of any proposition by torturing him, since the reasoning faculty is not controlled by the body, but the reverse; that we can never really know what a man believes in the matter of religion, because we have no possible way of ascertaining this except from his assertions, and men may lie on this subject as on others; that persons capable of adhering to an abstraction in the face of a horrible death are just the manly, courageous, faithful citizens most desirable in any community, while acquiescence extorted by pain or terror is not only to be suspected of insincerity, but argues a weakling, if not a hypocrite, and in any event a lack of the highest attributes of human nature—such simple truths as these were utterly beyond the grasp of intellects capable of persecuting for conscience's sake.

#### PERSECUTORS MOVED BY SENSE OF DUTY.

We may admit that Charlemagne and other "Christian" princes disguised the greed of power under the cloak of religious zeal, and waged destructive wars against unoffending nations upon the pretense of anxiety for their salvation. But a great deal of "Christian" persecution was carried on in times of peace and within the domains of the civil authority which directed it; and its victims were often men who were not suspected of any disposition to defy or ignore the government. Political aggrandizement could form no inducement for the proceedings against such persons. The motive must be sought elsewhere. No doubt in many cases personal animosity, greed, lust, made their baleful influence felt; and perhaps the proportion of such cases would be larger, could we sift the evidence at this late day. But conceding to such motives their utmost force, the fact remains that they could not have thus manifested themselves if the ostensible purpose of the deeds had not been one which commended itself to the public conscience of the times.

No candid student of history will deny that many of



those who actually directed these persecutions, as well as thousands who applauded them, were moved by sincere and disinterested ideas of duty. Their hearts seem hard and cruel, but, fixed immovably at their very roots, lay a profound and perfectly honest conviction that the fire and the torture were necessary for the good of the sufferer, and that the present pain was a means, and the only means, in the last resort, of preserving him from a far worse fate in the other world. Many a priest would sooner have gone to the stake himself than have neglected the duty of holding the crucifix close to the victim's lips throughout his agony, if haply the spirit might move him at any instant to kiss it, and thereby accomplish his salvation.

#### THE VICTORY OF FAITH.

It is hard to know which to pity most—the poor heretic whose body is seen in the pictures bound fast to the stake, or the shaven and cowed figure standing near by, watching with conscientious eagerness every movement of his mouth and head, and ready to assist the sufferer at any instant, even at the risk of setting himself on fire, to give the saving kiss to the emblem he carries in the air.

When we remember what that emblem was, whose image it bore, and what an awful scene it commemorated, we see on one side of the picture a human soul so humiliated, so blackened, so tortured, twisted, beaten into such dissemblance of its Creator, that the spectacle of the burning body on the other side, from whose eyes a spirit looks up with a rapture that flames cannot quench, but only consummate, is a relief to the contemplation.

#### The Law of Liberty.

The law of God is called the law of liberty. James 2:21 says: "So speak ye, and so do, as they that shall be judged by the perfect law of liberty." From the preceding verse we learn that the law here referred to is the ten commandment law given by God on Mount Sinai; for it is the law that says, "Thou shalt not commit adultery," and "Thou shalt not steal."

But why is it called the law of liberty? How can a law that consists of prohibitions be a law of liberty? The answer is found in the first words of this law. It does not consist *wholly* of commands beginning with "Thou shalt not," but its principle of perfect freedom is revealed in the words: "I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage." Then follows the command, "Thou shalt have no other Gods before Me." But if this is a law of perfect liberty what is the purpose of this command, and why is it introduced, if not to abridge man's freedom?

The Loving Father has brought Israel out of Egyptian

bondage where they *could not* serve Him even though they desired to do so; and He now says to them, "I have brought thee out of the house of bondage," therefore "have no other gods before me." Since God had delivered them from bondage, He alone could keep them out of bondage, and if they desired to remain free they must continue under His leadership; for the moment they left Him to serve other gods, they would be brought into bondage to other gods. But why were they not just as free when serving other gods as when serving Jehovah, provided they chose to do so? Because when they entered the service of other gods they were utterly unable to be free from that service and its results; they were held bound, no matter how much they might desire to be freed from that service. Their only hope was to cry to the God whom they had forsaken to deliver them again; but when they were once more in the service of Jehovah they were not bound at all, but were free to leave that service at any time.

Thus did God's grace abound toward his people who departed from His ways, turning to other gods. When they cried unto Him in their affliction and distress He came to their rescue, delivering them from the bondage to which they had voluntarily submitted, contrary to His warnings, and giving them the perfect law of liberty for their guidance and instruction. He gives them in answer to their prayer the Spirit and the heart to serve Him. Then, though they are servants of obedience unto righteousness (see Rom. 6:16, and other verses of the same chapter), they serve as free men, in the newness of the Spirit.

Without this Spirit of service it is impossible to serve God or to obey His law. But when men attempt to enforce this law under civil penalties can it still be called a law of liberty? Not in any sense. Can the penalties attached make the sinner free from sin? Can the sword, or the rack, or the prison cell, kindle within the soul that Spirit of heart service? Not at all. The Spirit that "worketh in us to will and to do of His good pleasure" is the gift of God; but it is given only to those who ask. God will never force the door of a man's heart. He stands without and knocks, but will enter only by invitation.

When then will man assume to do what even God himself will not attempt—to force men to serve Him and compel them under pain of imprisonment or death to obey the law of God contrary to their own wills? Do they not in so doing attempt to place themselves not only "above the stars of God," but above the Most High Himself?

E. RAY JONES.

If conscience can be set aside in one point, it can by the same principle be set aside in every point, and dispensed with altogether.

## NEWS, NOTES AND COMMENT

It is stated that the Prince of Wales will not attend the Paris exposition for the reason that the French government will not guarantee his personal safety unless he will submit to be shadowed by a number of detectives, to which the Prince objects.

\* \* \*

A recent despatch from Paris says that a renowned physician, Rastineuf, after long experimenting with a certain variety of "long-life elixir," concluded it was perfectly safe, and injected a dose into his aged mother's arm two days in succession. She died in horrible suffering on the third day. The doctor, who had taken a hypodermic injection simultaneously, in order to prove to his mother how harmless the stuff was, survived his mother only twenty-four hours.

\* \* \*

The Roman Catholic chapel on the Government reservation at West Point has been finished, and will be dedicated June 10. The Secretary of War who some years ago authorized the erection of this chapel, as the reader may remember, tried to justify the proceeding by offering other denominations the same privilege; but thus far all the advantage of the offer has accrued to the Catholic church. Government support of the church is peculiarly a papal principle, and its practice must always result in exalting the papacy above the Protestant churches.

\* \* \*

The Methodist Conference which has been sitting in Chicago the present month, has put itself on record against sectarian appropriations for Indian schools. The resolution passed on the subject, after citing that "A desperate effort by the Roman Catholic authorities is now being made to force open again the national treasury to secure funds for sectarian and politico-ecclesiastical propagation," declares:—

"This General Conference, representing the largest single organized Protestant constituency in the republic, protests against the reopening of the sectarian question. This General Conference also demands that civil and religious liberty shall be guaranteed to the people wherever the flag of the republic floats over our most distant new insular possessions.

"It is directed that a record of this action be promptly forwarded to the President of the United

States, President of the Senate, Speaker of the House of Representatives, and Secretary of the Interior."

The Conference is to be commended for this plain-spoken word in behalf of religious freedom. Still the men who passed this resolution believe in Sunday-observance laws, which impose a money tax indirectly by appropriating an individual's time one day in every seven, forbidding him to engage in money-making occupations on that day. In principle, where is the difference between this and imposing taxes for the benefit of any other church institution than Sunday?

\* \* \*

It is stated that Queen Victoria is greatly annoyed at Premier Salisbury's gratuitous anti-Irish speech, as it destroyed at a blow the entire effect of her visit to Dublin. The story goes that when Lord Salisbury visited the Queen at Windsor on her return from Ireland he minimized the significance the Queen sought to attach to her reception. He followed this up at his first public appearance by classing the Irish in the same category with the Boers, on whom the virulent hatred of the bulk of Britishers is now concentrated.

\* \* \*

A Boston clergyman, Rev. Clay MacCauley, just returned to Boston from Japan and a recent visit to the Philippines, is interviewed by the Boston Transcript. In speaking of the war the United States is now carrying on in the Philippines, Mr. MacCauley said, among other things:

"The Philippine question will never be settled securely and permanently until it is settled right, or until the nation degrades itself with yet deeper dishonor than marks our century of dealings with the Indians of our plains. This nation can crush the Filipinos out of existence in time, of course, and our good people may be deluded into thinking this the fit thing to do. But perhaps I would better say no more about this matter now. The American people, so far as I can see, seem to think that their present government has been acting wisely, throughout the course of events in the East. I am unwilling to blame, but this I am sure of, that however much 'world politics' has made it necessary that the United States should take possession of the Philippines, the manner in which the government set about to gain that possession bears no fit apology for it, better than ignorance and Caesar's will."

\* \* \*

In the Presbyterian General Assembly in St. Louis, May 18, the Special Committee on Sabbath Observance presented by its chairman, Rev. I. W. Hathaway, Secretary of the American Sabbath Union, a report, resolutions nine and ten of which were as follows:

"Resolved. That we deprecate the rapidly increasing Sabbath slavery of corporate employees in this

country, so that to-day by careful estimate no less than 4,000,000 men are thus enslaved and robbed of their inalienable rights to this day of rest."

"Resolved, That we call upon the railroad companies of this land that are engaged in running Sunday excursions, or allowing their road and rolling stock to be used for such purpose, to reconsider their action in this regard, so as to secure the minimum of transportation and service of their employes on this day, both on economic and moral grounds."

A report in a daily paper says that subsequently "slavery" was softened to "employment" and "forcibly deprived" was substituted for "enslaved and robbed" in the first resolution, and "earnestly request" for "call upon" in the second.

"But these changes were not made until Dr. Hathaway and Dr. McKibbin had expressed their opinion of the terms employed by the committee. These ministers thought they should stand, but others wished to modify them for fear the St. Louis strikers should receive unintended encouragement."

\* \* \*

In the prelude to a recent sermon in Carnegie Lyceum, New York, Rev. Henry Frank, pastor of the Metropolitan Church, declared that the freeing of the negro was a mistake. He said: "His (the negro's) native sluggishness, the evidences of his gradual extinction since his enfranchisement, his imperceptible improvement since liberation, his startling lapses into barbarism, all must incline thinking people to conclude that the freeing of the negro has proved a disastrous failure."

"Every thinking man must believe that the franchise must be removed from the negro in such places, at least, where negro suffrage must mean negro domination."

"A new system of voluntary and penal servitude should be instituted. A section of country should be set apart to which all negroes would be permitted to voluntarily migrate and there yield themselves as slaves to such persons as would agree to possess them, give them humane treatment and education."

\* \* \*

In a recent interview in New York, Rear Admiral Ahmed Pasha of the Turkish navy said: "From what I could learn of the desires of the Sultan in conversation with him he is anxious to increase the prowess of his navy. I will not give the reasons. I will not say whether we fear Russia, or England, or any other country, but, at any rate, we see that our navy must be put on a basis with western countries."

And then other powers see that their navies must be correspondingly strengthened, so the building and equipping of floating forts goes on in an ever increasing ratio.

It is said that the only feeling in the town from which hails the central figure in the Cuban postal frauds is one of indignation against the man who betrayed him. "He was under obligations" to the chief conspirator "for his appointment," and this it is thought by some ought to have forever sealed his lips! It seems never to have entered into the thought of those who take this view of the matter that the man whom they say was "betrayed" was under obligation for his appointment, and under solemn obligation and oath to discharge honestly the trust committed to him.

\* \* \*

"The news that the Russian government will make Masampo, in Corea, the winter headquarters of the Russian fleet is considered ominous of further encroachments by the Muscovite in that country," remarks the Springfield Republican. "The Russian minister, M. Pavloff, has secured a site for a coal depot and naval hospital in Masampo harbor, but, at the same time, he has renounced for the czar any purpose to acquire land on the mainland opposite the harbor. London evidently has no faith in the renunciation. It is Japan that is more concerned in these developments than any other power, and it is certain that the establishment of a Russian naval base just across the straits of Tsushina will not please the Japanese. The alarmists, who have been predicting an early war between Russia and Japan, will find in the news fresh fuel for their fears."

### Civil Marriages in Cuba.

When General Brooke became Governor General of Cuba he took from the Catholic Church the exclusive right to perform the marriage ceremony and turned it over to the civil magistrates at the request of the revolutionary and radical members of his cabinet. "The Catholic Church," remarks the Mirror (Baltimore), "with the tacit support at least of the Protestant ministers in Cuba, is preparing to bring pressure on Governor General Wood to induce him to revoke General Brooke's order making civil marriage alone legal."

General Brooke's order has been the law in Cuba for more than a year, but it is likely a change will be made soon. Of the efforts in this direction, the Catholic Mirror says:

"Archbishop Sbarretti has consulted with General Wood concerning the matter and has asked for the revocation of the order. General Wood has the same feeling in this matter that he has on the question of divorce. If the Cuban people want the law changed so as to legalize both civil and religious ceremonies, he is disposed to make the change. This is all that any religious denomination could ask."

"Archbishop Sbarretti is getting up an enormous petition for presentation to General Wood in order to show him the feeling of the people of the island. The Protestant clergy will also urge the revocation of the law, and unless the element opposed to the churches proves the stronger, it is expected that the change will come."

This is only right. It is an infringement of the rights of conscience to require people to submit to civil marriage who believe the rite to be a sacrament of the church. Marriages should be a matter of public record and such safeguards should be thrown around marriage as will make reasonably secure the rights of all parties, but to require either that all marriages shall be religious or that they shall all be civil is wrong. General Brooke's order ought to be so modified as to permit religious, equally with civil marriages.

B.

### Sunday Enforcement In Massachusetts.

Under the heading, "The Police Strictly Enforce Observance of the Lord's Day," the Springfield (Mass.) Union of May 14 prints the following:

"Palmer, May 13.—All the shops and business places were tightly closed in Palmer to-day, for the first time in fifteen years, and the flagrant violations of the Sunday laws that have been the subject of so much comment and criticism have come to an end. The police officers of the town were summoned before the board of selectmen Friday evening and were given very complete instructions regarding the enforcement of the laws relating to the observance of the Lord's day. In accordance with the orders of the selectmen, all the shopkeepers were notified and a sweeping change went into effect to-day.

"Newsdealers must close their places of business promptly at 10 o'clock a. m., and likewise dealers in drugs and medicines. Drug stores may be opened again, however, between 5 and 8 o'clock p. m. Those who deal in soda water and cigars will make sales on Sunday at their peril, and it is likely that none will undertake the risk, considering the heavy penalty that the law imposes.

"The enforcement of the law means much to dealers in cigars, soda water and confectionery, Sunday being one of their most profitable days. It is doubtless true that they will not suffer loss in the long run, when the people become accustomed to the change of conditions. People will probably lay in a supply Saturday night that will last them over Sunday.

"The movement toward the change has been agitated for some time and had its beginning *with petty rivalry among some of the merchants*. The change that has been made is a sweeping one and more extensive than was contemplated. Even the barber shops are affected, and will be compelled to remain closed all day Sunday, though this branch of business was not included in the original complaints.

"As to whether penny-in-the-slot machines will be tolerated is a question. Dealers in confectionery con-

tend that such devices should also be taken in and locked up. The matter has not been formally brought before the selectmen for decision.

"The effect of the change will probably be very far-reaching, and when the season at Forest Lake is opened the extent of the change will be realized more fully and will be felt by a large number of the people. The principal profits at Forest Lake on Sunday are derived from the sale of such articles as are now under the ban, and the business at this popular summer resort is likely to be very unprofitable if the law is strictly enforced, as is likely to be the case. It is probable that the merchants dealing in cigars and confectionery will not be content to stand by and see their shops closed and allow the sale of such articles at Forest Lake. They will undoubtedly enter complaints and prosecute the same for their own protection.

"The change is regarded by many as a desirable one, especially in Palmer, where business has been conducted on Sunday for many years in utter disregard of the laws relating to the Lord's day. Such conditions have prevailed in the past because no one was willing to come forward and complain and prosecute the offenders. Now the selectmen have taken the matter in hand and violators of the law must beware."

The statement which we have italicized, that this movement "had its beginning with petty rivalry among some of the merchants," is significant. This is very frequently the case in the enforcement of Sunday statutes. They are allowed to remain a "dead letter" upon the statute books until either "petty rivalry" or religious bigotry moves somebody to demand their enforcement. Of such "laws" as of no others known to American jurisprudence the words of Thomas Jefferson are constantly proving true: "A single zealot may commence persecution and better men be his victims."

Doubtless, too, if the friends of the Massachusetts Sunday law were compelled to defend it against an attack on constitutional grounds, they would assert that it is not "religious" but "civil," that it "is designed not to secure a religious observance of the day, but to afford a day of rest to the workingman," etc. Yet the statute uniformly styles Sunday "the Lord's day," and the "usual exemption" for Sabbatarians emphasizes its religious character by providing that "whosoever conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and actually refrains from secular business and labor on that day, shall not be liable to the penalties of this chapter for performing secular business, travel, or labor on the Lord's day, if he disturbs no other person."

The expression, "conscientiously believes," etc., like many others of like character found in the Sunday statutes of most of the States, reveals very clearly the religious character of the law. The Sabbatarian is allowed to work "if he disturbs no other person," but one who has no religious faith is not, according to this

law, allowed to work on Sunday even though he does not disturb any one. In other words, the law is designed to compel the observance of a Sabbath—the day of the dominant cult, by as many as will, but if not that day, then the day held sacred by some minor sect. Thus under the Massachusetts Sunday law every one in that State is required to pay tribute in time—and time is money—to some religion.

B.

### Federation of Roman Catholic Societies.

A movement is on foot for the federation of all Roman Catholic societies in this country. The proposed federation is stated to be “for the purpose of better carrying out the fraternity taught by societies, of establishing a bureau for the dissemination of Catholic literature, employment bureaus, etc.”

A further clue to the real purpose of the movement is given in the following paragraph from an eminent Catholic divine, taken from the Catholic Mirror (Baltimore):

“The organization of Catholic societies is an effort to furnish Catholic laymen the benefits offered them in societies that, to say the least, are dangerous to Catholic faith. And I think it is the experience of most of us, lay and clerical, that those societies have not accomplished all that was hoped of them. In fact, in some instances they have succeeded in little else than exciting a fear and suspicion on the part of some outside the church that their ulterior purpose was to secure control of the government or some such wild idea. If their federation will render them more efficient, let them be so united.”

It seems that by federation it is hoped these societies can do something more than merely excite suspicion; that is, united they may be able to accomplish that which is now only suspected. Therefore, “let them be united,” says this “eminent divine.”

One way in which the proposed federation is expected to operate is thus suggested by Gen. H. T. Rush, Chairman of a special committee appointed to perfect a scheme of federation. Among many other things General Rush says:

“We are paying taxes for the education of other people’s children, and the whole system, the libraries included, is a public system which we should see is not used for the propagation of falsehood and misrepresentation. If we had not a child in the public schools we should still have the right and be under the duty of seeing that school libraries be not made channels of falsehood and breeders of unnatural prejudices. The very text books of history in many of our high schools are grossly unfair and objectionable. Individuals here and there may raise objections, but nothing but organized effort all over the country can hope to accomplish any real and lasting good. It is a misfortune for anybody to be misinformed as to any fact, no matter what

its nature. And without going so far as to say that “history is a conspiracy against truth,” it is known to us all that much of the history written to-day for the young is not history but fiction written with a design to blacken the Catholic Church. All this certainly offers a wide field for lay action. With some such federation as this any society might still maintain its immediate purpose and still cooperate in carrying out some or all the purposes here outlined.”

The ability of Catholics to manipulate history, to minimize or suppress certain facts and to magnify out of all just proportion other facts, is well known. Some of this work has been done even in the public schools and with the accomplishment of this federation we may look for much more to be done. And in this connection the statement made by the Mirror is significant, that “the Knights of Columbus of the District of Columbia are beginning to manifest a great interest in the endowment of the Chair of American History in the University.”

B.

### Taxation of Church Property.

The question of exempting church property from taxation has become a political issue in Nebraska, the Silver Republicans in that state having made the taxation of church property a plank in their party platform. The Omaha Bee calls attention to the fact that this is not the first time this question has been connected with Nebraska politics. “Church taxation,” says the Bee, “was one of the much debated features of the constitution submitted to the voters of Nebraska in 1871. This subject was the prime rock of contention on which that constitution foundered, or rather was counted out. It afforded the only opportunity and the only example for a union of the church militant of all denominations. The Catholic priests and the Methodist preachers for once slept in the same bed and preached the same crusade denouncing the proposition as an attempt to tax the bones of their fathers interred in the cemetery and the most sacred places of worship.” The Bee concludes that “If the Silver Republicans succeed in engrafting church taxation in their national platform they will resurrect the echoes of the memorable Nebraska campaign of 1871 and unchain the dogs of war by bringing the battalions of the church into battle array against the phalanx of the political reformers.”

Probably there is not much danger of any general disturbance over this question in the United States; but it may be observed in passing that the exemption of church property from taxation is not supported by any principle of republican government; and while a conflict of clergy and politicians is much to be deprecated, a battle for the right is far preferable to peaceful acquiescence in the wrong.

S.

### History Repeats Itself.

The following appeared in a recent issue of the Washington Post:

"Cuban Scandals—Honeycombed with fraud—Further Disclosures of Rottenness in the Cuban Postal System—Postmaster Thompson, of Habana, Under Detention, and as Wholesale Arrests are Impending, a Fort will be Prepared for Prisoners.

"Habana, May 14, 1900.

"The extent of the postal frauds is far greater than what was originally expected. Besides taking in the postal department, the frauds seem to include the local office at Habana and various other offices throughout the island, and also to have extended to outside points which have been used for the sale of some of the old issue of stamps that were ordered destroyed.

"Messrs. Reeves and Reynolds, the auditors of the postal department, are still under arrest at their own rooms, in charge of detectives. Special quarters, will, however, be prepared in some fort, where all the prisoners connected with the frauds will be taken as soon as arrested.

"To-day's arrests and the suspension of Mr. Thompson did not take place until after dark, and consequently these new features of the case are not generally known throughout the city this evening; but there is a perceptible excitement at the post-office, where no one knows who may be the next to be singled out.

"Every additional revelation increases the amazement of the Americans here. The Cubans seem to be immensely pleased. They declare that the Americans can no longer boast in Cuba of their superior honesty when in Government employ."

In the light of history, there is nothing surprising about such governmental corruption as is here described. It is the legitimate fruit of the system of government which disconnects the power of office from responsibility to the people governed, leaving the governing officials answerable only to an authority in a foreign land whose people feel little interest in the affairs of a distant province. As was said by a speaker in Congress, "It has been the history of the world from the days of the Roman empire to the present hour. Where men have been sent abroad to maintain military occupation and to govern a subject people, they have been robbers, and American citizens have proven in the case of Cuba to be no exception to that rule."

We do not present this statement of official corruption in Cuba because of any importance it has in itself, but because of its bearing upon the great question of the extent to which history will repeat itself in the United States. In sending governors to rule over foreign provinces this republic has followed the example of ancient Rome. In corruptly administering the affairs of their office the American governors have followed the example of the Roman governors. How much further will the history of the Roman republic

be repeated in the course of the American republic? Will it be repeated to the end of the republic and the setting up of empire and despotism upon its ruins, as was the case with Rome? This is a question of tremendous importance to American citizens of to-day, and no one can afford to set it aside as one unrelated to his own personal interests.

### Governmental Interference With Religion.

Touching the proposed interference of the general government with the spread of Mormonism, the New York Christian Advocate has this to say:

"As a religion Mormonism cannot command the assent of thoughtful, intelligent persons. It may draw uneducated people within its circle, and they may become shrewd and able within that sphere, and be involved with its property and social influences, and their children may be intelligent and capable of looking over the moral and intellectual fences which have been built around them; but in the open field of discussion and in free association with the public, Mormonism can make no real progress. But whither is our logic leading us? Is not this country the birthplace of modern Spiritualism and Christian science, and the harvest field of anti-medicine faith-healing? Who knows what may happen? Do not the clairvoyants and fortune tellers thrive here, and nowhere more than in Boston and New York? Is not this the paradise of quacks of all sorts, . . . to say nothing of all sorts of political delusions and other mental and moral epidemics? But federal interference, never, unless people violate the law. Federal interference and state interference with the practice of polygamy, yes. But neither federal or state interference with Mormonism as a religion, for that would simply mean a possible interference, federal or state, with Protestantism where Catholicism is in the majority, or Catholicism where Protestantism is in the majority, or any branch of either. It is 'pleading the baby act' for any religion in this country to ask for federal interference in its own behalf or against another. Let the Christian church know the danger and use Christian means of counteracting it, and all will be well. Let them send as many missionaries, and better support those they have; let pastors and laymen scour the unchurched communities, and no such ungodly mixture of the carnal and the spiritual as Mormonism can long flourish."

Only an infallible authority can safely define morality, and any power which cannot be trusted to define morality, cannot be trusted to foster it.

No individual has any right to force his ideas of morality upon another person; and as no individual has this right, no number of individuals can have it; and as no number of individuals can have it, it cannot belong to the state.



**The Faith of the Flag.**

"Who will haul down the flag?" quoth he.  
 Why, no hand of flesh or bone  
 Can lower that flag on land or sea  
 Till the faith of the flag is gone!  
 Till a few shall rule and cunningly keep  
 The bunting to garnish their greed;  
 Till dollars are dear and humanity cheap  
 By the force of a Tory creed!  
 Then will it fall! but answer us clear,  
 Do you fancy that hour is drawing near?

Did our liberty bell ring in vain?  
 Was our Declaration a lie?  
 Must we turn to the Old World again  
 With the penitent prodigal's cry?  
 Must we arm us and march in the van  
 Of Europe's barbaric parade,  
 And boom out gunpowder gospel to man  
 To open a pathway for trade?  
 Shall we strut through the world and bluster and  
 brag  
 With the dollar mark stamped on the brave old  
 flag?

Nay! haul up the flag! raise it high!  
 Not yet is its spirit spent!  
 Let it sing to the wind and the sky  
 The truth that it always meant!  
 Let it sing of the birthright of man,  
 Of progress that never can lag;  
 Let it sing that trade may go where it can,  
 But liberty follows the flag!

ANON.

**Man's Right to the Sabbath.**

"The Sabbath was made for man." Mark 2:27.  
 Therefore, man has a right to the Sabbath day.

He has this right as an individual, for the Sabbath was given to the individual man, and man's relation to God is an individual relation, and must be so long as it embraces faith, love, and individual accountability.

All days were made for man, but the Sabbath above all other days. No other day of the week is especially designated in this way. Man has a higher right, therefore, to the Sabbath day than to any other day.

Any interference by the state with a man's right to an ordinary working day, would be recognized as an act of despotism. What then must be true of state interference with man's right to the day especially made for him?

The state has no right in the Sabbath and can have none, since the Creator did not, and man cannot give the Sabbath to the state.

Man cannot give the Sabbath to the state because it is not his to give. The Sabbath is the Lord's, and man can neither give it into other hands nor transfer any right which he has in the day. Hence there is no way by which any right in the Sabbath can be acquired by the state.

Therefore, any state Sabbath law (assuming Sunday to be the Sabbath) is wholly without foundation in right and justice, and represents only an act of meddling with that which the state has no right to touch. The Sunday laws (if Sunday be the Sabbath) interfere with the highest right a man can have with respect to days of the week. They touch the very day which was especially made for man, and from which, of all days, the state should keep hands off.

This being true, such laws have no rightful place upon the statute books of state or nation, and can derive no justification from the good and pious motives with which many men engage in their support. And this would be equally true of laws enforcing the seventh day, specified as the Sabbath in the law of God. In any case, state Sabbath laws are wrong in principle, and can only be evil in practice, however plausible in appearance.

No gift of God to man needs to be enforced by civil law. No blessing can be drawn down from heaven upon men by the civil power. No good from the institutions of Christianity can be extracted by law. Man's right to the Sabbath can be *infringed* by law, but not preserved. That right is secured only through man's individual relation to the Creator. s.

**Coercive Sunday Observance and American Principles.**

[By the late Judge Thomas M. Cooley.]

This is a country of religious liberty, not of religious toleration merely. Every person is entitled to worship God according to the dictates of his own conscience, under the obligations which rest upon all alike, that public order shall be respected, and the requirements of morality and decency observed. Whenever the law, either in terms or by the method employed in its enforcement, goes beyond this, and undertakes to compel observances that are only required by particular creeds, no matter how numerous may be those who consider them of divine obligation, it becomes tyrannical and destructive of a fundamental principle of American liberty. It is also tyrannical when it punishes as a public offence the management of a citizen's private affairs in such a manner as his own conscience approves, taking care in doing so neither to wrong nor to disturb those of his fellow citizens who differ with him in their views. If, in their opinion, the course he pursues must be displeasing to the Ruler of the world, the question involved belongs not to human tribunals, and it is the purpose of our constitutional system that human laws administered by imperfect human instruments shall not assume to deal with it. This is a commonplace in the United States of America, but it cannot be too often repeated or too distinctly borne in mind.

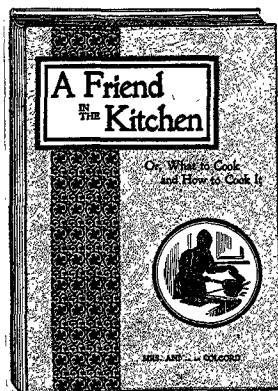
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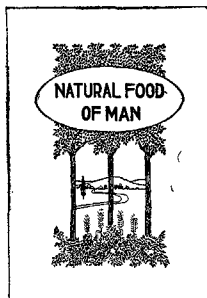
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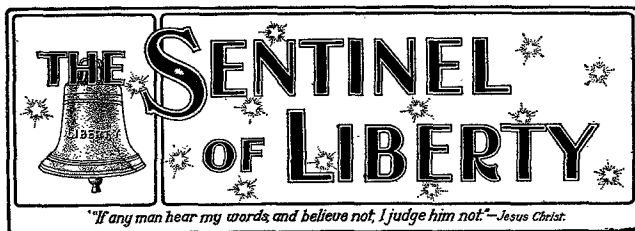
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CHICAGO, MAY 31, 1900.

We shall have something interesting to report in a week or two regarding the result of an attempt to establish religious intolerance in the province of Ontario, by means of Sunday laws enacted by the provincial legislature. The question of the validity of the Ontario Sunday law—known as the "Lord's Day Act"—has now come before the Court of Appeals, and the decision of the judges concerning it will be of much interest and importance to the cause of religious freedom in Canada.

The army under Lord Roberts in South Africa is described as one of the most temperate armies, as regards the use of intoxicants, ever put in the field. To this fact is attributed its successful endurance of the hardships incident to a campaign characterized by forced marches over a rough and inhospitable country.

The Catholic press in the United States is still endeavoring to work up the basis of a claim for large damages against the Government for the "desecration" of Catholic churches in the Philippines. It seems pretty generally understood, however, that most of the alleged desecration occurred as the direct result of the use of the churches by the "insurgents" as forts in which to resist the advance of the Government forces in the islands.

We are told in reports from Manila that three causes are operating to prevent the restoration of peace. Filipino agitators and the friars constitute two of these causes, and the third is "suppressed by the censor." The American people are supposed to be supreme in American affairs, but we hardly think they have hired a censor to keep themselves in ignorance concerning affairs relating to their business in any portion of their possessions.

The city council of Topeka, Kans., not very long ago passed a Sunday closing ordinance, which, however, was not very strictly enforced, and it was alleged that "loud complaints" of this laxity were made by the merchants of the place. Now the mayor has announced that beginning with Sunday, May 27, the law

will be strictly enforced, even to the closing of florists' shops and ice cream parlors. The mayor appears to be unmindful of the fact such an effort as he is now making to secure Sunday observance in Topeka, has been tried in numerous other cities in various States, but never with any permanent success. Reform without conscience must be a failure always.

A proposition announced in the platform of a political party in Oregon, is "to give to the Filipinos, first, a stable form of government." To which a New Bedford, Mass., journal truthfully replies: "Well, you can't do it. Nobody can do it. A stable form of government depends on the people themselves, whether they are ruled from within or without."

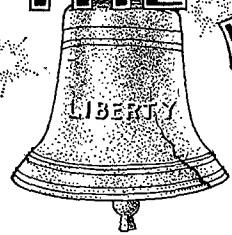
An eastern exchange reports an agitation in Hackensack, N. J., over the question of permitting Sunday golf. The golf club of the city declares it is their intention to regulate their playing only by the state of the weather, and certain of the Hackensack clergy threaten to invoke the law unless Sunday playing is stopped; which, as our exchange remarks, "is not at all neighborly, as the golf players have made no objection to the churches being open on Sunday."

Some few people at least are becoming alive to the fact that something more is required to reform society than conventions and resolutions, or even civil laws. "An American Mother," writing in the "Ladies' Home Journal" for April, says:

"There are other and graver facts of which I can but hint here which prove how deep is the decadence of the old sacred family life, and how rapidly the instinct of motherhood is dying out among our women. One is the rapid and enormous increase of divorces in this country, especially in the northeastern farming states. It is not only the gay, self-indulgent husband and wife who tire of each other, but the plodding farmer and the woman who is old and worn out with work. Another fact, even more tragic and significant, is the number of childless homes in the northern states. Hundreds of the oldest leading American families have become extinct in the last decade. The women of these families were notably active in public work. So large has been the decrease of births of American parentage in one section of this country that there is a real danger that the native stock there will entirely die out. There are darker depths here which I shall not uncover. All women have looked into them."

The particularly significant statement in the foregoing is that the women in the leading American families which have become extinct "were notably active in public life." They gave speeches and essays and high moral instruction to the world instead of giving children.

THE



# SENTINEL OF LIBERTY

*"If any man hear my words, and believe not, I judge him not."—Jesus Christ.*

V General Conference 15.

CHICAGO, JUNE 7, 1900.

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*(Continuing American Sentinel)*

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L. A. SMITH,  
C. P. BOLLMAN, } ..... Editors

The will of God cannot be defined by popular vote.



Conscience, like any guide, must have absolute freedom or be of no use at all.



The state can obey the will of God only by keeping altogether separate from religion.



The fact that a religious institution appeals to the state for support, is itself proof positive that it has no connection with the Lord.



The "gateway of politics" is altogether too low and narrow to serve as an entrance way for that divine kingdom which is finally to fill the whole earth.



All the laws of the nations put together could not outweigh a single command of God, or absolve a single individual from one point of allegiance to God.



The rights of the people are not preserved by the minority surrendering their rights to the majority, or

by invading one individual's rights to maintain the "general welfare", but the rights of all are maintained by the preservation of the rights of each.



Since all the nations of earth are declared to be but as the dust of the balance before the Lord, it should be evident to people who believe the Bible that God does not depend upon the nations for the setting up of his kingdom in the earth.

## Individual Rights and the General Welfare.

The general welfare can never be promoted by the sacrifice of individual rights. This is contrary to a widely prevalent idea, but it is the truth. It is impossible to separate the general welfare from the individual welfare, or individual welfare from individual rights. It is impossible to reach "the masses" without touching individuals. The individual is not touched through the masses, but the masses through individuals. Whatever works against the individual cannot fail to work against the masses.

This is not saying that the circumstances of all individuals must be the same, or denying the necessity of certain restrictions upon individuals for the public good. It is only denying the idea that the public welfare may be something quite apart and essentially different from individual welfare, so that individual rights might in some cases be utterly set aside under the plea of public necessity. The danger is that people may be "educated" to the point of accepting this idea, and thus the barrier of public sentiment be removed from the pathway of misguided zealots who would stop at nothing in their efforts to bring about certain moral reforms through which they imagine themselves divinely commissioned to save the nation.

Rome was greatest when the individual Roman was most exalted by the privileges of Roman citizenship. England's greatness dated from her Magna

Charta, which declared for the individual rights and liberties of the barons, and marked the dawning of the day of individual liberty for all the people. The United States rose to greatness by giving to the world the Declaration of Independence, championing the cause of the individual against the government, which under the plea of the "general welfare" or any other plea would deprive him of his inalienable rights of "life, liberty and the pursuit of happiness." The love of liberty has ever been the chief factor in promoting national greatness, and the love of liberty is always the love of individual liberty. On the other hand, the denial of individual liberty under despotic governments has always been defended by the plea that it was necessary to promote the welfare of the nation. This is the way of the Russian government to-day and of other despotic powers that might be named. In Spain, individual rights have been so long subordinated to the "general welfare" that the nation is far advanced on the road to extinction and its evident decay is a subject of general comment. In every despotic government, the people must sooner or later assert their individual rights through a revolution, or the individual spirit which animates men to perform heroic deeds in the name of liberty must die out under the crushing heel of the oppressor, and decay seize upon the system from which the life spirit has departed.

The protection of individual rights is for the individual welfare, and this conservation of the individual welfare directly promotes the general welfare. The two can never be in antagonism to each other. But once the line is drawn between the rights of one individual and the general welfare, the way is open for debarring the rights of other individuals, and there is no logical stopping place short of the worst systems of despotism which the world has known.

The "general welfare" is always the sum total of individual welfare, and the body politic may be affected throughout by the injury done to a single member of it. Deny the rights of one member and a blow is struck at the rights of all. Promote the welfare of one, and the good that is realized flows out in blessing upon others. Leave every individual free to enjoy his God-given rights and thus to promote his own welfare, and the highest state of the general welfare must be the natural result.

s.

### Great Britain's Danger.

"There is a greater danger for England than the danger of defeat in this war," remarks the Chicago Journal. "There is the danger that has grown steadily since Gen. Kitchener's defeat of the mahdi's wild men, that England will exalt military prowess above all the other good qualities of her people. This is the curse of France to-day, and we cannot help thinking, as we

read of drunken crowds surging through the streets of London, of a lord mayor sending hysterical telegrams and of sober statesmen and clergymen betraying unsuspected hysteria, that England herself may be in a frame of mind that will soon send her well along the road her neighbor is traveling to ruin. The calmness and self-restraint that is supposed to characterize English public life has been missing for a long time, and, to the amazement of the world, there have been discovered qualities that we had assumed to be the exclusive possession of the Latin races. No mob in Paris or Rome could have exceeded the fury of the London mob, and neither in Paris nor in Rome could the men of 'light and leading' have shown less inclination to chill the ardor of the throng than Englishmen of authority have shown."

Nor is this danger confined to England, nor yet indeed to any one nation; it is world-wide. "The nations are angry." The war spirit is everywhere. It would require only a very little thing to set the world ablaze.

B.

### What He Welcomes.

One of our most esteemed religious exchanges, published in an eastern city, has for one of its departments, "Young People's Work." This department is in charge of a special editor, and is frequently filled with good things—but not always. One exception we wish to note.

"About four years ago," writes the editor, "I said in a public gathering that our country needed a war; something to wake it up from its condition of lethargy; a war with a foreign nation."

The present writer heard a very similar remark more than twenty-five years ago by a man of the world, who thought there were "too many men," and that "a war would help business." It seemed heartless then, and with a larger knowledge of the horrors of war, it seems to the writer even more heartless now.

After protesting that he does not believe that war is "a good thing in itself," the editor referred to continues: "And now that our battle has come and gone, I am looking for the effects which I hoped a war would bring. And one by one, and two by two, I see them coming. Not so marked indeed as one might wish, but here and there are signs of what seems to me a better state of things."

This is a most remarkable paragraph to be penned by a Christian editor for young people, or for anybody, for that matter. Its influence can only be to cause those who read it to regard war with favor. But from the Christian standpoint war is utterly indefensible.

But let us look for a few moments at some of the "reasons" assigned why war, while admittedly not



"good in itself," is nevertheless sometimes to be desired. The editor continues:

"It seems to be in line with nature that from time to time all things are treated to a thorough shaking up. The cyclone and the hurricane keep the forest trees from growing weak and frail and flabby. So the man in business grows blunt and dull if his work is like a tread-mill year by year, and he needs the danger of defeat or competition to whet and sharpen up his thick-edged wits."

The editor does well to liken war to "the cyclone and the hurricane," but the idea that such terribly distractive storms are essential or even helpful to the growth of forest trees, is certainly a mistake. Unquestionably trees are benefited by the strong winds common to all parts of the country at certain seasons of the year; but "the cyclone and the hurricane" twist and uproot, leaving in their wake only broken, or at least weakened trees, which, if not denuded of their beauty, are at least *windshaken at the heart*.

We should, however, let our editor make his own application of the figure he has introduced. He says:

"As a country we were being drugged with the monotony of secure and easy-going prosperity. Patriotism was on the verge of slumber, for slumber is a pit that is deep and often fathomless. Men in office, as a general rule, saw no peril to the state, and so by methods, sometimes fair and often foul, they sought their own advantage, while all about them other men protested and found fault, not at what men in the office did, but because they themselves could not do the same. And all the while the great mass of people heeded not the actions of the office-holders and the politicians on the winning side, nor yet the howls of the disappointed barking at the doors."

Patriotism is "love of country," and undeniably this has been wonderfully stimulated by the war with Spain. In the common acceptance of the term, patriotism means love of one's own country, but usually the love of country developed by foreign war is broader than this in that it stimulates and revives not only love of one's own country, but in the case of the more powerful nations it excites love of the country of the other party, to the extent that not infrequently only the possession of a large share of the territory of that country will satisfy that "love." But such "love of country" is only selfishness.

However, it will be best to let the editor to whom reference has been made tell his story. He continues:

"The war with Spain awoke this sleepy, almost dormant, patriotic spirit. Men in office had thrust upon them, without their asking, new and great responsibilities, which either made strong men of them and brought out those sterling qualities, such as they themselves had never dreamed of, or else these same responsibilities proved too great; the weakness of the men appeared and they were forced to give way for

stronger though not more honest men. And the people lifted up their heads, before this bent intently on their work, and watched the progress of their country, went out to guard its honor on the sea, the battle-field, and at the ballot-box. The conscience of the country was startled from its stupor and again became an active, influential agent in shaping and controlling the action of the country."

It may seem almost iconoclasm to cast athwart this beautiful pen-picture, the hateful shadow of sordid motives, overweening ambition, petty jealousy in army and navy, embalmed beef, and postal fraud scandals, etc., but the overdrawn picture makes it necessary that the truth be told, or at least referred to, "lest we forget; lest we forget."

And even the writer we are thus briefly reviewing seems himself to realize that there is another side to the picture, for he adds: "I sometimes fear that the shaking up was hardly long enough, and not severe enough to bring about the best results." And surely something is wrong. Either "the shaking up" was not long enough or hard enough, or possibly it was not the sort of shaking up that we as a people needed, for assuredly it has led only to evil so far as this nation is concerned. Our arms have triumphed, but in the moment of victory, even in the framing of the treaty of peace, Greed struck down Liberty; the Declaration of Independence was trampled in the dust; and to-day the government once the handmaid of Liberty is doing the bidding of Despotism, and the end is not yet.

B.

### The Holy Day by Law Established.

The advocates of legal Sunday enforcement are manifesting more than ordinary activity at the present time in Wisconsin. One of the themes discussed by the secretary of the Sunday Rest Day Association of the State is, "Can We Afford to Change Our Holy Day for a Holiday?" Of course nobody who has a holy day can afford to change it for a holiday; nor is there any reason why he should. Whoever pleases to observe either Sunday or another day as a holy day has a perfect right to do so; and no earthly power has any right to require him either to think of it or to treat it as a holiday. "He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day unto the Lord he doth not regard it." Therefore to the individual to whom any day is holy it is holy, and nobody but himself can make it otherwise. It is just as true that to the individual to whom any day is a holiday, to him it is such and no earthly power can make it any thing else to him.

Probably, however, the question refers not to individual belief and practice, but to the legal recognition of Sunday by the State. In other words, the real ques-

tion is, Shall the State change its "holy day" for a holiday? But what right has the State to have a holy day? And if the State has a holy day what right has the State to require the individual to observe that holy day if he does not wish to? The rights of the State are simply the rights of the individuals. The State has no rights apart from the individuals. The State exists simply and solely to secure the free exercise of individual rights. It is for this purpose that "governments are instituted among men," as declares the Declaration of Independence.

But the point we wished specially to note is that according to the logic of the situation and of the demand made by the Sunday Rest Day Association, the State of Wisconsin not only has a "holy day" but that "holy day" is dependent upon a statute made by the legislature, not only for its existence as a holy day in the first place, but for its continuance as such. If the plea of the secretary means anything it means that let the civil law either be repealed or become a dead letter and the so-called holy day becomes merely a holiday.

B.

No religion has any right to the "protection" of civil law. Governments are not instituted among men to preserve religions, but to preserve rights.

### The Nature of Sunday Laws.

There is one very important difference between Sunday laws, and laws creating and setting apart holidays. It is this: Sunday laws are mandatory, while laws touching holidays are simply permissive. Sunday laws say that you shall neither work nor play; while laws setting apart holidays leave the individual free to work, to play, or to be idle according to his own tastes and convenience.

Familiar examples illustrating this difference between statutes touching holy days and holidays are furnished by the Fourth of July, Thanksgiving, Christmas, etc. Business is very generally suspended upon these days, but people are not compelled to observe them as they are Sunday. The law simply makes such days *dies non*, or *dies nefasti*, that is, days upon which legal business cannot be transacted—courts do not sit, and notes, bills, etc., falling due on one of these days, are due and payable on the succeeding day. But nobody is required to observe such days by refraining from anything he wishes to do, which might properly be done on other days. He may work, he may play, or he may buy and sell, if he can find those who are willing to engage in trade with him. But he cannot compel his neighbor to answer to a suit upon a national or state holiday; nor can he mulct a debtor in costs for

failure to redeem his commercial paper on such a day. In short, in the one case theegis of law protects the *man*; and in the other, it shields the *day*. In other words, the law recognizing holidays seeks only to secure to the individual the largest measure of personal liberty; while statutes touching Sunday are designed to secure *from* every man tribute to a religious institution, and this for religious reasons pure and simple.

B.

### A Tale of Two Nations.—Israel and Imperialism.

God had set the people of Israel in the world for a double purpose. They were to give to all mankind the true principles of the Christian religion. They were also to give to all nations the correct principles of civil government. According to the plan of the Lord, Israel was to be a power among the nations; but she was not to be a nation among the powers. The principle of government by the consent of the governed was instilled into her national economy by God Himself. The King of Heaven caused this precious principle to distill itself into the hearts of the children of Israel as the dew of the morning is distilled from above on leaf and flower. As long as Israel held to the principle of government by the consent of the governed and obeyed the mandate of God expressed in the words of Balaam, "From the tops of the rocks I see him, and from the hills I behold him; lo, the people shall dwell alone, and shall not be reckoned among the nations"—as long as Israel obeyed this mandate, she would be great among the powers and blessed by them. With one voice they would proclaim "Surely this great nation is a wise and understanding nation, for what nation is there so great?"

### ISRAEL A COMMONWEALTH.

From all this it is clear that Israel was a *commonwealth*, and was so recognized in the Bible itself. The true principles of the Christian religion and of civil government were designed of God to be her crown of glory, in things spiritual and in things temporal. God was Israel's Sovereign by her own consent, as well as the Guardian of her every way.

The government of Israel was administered in the name and by the authority of God. The work of Moses, of the seventy elders, of the rulers and judges, was simply to enforce the laws that God had given; they had no authority to legislate for the nation. This was, and for a time continued to be, the condition of Israel's *existence as a nation*. From age to age men inspired of God were sent to instruct the people, and to direct in the enforcement of the laws.

The civil government of Israel was very simple.

It was simple in the outward form as well as in the inward spirit. There was none of the pomp and glory which naturally accompanies royalty. There were no titles and no thrones. The mind cannot conceive of a more simple administration of civil affairs than that which God Himself planned for His chosen people.

For a number of years Israel, to a greater or less extent, followed the plans and wishes of God in the matter of their civil government; but little by little a new wave of feeling, unknown to the older generations, began to vibrate the heart chords of Jehovah's chosen host. Increase of population and intercourse with the other nations began to work changes of thought, sentiment and principle.

#### CUSTOMS OF THE HEATHEN.

These introduced themselves insidiously; little by little, they stole the hearts of the children of Israel. The people began to adopt the customs of the heathen round about. Thus they sacrificed, to a great extent, their own peculiar, holy character, "gradually they lost their reverence for God and ceased to prize the honor of being His chosen people. Attracted by the pomp and display of heathen monarchies, they tired of their own simplicity. Jealousy and envy sprang up between the tribes. Internal dissensions made them weak; they were continually exposed to the invasion of their heathen foes and the people were *beginning to believe that in order to maintain their standing among the nations, the tribes must be united in a strong central government.* As they departed from obedience to God's law, they desired to be free from the rule of their Divine Sovereign, and thus the demand for a monarchy became widespread throughout Israel."

We have now reached one of the saddest days and chapters in the history of God's people. From being a government by the consent of the governed—a commonwealth—Israel became a monarchy; and the story of the inauguration of this new state of affairs is of the most supreme interest to every soul who loves and values civil freedom.

It was during the days of Samuel's administration. He was divinely invested with the three-fold office of judge, prophet and priest. Under his administration the people had prospered in temporal things and godliness had been promoted. With the full consent of the nation, Samuel appointed his sons to office as his assistants. These young men "turned aside after lucre and took bribes and perverted judgment." This was a bad thing for both them and Israel; but Samuel had adhered to the true principles in appointing them to office, that is, he had obtained "the full assent of the nation."

#### LIKE ALL THE NATIONS.

Thus came that gathering long to be remembered in the annals of Israelitish story. "All the elders of

Israel gathered themselves together, and came to Samuel unto Ramah, and said unto him, 'Behold, thou art old, and thy sons walk not in thy ways; now make us a king to judge us like all the nations.'" (I. Sam., 8th chap.)

Here was a plea on the part of the people for a monarchy. They wanted a king to judge them "like all the nations." In other words, they wanted to be like all the nations.

But all the other nations on earth at that time, save Israel alone, were heathen nations. Their inspiration came from Satan, and their principles were born of evil and not of good. Every one of these were monarchies. Their kings obtained the thrones, whether by fair means or foul, they little recked. The people were not asked whether they liked the form of government or not. It was for them to obey the king and ask no questions.

The common idea of things was that the majority of mankind were born saddled and bridled for the minority, born booted and spurred to ride them. So when the elders of Israel gathered together to ask Samuel to make them a king to judge them like the nations round about them, they asked that the principles of Satan in government might be installed in place of the principles of God. This was the beginning of a long dark night, the gloomy clouds of which even the advent of Christ, the Day-Star, could not entirely dispel, and which even to this present time has not come to the morning.

"The cases of abuse among the people had not been referred to Samuel. Had the evil course of his sons been known to him, he would have removed them without delay; but this was not what the petitioners desired. *Samuel saw that their real motive was discontent and pride, and that their demand was the result of a deliberate and determined purpose.*"

Samuel plead with God. And the Lord said unto Samuel, "Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, *but they have rejected Me*, that I should not reign over them." In the request which the people of Israel made to God, through Samuel, they rejected the government of God and the principles of that government, but these principles involved that one eternal and almighty principle, "the consent of the governed." This principle also invoked the idea that Israel should dwell alone and should not be reckoned among the nations.

"The days of Israel's greatest prosperity had been those in which they acknowledged Jehovah as their king, and when the laws and the government which He had established were regarded as superior to those of all the other nations. Moses had declared to Israel concerning the government of God, 'this is your wisdom and your understanding in the sight of the

nations, which shall hear all these statutes, and shall say, surely this great nation is a wise and understanding people,' but by departing from God's law the Hebrews had failed to become the people that God desired to make them, and then all the evils which were the result of their own sin and folly they charged upon the government of God. So completely had they become blinded by sin.

"The Lord had, through his prophets, foretold that Israel would be governed by a king; but it does not follow that this form of government was best for them or according to His will. He permitted the people to follow their own choice because they refused to be guided by His counsel. Hosea declares that 'God gave them a king in His anger' (Hosea 13:11)."

#### A MIRACLE OF UNSELFISHNESS.

Israel had petitioned for a king. God knew that a monarchy would not be the best form of government for them; nevertheless, He said unto Samuel, "Hearken unto the voice of the people in all that they say unto thee." In these words the Lord admonished the prophet to do for the people a thing which He knew would not be best. Was divine wisdom blinded? Had the power of omniscience deserted the Omniscient One? Nay, verily. But the God of Heavens was simply standing by the principles which are the basis of eternal government now and forevermore. The people wanted a king. They wanted to set aside that simple form of government by the consent of the governed with which God had provided them, and in its place they wanted a hereditary monarchy. To this new form of government their minds consented, and God was willing that the principle of government by the consent of the governed should work, even if it expelled Him from being king over His own people. O, miracle of unselfishness! Wonder of the ingenuousness of the soul of the Most High! God is love. In love volition is everything and arbitrary force is nothing. And God would not o'erstep the bounds which He set, even to keep Himself enthroned in the hearts of His people. He would not force Himself upon a nation which preferred another king—another kind of government.

Samuel faithfully set before the people the burdens that would be laid upon them under the new regime. He contrasted this with their present perfectly free and prosperous condition, "their king would imitate the pomp and luxury of other nations, to support which grievous exactions upon their persons and property would be necessary."

"Ye shall be his servants," were the closing words of the prophet, "and ye shall cry out in that day because of your king which ye shall have chosen you, and the Lord will not hear you in that day." However burdensome its exactions should be found when once the monarchy was established, they could not set it aside at pleasure.

#### "WE SHALL HAVE A KING."

But to all the pleading of the prophet, only one answer rolled back from the people, "Nay, but we will have a king over us that we also may be like all the nations, and that our king may judge us, and go out before us and fight our battles."

"Like all the nations." Could Israel only have heard the sobs and seen the tears and known the anguish wrung from the breasts of many a thousand subject among "the nations!" Could Israel only have heard the piteous wail of the little children lacking bread—could they have seen the look of pinching want of mothers among "the nations" whose husbands had been taken for the service of the king—in a word, could they only have realized the differences between the sweets of liberty and of the many bitter things of monarchy, their petition would never have been heard. Their voices would have been hushed in solemn silence, as inwardly they blessed God for their happy lot.

Jehovah Himself had ordained that they should not be like the nations. This they should have considered a privilege and sacred holy distinction; but they deserted the cold snow waters of Lebanon for the murky streams of the valley. They left that which was high and holy for that which was earthly, sensual, devilish. Long years afterwards in the straitness and the siege, when the Roman armies surrounded Zion, the beauty of the whole earth, the harvest of this sad day was reaped to the full. The dregs of the cup which they now, for the first time, put to their lips, they drank to the double.

But on this memorable morning their eyes were blinded; they could see only the glitter and tinsel of royalty, the splendor of monarchical regalia. A mist obscured their vision. Their brains were swimming in the intoxication of pride. They knew not the hour of their visitation. God let them have their way that that sacred principle of government by the consent of the governed might not be marred even by its own Maker. And from this unfortunate hour began the Empire of Israel.

P. T. MAGAN.

#### Liberty Not License.

Liberty is not license. The idea is frequently expressed that people must be deprived of a certain amount of their liberty, as a safeguard against the evils of license and anarchy. The expression is an unfortunate one, because while it is meant to state what is true, it tends to obscure the distinction between liberty and lawlessness, and to accustom people to the idea that real liberty can rightfully be taken away from individuals for the public good,—an idea which divests liberty of its essential sacredness and breaks down every safeguard about it.

Liberty and license are opposites, always contending against each other. License always interferes with somebody's liberty; that is the very reason it is frowned upon by the laws of civilization. All people should have liberty, and therefore none should have license. It is not liberty that should be taken from the people, but the opportunity to do that which interferes with liberty in others, and this interference with liberty is the only reason there can be for its prohibition. Real liberty is not against itself, and to prohibit liberty in the name of liberty is an act contradicting itself.

Liberty is a natural right. It is a self-evident truth 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." Being thus a natural and God-given right, it manifestly does not need to be prohibited to secure God-given rights. The rights bestowed by the Creator are not in conflict with each other.

Liberty is a law, and is therefore not against law, but against lawlessness. The highest law—that of the Ruler of the universe, is denominated by Him the "law of liberty." What higher testimony than this could be given touching the sacredness of liberty, and its perfect harmony with all just law and right government?

The preservation of personal liberty, not as a mere privilege existing by right of sufferance, and subject to the dictates of expediency, but as an inalienable right, granted not by government but by God, and of which no innocent person can ever justly be deprived, is essential to the preservation of this Republic.

S.

### White Ribboners in Oshkosh.

The Woman's Christian Temperance Union of Wisconsin held its twenty-seventh annual convention at Oshkosh, May 22 to 24, in the Algoma Street M. E. Church. The convention was called to order by the president, Mrs. Mary C. Upham, wife of ex-Governor W. P. Upham. The number of delegates was one hundred and twenty-six. The church was beautifully decorated with flags and banners; five national colors were artistically arranged. A large picture of the late Frances E. Willard was in the front of the auditorium. Above the chancel were the letters in white, "W. C. T. U.," which were very large, and over them was neatly arranged in blue the word "Welcome." Several large white ribbon bows were neatly arranged.

### THE DEVOTIONAL EXERCISES.

were conducted by Mrs. L. A. Hodge of Waunakee. The morning session consisted mainly of the seating

of the delegates in the order of the counties represented, the roll call and the reading of a few reports.

The first report read was that of the corresponding secretary, Mrs. W. A. Lawson of Baraboo. The report did not deal with statistics, but mainly with the

### BRIGHT PROSPECTS IN MEMBERSHIP

and interest, and also contained several valuable recommendations to the different unions in the state organization. Mrs. Lawson called attention to the fact that the state W. C. T. U. had grown by the addition of between 700 and 800 new members during the past year, and also that thirteen new local unions had come into the organization during the same time. She recommended that every union in the state be visited by some worker in the W. C. T. U. outside the state at least once a year to encourage and instruct. Mrs. Lawson further recommended that funds be secured for the use of the unions in bringing these outside speakers into the state. She mentioned that many of the unions in the state are doing work of reform and improvement that is not outlined or prescribed in the plans of the organization. One of the most important of these, she mentioned, was

### THE CURFEW.

The unions of the W. C. T. U. have pushed the enactment and enforcement of the curfew law in many parts of the state with success. Much charitable work has been done by the unions, pastors' salaries have been readjusted, reading rooms, libraries and traveling libraries have been established; with the aid of the W. C. T. U. churches have been built and many other lines of reform and improvements have been started and aided by the state W. C. T. U.

Mrs. G. I. Follett of Spencer, secretary of the

### LECTURE BUREAU OF THE WISCONSIN W. C. T. U.

read a report of her work for the past eight months. There were four lecturers in the state, viz.: Mrs. Lenora M. Lake, vice-president of the Catholic Total Abstinence Union of America; Mrs. Clara C. Hoffman, president of the Woman's Christian Temperance Union of Missouri and recording secretary of the National W. C. T. U.; Miss Marie C. Brehm of Illinois, national superintendent of the Franchise Department and national lecturer, and Miss Della C. H. Cox, organizer and lecturer for the Wisconsin W. C. T. U. Mrs. Follett mentioned that 326 lecture meetings had been held in the state in the past eight months; 731 new members had been secured; eighteen county conventions had been held and nineteen county institutes had been conducted.

### THE REPORT OF THE STATE TREASURER,

Mrs. Ida M. Cooke of Green Bay, was replete with interesting figures. Her report for the year ending May

1, 1900, showed general receipts, \$2,794.05, with lecture receipts \$709.54; grand total, \$3,503.59. The total balance on hand was \$285.03. Total number of unions, 174; total paid membership, 3,388, a gain of ninety-eight; twenty-three of the sixty-three counties show a gain in membership; two counties lead with large gains—Grant county has added 87 members and Green county 101; thirteen new unions were organized during the year.

By a vote of the convention a telegram of greeting was sent to the convention of railroad engineers then in session in Milwaukee.

When Mrs. Upham rose to read her annual address she was greeted with applause, at which she said good naturedly: "I know if you applaud now you won't when I have finished." Her report showed the

#### WONDERFUL GROWTH OF THE ORGANIZATION

during the last twenty-five years and that it was now one of the largest in the country and its work is known and felt everywhere. She advocated that the children be brought up in a proper manner and taught to lead pure Christian lives, abstaining from liquor and tobacco and other bad habits. She stated that the supreme courts of several states had declared against the sale of cigarettes, and she also urged that anti-cigarette literature be circulated among the schools.

Mrs. I. W. Black of Racine, who is a branch secretary, made her report. This report showed that there have been added eight new unions of

#### THE LOYAL TEMPERANCE LEGION.

She divided the L. T. L. societies into three classes, the senior, junior and intermediate. Of the first, there are seventeen societies in the state; the second, thirty-four, and the third, nineteen. The enrolled members are 2,537, and the pledged members are in number 1,045. During the past year 575 diplomas have been issued.

Mrs. Maria F. Hanchett of Madison made her report of the "Motor," which is the official organ of the W. C. T. U. of this state.

#### ANOTHER MILE-STONE.

The report of Mrs. L. A. Hodge of Waunakee, superintendent of evangelistic work, reported in part as follows: "Dear Sisters: Time has fled all too swiftly and we reach another mile-stone on our journey. Though we feel that the time has been redeemed, still we look forward to much more to be accomplished. Only two of our state evangelists have been in the field this year, Mrs. K. S. Lewis and Mrs. A. W. De Long."

Mrs. K. V. Stevens, Lake Geneva, superintendent of

#### SABBATH OBSERVANCE,

made the following report: "Again the superintendent of this department for lack of material with which to build must present a meager report. Only ten local unions have sent any report. Five new local superintendents have been appointed during the year. Mrs. Masse, superintendent of what was formerly the tenth district, has done good work in circulating literature. Mrs. M. E. Smith, superintendent for Portage county, reports 1,800 pages of literature distributed and a number of sermons delivered by pastors. No other county superintendents have reported. Owing to the lateness of the date for the annual prayer week we will be obliged to defer gathering reports from meetings held then, until we make up our report for the national convention. The following is a summary of what has been reported: Local superintendents, nineteen; literature distributed, 2,500 pages; sermons preached, ten; responsive exercises used in Sunday schools, 300. We trust that a much deeper interest has been taken in this department, and more work done by the unions than has been reported."

Mrs. Cornelia M. Foster, Sparta, superintendent of Sunday school work, reported in part as follows: "Sunday schools already organized have given us a field prepared for our seeding with temperance work, and this department has been very readily adopted in a very large number of unions, because it can be so easily done. Over four thousand pledge cards have been signed. Local superintendents have been very active and have made much of the temperance lessons each quarter; have held concerts with 'Temperance' as the keynote, secured temperance books for their libraries and distributed temperance leaflets and papers."

#### OTHER REPORTS.

Space will not allow me to give even a brief report from the other superintendents, but will name their departments and give name and address.

Mothers' Meetings and Child Culture Circles, Dr. A. J. Shaw, Eau Claire; Prison, Jail and Almshouse, Mrs. Anna Russell, Milwaukee; Work Among Soldiers and Sailors, Mrs. Frances Nau, Green Bay; Work Among Lumbermen and Miners, Mrs. E. W. Shores, Ashland; Scientific Temperance Instruction and Anti-Narcotics, Mrs. J. E. Kinmore, Baraboo; Medal Contests, Mrs. Lizzie Axon, Lodi; Temperance Literature, Mrs. E. E. Prath, Evansville; Influencing the Press, Mrs. Clara B. Fleth, Merrill; Work Among Foreign Speaking People, Mrs. O. A. Breakey, La Crosse; Non-Alcoholic Medication, Dr. R. Bird, Beaver Dam; Schools of Method, Mrs. M. C. Upham, Marshfield; Parlor Meetings, Mrs. L. H. Uren, Hurley; Flower Mission, Miss Edith Nugent, Ashland;



Fair Work, Mrs. W. E. Thompson, Milwaukee; Franchise, Mrs. Maude Sanders, Milwaukee; Christian Citizenship, Mrs. M. A. B. Smith, Madison.

I regret that I cannot speak of these reports now, but I may be allowed to at some future time. I also regret that I cannot give even a very brief synopsis of the several able addresses and especially is this so of the lectures given by Mrs. Mable Conklin, New York, national lecturer, and Miss Marie C. Brehm, Chicago, Ill., superintendent franchise department, National W. C. T. U.

At proper times there were devotional exercises, which were very helpful, this is especially true of the consecration services. They helped very much in maintaining sweet Christian influence during the three very busy days of the convention.

#### OFFICERS ELECTED.

The election of officers was done in a quiet manner and were as follows: President, Mrs. Mary C. Upham, Marshfield; vice-president, Mrs. G. I. Follett, Spencer; corresponding secretary, Mrs. W. A. Lawson, Baraboo; recording secretary, Mrs. Augusta E. C. Strong, Baraboo; treasurer, Mrs. Ida M. Cooke, Green Bay; editor of the Motor (official organ), Mrs. Maria F. Hanchett.

The following named persons were chosen as delegates and alternates to

#### THE NATIONAL CONVENTION

to be held in Washington, D. C., in November; Delegate, Mrs. G. I. Follett of Spencer; alternate, Mrs. Bessie N. Prothero of Ashland; delegate, Dr. A. J. Shaw of Eau Claire; alternate, Mrs. J. B. Hoagland of Menominee; delegate, Mrs. Jennie E. Kinmore of Baraboo; alternate, Mrs. Martha E. D. Hurlburt of Fond du Lac; delegate, Miss Clara Peters of Monroe; alternate, Mrs. Mecca Varney, Monroe; delegate, Mrs. L. A. Hodge of Waunakee; alternate, Mrs. M. A. B. Smith of Madison; delegate, Miss Pamela A. Hand of Elkhorn; alternate, Mrs. Isaac Ellsworth of Milwaukee; delegate, Mrs. Hannah Patchen of New London; alternate, Mrs. Alma Robb of Green Bay. Aside from these the officers of the W. C. T. U. of this state will represent the union at the national convention.

#### WISER COUNSELS PREVAIL.

During the Thursday forenoon session Mr. J. B. Davidson of Milwaukee, secretary of the Sunday Rest Day Association, was presented to the convention by the chair, Mrs. Mary C. Upham. While speaking he asked the delegates to make a motion that the chair write a letter to President McKinley condemning his action in recently giving a Sunday dinner party. Mr. Davidson urged it in the strongest language he could command both in feeling and voice quality. He was

very sorry indeed that President McKinley, who had been such a good Sabbath-keeper before should thus break the Sabbath. At the close of his remarks the chair sweetly and smilingly replied: "I hope, ladies, that you will not make any such motion," but added, "If I see him I can speak to him with better effect than to write to him." Here the matter was dropped, for no motion was made. In the afternoon session the subject came before the convention in the form of a resolution thus: "And hereby express our regret that the chief magistrate of our nation and his wife have lowered the hitherto high standard of Sabbath observance at the White House by giving a social reception and Sunday dinner." A motion was made to strike it out, which was carried. Only about fifteen delegates voted against the motion, while more than three times as many delegates voted for it. This action of the convention was right and worthy of commendation by all God-fearing and liberty-loving people. And may all of their actions in the future be as righteous as this act is my prayer.

Madison, Wis.

H. W. REED.

#### Should Majorities Rule?

The question, Should the majority rule? may be answered correctly by both yes and no.

In all matters of public policy touching public affairs the majority should rule. If a road is to be opened or a bridge to be built or a street to be paved the end sought should be the greatest good to the greatest number. But no majority, however great, has any right to trench upon the liberty of the individual. In the matter of rights the peasant is the peer of the noble, the individual the equal of all the race besides.

"We hold these truths to be self-evident; that all men are created equal; that they are endowed, by their Creator, with certain inalienable rights." As long as these words remain true so long will it be true that in the matter of inherent rights—rights which men have in virtue of being men, that is human beings—are not justly subject to the will of anybody but of the God who gave them.

There is no thought more utterly ruinous to all that is noblest and best in man, than the idea that the will of the majority has anything to do with moral obligation. If a thing is wrong the concurrence of all the race cannot make it right. No more can the condemnation of all the race make wrong that which is right.

"The framers of the Constitution," said Richard M. Johnson, "recognized the eternal principle that man's relation with his God is above human legislation," and of course above the voice of majorities, however large. Only thus could rights be *rights*. That which is dependent on the will of any man or of any number of men is not a right but a privilege.

B.

## NEWS, NOTES AND COMMENT

The Senate committee on the judiciary has refused to report favorably the proposed constitutional amendment giving Congress power to regulate marriage and divorce.

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The British-Boer war is practically over. The result being what everybody except the Boers themselves foresaw it must necessarily be, the utter extinction of the Boer republics as independent states. The odds against them were too great.

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The Dreyfus affair is again making trouble for the French Government. M. Waldeck-Rousseau is openly branded as a liar and scoundrel while presiding over the chamber, and on several occasions it has been necessary to surround him with guards to protect him from personal violence while in the chair. The French seem determined to maintain their reputation as the most turbulent of all civilized peoples.

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At the time of the closing of the columns of this paper twenty-three warships were at Ta-kau—nine Russian, three British, three German, three French, two American, two Japanese, and one Italian. In addition to their crews, the Russians had on board their warships 11,000 troops from Port Arthur, with field equipment. Fourteen thousand Russian troops are held in readiness at Port Arthur. Three hundred "international" bluejackets were already at Peking.

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A recent Vienna despatch states that the Archbishop of Bucasert, at a recent audience with the Pope, received an autograph letter from the Pontiff for King Charles of Roumania. This letter virtually marks a complete reconciliation between the King and the Vatican, after years of strained relations. The Crown Prince's first son was baptized according to Orthodox rites, and the Pope, angered at the act, has pardoned slowly.

\* \* \*

Recent advices are to the effect that the Czar has obtained from the Persian Government well-defined concessions of great political and commercial importance. Among these concessions is a grant of the right to construct a railroad from Erwan, in Caucasia, to

Tabriz, and also for the opening to Russian trade of the entire district of Khorassan. Engineers have already begun surveying this railway, which leads to the center of the Azerbaijan district, and which really is the beginning of the road which will eventually extend through all Persia to Bararbbas, and give Russia an exit to the sea through the Persian Gulf.

\* \* \*

A late dispatch from Brussels says the election in that city has "resulted in the return of eight Catholic deputies, five socialists, three liberals and two progressists for the chamber and five Catholic members, two liberals and two progressists for the senate. The general results of the election so far show that eighty-five Catholics, thirty-three liberals, thirty-three socialists and one Christian Democrat have been elected."

And that is the way some people would like to have election returns read in this country, only, of course, each denomination or religious federation would like to see their party in the lead.

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The following from a recent number of the English Churchman (London) will seem strange to American eyes:

"On Monday the Bishop of Liverpool went to Windsor Castle and did homage to the Queen on his appointment. The Home Secretary was present and administered the oath. We presume our neo-Anglicans would wish these 'formalities' to be dispensed with."

But why should it seem strange? In our own country chaplains are elected by legislatures and by Congress, and in the Army and Navy they are appointed and sworn. After all, we are only a step behind our English cousins.

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These facts furnished to a London weekly by the secretary of the Church Association go to show the rapid growth of ritualism in the Established Church of England. Concerning a certain parish the secretary writes:

"It now seems that the long-suffering Protestant parishioners, instead of getting that redress which they were entitled to at the hands of the Archbishop, have had set over them another ritualistic law-breaker. On Sunday last six candles were kept burning during the whole of the service, and four more were lighted at the communion, wafer bread was used, and the consecrated elements elevated. The new churchwardens, who are decided Protestants, protested after the service against these illegal practices. The action of the Archbishop of York in this case shows more clearly than ever that the bishops are not to be trusted."

of the first. They teach their children to give to the cause of religion; and these children are exposed to all the temptations to spend their money to which other children are exposed. Now if it were the duty of the State to protect the children of Sunday keepers from the temptation to spend their pennies on Sunday instead of putting them into the contribution envelope, would it not be under just the same obligation to guard against temptation the children who with their parents worship on another day? It is evident that this is a matter which the state should let severely alone.

\* \* \*

June 1 President McKinley, accompanied by Secretary Long, visited the Catholic University, the professors and students greeting them with applause. Rector Conaty made a speech of welcome to the President on his first visit to the university, explaining the purposes and aims of the institution.

"The cross which surmounts our buildings," he said, "is indicative of our religious faith, and the flag which floats to the breeze beside it is indicative of our national spirit. We are Catholics, holding our authority as an institution from the pontifical constitution granted us by the holy father who founded this university, and we are Americans, obtaining our legal existence from the statutes of this district.

"Under this roof minds are taught to love the cross and reverence the flag. Catholic Americans, we are taught and we teach loyalty to God as the source of loyalty to the republic."

In response the President said: "I have been glad to note building after building rising on these grounds in the last half dozen years, and I extend to you my cordial congratulations. This nation is in advance of every other nation of the world in the matter of educational advantages and opportunities, and no nation in the world is in greater need of educated young men. They are the pillars of strength to this republic, and we need them, it seems to me, never more than at this hour."

\* \* \*

A former vice-consul at Hong Kong, Edward Wildman, has an article in a recent number of "Leslie's Weekly" entitled, "A Reign of Terror in the Philippines," in which he gives some startling facts quite at variance with the official reports published from time to time regarding the condition of affairs in the islands.

Mr. Wildman says that "there exists a veritable reign of terror in most parts of the archipelago within a gunshot from our army posts. Either Gen. Otis is blind to the situation, or is keeping the real facts from the American people. Aguinaldo's forces have scattered into marauding bands and, leaguering themselves

with the mountain tribes, terrorize the country, effectually check the cultivation of crops and the sale of marketable products, and wage war against all who hesitate to acknowledge the Aguinaldo government."

He is also of the opinion that the present military force in the Philippine Islands is entirely inadequate to cope with the situation and bring the war to a close. The American people may find that imperialism, like some other attractive looking things, comes high, and is scarcely worth the price after it is obtained.

### Germany in South America.

Much weight has been attached to Secretary Root's words at the celebration of the birthday of Grant, and the comments on it have not been confined to this country. Speaking of Grant's support of the Monroe doctrine, he pointedly referred to the eagerness of European nations to secure more territory, and the probable consequence that the United States must prepare to make a determined stand for that doctrine or else abandon it.

The application of the remark might be quite general, but there are good reasons for the common disposition to refer it to Germany, especially in connection with the movement to enlarge the German navy. With a population of two-thirds that of the United States and a country smaller than Texas, there is abundant cause, quite aside from any colonial ambitions, why Germany should be seeking opportunities for expansion. It has been plain for some time that she was encouraging her migrating people to settle in South America rather than make their new homes altogether in North America. Brazil especially has been the land that they have been seeking. Naturally, as strangers in a strange land, they have been drawn closely together. Large German communities have been formed especially in one state, and great regions in Brazil have passed into the hands of Germans that still remain at home.

Brazil has not viewed the situation with entire satisfaction. She has fancied that there were traces of a definite policy in the immigration. It has been hinted that the plan of "spheres of influence," which has been applied so largely in Africa and somewhat in China, might be extended to another continent as well, and that on some plausible pretext occasion might be taken to declare a German protectorate over the German colonies of Brazil. Such a step would be but the prelude to action that would end in making a large section of South America a German possession.

Whatever may be said for German government as contrasted with the rather unstable equilibrium of the

There is a strong drift in the English Church not only toward ritualism, but toward Rome. Stranger things have happened than the return of the Established Church to the Papal fold.

\* \* \*

It is announced that hereafter Asbury Park, N. J., is to have Sunday trains. The resolution requesting the railroads to stop their Sunday trains at the Asbury Park station is said to have been introduced in the city council by Mr. Bradley himself, the founder of the town. According to newspaper reports his remarks upon introducing the resolution were in effect as follows:

"The Sunday of to-day is not the Sunday of twenty-five years ago. The people are more progressive, and Asbury Park has progressed with the rest of the world. To-day we want and get the Sunday newspapers. We must bring ourselves to the idea of a broader and more liberal Sunday. I believe that Sunday railroad trains are necessary to the proper growth of our beautiful city, and I trust that old-fashioned prejudices will not impel anybody to vote against the resolution."

Adjoining Asbury Park is Ocean Grove, the great camp-meeting resort controlled by the Methodists. Ocean Grove is a distinct corporation but separated from Asbury Park only by a narrow creek. There is said to be much feeling in Ocean Grove against the Sunday trains, and it is feared that they will bring to the place much that is objectionable on that day.

\* \* \*

Haverhill, Mass., seems to be experiencing a regular spasm of Sunday virtue, purely civil of course, for the law is "civil," but nevertheless operated in the interests of a religious institution. The Gazette of that city in its issue of May 14 says:

"Marshal McLaughlin made a tour of visitation among a number of the fruit dealers in the city yesterday afternoon and found that they were doing business contrary to the statutes. He took samples of fruit and summoned the dealers to appear in the district court this morning. The following are the leaders who received the summonses: N. Martin, Arid Moosh, N. H. Chotalain, John Murred, Harry O. Jacobs and Tarrijian.

"Game Warden Girard caught a local man, George W. Kimball, and a small boy fishing for eels yesterday afternoon at Ward Hill. Upon being detected thus in breaking the Sabbath the man surrendered the fishing tackle and promised to appear in court next morning to answer to the game warden's charges."

Certain of the New England states used to employ "tithing men" to see that the people went to church on Sunday and to keep them awake after they got there. They don't do that now, but try to accomplish the same end by a little different method.

A report from Cleveland, Ohio, states that on May 13th sermons were preached in fifty churches in that city "on the observance of Sunday. The general discussion of the question is preliminary to the active crusade which the city ministers' union is to institute against violators of the Sunday law. A permanent committee to conduct the crusade will be appointed and will probably consist of two prominent ministers, one or two labor leaders, and three or four prominent business men, and a leading lawyer. The general plan of the crusade will be to cause the prosecution of those performing and requiring unnecessary labor on Sunday."

The lawyer is quite an essential feature in every Sunday crusade. What an oversight it was on the Lord's part, to be sure, when in giving the gospel commission, he omitted all mention of the employment of lawyers to enforce his religion on unwilling people! How easy it would have been for Him to have said: "Only limited power is given unto Me in heaven and on earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; compelling not only those who believe but those who do not believe to observe the first day of the week; and for this purpose employing lawyers to prosecute in the civil courts those who refuse to observe this day; and lo, I am with you alway, even unto the end of the world."

But Jesus did not say this. The statement upon which the gospel commission is based forbade it. The "therefore" refers to the declaration: "All power is given unto me." And this is the power with which the gospel minister should be clothed. It is the only power to which he has any right to appeal. It is the power of the Spirit of God, not the power of the civil magistrate.

\* \* \*

"The power of the penny.' There is a sermon there," says the Michigan Christian Advocate. "The penny and the Sunday candy store switches the child into the downward path." And how so? Oh, the child spends the penny for candy on his way to Sunday school instead of taking it to the school and putting it into the contribution envelope. And this if not the sum of the offending of the Sunday candy store is at least the great count in the indictment against it.

Of course it is right and entirely proper that the child should be taught to give to the cause of religion. But it is neither right nor proper that the civil law should be invoked to make this education in some measure compulsory. There are those who go to meeting on another day, namely on the last day of the week instead

Latin races, Brazilians still have a prejudice in favor of governing themselves. It is suggested that Secretary Root's utterance was not impossibly prompted by a South American appeal for some such declaration. At all events, it is plain that the United States would have a very decided interest in any movement that would result in putting any European nation in a controlling position in South America.—Christian Endeavor World.

### **"Has Finally Gripped Even the United States."**

The Springfield (Mass.) Republican referring to the recent wild demonstrations of joy in London over the news of the relief of Mafeking, South Africa, and its plucky defenders, says:

"As the crowds were roaring through the streets of London the press dispatches to America were telling of the official correspondence coming from India relative to the famine—the situation in various districts being summed up after this style: 'Crops, practically nil; water, hardly any; cattle, all dead; people, thriftless class dead, people with small means at end of their resources and either on relief works or dying; crime, abnormal.'

"At the same time a committee of 100 in New York City was issuing an appeal for American money to send to India. It stated that 60,000,000 of the queen's subjects were suffering from famine, and that at least 10,000,000 of them were face to face with death from starvation. The deaths are reckoned by the thousands daily, and the Indian government, with all the outside help it has been able to obtain, is caring for only about 6,000,000 of the affected 60,000,000. American money to save the queen's subjects from starvation by hundreds of thousands, while England at home throws money right and left to celebrate in drunken disorder a petty triumph of arms, and sends out from \$10,000,000 to \$20,000,000 a month—enough to keep as many people alive in India—to strangle two little republics in South Africa in their own dust and blood!

"It is a painful picture, from whatever point of view may be chosen. But it may profitably arrest the attention of all mankind. It brings home to the humane heart of the world, with overpowering force, the utterly brutal and savage nature of the jingo aggression which has seized upon the leading nations and has finally gripped even the United States. Our own Philippine aggression of the same general nature, with its thousands of innocent victims, awful as it is in all its aspects, appears almost feeble in comparison with this parent exhibition of an ambition which leaves millions of its subjects to starve while in drunken joy it pursues a bloody triumph over the life of weaker states."

We have no wish to intermeddle with the South African imbroglio; nor do we think England worse than other nations. Human nature is essentially the same everywhere, and the madness manifested in London is world-wide. It awaits only occasion to show itself.

B.

### **By What Right?**

[By Chas. C. Holbrook, District Judge, Alamosa, Col.]

If I believe in the continuing force and authority of the fourth commandment as a part of the necessarily unchangeable law of the unchangeable God, and you believe that by some mysterious, unexplained and unknown process, the unchangeable God so far changed his mind as to change his law by substituting the first day for the seventh, and then forgot to tell us about it, what right have you to punish me for not understanding as you understand this mysterious, unexplained and unknown process of doing that which the Lord has never admitted doing?

If you have evidences upon which you are enabled to base a belief, and from which you do believe, that God changed his fourth commandment by substituting the first day for the seventh, and I am so constituted that the same evidences do not convince me, by what claim of right would you punish me because my God-given conscience cannot be satisfied by the same evidences which satisfy yours? And by what right do you assume to force me to serve God according to the dictates of your conscience instead of my own?

The leading nations of Europe have come to an agreement to prevent the further killing of big game in Africa, except with their mutual consent; but meanwhile the killing of the human species—men, women and children—goes on as fast as the combined efforts of two opposing powers can continue the process. It is too much to expect that European civilization should exert its force to prevent the further slaughter of human beings by the bullets of men who hunt beneath the government flag.

The country has been startled by the revelation of great frauds practiced under the United States administration of affairs in Cuba, and the latest information is that only a tithe of the whole story of dishonesty in this matter has yet come to the light of publicity. But why should the people be startled? Why be surprised over the occurrence of that which is as natural as the law of gravitation? It only shows that the people have not taken pains to view present occurrences in the light of the past. Let them read ancient Roman history and the history of every nation which has governed provinces as the United States is now governing the late Spanish possessions, and they will find only one continued story of governmental corruption in the administration of provincial affairs. The evil is inherent in the system itself, and no indignation the government may now show over the Cuban revelations will long arrest its working. In process of time the people will become used to the story, and such practices will come to be accepted as a matter of course. And this is not our verdict in the matter at all, but that of history.

Under the flag but not under the Constitution—the phrase expresses an anomalous and evil condition for any people. The flag and the Constitution belong together.

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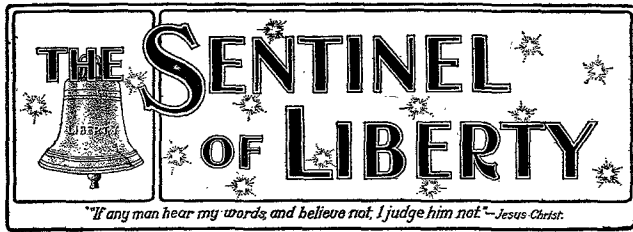
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CHICAGO, JUNE 7, 1900.

The St. James Chronicle (London) says "that already Sunday cycling is becoming a source of perplexity and distress to those who regard the Lord's day as a day of rest." But why "a source of perplexity and distress?" We are quite sure that there is no law in England compelling anybody to ride on Sunday who does not want to.

Upon receiving the effects of the American Sentinel from New York we discovered that the files of the current volume were incomplete, numbers 6 and 10 being missing. The New York office has not a single copy of either of these numbers, hence we are compelled to apply to our subscribers. We would like to get twenty-five copies of each of these numbers—No. 6, date of February 8, and No. 10, date of March 8. Will our friends send them to us?

The Social Forum is by no means pessimistic, indeed it is decidedly optimistic, nevertheless it sees that civilization is confronted by grave problems which demand settlement. It says:

"Our present industrial system cannot last. From every viewpoint it stands condemned. Economically it is organized wastefulness, forbidding men to supply their needs from nature's boundless store, and chaining forces that might make the desert blossom. Ethically it is monstrous, denying to man the most sacred of all rights, 'the right to live a guiltless life.' Socially it is a Minotaur, its jaws dripping with the blood of its own children. It must go.

"On all this we are agreed. But how shall it go? Peacefully, almost noiselessly, like the ice and snows of winter, subdued by the force of the vernal sun, or as moribund feudalism went out in France a hundred years ago?"

Of course the Forum inclines to the view that the change will come peacefully, but the signs all point to a repetition of the scenes of the French Revolution.

Instead of showing any signs of improvement the strike situation in St. Louis grows worse. At least two persons have been instantly killed, one of them a woman with a child in her arms. She was shot while crossing the street, and was in no way concerned in the

strike. Several persons have been seriously injured, some it is thought fatally.

Last Sunday the crowning outrage of the strike was perpetrated upon a poor servant girl. Knowing little and possibly caring less about the strike, this girl, tired with her toil and desiring to visit her mother in another part of the city, boarded a passing car. Arriving at the proper street she left the car and was immediately set upon by a mob of men (?) who, after striking her in the face and violently pulling her hair, actually tore from her body every vestige of clothing except her shoes. She finally escaped from them naked, bruised and bleeding, finding refuge in a cellar until rescued by the police.

This strike is not for "living wages" but to compel the street car companies to recognize union labor, that is, to allow the unions to say who shall be employed and who discharged by the companies.

It should be remembered that this outrage was not perpetrated by any of the barbarians to whom the United States is trying to teach the art of "stable self-government," but in one of the leading cities of "Christian America."

### Special Notice.

After July 1 the price of the Missionary Magazine will be fifty cents per year; to foreign countries, seventy-five cents. This decision was reached at the recent meeting of the Foreign Mission Board, after carefully considering the question in all its phases.

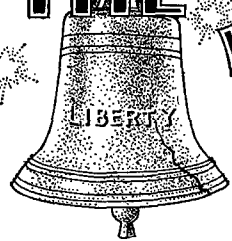
The Missionary Magazine has been published at a loss from its first issue, this heritage having been received from the Home Missionary, out of which it emerged. The subscription list has more than doubled, and yet the cost of the paper has been about twice the subscription price, and it will be impossible to ever secure a list sufficiently large to make it self-supporting at twenty-five cents. Because of this, the price was raised to fifty cents, which will practically pay the cost of publication.

The Magazine has been before our people more than two years, so that they can judge of its value. It has been printed on better paper than the "Home Missionary," and bound with good paper covers. And besides this, it has been materially enlarged, and made more valuable by the addition of illustrations and other important information. It is the aim of the publishers to endeavor to increase, rather than diminish its value.

We are now offering our people, for fifty cents a year, a good, forty-eight-page monthly, equal in value and size to many missionary journals which range in price from seventy-five cents to one dollar and fifty cents.

The Missionary Magazine and Sentinel of Liberty—formerly the American Sentinel—will be clubbed together for one dollar and twenty-five cents. Let all orders be sent as heretofore—either through the state tract society or direct to the Foreign Mission Board of Seventh Day Adventists, Room 1906, 150 Nassau street, New York, N. Y.

# THE SENTINEL OF LIBERTY



*"If any man hear my words, and believe not, I judge him not."—Jesus Christ.*

VOLUME 15.

CHICAGO, JUNE 14, 1900.

NUMBER 23.

THE S <sup>General Conference</sup> <sup>Bulletin</sup> OF LIBERTY  
(Continued from Sentinel)

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B. A. SMITH, }  
O. P. BOLLMAN, } ..... Editors

Human jurisdiction extends only to outward acts, and to these only so far as they affect the rights of others.

A religious opinion is not any more entitled to the protection of law than is an opinion touching secular affairs.

Every person's conscience is for himself alone, and if every person would be sufficiently conscientious for himself he would not try to become conscience for other people.

"The general welfare" cannot be promoted by ignoring individual welfare. "The masses" cannot be reached by any good which goes over the head of the individual.

Religious liberty is not license to trample upon the rights of our fellowmen. It is, however, freedom from interference in all matters of religious faith; and in all practice touching religion, not inconsistent with the equal rights of others.

Opinions do not outweigh rights. Every person has a right to rest, and likewise a right to labor, on Sunday, or any day, and one person's opinion that

everybody ought to rest on a certain day cannot be of any binding force upon another individual.

Civil government can have no rightful jurisdiction over the conscience, because of human limitations; and because to give it such authority would be to put it in the place of God.

The rights of a thousand men are no greater than the rights of a single individual. Each one of the thousand has a right to life, liberty and the pursuit of happiness; but the individual has exactly the same right, and the thousand has it only because each individual in the thousand has it.

## Is the Legal Sunday Civil?

It is denied by many that Sunday laws are in the nature of religious legislation. Indeed, it has been declared by some of the higher courts that statutes requiring suspension of secular labor or business upon the first day of the week are merely "police regulations," "sanitary measures," etc., and not in any sense violative of the American principle of total separation of church and state. This is an important question, worthy of the most careful and candid consideration.

### PHYSICAL REST NECESSARY.

Of course physical rest is one of the necessities of human beings. Nor can it be denied that under certain conditions a regularly recurring weekly day of rest is most helpful to man. Rest seems to have been one of the objects the Creator had in view in giving the Sabbath, if not in the beginning before the fall, at least when He called His chosen people out of Egypt. See Deut. 5:14.

### SPIRITUAL REST PRIMARY.

But while the Sabbath gives physical rest, and was so designed, its primary significance is, and was de-

signed to be, spiritual. The reason assigned in the divine Sabbath law itself for observing the day strongly negatives the primacy of physical rest: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, \* \* \* for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:8-11. Here the reason assigned for setting apart the Sabbath is plainly stated to be the fact of the Lord's rest upon that day after the work of creation. Then, too, it should be remembered that not only was the Sabbath given to the race before the fall, before man was subject to the necessity of wearing toil, but it will endure and be observed by the redeemed in the immortal state. See Isa. 66:22, 23.

#### THE SABBATH A MEMORIAL.

Thus it appears that first of all the Sabbath is a memorial, designed to keep fresh in the mind of man the great and fundamental truth that God is the Creator. It is not idleness, then, that is to be secured by the Sabbath, but holy meditation, as is plainly taught in Isa. 58:13,14: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own way, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord."

This shows the highly spiritual nature of the Sabbath given to man by the Creator; and the fact that this spiritual significance is always and everywhere made prominent shows that it is an essential part of the Sabbath. Without this the most beneficial physical rest is impossible.

#### THE EVIL OF IDLENESS.

There is nothing worse for man than idleness. When hand and brain are not jointly occupied, the mind, during waking hours, should be employed with elevating thoughts; otherwise, better many fold that brain and body toil together, the former directing the latter in physical exertion until weary with labor they together find rest in "nature's sweet restorer, balmy sleep."

#### IDLENESS PHYSICALLY HARMFUL.

Idleness is not restful. Nothing is so wearing to both mind and body as enforced inactivity. It requires only a few months' solitary confinement to wreck the average man both mentally and physically. Better far the wearing toil of the convict camp than the solitary "rest" of the dungeon.

What men in their waking hours need most is not inactivity, but change. From the merely physical

standpoint the weekly holiday is vastly superior to the weekly "civil Sabbath," because it gives change of occupation; not change from *voluntary toil* to *enforced idleness*. It exchanges the office for the tennis court, the factory for the excursion, the smoke and hurry of the city for a few hours in the purer and more restful atmosphere of the country.

So far as the merely animal nature is concerned, why is not the theater the peer of the church? the concert equal to the sermon? the excursion as good as the trip to meeting and return? the picnic as profitable as the regulation Sunday dinner?

#### THE CONTINENTAL SUNDAY.

If the advocates of Sunday laws are sincere in the profession they make, that they only desire to establish by law a "civil Sabbath"—to secure to the tired laborer needed rest, and that they have no wish whatever to force him to go to church by forbidding him to go anywhere else—if this be true, why do they demand the prohibition of Sunday amusements equally with Sunday labor?

The fact is, and it cannot be successfully disguised, that Sunday laws rest upon the supposed sanctity of the day, not upon the physical needs of weary toilers. The "civil Sabbath" is no more civil than would be baptism if it were enforced by civil law. It is simply a religious dogma enforced by civil penalties.

B.

#### Union of the State With Religion.

Very few people in this country will openly admit that they favor a union of church and state. The National Reform party, which has taken the lead in work that directly leads to such a union, is as much against the union of church and state—according to their definition of such union—as any other people are. They do not want the government to unite with the Methodist church or the Baptist church, or the Presbyterian, the Congregational, the Disciple, the Lutheran, or the Roman Catholic, or with any other denomination. They only want the government to become Christian, like an individual who accepts and practices Christian truths. The government should not unite with any church, they say, but it should by all means unite with religion.

Almost any intelligent person can define the evils of a union of church and state. But a union of religion and the state in this country would really be far worse as regards intolerance than a union of the state with any church. This is evident in the light of the fact that such a union would inevitably meet with the combined opposition of all the other churches, and would therefore be shorn of all power to enforce the

will of the state church upon dissenters. Thus it is in England to-day; the state church is opposed by numerous non-conformist churches, as powerful as itself in their combined strength, and there is little if anything savoring of religious persecution in that country. The union is a mild thing because under the circumstances it cannot be otherwise. And the union of church and state in this country against which the National Reform party and its allies are so valiantly opposed, would necessarily be equally impotent.

But not so of a union of the state with religion. For religion, in such a case, would represent a combination of the leading churches, and not merely one of them alone. The religious tenets to which the state would hold in becoming "Christian" would be those upon which the leading churches are united in their religious belief. All the churches would work to this end, and undoubtedly all would be taken into the scheme to insure its success. Then all the leading and powerful churches would be equally interested in maintaining the state religion, and the opposition would be practically nothing. Dissenters would have no powerful opposing body to stand between them and the will of the church combination executed by the state, and the combination would feel no fear to enforce its religious will by vigorous decrees. Dissenters being comparatively few, would be despised instead of feared and would be ground beneath the juggernaut of the state religion as is always done to dissenters under such circumstances. Thus a union of religion and the state, where there are a number of powerful churches, would be the most intolerant union that could be formed. It would be church and state union in its worst form.

And, therefore, of all possible religio-political unions that are possible in this country, we want no union of the state with religion. s.

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"Salvation," remarks the Sunday School Times, "is not putting a man into heaven, but putting heaven into a man. It is not putting a sinful man into a law-abiding community, but writing the law of God in his heart and mind. The real question is not, What will we do under outward compulsion? but, What will we do by inward choice? Salvation is not the change of circumstances, but that central change in us, that change of the heart, of its attitude, its intentions, of its choices, which will make it the conqueror, under all circumstances, in life's battles."

Those who are trying to usher in the kingdom of God by constitutional amendment, by civil enactments, and some even by force of arms, should make a note of this.

### The Church and Its Power.

For more than three hundred years after Christ the church had to make its way by a struggle with the Roman Empire, which had adopted the policy of no toleration for new religions. The persecution waged against the Christian church was inspired by a false system of religion which enjoyed the favor of the state and in fact held the reins of government in the empire. This persecution was often severe in the extreme, and finally reached the climax during the reign of Diocletian, when an attempt was made to utterly exterminate Christians and blot out the church and Christianity, by destroying all the sacred books of the Christians from the face of the earth. The church did not lose heart in this contest; she knew that the Almighty was her source of strength and power. This fierce struggle ended in triumph for the church; for the real author of this last persecution so far relented and became softened by the power of Christianity as to join the Emperor Constantine in an act of toleration of Christians in the year 311. This edict acknowledged the failure of persecution to accomplish any good for the empire, which at the beginning of its opposition to Christianity was at its zenith, but now was tottering to its fall.

During this period of pagan persecution the voice of Christians was often heard in protest against the abuse of the power of the state, and in advocacy of the divine principle of religious liberty. Among the instances recorded in history are those of Justin Martyr, Tertullian and Lactantius. It will be sufficient for the purposes of this article to refer to one of these. Tertullian, addressing the Proconsul of Carthage, says of Christians:

"We are worshipers of one God, of whose existence and character nature teaches all men; at whose lightnings and thunders you tremble; whose benefits minister to your happiness. You think that others, too, are gods, whom we know to be but demons. However, it is a fundamental, human right, and a privilege of nature, that every man should worship according to his own convictions. One man's religion neither harms nor helps another man. It is assuredly no part of religion to compel religion, to which free will, and not force, should lead us; you will render no real service to your gods by compelling us to sacrifice. For they can have no desire of offering from the unwilling."

Lactantius and others plead with the heathen in similar language. All of which may be received as evidence that the early Christians taught religious liberty as a doctrine of Christianity.

It is sad, however, to note that the edict of Constantine was only the beginning of a transition to a new order of things; for, in the process of time, Chris-

tianity exchanged places with paganism. It became the religion of the state, and became possessed of all the power and privileges that had been enjoyed by paganism. Not alone did the church enjoy imperial protection, but the power to dictate the course of empire, and to her ministers was granted the right to assume the authority of sovereign bishop, not alone of the internal affairs of the church, but it soon extended to the affairs of the state.

No sooner had this new order of things become established than another spirit took possession of the church. Christian intolerance took the place of pagan intolerance, and greatly exceeded it in intensity and extent. Christianity aroused in men a greater depth of passion, and when the love inspired by true Christianity was turned to hate it knew no bounds, and woe to the individual that dared to attempt to withstand its will.

Heresy now became punishable by civil disability, confiscation, exile, and death; and new modes of punishment were added, as the hate of men led to new inventions for torture.

The union of church and state which began with Constantine benefited the church in no way, but exposed her to all the abuses of wealth and power, and conformed the kingdom of Christ, which is a kingdom of love and peace, to the kingdoms of this world.

The state was in no way benefited, for instead of its power being used in a legitimate way for the protection of society against the criminal element that is always present in the world, it was turned aside and made use of by the church for the punishment of offenders against a false standard of religion; and the purposes for which governments exist were entirely overlooked and the result was disintegration.

Notwithstanding the world and the church have these facts of apostasy and the terrible results before them, yet there are some even in our day that believe with Gregory XVI. that "religious liberty is the liberty of error," and "the most fruitful cause of evil with which the church is at present afflicted." And some seem to adopt the view further expressed by the same dignitary, when he said: "From this noxious fountain of indifferentism flows the absurd, erroneous opinion, or rather form of madness, which declares that liberty of conscience should be asserted and maintained for every one. For this most pestilential error that full and immoderate liberty of opinion paves the way which, to the injury of sacred and civil government, is now spread far and wide, and which some with utmost impudence have extolled as beneficial to religion."

These utterances are entirely at variance with the declarations of early Christians already referred to, and contrary to the teaching of Jesus Christ, the author

of Christianity. After his resurrection Jesus said: "All power is given unto me in heaven and in earth," and this power is for the church, not for the purpose of coercing men, but to convince them.

Nor is this power promised to the church through the medium of the state, for this would rob the author of Christianity of all the glory. The state exists for a different purpose; and besides it has become contaminated by contact with paganism. While the power of the church depends on her purity. Jesus could not accept the kingdoms of this world when offered him, because by doing so he would have lost his power to save men, although he might have had the power of universal empire. If it was not safe for the author of Christianity to accept of worldly power, it is much less so for the church to covet and accept such power. This is substantiated by all the history of the past.

But shall not the power of the state be sought for the enforcement of certain institutions of the church? It was precisely in this way that the church became involved in the fourth century. The principle once violated in the smallest degree severs the church from the source of divine power, and leaves it wholly dependent on the powers of this world. The power of the state is for mutual protection in things material; the power of the church is for individual upbuilding in things spiritual. The state is maintained by force; the church by love. The power of the state is the lesser power; that of the church the greater. When the church lets go the power of love and accepts the power of force, it must necessarily suffer loss, for it discards the greater for the less. When the state undertakes to do the work of the church, it must of necessity suffer loss, for in undertaking the work of the church its energies are diverted and criminals thrive and good men suffer as criminals.

When the church has lost its divine power it loses divine wisdom also, and virtues are made crimes and crimes are made virtues. Pius IX. said in his condemnation of the eighty errors of the age:

"It is a crime for private individuals to make no account of the duties of religion, or to treat different kinds of religion in the same way. The church judges it not lawful that the various kinds of divine worship should have the same right as the true religion."

If it is a crime it should be punished, but the church does not use force, therefore the power of the state must be sought to execute the judgment of the church. Thus we see the result of the church seeking to ally itself with the state. It condemns as a crime that which was extolled by Jesus and his early followers as one of the greatest virtues. Let the church of to-day take warning.

ALLEN MOON.



### Simply the Name of them.

It is stated as a fact of actual occurrence in New York recently that two Christian Scientists made application at the Central Park zoo for permission to "treat" an elephant that the papers had reported sick. When they were told that it would not be safe for them to enter the animal's cage, one young woman said:

"That makes no difference; we can cure him at our home, which is near here, without going near him. We often have patients as far away as China."

That being true, which of course it was, that they could "treat" the beast just as well at home as at the zoo, why did they not do so without being to the trouble of going to the park at all? Why ask permission to do something that they could have done just as well without permission? and which even though it might be perfectly useless, as some would doubtless insist, could not possibly harm anybody, and least of all (if one can conceive of degrees of nothing), the subject of the "treatment?"

But the whole thing is too utterly absurd to even discuss. It is valuable only as an illustration of the unfitness of calling nearly everything "Christian." It emphasizes the fact that calling a thing "Christian" does not make it so. However, this is not understood by all the world and so the name has become a stench in the nostrils of a large part of the human family.

We have "Christian nations," and even "Christian wars," "Christian science," and "Christian" this and that until one involuntarily murmurs, "What's in a name."

The foregoing is suggestive of a story told of Boston when the city was not as large as it now is, and the farmers from the surrounding country used to bring wood to market on sleds.

Driving into the town with a load of wood one cold day in midwinter, an old farmer whose circulation was not as perfect as it once had been, and whose eye was dimmed by age, heard from the lips of an old colored man, the cheery cry, "Hot meat pies! Heah's yo' hot meat pies!"

Shivering with cold, but not daring to leave his team to go inside to get warmed, and thinking how helpful something hot would be to him just then, the old farmer removed his mitten, took a five-cent piece from his pocket, and transferring it to the extended palm of the dealer in pies, replaced his mitten, and taking up the proffered pie, now all his own, he regarded it for a moment with almost a look of affection, and then opening his mouth he took a liberal bite, which act, however, discovered to the now thoroughly indignant man that the pie was not only not hot but was actually frozen.

Demanding in stern tones an explanation from the ebony-hued pie vendor, he was met with a look of

astonishment that any one should presume to call his business methods in question, accompanied with the exclamation, "Dat's de name of dem, boss; dat's de name of dem!"

And so we often think when we hear the name "Christian" so misapplied, "Dat's de name of dem, boss; dat's de name of dem." B.

### A Tale of Two Nations.

#### MAGNIFICENT IMPERIALISM; TREMENDOUS EXPANSION.

Israel had desired a "strong central government," in order that they might *maintain their standing* among the nations. They thought that "*the tribes must be united* in a strong central government" or else they would not be respected by the nations round about them. God granted their desire, and with Saul as the first king monarchy was launched in Israel. At first the people had a voice in saying who their king should be, but even this degree of liberty was soon lost sight of and the monarchy became an absolute one, hereditary in the reigning dynasty.

The reign of Saul was not wholly an inglorious one. He was followed by David, whose reign, next to that of Solomon, who succeeded him, was the most glorious of all the kings of Israel. David was a man of war and he made war on a great many of the nations round about. These he conquered and brought them into subjection under his yoke. Thus at the same time that *imperialism* began in Israel, *expansion* also took place. There was a great era of expansion and all Israel thought that Samuel and the Lord must surely have been mistaken when they warned them against a monarchy. Surely, thought they, Israel has never been so great or so powerful as she is to-day, and her scepter sways over a far greater portion of the earth than ever before in her history. Thus the record was writ—"Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry. And Solomon reigned over all kingdoms from the river [Euphrates] unto the land of the Philistines, and unto the border of Egypt; they brought presents, and served Solomon all the days of his life. \* \* \* He had dominion over all the regions on this side of the river, from Tiphshah even to Azzah, over all the kings on this side of the river; and he had peace on all sides round about him. And Judah and Israel dwelt safely, every man under his vine and under his fig tree, from Dan even unto Beersheba, all the days of Solomon."

Truly, halcyon skies seemed to be bending over Israel; the Elysian days must indeed have come. Everywhere their arms were victorious; everywhere kings bowed the knee and paid tribute at the feet of

him who sat upon the throne of the Empire of Israel. Israel was now "a great world power." The desired goal had been reached; all nations respected her and counted her a factor in the management of international affairs. During his day there was no greater king than Solomon and all the kings of the East country and the Queen of Sheba came to see his greatness and the grandeur of his court.

"And when the Queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers and their apparel and his cup bearers and his ascent by which he went up unto the house of the Lord; there was no more spirit in her."

Enormous public works were commenced. Thousands upon thousands of men were set at work; a magnificent temple was erected to the Lord; treasure cities were built.

The old simple, pastoral Israel began to be no more; and in its place grew up, as in a night, a magnificent empire, studded with handsome cities, jeweled with magnificent palaces, and adorned with all the precious things that tribute nations could bring.

The wealth of Solomon, as head of the Empire of Israel, was very great. The gold that was left to him by David amounted to 108,000 talents. In a single year, the gold that came to him was over 666 talents. In one voyage alone, his ships brought 420 talents from Ophir, and on another voyage they brought him 450 talents. The Queen of Sheba gave him 120 talents; Hiram of Tyre gave him 120 talents. All this was "besides that he had of the merchants, and of the traffic of the spice merchants, and of all the kings of Arabia and of the governors of the country;" that is, all of this was besides the regular customs, duties and taxes from his own kingdom. And all this was of gold alone, not accounting the silver, for silver "was nothing to be accounted of in the days of Solomon," he "made silver to be in Jerusalem as stones."

Solomon was a great builder. He says, "I built me houses." And no building on earth has ever surpassed for beauty and glory the temple which he built for the Lord. No mention need be made of this, for the descriptions of it everywhere published are legion. Of his houses, the chief one was 150 ft. long, 75 ft. wide and 45 ft. high; and was in three stories. It had a grand porch 75 ft. long, 45 ft. broad. All the pillars, beams and floors of the house were of the finest cedar of Lebanon; and the pillars were so numerous and so costly and those in the porch so tall that the building was called "The House of the Cedar of Lebanon." Besides this, he built the "Porch of Judgment." There he placed his royal throne. It was built of ivory, inlaid with purest gold; having six steps with a foot-

stool of gold; two graven lions on each step and one at each arm. The back formed a half circle and the seat was a golden bull. "There was not the like made in any kingdom." Near by was the "Tower of David" built for an armory. On the walls of this building there were hung "a thousand bucklers, all shields of mighty men." Besides, there was the house of Pharaoh's daughter, his wife. These all were built with walls and foundations of costly stones, many of them twelve or fifteen feet in length. All were supported with pillars and beams of cedar and fir, decked with gold and silver, and the ceilings and walls were ornamented with beautiful stones, set with gold and silver, after the style of the temple. He also built a summer palace in Lebanon.

"He says, 'I made me great works.' He built 'Millo, and the wall of Jerusalem and Hazor, and Megiddo, and Gezer.' 'And he built Tadmor in the wilderness, and all the store cities which he built in Hamath. Also, he built Beth-horon the upper, and Beth-horon the nether, fenced cities with walls, gates and bars; and Baalath, and all the store cities that Solomon had, and all the chariot cities, and the cities of the horsemen, and all that Solomon desired to build in Jerusalem, and in Lebanon, and throughout all the land of his dominion.'

"'Millo' was a strong fortification, or tower, that protected the city of Jerusalem on the north.

"'The wall of Jerusalem' began at Millo, and extended entirely around the city; and upon it were sixty towers.

"'Hazor' was the principal city, and the stronghold of the whole of North Palestine. It lay in the territory of the tribe of Naphtali, 'apparently on the high ground overlooking the lake of Merom.'

"'Gezer' was also a fortified city, that commanded the Mediterranean coast road of communication between Egypt and Jerusalem. The king of Egypt had taken it from the original inhabitants of the land—the Canaanites—and had given it as a present to his daughter, Solomon's wife. At the taking of it, Pharaoh had burnt it and left it in ruins.

"The two Beth-horons—'the upper' and 'the nether'—lay on the boundary line between the tribes of Ephraim and Benjamin, and guarded a pass on the road from Gibeon to the Philistine plain. Through this pass was the main way into the country of Israel from Philistia on the west, and from Moab and Ammon on the east.

"'Tadmor,' called also Palmyra, was built in an oasis in the desert of Hamath on the east. It was 'two days' journey (about 120 miles) from upper Syria, and one day's journey from the Euphrates and six long days' journey from Babylon the great.'—*Josephus*. This city was built that Solomon might control the

caravan trade from the East. Even the *ruins* of Tadmor are a wonder, and what magnificence must have been displayed when it stood in its splendor!

"I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kinds of fruits." Literally, 'I made me *paradises*'—beautiful parks for pleasure grounds. The principal one was at Etham, about six miles from Jerusalem. To this place he would go in the morning, in stately progress, dressed in snow-white raiment; riding in his chariot of state, which was made of the finest cedar, decked with gold and silver and purple, and carpeted with the costliest tapestry worked by the daughters of Jerusalem; and attended by a body-guard of sixty valiant men, of the tallest and handsomest of the young men of all Israel arrayed in Tyrian purple, with their long black hair, freshly sprinkled with gold-dust every day, glittering in the sun.

"I made me pools of water, to water therewith the wood that bringeth forth trees." These were necessary to keep his parks fresh and beautiful. There were three notable pools built in the side of the valley of Edom. The upper pool was 380 feet long, 236 feet wide at the eastern end and 229 at the western, and 25 feet deep. One hundred and sixty feet from this was the middle pool, 423 feet long, 250 feet broad at the eastern end, and 160 at the western, and 30 feet deep. Two hundred and forty-eight feet from the middle pool lay the lower pool, 582 feet long, 207 feet wide at the eastern end, and 148 at the western, and 50 feet deep. They were partly hewn out of the solid rock, and partly built of masonry. All were lined with cement; all had flights of steps from top to bottom; and all three were connected together by conduits, and with Jerusalem by an aqueduct, so that not only his paradise at Etham, but also the city of Jerusalem, was supplied with water from them."

Solomon spent twenty years in building his own royal house and the temple of the Lord. Never had Israel seen such a glorious era. Never had times seemed so prosperous or prospects for the future so bright. Empire brought a desire for conquest; conquest brought wealth; wealth brought magnificence; wealth and magnificence brought luxury; luxury bred vice; and vice gave birth to ruin. And in a few brief years the magnificent fabric of governmental power which Solomon had built up lay bleaching on the sands of time, a stranded, dismantled hulk.

P. T. MAGAN.

The Creator is the only being in all the universe who has any right to require of any man the doing of anything under penalty of sin.

### "Republic or Empire?"

May 24 ex-Governor Boutwell of Massachusetts, a life-long Republican, eighty-two years of age and of course with no political ambition, made a speech in Cooper Institute, New York, in which he uttered some truths well worth repeating—truths which should be carefully considered by everybody without partisan prejudice.

Governor Boutwell did not content himself with a statement of abstract principles. He doubtless felt it necessary to make the application to men and parties as they exist and as they have ranged themselves, or are now ranging themselves on the question at issue.

So far as we are concerned we care nothing about men or parties. The Sentinel has no political ax to grind. We do, however, believe that the nation is in great danger of taking a step that will be fatal to republicanism—"government of the people, by the people, and for the people"—and which will bind us as a nation for all time to military imperialism.

"There are indications," said the venerable ex-Governor, "that attempts are making to so construe the Constitution as to justify the policy of seizing, through war, foreign lands and alien peoples, and governing them as they might be governed if the Constitution of the United States did not exist. It is the manifest purpose \* \* \* to seize and to hold countries and to govern races and communities outside of the jurisdiction of the Constitution. Thus is the administration creating a power in the president and Congress independent of the Constitution, and over which the people can have no control. It is with that usurpation that I am now to deal. The question before the country is this: Republic or empire?"

Coming at once to the real question at issue, Governor Boutwell said of

#### THE JURISDICTION OF THE CONSTITUTION:

"Of many propositions that may be laid down concerning the Constitution of the United States, no one can be more worthy of universal acceptance than this, namely: The Constitution cannot, of its own force, apply to territory that is not of the United States.

"A second proposition, which seems to justify itself without argument, is this: The Constitution by its own force applies equally and everywhere and always to every part of the United States.

"In elucidation and support of the first proposition, if that proposition is open to debate, it may be said that it was not in the power of the men who made the Constitution, nor of the people and states that ratified it, to have it applicable to Great Britain, to the Philippines, or to the island of Porto Rico, that was then under the dominion of Spain.

"If, then, the first proposition must be accepted as an indisputable truth, it follows, inevitably, that the Constitution does not give power, and, in fine, that the Constitution could not have given power to Con-

gress to legislate for territories and peoples that then were or that thereafter might be outside of the jurisdiction of the Constitution itself. The power of legislation, which subsists in the Congress of the United States, is a derived power, and it is subject to one inherent limitation—its powers cannot exceed the powers possessed by the body of authority—in this case the Constitution—from which its own powers are derived. If, upon argument, this proposition might be open to debate, it remains to be said that the Constitution has fixed the limit of legislative power. As a declaration of a limitation of legislative power in Congress, the provision is superfluous, but its value is now to be appreciated in the enforcement of a manifest truth which otherwise, in these times, might be resisted stubbornly.

#### CONGRESS CAN NOT GO BEYOND CONSTITUTION.

"Following the preamble to the Constitution, and standing at the head of all things and of all declarations else, are these words: 'All legislative powers herein granted shall be vested in a Congress of the United States, which shall consist of a Senate and House of Representatives.' Hence it follows that Congress must find authority in the Constitution for each and every of its legislative acts.

"In vain will be the search for authority to legislate beyond the jurisdiction of the Constitution. No attempt has been made in the Constitution to give such authority, and such authority could not have been given. The limits of legislative powers in Congress have been fixed by the Constitution, and they are fixed, irrevocably fixed in the nature of things.

"As a nation we are to obey the Constitution and to apply these truths. If Porto Rico is of the United States, then its ports are ports of the United States, and its inhabitants are citizens of the United States, and they are endowed already with all the rights and privileges of citizenship. If Porto Rico is not of the United States, then the attempt to exercise jurisdiction over the island through the lawmaking power is a gross usurpation abroad and a violation of duty at home, which cannot be defended and which ought not to be tolerated."

#### HEREIN IS USURPATION.

Referring to the advocates of imperialism, the speaker said that "through two steps in an argument" they "have deduced an erroneous conclusion from an admitted truth: (1) Our government, in common with other sovereignties, has a right to acquire territory. (2) That right carries with it the right to govern territory so acquired.

"From these propositions they deduce the false conclusion that Congress may indulge in a full and free discretion in the government of territories so acquired. Herein is the error, and herein is the usurpation. By their acquisition the territories have become a part of the United States. As a part of the United States the Constitution extends to them, and the privileges and guarantees of the Constitution are their possession, as they are the possession of the pre-existing states and territories. In these features of our system of government is the security that this nation cannot at the same time play the part of empire and of republic.

"We have the right to acquire territory, and we have the right to govern all territory acquired; but we must govern it under the Constitution, and in the exercise of those powers, and those only, which have been conferred upon Congress by the Constitution. Any attempt further is a criminal usurpation.

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#### A CLAIM TO UNLIMITED POWER.

"The claim that Congress may extend the Constitution to the new territories is only a restatement of the claim that the Constitution does not apply of its own force to our newly acquired possessions, and that the power of Congress over such possessions is an unlimited power.

"Congress is to obey the Constitution. It has no power to increase or to diminish the scope of that instrument.

"Whenever a territory is acquired, either by purchase or conquest, the Constitution becomes immediately and by its own force the fundamental law of such acquired territory, or it must remain forever outside the Constitution, and consequently outside of the jurisdiction of Congress, inasmuch as Congress cannot legislate beyond the jurisdiction of the Constitution, the source, and the sole source, of its legislative authority. The inquiry thus made leads to these conclusions, namely:

"1. Whenever territory is acquired, whether by conquest or purchase, such territory becomes subject to the Constitution, and that without the aid or agency of any branch or department of the government of the United States.

"2. The power of legislation by Congress over such territory is fixed and limited by the Constitution.

"3. That power is so limited that the 'duties, imposts and excises' must be the same in the newly acquired possessions as they may then be in pre-existing states and territories at the same periods of time.

"4. The claim that Congress may govern territories and provinces that are not within the jurisdiction of the Constitution, or that Congress may extend the Constitution over Porto Rico, or the Philippines, or Japan, is an assumption of arbitrary power that must prove fatal to our republican system. These conclusions are in harmony with the decisions of the supreme court of the United States, with the opinion of Chancellor Kent, with the decision after argument of an international tribunal, in which the United States was a party, and in harmony with the opinion given recently by Judge Lochren."

#### JUSTIFICATION OF IMPERIALISM CONSIDERED.

"I am now to consider some of the pretexts that are tendered in justification of the policy of imperialism," says Governor Boutwell.

"If we pass by Shakespeare, Milton and Pope, our own poet, Oliver Wendell Holmes, may be classed among the leading philosophical writers of the modern era, in whatever relates to the passions and weaknesses of mankind. Holmes has named sin among the diseases that are catching. America has caught from England the disease of land-grabbing, of thirst for the subjugation of inferior races, all tributary to empire building, the crowning sin of dead nations and the peril of struggling nations that yet exist."

## WHEN TRADE FOLLOWS THE FLAG.

Referring to the advocacy of "a warlike undertaking ostensibly for the extension of our trade with China," the venerable speaker said:

"China and Russia are combined, and nothing of trade facilities with China can be secured by force or by threats of force. The authorities of China have given notice that further territorial concessions will not be made. The recent speeches of the Chinese minister should be accepted as a declaration that trade with China is to depend upon friendships, agreements, reciprocal relations, and that nothing will be conceded to force. England and the United States, acting separately or combined, have not the power to dictate a commercial policy to China. Russia has gained more in the last five years by peaceful means and agencies than England has gained by war in the closing quarter of this century. Russia has connected its vast Siberian empire with the great Pacific sea on the east, and with the Persian gulf and the Indian ocean on the south.

"The British empire in India is now embraced in the arms of Russia. That country has allied itself with China on one side and with Persia on the other, and with openings to the sea through each country. Thus Russia is to control a third of the population of the globe, and, if we are to enjoy the benefits of trade with the millions of the East, we are to secure that trade by the profession and the practice of the principles and the arts of peace. Thus, again, it may appear that the maxim, or saying, that trade follows the flag is true only when the flag is the emblem and herald of peace. Legitimate and systematic trade shuns the flag in times of war.

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## THE MOST DISGRACEFUL CHAPTER OF ALL MODERN HISTORY.

"Of all modern history, the most disgraceful chapter is that which the American nation is now writing. At the opening of the last third of this century we abolished slavery in America, and at the end of this century we are making war for the establishment of a system of slavery in Asia. The crimes of England, in the Sepoy war, on the upper Nile; in South Africa, are trivial offenses against justice and humanity when compared with the crime of subjugating and enslaving 10,000,000 people.

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"In four years the doctrine of the right of self-government has been repudiated in Washington. \* \* \* The downfall of Rome, as described by De Vertot, was not more rapid than the change that has taken place in the capital city of America."

The remedy suggested by politicians is of course the overthrow of those now in power, of those who are directing affairs. But this is a superficial view. The fault is not in officials alone, but in the people. As a nation we have ceased to prize liberty as we ought. We have become careless, and what wonder if rulers are also becoming corrupt—what wonder if the political "boss" usurps the place once given to fundamental

principle. The true remedy is in calling the people back to the true principles of liberty.

A correspondent of the Springfield (Mass.) Republican, writing from Madrid, says:

"There will be no good education in Spain so long as clericalism retains its power. I speak not of the Catholic church, but of that peculiar religio-political amalgam which is the enemy of progress everywhere. The Carlist party was supposed to be the depository of this in Spain. But Carlism is declining fast; there is but one Carlist deputy in the Chamber. No chance whatever of any serious Carlist rising. How then is it that clericalism still holds its head high? The liberal reply is that the queen regent is more clerical than the Carlists, that she is responsible for this backward current, that she openly patronizes it and works for it in all those secret, quiet ways which 'constitutional' sovereigns know how to apply. I do not assert this of my own knowledge. I merely repeat common talk among the liberal deputies and journalists of Madrid. Until this reactionary factor is broken, there seems little chance for the liberation of the popular intelligence of Spain. I repeat this has nothing to do with genuine religion, for the Spanish churches in their general emptiness bear testimony to the fact that real devotion is no more widespread than in Italy. At high mass at Segovia on Sunday I counted less than fifty persons; I only noted one service well attended anywhere in Spain and that was by peasants. There is immensely more outer regard for Catholic rites in France than in Spain, while, of course, there is no comparison between the zealous and educated priesthood of France and the dull, and in many cases worse parish clergy of Spain."

Such facts, and they are known by everybody, ought to convince even the most obtuse that there is not only nothing to be gained but much to be lost by uniting church and state, or as some prefer to speak of it, "religion and the state." But no matter what it is called, it is always and everywhere the same baleful thing, ruinous alike to both parties to the unnatural and adulterous union.

"The Jewish or Hebrew Sabbath," says the Defender, organ of the "Sabbath Protective League" of New England, "was a memorial of the release of the children of Israel from Egyptian bondage,—a sign and promise of weekly rest of body, mind and soul."

Very good; and does not every Christian belong to Abraham's seed (Gal. 3:29)? and if an individual a son of God (2Cor. 6:18) has he not been called out of Egypt (Matt. 2:15)? Are not the ten commandments addressed to those who have been brought out of Egyptian bondage (Ex. 20:1-17)? and is not deliverance from bondage the first experience of every Christian? Then why should not that ancient Sabbath memorial be observed by Christians today?

## NEWS, NOTES AND COMMENT

The New England "Sabbath observance" organ notes that nearly all the religious bodies in that section "have recently passed strong resolutions in favor of Sabbath observance."

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The Haverhill (Mass.) Gazette of May 14 reports the breaking up of two Sunday ball games on the previous day by the marshal of that city. There are many who still insist that Sunday statutes are merely civil. If so, on what grounds can base ball and other similar games be prohibited on that day? The fact that not only work but play is forbidden on Sunday proves that the object of the law is to compel its observance as a religious institution.

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The members of the classis of the Dutch Reformed Church of Parmus Valley, N. J., were bickering recently before Vice-Chancellor Pitney for possession of the church property. The Chancellor listened for a time, then turning to the quarreling members, he said:

"My advice to you, reverend gentlemen, is to go home and stop fighting. You are deeply injuring the cause of religion by your actions. The classis seems determined to impoverish this church. Go home and show more Christlike forbearance in your dealings with each other."

This was good advice, but it ought not to have been necessary for a civil officer to give such counsel to ministers of the gospel.

\* \* \*

The situation in China looks at this distance very much like anarchy. The conditions are certainly serious and are doubtless causing uneasiness in many capitals. It is true that so far as China herself is concerned there is no more cause for alarm now than in the past. The Taiping rebellion of forty years ago was more formidable than is the "Boxer" outbreak of today; but the hungry European powers were not then in a position to take advantage of the situation as they are to-day. Russia, for example, now has several thousand within striking distance of Peking. Other European powers and even the United States are represented by war vessels, with other forces within easy call. At present England is too fully occupied in Africa to be able to take any active part in the partition

of China, but from present indications the South African war is practically over and Lord Salisbury may think it an opportune time to strike while such a large army is several thousand miles nearer the scene of prospective operations than under ordinary conditions. Or should the South African war continue the Czar may conclude that he has nothing to gain but much to lose by delay. Viewed from any reasonable standpoint the outlook is ominous for China.

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"It is refreshing," remarks the Chicago Record, "to find a case of consistency where money is at stake. The Haines Gauge company of Philadelphia declines to furnish apparatus for the ships of the United States navy on the ground that the proprietors are members of the Society of Friends and are opposed to war. This is the first case of the kind on record."

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A minister of the Christian denomination in Toledo, Ohio, has inaugurated a crusade "against the aristocracy of the churches and the insolent attitude they assume toward the poor." He says:

"By the practice of the church more people are doomed to eternal perdition than were ever doomed by the saloons or any other influence. Place no faith in your churches; the clergy preach against raffling in saloons for chickens or turkeys for the poor, and a few days later they advertise a lottery for a fancy quilt or an embroidered sofa pillow for the rich. Mark my words, that there will be a reformation that will shake the religious world to its foundations. Isms and schisms will be parts of a broken parachute. Churches in New York and other cities receive direct rentals from the liquor traffic."

It is announced that this minister proposes to arrange for a church with regular church services, and will have on the side billiards, pool, bowling, and other games in the way of amusements, but no liquor or tobacco.

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A Freethought paper suggests that "if this venture at mixing religion and diversion proves successful some of the Toledo saloons may back-cap the Rev. Mr. Patton by hiring a minister and advertising billiards and pool with preaching on the side."

\* \* \*

It must be admitted that there is far too much truth in Mr. Patton's arraignment of the churches, but the remedy will not be found in "billiards, pool, bowling, and other games" as an adjunct to the church. The people want not more amusements, but more of Christ.



Apropos of the demand of a New York clergyman that negro slavery be restored in this country is this from the Truth Seeker:

"Mr. Frank in his solicitude for the negro forgets the white man, and hence overlooks the fact that slavery is always degrading to the master, however elevating it may be to the slave."

It must be admitted that in this instance the Free-thought editor shows a clearer moral insight than the minister.

\* \* \*

The National Christian Citizenship League recently sent to a number of persons the following questions: "Is the church Christian? Does she stand for the things for which Jesus stood and teach the truths he taught?"

Among the replies received was one from the Rev. Dr. R. Heber Newton, rector of All Souls church, who said:

"If by the question is meant, Is the church as an organization Christly, possessed of the spirit and organized upon the principles of Christ? I am afraid the answer must be no. The teachings of the church for the most part are far from following the teachings of Jesus—nay, they are far from recognizing what those teachings are. The organization of the church is planned and patterned upon a policy which is the very antithesis of a true society of Jesus? Commercialism dominates the organization and conventionality tyrannizes the pulpit. The law of the market rather than the law of the Mount is accepted by the church at large."

And who will dare deny that Dr. Newton told the truth. Clearly the church has departed very far from the simplicity and doctrine of the apostles.

### Worse if Possible than Drunkenness.

Under the heading, "Drunkenness in Manila," the New York Christian Advocate of the 9th inst. says:

"Through private sources the Advocate has been given a special glance at the liquor evil in Manila, and is constrained to allow other eyes to share the vision.

"To begin with, our far-away informant seems to be under great constraint lest the military authorities in Manila may find out who it is that's giving out information. The press censorship is very strict, and even the private correspondence of individuals is closely watched."

Then follows a statement of the evil effects of liquor drinking, especially on the soldiers, many of whom have died of drunkenness and "scores if not hundreds have gone insane" from the use of a native liquor called "vino."

But what must be thought of a censorship which is so strict that private individuals do not dare

even to have it known that they write to their friends a true statement of the conditions in Manila?

There can be but one reason for such a censorship, namely, to keep the people of this country, and possibly even the administration, in ignorance of the real conditions in the Philippines. How much better is this than Spanish methods? But censorship, not only of the press but of private correspondence, is inseparable from military imperialism. If the people will have the "glory" they must pay the price. B.

### Political Alliance Suggested by an Ecclesiastic.

At the recent Methodist conference in this city, Thomas Allen, D. D., fraternal delegate representing the English Wesleyan Methodist Church, said:

"During the last twenty-five years a new sentiment has grown up in our midst. I refer to imperialism. It is by no means a party sentiment, because it has captivated men of various types of political thought."

\* \* \* \* \*

"It was this sentiment which found such dramatic expression in our diamond jubilee a few years ago. The central figure of that great demonstration was our venerable and beloved queen, and she acted her part with a reverence, a thoughtfulness, and a sympathy which left nothing to be desired. This new

### SENTIMENT HAS REVOLUTIONIZED OUR COLONIAL POLICY.

Time was when our colonies were regarded as a burden, and Parliament would not have shed tears if some of them had set up housekeeping for themselves. But that day has gone by forever. The colonial troops now fighting for us in South Africa have awakened extraordinary enthusiasm. One compensation for this terrible war will be that the bounds of friendship between the colonies and the mother country will be strengthened. Having been united in sacrifice, they will not easily be separated in the time to come.

"What the ultimate outcome of this new sentiment will be it is hard to say. Sometimes I have been afraid that it may lead to a series of wars like that which marked the time of the colonization of the New World.

"Anyhow, I feel that the Christian church has a duty to perform in relation to this new sentiment. Her duty is to chasten it, to purify it from all inferior elements, to sanctify it; and then it will help us to consolidate the empire and to build the

### KINGDOM OF JESUS CHRIST.

"I believe in the election of nations to work out definite purposes of the divine mind. The Hebrews served the purposes of revelation and religion. The Greeks furnished the world with an example of intellectual and artistic culture. The Romans developed the principles of law, government, and order. And England's mission seems to be to serve the purposes of colonization and Christianity.

"England has not forgotten the spiritual needs of her colonies. The evangelical revival produced our

modern missionary societies, and at the beginning of this century these societies sent forth brave men, not only to preach the Gospel to the heathen, but also to supply the early settlers with ordinances of Christianity. \* \* \* These men laid the foundations of our colonial churches, and they are worthy to be held in everlasting remembrance.

"Such is the providential mission of England, and because she has fulfilled it with success she has excited the jealousy of the old powers of Europe. They talk about perfidious Albion, and they call us land-grabbers and all manner of hard names.

#### A RULING AND COLONIZING RACE.

"I do not say that we have always had right on our side. We are a ruling race. \* \* \* The French people say that we are always professing that we do not want territory, and yet we are always taking it. They say that we regard heaven as a British possession. But there is more sincerity in our professions than there seems to be. \* \* \* Our greatest interest is peace. We are colonizers. \* \* \* There would have been no war in South Africa if Englishmen in the Transvaal had been treated as Dutchmen are treated in Cape Colony. The political rights which Mr. Chamberlain claimed for the Uitlanders were essentially reasonable. Europe said so, and if they had been conceded, the South African Republic would have renewed the lease of its life and prosperity. But instead of making any concession President Kruger sent us that precious ultimatum—an ultimatum that was worthy of Napoleon himself. There was only one addition that could have been made to it, and that was, All Englishmen must clear out of South Africa in six months. We are not fighting for the enfranchisement of Johannesburg. It is a question of supremacy between the two races. You cannot have two masters in one house. Seeing that our territory has been invaded, that our colonists have been plundered, and that our men have been slain, you may depend upon it that we shall not sheathe the sword until the union jack waves over Pretoria.

#### A POSSIBLE ALLIANCE.

"The help of Canada and the sympathy of America have given us the warmest satisfaction and pleasure. When America went to war with Spain on behalf of Cuba we gave her our blessing, and she has repaid us with interest. You have departed in one way from the Monroe doctrine. You have adopted a foreign policy, and if you intend to continue on this line, you will find it necessary to consider the question of alliances with other powers. And what is so natural as that a new friendship should be established between Great Britain and America? We are allied in blood. Our principles of self-government are the same. Our interests are identical in various parts of the world; and these are strong reasons why we should be friends, and why we should co-operate for the advancement of civilization and for the triumph of Christianity throughout the earth."

It is thus that ministers of the Prince of Peace identify themselves with human governments and help to keep alive and to fan into intensity the war spirit, than

which nothing can be more contrary to the spirit of Christ.

Again, notice how the sentiment in favor of an alliance between this country and Great Britain is cultivated. Notice the mingling of the secular and the ecclesiastical, of the material and the spiritual—in short, of the sacred and the profane. Our material interests are the same, therefore "we should co-operate for the triumph of Christianity throughout the earth."

And what sort of Christianity is it that thus triumphs throughout the earth? So far as the government is concerned it is a Christianity that forces opium upon China at the cannon's mouth and that sends to every heathen land ten gallons of rum for every Bible.

Christianity is all right; and Anglo-Saxon civilization is far in advance of the civilization of Asia or Africa; and the political systems of Europe and America are far ahead of those of other parts of the world, but it is a misnomer to call them "Christian." It is impossible for any people ever to highly esteem any religion that has been forced upon them by the sword. It is possible "to build the kingdom of Jesus Christ" only by preaching the gospel of the Prince of Peace.

B.

#### Bread-selling a Crime.

"It has become a crime to sell bread on Sunday in the city of New York," says a weekly paper published in that city. "On May 21 four men were arraigned in Essex Market police court on the charge of having committed that offense. The arresting officer looked ashamed of his position, and the magistrate inquired, 'Can't the police find any more serious crime down this way?' Then the officer told how he came to make the arrests. 'It isn't my fault, judge,' he said; 'I acted under orders. A minister has been complaining about me allowing the law to be violated. He comes to the station house frequently and insists that we arrest these desecrators of the Sabbath. I only obeyed orders. He is the Rev. Malcolm A. Birnie, and he is connected with a mission at 280 Rivington street.'

The accused men were discharged, but when the Rev. Birnie was seen he expressed a determination to keep on calling the attention of the police to the violations of the law.

Birnie is chairman of the 'Committee on Good Citizenship of the First District of New York City Christian Endeavor Union,' and causing the arrest of men who sell bread or ice cream and of boys who sell flowers is in the line of his work, which he says is done in the interests of Sunday school children. He stated to a reporter: 'We want the streets of New York so quiet on Sundays that children attending our Sunday schools may go to and from their homes undisturbed

by unholy thoughts. There are plenty of bakeshops open on Saturdays where people can buy their bread for Sundays.' To this statement the Rev. Birnie has the irony to add: 'We do not want to deprive anybody of his rights!'

"In discharging the bread sellers Magistrate Crane said to the officer:

" 'When the minister makes a complaint against you send him to me, and I guarantee that I will read him a lecture that may interest him and do him good. I do not blame you, but I feel that I am doing a Christian act when I discharge these poor people, who themselves are trying hard to earn bread for their families. Now I want you to see this minister and tell him before he makes any more complaints to see me. I would like to talk with him a while.'

"It is well to talk to Birnie, although he is probably impervious to reason—either too fanatical or too rascally to allow words to affect his conduct; but the persons responsible for the Sunday law are the real culprits who have placed in Birnie's hands the power to gratify his bigoted and persecuting propensity. A law enforcing the observance of Sunday is as wildly out of place on our statute books as it would be if it enforced the rite of baptism. Nobody can point to any good coming from the law that could not be realized without it, and it ought to be forever repealed. When that is done we shall be through with such miscreants as the Rev. Birnie and the gang of conspirators against liberty who employ him as their agent."

The paper from which the foregoing is taken is the Truth Seeker, whose editor is an agnostic. Now isn't it too bad that he has opportunity to record such unchristian acts on the part of a minister of the Christian religion? It certainly is.

But it should be remembered that this man Birnie is no worse than the system which he represents. It is the law that is at fault, and consequently the sentiment back of the law; and yet that same sentiment is by some called "Christian sentiment." But "by their fruits ye shall know them."

### Persecution Ended in Triumph.

The readers of the Sentinel remember that not long ago a Seventh-day Adventist minister was banished from Kharput to Equin in Asia Minor. The Armenians had stirred the government against him at Kharput, that he might be sent away, that nobody might come to the knowledge of the truth. But God took their plan and used it to the salvation of others. The minister after gaining his freedom in Equin began to teach in the Protestant church.

This was a unique opportunity offered to us by Protestants in Turkey. He labored several months without any success, the people seeming very indifferent to what was preached. But in these later days

all at once several souls have been awakened to study the Bible, and two men and four women have begun to keep the Sabbath. One of the women is the teacher of the orphanage school opened by American missionaries after the massacre. She is teaching the truth to the orphans also, and a good interest has been awakened among the children. She is sure that as soon as the missionaries hear about her obedience, she cannot longer stay there. Another sister is the wife of the master of a factory running with the capital given by missionaries. Her husband also is very friendly to the truth. These things will surely arouse antagonism from the missionaries and jealous souls. Let us see what will happen next.

Z. G. BAHARIAN.

Constantinople, May 17, 1900.

An advocate of Sunday observance by law says of a recent Sunday theatrical show in Boston, Mass., "Of all the Sunday entertainments I have witnessed, this was the most disgraceful." We recommend that next time he stay away from the show, and thus set a good example before others. The disgraceful show would not exist if there was no public demand for it; and as long as there is such a demand the show will find some means of existence. Continuing, this observer says that "there was no pretence, even, of anything sacred, and every number was a vaudeville act or a comic opera scene, and identically the same as presented at week-day performances, excepting costumes." If this is so, then identically the same reason exists for its suppression on "week days" as on Sunday. If such shows interfere with the rights of the people they should be prohibited; but as nobody is obliged to go to them, it is difficult to see how they constitute an infringement of rights. They are of course very degrading and demoralizing spectacles, but the law cannot go outside the sphere of rights. Only in that sphere can it be effective. In the sphere of morals the law is without a guide—a juggernaut running wild and doing incalculable damage. The natural rights of mankind are self-evident, and with them the law of mankind can safely undertake to deal. In the sphere of morals one must have the guidance of Omniscience, which can be secured only by the individual act of faith.

The death list of American soldiers in the Philippines has passed the 2,000 mark. Two full regiments of American soldiers have gone down to death since the beginning of the present war, and the end is not yet.

The character of anything is not fixed by the name that is given to it. "A rose by any other name would smell as sweet."

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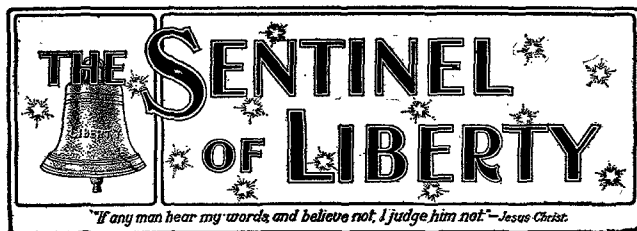
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CHICAGO, JUNE 14, 1900.

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We devote considerable space this week to matter bearing more or less directly upon the question of imperialism. We do not do this from any political motive, or for the benefit of any candidate or party, but because a vital principle is involved directly affecting the formation of individual character.

It is said of man, "As he thinketh in his heart, so is he." Therefore it is not a matter of indifference what one thinks upon any question of vital principle. Just views of individual rights are conducive to a just appreciation of individual responsibility; and to know and feel individual responsibility toward God is the very foundation of all right character. Wrong thinking is sure to react disastrously upon the character; therefore we should cherish right principles, whether our own liberties are involved directly or not. The vital question with each individual is not so much, What principle will the government cherish? but, What principle shall I cherish?

A religious institution does not become civil simply because recognized and enforced by civil statute. Prayers and sermons paid for by the State are not civil. Who ever read that a session of the Senate was opened by a "civil prayer," or the "civil services" are conducted on board a certain battle-ship every Sunday by the chaplain?

The claim made in behalf of Sunday is that it is the Sabbath of the Lord, enjoined by the fourth commandment of the decalogue. It has even been styled "the test of all religion." Dr. W. F. Crafts says concerning it: "Taking religion out of the day takes the rest out." While Joseph Cook, in one of his Boston Monday lectures, in 1887, said: "You will in vain endeavor to preserve Sunday as a day of rest, unless you preserve it as a day of worship." This claim alone should at once

remove the day from the sphere of human legislation. It is not the province of the state to enforce religious institutions.

Religious legislation now generally takes the form of statutes requiring the observance of Sunday. The people are told that this is not religious legislation, and that such statutes are designed "to protect the workingman." The fact, however, is that Sunday laws are always and everywhere designed to protect not the *man* but the *day*. That this is true is shown by the form of the charge against those who disregard the law; they are uniformly charged with "Sabbath breaking," "violating the Lord's day," "profaning the Sabbath," etc.

Exhaust all the arguments ever urged in behalf of "civil Sabbath" statutes and the fact remains that but for the supposedly sacred character of the day there would be no Sunday law. Nobody is required to observe a purely civil day. Who ever heard of a law forbidding anybody to do as he sees fit on the 22d of February, the 30th of May, the 4th of July, 10th of September, or even upon Thanksgiving or Christmas?

All religious legislation—legislation touching religious questions—is dangerous for the reason, if for no other, that it furnishes precedent for other similar measures.

We do not see the reason for so much fear as is expressed touching the secularization of the "American Sabbath." If the Sabbath is American, it will not be any less American when it is made wholly secular, for secular things are as truly American as anything can be. It will still be the "American Sabbath," and why should not every American institution be what the American people wish it to be? With the "Sabbath of the Lord," of course, the case is different; but that is no more American than it is German or French.

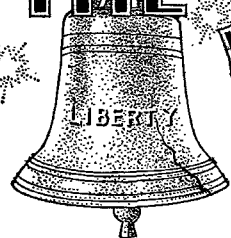
Among the supporters of Sunday laws are always to be found those who are themselves persistent violators of the law—they want such statutes for others, not for themselves.

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# THE SENTINEL OF LIBERTY



*"If any man hear my words, and believe not, I judge him not."—Jesus Christ.*

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L. A. SMITH, }  
C. P. BOLLMAN, } - - - - - Editors.

Nothing but the power of godliness can successfully resist ungodliness.

If the Creator had designed that people should be forced to do right he would have made it impossible for them to do wrong.

The most perfect law that could ever be devised could do nothing more than condemn men for wrong doing. For reformation and salvation, men must look to another source for help.

God himself could not save the world by enacting and enforcing law, yet law is the first thing to which appeal is made by organizations that are now seeking to promote moral reform.

Civil laws is not designed to protect religious institutions, nor can any such institution possibly be preserved by such means. A religious institution that depends upon human law for its preservation, is destined to sure extinction. Nothing human can survive the touch of time.

It is better that men should be free to do wrong, than that they should have liberty only to do right;

for without freedom of choice there is no real liberty, and without liberty there can be no development of character.

As religious bigotry knows no such thing as enlightenment or progress, so ecclesiastical ambition never can be content without power to persecute.

The state has no right to enforce the right of Sabbath rest, or any other right of the people, upon the people. When the state attempts to enforce rights, it fails to preserve them. To preserve a right is not to compel an individual to exercise that right, but to compel other persons to refrain from interfering with the individual touching the exercise of that right; and the state has no more right to interfere than have the people whom it restrains in this respect.

### ☐ Sunday Laws and the Workingman's Rest.

A great effort is being made by the advocates of Sunday laws to justify such legislation on the ground that the workingman must have one day of the week for rest, and cannot have this needed rest unless the Sunday laws secure it for him.

How then do the Sunday laws secure this rest for the laboring man, weary and worn from the effects of six days' toil? They compel the shutting down of factories and shops one day in each week, thus providing a day of rest for all who care to avail themselves of it. So far so good. But the Sunday laws do not stop here. They do not merely provide the opportunity for rest; they compel every person—employer and employe alike—to rest, to cease from all secular labor. They go beyond providing the *privilege* of rest, and *compel* cessation from work; and in making rest compulsory, and not a matter of free will, they provide no privilege at all, for compulsion is certainly not to be viewed in the light of a privilege.

It might often be a privilege to an individual, during his day of rest, to improve the opportunity to perform some secular labor about his home and premises, proper attention to which demands a considerable amount of manual labor, which the average workingman cannot well do before or after working hours, or afford to hire done by others. But the Sunday law frowns upon this as it does upon the running of a factory by a "soulless corporation." Work by the individual done for himself and by his own wish, is a *desecration of Sunday*, and must be stopped, the same as the running of shop or factory. Even though an individual does no work for a "soulless corporation," but is his own employer, and considers it necessary oftentimes to work Sunday for the support of his family, the Sunday law nevertheless prohibits it, that he may be secured a day of rest! How restful, indeed, an individual must be under such circumstances.

But the Sunday laws go still further; they go beyond rest altogether, and provide something entirely different. For not only do they decree that an individual shall not work on Sunday, but they forbid him every form of recreation. He must not play any games, must not hunt or fish, he must not go to any pleasure resort (these are all closed by the law), he cannot get out of the city, for all the street cars and trains have stopped running; he must sit down at home and do nothing and endeavor to find some rest in compulsory idleness—a vain quest. One thing he can do—go to church; where the average workingman does not care to go on Sunday, as an analysis of the Sunday congregations plainly shows. And this is his *rest*,—this is how the Sunday law provides for his recuperation from the week of toil—compelling him to do what he does not want to do, or to sit down and do nothing, when every faculty of mind and body is calling for some employment, as is always the case with a healthy individual when he is not asleep! What can be more tiresome—what more wearing upon the nerves and the whole system—than this compulsory loafing, this strain of keeping idle faculties that continually clamor for some form of occupation? Yawning with weariness and ennui, looking out upon the world as from the grated window of a prison and counting the hours as they drag slowly by, employing the while various devices to "kill time," the "emancipated" workingman worries along through his day of "rest" and awakens Monday morning with a feeling of relief that he is again at liberty to give vent to the natural activity of body and brain, to go out and mingle with his fellow-beings without any feeling of restraint upon his actions save that to which he has been accustomed as a lawabiding member of society. Of course, the individual who has a religious regard for the Sabbath day and enjoys communion with the Cre-

ator, will find in the Sabbath a peculiar and exalted pleasure, and will experience no weariness from want of occupation, because both body and mind are fully occupied in the devotional exercises of the day. But this is true only of those who love the Sabbath, and the law cannot put into any heart a single emotion of love. It may make the day more odious to some by joining with it exactions contrary to one's sense of liberty and natural rights; it cannot make it more attractive to any. And as we have mentioned, the great majority of the workingmen for whose good Sunday laws are alleged to be necessary, have no love for the day, other than as a day of amusement and recreation.

Is this picture overdrawn? If it is, it is because the present Sunday laws are not such as the advocates of Sunday observance want, and are not enforced as this class desire and mean that they shall be. When such laws as they want are enacted and enforced, there will be an end both to secular work and worldly pleasure on the day they call the "Christian Sabbath," and the workingman will enjoy (?) precisely such "rest" and experience precisely such recuperation from his week of toil as we have described.

In the light of such facts, which nobody can candidly deny, the alleged benefit of the Sunday laws to the laboringman dwindles to the vanishing point, and the argument based on such grounds is seen to be but a disguised plea for the exaltation of a religious institution, by a means contrary to Christianity and to just principles of government. Let the workingmen have liberty—the liberty to which all men are entitled every day in the week, and let the Sabbath rest upon the foundation of conscience and the love of God, where the Creator himself has placed it. s.

Speaking in defense of the Sunday laws, a prominent representative of the W. C. T. U. argues that the prohibition of work one day in the week will pay financially, and in evidence cites the reports of railway corporations that have discontinued Sunday work. These reports allege that employes earn as much in six days as they did previously in seven, and that as much work is done in the six days of labor as was previously done in the whole week. This is a common argument for the enforcement of Sunday rest, as all will recognize who are familiar with the literature published in support of Sunday enforcement.

But almost in the next sentence appears another argument for the Sunday laws, which says:

"Overproduction is the bane of many kinds of business. Reduce the output one seventh regularly by shutting off all business on Sabbath and it would prevent accumulation and bring relief."

Reading these two contradictory statements, the unbiased searcher after truth is forced to wonder how it can possibly be that if as much work is done when the weekly rest day is observed as when it is not, cessation from work on that day can reduce the output one seventh, and thus be a remedy for overproduction.

The only conclusion one can draw from reading such arguments is that the person making them did not aim to be logical, but had in view only the justification of Sunday laws, and seized upon any idea that seemed available for such use. The aim was not to reveal the truth, but to maintain a cause to which a branch of the W. C. T. U. had become committed. Arguments which contradict and devour each other belong not to reason, but to sophistry, and to the cause of error, not that of truth and right.

### Some Sunday Sophistry.

"The Sunday League of America (Incorporated)" publishes at Columbus, Ohio, "Sunday Reform Leaflets," "issued quarterly or oftener." This is rather indefinite in view of the fact that the publication is regularly "entered as second class matter," and the law specifies that any publication to be entitled to such entry must be "issued at stated intervals."

The number before us purports to have been issued in April of the present year, and the first article in it is entitled "The Sunday Movement." "All over the civilized world," says the writer (which presumably is Dr. Edward Tompson), "there is increasing interest in this matter. It is found that one day of rest and thought is a necessity for the welfare of man."

Doubtless what is said is true as to the increasing "interest in this matter." This must almost necessarily follow from the untiring agitation of the question by the various Sunday leagues, of which the Columbus association is only one. But the statement "that one day of rest and thought in seven is a necessity for the welfare of man," is not quite so clear.

If our memory serves us, it used to be found that one day of "rest" was "necessary" not only for man but for inanimate things even. But nothing was said about "thought." But since it has been pointed out that so far as the merely animal nature is concerned, the theater is the peer of the church; the concert equal to the sermon; the excursion as good as the trip to meeting and return; the picnic as profitable as the regulation Sunday dinner; the advocates of the "civil Sabbath" have been compelled to revise their arguments slightly, and they now couple "thought" with "rest." This is as it should be, and we hope that the subjects of this enforced "rest and thought" will occupy at least a portion of the time in thinking about the rights which belong to every man in virtue of his

being a human being; one of which rights is to do as he likes, provided always he does not interfere with the equal rights of some other person.

The plea so persistently put forth that "a regularly recurring seventh day of rest is a physical necessity" is fallacious. The history of the race has demonstrated quite the contrary. What country or what age ever produced a better physical or mental type of men than Greece and Rome, before idleness, luxury, and vice rendered their people effeminate? And yet they had no Sabbath; only the "wild solar holiday of all pagan times," which was none other than the "continental Sunday" of modern Europe, only with less restrictions, less beer, and more liberty in every other way.

That a weekly Sabbath properly used is a good thing in every way, morally, mentally, and physically, we have no wish to deny. But physical rest is not, and never was, the primary object of the Sabbath. First of all the Sabbath is memorial in its history, spiritual in significance, and religious in character. It can be no more properly enforced upon anybody than can baptism or the Lord's Supper.

Moreover, as before stated, not only is it incapable of demonstration that a weekly day of rest is a physical necessity, but the facts of history are all against the idea. Several years since, the Christian Statesman published the following item relative to the Jews, many of whom observe no regular weekly rest; doing business on the Sabbath of their fathers and devoting Sunday either to business or to pleasure-seeking. The Statesman said:

"Attention is being called to the comparative longevity of the Jews. Thus, it is said that in Polish Russia, in a population of ten thousand, three Christians die for every two Jews, and that in Austria the proportion is about the same. In Saxony, one Jew in fifty-one and one Christian in thirty-three expresses the comparative death rate. At Frankfort, fifty-four per cent of the Jews reach their seventieth year, against thirty-eight per cent of the Christians. In Hungary, the chances of life among the Croats is put at twenty years, the Germans at twenty-seven, and the Jews at forty-six."

Even if this item did not disprove the statement so confidently made that a regular weekly rest is necessary to the physical well-being of man, it would utterly and forever negative the assertion that "the liberty of rest for one is dependent on a law of rest for all." For so far as these Jews observe a day of rest at all, in the manner insisted upon as essential, they observe it upon Saturday, when all the world is busy around them. The same is true of at least sixty thousand Christian Sabbatarians in this country alone, who find no difficulty in resting, nor even in worshipping, while other men are working and transacting business in close proximity to them.

Another fact that ought to give pause to the zeal of those who parrot-like are repeating the false statement that regular weekly rest has been found to be a physical necessity, was stated by Bishop Andrews of the Methodist Episcopal Church, March 11, 1890, in a public meeting in New York City, at which the writer was present. The Bishop had but recently returned from a missionary tour, and speaking of China said, "In that country they have no Sabbath; yet laboring men live to be very old." The Bishop added that he did not understand it, but that it was nevertheless a fact.

This statement was made by Bishop Andrews in a meeting held under the auspices of the American Sabbath Union, but with no intention of discrediting the physical-necessity argument. But facts have always been unkind to falsehood, and so the blow was no less deadly because given by a friendly hand.

The truth is that "physical necessity" is only used to obscure the real principle involved. Religious legislation has no standing in constitutional law in this country, therefore it must be made to appear that Sunday laws are not religious in their design, but intended only to meet certain "civil" ends.

But this leaflet which we are examining reveals its true character even more plainly in other things. On page three we find this: "Blackstone says, 'A corruption of morals usually follows a profaning of the Sabbath.'"

And this is just exactly what Sunday laws are for, namely to guard "morals," which is only another way of saying that they are enacted and enforced in the interests of religion. The very first definition of the word "moral" is: "Of or pertaining to the practice, conduct, and spirit of men toward God, themselves, and their fellowmen, with reference to right and wrong and to obligation to duty."—Standard.

Notice, morals have to do with one's relations to God, and with *right* and *wrong*, not with *rights* and *wrongs*. It is no wonder that Blackstone treats of "Sabbath-breaking" (by which he means treating Sunday as a common day) under the heading of "offenses against God and Religion." That is all that Blackstone saw in it; and that is just what the Sunday laws of his day were designed to punish; and their purpose is just the same to-day. The leopard of religious legislation has not changed its spots.

B.

The power that would invade the conscience of but one individual, must be prepared to meet and overcome the throne of God. The rights of conscience cannot be set aside without also setting aside the rights of God.

### "Works of Necessity."

What are works of "necessity" within the meaning of the Sunday statutes of the several States? for without exception they all contain the saving clause, "Works of necessity and charity excepted," or words to the same effect.

Even a very superficial examination of the subject will convince any one that it is exceedingly hard to distinguish between convenience and necessity. In fact, what to one may seem an absolute necessity may, to another, be only a luxury, or a convenience. For instance, to the one reared in the enjoyment of even the more common luxuries of civilized life, a frequent bath is a necessity. Without it life would not be worth living, health would be impaired and bodily comfort would be impossible. And yet there are thousands of people in every country who seldom bathe, who are never clean, and who do not regard frequent bathing as at all necessary.

Take another example. Two farmers live in the same neighborhood. The one has an abundance of hay already stored in his barns or secured in the stack. He has, however, a few tons still in the field, which, if saved, would add to his profits for the year, but not at all necessary either to his own comfort or support, or to the proper care of his stock. His neighbor has not so much hay, and a larger proportion of his crop is still in the field. It is essential to the support of his family and to the proper care of his stock that this hay be saved. It is Sunday and all the indications are that the night will bring rain. They both work to save their hay. They are both prosecuted for breach of the civil law. Both make the defense of "necessity." Is it equally good in both cases? or must the one farmer suffer the penalty while the other goes free? In the one case it is simply a question of adding a few more dollars to the profits of the year; in the other it is not a question of profit but of providing necessary food not only for cattle but indirectly for human beings.

Another case not an imaginary but a real one presents a slightly different phase of this subject; not a question of monetary profit, but of which is the more necessary, that a corporation make larger profits on its business or that the individual preserve a conscience void of offense toward God.

The Sunday law of Tennessee prohibits the "doing or exercising any of the common avocations of life, or of causing or permitting the same to be done by his children or servants, acts of real charity or necessity excepted, on Sunday."

In that State are two classes of people who have sought to avail themselves of this saving clause, touching "acts of real necessity." These two classes are, first, corporations operating railroads, smelting fur-

naces, etc.; and second, Sabbatarians, religiously observing as the Sabbath the seventh day of the week instead of the first.

With the first class the plea has been so successful that so far as the writer knows they have never even been prosecuted. At Dayton, Tenn., some years ago when several Sabbatarians were in jail for working on Sunday (some of them in retired places where they were "detected" only by being spied upon), the prosecuting attorney was asked why they were prosecuted and nothing said about a great iron furnace which was in constant operation night and day seven days in the week. The reply was, "O, that is necessary."

But the necessity is no more real than is the necessity requiring the Sabbatarian to work on Sunday. The foreman of that same furnace told the writer that the furnace could be banked not only for twenty-four hours, but for a week if necessary, without injury to the plant. The only loss occasioned by shutting down on Sunday, therefore, would be the loss of the profits of the business done on that day. Therefore the necessity is no greater in the case of the furnace than in the case of the individual Sabbatarian. Nor is it as great, for with the furnace it is simply a question of larger aggregate profits for the year; with the individual it is often a question of ability to provide for his family if, after voluntarily giving one day to his own religion, he is compelled to surrender another day to the State or rather to his neighbor's religion. B.

### A Tale of Two Nations.

#### EMPIRE BRINGS RUIN.

The magnificent imperialism and expansion of the days of Solomon were of short duration. He sowed to the wind and reaped the whirlwind. After his death the kingdom was divided, two tribes going under one leader and ten under another, and this was the end forever of that "strong central government" which the elders had called for in order that they might hold the tribes together. The strong central government utterly failed of its purpose; the twelve tribes were not held together by it. The simple plan which God had ordained and which had preceded this one had been much more potent for this purpose.

And now began a checkered period in the history of Israel. They had departed from the principle of the consent of the governed. They had wandered from republicanism into imperialism; and this led to the violation of the mandate, "Israel shall dwell alone and shall not be reckoned among the nations." No sooner had Israel become an empire than it became evident to her leading men that if they maintained their place among the great powers of the earth they must do so by means of alliances with different ones of these pow-

ers. But once they commenced making alliances, they were no longer dwelling alone, they were no longer not reckoned among the nations.

This command that they should dwell alone and should not be reckoned among the nations, was not an arbitrary one on the part of God. It was given for their own good. It came in the very nature of things. God knew the form of government which he had given Israel could not be maintained amid alliances with other nations. The principles governing republicanism and monarchy are so vastly different that it is impossible for the two systems of government to unite, and for the purer system at the same time to maintain its own pure and peculiar form. Monarchs are not accustomed to consulting their people, therefore when the king of Assyria made a treaty with the king of Israel, that treaty was made without even the knowledge of the people of Israel, for the treaties and understandings of monarchs are almost always secret, in the very nature of things. Modern diplomacy will amply bear out this idea. Of course, there are commercial treaties which everybody knows about; but there are also secret understandings between princes and potentates concerning which their subjects know little or nothing.

No sooner was Israel a monarchy, than alliances and confederacies began to be made with the different heathen nations. These, one and all, proved disastrous to Israel. God continued to warn His people against them, hence it was written in the book of Isaiah: "The Lord spake also unto me again, saying, Forasmuch as this people refuseth the waters of Shiloh that go softly, and rejoice in Rezin and Remaliah's son; now therefore the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory; and he shall come up over all his channels, and go over all his banks; and he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear all ye of far countries; gird yourselves, and ye shall be broken in pieces; gird yourselves and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word and it shall not stand; for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not a confederacy to all them to whom this people shall say a confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts Himself; and let Him be your fear and let Him be your dread." (Isa. 8:5-13.)

This was not the only time that God warned Israel about these confederacies. Jeremiah also spake: "And

now what hast thou to do in the way of Egypt, to drink the waters of Shiloh? or what hast thou to do in the way of Assyria, to drink the waters of the river?" The words also of Rabshakah bore witness to the same truth: "Now, behold, thou trusteth upon the staff of this bruised reed, even upon Egypt, on which if a man lean, it will go into his hand, and pierce it; so is Pharaoh, king of Egypt, unto all who trust on him."

God warned Israel again and again against these confederacies, but the people continued to think that alliances with the powers of the earth were the only sources of strength and safety. Instead of being a source of strength and safety, however, these alliances dragged them down to unutterable ruin. Their kings became weaker and weaker; their power became less and less respected in the earth, until they finally went down captives into Babylon. Even there, God in his mercy visited them, and in his great kindness brought them forth to lead them back to Jerusalem once more. But they never regained their former power or place in the earth. Monarchy was still the form of government and it was unable to give them the respect among the nations of the earth that they had enjoyed in the old days under Moses, Joshua, the judges and Samuel. By and by Rome came and put the land of the Jews under tribute, and the chosen people were obliged to bow the neck to the proud rule of the iron monarchy of Italy. This was the condition of affairs when Christ came with healing in His wings. And there is no more interesting chapter in Jewish history than that of the Christ and the kingship. P. T. MAGAN.

#### A State Cannot Be a Theocracy.

That injustice to citizens and final governmental destruction arises from ecclesiastical assumption of power in the civil sphere, or vice versa, has been fully demonstrated in the history of the Roman government. In the fourth century the bishops of that time adopting the theory that the Roman government was, or could become, a theocracy, brought about a union of the church with the civil power, in order to receive support from the state in bringing the world to the religious faith held by themselves. In his *History of the Christian Religion and Church*, vol. 2, sec. 2, part I, Neander says of that time:

"There had in fact arisen in the Church . . . a false theocratical theory, originating not in the essence of the gospel, but in the confusion of the religious constituents of the Old and New Testaments, which . . . brought along with it an unchristian opposition of the spiritual to the secular power, and which might easily result in the formation of a sacerdotal state, subordinating the secular to itself in a false and outward way. . . . This theocratical theory was already the prevailing one of the time of Constantine; and . . . the bishops voluntarily made them-

selves dependent upon him by their disputes, and by their determination to make use of the power of the State for the furtherance of their aims."

It may be readily supposed that when a worldly church thus prostitutes itself to the civil power in order to accomplish its ends, the civil government will in turn, to secure the political influence of the church, yield to its demands, although it may be evident that the granting of such demands will lead to flagrant abuses.

In this case, it is well known what followed. Decrees were issued by the emperor regulating the conduct of all Roman subjects in matters of religious faith. Penalties so severe were attached to these edicts, that all feared to disobey who desired to preserve their lives. Hence, nearly all conformed to the decrees, even though at heart they were not in harmony with them. Such a course made hypocrites, from whom were chosen the chief dignitaries of the church and empire. The result was that the bishops became more and more ambitious, bold, and unscrupulous. But the government having bargained with the church for its influence, could not well withdraw from the compact, because the political influence for which it had bargained had become the dominating one. To combat it, at that stage in the drama, meant the loss of the empire to the civil power, yet to let matters still go on was sure to bring the same result at some future time.

As the rapidly-growing influence of the church in secular matters was a dangerous thing to oppose, it was allowed to strengthen year by year till the church clearly gained the ascendancy in political intrigue. In fact, the emperors, in order to maintain their authority, had themselves recognized as bishops of the church, in order to administer affairs of the church as well as those of the state. The result of all this was most natural—men who desired some rich benefice became extremely servile before those from whom they expected favors, and were ready to bestow upon their anticipated benefactors the most flattering titles. This in turn placed the suppliants where they were ready to be used as tools of the bishops to do the vilest work.

Not only were appeals made to the bishops to settle religious controversies, but Rome being the first city in the empire, other bishops appealed to the bishop of Rome to arbitrate their differences. Then Constantine enacted a law "permitting judgment to be passed by the bishops when litigants preferred appealing to them rather than to the secular courts. He enacted that their decree should be valid, and as far superior to that of other judges as if pronounced by the emperor himself; that the governors and subordinate military officers should see to the execution of these decrees; and that sentence when passed by them, should be ir-



reversible." Sozomen's "Ecclesiastical History," Book I, chap. 9.

Neander says that this furnished to worldly-minded bishops "a welcome occasion for devoting themselves to any foreign and secular affairs, rather than to the appropriate business of their spiritual calling; and the same class might also allow themselves to be governed by impure motives in the settlement of these disputes." Vol. 2, sec. 2.

Thus the way was open for the church to exalt itself above the civil power, and the dignitaries of the church were not slow to seize the opportunity. This point gained, the highest offices in the church were filled by political methods, and through intrigue and bloodshed the worst characters became bishops, sometimes before any formal initiation into the church. With these, no opposition of any kind was tolerated, and any one who dared to be out of harmony with a bishop, paid the penalty with his life.

All this naturally grew out of the false notions of theocracy entertained by the church of that time. If the state was a theocracy all government must be moral, as the government of God. In this way the church became the state, and the state the church. This accomplished, the church of Rome was not long in securing an empire, known as the estates of the church, and its bishops lived in a style of luxury and pomp rivaling that of the emperor himself. But when the church thus permitted itself to surrender the power of the gospel for that of regal splendor, it only hastened the nation's downfall. Corruption of the most fetid kind permeated both church and state, and enervated the people. This made them an easy prey to the barbarians of the North who dismembered and destroyed the empire.

The Dark Ages followed, and for hundreds of years religious wars and religious persecutions afflicted the people of Europe. Not one of these was necessary had the great truth been recognized, "that the state has no concern with the opinions of men, and no right to interfere, even in the slightest degree, with the form of worship which they may choose to adopt." Buckle's History of Civilization, vol. 1, page 190.

The theocratical theory has, in fact, always wrought mischief when introduced into human governments. It could not be otherwise; for that theory undertakes to make the Bible the rule of government, and to administer civil affairs according to the interpretation placed on the Bible by the officers of the government. This takes away the right of private judgment, extends the authority of law to opinions, as well as to acts, and so destroys the individuality of every subject of the government, which always was, and always will be, utterly ruinous.

J. O. CORLISS.

### Force Excluded.

No worker for Christ during the Christian era has accomplished more for the gospel than the great Apostle Paul. He was an incessant worker. From city to city, country to country he worked, under the direct guidance (the privilege of every gospel minister) of the Holy Ghost. It must be admitted that he had wonderful success in dealing with human minds. Nearly everywhere he went, believers were left behind to mourn his departure. On one occasion the whole church accompanied him to the seashore, and there, when he had spoken with them and "kneeled down and prayed with them all," we are told that "They all wept sore, and fell on Paul's neck, and kissed him." Surely such manifestations reveal the fact that this servant of Christ had a strong hold upon the affection of those for whom he labored.

Perhaps one secret of his wonderful success lay in the fact that he believed and acted upon the principle that perfect *liberty of action* was the inalienable right of *every man*. He would compel no one. He wished to receive no forced hospitalities; and so he hired a house at one place and worked, supporting himself and those with him, while he preached the gospel. He wanted no unwilling contributions. "Let *every man* be fully persuaded (not forced) in his own mind." "*Every man* according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."

Then to show how carefully he respected the wishes of others, even though personally he could have advantaged himself, another instance is recorded by inspiration for our learning. He was old, and a prisoner. Philemon, a believer, had a servant Onesimus. They had had trouble, and Onesimus had left his master. Through Paul's efforts he had been converted, and in the prison at Rome had relieved Paul's sufferings very much. But Paul thought his master might need him, so he writes him a letter, sending Onesimus home with it. He writes: "Wherefore though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom I have begotten in my bonds, which in time past was to thee unprofitable, but now profitable to thee and to me; whom I have sent again; thou therefore receive him, that is, mine own bowels; whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel: *But without thy mind would I do nothing*; that thy benefit should not be as it were of *necessity, but willingly.*" Philemon 8-14.

People who go about seeking to compel people to

do this or that (of themselves being perhaps right things to do), are not serving God. God accepts of no *forced* service. All such labor passes for nothing with him. Ministers of Christ can only *persuade* men. Hunting up civil statutes to wield against their fellow-men is no part of the service of Jesus Christ.

T. E. BOWEN.

### The Foundation of Morals and Religion.

We note the following in a leaflet that is being widely circulated through the educational campaign that is being conducted by the organizations favoring the Sunday laws:

"Our State Sabbath laws are good and wholesome and afford a sure foundation for morals and religion."

Is it not strange that professedly Christian people will advocate the idea that civil enactments are necessary as a foundation for morals and religion? And is not the idea that the civil government should lay the foundation for religion, a strange idea among the principles of American republicanism? If the Government can properly lay the foundation for religion, why can it not as properly erect the superstructure upon that foundation? As a building depends upon its foundation, so must the character of religion depend upon its foundation; and if the civil power can rightfully lay the foundation, by the same authority it can affect religion in any other way, and establish a state church. If the civil power has authority to do the greater thing, it must have authority to do the less.

If state Sabbath laws are the foundation of morals and religion, what foundation had the latter before there were any such laws, or what foundation have they now where no such laws exist, as in California, for example? Are there no morals and religion in California? or do they rest upon another foundation there? and if upon another foundation, why must state "Sabbath laws" exist to furnish them a foundation elsewhere? And how many different foundations can morals and religion have?

Christianity is divine and rests upon no human foundation. The foundation of morals and religion was laid long before any human laws existed, even when the relation which they cover first came into being. God himself laid the foundation, and that foundation stands to this day, as firm and as efficient as at the beginning, and thus it must stand through all eternity. Morals and religion which rest upon a human foundation—the foundation of state laws—are not the morals and religion established by the Creator upon the eternal foundation of his own power and wisdom. That which rests upon a human foundation is itself human, and morals and religion which express only human wisdom and human righteousness must be a delusion and a snare to all that trust in them.

The conclusion reached in the leaflet is that since the "State Sabbath laws" afford "a sure foundation for morals and religion," "they should be rigidly enforced." But there can be no stronger reason why State "Sabbath laws" should not be enforced, than the very fact that they assume to be the foundation for morals and religion. An idea so erroneous as this does not speak well for the cause in behalf of which it was uttered. The cause of truth has no use for the assistance of error.

S.

### Victory for Sunday Rest.

(Chicago Chronicle, May 24.)

It is gratifying to note that the city council of Miles City, Mont., shares in the enlightened belief that the toiler should have one day in seven in which to recruit his exhausted energies, to indulge in harmless recreation or to attend devotional services. The Miles City council believes that Sunday should be a day of rest, even though the cessation of labor on that day should involve some inconvenience to the community at large. The council is a humane body.

For, the saloon-keepers of Miles City, having petitioned the council for permission to close their places of business on Sunday—alleging brain fag as the result of overwork—the council granted the request after due deliberation.

The concession was no small one. As is well known, the wet goods business is the foremost industry of Miles City and it was no light matter thus to sanction its entire suspension one day in seven.

As one member of the council pointed out, it was not only possible but probable that citizens would feel the need of a drink on Sunday. "What will they do?" he demanded—answering his own question with the gloomy and ominous prediction: "They will go to neighboring towns to get it," thus diverting commerce to rival municipalities and seriously disturbing the balance of trade.

But philanthropy and humanity prevailed over mere sordid considerations. The debate was animated, but in the end Sunday rest triumphed. The overworked saloon-keepers are to have one day in which to recuperate for the arduous labors of the other six.

In the meantime let us hope that the humane councilmen will not be allowed to suffer as the result of their generous action.

The Christian church being the body of Christ, as scripturally defined, it no more needs the support of the state than does Christ himself; and to advocate its support by the state is to advocate an alliance between the world and God.

## NEWS, NOTES AND COMMENT

Clergymen of the Methodist, Baptist, Presbyterian, and Disciple churches at Piqua, Ohio, have united in a demand upon the city officials of that place for an enforcement of the Sunday law, which prohibits all Sunday work and recreation.

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A "championship" game of baseball which was to have been played Sunday, June 10, at Youngstown, O., was stopped by an injunction issued by a judge of that place at the instance of a portion of the church element. A decision in the case is expected shortly. A recent decision in a similar case in Michigan condemned Sunday baseball on the ground of being a disturbance, but intimated that in itself the game is a lawful form of amusement on any day of the week.

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A revivalist has just closed a series of meetings in Hamburg, Ia., with one result that a strong effort is being made to secure from the city council enactment of a Sunday closing ordinance. Of course like all other Sunday laws this one if secured will be "purely civil." It matters not that such laws enforce the observance of a religious institution, and that they are enacted in obedience to the demand of religious sentiment, they are themselves "civil;" for don't you see, religious legislation in this country is unconstitutional, and it would never do to admit that Sunday laws are themselves violative of constitutional law? This is the reason and the only reason the "civil" dodge was ever invented.

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The Vulcan (Colo.) Times wants to know "by what constitutional right do states pass Sunday laws at the behest of a combination of preachers?"

There can be but one answer to this question: there is no such right. The Times truly says: "As far as constitutional right is concerned, a man has a civil right to worship how and when he pleases, and to labor whenever it pleases him to do so."

"But," continues the Times, "even in Colorado there is a law on the statute books which imposes a fine of fifty dollars for working on Sunday, and the combined church element is at work manufacturing a public sentiment that will enable them to enforce it, it being only a 'concealed weapon' at present. If the above element succeed, and they will, then farewell to

the boasted religious liberty of America, and give greeting to the faggot and the dungeon."

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The recent torture of a negro in a Southern State to extort from him a confession of the crime for which so many of his race have paid the penalty of their lives, is startling in its significance. Torturing a suspected man with fire to compel him to confess is worse, if possible, than burning one known to be guilty. A confession extorted by torture could be of no possible value. It could not even ease in the slightest degree the consciences of those participating in securing it. Such lapses into savagery are startling because they show by how slight a tenure we hold our most sacred rights.

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A writer for the Sabbath Recorder says in a recent number of that paper: "I think that it is quite generally conceded that the Sunday desecration so much talked about and so much lamented, is due very largely to a loss of conviction in regard to the sacredness of the Sunday. I lament very much this spirit, not because thereby the Sunday is desecrated, but because it indicates, as I fear, a general tendency to hold the Bible and religious beliefs lightly; it indicates, as I have said, the want of a deep, strong conviction in reference to the religious life."

It is certainly true in large measure that Sunday desecration is due "to loss of conviction in regard to Sunday sacredness." But this would not result in "a general tendency to hold the Bible and religious beliefs lightly" were it not for the fact that in attempting to foist upon the world a false Sabbath, religious teachers have been compelled to discredit in a measure the Bible, which teaches something quite different. It is little wonder that when the ministers themselves trample upon the Bible Sabbath, the people generally pay but little regard to the substitute.

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March 3, 1897, Congress enacted the following general law touching sectarian appropriations:

"It is hereby declared to be the policy of the Government of the United States to make no appropriation of money or property for the purpose of founding, maintaining, or aiding by payment for services, expenses, or otherwise, any church or religious denomination, or any institution or society which is under sectarian or ecclesiastical control; and it is hereby enacted that, from and after the 30th day of June, 1898, no money appropriated for charitable purposes in the District of Columbia shall be paid to any church or religious denomination, or to any institution or society which is under sectarian or ecclesiastical control."

June 4, 1900, the House of Representatives had under consideration an appropriation for the support of St. Joseph's Asylum, a Roman Catholic institution in the District of Columbia. On the strength of the action taken in 1897, Representative Bingham of Pennsylvania opposed the proposed appropriation. Mr. Fitzgerald of Massachusetts spoke in favor of making the appropriation notwithstanding the general law, and "predicted the rise of a Catholic party if the persecution of the Catholic sectarian institutions continued."

It seems rather strange that any one should term an effort to make a church support its own charities "persecution." The prediction of a "Catholic party" may be realized, but it would seem that in order to hope for any success it would need something more substantial and more just in the way of an issue than the fact of opposition to the support of church institutions out of the public treasury.

\* \* \*

Only a short time since a man and a woman were convicted in Nashville, Tenn., of arson upon the evidence of a boy who under hypnotic influence related very circumspcctly just how the crime was committed, and by whom the deed was done. The judge in setting aside the verdict said: "To my mind the witness is nothing more than the wall from which the echo of the clairvoyant is thrown into the case. If such doctrines as these were once recognized by the courts of the country in their dealings with life and liberty, it would be alarming to contemplate the injustice and oppression possible and probable to result in the very name of justice itself, against which human reason and knowledge would be utterly powerless to defend itself."

Of course the accused persons may have been guilty, but better a thousand times that the crime go unpunished than that our courts adopt the policy of admitting such evidence. The Tennessee judge did right in setting aside a verdict secured on such evidence.

\* \* \*

The "army canteen" institution is justified by its supporters upon the plea that it is the lesser of two necessary evils. The men will drink anyway, it is affirmed, and it is better to supply drink to the men in the camps than to have them get it in the towns. A physician who is familiar with the conditions of army life in the camps punctures this idea as follows:

"The regimental canteen is worse than the grog-shop. The temptation is ever present, and any good resolutions or feelings of disgust after a spree are quickly dispelled by another drink. On the financial side, a soldier's credit is limited at the saloon. Not so

at the canteen, where his pay is held as security for his drink, and often entirely absorbed. A soldier is obliged to seek a grog-shop, but the canteen seeks him."

These are self-evident truths, and in the light of them no reason for the maintenance of the army canteen appears save the unworthy one that the institution is financially profitable to the parties behind it.

\* \* \*

In an address to the Knights Templars of the District of Columbia, May 27, Rev. Dr. Williams of Washington is reported to have said:

"I look forward to the time when we shall have to draw swords against religious intolerance and oppression, just as our ancestors enlisted under the banner of the cross for the relief of their suffering fellow Christians in the far East. The conditions which aroused their enthusiasm and added fuel to the flames of their ardor even now exist in the East, where profession of Christianity is attended with great dangers and the holy places of our faith are in the possession of the unspeakable Turk, the arch-conspirator, whom, for motives of policy, Christian Europe dare not expel to the wastes of Asia, whence he came."

Upon which an editor, not having the fear of National Reform and "righteousness" by act of state and national legislatures before his eyes, remarks that "it would be more consistent for Christians to defer the assault on Islam until equal rights are made secure in all Christian countries."

\* \* \*

The Christian Intelligencer calls attention in a recent issue to the increasing desecration of Sunday in this country, and affirms that the Sabbath is thereby placed in deadly peril. Its utterance is typical of many that are being made by the religious press touching this point. It says:—

"He must be blind who does not perceive that now the Sabbath is undergoing a serious assault; that troops of influences destructive of its sanctity and prejudicial to its integrity are widespread, swift and defiant. The deadly peril with which the Sabbath is threatened is being recognized with deep concern by all lovers of God and righteousness. The present aspect of affairs is appalling. The Lord's-day prostituted to bacchanalian revelry; Sunday papers hawked about everywhere, even at the doors of Christian churches games of ball and golf more numerous on Sunday than on week days; excursions and amusements of every kind; all show what this nation is coming to, except the people of God rise up in their might and come to the rescue. Christianity must be recognized as our governing principle; the Sabbath and our Christian institutions must be maintained in their integrity and sanctity; the people must do with the seventh day what the Commandment requires—

Remember it, sanctify it, keep it holy—or, as sure as God is the God of truth and righteousness, this nation is doomed."

That Sunday desecration is on the increase, is plainly true; but what is the cause of this increase, and of the general alarming state of affairs touching religion which is so evident at this time? Is it not largely due to the fact that the people have ceased to look to the Bible as the infallible word of God—as the guide of moral conduct and a standard of righteousness by which they will be judged at the last day? And must not this result naturally follow from the course taken by the clergy themselves when they interpret the Bible contrary to its plain meaning, as for example in saying that the command to sanctify the seventh day means that the first day is the Christian Sabbath? There is abundant food for reflection in this thought. The people are not fools, or blind; and there is every reason to conclude that Christian clergymen themselves, by teaching and practicing contrary to the plain word of God on this very point of Sabbath observance, have done much to lower that word in the view of the people, and thus to bring about those very conditions which they now note with sorrow and alarm.

\* \* \*

The curfew ordinance for lessening crime in the cities has not proved a success in the State of Maine. So we are informed by the Springfield Republican (Mass.), which says that in Maine cities which adopted the ordinance it was found that "an increased police force was needed to enforce it, and rather than pay the cost of a larger force, the law has become more or less of a dead letter." The Republican adds that "the popular attitude toward the prohibition law in that State appears to be much the same."

### War's Mortgage on Civilization.

[New York World.]

The debts of the civilized nations now add up a total of over \$32,000,000,000—most of it incurred in wars. To realize what 32 billions means a few comparative statements are necessary.

The highest total value of the entire cotton crop of the United States in any recent year was less than \$300,000,000. If, therefore, the whole American cotton crop were sold for 100 years in succession, and the proceeds applied to the payment of the world's indebtedness—mainly incurred for wars and war preparations—there would still remain an unpaid balance of nearly two billions.

Prof. H. C. Adams of Cornell, some time since calculated that the interest payments alone on these aggregated debts of the nations equal the value of the

labor of 3,000,000 men working constantly at \$1.50 per day per man.

Civilization is under a blanket mortgage to war.

### "Danger Signs in the Old World."

Under the above heading the Tribune of this city recently published the following summary of warlike symptoms in the Old World. The situation has not improved since this was printed:

"Danger signals seem to be flying over almost every quarter of Europe, Asia and Africa, and the diplomats of the old world never were so busy as they are just now. If you have read the foreign dispatches for the last ten days—and it's worth while, for Europe is making history these days—you will have discovered the following facts:

"Russia has broken a treaty with Japan in order to secure a naval base on the Korean coast.

"Japan has dispatched a powerful fleet to seize and fortify a position opposite the one leased by Russia.

"Russia is shipping transport after transport, loaded with soldiers and guns, to Port Arthur, while Japan is mobilizing a great army.

"Russia has moved 75,000 soldiers to the frontier of Afghanistan, and Great Britain has quietly shifted regiments in India until every pass on the frontier is heavily guarded.

"France is actively engaged in war in the Algerian hinterland, fighting daily battles with the Arabs, and capturing towns and provinces long claimed by Morocco under treaties with Europe.

"The Sultan of Morocco has mobilized his Arab forces and started them to the frontier, where a clash with the French army is imminent.

"Emperor Menelek has set up a claim for all the territory lying between the present frontier of Abyssinia and the Nile, and has sent an army of 40,000 men into the disputed region on the pretense of putting down the rebellious natives.

"Germany has seized hundreds of square miles of territory which up to the present time has always been included as a part of the Congo Free State.

"Prince Ferdinand of Bulgaria has for months been planning a declaration of independence from Turkey, thus endangering the peace of the Balkans.

"Russia has sent a peremptory note to Turkey, declaring that the Porte's attitude toward the Armenians will no longer be tolerated.

"In France the only political party that clamors for war with England, carried the last election by an overwhelming majority, and the same party is breaking up the ministry that stands firmly for peace.

"In Italy revolution against the present form of government is in the air. The Radicals and Socialists three weeks ago forced the dissolution of Parliament by their demands for a revision of the constitution.

"Sweden and Norway are arming with feverish haste, both fearing a crisis in the quarrel that has kept the flame of national jealousy alive for a century.

"And last—and least, too, it may be granted—here is the United States threatening a resort to extreme measures to collect a long standing claim for indemnity from Turkey."

Soldiers and statesmen have long been expecting a war that would involve practically all of Europe, and that would be more terribly destructive than any war the world has yet seen. It would seem impossible that this long anticipated war can be averted many years longer. As pointed out by the Czar when he invited the several governments to participate in the Hague Peace Congress, the nations are now burdened beyond endurance by war revenues in time of peace. Sooner or later some nation, or combination of nations, will precipitate a conflict in the hope of a readjustment that will give relief from the present expensive peace, maintained as it is by immense standing armies and by proportionally large and not less costly navies.

Nor can this conflict, when it comes, be confined to Europe. The world is not so large as it used to be. Steam and electricity have brought once widely separated nations into close proximity. Even the United States is likely to be involved in the impending conflict. As a nation we have departed in a measure from the time-honored tradition of the fathers that forbade any entangling alliance; besides the government now has interests in the far East that must be protected. The "danger signs" are to be seen everywhere.

B.

### Can China be Dismembered?

"It has apparently been taken for granted since the Japanese-Chinese war that China is to be partitioned among the European powers", says the Evening News of the 14th inst. "Every step since taken, every aggression or concession, has pointed to this ultimate solution of the Chinese question. Scarcely has any one questioned whether this is possible. The only problem seemed to be as to how this partition of the most populous empire of the world could be satisfactorily accomplished.

"But events in China the last few weeks have already suggested to more than one thoughtful European observer the difficulties that lie in the way of the execution of this scheme. The Paris Soleil, for instance, as quoted in the special cable to The Daily News yesterday says: 'France has every reason to defend China's integrity. The idea of the dismemberment of China is one of the most extravagant notions that ever entered the human brain.'

"Is the notion extravagant? Think it over a few minutes and reflect what Japan, a pygmy nation compared with China, has been able to do within the past quarter of a century, and then think of what China might do, once it, like Japan, should be thoroughly wakened up. Its swarming millions could overrun the world once they were imbued with modern progress

and the desire of conquest. Those who assume that China will submit like another India may be basing their conclusions upon false premises. The question as to what China may do if it awakes is a legitimate one and may soon disturb diplomats now dreaming of its dismemberment."

It seems to be improbable that the Chinese themselves will be able to offer any very serious resistance to the partition of the empire; but it is doubtful if the Powers can agree among themselves as to just how it shall be divided.

### Sunday Laws and the Aristocracy.

The following from the Haverhill (Mass.) Gazette illustrates how Sunday laws, as enforced in most places, discriminate between the rich people and those upon whom fortune has not conferred the privileges of the aristocracy. A reader of the Gazette sends to it this communication touching Sunday law enforcement in the neighboring town of Riverside:

"I noticed in your issue of Tuesday evening that the city marshal, accompanied by one of our aldermen, went on the warpath last Sunday and almost scared the life out of a crowd of boys who were playing ball in the pasture over on Silver hill.

"Of course these ungodly boys ought by rights to go to church or Sunday school Sundays, but if they won't do that and must have some amusement Sundays, they might come down here to Riverside and enjoy with us the play of our local golf club. I say 'our club,' but, bless you, we don't any of us belong to it. We could not get in. It is made up of the real 'toney,' blue stocking, highest 'sassiety' of the town. About every fair Sunday for the past two years they have favored us with exhibitions of their skill as players, their good clothes and their fine turnouts, and I tell you we appreciate it highly.

"Regard for the Sabbath law, did I hear you say? Perish the thought! Such things are all right for wicked, ungodly boys, playing common base ball, but our golf club, selected from Haverhill's 400! The idea! Let the city fathers build some seats along the banks of the river where they can see the game, and send the boys down and let Marshal McLaughlin and Officer Bullock come with them. The club won't object to their looking on if they don't come too near."

Christianity makes no discrimination between rich and poor, but respects every right of the poor man equally with that of his wealthy neighbor. The "four hundred" have a right to play golf on Sunday or any day of the week, and the lovers of baseball have an equal right to indulge in that diversion, limited therein only by the obligations which lawfully restrict conduct on any day of the week. Sunday observing people have a right to their religious opinions, and should be respected in their practice of the same; but opinions do not outweigh rights. Labor or recreation is a right



on any day of the week, and any person's opinion or the opinion of any number of persons, that Sunday labor or recreation ought not to be, counts for nothing in the scale of justice. No person has a right to have his opinion of right made a compulsory regulator of other people's conduct.

S.

### Sunday Services for Fast Trains.

According to the Times-Herald of this city the passenger officials of trunk lines running out of Chicago are considering the advisability of establishing divine service Sundays on their through trains. The matter received considerable attention two years ago by the Erie officials, who finally discarded an elaborate plan made by one of the road's assistant general passenger agents. There is a feeling, however, on the part of some officials that it would be a good thing to devise some plan which would in a measure do away with the prejudice on the part of church people against Sunday travel.

Several plans have been talked over, and it is thought to be almost certain that one of the trunk lines will try the influence of religious services on a sixty-mile-an-hour flyer. The plan which seems to find most favor is that of converting the dining cars into chapels, where services could be held soon after the morning meal. This would require little work on the part of the employes, and one diner would accommodate all the passengers on one train who would care to join in the services. In the card racks could be placed hymn books and small Bibles, and the singing part of the service could be done by the "congregation." One minister could be engaged to deliver a sermon on each eastbound vestibule train, and the ministers could finish the services going east in time to catch the flyers going west and repeat the program. If the dining car was found inadequate to accommodate the worshipers ministers might be engaged to give short gospel talks and deliver morning prayers in each of the coaches.

The preaching of the gospel is about the only thing which is not now enjoyed by passengers on the fast through trains east and west. Every flyer now has its library car, in which are furnished grain market reports and stock reports, daily papers and periodicals, and nearly everything else a busy man can get in his own office. The cry against Sunday travel by a portion of the public has been heard for years, and not a few officials believe that if regular religious service was established on through trains better Sunday patronage would result.

The proposed innovation might prove popular with the traveling public, but it is more than doubtful if it would commend itself to the ministers. Indeed, so

far as they are concerned, it would only make a bad matter worse, as it would make the Sunday railway the rival of the church.

B.

### Sunday Laws and Anarchy.

The advocates of compulsory Sunday observance endeavor to foster the idea that opposition to Sunday laws or disregard of the same is anarchy. Thus one of them, writing in "Lord's Day Papers," a Milwaukee publication, says:

"If one takes a Sunday paper, the newsboy who brings it is his servant, paid by him for breaking the Sabbath, and being an embryo anarchist." The individual who hired the newsboy to be an "embryo anarchist" would be, of course, from this standpoint, an anarchist full fledged.

Anarchy, however, is something quite different from mere opposition to a certain law. Anarchy is opposition to civil authority—to government—and hence opposition to that which civil government is instituted to preserve. Civil government is instituted to preserve human rights, hence anarchy is against such rights, and the true anarchist will both theoretically and in practice, always disregard them. Whatever, therefore, works against the preservation of rights is contrary to civil government and may be properly considered anarchical in its nature.

This being so, it follows that Sunday laws and all religious legislation are really manifestations of the spirit of anarchy, for all compulsion in religion is against the sacred right of freedom of conscience. The real anarchy as regards Sunday laws consists not in opposing or disregarding them, but in advocating and enforcing them.

Wrong is often embodied in civil statute, but is never transformed into right by the process. It is injustice still, and as such is entitled only to the unceasing opposition of every lover of right.

Opposition to a law is not always opposition to good government. It is more essential to consider the object of government than the means by which the civil power seeks to enforce its will. The question, What is justice? is a more important one than What is the law? The advocates of Sunday statutes appeal to "the law," but they do not go back of the law to that purpose of government which is the only justification for civil legislation. They want Sunday laws not to preserve the rights of the people, but to preserve a religious institution, which they think must be maintained by law, if maintained at all. But a religious institution which cannot be maintained without human law, is a religious counterfeit, and only deserves to disappear into eternal oblivion.

S.

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CHICAGO, JUNE 21, 1900.

*Any one receiving The Sentinel of Liberty without having ordered it, may know that it is sent by some friend. Those who have not ordered The Sentinel need have no fears that they will be asked to pay for it.*

To take possession of Pekin, depose the empress of China, and proclaim an international protectorate over the empire, is now advocated as the only course open to the "powers," including the United States, in view of the reign of terror that has been inaugurated over a vast section of China by the "Boxers." The latter of course will have to be put down, and as they are now said to number several millions, it may be that a war of considerable dimensions will soon be in progress in that section of Asia. The attempt to establish an international protectorate over China, should the powers decide on such a step, can hardly fail to intensify the rivalry of the powers over the prize of Chinese territory and trade; and thus with tremendous rapidity the world is being hastened toward momentous events to be revealed in connection with the breaking up of the oldest empire upon the earth.

As noticed a few weeks ago, the contest for religious freedom in Canada has reached a critical stage, and the outcome is awaited with much interest by both parties in the controversy. The question of the validity of the Sunday law passed some years since by the Ontario legislature, is to be determined by the Court of Appeals, and the decision given will vitally affect the situation in that province and exert a powerful influence for or against Sunday enforcement throughout the Dominion. Should the Ontario law be upheld, persecution of seventh-day observers, at whom the law is directly aimed, will be given a new impetus and the enemies of religious freedom will become bolder than ever before. But should the law be declared invalid, on the other hand, the whole matter of Sunday legislation will be thrown into the Dominion parliament, and the enactment of a new Sunday law by that body will have to be secured before the prosecution of seventh-day keepers can safely be proceeded with. The expected decision has already been delayed longer than was anticipated, and will probably be announced soon, though no prediction upon this point can be made with certainty.

A man belonging to the seventh-day Adventist company in Greensboro, North Carolina, has been arrested, tried, and fined one dollar and costs for working on Sunday. He refuses to pay the fine. Particulars concerning the case will be given next week.

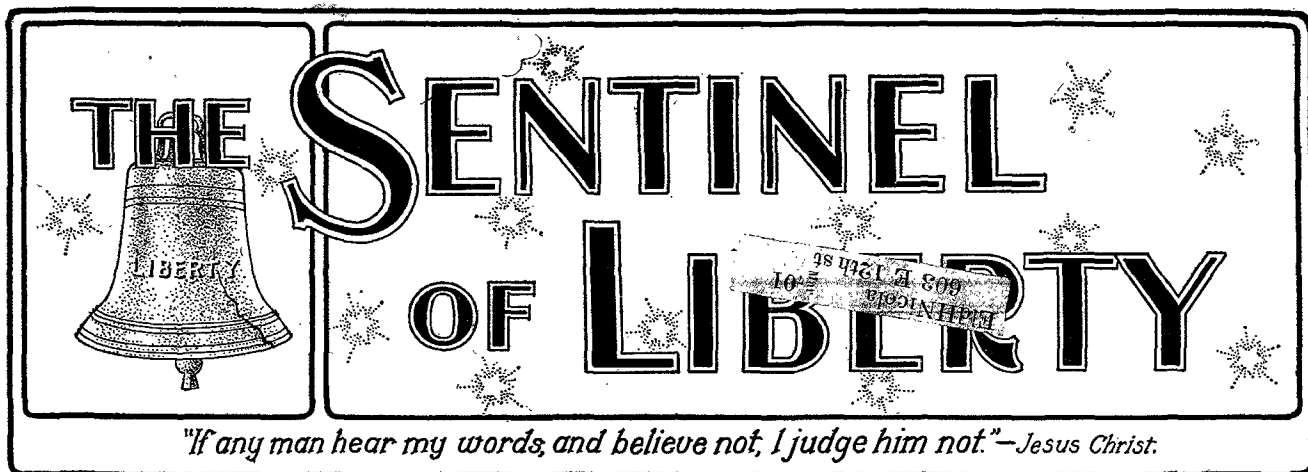
A New York City court to which appeal was taken from the action of the New York board of appraisers in assessing a duty on tobacco from Porto Rico, has rendered a decision declaring that Porto Rico is a part of the United States so far as other countries are concerned, but a foreign country so far as the United States Constitution is concerned. This is simply to say that Porto Rico is a province under an imperial government, for how else could it occupy the peculiar position here affirmed of it? Thus it appears that the courts are beginning to fall into line with the other branches of the Government in supporting the imperial policy.

The latest exhibition by the trust octopus is a cornering of freight traffic on the great lakes. The Standard Oil combine has purchased or rented nearly all the large vessels employed in the lake freight commerce and tied them up at the docks, in order to raise freight rates on ore and other commodities to an exorbitant figure.

The tendency of modern business methods as exemplified in the operations of the trusts, to eliminate individuality in employees, is a marked and baneful feature of modern industrial "progress." As an illustration the N. Y. Independent points to the case of a young man who held a high position in one of the leading trusts, but voluntarily resigned and connected himself with a smaller business not organized on the trust system, for no other reason than that he was tired of being known as "number 396." "Such a fact," adds the Independent, "is a flash of illumination. Whoso cannot read political economy and American history by the light of it, is morally obtuse or scientifically cross-eyed."

But the gospel stands, and ever has stood and will stand, for individuality, and not only for that which the individual has when he accepts the gospel, but for the highest development of individuality which he can attain in time and eternity. Individuality is the Creator's plan and ideal for mankind, from which the race has departed by having "sought out many inventions."

No person can afford to be standing still while events are moving so rapidly as they are to-day.



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L. A. SMITH, }  
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Just in proportion as churches have lost the power of God they have sought the power of the state.

No civil government has any rightful jurisdiction over anything pertaining to a future state of existence.

Self-control and love of justice are essential to "government of the people by the people." To lose these is to lose liberty.

No live, spiritual church of Christ ever used or desired to use the civil law to enforce religious dogmas or promote morality.

The state is not competent to decide what is morally right or morally wrong. It cannot do this without infringing the rights of conscience. The teachings of Luther were held by the chief civil authorities of his day to be highly immoral. His books were burned and he narrowly escaped the same fate. In some countries even to-day it is held to be highly immoral and even blasphemous to speak against the Virgin Mary. There is no certain standard by which the state can decide such questions. To undertake such a decision on the basis of the divine law is only to decide by some human interpretation of that law.

Popular government can be long maintained only by a people devoted to the principles of liberty.

All men are equally God's servants, hence no man has any right to dictate to his fellow man in any matter pertaining to God, for of each one it is said by the Lord himself: "To his own Master he standeth or falleth."

### Rome Defies the Government in the Philippines.

The Philippines have been taken from Spain, but they are still held by Rome, and that power has no intention of having her grasp upon the islands loosened in any degree. If the islands are to be held by the United States, they must, Rome is determined, be held subject to the claims of the papacy and to the institutions she has planted there to hold the people under her dominion. The United States must come in either like Spain, as a partner with the papacy, or as an inferior power, subject to the papal authority. This purpose on the part of Rome is now, according to the Manila Times, being openly manifested by the papal partisans in that city. According to the Times of April 9 last, leaflets have been scattered broadcast in the churches of Manila, containing quotations from the pope, setting forth that the orders of the American government through its representatives there count for nothing as against the authority of the church. The leaflet quotes Archbishop Chapelle, who was sent to Manila by the administration to settle affairs there in harmony with the American policy, as saying repeatedly that "the church will and must do exactly what it wishes, without tolerating the slightest interference on the part of the government."

Other declarations made in this papal circular are as follows:

"The commands of the church must be obeyed in the same manner as the law of God.

"You must subject your own judgment to that of the church, and think exactly as the church thinks.

"You must reject and condemn liberty of worship, liberty of the press, liberty of thought, and other liberties of perdition (as Pope Leo XIII. calls them) condemned and rejected by the church.

"You must also reject and condemn liberalism, and also modern progress and civilization, as being false progress and false civilization.

"You must also condemn and reject the interference of the civil authorities in any ecclesiastical affairs, so much in vogue nowadays.

"Children must be educated solely in Catholic schools, and must be taught to condemn what the church condemns.

"You must hold that the church is superior to the civil authorities, and reject and condemn the doctrine that the church should submit to the state, or that the state is independent or ought to separate itself from the church.

"You must utterly abominate civil marriage, and regard it as pure concubinage." (This refers to all marriages performed by Protestant ministers.)

These and other like utterances are supported by quotations from the pope and the Catholic Scriptures. The circulars have, says the Times, been distributed at houses throughout the city, as well as in the churches.

This is a plain defiance of the American government, and the significance of it all lies in the fact that it is done under the direction of one so well acquainted with the exact situation of things in America to-day as is Archbishop Chapelle. It lies in the fact that this papal prelate believes that under the existing situation Rome can successfully bid defiance to the American government in the islands, and bring the United States to her terms. If she can do this, she will have gained a tremendous victory.

The administration deferred to the wishes and overtures of Rome touching the policy to be pursued in the islands, as being the best way to secure peace, and now Rome turns around and repudiates the administration and everything that is American. To quote further from the Times:

"Civil marriages are established by general order of the Military Governor, and these truculent priests defy him and his general orders. Freedom of worship and freedom of thought are established in the proclamation of General Merritt on the occupation of Manila; again in the proclamation of President McKinley, published officially by General Otis in January, 1899; and again in the proclamation of the commissioners last April. These pamphlets disseminated broadcast in the churches and homes of Manila roundly 'reject and condemn' McKinley, Otis, Merritt, the commissioners and the American nation at large. Nay, more. They 'reject and condemn' the whole civilized world, calling modern civilization a false and reprehensible thing. They will not tolerate the existence of a civil government, except under the control

of the church. They defy the state, they defy the United States government, and they forbid the trembling Filipinos to obey the law, on pain of the utmost penalties of eternal perdition."

This is the outcome of the frequent conferences between the President and Archbishops Ireland and Chapelle relating to the governmental policy to be pursued in the late Spanish possessions.

Commenting on the report made by the Manila Times, the leading Methodist organ in Michigan says:

"Thus it appears that the real war in the Philippines has been only fairly opened, and that it is to be a war to the knife, long and bitter. The priests have taken their stand, and are backed by the bishop of Manila and by Archbishop Chapelle, and unless President McKinley grapples immediately and decisively with the issue, the outcome may involve much trouble."

Very true; but is the President prepared to "grapple immediately and decisively with the issue?" Is he prepared, on the eve of the national political campaign, to alienate the Catholic vote in the United States by a manifestation of hostility to the papal program in Luzon? Rome, evidently, does not believe that he is.

And all this shows how the American government, in following its imperial policy, is playing into the hands of Rome; and it is all natural enough, for Rome is an imperial power, and one form of imperialism has a natural affinity for other forms. While the United States remained a republic, it was naturally antagonistic to the papal system, which is a monarchy and a despotism of the purest type. The change from republic to empire must necessarily greatly strengthen the hands of Rome, and prepare the way for the final work of that power in the earth which is portrayed in the prophetic Word. s.

### Only Right is Duty.

A Boston paper very truthfully remarks that "patriotism, in war times, being manifested simultaneously by two opposing nations—the just and the unjust—is therefore not necessarily a virtue." This being so, "patriotism" ought always to be secondary to love of principle. But what then would become of the sentiment: "My country; may she ever be right. But right or wrong, my country."

The fact is that a country in the wrong is no better than an individual in the wrong. Both officers and men often feel perfectly justified in doing acts of injustice, acts which they know to be unjust, simply because commanded so to do by their superiors, or by "the government." They excuse themselves by saying, "We only did our duty." But how can it ever possibly be any man's duty to do wrong? It cannot be. "Strictly considered, all duty is owed originally to



God only." Nothing can be duty in any proper sense that is not right. It can never be *duty* for a sheriff to execute an individual whom he believes to be innocent of the crime for which he was sentenced. But what can he do? Resign his office. And this he will do if he is a God-fearing man rather than do an act of injustice even in obedience to an edict of the courts. It is the individual and not the court or the state that must answer at the bar of God.

### Prosecution Under the Sunday Law of North Carolina.

We have received the following letter telling of the arrest and prosecution of a seventh-day observer in Greensboro, North Carolina, for breaking Sunday:

"Grissom, N. C., June 12.

"Editor Sentinel of Liberty: Mr. Barefoot, of Greensboro, was arrested Friday, June 1, for working on Sunday. He was tried and fined one dollar and costs.

"It seems that on Sunday, May 27, Mr. Barefoot went out in his garden after sundown and was preparing ground for planting some peas when one of his neighbors spied him and had him arrested. Mr. B. had often split wood and done other little chores on Sunday, but no attention had been paid to it. We were having meetings on Sunday nights and prayer meeting at his home Thursday nights, and this may be the reason why this neighbor was offended and acted as he did. Mr. B. will not pay the fine.

"E. L. SANFORD."

Whatever may have been the motive for the arrest and prosecution in this case, it is plain that only the bitter spirit of intolerance could prompt any individual to inflict injury upon his neighbor for doing a little quiet work in his own garden. For some reason—probably because of Mr. Barefoot's religion, he being a Seventh-day Adventist—this neighbor became offended at him and desired to do him harm; and there on the statute books of the state was the Sunday law, an ever ready instrument for use against observers of any other than the common day of rest. It is thus that the Sunday laws of the states lend themselves to the unworthy designs of evil-minded persons. There is no exemption in North Carolina for observers of the seventh day.

The Baptist minister of Greensboro, Rev. Livingston Johnson, in the true spirit of Baptist principles, made a public protest from his pulpit against this intolerant proceeding, report of which protest appeared in the Greensboro Telegram, from which we quote:

"Mr. Johnson said he desired to enter his protest against this because he did not believe that it ought to be allowed to go without protest from some pulpit of the city. It was, he said, an infringement upon religious liberty and a denial of a man's right to worship

God according to the dictates of his own conscience, which should be a man's sole standard as his duty. The officer might be carrying out the law, for the speaker did not know about the statute, but the law was wrong and had no right of existence. The law had no right to say to a man what day he should keep, as he was responsible alone to God, and he must search God's Word and decide for himself such questions.

"It may be said," continued Mr. Johnson, "that this man was disturbing others. I reply that he was not disturbing any one half as much as do these trains which dash continually through the country and intrude their noise and disturbance upon Sabbath keepers in all parts of the land."

We shall keep our readers apprised of whatever further developments may arise in connection with this effort to enforce Sunday observance in North Carolina.

### An Interesting Constitutional Question.

On another page we print an article from the Springfield Republican reviewing briefly Judge Townsend's opinion touching the status of Porto Rico in its relation to the Constitution.

Referring to this article as it appeared in the Republican, ex-Senator Dawes raises these questions:

"1. What is the true significance of the word 'all' in the last clause of the 3d section of Article IV. of the constitution, which reads as follows: 'The Congress shall have power to dispose of and make all needful rules and regulations respecting the territory or other property belonging to the United States?'

"2. What particular 'rule' or 'regulation' respecting territory belonging to the United States, Congress has not the power to make?"

The Republican makes reply as follows:

"Does the phrase 'or other property' refer to people or to communities of people who may chance to inhabit any territory of the United States? Were the framers of the constitution accustomed to speak of human beings as property or 'other property?' Did they even refer to the negro slave as property, in that great instrument? On the contrary, did they not speak of the slave as a 'person,' as 'such persons,' and as a 'person held to service or labor?' (See section 9 of Article I. and section 2 of Article IV.) And hence does not the clause in question, 'territory or other property belonging to the United States,' relate to territory considered only as real property? In a strict construction of this clause no other meaning is possible, and everybody knows that as a matter of fact the clause referred to the unoccupied lands held or owned by the several states under their colonial charters, which were generally ceded to the United States prior to the adoption of the constitution of 1787.

"Nevertheless, even conceding that the power of Congress to govern the territories flows from this clause, is the word 'all' to be taken as possessed of the sweep and force which absolves Congress from all constitutional restraints and limitations in dealing with

the territories? The constitutional interpretation of a century gives but one answer to this question. It is well stated by John Norton Pomeroy, a recognized authority, in his 'Constitutional Law,' a text-book which the United States government employs at the military academy, in the following:

"But is Congress absolutely omnipotent over these districts and territories? Is it, like the British Parliament, bound by no limitations save those which are self-imposed? This cannot be; nor does the language of the constitution require a construction so much opposed to all our ideas of civil policy. The safeguards of individual rights—those clauses which preserve the lives, liberty and property of the citizens from the encroachments of arbitrary power, must apply as well to that legislation of Congress which is concerned exclusively with the District of Columbia or with the territories, as to that which is concerned with the states. The reasoning which leads to this conclusion is irresistible. \* \* \* If it were thought necessary that Congress should be hedged round with restrictions while it is legislating for the inhabitants of the states, who may be partially protected by their local governments, how much more necessary that the same body should be restrained while legislating for the inhabitants of those districts and territories over which it has an exclusive control, an undivided sway."

"And we may add that Mr. Pomeroy belonged to the broadest sect in the school of loose constructionists. The precedents all support him in the above statement.

"2. And as to the particular 'rule' or 'regulation' respecting territory which Congress has not the power to make, here are several:

"It can make no rule or regulation respecting an establishment of religion or the free exercise thereof; or abridge the freedom of speech or press, etc.

"It can make no rule which deprives any person of the right of trial by jury in cases where the value in controversy exceeds \$20.

"It can make no rule imposing excessive bail or fines or cruel and unusual punishments.

"It can make no rule tolerating slavery, or tending to deprive a person of his life or liberty or property without due process of law.

"It can make no rule or law sanctioning titles of nobility, or attainting objectionable politicians. These and much more.

"And, finally, accepting Chief Justice Marshall's definition of the term 'United States,' Congress can make no rule or law which destroys uniformity in duties, imposts and excises 'throughout the United States,' including all territory under its jurisdiction.

"But Judge Townsend holds that Congress is hedged round by no such restrictions, or any other, in dealing with the territories. He is able to summon to his support in this extraordinary position not a single distinct precedent out of 112 years of constitutional interpretation, so far as we have been able to discover. We accordingly describe his decision as revolutionary. It will of course be passed upon by the higher courts, but even they will not settle the question for all time.

"There will remain the appeal to the people, as in

the Dred Scott cause. That decision wrote 'property' over the word 'person' in those sections of the constitution we have referred to; and we venture the prediction that the present attempt to write 'property' over the word 'person,' as he may be found in the territories, will fare as badly in the final judgment as did that earlier and quite similar effort."

#### Hon. James A. Brice, Member of the British Parliament, on the Eastern Question.

Hon. James A. Brice, M. P., author of *The American Commonwealth*, has contributed to the *Saturday Evening Post* of June 2 a most interesting article on the Eastern Question, in which he gives a plain, unvarnished statement of the relations which the several great Powers sustain to the Porte, and their several interests in Turkish territory.

The Eastern Question has long been one of absorbing interest to all the civilized world, and especially to those who view its settlement in the light of divine prophecy. Both inspiration and the logic of events point unmistakably to the utter extinction of the Turkish empire. And if prophetic expositors read aright the divine predictions, momentous issues are at stake in the settlement of this question. The crowned heads of Europe see in it only an opportunity to enlarge the trade of their people or to extend their frontiers; but to the student of prophecy it means the ushering in of the everlasting Kingdom of God.

Of course Mr. Brice deals with the question only from the standpoint of the statesman. The "dim fore-shadowings of the future," which he says "we seem at last to see," are seen only in the trend of events. But in this case human foresight and divine foreknowledge are in practical agreement so far as the former goes. They part company only because when the finite fails the Infinite goes on telling what shall be after the settlement of the Eastern Question by the Powers of earth.

"The passionate eagerness," says Mr. Brice, "with which all Europe has been watching the struggle in South Africa during the last six months tends to throw into the background other questions of not less real and permanent importance, questions which have before now formed the central point of European politics, and which may do so again. "Among these," he continues, "is the condition of the always moribund but never expiring Turkish Sultanate."

The loss of Crete two years ago is referred to as "another stage" in the decadence of the Turkish power. But since this "the Sultan and his crimes have receded from view, though those who know something about the maladministration and race hatreds in Macedonia, know how critical the situation continues to

be there, and how easy it would be for either the Servians or the Bulgarians to light up an insurrection in those regions which would involve all Eastern Europe in the flames of war."

To Austria and Russia, Mr. Brice gives the credit of preserving peace for the time being. The former controls Servia, the latter Bulgaria. "So things remain tolerably quiet, and the only change likely to occur in the near future is the erection of Bulgaria into a kingdom, an access of dignity which Prince Ferdinand is believed to desire and to be steadily working for."

#### THE GERMAN EMPEROR AND HIS PROGRESSIVE POLICY.

But while the status quo is being preserved in European Turkey by Austrian and Russian influence, "some very interesting developments have been going forward in Asia Minor. It is now at least twenty years," says Mr. Brice, "since the idea of possible German action in that region presented itself to forecasting minds, though under the regime of Bismarck, who was severely practical and averse to new or speculative enterprises, little or nothing was done to push forward such action. By degrees, however, German officers began to be engaged to reform the army system of the Turks, and German capitalists were found at Constantinople pressing for, and before long obtaining, concessions for railways, for mines, and for other large industrial enterprises."

All this has been pleasing to Emperor William, who "has encouraged his subjects to embark their capital in Turkey, seeing in this another market for German industry and another field for German enterprise."

While his people have been investing their capital in Turkey, the German Emperor has not been an idle spectator. "His courtesies to Abdul Hamid," remarks Mr. Brice, "which caused some surprise in 1895 and 1896, and which culminated in his visit to that monarch in November, 1898, have usually been attributed to this motive."

But whatever the motives of the Germans, their success in a business way has been well-nigh phenomenal. "They have quite superseded the English, who used to play the leading part in the commercial and industrial affairs of the Turkish Empire."

The reason assigned for the great change is that "ever since the taking of Cyprus by the English government in the days of Lord Beaconsfield, and the vehement condemnation of Turkish cruelties by Mr. Gladstone, England has been the Power most odious to the Sultan, while since the Armenian massacres of 1895-6 it has been recognized that there can be no more of such protection given to the Sultan by the

English as was given in the old days when England thought it essential to her interests to check the approach of Russia toward Constantinople."

Occupying this vantage ground, and receiving "from their Ambassador that diplomatic support which is essential in an Eastern court, they have shown great energy, especially in projecting railways. Recently a concession has been granted to them for extending the railway from Constantinople to Angora, already built by German capital, farther out south-eastward from across the center of Asia Minor and through Mesopotamia to the Persian Gulf."

#### RUSSIAN INFLUENCE IN ASIA MINOR.

And now comes if possible a still more interesting chapter in this story of European diplomacy, "Russia could not be indifferent to the sanction thus given to an enterprise of such magnitude," says the writer whom we quote. "Some think that she resisted it. Others, with more apparent reason, hold that she had been previously 'squared' by Germany, as it is pretty certain that England was squared by the secret agreement concluded between her and Germany in 1898."

"It is a first principle of German imperial policy," continues Mr. Brice, "not to quarrel with Russia. Be this as it may, Russia used the event as a basis for the demand to have her right to similar railway concessions in another area recognized; and the Sultan, with much reluctance, has found himself obliged to yield to this demand. He had nowhere to turn to for support, for while France, of course, always supports Russia, Germany, having had her own share, could not in this instance interfere against her, and England no longer comes into question."

#### VIRTUAL PARTITIONMENT OF ASIA MINOR.

The significance of what has been thus accomplished, not by war but by diplomacy, will be seen in the light of this statement: "*Thus there has been effected by these railway arrangements a virtual partitionment of Asia Minor into two 'spheres of influence,' to adopt the expression which has been used in Africa and in China to mark the acquisition of European claims to territories not yet actually annexed by European claimants. Germany takes the south and south-east of the country; Russia the north and northeast.*"

It is not thought probable that Russia, with so much undeveloped territory elsewhere, will actually build the railways authorized by the concessions she has obtained, but she can keep out rivals and competitors. "The Germans, however, will doubtless make their railway. They have promised to offer part of the capital to be subscribed in France, with the view to propitiating French opinion, and it is believed that the enterprise may turn out a pecuniary success."

## RUSSIA CAN WAIT.

"Russia," says Mr. Brice, "can afford to wait. She has scored a great success. She has made another of those onward steps by which, more frequently without war than through war, her territory is constantly growing, and her influence extending beyond the limits of her territorial authority. *She is now predominant in Persia*, a hopelessly feeble state with a vast area and a scanty population. She is also predominant in Manchuria, and will, when her Trans-Siberian Railway has been completed, be able to terrorize China. Across the whole length of Asia, from the Black Sea on the west to the Yellow Sea on the east, she can, when she pleases, add without difficulty many thousands of square miles to her dominions. Having time on her side, she is prudently anxious to perfect her railway system and have some money in hand before she absorbs fresh districts on which much money would have to be spent.

Still more recent events—events still future when Mr. Brice was writing his article for the Saturday Evening Post—further strengthen Russia's position, especially in eastern Asia. The Czar was the only European ruler having a really effective land force within easy striking distance of Peking at the time of the "Boxer" outbreak there, which, it seems possible, may end in the speedy partitioning of the Chinese Empire.

## WHY ENGLAND HESITATES.

"The times have been when such an advantage as Russia has gained by the virtual admission of her influence over the whole northern part of the Turkish Empire," says Mr. Brice, "to say nothing of the advantage she is now gaining in China, 'would have filled the English with alarm and aroused them to opposition. Even so late as 1878, Lord Salisbury's Anglo-Turkish convention bound England to defend by arms the Turkish frontiers against the Czar. But England is now so absorbed in her South African troubles as to have no thought of those interests in the Orient which were lately held so precious."

From Mr. Brice's viewpoint at the time he wrote, "sudden and startling as this change in English policy is, it" did not seem to him then a thing to be regretted. "It had become impossible," he says, "for England to support the Turks, and it was impossible for her to replace their bad government by a better one of her own. She was too far off—she has her hands already too full in other places. She may see without disquiet the partitionment of Asia Minor between Germany and Russia, for she was not in a position to claim a share, even would it have been to her interest to do so. Egypt, which she has got already, which she has done much to improve, and which she seems

now likely to keep, is really a burden rather than a source of strength. The influence of Germany cannot fail to better the lot of the unfortunate Christian subjects of the Turk, nor will she show herself unfriendly to American missions and to Western education, as the Russians sometimes do. And if England wishes to keep Russia from coming down to the coasts of the Levant, the interposition of Germany is, from the English point of view, to be regarded as an absolute gain."

"These, however," he concludes, "may be deemed minor matters. The great fact which stands out is the admission which Russia has at last secured of her exclusive influence over the whole northeast of the Turkish dominions, and the acquiescence of her three old antagonists of Crimean war days. France is silent, because she must have the alliance of Russia at all costs. England is silent for the reasons already set forth. Austria and Italy follow Germany, and Germany has got her own share. We seem at last to see, in dim foreshadowings of the future, the outlines of a settlement of that 'Eastern Question' which has so grievously perplexed English and Continental statesmen for more than a century."

## An Interference With Religion.

With reference to the prosecution of a seventh day keeper in Greensboro, N. C., to which we refer elsewhere, the editor of the Greensboro Telegram says the following in defense of the action taken:

"Were the keeping of one day in seven a matter of religion solely, grounded upon the sole fact that it is a Biblical command, then men would have a right to keep whatsoever day they chose, and the state would have no right whatever, upon the principle on which our system is founded, to take any notice of the fact at all. The state would have no right to say what day should be observed, any more than it would have the right to say whether baptism should be administered by immersion or by pouring. Were the Sabbath only a religious institution, by taking note of it and regulating it by law, the state would be abridging religious liberty, because some citizens hold that the first day of the week is the proper day, while a very large class hold that Saturday is the day, and yet others believe in Friday. By forcing a believer in Saturday to worship on Sunday, that man's religious freedom would be destroyed. From that standpoint, Mr. Johnson would undoubtedly be right.

"But Sunday is not merely a religious institution, it is more. As a mere religious institution it could not be reconciled to the principles of our government, as Mr. Johnson suggests. It is an institution founded upon facts of physical experience which happen to coincide with Biblical commands. The experience of mankind has taught the physical truth that more can be accomplished in a given length of time by working six days and resting one, than by working seven and resting none. Thus it is best for society that this prin-

ciple be recognized by law. The law does not compel a man to worship on Sunday, it merely compels him to desist from all labors because his labor disturbs the rest which society has imposed upon itself. If this principle be allowed, then it follows that the state has a right to say that a specific day shall be observed, because of the impossibility of accomplishing the desired end in any other way. If it were left to each individual to observe whatever day he chose, then there would be no rest for society, and both society and individuals who desired to rest would be denied the privilege."

It is admitted in this argument that if the Sabbath were merely a religious institution, then "by taking note of it and regulating it by law the state would be abridging religious liberty." This is true, and the admission is fatal to the conclusion reached, that it is right for the state to take note of the Sabbath and regulate its observance by law. For if such interference with the Sabbath would be wrong by virtue of its being a religious institution, such interference must be wrong in any case, so long as the Sabbath remains a religious institution. If such action by the state would interfere with conscience and with religious belief and practice simply because the Sabbath is a religious institution, then plainly, so long as the Sabbath remains a religious institution, such action must still be an interference with religion. The same thing which would be an interference with religion in the one case, simply because the Sabbath institution is religious (the only reason that could be assigned for it), cannot cease to be an interference with religion in case it were true, as claimed, that the Sabbath is more than a religious institution, because the religious character of the institution would still affect the action of the state in the same way. There would still be the same existing cause, producing the same result.

And whatever the Sabbath may be to others, to Christians it is purely a religious institution, and any regulation of its observance by the state must be to them purely an interference with religion. Such it is in the case of the seventh-day Christian prosecuted in Greensboro, and such it has been in all the numerous similar cases that have arisen in the last few years. If it were not an interference with conscience, these people would not have suffered the penalties of the law as they have done, rather than obey it. s.

Religious dogmas or beliefs have no rights which can be claimed for them before the law of the land, and no law for their "protection" has any rightful place on the statute books. Human beings have a right to hold these dogmas as a part of their belief, but the exercise of this right does not require the aid of legislation. Some rights are best served by the absence of any legislation touching them.

### Are Sunday Laws Necessary?

This is a question which many good people are answering in the affirmative, for certain "reasons" which to them appear very satisfactory and conclusive. A brief survey of the grounds upon which their conclusion is based will be instructive.

They say, for example, that without Sunday laws the Sabbath will be lost—that it will be driven out by the encroachments of corporate greed and the love of worldly gain and worldly pleasure. As a theory this idea might be given some degree of plausibility, but unfortunately for the theory its falsity is shown by the facts of actual experience. For there exists a Sabbath day, observed by many thousands in this country, and by some in all lands, which has no support at all in the civil law, but has existed through all the centuries of time without such support, and yet has never been lost and gives no sign of becoming lost to-day. Corporate greed and the love of worldly gain and worldly pleasure have had full opportunity to do their utmost against it, yet it has not succumbed to their attacks. And more than this, it has withstood also the opposition of popular custom and tradition, the opposition of the example and teaching of the religious world, and even the opposition of the civil law; yet it survives to-day, and is steadily making headway against all obstacles both passive and active. This Sabbath is the seventh day of the week, observed by the Seventh-day Adventists, Seventh-day Baptists, and others. Not many years ago there were but a few thousand observers of this Sabbath in the world; but to-day there are sixty thousand such in this country alone. Thus has the observance of an unpopular Sabbath spread and advanced amidst all those opposing influences which are said to necessitate laws for the preservation of Sunday, and against even greater obstacles interposed by religious people themselves.

The conclusion is plain: if the Sabbath which encounters the most opposition can succeed against it all so as to be in no danger of getting lost, then certainly the Sabbath which has the least opposition cannot be in need of civil legislation to insure its continued existence, if it is the true Sabbath day. And if it be not the true Sabbath, then certainly there should be no civil law enforcing its observance.

But it is said that Sunday laws are necessary to provide the laboring man with a day of rest; and by the use of certain facts and figures quite a plausible argument is constructed in support of this assertion. But here again experience lays a destroying hand upon the theory, for if the laboring man who desires to observe Sunday needs a law to secure him in this privilege, then surely the observer of the far less popular seventh day needs a law to secure him in like manner.

Yet the laboring men of the latter class are able to succeed in business without the aid of any law for Sabbath observance and have never thought of petitioning for such legislation.

Actual present-day experience therefore demonstrates that Sunday laws are not needed either to preserve the Sabbath institution itself, or to enable the workingman to observe the day and continue to provide a living for himself and his family. It is demonstrated that such legislation is not needed for the protection of the minority; hence it certainly cannot be needed for the protection of the majority. For what reason then are Sunday laws necessary? If not for the reasons we have noticed, can there be any sound reason for them at all? We think not. s.

### The True Standard of Human Legislation.

The divine law revealed in the Scriptures of the Old and New Testaments is not and should not be the basis of civil legislation.

The law of nature, written in the very constitution of things, not dependent upon a written revelation, but revealing itself in all the relations of life, is all-sufficient for the ends of civil justice. Of this law Blackstone wrote:

"This will of his [man's] Maker is called the law of nature. This law of nature, being coeval with mankind, and being dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe, in all countries, and at all times. No human laws are of any validity if contrary to this; and such of them as are valid derive all their authority, mediately or immediately, from this original."

The same principle is set forth in the Declaration of Independence, in these words: "We hold these truths to be self-evident: that all men are created equal; that they are endowed, by their Creator, with certain unalienable rights."

This endowment was not subsequent to man's creation, but coincident with it. By the very act of making man what he is, the Creator endowed him with the rights which belong to him by the laws of his being. "Those rights, then," says Blackstone, "which God and nature have established, and are therefore called natural rights, such as are life and liberty, need not the aid of human laws to be more effectually invested in every man than they are; neither do they receive any additional strength when declared by municipal laws to be inviolable."

Lock, in his essay on "Civil Government," says that "nothing is more evident than that creatures of the same species and rank, promiscuously born to the same advantages of nature, and the use of the same faculties, should also be equal one amongst another without subordination or subjection."

"The sayings and doings of daily life continually imply some intuitive belief of this kind," remarks Herbert Spencer. "We take for granted its universality, when we appeal to men's sense of justice. In moments of irritation it shows itself in such expressions as 'How would you like it?' 'What is that to you?' 'I've as good a right as you,' etc. Our praises of liberty are pervaded by it; and it gives bitterness to the invectives with which we assail the oppressors of mankind. Nay, indeed, so spontaneous is this faith in the equality of human rights, that our very language embodies it. *Equity* and *equal* are from the same root; and equity literally means *equality*."

Rights are not a matter of opinion but of fact; they exist in the very nature of things. In recognition of this principle Lord Coke remarks: "When anything is grounded upon the law of nature, they say that reason will that such a thing be done; and if it be prohibited by the law of nature, they say that it is against reason, or reason will not suffer it to be done."

The one universal basis of civil legislation is, therefore, the inherent rights of man. These rights are self-evident. They are not dependent upon a written revelation, but appeal to all men everywhere, and are discoverable alike by pagan and Christian.

The Code of Justinian influences in large measure the legislation of to-day in both England and America. It is true that it was compiled in the 6th century of this era, but that in it which is best and most in accord with the demands of civil justice, is traceable to purely pagan times. Well would it have been for the world had no effort ever been made to model civil law after the supernaturally revealed law of the Creator; the law which he gave for the government of his own peculiar people, and which according to his own divine arrangement was to be administered by men divinely guided; but never to be the sport of contending political factions, or to be re-enacted by human legislatures. The legitimate sphere of human government is limited to guaranteeing natural rights and enforcing natural duties. It does not include the domain of morals. Moral government should be left with the only Being qualified to administer it, namely, the Creator.

B.

Commenting upon our note of two weeks since, in which we remarked that "three causes are operating to prevent the restoration of peace" in the Philippines, an exchange says: "The three 'causes' might be summed up in one word, 'Jesuits.' Then we have the root of the matter. The sooner Americans learn the methods of these slick underhand workers the better. The white ants of Popery, as they have been properly named."



## NEWS, NOTES AND COMMENT

"Wholesale fraud and corruption," says the Catholic Standard and Times, "honeycomb our public service in Manila. The Taft Commission just arrived there are said to be 'staggered' by the universality of waste and peculation under our 'carpet-bag' government. And General Otis goes on coolly referring to the Tagalo insurgents as 'robbers.'"

\* \* \*

As noted in these columns last week, the Hamburg, Iowa, ministers are making a strong effort to secure from the city council an ordinance closing places of business on Sunday. A Hamburg paper says: "Rev. Enders made an eloquent and able plea before the council in favor of closing." It is strange, indeed, what an interest the preachers take in "civil" matters when it comes to using civil law to enforce a religious institution.

\* \* \*

"The proverbial quietude and peacefulness of Englewood on Sunday mornings is being fearfully shattered these days," says the Chronicle of this city. Every Sunday morning "there is a lively state of affairs in the neighborhood of Sixty-third and Halsted streets which occurs with such regularity that now crowds are beginning to assemble to see the fun."

The occasion of the disturbance is an effort to induce a dealer in clothing and shoes to close his store on Sunday.

This merchant keeps open a few hours Sunday forenoon, but gives each of his clerks a whole day's vacation each week. These clerks have signed a written statement that they are perfectly satisfied with the arrangement; but though they are satisfied others are not, and demand that the store be closed all day Sunday.

\* \* \*

The statue of Liberty Enlightening the World, on Bedloe's Island, in New York harbor, is said to be in a rather woe-begone condition. The Herald of that city says of the statue:

"Standing as she does mantled in a heavy coating of green rust, she presents a much bedraggled appearance, and her condition is the occasion for much adverse comment among the many thousands whose business or pleasure takes them down the bay."

Commenting upon this, the Springfield Republican says: "It is small wonder that a statue of liberty should grow rusty nowadays. Pull it down and put up a statue of Dr. Gatling."

\* \* \*

The Primitive Catholic, of Brooklyn, N. Y., notes that the Catholic Truth Society has prefixed the word "International" to its name. Among the items of work reported is "supplying regularly and gratuitously about nine hundred families with papers and magazines in sparsely settled localities in the South and West; the names being supplied by priests."

"Another item in the report," remarks the Primitive Catholic, "is the placing on the shelves of public libraries over eight hundred volumes of the ablest Catholic works. All this has been accomplished in one year."

The secretary in making his report also notes "with satisfaction" "the work accomplished by the society in having expunged from text-books calumnies against the Catholic Church."

"The calumnies against the Catholic Church," says the Primitive Catholic, "are the true facts of history regarding Rome, and her past doings. It is to the everlasting disgrace of Americans that these histories have been mutilated. And even in this garbled condition, it is expounded, in numerous instances, in our public schools by Romish teachers."

### Truth and Fallacy.

A writer for the Christian Century says:

"A nation is not safe because of military supremacy only, or from the seven hills Rome would still rule the world.

"Nor do seminaries and scholars constitute a sure defense, else the land of Plato and Aristotle had never been subject to the unspeakable Turk.

"Nor does national existence running back into hoar antiquity safeguard the future, for the 'Celestial empire' seems now tottering to its fall.

"A nation is safe only when shielded by the eyes of Divine protection. This any nation can have that will coronate God as its supreme ruler and make His holy word its supreme law.

"These acts will in themselves counteract all tendency toward dissolution and promote national strength and grandeur."

The writer we quote errs in this only when he attempts to tell how a nation can have "divine protection."

God can be truly "coronated" only in the human heart. All any nation can do to honor God is to leave the individuals free to render Him such homage as they wish. Government cannot assist in this, and it should not seek to hinder.

Spain is an example of a nation which has tried

to "coronate God." Germany is another, and society is there honeycombed with infidelity more perhaps than in almost any other country.

Individual faith in God is the only remedy for sin; and this faith cannot be assisted by legislation.

The great trouble is that in attempting to "coronate" God, that which is really "coronated" is some self-appointed viceroy of God.

To "coronate" God is to acknowledge his law and to bow to it. But when any nation undertakes to do this, that which is acknowledged and enforced is at best only some human interpretation of the divine law—usually far below the divine standard, and not infrequently in direct controversion to that law.

To "coronate" God by any state or national act is to make his law the football of contending parties, and the subject of court decisions, to be construed as other laws are construed; so that naturally men instead of seeking to know what the Lord says *in His law*, they will inquire what the courts say *about His law*.

The divine law "is spiritual" and since "spiritual things" are only "spiritually discerned," the state, which is not spiritual, cannot even discern the divine law, much less administer it. B.

### If Not Slavery, What Is It?

It has been repeatedly stated, and so far as we know has not been denied, that the rebellion in the Philippine Islands against Spain was "more a rebellion against the monks and clergy than against the sovereignty of Spain." The same is true of the war which the natives have all along maintained against the United States.

But why a rebellion against the monks, and against the government of Spain and of the United States because of the monks?

Under Spain the monks were the real rulers, and the natives fear, and not without reason, that practically the same system will be continued under American government.

Under Spanish rule the monks taxed the people in various ways while living and even pursued them to the grave when dead. Marriages, births, funerals, etc., were all made a source of revenue to "the church." Besides this the monks owned the land and the people being merely renters, eked out a precarious existence at best.

Moreover, these lands had not been acquired by the monks by purchase, but by confiscation, largely upon false charges corruptly sustained. "Whenever a man had a desirable plantation, they would trump up some charge against him, have him arrested, and, without investigation, shot; and the property was

turned over to the monks. It was in this way, principally, that they had acquired their possessions."

The avowed purpose of the revolutionists was to confiscate this property and turn it over to the government for the benefit of the people. This is exactly what was done in Mexico forty years ago. It was this that led to the attempt by Napoleon III., backed up by Rome, to establish an empire in Mexico under Maximilian. This empire failed as soon as the support of France was withdrawn at the demand of the United States, and Maximilian was shot.

But now the United States have been entrapped by Rome and are being used to fasten upon the Filipinos the very system which this Government refused to permit France to fasten upon Mexico. The facts have been thus stated:

"When the commissioners met at Paris, to make peace between this country and Spain, it will be remembered that the Philippine government, of which Aguinaldo was the head, appointed a commissioner to appear before that body and state their grievances, but the commissioners refused to listen to them, or in any way receive him.

"About this time, Archbishop Ireland, as the daily press informs us, had an interview with President McKinley, and it was there agreed that the property rights of the church or monks, should not be interfered with. Accordingly, a clause was put into the treaty that all the property rights that existed under Spain would be accordingly respected by the American Government. So the people of the Philippine Islands found that practically everything they had fought for against Spain would be lost if the American Government's supremacy was maintained."

These facts are not very creditable to the United States which by papal intrigue were induced to bind themselves to take the side of Rome against the people, and this without regard to the real merits of the case. Right or wrong, this Government must maintain the claims of the monks, or of "the church," as against the people of the Philippine Islands. If this is not enslaving them, what is it? B.

### Foreign and yet Not Foreign.

(From the Springfield Republican.)

Against Judge Lochren's opinion as to the constitutional powers of Congress over the new territory of the United States, comes that of Judge William K. Townsend, sitting in the United States district court for Southern New York. The latter holds views quite the reverse of those expressed by the United States circuit judge at St. Paul in the habeas corpus case of the Porto Rican, Ortiz.

The case before Judge Townsend related to

### AN ASSESSMENT OF DUTIES

on an importation of tobacco from Porto Rico after the treaty of Paris had been ratified and an exchange

of ratifications had taken place. The importers, John Goetz & Co., appealed the matter to the board of general appraisers, which decided against the importers, who thereupon took the case to the United States court, contending that Porto Rico had become a part of the United States and within the tariff laws of the nation. Judge Townsend decides that Porto Rico is not a part of the United States to this extent and will not become such a part until Congress has expressly defined the status of the island to this effect.

#### THE TREATY OF PEACE

left with Congress the determination of "the civil rights and political status of the territories hereby ceded," and it was within the constitutional authority of the treaty-making power, says Judge Townsend, to give Congress unlimited power in the matter. Congress meantime has refused to extend the Constitution and the laws to the island, and accordingly it remains outside of the Constitution. It is foreign country so far as the Constitution is concerned, but United States territory as against other nations.

Judge Townsend brings out no new authority or precedent in support of this side of the question, beyond the

#### STATEMENT OF CHIEF JUSTICE MARSHALL

(in American insurance company against Carter) respecting "the usage of the world" in the case of ceded territory: "It becomes a part of the nation to which it is annexed, either on the terms stipulated in the treaty of cession or on such as its new master shall impose." The gist of Judge Townsend's opinion is contained in the following:

"To deny this power, to govern territory at arm's length would be to thwart that intention to make

#### THE UNITED STATES AN UNFETTERED SOVEREIGN

in foreign affairs. For if we wage war successfully we must some time become, as many think we are now, charged with territory which it would be the greatest folly to incorporate at once into our Union, making our laws its laws and its citizens our citizens, our taxes its taxes; and which, on the other hand, international considerations and the sense of our responsibility to its inhabitants may forbid us to abandon. The construction of the Constitution which would limit our sovereign power would force us into a dilemma between violating our duty to other nations and to the people under our care on the one hand, and violating our duty to ourselves on the other. That construction would in such case imperil the honorable existence of our republic."

And so the president and the Senate, as the treaty-making power, may annex any territory they are able to; and may then delegate to Congress the power to act beyond the Constitution, and exactly as it pleases, in relation to the new territory.

Now the duly constituted government of the United States may indeed be

AN UNFETTERED SOVEREIGN IN FOREIGN AFFAIRS; but when foreign territory has once been annexed to the United States we come to deal not with a foreign, but with a domestic affair—with territory of the United States and not of some other sovereign power. And here is the fatal weakness in Judge Townsend's argument. When, therefore, he asserts the power of the president and Senate to delegate unlimited power to Congress in relation to territory of the United States, he is obliged to maintain that the government at Washington is a government of unrestricted powers rather than one exercising a certain measure of delegated authority from a power paramount to that of president and Congress.

Such views as these place the government above the people who created it, and who, in a written Constitution, imposed bounds upon the scope of its authority. They seem to us to be

#### REVOLUTIONARY DOCTRINE

and to mark with renewed emphasis the great change which is quietly being forced into American institutions to meet the needs of a revolutionary policy of distant conquests and alien annexations. The people of the United States are, or were, the sovereign power in this country, and not the government at Washington. The people can, if they choose, delegate to president or Congress the unlimited power claimed for them by Judge Townsend; but this the people have not as yet done, and until they have done so Congress can step beyond the constitutional law of its being, in the government of territory of the United States only by an act of usurpation.

#### Sunday Laws and the Workingman.

There are a good many labor leaders who are not in favor of Sunday laws, preferring to secure what they desire in the way of a weekly rest day through their own organizations rather than appeal to the state. In this they are wise.

The Sunday-keeping churches desire Sunday laws in their own interests. These interests demand laws not only prohibiting Sunday work but Sunday play as well.

Writing upon this subject in the Michigan Sabbath Watchman for October, 1891, Rev. Francis W. Ware said:

"\* \* \* Make it impossible to run the theaters, shut up the cigar stands, ice-cream saloons, and soda water fountains, and prevent baseball playing, put an end to railroad and other Sabbath excursions, and the masses will the more easily be turned to the house of God. Break down these sacrilegious but fascinating amusements and the church will have the right of way to our masses."

This shows very plainly the real motive back of the

demand on the part of the churches for Sunday laws and Sunday enforcement—it is that they may “have the right of way to our masses.”

But in the same paper, the same writer showed very plainly that they desire not only “the right of way to our masses,” but “the right of way” to the pocket-books of “our masses.” He says:

“If the churches of this state (Michigan) were to contribute \$10,000 this year to assist the American Sabbath Union to push its work, they would in our judgment make for themselves the finest possible investment. The money so invested would soon return to them with fine rates of interest. The money now spent in Sabbath desecration by those who are in large sympathy with the churches, but who are led off to the parks, on excursions, and to other places, where money is spent freely, \* \* \* would, if our Sunday laws were enforced, return to the churches and contribute to their support.”

This was written nine years ago, but it just as truly reveals the real motive back of the “civil Sabbath” now as it did then. And the workingmen should understand—such of them as do not now understand it—that in joining in the demand for Sunday laws, they are only asking the state to restrict their liberties in the interests of the churches.

We believe that every man ought to be interested in religion and assist in supporting the gospel, but this he should do voluntarily, “not by constraint but willingly.” And certainly the church has no right to use the civil power to compel this, even indirectly.

It is no part of the duty of the state to foster religion or religious institutions other than by such just laws as will leave every man free to worship or not to worship just as he elects. Historically, religious liberty means not only the right to accept, to profess, and to observe the religion of one's choice, but also the right to reject, not to profess, and not observe any religion. This right the “civil Sabbath” seeks to abridge by indirection.

B.

### The Church Militant.

(Chicago, Journal, June 19.)

Quite the most surprising deliverance upon the Chinese question comes from Bishop Earl Cranston, who declared, in a sermon at Denver on Sunday, that it is worth any cost in money or bloodshed if we can make the millions of Chinese true and intelligent Christians. “I would,” he continued, “cut all the red tape in the world, and break all the treaties ever made, to place the armies of the United States in the fore next to Great Britain. We must not be the tail end of everything.”

Bishop Cranston was, we believe, elected to his present position at the Cleveland conference of '96, and is now stationed at Portland, Ore. During the

past three or four years he has traveled abroad, and travel seems to have enlarged—or perhaps “expanded” is the better word—his views.

The moral obloquy discovered by many men of many minds in discussing the Chinese is one of the most astonishing phenomena of a turbulent and strenuous age. Commerce, imperialism, and the followers of Christ, widely apart on many other questions, have been singularly unanimous in denying to the Chinese the common attributes of humanity, white, black or yellow. Hath not a Chinaman eyes? Hath not a Chinaman hands, organs, dimensions, senses, affections, passions? Evidently not. Commerce would force trade upon him, even though the trade be opium; imperialism would cut up his empire, upon this or that pretext; and the followers of Christ—the Christ that stands for peace on earth, good will toward men—would make the Asiatic empire run red with blood, transform its rice fields into shambles, ensanguine every river and tributary, if thereby, as Bishop Cranston says, “we can make the millions of Chinese true and intelligent Christians.” For the Denver exponent of the church militant does not stand alone in his views. He perhaps stands alone in audacity and bloodthirstiness; but others secretly believe what he has the shamelessness to avow.

The missionary question is a question upon which we hesitate to pronounce opinion. Much may be, much has been, said upon all its sides. It is not a question upon which an opinion can be passed at once sweeping, intelligent and final. Yet one can, with a clear conscience and a conviction of right, protest against any such monstrous, immoral declaration as that credited to Bishop Cranston. It is unspeakably odious.

Nor is it necessary that one should have any genuine sympathy with the Chinese to appreciate the shameful bullyragging that that peaceful people has put up with for more than half a century. The powers, one and all, but England in especial—the England that Bishop Cranston would like to see, with drawn sword, marching side by side with the United States—have outraged, abused and robbed China systematically. Every concession of importance that they have obtained from China has been such a concession as the victim of a highwayman yields at the point of a pistol. When Europe has advanced another foot on Chinese soil the foot has been set down in blood.

And we, the lovers of Liberty, the writers about liberty, the orators on the subject of Liberty, and her sister, Justice—what have we done to help the cause along? We have denied the Chinese entrance to this country, and demanded entrance to theirs. At the same time we have opened our gates to the riffraff of

Europe, and for fear that this might be contaminated by contact with the Chinese population already inside the country, we have, in one way or another, done our best to kill off the "pigtailed." We have been as unjust and cruel to China as almost any other power has been, but we have done it in another way, and have been a shade more gentlemanly in the doing.

It has been bad enough to watch commerce and imperialism holding up and slashing at the Chinaman; but now that Religion frets for the highway, the mask, and the blunderbuss, it is rather time to call a halt. What has come over the church lately? Sword and fire flash and curl around half the pulpits in the land. Here's the New York Independent, which has long been suspected of religious leanings, clamoring for another Egypt under a joint protectorate of seven powers, including your Uncle Sam, of no-entangling-alliance fame. Verily, brethren, as the rural editor loves to inquire, "Whither are we drifting?"

### A Momentous Question.

Testifying before the Industrial Commission in Washington, N. F. Thompson, Secretary of the Southern Industrial Convention, said of labor organizations:

"Their influence for disruption and disorganization of society is far more dangerous to the perpetuation of our government in its purity and power than would be the hostile array on our borders of the armies of the entire world combined. Organizations teaching such theories should be held as treasonable in their character, and their leaders worse than traitors to their country."

Apocryph of this the Springfield Republican says editorially:

"There are some very unlovely features about labor unionism in its current practical workings. We see these brought out in such contests as those being waged in Chicago and St. Louis—in the sympathetic strike, the boycott, the resort to violence when other means fail, the mob spirit that is so generally excited, and the temper which would deny by force and terrorizing practices the means of livelihood to the 'scab' or non-union workman.

"But what are you going to do about the unions, beyond holding them and their strikes within the bounds of law and order? Are you going to prohibit and suppress labor organization? If so, are you going to deal likewise with capital and prohibit not only combinations of corporations, but combination of capital in any and all corporations? Is the right all on the side of the strong, and the wrong all on the side of the weak? Is aggression against individual rights confined wholly to the organized laborer, and is organized capital wholly to be trusted not to exceed its own reasonable claims as against the laborer and the general public?"

Then answering in part its own question, the Republican has this to say:

"This cannot be, and in a popular government it

is simply idle to talk about prohibiting labor organization and strikes without also considering the necessity of applying equally severe restrictions to capital. Nevertheless the people at large are getting exceedingly weary of these constant and most disturbing and destructive and often bloody outbreaks between organized labor and organized capital, which are a disgrace to the civilization of the time. Some means must be found to stop these assaults on peace and order and progress in wealth production."

Of course "this cannot be" and popular government be maintained. But the facts here enumerated, and others of like character, are sounding the death knell of free institutions in this country.

As a people we talk about teaching the Cubans and the Filipinos the art of self-government, and yet are daily demonstrating that we do not possess the faculty ourselves.

Two things are absolutely essential to government of the people by the people; namely, self-control and love of liberty for its own sake—that is, love of the principle apart from one's own participation in its benefits. In other words, love of liberty not simply for one's own self but for all men.

It has been truly said, "That government is best that governs least." But any government to be effective must govern sufficiently to preserve the peace—to make life and property safe, etc. But this can be done with the minimum of government only where the people govern themselves; each respecting his neighbor's rights, etc.

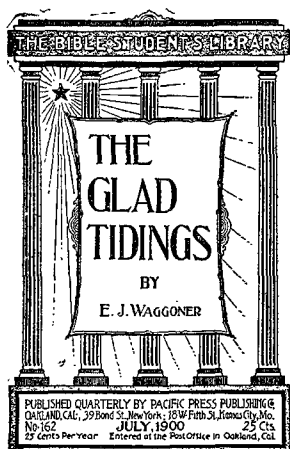
Just now complaint is made that in a certain section of this city, every man out after a certain hour is arrested by the police and required to give a satisfactory account of himself. This is of course very annoying to good citizens, and some of the papers are crying out against it. But why is it done? Surely not because the police want to persecute law-abiding men. It is done because there are so many law-breakers operating in that section that the police consider it necessary for the protection of the city. In this case the criminal element by their failure to govern themselves make it necessary in a measure for the police authorities to place restriction upon all that work a hardship upon honest people necessarily out at unseasonable hours.

Again, much is said about the necessity of restricting the trusts and corporations. But why this necessity? Simply because men of wealth also are losing the faculty of self-government. Greed leads, them to overreach and wrong their fellow-men; hence the necessity for more government. And so our state and national governments are constantly becoming more and more paternal, that is, they are constantly intermeddling more and more with that which ordinarily ought be left to the individual.

It matters not how intelligent a people may be, if they lack the faculty of self-control—if they refuse to do that which is demanded by the principles of justice—they show themselves unfit for self-government and invite despotism.

Nor is it possible for such a people to make laws that will compel themselves to deal justly. This is illustrated by the situation in St. Louis to-day. The mayor of the city belongs to one political party; the governor of the state to another. Each fears to take any decisive step to restore order and protect persons and property in the city, lest he may alienate votes from his party. Thus the laws which the people have made for their own protection fail when that protection is most needed, because those whose duty it is to enforce them fear to offend the people, who, by their representatives, made the laws. Such a condition of affairs is certain in time to destroy representative government. Such a state of affairs is anarchy and anarchy always invites despotism. B.

### THE GLAD TIDINGS.



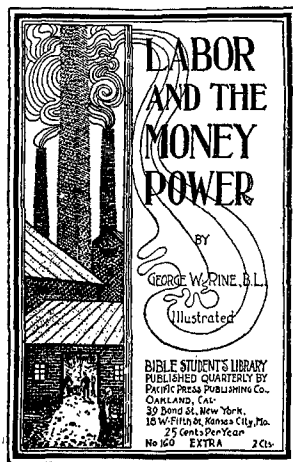
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11 God hath spoken <sup>2</sup>once; twice have I heard this; that <sup>3</sup>power be *longeth* unto God.

<sup>2</sup>or, we are consumed by that which they have thoroughly searched.  
*Job 31: 23  
Ps. 52: 7.*

6 They search out iniquities; <sup>2</sup>they accomplish <sup>3</sup>a diligent search: both the inward *thought* of every one of *them*, and the heart, *is* deep.  
7 But God shall shoot at them *with* an arrow; suddenly <sup>2</sup>shall they be

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*Exhortations* PSALMS. *to praise God.*

*hath he given to the children of men.*

17 The dead praise not the LORD, neither any that go down into silence.

18 But we will bless the LORD from this time forth and for evermore. Praise the LORD.

PSALM 116.

*The psalmist professeth his love and duty to God for his deliverance. 12 He studieth to be thankful.*

**I** LOVE the LORD, because he hath heard my voice *and my*

*voice of thanksgiving, and will call upon the name of the LORD.*

18 I will pay my vows unto the LORD now in the presence of all his people.

19 In the courts of the LORD's house, in the midst of thee, O Jerusalem. Praise ye the LORD.

PSALM 117.

*An exhortation to praise God for his mercy and truth.*

**O** PRAISE the LORD, all ye nations: praise him, all ye people.

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"A Christian Sabbath cannot long be maintained if the protecting fence of civil laws be thrown down." So says a prominent W. C. T. U. worker connected with the "Sabbath Observance" department of that organization.

A weaker statement could hardly have been uttered, as any unbiased person who knows aught of history and of revelation must admit. "If it be of God ye cannot overthrow it," is testimony that applies to the Sabbath institution, and should settle the question of its perpetuity with any person or organization taking the Christian name.

What civil law in defense of the Sabbath was in existence during the time of Christ and his apostles, and for scores of years and even centuries afterwards? The Christian Sabbath existed then as it does now, but without any "protecting fence" of civil enactments

whatever. And the Christian religion though opposed instead of protected by the civil laws, spread and triumphed, and the Christian Sabbath became more and more widely observed, until the church, intoxicated with pride and the love of power, made an alliance with the state, and substituted a false religion in the place of the true worship.

To say that that which is Christian cannot be maintained without the protection of civil law, is to say that divinity needs the support and protection of humanity, which is just the reverse of the truth. A Sabbath which needs a protecting fence of human power and wisdom for its preservation cannot be the Sabbath of the Lord.

B. A. Abbott well says in an article in the Christian Century:

"The right of liberty is inalienable. No man has a right to sell any part of his body. Any philosophy that proceeds on such a principle will sooner or later bring its professors to grief. Labor has no rights; capital has no rights. Rights belong to men. Laws should be made for the sake of manhood and not for the sake of business."

This is the keynote of the whole question of human rights.

"Ill fares the land, to hastening ills a prey  
Where wealth accumulates and men decay;  
Princes and lords may flourish or may fade;  
A breath can make them as a breath has made,  
But a bold peasantry, their country's pride,  
When once destroyed, can never be supplied."

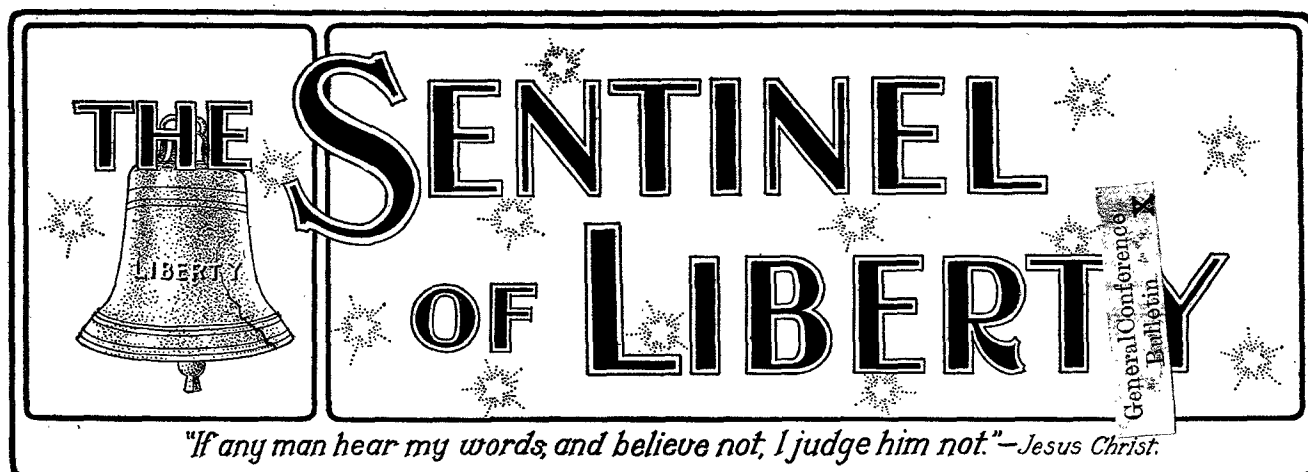
The question of rights is not one to be settled by majorities. No majority, however large, has any legitimate power to deprive the minority of any natural right.

No man can answer for another at the bar of God; therefore no man ought to assume to be conscience for another.

Civil government has done its whole duty when it has secured the ends of civil justice. It has nothing to do with preparing anybody for a future life.

### Religious Liberty Literature for Germans.

Do you want to assist in distributing some good religious liberty literature among your German friends? If so order at least a few copies of the special number of the *Christlicher Hausfreund*, of Battle Creek, Mich. The regular price of this paper is five cents per copy, but this special number can be secured at \$2 per hundred. You can find nothing better for those Germans who prefer to read their own language.



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## THE SENTINEL OF LIBERTY.

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C. P. BOLLMAN, } - - - - - Editors.

Since civil government pertains only to this world, it can of right have to do only with the affairs of this world.

Moral duty is defined only by the moral law; and since God himself is the sole judge of that law, only He has any authority to enforce moral duty.

The state deals not with *right* and *wrong*, but only with rights and wrongs. The state has no right to prohibit anything because it is sinful.

No human government however strong has any power to abate one jot from the claims of the divine law; therefore no government ought to attempt to control the individual in his service of God.

The mission of Christianity is to proclaim "liberty to the captives" and "the opening of the prison doors to them that are bound." Isa. 61:1. Who can harmonize this truth with the shutting up of people in prison by means of the Sunday laws, in the alleged interests of the "Christian Sabbath" and for the promotion of "Christian morality"?

The great problem in the laboring world to-day is not to find rest for the employed, but work for the unemployed.

Physical and moral debasement, against which Sunday laws are assumed to guard, are more likely to result from idleness than from labor.

The more the advocates of Sunday laws try to maintain the day as a civil institution, the less will Sunday appeal to the minds of men as a religious institution. The day cannot be both civil and religious, and to advocate its observance from a civil standpoint can only detract from what is said in its behalf from a religious standpoint, and weaken the religious regard for the day which the advocates of Sunday laws really wish above all other things to secure. The more its observance is decreed by law, the more will Sunday take on the character of a holiday rather than a holy day.

### Another Case of Religious Persecution.

Another case of religious persecution is reported to us from North Carolina. Again the victim is a Seventh-day Adventist, a cripple, who was trying to support himself and family by running a candy kitchen in the town of Hickory. He sold peanuts and candy Sunday, June 24th, and was arrested the next day and sentenced to pay a fine of \$25, or to go to jail for one month. Mr. Vaughn is a poor man, unable to pay his fine, and is probably in jail at the present time.

As usual in such cases, the law seems to be only for Sabbatarians, since some others in the same town sell on Sunday and are not molested. We are not informed whether Mr. Vaughn's arrest was due to religious animus purely, or whether it was because he had failed to "see the captain," as they say in New York.

Of one thing, however, we are sure, namely, that there are vast possibilities in Sunday laws in the way of making it uncomfortable for dissenters from the popular religion, as well as in "frying fat" from those who are willing to pay for "police protection;" or in other words, for the privilege of violating a "law" which other people are compelled to respect. We do not suppose that anything of this sort is practiced in Hickory; but in the larger cities "seeing the captain" is quite a common thing, especially in those lines of business that might better be prohibited every day.

The iniquity of Sunday laws would certainly be seen were it not for the element of religious prejudice which enters into the matter. Only bigotry blinds people to the fact that Sunday legislation abridges the natural rights of the individual.

But it may be asked, Should not the majority rule? Certainly, in all questions of public policy, such as the "tariff" or "free trade," "free coinage" or "gold standard," etc., but not in matters of conscience or of individual, civil rights. No majority, however great, can, except by flagrant usurpation, deprive even so small a minority as a single individual of a single inalienable right, be it civil or be it religious. It has been well said that such rights "are not exercised in virtue of governmental indulgence, but as rights, of which government can not deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them."

"Among all the religious persecutions with which almost every page of modern history is stained," said Richard M. Johnson, in 1829, "no victim ever suffered but for the violation of what government denominated the law of God. To prevent a similar train of evils in this country, the Constitution has wisely withheld from our government the power of defining the divine law. *It is a right reserved to each citizen*; and while he respects the rights of others, he can not be held amenable to any human tribunal for his conclusions."

While not quite so explicit as the national Constitution, the Bill of Rights of North Carolina declares that "no human authority should, in any case whatever, control or interfere with the rights of conscience." This just provision is overridden however in the interests of Sunday, and a poor man who is endeavoring to make an honest living is fined \$25 and costs for carrying on a perfectly legitimate business on Sunday, one that could not possibly disturb anybody, except as the knowledge of its being done might cause mental annoyance to those who regard the day as sacred to rest and worship. But the law can no more properly take cognizance of such annoyance than it could of the annoyance occasioned to the Protestant by seeing the Roman Catholic making the

sign of the cross or praying before an image of the Virgin Mary.

"Despots may regard their subjects as their property, and usurp the divine prerogative of prescribing their religious faith; but the history of the world furnishes the melancholy demonstration that the disposition of one man to coerce the religious homage of another springs from an unchastened ambition, rather than from a sincere devotion to any religion. The principles of our government do not recognize in the majority any authority over the minority, except in matters which regard the conduct of man to his fellow man." And the State of North Carolina should in like manner refuse to recognize in the majority, however large that majority may be, any right to dictate to the minority in matters of religious faith or practice. The framers of the national "Constitution recognized the eternal principle that man's relation with his God is above human legislation, and his rights of conscience inalienable." North Carolina professedly recognizes the same thing in her Bill of Rights. Her courts, from justices of the peace up to the supreme bench, should see to it that the recognition is promptly made practical in the town of Hickory. B.

### The Prohibitionists.

Last week the Prohibitionists of Illinois and of the United States held their conventions in this city, and placed tickets in the field.

Both conventions professed to adhere to "the single issue of prohibition of the liquor traffic," but neither did it; both declaring also in favor of woman suffrage by very large majorities.

Both the speeches and the platforms of both State and national convention, revealed also a strong leaning toward that which the readers of The Sentinel of Liberty know as National Reform. The national platform sets forth this:

"The National Prohibition Party, in convention represented at Chicago, June 27 and 28, 1900, acknowledge Almighty God as the supreme source of all just governments, realizing that this Republic was founded upon Christian principles and can endure only as it embodies justice and righteousness, and asserting that all authority should seek the best good of all the governed, to this end wisely prohibiting what is wrong and permitting only what is right, hereby records and proclaims," etc.

The Sentinel of Liberty is heartily in accord with everything that is in the interests of temperance. Nobody in any way connected with the publication of this paper indulges even to a limited extent in the use of any intoxicant. Tobacco also is strictly tabooed, and even tea and coffee are regarded as hurtful luxuries, to be avoided.

But while opposed to every species of intemperance, and especially opposed to the liquor traffic as it exists to-day, we are not in sympathy with the platform of the National Prohibition Party.

Any party that would undertake to carry out the profession of the Prohibition Party, "prohibiting what is *wrong* and permitting only what is *right*," would necessarily make a record similar to that of the Spanish Inquisition.

We do not know exactly what is meant by the words, "Acknowledging Almighty God as the supreme source of all just government." There is a sense in which this is true, since "there is no power but of God;" but it is not true in the sense that civil government is charged with the duty of administering the divine law, as revealed in the sacred Scriptures of the Old and New Testaments. And this is probably what is meant by it in this platform.

Again, if by saying that "this Republic was founded upon Christian principles" the Prohibitionists mean principles of truth and justice, they assert only the truth. Never before was any human government established upon principles so just. Never before was the divine principles of government by the consent of the governed so fully recognized by man. But this is probably not what is meant by these words in this Prohibition platform.

Political prohibition has almost always been bound up—as it is in this case—with the idea of "prohibiting what is *wrong* and permitting only what is *right*." This is altogether outside the legitimate sphere of civil government. "Right" and "wrong" refer altogether to moral qualities; and with moral qualities civil government can of right have nothing to do.

Every political party ought to give attention only to prohibiting *wrongs* and protecting *rights*. "Rights" and "wrongs" have reference primarily not to moral qualities, but to the relations of acts to men and women—to social beings having equal rights and common duties, growing out of their relations as social beings. The just powers of civil government begin and end with these *rights* and *duties*. To protect natural rights, to enforce natural duties, is the whole duty of civil government. Only despotism can go beyond it, and to come short of it is to fail of the ends for which civil rule is established.

Sabbath-breaking is wrong and Sabbath-keeping is right. If the Prohibition Party were in power they would, according to their platform, necessarily prohibit Sabbath-breaking and permit only Sabbath-keeping. But this is altogether outside the domain of legitimate civil authority. Indeed it is beyond the power of civil government, for the reason that Sabbath-keeping and Sabbath-breaking consist not alone in outward acts but in the thoughts and intents of the

heart. The same is true of everything to which moral quality attaches. It follows therefore that it is impossible for any human government to prohibit what is wrong and permit only what is right. The Spanish Inquisitors sought to do this, hence their resort to torture to get at the secret thoughts of their victims.

The liquor traffic ought to be prohibited, not because it is morally wrong, but because it corrupts civil administration, dethrones reason, endangers life and property, robs families, increases crime, fills poor-houses, etc. But these are not the primary reasons urged by the Prohibition Party; they are in favor of "prohibiting what is wrong" and "permitting only what is right." In other words they propose to accomplish a moral reform by political methods. They must necessarily fail of their purpose. B.

### Morality and Religion.

There are many people who while assenting to the proposition that the state has no right to intermeddle with religion, hold that it is the duty of civil government to regulate morals. Let us see how this is—where lies the truth upon this subject?

In its broadest sense, religion is any system or method of worship, without regards to what the object of worship may be. In the world there are very many religions, and there are very many objects of worship. In this sense the angels are religious, for they worship God.

But in Christian lands the word is used in a more restricted sense. He is not counted religious who does not believe in God, his Son Jesus Christ as the only means of salvation, and the Bible as the revelation of the will of God to man. As the Mohammedan counts all as infidels who do not believe in Mohammed, so Christians esteem all as infidels who do not believe in Christ and the Bible.

Christianity is that system which accepts the Scriptures of the Old and New Testaments as the revelation of God to man; accepts the fact of the fall of man, and of his subjection to death as the penalty of disobedience, and of his entire inability to recover himself from his lost condition. It accepts Christ as the Son of God, the sole means of salvation, who died as a sacrifice to redeem us, and lives a priest to make intercession for us, and to aid us by his Spirit.

Morality is obedience to the revealed will of God, whose law is the moral law, the only moral rule. Man lost his morality by disobedience of this rule, but he did not cease to be a religious being. Had he retained his innocence, he would still have been a religious being, according to the broadest sense of the word. He would have held communion with God, and worshiped him as the angels now do. But religion in the Chris-

tian sense would not have existed. There would have been no sin, no need of a Saviour, Christ would not have died, and Christianity would not have been.

Alexander Campbell, in his debate with Bishop Purcell, said "the ten commandments are a synopsis of all religion and morality." Webster's Dictionary defines "morality" as "The relation of conformity or non-conformity to the moral standard or rule: quality of an intention, a character, an action, a principle, or a sentiment, when tried by the standard of right." The Standard Dictionary defines "moral," first of all, as "Of or pertaining to the practices, conduct, and spirit of men toward God." These statements are true, if we consider religion according to its primary significance. But the ten commandments do not contain within themselves the Christian religion; for this is remedial, and a law cannot be remedial. No system can recover the sinner from guilt and its consequences that does not contain pardon. Law cannot pardon, Christianity does. Therefore the law is not religious in this sense,—it is simply moral.

Henry N. Day, D. D., says of morals and religion: "In any comparison as to their relative authority and importance to man, the precedence must be given to religion." But there is difficulty in marking lines where things are so intimately blended as are these two, as the same writer again says: "A piety divorced from morals is a contradiction or an impossibility."

The ten commandments are divided into two parts, as based on the two great requirements to love God with all the heart, and our neighbor as our self. Service done directly toward God is generally regarded as more strictly religious, while obligation rendered toward our fellow-men is more properly moral. But, as before remarked, these intimately blend in the ten commandments. In the first four precepts the religious element predominates; in the last six the moral element predominates. But though one element predominates in one, and the other element predominates in the other, the two elements cannot be separated in this law. No man can be a moral man and violate any one of the first four precepts, though they are strictly religious. Neither can any man be truly religious and violate one of the last six precepts, though they are more strictly moral. No one is a moral man who is profane, an idolater, or a Sabbath-breaker; and no one can be truly religious who is covetous, who is a thief, and an adulterer, or a murderer. These propositions need no argument; they are evident to all.

Every precept of the ten commandments is moral, and the whole ten we call the moral law, because they are of original obligation. By this we mean that they directly emanated from the will and mind of the Creator, and depended upon no human contingency. The relations which they recognize, and upon which they

rest, are those that inhere in the truth that God is our Creator, and man is our fellow-creature. Men could not originate these relations, nor cause these precepts to become duties. Hence, they are essentially primary; no obligation of any nature can take precedence of them. The religious element in this law takes precedence, as our duty to God comes first. One must love God supremely, with all the heart, and mind, and soul, and his neighbor only as himself. And this order is not reversed or changed by the gospel; as the angels sang at the birth of the Redeemer: "Glory to God in the highest; and on earth peace, good will toward men." Glory to God is the first note in the song of the angels, as it should be the first object in the lives of men.

How does Christianity—"the only true religion"—stand related to this law? We have said that the law is primary, and as the nature and object of Christianity is essentially different from that of the law, they cannot stand on the same plane. The gospel, or the Christian religion, is secondary. Man could not originate, nor can he control, his relations to God as his Creator, or to man as his fellow-creature. But Christianity does not grow out of these original or primary relations. It is wholly based upon the fact that man is a sinner; and this relation man himself originated. It was not so originally; it did not grow out of or emanate from the mind or will of God.

And in all the systems of ethics of all mankind, this priority or precedence is given to the moral law. Each and every one of the ten commandments is of obligation, and obedience to each is duty, at all times and under all circumstances. And the importance of this obedience is not lessened by any contingency. Nothing justifies violation of the divine law.

We all hold that, if the two may be separated, it is much more important that a man obey the sixth or eighth commandment, that he abstain from murder and theft, than that he obey the requirement to be baptized and partake of the Lord's Supper. And for the evident reason, that obedience to the gospel is neutralized by disobedience to the moral law. Obedience is and always was better than sacrifice. Of what account is baptism to a thief—to one who continues to steal? Of what value is the Lord's Supper to a wilful murderer? The law would have been forever binding had Christianity never existed. Its relation antedates Christianity. But Christianity never would have existed had there been no moral law, or if the moral law had never been violated. And Christianity even now is not and cannot be of any benefit to a man who wilfully or negligently violates the law of God,—the ten commandments. Therefore while religion and morality are not identical, they are so blended as to be inseparable; and for this reason and also because



morality refers not alone to the outward acts but to the invisible operations of the mind—even to “an intention,” or “a sentiment”—it is beyond the jurisdiction of civil government and wholly within the jurisdiction of the divine Author of the divine—the moral law.

B.

### Church and State.

What is a union of church and state?

A union of church and state exists wherever the church and state unite and work together to secure the same end or object.

Just as truly as a man and woman are united in the bonds of matrimony upon their declaration of common interest and the authority of the officiating magistrate, so are the church and state united when they avow a common purpose and the officiating representatives of both seal it with their authority.

The church is the body of Christ, the embodiment of Christ and all that he is to the sinner in his mission of salvation. The dispenser of grace and mercy.

The state is a worldly body, the embodiment of the world in its efforts to secure civil order among men, a dispenser of justice by means of the sword. “He beareth not the sword in vain.” Rom. 13:4.

The field of action for the church is the hearts and minds of men. “I will put my laws in their minds and write them in their hearts.”

The cry of David, “Create within me a clean heart and renew a right spirit within me,” “then will I teach transgressors thy ways; and sinners will be converted unto thee,” expresses fully the field of operation for the church, which is the body of Christ.

The field of the state is the outward conduct of men with reference to the civil rights of other men.

The work of the church is to save men from themselves. “If any man will come after me, let him deny himself.” The white robes of Rev. 3:5 and the right to reign with Christ is not promised to the man who overcomes his neighbor or is victorious in the conflict with his enemies, but to the humble soul who by the grace of God overcomes self with all its evils—the evils of this world.

While the church of Christ is in the world, it is not a part of the world. John 17: 15, 16. The result of Christianity received into the heart is to make men the friends of God. “Whosoever therefore will be a friend of the world, is the enemy of God.”

Christ said very plainly, “My kingdom is not of this world; if my kingdom were of this world, then would my servants fight.” Hence it is impossible for a man to fulfill the purposes of the gospel and be joined to the world or the kingdoms of this world.

The work of the state is to save men from each

other and is well defined in the Scriptures. “The kingdoms of this world,” which are products of the world and are necessary in the world because of the wickedness of the world, belong entirely to the world and will end with the history of this world, belong alike to every citizen of this world, no matter how entirely worldly he is. The state has no right to undertake anything which will restrict or debar the worldliest of men from the fullest participation in all its workings. The state can never rise to a higher sphere than the regulation of man’s conduct so as to secure order from a worldly standpoint.

The civil government is a revenger to execute wrath upon him that doeth evil. But Jesus told Peter to put up his sword “for all they that take the sword shall perish with the sword.” Matt. 26:52.

When it is the business of the state to use the sword and the followers of Christ are plainly told not to use it, how can they unite? “The weapons of our warfare are not carnal.” 2 Cor. 10:4. “Wherefore take unto you the whole armour of God,” and no sword but the sword of “the Spirit,” “the Word of God?” Eph. 6:13, 17.

“Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.”

How then can those who claim to be Christians desire to unite the church, the body of Christ,—Eph. 1:22, 23, and 5:31, 32—with the state, the embodiment of this world, when it is said to be adultery? In doing this act the church (professed Christianity) becomes guilty of the crime pointed out in Rev. 18:2, 3. Babylon is fallen because she has committed fornication with the nations.

Keep the church and state forever separate, that the church may be pure and the state just and impartial.

H. E. GIDDINGS.

### What Kind of a Sabbath Does He Want?

Sunday, June 24, the 1,280 letter carriers of this city and their families to the number of probably three thousand persons, attended a picnic at Santa Fe Park. That night Rev. Kittredge Wheeler at the Fourth Baptist Church, Monroe street and Ashland boulevard, scored severely all “who do not respect Sunday, but especially the thoughtless or selfish persons who make conditions so hard for toilers that no time for recreation and amusement is possible for their employes except the day set aside for rest and religion.”

It will be news to many people that this describes the condition of the letter-carriers. As a class they have more time for recreation than almost anybody

else who has to labor for a living; and it is scarcely just to say that they are "compelled" to take recreation on Sunday or else not get it at all.

But this we maintain, that they have a perfect right to take it then if they want to do so. And people who take their recreation on Sunday ought to be no more subject to attacks by the pulpit than those who take it upon some other day. Those who keep Sunday have no more right to abuse those who do not keep it, than those who do not keep it have to berate those who do.

"Are we to have any Sabbath at all?" demands Mr. Wheeler. Well, that depends upon what he means by a Sabbath. If by that question he means are all to be required by law to keep Sunday whether they want to keep it or not, we sincerely hope that we are to have no Sabbath. But if he means, are such as wish a Sabbath to have it? we reply, Certainly. Nothing on earth can keep any man who wants a Sabbath from having it. The Lord made not only a Sabbath, but "*the Sabbath for man*," and nobody can take it away from those who will keep it. The only trouble with Mr. Wheeler is that his is a man-made Sabbath; and what man has made he can unmake. Hence, while the Lord's Sabbath is secure to all who will keep it, the Sunday bewailed by Mr. Wheeler, is dependent upon the will and acts of men. B.

### In Ten Years.

(From the Springfield Republican, June 26.)

To see how fast we are moving, it is necessary sometimes to cast a short backward glance. One grows so quickly accustomed to daily news of war that it is easy to forget how new a thing it is in our time. To-day it seems hardly believable that only a few years ago the world was at peace, and peace-lovers were not without excuse for believing that a brighter, sweeter era was at hand than any this blood-soaked planet had ever known. War seemed a remote possibility; peace seemed the normal and natural thing. To see how far we have moved from that tranquil time, it is only necessary to turn back to a newspaper of, say 10 years ago, and compare it with one of to-day. The contrast is

OVERWHELMING, APPALLING.

The Republican of Wednesday, June 25, 1890, was not so large as the paper of the present day, but it gave in compact form the news that was of most import. Much space was given to college commencements, several columns were devoted to the speeches of George M. Stearns and Attorney-General Waterman on the West-end street railroad case. From Washington came the news that Wyoming was soon to be admitted as a state. There was but one paragraph of military news, to the effect that appropria-

at the Boston navy-yard had been struck out by the committee of Congress! Tranquil domestic news was not lacking, and peace prevailed, even in the brief announcements for navy-yard improvements and for extra tools nouncement that the men on the Canadian fishery protection cruisers were to be armed with batons, instead of cutlasses. The sugar trust was already making trouble, and Quay was pulling the strings for the Pennsylvania convention. A new record for baseball throwing was made, and John L. Sullivan was fined \$500, no doubt very properly. The only item of old-world news which was sufficiently important to be given a place in a crowded paper, ten years ago yesterday, was a four-line paragraph to the effect that Mme. Sarah Bernhardt had accidentally taken an overdose of chloral. Nor did any of the editorials mention any foreign topic, except the action of Newfoundland in regard to the purchase of bait. How dull and disappointing such a day's news would be to the reader of to-day, whose appetite is whetted with daily horrors from all quarters of the world!

### TO COMPLETE THE CONTRAST.

It is only necessary to analyze the contents of yesterday's Republican. The principal news page was given up almost exclusively to war—to four different wars. We read of "North China ablaze," of Minister Wu's opinions on the war, of the supposed safety of our people in Peking, of the rise of the Boxers in Canton, of the rumored killing of a missionary, of the shipping of vast stores of ammunition to China, of the departure of marines from Washington, of the part of England and the United States in the war, and that of Germany and Russia, of the sailing of the 6th cavalry, of the killing of four Americans in an ambush, of the sailing of the cruiser Brooklyn, of the transfer of the headquarters of the Asiatic squadron, of the plans of the war department, of our ex-minister's views on the war, of the rescue of a missionary, of the sailing of a Russian cruiser, and the augmentation of the Indian army bound for China, of pressure brought to bear on Turkey, of England's war with the Ashantis, of Gen. Buller's progress in South Africa, and the raids of the Boers, of the departure of Boer envoys, of the war with a mob in St. Louis, of Gen. MacArthur's dealings with the Filipinos, and the movements of American garrisons in the island of Samoa. There is barely room in this appalling record of bloodshed for a brief statement to the effect that some 19,000,000 people are starving to death in India. There is much peaceful news, too, baccalaureate sermons, sermons from local pulpits, the happenings of the day—but the dominant note is war, one sensation topping another.

Whatever views one may have as to the justice or

necessity of any particular war, it must be agreed that the effect of living in

#### A CONSTANT WAR ATMOSPHERE

Is not likely to be conducive to peace. It kindles the passion for fighting, and it makes war instead of peace seem the natural and normal thing. This effect has been vastly intensified by the multiplication of newspapers and the use of telegraphy, which plunges us all daily into the midst of every war going on. A century ago the progress of a war was a matter of slow rumor; foreign nations sometimes hardly heard of one till it was over. The world has now been knit into a nervous organism, every part of which is thrilled by a local disturbance. A morbid appetite for horrors is developed, not unakin to that found in the amphitheaters of the Romans, and a day without a battle, a massacre, or an ambushade at the very least, is disappointing. It is not hard to awaken the primitive passion for blood; the difficulty is in quelling it. It is a time for peace advocates to redouble their efforts, while apostles of the "strenuous life" may well rest for a season from their labors.

#### THE CONTRAST

Between the two snap-shots of the world in 1890 and 1900 throws a strong light on the pace at which the world has been moving. The view 10 years ago showed a placid, smiling river; now we see the boiling rapids of a torrent plunging toward what abyss no one knows. War has followed war with swift succession, the scene shifting from Greece to Cuba, from Cuba to the Soudan, from the Soudan to the Philippines, from the Philippines to South Africa, from there to China. What the next stroke will be, who shall say? In the tumult of new sensations it is hard to realize how far we have come, or how short a time has elapsed since an era of peace on earth, good will to men. Many a hater of war and cruelty has thought silently of the poet's bitter awakening from his dream of the golden years:—

O cease! must hate and death return?

Cease! must men kill and die?

Cease! drain not to its dregs the urn of bitter prophecy.

Yet the chief cause for disquietude among thoughtful men, who love the arts of peace, and look on war as wicked and hateful, is not that its baleful conflagrations are breaking out in so many places, but that so many reputable men should be found to

#### POUR OIL ON THE FLAMES,

Teaching the young that courage and manhood and honor decay unless they periodically go out and shoot each other, that it is the duty of strong races to crush the life out of weak and backward nations and reduce

all civilizations to one type. What more efficient ally could the cold, selfish greed of commercialism find? What force could so aggravate the craving for war which the world's daily butcher's bill creates? It is easy to talk lightly of "pessimism;" are the millions of people who 10 years ago hoped that the reign of peace had begun exactly satisfied with the situation since imperialism has got into the saddle?

The record of 10 years ago was dull and humdrum, but the world was moving steadily forward toward the ideal of the wise men of all ages. Can as much be said for the record of to-day?

#### An Instructive Contrast.

The following paragraphs, the first from Benjamin Franklin, the second from Senator Lodge, illustrate well the wide difference between the spirit of the Revolutionary Fathers and the spirit that now animates not only the rulers of this country but of the world. Franklin said:

"To me it seems that neither the obtaining nor retaining any trade, how valuable soever, is an object for which men may justly spill each other's blood; that the true and sure means of extending and securing commerce are the goodness and cheapness of commodities, and that the profits of no trade can ever be equal to the expense of compelling it and holding it by fleets and armies."

Speaking in the Philadelphia convention, Senator Lodge said:

"We do not mean that the Philippines shall come within our tariff system or become part of our body politic. \* \* \* We make no hypocritical pretense of being interested in the Philippines solely on account of others. \* \* \* We see our duty to ourselves as well as to others. We believe in trade expansion. By every legitimate means within the province of government and legislation we mean to stimulate the expansion of our trade and to open new markets. Greatest of all markets is China. \* \* \* Manila, the prize of war, gives us inestimable advantages in developing that trade."

It is the same spirit that is waging war in South Africa. Not long since Mr. Cecil Rhodes spoke of the English flag as "the most valuable commercial asset" of which he had any knowledge. It is this spirit which now, as never before, dominates the world. It is simply one of the signs of the rapidly approaching end of the age.

A recent London dispatch says: "Russia's primary ambitions are territorial and inordinate; she covets Northern China, Corea, Turkey, Persia, and India; her diplomacy is the ablest and the most unscrupulous in Europe; her military force is numerically the largest."

### Roman Catholics and the Boxers.

(From the Outlook.)

The statement has been made that the Boxers are opposed to all Christians in China because the priests of the Roman Catholic Church, by treaty between France and China two years ago, now hold ceremonial and civil powers not enjoyed by Protestant missionaries, and that the Roman Catholic Church has been using this power as an inducement to the natives to embrace Christianity. Some of the priests were even suspected of going so far as to defend criminals and evil-doers who promised to join "the church" providing they were acquitted.

Some Protestants declare that the present Boxer fury is but a just punishment for the flagrant abuse by the Roman Catholics of the special power and authority thus invested in them.

On the other hand, the Roman Catholics declare that the imperial decree simply regulated the intercourse of their missionaries with the mandarins—for instance, by its provisions, bishops were placed equal in rank with viceroys, rural deans with tao-tais or department directors, and priests with prefects; that personal communication, which had been before almost impossible to obtain, is now possible, and consequently justice between Christian and non-Christian is easier of accomplishment.

In any case, it is not improbable that, basing their belief on treaty rights protecting all Christians, native Christians may have presumed that they were really independent of Chinese authority and, through foreign protection, might escape the punishment which an ordinary Chinaman would receive.

It is not extraordinary that the Roman Catholic Church has been so successful in China, and now numbers there thirty bishoprics and a million adherents. For it should be remembered that she began her work in the far East more than five centuries before the Protestants began theirs. Even Marco Polo found an Archbishop of Peking.

No one has estimated Protestant Chinese adherents as numbering over 300,000, and most estimates fall below this figure. In North China the Presbyterians have the largest number of American missionaries—nearly two hundred—and nearly six hundred helpers. The Presbyterian printing-press at Shanghai is the largest mission press in the world, issuing sixty-seven million pages a year. The Methodists have over a hundred and fifty American missionaries and nearly seven hundred native helpers. The Congregationalists (American Board) have over a hundred missionaries and over three hundred native helpers. These are the principal American religious bodies in North China. Important American Protestant mission stations are situated at Kalgan, Paoting, Lin Chang, and

Pang Chang. The Church of England is also strongly represented, having in China nearly two hundred missionaries and over five hundred native helpers. In all China religious and educational work is now at a standstill. Church services are impossible. Schools have been disbanded and school buildings made into barracks, and the daily life of all the people is interrupted through dread of the Boxers. It is a satisfaction to add that, though some of the weaker Chinese have fallen away, as a rule the natives have stood firm in loyalty to their faith.

The report that the trouble in China originated in the claim of Christians to immunity from burdens borne by natives generally, simply because they were Christians, is not as improbable as it might seem at first sight. If true, history is simply repeating itself in China. Too often have missionaries gone into heathen lands carrying, not peace, but war; trusting not to the power of the gospel, but to the power of the state. It is to be feared that this is true in large measure in China.

"The purpose of Sunday laws," says Rev. J. B. Davison, of the Wisconsin Sunday Rest Day Association, "is not to upbuild any church, or all churches, or religion in general, but to protect liberty, health, home, character, and general prosperity and thus upbuild true manhood, the main element of strength in a republic."

True manhood is the main element of strength in a republic; but Mr. Davison errs in assuming that true manhood can be fostered by laws for Sunday observance. The individual who has true manhood will not lean on the laws; and the more an individual depends upon the legislature to secure for him liberty, health, home and character, the more dependent and lacking in true manhood will he become. Laws protect rights, but they cannot foster manhood; that must be born in an individual, or he must be educated to it. And he who believes in a God and in the binding claims of the divine law, will show his manhood by observing the Sabbath independently of human customs and laws, simply because he believes it to be his duty; this he will do if he has true manhood, and if not, his want of moral backbone cannot be supplied by a civil enactment. No man can learn to walk erect by leaning on a crutch. The more Sunday laws there are passed to enable people to do right, the more will people depend upon the law for their right doing, and that true manhood which is the main element of strength in the republic will be weakened rather than built up. Let the people be taught to do right because it is right, and to depend upon themselves for "health, home and character" rather than on the laws, if the prosperity of the republic is to be maintained.

## NEWS, NOTES AND COMMENT

An effort to secure a more rigid Sunday law in Louisiana has apparently failed, the legislature of the State refusing to act. The law was sought professedly in the interests of temperance.

\* \* \*

The net results of the St. Louis strike thus far are 14 persons killed, 160 wounded and an estimated loss to the company of \$1,200,000. The loss to the city in a business way has been very large.

\* \* \*

Investigations show that the Cuban service is honeycombed with fraud. It is now said that many Cubans have been receiving large salaries for merely nominal services in connection with the University of Havana.

\* \* \*

The St. James Gazette thinks that "China is teaching the United States the impossibility of a great trading nation avoiding imperialism," and adds: "America's experience will teach her it is not the desire to grab distant lands, but unavoidable destiny that drives Great Britain ever forward. Washington has no choice but to protect the imperiled American citizens, and having once interfered in China to protect her interests, she shall never be able to shake from her shoes the dust of the celestial empire."

\* \* \*

A correspondent of the N. Y. Independent, writing of saloons in Manila, says: "I do not believe our advent to the Philippines has yet caused any appreciable increase of drinking among the islanders; this effect may possibly come later. We have brought our own vices to this land, and up to the present time we alone indulge in intemperance. When the Filipinos consider the matter at all, they say our men are fools not to realize their excesses will eventually kill them, and they marvel at the American lack of self-control in the matter of drinking as exemplified by our army."

\* \* \*

The Inter Ocean's London correspondent thinks that "Germany dreams of an empire to rival Great Britain's; at present she seeks a great share of the world's commerce; and soon she will be willing to use her guns to get it and to defend it; she avows no terri-

torial aspirations, but if the opportunity arises she will exploit South America as England has exploited Africa."

\* \* \*

Recently a bootblack in Springfield, Mass., was fined five dollars, not simply for "shining" a pair of shoes on Sunday, but for "shining" them after ten o'clock on Sunday—"shining" shoes at the very hour he ought to have been at church, or at least on his way there. If a part of Sunday is more "sacred" than another part it would seem that it must be the portion usually devoted to public services in the churches. This is no modern innovation invented by the modern preacher to induce people to go to church. No sir; it was so in the time of Constantine and subsequently. It was so in England as much as two centuries ago, and it is becoming more and more apparent in our own country. We suppose that this is one reason why some people think that the prime object of Sunday laws is to encourage attendance at church by discouraging everything else. But perish the thought! Anybody who wants to can easily see that in demanding a law prohibiting the "shining" of shoes on Sunday the preachers are actuated only by the desire to promote the bootblack's physical good. Anybody can see from the haggard look on their faces that they need rest, and if they won't take it voluntarily they must be compelled to take it or to pay roundly for their wilfulness.

\* \* \*

One of the conditions upon which the Filipinos propose to submit to the authority of the United States is the expulsion of the friars. To this it is stated that General MacArthur made reply that this rested not with him, but with the Taft commission. "But not even the Taft commission," says the Springfield Republican, "can decide that issue. Congress is a higher power than any number of gentlemen the President may send to study life in Luzon. And when friars are involved, even Congress will find itself bound by the Paris treaty, if not by the Constitution of the United States. Into that treaty the Spanish negotiators succeeded in writing some clauses which will give the policy of expelling the friars, or confiscating their property, an immense amount of trouble. The Filipinos may cry 'Expel! Expel!' and even Senator Lodge may say that expulsion should take place, yet expulsion is not likely to take place while William McKinley remains President of the United States and ruler of the Philippine Islands. The Filipinos by themselves would have cut the knot, as the Mexicans did under Juarez, but the United States can do nothing radical, without raising a religious issue at home."

And we very much doubt if either of the great parties has the courage to raise such an issue. Rome has an influence in the United States to-day that is not generally realized.

Former Congressman Brigham H. Roberts, of Utah, was convicted recently in the District Court in Salt Lake on the charge of sustaining the relation of husband to each of two women at the same time. He was sentenced to pay a fine of \$150 or to be imprisoned in the county jail for one hundred and fifty days. "Notice of an appeal to the State Supreme Court was given on the ground that the information upon which the defendant was tried charged that the offense had been committed in Salt Lake county, while one of the women lived in Davis county. This practically amounts to contending that a man is not guilty of polygamy or kindred offenses provided he only has one wife in each of the twenty-seven counties in the State."

The New York Herald, hitherto credited with strong leaning toward imperialism, now says:

"Imperialism is a military, not a commercial ambition, and is one that, by a strange fatality, destroys those that cherish it. The republics of history lie buried in the ashes of empire. Is the United States getting ready to be added to the heap?"

Nevertheless we believe that the imperialism that now afflicts the United States is commercial rather than military. It is inspired by the greed of the classes rather than by the mistaken "patriotism" of the masses.

June 21st General McArthur, acting under orders from Washington issued in the Philippines a general proclamation of "amnesty, with complete immunity for the past and absolute liberty of action for the future, to all persons who are now or at any time since February 4, 1899, have been in insurrection against the United States in either a military or a civil capacity, and who shall within a period of ninety days from the date hereof formally renounce all connection with such insurrection and subscribe to a declaration acknowledging and accepting the sovereignty and authority of the United States in and over the Philippine Islands. The privilege herewith published is extended to all concerned without any reservation whatever, excepting that persons who have violated the laws of war during the period of active hostilities are not embraced within the scope of this amnesty."

Concerning the Chinese imbroglio the New York Tribune has this to say: "Whatever may be the purposes of the European powers will not matter. This

country is not to be drawn into their schemes. If after the restoration of peace it shall be found possible to leave the government of China in Chinese hands, either with or without a protectorate, well and good. The United States would hail such an arrangement with satisfaction. But if the powers, or any of them, shall proceed to a partitioning of the empire among them, the United States is not likely either to join in that work or to oppose it, but is likely rather to insist upon the maintenance in the partitioned empire of the commercial and industrial rights it has enjoyed in the integral empire. That is all it wants, and less than that no friendly power could expect it to accept."

But already Europe has "served notice," through certain influential papers, that unless the United States shares the burdens of restoring peace, or in other words, unless the United States becomes a party to the agreement to be entered into by the powers, she can expect none of the benefits.

#### The Sabbath Question in Raratonga. □

The following is from the Boston Sunday Journal of June 17:

If it were not for the war in South Africa the strange rebellion in Raratonga would be attracting attention. Raratonga is a Pacific island under the British flag, whose population has been evangelized by the London Missionary Society. Most voyagers are acquainted with the disturbing effects of the 180th degree of longitude, and the first missionaries to Raratonga forgot they had passed that important imaginary line. The consequence was that the first Sunday they announced in Raratonga was in reality a Saturday, and the mistake was perpetuated until quite recently, when the Legislature corrected the blunder and put the calendar right.

Then came the trouble. The evangelized natives, furiously Sabbatarian, refused to recognize the change. They deserted the churches of the London Missionary Society and kept the old Sunday (now Saturday) religiously in their homes. In the words of a special correspondent of the New Zealand Herald, who has visited the scene, "the greatest excitement is being experienced over the change. All the business houses and government offices have adopted it, but large numbers of the superstitious natives are in rebellion."

The truth is that these islanders were keeping the very day specified in the divine commandment, which says, "The seventh day is the Sabbath of the Lord thy God." Moreover, a goodly number of them were keeping it not as Sunday, the first day of the week, but keeping it intelligently for what it is—the seventh day, the Sabbath of the Lord. This explains why some at least are unwilling to surrender this day at the behest of the civil authorities.

But the scornful tone of the foregoing quotation shows how utterly impossible it is for many to appre-



ciate what it is to have a genuinely conscientious conviction regarding the keeping of any particular day. It illustrates well the truth of the Scripture which says, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

### Canadians Fear Militarism.

A Canadian journal, *The Westminster*, sees cause for alarm in the spirit of militarism that has been developed in Canada from the connection of that country with the fortunes of the British Empire in South Africa. It says:

"One of the signs of the times is the marked and quite dangerous development of the spirit of militarism and disregard of its dangers on the part of the public. A species of military mania has manifested itself among us, and the distinction won by the Canadians in South Africa has fed this war spirit until it threatens what is best and most worth while in the character of our people. There has become common among us a way of speaking about war which is suggestive of a very marked lowering of the moral tone. \* \* There is being fostered in this city a false spirit, the wicked spirit of militarism, which unless it is checked will spoil what is best and fullest of hope in our national government."

But what especially stirs *The Westminster* is the observed effect of the military spirit upon Sunday observance. "It has come to be so," it says, "that neither the fear of God nor regard for man is esteemed of importance as against the supposed interests of militarists. We are gravely told by a military officer that the Sabbath should be devoted to rifle practice by our Toronto volunteers, in order that their marksmanship might be improved. 'Killing the Boers' is held up before our school boys as a laudable ambition. The Lord's day is being degraded from a day of rest to a day of military parades, and the desecrating influence of these parades is not a whit lessened by the hollow pretense of a religious service. Is it not time some strong, earnest voice were raised in determined protest against these efforts to make Canadian nationhood after the pattern of the militarism-cursed nations of Europe?"

The *Westminster's* fears for the preservation of "the Sabbath," and for "what is best and most worth while in the character of our people," are certainly well founded. It is the very nature of militarism to crowd out or override every other sentiment in the mind where its spirit finds a welcome; so that even regard for "the Sabbath," so strong in most parts of Canada, becomes entirely subservient to the display of that which glorifies war, with only the "hollow pretense of a religious service" for its justification. Mili-

tarism, in short, becomes both the business and the religion of the individuals who fall under the spell of its fascinating and bewildering influence. The alarm which is now felt in Canada on this point ought to be instructive to the people of the United States.

### Christian Endeavorers and Sunday Travel.

The influence that is wielded by the Christian Endeavor Society in secular as well as religious affairs, was shown the other day by the action of the managers of several leading railways, in deferring to the wishes of the society at the cost of completely altering the time schedule of their trains. There was also shown, in connection with the same, the inconsistency that seems to be naturally born of devotion to Sunday observance. The facts are thus stated by the *Chicago Chronicle*:

"Members of the Society of Christian Endeavor have compelled the officers of the three big railroads between Chicago and Boston, the Nickel Plate, West Shore and Boston and Albany, entirely to rearrange their time cards to avoid starting a special train bearing a delegation to the organization's convention at the Hub from Chicago on Sunday.

"A party of Endeavorers numbering 150 from Chicago and points west of here recently arranged for a special train to take the members through to Boston. By the schedule made out by the transportation people the train was to have departed from Chicago at 10:30 p. m. Sunday, July 1.

"All details for the trip had been agreed on on both sides when the Endeavorers in charge of the affair discovered that the train was scheduled to depart from Chicago Sunday night and that the first hour and a half of the journey would be on the seventh day [first day] of the week. The consciences of the leaders of the party rebelled, and the railroad men were quickly sought. After a long conference on the question the transportation officers agreed to arrange a new time card that would start the train from Chicago at 12:01 o'clock Monday morning, July 2.

"Though the train for the east will not start from Chicago until after the last minute of the Lord's day has been consumed, many of the party from points outside who will go on the east-bound special will arrive in the city on the morning and evening trains from the west Sunday."

Of course, it is perfectly proper for the Endeavorers to refuse to travel on any part of a day they believe to be holy time; but the average mind will be mystified in trying to distinguish between the sinfulness of sitting in a train that is in motion on Sunday, and that of making the necessary preparations, on the part of both travelers and train men, to begin the journey one minute after Sunday is past. That is keeping the day in the sight of men rather than in the sight of God. Still it is to be remembered that men have had vastly more to do with making Sunday a

religious day than God has had, as may be learned both from history and from revelation; and from this fact it naturally follows that custom rather than consistency is regarded in the observance of the day. But consistency is ever associated with truth and right.

### The World Movement Toward Denominational Union.

"The question of denominational union," says the Literary Digest, "is fast becoming one of the most important questions of the day in all Protestant lands. In Germany, as we have lately pointed out, a strong movement exists for the federation of the state churches, amounting to nearly fifty in number; and federation is one step on the road to organic union. In Scotland, the Congregationalists and the churches of the Evangelical Union—sometimes called Morrisians—amalgamated their forces a short time ago; and the Free and United Presbyterian churches are to become organically one next October as already mentioned in these pages. In South Australia the three leading Methodist denominations and in Canada all the various Methodist bodies, have for some years been one. This is an encouraging record.

"Besides this measure of union already attained, there are promising movements under way in England. All the great Protestant churches outside the Establishment have for some years had a strong federal organization, as we have several times pointed out. During several years past an attempt has been made to unite organically two of the Methodist bodies—the Princeton Methodists and the Bible Christians. Both are off-shoots of the original Wesleyan parent stock, but separated from it on questions of church government. According to the London correspondent of The Advance (Cong.), the consummation of this event will be delayed for some years, however, since the two bodies can not agree on the subject of lay representation in the conference.

"In America, the recently organized Federation of Churches reports substantial progress, and will begin the new century with bright prospects. The recent success of federate mission endeavors in the great Ecumenical Council in New York, and the deliverances of the Methodist Episcopal General Conference in Chicago last month on the subject of Christian unity, are also regarded as favorable signs pointing to greater comity between the churches. It is significant also that the Protestant body which has made by far the most notable gain in membership during the past nine years is the one which refuses to be called by any other name than Christian or Disciples of Christ. This body, according to Dr. Carroll's latest statistics, in The Christian Advocate, gained 477,345 members during that period—a gain of seventy-one per cent.—and has now advanced to the sixth place among the Christian denominations in numerical strength."

Were these churches what churches ought to be,

merely organizations for evangelistic work—if their object was purely gospel work,—there could be found in these facts nothing but cause of rejoicing. But when we remember that the church of to-day is becoming more and more political continually, we cannot close our eyes to the danger that lurks in this movement. The testimony of history is that gigantic religious combinations to effect political objects are always dangerous, and since the church is using her power more and more continually in this way there is danger to liberty of conscience in church federation.

B.

### Do the European Residents in Turkey Provoke Conflicts?

(From the Literary Digest)

Complaint is made in the Correspondent (Hamburg) that the Christians resident in Turkey have not yet learned to restrain themselves, especially when they believe themselves protected by the consuls of foreign powers. "Christians," in this case, refers not to the missionaries, but to any citizens of a country under the sway of Western civilization. The Correspondent relates the following:

"The Christians on the coast of Palestine have the foolish custom of celebrating Easter by the continual firing of pistols and guns. This almost led to a massacre at Haifa. There has been bad blood between the Christians and Mohammedans of the port for some time past, and the kaimakan (governor), to prevent an outbreak, prohibited this useless burning of powder this year. On Easter Sunday the order was respected, but on the second day several hundred shots were fired. On the third, when the French consul, dressed in his gala uniform, left the Greek church, a mob of 2,500 to 3,000 persons accompanied him, yelling Vive la republique de France! and a regular fusillade ensued.

"This behavior irritated the Mohammedans, and they made up their mind to celebrate the Mohammedan All Souls' Day, which fell upon April 19, in the same way. The kaimakan prohibited shooting and a parade, but the sheiks came to him to inform him that they could not prevail upon their young people to abandon their project, as they were determined to show that they had as much right as the Christians. The parade took place. The Christians, fearing violence, had bought the day before all the arms they could get hold of, and had garrisoned a house on the road of the parade with 150 men, determined to accept battle if occasion offered. The authorities, however, were on the alert, and no fight occurred. It could have ended only in a general massacre. But the incident shows how provokingly the Christians act upon occasion, taunting the Mohammedans. They are encouraged in this by the influential and ambitious consuls. When passion has been aroused to fever heat in this way, very little is needed to cause an outbreak of fanaticism."

A dispatch from San Juan de Porto Rico, under date of June 27, says: "At a teachers' conference, held here yesterday evening, Dr. Saldana, a member of the insular board of education, during the course of an address remarked that the Catholic religion should again be introduced into the public schools of Porto Rico.

"Dr. Campos Valladares, a Portuguese Presbyterian, superintendent of public instruction in Brazil, took exception to Dr. Saldana's remark, and, turning to Bishop Blenk (the bishop of Porto Rico), he said, in substance, that the Catholic church had been negative in results in all the South American countries, asserting that the illiteracy prevailing there was due entirely to the church's influence. This remark caused great excitement. No sooner were the words uttered than Bishop Blenk jumped to his feet, and, striking the table with his closed fist, shouted: 'It's a lie,' adding, 'I will not sit quietly and hear the church of which I am the representative in Porto Rico traduced in such language.'

"After a painful silence, by a common impulse the adherents of the bishop shouted as with one voice: 'Long live Catholicism,' and the incident was closed, though it has aroused much feeling."

This is a point upon which Rome is very tender. It was very inconsiderate, to say the least, for Dr. Valladares to give utterances to such a distasteful truth in the presence of a Catholic bishop. Possibly, however, he did it to give the bishop opportunity to show what manner of spirit he was of.

The Koloniale Zeitschrift (Berlin), one of the jingo members of the German press says:

"The Americans no longer connect ideas of liberty with the views expressed by Monroe. Materialism, imperialism, and low selfishness are their predominant motives, as the annexation of Hawaii and the Spanish-American war have shown. The Monroe doctrine is a mere phrase, which does not find approval in South America or in Europe. But phrases frighten nobody, and it is doubtful that the Yankees want war for the sake of phrases. The power of the United States is not overrated in Europe as much as in America. The Americans should remember that their offer to take part in the settlement of Crete was met by a pitying smile, and that their hero Dewey became silent when Admiral von Diederichs ordered his ships ready for action. If the United States were actually to uphold the Monroe doctrine, the answer would come from the mouth of cannon."

The St. Petersburg Zeitung remarks that "the United States government is reported to have ordered its consuls in South America to report on the numbers and attitude of the German settlers in South America," and then adds, "It is hardly to be believed that the Washington government can be so foolish as to meddle with matters which are absolutely no business

of theirs. Germans have a right to settle where they please, as numerous as they please." "It is notable that the French press," says the Zeitung, "also aims to make Germany and the United States enemies. The French have not forgiven the disaster to Spain, and they are anxious to involve the United States in a quarrel with a real power."

### Josiah Allen's Wife Goes a Visiting.

"Josiah Allen's Wife" has sharpened up her pen again, and with her patient, amiable, unobtrusive husband "goes a-visitin'" for the Ladies' Home Journal. Every one, knowing that Josiah's wife is "obsarvant" and "kritikal," can anticipate that in laying bare the shortcomings and mistakes of those she visits she will have abundant opportunity for the exercise of her quaint humor and homely philosophy. In the course of her "visitin'" she finds many things to set right, and there is a definite purpose underlying all her sketches. "Josiah and I Go a-Visitin'" is perhaps the best series that Mrs. Holly has ever written—superior even to her description of the Centennial which established her reputation as a humorist-philosopher of the first order. The first sketch of this new series will be published in the August Journal.

### Why Jefferson Wrote the Declaration of Independence.

"It has always been a curious puzzle why Franklin, the man of ripe age, of commanding distinction and of approved literary skill, was not selected to write this declaration instead of Thomas Jefferson, then only thirty-three years old and comparatively unknown," says John Gilmer Speed, in The Saturday Evening Post. "It could not be that Franklin was passed by because he had done everything within his power to avert the war and reconcile the differences between the Colonies and the Mother Country, for all wise men in the Colonies did all that honor permitted in that direction until the die was cast. No, it was not a fear of Franklin's earnestness in the cause of the Colonies—it was probably the fear of Franklin's humor."

"He was not only the greatest man of his time, but he was one of the greatest humorists of any time. And so his associates were possibly afraid that he would put a joke in the Declaration, and passed him by and selected the lank young Virginian with the freckled face.

"As it was, Franklin did have his joke, for when the members of Congress were about to sign the Declaration, Hancock, whose earnestness is expressed in the bold signature which comes first, said in his own earnest way: 'We must be unanimous; there must be no pulling different ways; we must all hang together.'

"'Yes,' replied Franklin, 'we must hang together or we shall be pretty sure to hang separately.'"

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BATTLE CREEK, MICH.

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CHICAGO, JULY 5, 1906.

*Any one receiving The Sentinel of Liberty without having ordered it, may know that it is sent by some friend. Those who have not ordered The Sentinel need have no fears that they will be asked to pay for it.*

Yellow fever has reappeared in a threatening manner in Cuba, and now the question is being asked why it is necessary to maintain garrisons of United States troops in the island, exposed as they must be to the danger of attack from the dreaded scourge. The question is especially pertinent in view of the promise made by the Government to withdraw its forces when pacification was established, there being as complete peace in the island now as there is in the United States. The answer to the question must come from Washington.

A Seventh-day Adventist barber of Newark, Ohio, named Dorsey, was arrested for keeping his shop open Sunday, June 19, and was fined \$13 and costs, amounting in all to \$17. This was done at the instigation of the barbers' union. The Sunday law of Ohio provides an exemption for those who observe the seventh day, which Mr. Dorsey has regularly done; but this did not interfere at all with the prosecution brought against him for working on Sunday. And this illustrates about how valuable these Sunday law exemption clauses are as a protection to conscientious observers of the seventh day, when their enemies are determined to make them trouble for doing Sunday work. This is the third case of prosecution of conscientious Christians under the Sunday laws that we have reported within a month.

The Toronto World of June 29, reports a meeting of the executive board of the Ontario Lord's Day Alliance, in Toronto, at which "a report was made of a government investigation into the question of the necessity for opening the canals on the Lord's day." The investigation was not finished, and the question will be argued before the government at an early date.

The new secretary of the Alliance, Rev. J. G. Shearer, is to begin on August 15 a five or six weeks' tour of the Maritime Provinces and Quebec, accompanied by Rev. F. A. Cassidy, of Guelph, Ont., and together they will organize Lord's Day Alliances in that territory similar to the one that is now prominent

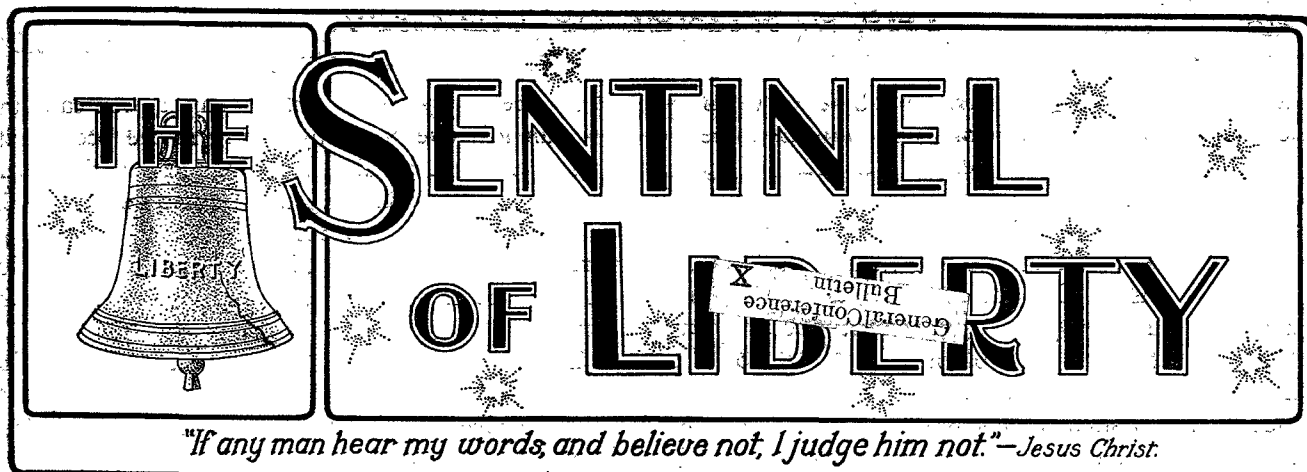
in Ontario. Evidently this move is intended as a step toward securing Sunday legislation by the Dominion parliament.

A pyramid of whiskey in barrels on the steamship piers at Hoboken, N. J., was responsible on Saturday last for the loss of several hundred lives and the destruction of \$10,000,000 worth of property, including several ocean liners, by fire. The catastrophe began with an insignificant blaze in a cotton bale, which was communicated to the whiskey pile, and the resulting explosion spread the flames over a vast area with the most incredible rapidity. In any case this whiskey pyramid would have caused the loss of a number of lives and of considerable property before it was all disposed of, but on this occasion an appalling penalty was paid for the manufacture and intended use of this noxious mixture that has ever been so great an enemy to mankind.

The attempt to enforce Sunday in the island of Raratonga, one of the Cook Group in the South Pacific, has finally led to most tragic consequences. Latest advices from the island received by way of Seattle, Wash., report a general uprising of the natives against the whites, and that fifty of the latter have been killed. The Europeans are retreating to the seaport towns, which they are fortifying in expectation of attack. This uprising of the natives with its terrible loss of life is the direct result of the attempt to enforce Sunday observance upon them, they having been accustomed to observe the seventh day as the Sabbath,—the day observed until recently by all professing Christianity in the island. It has long been known that, owing to its position relative to the day line, the day observed as Sunday in the island was in reality the seventh day; but when it began to be taught that the seventh day is the true Sabbath, an influential party of the whites set about to secure the observance of the first day in place of the seventh, and finally secured from the British governor a law making Sunday observance compulsory. Now scores of people are dead, much property destroyed, and the cause of Christianity in the island indefinitely set back, all because of that most obnoxious thing—a religious law—for which there was no necessity whatever. Every man, civilized or savage, naturally revolts against compulsion in religion; and those who have instituted this in Raratonga are responsible for the situation that is now reported as existing there.

A board has been appointed in Cuba to consider the question of the ownership of church property.





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## THE SENTINEL OF LIBERTY.

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L. A. SMITH, }  
C. P. BOLLMAN, } - - - - - Editors.

Liberty is the birthright of every man. If anyone does not have it, either he has been robbed of it, or else, like Esau, he has sold his birthright.

The civil law cannot "protect" a religious institution and at the same time protect the liberties of people who hold a multitude of opposing religious views.

Every man who is honest with himself knows deep down in his heart that every other man is justly entitled to the free exercise of the same rights as he himself.

The man who fails to govern himself, invites thereby either anarchy or despotism; for one of these must inevitably result from the failure of self-government.

The essential feature of the Sabbath institution is rest. God rested on the seventh day, and blessed the day and sanctified it; but he blessed the day "because that in it he had rested from all his work." The Sabbath is a religious institution, and rest from work is its essential feature. Hence the rest that is enjoined on the Sabbath day has a religious significance; it is

a religious act. And because it is such no human power has any rightful authority to require it of the people.

It has been said, "that government is best which governs least." This is true; but no people can have such a government who have not the faculty of self-government.

Men are not possessed of rights because of birth or station, of wealth or natural endowment, nor even because of being more civilized than others, but because they are men. Rights are an endowment by the Creator and belong alike to all men.

### The Church Going Into Politics.

Cable news from London relative to the world's convention of Christian Endeavor to be held there this month, states that "Christian citizenship as a live power in American politics will be advocated by the Rev. Chas. M. Sheldon of Topeka, Kans." Mr. Sheldon is quoted as saying to a newspaper correspondent:

"There has never been a more favorable time than the present for the forces of Christianity to assert themselves in the realm of practical politics. I see there a promising field for the effort to throw open not only municipal affairs but state and national government as well. The support of the best individuals is bound to be coincident with the support of the best policies.

"Christian Endeavorers, as representing the youngest and most energetic workers in the religious world, must familiarize themselves with the ways and means politicians employ, and use them for the ends of good government. There is no question that the balance of power in many communities can be wielded by God's church army as soon as it realizes its strength."

The Rev. Mr. Sheldon seems to have forgotten, or never to have learned, the teaching of early church history upon this point. In the history of the early Christian church it is plainly set forth that the church,

as it grew and prospered, arrived at a period when her leaders saw a most favorable time "for the forces of Christianity to unite themselves in the realm of practical politics." And they did it. An arrangement was made with the emperor whereby the will of the church was embodied in the law of the realm; the church, in return for this great opportunity to advance the kingdom of God, merely giving her influence to secure the emperor in his seat of power. What could be more proper or fortunate for the Christian cause? The mould of Christianity was put upon all the realm through Christian laws, and of course an emperor who would thus favor Christianity ought by all means to be retained in power, and could most properly be given all the support the church could possibly command, just as now the political party which would enact Christian laws in the United States would deserve the full support of the Christian Endeavorers and all other Christian bodies here. That was "practical politics" for that time.

But somehow the expected good that was to come from this great stroke of joining Christianity with politics failed to materialize. The church began to receive the mould of the state, but the state failed to receive the mould of Christianity. The spirit of politics and with it the methods of politics came more and more into the church, and the church became more and more conformed to the world. The church had gone into politics to uplift the world, but instead of pulling the world up, had simply pulled herself down to the world's level. The result was the full development of the papacy, and the long night of the Dark Ages.

Now again we are told by a leader in the Christian church that "Christian Endeavorers \* \* \* must familiarize themselves with the ways and means politicians employ, and use them for the ends of good government." Now, candidly, in the light of Christianity and in the light of history, will it be a good thing for Christian Endeavorers or any other Christians to "familiarize themselves with the ways and means politicians employ"? What is to be gained for the cause of Christianity through its adherents becoming familiar with bribery, intimidation, lying, wire-pulling and hypocrisy, as practiced by the successful politician? What is to be gained for the cause of good by the study of evil? The "ways and means" employed by the politicians to-day are ways that will surely corrupt the principles of righteousness. The study of them and the practice of them by Christian Endeavorers and others in the church will surely bring a flood of politics into the church, and produce an image of the papacy, just as the first union of the church with politics produced the papacy itself. The Christian church cannot open her doors to politics to

save sinners, any more than the ship at sea can save the man lost overboard by taking in the ocean with him. He might be drawn into the ship with the inrush of water, but the ship itself would be sent to the bottom. Many a godly church has been swamped by worldliness, through the mistaken idea that salvation can come to the world through that which is of the world.

The Rev. Mr. Sheldon has not hit upon anything new in his idea of having "the forces of Christianity assert themselves in the realm of practical politics." That is an old experiment, and anyone may read of the many trials given it from Constantine's day down to our own century, with the results that have followed. Would that Mr. Sheldon and the Christian Endeavorers might read history more carefully upon this point before proceeding further with their church-political program. s.

### "Is This a Christian Nation?"

In Sunday Reform Leaflets for January of the current year, Dr. E. Thomas, general manager of the Sunday League of America, undertakes to answer this question in the affirmative. Among the arguments by which he seeks to sustain his contention that the nation is Christian and ought therefore to have "Christian" laws, is this:

"It is said Congress is prohibited from establishing religion in the First Amendment to the Constitution. But what was understood by 'an establishment of religion' when that amendment was adopted, was a state church, and nothing else was thought of at that time. That phrase was in common use, and applied universally to the state church, which had recently been disestablished in Virginia. Congress was thus prohibited from taxing the people for the support of the 'Church of England in America,' or for the support of any other branch of the Christian church.

"But it was not understood as prohibiting the support of Christianity. On the other hand, the facts of our history show that Congress is continually acknowledging God, and at every session appropriating money, out of the public treasury, for the more firm establishment of and propagation of the Christian religion. Each house of Congress has its chaplain—a minister of some Christian church. He prays at each day's session—visits sick members as a pastor, and buries, with Christian burial, any that may die during the session—performing the functions of a pastor, each house of Congress being in a certain sense, a Christian church."

Again a little further on in the same connection the Doctor says: "Only Christian teachers are appointed to our Indian schools. Thus every Congress appropriates large sums of money for the support and establishment of the Christian religion."

This reminds us of the story of the camel which, being permitted to put its head inside its owner's tent

kept getting further in, little by little, until finally the beast occupied the entire tent to the exclusion of the former occupant.

Like all National Reformers, Dr. Thomas argues that the language of the Constitution which provides that "Congress shall make no law concerning an establishment of religion or prohibiting the free exercise thereof," means only that Congress should not set up any one denomination as the state church. But Mr. Madison, "the Father of the Constitution," said:

"There is not a shadow of right in the general government to intermeddle with religion. Its least interference with it would be a most flagrant usurpation."

And again in his memorial to the General Assembly of Virginia, protesting against the imposition of a tax, not for any single church, but "for the support of teachers of the Christian religion," Mr. Madison said:

"Who does not see that the same authority which can establish Christianity, to the exclusion of all other religions, may establish with the same ease, any particular sect of Christians, in exclusion of all other sects; that the same authority which can force a citizen to contribute three pence only of his property for the support of any one establishment, may force him to conform to any other establishment whatsoever."

Thomas Jefferson, a man who certainly knew as fully at least as Dr. Thomas the meaning of the Constitution, felt that he as President was prohibited by the Constitution from issuing religious proclamations. He said: "I consider the government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, discipline, or exercises."

The treaty with Tripoli, written by a Congregational minister and signed by George Washington, expressly declares that "the Government of the United States is not in any sense, founded on the Christian religion."

In 1829 the Senate Committee on Post-Offices and Post-Roads presented to the Senate a report which was adopted, in which they said:

"With these different religious views, the committee are of the opinion that Congress can not interfere. It is not the legitimate province of the legislature to determine what religion is true, or what false. Our government is a civil, and not a religious, institution. Our Constitution recognizes in every person the right to choose his own religion, and to enjoy it freely without molestation. Whatever may be the religious sentiments of citizens, and however variant, they are alike entitled to protection from the government, so long as they do not invade the rights of others."

And again, the same committee said and the same Senate adopted these words:

"It is the settled conviction of the committee that the only method of avoiding these consequences, with

their attendant train of evils, is to adhere strictly to the spirit of the Constitution, which regards the general government in no other light than that of a civil institution, wholly destitute of religious authority. What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government can not deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them."

"Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established and the foundation laid for that usurpation of the divine prerogative in this country which has been the desolating scourge to the fairest portions of the Old World."

This report also declares (for it still speaks to the confusion of all who would undo the noble work of the Fathers of the Republic) that "the Jews are as free in this country as Christians and are entitled to the same protection from the laws."

Again, the following year, the House Committee on Post-Offices and Post-Roads presented a report on the same subject, in which they declare, "The Constitution regards the conscience of the Jew as sacred as that of the Christian." And again this report says:

"Congress acts under a Constitution of delegated and limited powers. The committee look in vain to that instrument for a delegation of power authorizing this body to inquire and determine what part of time, or whether any, has been set apart by the Almighty for religious exercises. On the contrary, among the few prohibitionists which it contains, is one that prohibits a religious test, and another that declares that Congress shall pass no law respecting the establishment of religion, or prohibiting the free exercise thereof."

There can be no question that this is the light in which the framers of the Constitution and their successors in the administration of the government viewed that instrument. It was not until a generation had arisen, schooled in the sophistries of National Reform, that any other view was entertained. Indeed, some of the same men who now make such arguments as that presented by Dr. Thomas were wont only a few years ago to assail the Constitution as a "Godless instrument" because it contained no recognition of Deity. But now that a justice of the Supreme Court has shown in an *obiter dictum* how to discover in that document something which is clearly not there at all, these men are not slow to avail themselves of this aid and to loudly proclaim that "this is a Christian nation," and that in a sense widely different from that in which Justice Brewer used the term.

Dr. Thomas' words: "Thus every Congress appropriates large sums of money for the support and establishment of the Christian religion," show very plainly the purpose of his contention that the nation is

Christian. He would give the widest possible currency to the idea that the Constitution prohibits only the setting up of a national church, such for instance as the Church of England, but leaves Congress perfectly free to enact any legislation desired in the interests of the Christian religion, the very thing which Mr. Madison, than whom no man had more to do in making the Constitution, designed should be forbidden by that instrument.

B.

### Religious Exemptions Then and Now.

The exemptions usually provided in the Sunday laws of to-day for those persons "who conscientiously believe in and regularly observe Saturday as the Sabbath," have their counterpart in exemptions that were provided for conscientious dissenters from the religion of the state church in the early days of New England.

For example, we may cite the following law\* passed in New Hampshire in 1714:

"Be it enacted by His Excellency, the Governor, Council and Representatives convened in General Assembly, and by authority of the same, that it shall be lawful for the freeholders of every respective town within this Province convened in public town meeting, as often as they shall see occasion to make choice of, and by themselves or any other person or persons by themselves appointed, to agree with a Minister or Ministers for the supply of such town, and what annual salary shall be allowed to him or them; and the Minister or Ministers so made choice of and agreed with shall be accounted the settled Minister or Ministers of such town; and the Selectmen for the time being shall make rates assessments upon the inhabitants of the town for the payment of the Ministers' salary, as aforesaid, in such manner and form as they do for defraying of other town charges, which rates by warrant from a Justice of the Peace, with the selectmen, or major part of them, directed to the constable or constables of the town, shall be by him or them collected and paid according to the direction of the Selectmen, for the end aforesaid:

"Provided always, that this Act do not at all interfere with Her Majesty's grace and favor in allowing her subjects liberty of conscience; nor shall any person under pretense of being of a different persuasion be excused from paying towards the support of the settled minister or ministers of such towns aforesaid, but only such as are conscientiously so, and constantly attended the public worship of God on the Lord's Day according to their own persuasion; and they only shall be excused from paying towards the support of the ministry of the town."

In other parts of New England the following law was in force in 1784:

"(1) No person soberly and conscientiously dissenting shall incur any penalty for not attending the worship and ministry established by law.

(2) All persons who belong to the denominations

known as Episcopal, Congregational (Separatists), Baptist, or Quaker, and those who usually worship with societies of any of these sects, shall be exempted from supporting the state church.

"(3) Societies of dissenting sects may have the same privilege of supporting their ministers, repairing their meeting houses, etc., as those of the church established by law.

"(4) All who do not attend and help to support a society of one of the dissenting sects shall be taxed for the support of the ministry of the society wherein they dwell."

Of the New Hampshire law, as regards its exemption clause, the historian tells us that "It looked very fair," but a different aspect was given it when it came to be construed. "Everybody was taxed, and whenever a dissenter claimed exemption he was asked to furnish proof that he was a dissenter. At every point his evidence was contested by the state. One of the dissenters, to prove that he was a Baptist, was required to prove that he had been immersed. \* \* \* It was assumed that all were to be taxed; each individual had to fight for his exemption."\*

Thus it is evident that the exemption clause contained in our religious statutes for the benefit of those who "conscientiously" dissent from the prevailing religion, is no evidence of any greater regard for religious freedom than was felt in New England early in the eighteenth century. It is only such a degree of religious freedom as is consistent with the church-and-state legislation of those colonial days, when people were compelled to pay taxes to support the state religion. It is interesting to note in this connection that such legislation at that time was supposed to be perfectly consistent with the full "liberty of conscience" allowed by "Her Majesty's grace and favor" to her American subjects. Americans have grown wiser on this point since that time, and there is still room for improvement.

Exemption clauses are not to-day a recognition of the right of religious freedom any more than they were back in the days of state religions, and they do not save the character of the religious laws to which they are joined. Such laws are religious legislation, and have no proper place in the American system of government. As noticed last week in the case of the Adventist barber prosecuted for Sunday work in Newark, Ohio, there is the same tendency to ignore the exemption clause to-day that was manifested in the cases to which the exemption applied in colonial times. That is characteristic of human nature, which is the same now that it was then. Real religious liberty exempts everybody from compulsion in religious matters. That is the kind of exemption called for by American principles of government. s.

\*"Church and State in New England" (Johns Hopkins University Studies), pp. 43,44.

"Church and State in New England," pp 89, 90.

### National Reform Logic.

The Baltimore Methodist has an Epworth League department, "edited by the Rev. Joseph Dawson." In the Methodist of June 28, Mr. Dawson discusses the question, "When Is a Nation Safe?" and under the sub-heading, "Christian Patriotism," he says:

"Christ was a patriot and loved his nation. He sought to teach truths, which, if followed, would lead to civic and national righteousness. We are his followers and must not stand aloof from matters pertaining to the good of our country. The politics of a nation are strictly regulated by the character of a nation. Your politics will not rise above the general level of national character any more than water will rise above its own level. Purer politics means purer men; nobler politics means nobler hearts."

There is no evidence that Christ loved "his nation" any more than he loved all nations. Indeed we are plainly told that "God so loved the *world*, that he gave his only begotten Son, that *whosoever* believeth in him should not perish, but have eternal life."

Again, the disciples were commissioned to go "into all the world, and preach the gospel to every creature;" and in almost the closing words of the closing chapter of the Bible, we find this gracious invitation, not to "his nation," but to all the world: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And *whosoever will*, let him take of the water of life freely."

It is clear that Christ entertained no such feeling as that which is described by the word "patriotism." "Is he the God of the Jew only? is he not also of the Gentiles? Yes, of the Gentiles also."

Christian patriotism—the patriotism that is begotten by the Spirit of Christ—is love, not of the land of one's birth, not love of those of the same nationality as ourselves, but love of the "better country" (Heb. 11:8-16), and of all men because God loves them and wants to make them all citizens of that country.

The Christian's citizenship is not here. "For our citizenship is in Heaven." Phil. 3:20, R. V.

It is true that the world holds the Christian as a citizen of the country in which he lives; and in virtue of being a man the Christian has certain rights among men; but he is none the less a foreigner to earth and earthly things; being in the world but not of it.

But note Mr. Dawson's logic. He says: "The politics of a nation are strictly regulated by the character of a nation. Your politics will not rise above the general level of national character any more than water will rise above its own level. Purer politics mean purer men; nobler politics means nobler hearts."

In this Mr. Dawson reverses his own order. After first stating the truth, that "politics cannot rise above

the general level of national character"—by which he clearly means the general level of the character of the individuals who compose the nation—turns around and makes "purer politics" the means of making "purer men," and "nobler politics" "nobler hearts"!

But is not such reasoning "going down into Egypt"? It should never be forgotten that in morals the individual is everything. All character is individual character. And "purer men" and "nobler hearts" are possible only by the transforming grace of God. There is no power in politics to make any man one whit purer, or one heart one whit nobler. And what the church needs to-day is not "Christian patriotism" but Christ-likeness; not the power of politics, but the power of the Spirit of God.

### "THE COMING OF THE KING."

"Are we preparing the way for the coming of the King?" asks Mr. Dawson. "Think of the evils abroad in the land, and ask, 'Am I doing my part as a Christian patriot?' Drunkenness, gambling and debauchery blot this fair land, defiling its young manhood and destroying its womanhood. Young people can do much to hasten the day when these things shall be no more. 'The earth shall be filled with the knowledge of the Lord,' is the hope for this and every other nation. Let us show our true loyalty by abstaining from evil, and be baptized with the spirit of Christian patriotism. For

"Breathes there a man with soul so dead  
Who never to himself hath said:

"This is my own, my native land?"  
Whose heart hath ne'er within him burned  
As home his footsteps he hath turned  
From wandering on a foreign strand?"

What do Christian men mean by such appeals—by such a mingling of the sacred and the common? Patriotism is love of country. The Chinaman may be just as patriotic as the American. Indeed the Chinese are so devoted to their country that no self-denial is too great for them to make during life, that after death their bodies may be carried back to final sepulcher in their own beloved China.

It is "Christian patriotism" of the very kind advocated by Mr. Dawson that has made Europe an armed camp, and filled her harbors, not with peaceful merchantmen, but with floating forts bristling with engines of destruction.

The world needs to-day not more love of country—which is only another name for selfishness—but more love of souls. It is sad to see "drunkenness, gambling and debauchery blot this fair land, defiling its young manhood and destroying its womanhood," but no appeal to love of country will ever stop the inroads of sin. The heart of the moral leper may swell

within him at the thought: "This is my own, my native land." The Deist may be just as patriotic as the Christian; but only the latter can feel and exhibit in his life an unselfish love for souls for whom Christ died.

The rulers of the world to-day are busy stimulating "patriotism." The thrones of earth are dependent upon it. In America it means one thing; in Russia another. Patriotism is not a virtue per se. Only three years since, patriotism—love of his country—caused General Weyler to issue his infamous reconcentrado order in Cuba. It is patriotism, love of country, that animates the Chinese Boxers to-day. Patriotism is well enough in its place. It is a conservative and preservative force which the world doubtless needs in some measure, but let us not mistake it for Christianity, nor make of it an idol. Fetishism is no part of Christianity. B.

#### A Tale of Two Nations.—Christ and the Kingdomship.

Empire brought ruin in Israel. "How doth the city sit solitary that was full of people! How is she become as a widow! she that was *great among the nations*, and princess among the provinces, how is she become tributary!" All the hopes of Israel's empire had turned to ashes on her lips.

At last there came "the voice of one crying in the wilderness." This was John the Baptist, the forerunner of Jesus Christ; in thrilling tones he preached, "Repent ye, for the kingdom of heaven is at hand." Thousands flocked to hear his words; many were actuated by high and noble purposes and a desire for a better life, but others because they thought that by connecting themselves with this strange herald, a prominent place in the new kingdom would be given them.

At last the Master came—the long looked-for Messiah, the One of whom seers had written and prophets foretold. He "went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom." All throughout his life Christ preached concerning "the kingdom," but the majority of those who heard him believed that the kingdom of which he spake was a temporal, earthly monarchy. Nothing could have been further from the mind of Christ, and his whole life-work reveals this fact.

In the earlier stages of his mission, he was led of the Spirit into the wilderness to be tempted of the devil. It is written "And the devil taking him up into a high mountain showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, all this power will I give thee and the glory of them; for that is delivered unto me; and to whomsoever I will I give it. If thou therefore will worship me, all shall be thine."

In the Bible the devil is called the prince of this world. What he stated was true, that the power of the nations belonged to him. In general, he manipulates them as he wills. Most successfully has he done this. Looking back over the pages of history how clear it is that human governments have been largely the instruments in the hands of the evil one for the oppression of the people of God.

Here was an offer from His Satanic Majesty to the Prince of Peace. Satan offered Christ the rulership of all the kingdoms of this world. This was one of the most overpowering temptations which Satan was permitted to bring against the Saviour. The Master could look down the ages of time and see all the suffering of himself and his followers—would it not be far better for him personally to take immediate charge of the governments of the nations of the world? He could then so order events that his servants need never suffer persecution or distress.

But the Master did not so reckon. His kingdom was a different kind of a kingdom altogether. His kingdom was not to be an earthly monarchy. He had come to earth to stand faithful to the same principles of government which with his Father he had given to Israel in the beginning; he had come to bring to the fulness of its birth that wonderful principle of "government by the consent of the governed." "Let every man," he says, "be fully persuaded in his own mind." Christ did not see in the temptation of Satan a "special providence," or "moral responsibility," or an "opportunity to Christianize all nations," or "manifest destiny." With steadfast eye and untrembling voice he turned to the arch deceiver with the words, "get behind me, Satan." His kingdom was not to be sustained by human arms. Force and arbitrary power have no place in it. It propagated itself not by human power, pomp and pageant, but by the prayers, by the sacrifices, by the sufferings and by the blood of that noble army of martyrs who "loved not their lives unto death."

But Israel was steeped in the idea that at last an opportunity had come to cast off the hated Roman yoke, and for Israel to once more become an important factor in the politics of the world.

P. T. MAGAN.

"The greatest good to the greatest number" is sometimes urged in defense of laws which trench upon personal rights, such as Sunday statutes. But the plea is sophistical. The same logic would justify the confiscation of the wealth of the few for the good of the many. It would justify even the hold-up gang, who, for the "good" of several, rob the individual. But suppose the principle were to prevail in such matters, what then? Neither the life nor the property



of any one would be safe. In like manner let the doctrine be generally accepted that the rights of the minority may be invaded for the good of the majority, and no one is secure in his rights.

### Sunday Laws Undoing the Reformation.

Some years ago the National Reform party, the father of all the religious organizations now calling for Sunday enforcement in the United States, expressed a desire for union with Rome in the interests of "Christian" legislation. They said:

"We may be subjected to some rebuffs in our first proffers, and the time has not yet come when the Roman church will consent to strike hands with other churches as such; but the time has come to make repeated advances, and gladly to accept cooperation in any form in which they may be willing to exhibit it. It is one of the necessities of the situation."

And also:

"Whenever they [the Catholics] are willing to cooperate in resisting the progress of political atheism, we will gladly join hands with them."

These utterances of course came to the notice of the Catholics, and in due time came the Catholic reply, given at a congress of leading Catholics, as follows:

"There are many Christian issues in which the Catholics could come together with non-Catholics and shape civil legislation for the public good. In spite of rebuff and injustice and overreaching zealotry, we should seek an alliance with non-Catholics for proper Sunday observance."

This leaves no doubt of the willingness of the Catholics to join hands with the Protestants for the promotion of Sunday observance. When the time is ripe for the union this willingness will be openly shown. Both sides anticipate some rebuffs, because Protestants in general are not as ready as are the National Reform party to strike hands with Rome, and Rome must proceed cautiously and not seem too desirous of Sunday legislation, lest Protestants become suspicious and withdraw their hands from the movement. But Catholic leaders have been, from that time to this, speaking in favor of enforced Sunday observance, standing apparently on the same ground as that taken by Protestant advocates of Sunday laws, notwithstanding the Sunday observance allowed and approved by the Catholic church admits of practices which would not be tolerated by the Puritans. It is well known that the Catholic church places Sunday on a level with other feast days which rest upon her authority, and does not enjoin that strict observance of the day which is deemed essential by Protestants who base Sunday keeping upon the fourth commandment. Other church days are of equal importance with Sunday in the Catholic view, yet it is of Sunday observance that the Catholic church has most to say at the present time.

At the Sunday Rest Congress held in Chicago the year of the World's Fair, a prominent part was taken by Cardinal Gibbons and Archbishop Ireland, and the pleas then made by these prelates for Sunday observance are quoted in leaflets sent broadcast through the country by Protestant "Sabbath associations." And Catholic spokesmen have not receded since from this position of warm support of Sunday laws.

What then must result from the continued and increasing efforts that are being put forth by the various church organizations for a legal Sunday? Is it not plain that the Protestant and the Catholic churches must be drawn together and become finally united upon this point? Sunday observance and its enforcement by law is becoming more and more a bond of union between Protestantism and Rome.

It was at the point of Sunday observance that the Reformers stopped in their separation from Rome in the sixteenth century. They still retained in their belief and practice a Sabbath resting upon tradition and the authority of the church. To this the Protestant churches have persistently held; and now this very thing has become active as a power to draw the Protestant and Catholic divisions together again, and heal the breach made by the Reformation. But in this the Protestant world is simply being drawn back to Rome, for Rome has not moved at all from the position she has always held.

And thus does Sunday legislation work to undo all that was gained by the Reformation, and place Rome once more in a position of supremacy over the religious world. s.

### Bishop Cranston Again.

Two weeks ago reference was made in these columns to sentiment attributed to Bishop Cranston, in a sermon delivered in Denver, June 17. According to newspaper reports, the Bishop, after expressing the opinion that civilized nations ought to rule in China, said:

"It is worth any cost in money, it is worth any cost in bloodshed if we can make the millions of Chinese true and intelligent Christians. I would cut all the red tape in the world, and break all the treaties ever made to place the armies of the United States in the fore next to Great Britain. We must not be the tail end of everything. The open door must be maintained for Christianity as well as commerce, and the bigotry of Russia, which now shows so strongly in the events taking place in China, must not be allowed to interfere with the progress of humanity, civilization, and religion."

To the credit of Christianity be it said that the protests against the Bishop's sanguinary sentiments have been neither few nor feeble. Among the briefest and best, however, is this from Rev. George Bedell Vossburgh, pastor of the First Baptist church, of Denver:

"Is it worth any cost of money or bloodshed to the United States to force Christianity upon China?"

"Irrespective of the opinion of Bishop Cranston, or of anybody else, I should say 'No,' and emphatically 'No.'"

"You cannot force Christianity upon any nation nor upon any people nor individual. You may force ecclesiasticism, an ecclesiastical system, upon a people or individual, but you cannot force Christianity."

"A Christian is a person who makes a free, deliberate and decided choice of Christ as his personal Savior. A man who accepts the ecclesiastical system of Christianity through force can never be at heart a true and intelligent Christian."

"Ecclesiasticism has frequently been forced upon a people by stress of arms, and has always resulted disastrously. Any return to such a means of conversion would be a return to the barbaric methods of the middle ages."

"The question is at once absurd and abhorrent. No Christian will ever take the sword to compel any people or peoples in matters of faith, and no man, not even a heathen, with a particle of manhood in him, would be so compelled."

"Christianity will conquer, but it will conquer the world as the sun of spring conquers the frosts of winter—by the power of sunshine and love."

This is sound, as to the principles involved, though we cannot share Mr. Vosburgh's confidence that Christianity will conquer the world in the sense which he probably contemplates. It is doubtful if genuine Christianity is holding its own in Christian lands. Moreover, the Scriptures do not teach the conversion of the world and a thousand years of peace before the second advent of Christ. According to the Bible the last days are to be days of commotion, strife, bloodshed and great wickedness, even among those professing godliness.

#### A JEWISH OPINION.

"Bishop Cranston, at least, possesses the virtue of frankness," remarks the Chicago Israelite, "and says right out in open meeting what less candid parsons think, and what they have always tried and are now trying to accomplish. The heathen Chinese must be made true and intelligent Christians, no matter how much blood it may cost. This is not precisely the doctrine taught by him who preached peace on earth and good-will to man, but it is exactly the practice of Christianity whenever and wherever it has the power to enforce its will."

The sad part of it all is that such things are said and done in the name of Christianity. But even the Israelite admits that "this is not precisely the doctrine taught by Him who preached peace on earth and good-will to men." And why cannot all men, both Jews and Gentiles, see that what He taught is Christianity, and that anything contrary thereto is no part of Christianity?

The Scriptures themselves foretold a great apostasy from the truths of the gospel, and the Saviour

said: "The time cometh that whosoever killeth you will think that he doeth God service." John 16:2. Certainly, in view of these facts, nobody ought to say that *Christianity* is responsible for the deeds of Rome or even for the words attributed to Bishop Cranston.

"Roman Catholicism did not regard the Huguenots as 'true and intelligent Christians,' so they acted upon the identical proposition which Bishop Cranston now advances, and St. Bartholomew is on record to teach us how to inculcate a religion of love," bitterly remarks the Israelite. "The Protestants did as well by their Catholic brethren, and even to each other, when powerful enough to do so, and both treated the Jews according to the gentle Bishop's recipe—to say nothing of other heathens, barbarians, infidels, heretics, atheists, and similar dogs of unbelievers. The Bishop's readiness to break all the treaties ever made is also more in keeping with the practice than with the doctrine of his religion. Such a procedure would, no doubt, inspire great confidence in the good faith of the would-be teachers of heathens, who must be saved from soul destroying errors of their own belief and, likewise, from the bigotry of Russian Christianity."

The conclusion reached by the Israelite is that "Bishop Cranston is more anxious to make Methodists than Christians of the Chinamen, and that accounts for his willingness to spend unlimited blood and money—other people's—to accomplish that end. Christ or Cranston—which one of them is the Christian?"

There may be more truth in this conclusion than even the Bishop realizes. Intolerance, like hope, "springs eternal in the human breast." Even the mild John joined with James in the request to the Saviour that he call down fire from heaven to consume certain Samaritans because they received not the Lord. And too many to-day, forgetful of the Lord's rebuke to his ardent but misguided disciples, cherish the same spirit, and utter the same evil sentiment, thus misrepresenting Christianity.

"To listen to men like Cranston and his ilk one would be led to believe that Protestantism and Christianity are synonymous," says the writer in the Israelite. "It is rather amusing to see a small faction of Christianity disown the great majority of that faith. Roman and Greek Catholicism are professed by an innumerable greater number of followers than is Protestantism. Yet the latter minority condemns the majority to outer darkness. What Christianity really is must be inferred from its predominant branch, especially when the predominance is so great. Judged by this standard, which is the only fair one, the peoples of Roman Catholic countries will give a fair idea of what that religion does for those whom its influence has moulded."

But this conclusion as to how we must judge of what Christianity really is, is utterly illogical. The Declaration of Independence and the Constitution of the United States must be judged not by the words and acts of the advocates of military imperialism, even though they should in the end be fully sustained by a majority of the people and by the Supreme Court, but by the evident and expressed intentions of the authors of those great charters of American liberty. So, Christianity is not Roman nor Greek Catholicism, nor even Protestantism, or yet Methodism—it is what our Lord Jesus Christ did and taught; and all the world can never make it anything short of that.

B.

### No Salvage On Lives.

(From the Chicago Journal.)

Thomas Hood told the truth when he said that bread was dear and flesh and blood cheap. The New York tug captains put it in another way when they refused to devote themselves to rescuing perishing creatures on the burning steamships at Hoboken.

"There is no salvage on lives," they exclaimed, and worked with mercenary enthusiasm toward saving merchandise while hundreds of people burned or drowned almost within arm's length.

It is not pessimism, but plain truth, to say that the episode was largely characteristic of the materialism which pervades our so-called advanced civilization. Under the thin veneer of education and religion the primeval man still exists.

The struggle for existence no longer takes the form of murderous combats over food. It is a competition for food's equivalent—money. And no skin-clad, cave-dwelling men of the stone age ever fought more desperately over the carcass of a goat than do their enlightened descendants over the pile of money which represents the necessities and comforts of life.

Fortunately the battles of today are usually—though not always—intellectual rather than physical. The modern troglodyte does not attack his neighbor with a club and wrest from him the spoils of the chase. His weapons are cunning, dissimulation and legal machinery.

But on occasion, as we have seen exemplified at Hoboken, the prehistoric man, breaking through his veneer, shows his contempt for human life as compared with material considerations. He harks back to the stone age and hunts his dinner at the cost of his neighbor's life.

"There is no salvage on lives." A fire engine will run over and kill or maim people in its haste to save not life, but property. Firemen themselves sacrifice their lives that piles of brick and stones filled with merchandise may not burn. Firemen can be replaced with-

out cost. Buildings and merchandise are expensive.

It is so in all the activities of human life. Men are cheap; there is no salvage on them. The New York tug captains merely declared with brutal bluntness what is exemplified in one form or another a thousand times a day in every city in every land under the sun.

### The Army Worm.

(From the Chicago Chronicle.)

Dispatches from various parts of the country indicate a reappearance of the army worm. It is feared that serious injury to the crops may follow.

Serious injury to the crops always follows the army worm. The larger the army, the more serious the danger to the crops. It was the army worm that destroyed the Greek republics. It consumed all the crops, leaving too little food for the people who raised the crops.

The army and the army worm maintained incessant trouble in the Roman empire, the army precipitating frequent revolutions to eject unpopular rulers and enthrone pets of the army, the army worm consuming the substance of the common people.

Sometimes a variety of the army worm is developed in politics and ravages the moral fiber of a nation. It was the army worm that instigated Louis Napoleon to betray France into a conflict with Germany. It is the army worm that maintains cruel taxes upon the industry of Italy, menacing the kingdom with anarchy and the people with poverty beyond endurance.

It is the army worm that has brought on the gigantic famine of India. To maintain the imperial garrisons and the native troops the people have been taxed to death and have not enough money left to buy the necessities of life where obtainable.

It is the army worm that has begun eating the vitals of China. Her millions can easily be mobilized into army pests to prey upon the peaceful vocations of the industrious until the empire will be ready to fall to pieces from army worm exhaustion.

It is well to be on our own guard against the army worm.

Prof. Isaac T. Headland, of Pekin University, China, says the present Boxer uprising began with trouble between the natives and Roman Catholic converts. The Catholics having the aid of priests learned in Chinese law, usually got the better of their antagonists before the authorities and secured advantages which aroused the jealousy of the Chinese to a high pitch. The two parties came into open conflict, and on some occasions several Chinese were killed. Out of this grew the present effort of the Boxers to get rid of the foreigners altogether.

## NEWS, NOTES AND COMMENT

The Washington Post complains that one cannot get shaved in Washington on Sunday, though there is no trouble about getting drunk.

\* \* \*

The story is told by a contributor to the Sunday-school Times of a Chinaman who, being converted to Christianity, refused to keep his shop open on Sunday, despite the danger incurred from anti-foreign sympathizers. Some ferocious soldiers demanded admittance and were refused; but, instead of wrecking the store, as was expected, they retired, remarking that as the man appeared conscientious in his belief—which he had explained to them—they would not molest him. Surprised at his escape from the threatened danger a friend asked the newly made Christian how it was that no harm had befallen him, and the answer was: "The God whom I serve protects his children." And yet we are told by the advocates of Sunday sacredness in this country, that "the Sabbath" cannot be preserved without the aid of civil law!

\* \* \*

A Sunday closing ordinance has been adopted in Hillsdale, Mich. It decrees that no meat markets, groceries, or other business places shall be open on Sundays, save drug stores, and these only between the hours of 9 and 10 o'clock a. m. and 6 and 7 o'clock p. m. Livery stables are allowed to be open for "ordinary legitimate business" only. Those persons are exempted who "conscientiously believe in and keep Saturday as the Sabbath." The ordinance was passed without a dissenting vote. Any violation of it is to be punished by fine or imprisonment.

\* \* \*

A Washington, D. C., telegram dated July 1 states that "Another Cuban scandal has just come to light through reports to army officers received at the war department. Thousands of poor laborers," says the dispatch, "have been at the mercy of the money sharks, who through the favoritism of the civil administration have been permitted to buy up the time checks of the workmen." By this means these "money sharks" were "enabled to have the full pay of the common laborers turned over to them. The war department has ordered that an immediate stop be put to the practice." And thus the unsavory record goes on.

The state fish commissioner of Indiana is a clergyman, the Rev. Mr. Sweeney; nevertheless it is allowable, by his permission, to catch fish on Sunday when that is the first day following the last day of the prohibited season, which in Indiana is from March 31 to July 1. Mr. Sweeney says that a good deal should be forgiven a fisherman who has restrained his strongest desire for two months.

\* \* \*

And now complaint is made that the elephant at the Lincoln Park Zoo is not allowed to rest on Sunday, but is compelled "to tramp back and forth on a park path carrying half a dozen persons on her back at five cents per head."

\* \* \*

Commenting upon the late cabinet crisis, the Catholic Standard and Times says:

"There is, seemingly, but one course open to the unfortunate Italian monarchy. It may have to 'go to Canossa,' as Bismarck had, and seek a reconciliation with the Papacy. The Catholics of Italy hold the key of the position, and they are seemingly the only force that now stands between monarchy and anarchy. We may have stirring events in the peninsula before the world is many months older."

And what is true of Italy is true in large measure in every civilized country under heaven. The Catholics "hold the key of the position"—that is the balance of power—not only in Italy and Germany, but everywhere, and nowhere more fully than in the United States.

\* \* \*

The past year's growth in Christian endeavor, according to Secretary Baer, has been remarkable. More societies have been added to the rolls during the last 12 months than for several years. There are now 59,712 Christian Endeavor societies in the world, with a total membership of 3,500,000. Every single nation in the world is represented. There are three thriving societies in the Philippines. The treasurer's report showed the finances in good condition. The total receipts were \$11,263, and the total expenses \$11,413.

\* \* \*

In a recent speech at Exeter Hall, London, Lord Salisbury, touching upon the present troubles in China, said he wished the missionaries would not get themselves martyred, or if this was inevitable, that they would get martyred as quickly as possible. The English premier very properly regards it a misfortune that the martyrdom of Christian missionaries should result in serious international complications. Certainly the Author of Christianity never designed that such should be the case.

"One thing is sure," remarks the Springfield Republican, "that not until the man is set above the dollar can there be any successful modification of the power of concentrated capital."

\* \* \*

The Anglo-Israel craze is again claiming attention. A Canton, Ohio, minister is said to be writing a book in which he will endeavor to show that an alliance between this country and Great Britain is foretold in Biblical prophecy.

\* \* \*

"Christ did more for personal liberty in the world, when he taught personal accountability," says "Sunday Reform Leaflets," "than all the political reformers that have ever lived." Very true. But why do not the Sunday "reformers" follow his example and teach personal accountability instead of teaching state accountability?

### The St. Louis Strike.

A reader of the Sentinel of Liberty writes to us from St. Louis as follows concerning the strike in that city:

"Editor Sentinel:—I am a resident of St. Louis, and having followed the reports of happenings incident to the labor situation here, I must acknowledge that I was surprised at your article on the last page of your issue of June 7th.

"It is true that several persons have been wantonly murdered, mostly by the newly-sworn deputies put in by the sheriff. If the outrage you speak of was committed by men or even participated in by men, or by any person in any way connected with the strike, it did not appear in any of the trials, three girls being convicted of the crime. They were all Catholics of the lowest class. As usual we find Romanism at the bottom of our misfortunes.

"If the strikers demanded recognition of the Transit Company, and refused to disband as a union, have they not the same right to endeavor to dissolve the trusts that the trusts have to endeavor to dissolve them? Or has the poor man no rights in America that the trusts are bound to respect?

"I am in a position to know that the strikers did many things to facilitate a possible adjustment of the difficulty, but the Transit Company demanded unconditional surrender.

"For whose protection was our Constitution framed? And for what reason or on what grounds can the strikers be censured because the deputies or hirelings of the Transit Company wantonly shot down our peaceable citizens? One of our ministers was beaten by Officer Nolan because he met him on the street. The officer was a Romanist, as his name implies. The minister, Dr. G. E. Stokes, is a cripple, and at the officer's mercy, being unable to defend himself had he so desired. There have been too many outrages of this kind since the strike here gave cover to this low Catholic element.

"I never belonged to a labor union in my life, and

do not know that I ever shall, but I am an American, and live under the American Constitution, and am most emphatically opposed to these outrages against American principles and laws. To me there are no classes; I judge only as between man and man, whether they be rich or poor, free or bond. And may the God of Sabaoth deliver us from the prejudice of ignorance."

We have no prejudice against labor, nor in favor of capital. The Scriptures speak of the very conditions which now exist in the world, and in a way not at all flattering to those who are oppressing the poor. But two wrongs can never make one right. It is barely possible that the violence which characterizes almost every strike is committed, not by strikers, but by a "low element" acting simply under "cover" of the strike, but it does not seem probable. It is not reasonable that during nearly every strike there is a "low element" standing ready to jeopardize their lives and spend their money doing acts of violence, mobbing nonunion men, blowing up cars, etc.

In many cases trades unions of various kinds have shown themselves quite as despotic as have capitalists. We do not know all the facts connected with the St. Louis strike, and may have been misled by newspaper reports as to some of the details, but we are not mistaken when we say that trade unionism is not less a foe to free government than combinations of capital. Both violate every principle of individual rights. B.

A Presbyterian clergyman at Hamburg, Ia., where the question of enacting a Sunday closing ordinance is being agitated, says in a Hamburg paper that "Columns might be filled with quotations from the founders of our nation—from Washington, Franklin, Adams, Jefferson and many others, exhorting our people to enact, keep, and enforce such laws" (Sunday laws).

Not one of these many alleged quotations was cited, for the very good reason that not a line has come down to us from any of these founders of our nation favoring Sunday laws, while on the contrary Jefferson and Madison gave especial emphasis in their writings to the necessity of keeping religion and the state entirely separate, and throughout their career as American statesmen took special pains to guard against any step in the direction of a return to the entanglement of church and state affairs, from which the nation had cut loose.

Yet men who profess to be the ambassadors of the God of truth will stand before the people and say that "columns might be filled with quotations" from these men, favoring Sunday laws. Is it any wonder that infidelity in the United States finds plenty of material upon which to feed?

### The Boxers and Other Chinese Secret Societies.

(By Margherita Arita Hammi, in New York Independent.)

A Chinese riot belongs to the same class of social phenomena as a South or Central American revolution. The chief difference is that it is usually carried on against a local official or administration, and very rarely against a higher authority. Riots against provincial governments occur about once in twenty-five years, while a widely extended riot directed against the central government does not take place more than once in a century. \* \* \*

It must be remembered that China is not uniform in its population, language and customs. The Chinese from one vast body, and the Manchus, who constitute the ruling classes, are different in every respect. Two centuries and a half have not yet brought about a coalescence of the two nationalities. In his heart the Chinaman proper detests the Manchu, and regards him as a usurper and tyrant. The expression *Fan Kwi*, or foreign devil, is applied by the conquered race much more frequently to the Manchu than to the European. In fact, its application to the latter enables patriotic Chinamen to express revolutionary sentiments with comparative impunity.

After the Manchurian conquest the conquered population formed by degrees a great secret society, looking forward to the expulsion of their conquerors and the reinstatement of the Mings upon the imperial throne. With characteristic cunning the leaders of the movement disguised their organization as a religious body, and gave it the title of *Wan-Kiang*, or the Incense-Burners, the burning of incense at that time as to-day being a religious ceremony of universal use. The *Wan-Kiang* organized and conducted so many riots in the last century that it was finally prohibited by law.

The first edict proving ineffective, subsequent and severer ones were passed under which many terrible prosecutions were conducted by the magistrates. The result was that the *Wan-Kiang* vanished. Its five grand lodges disappeared, and its very name passed away before the end of the century. But there suddenly sprang up a new organization, known as the *Pih-Lien-Kiao*, or Water Lily Society. Like its predecessor it had five grand lodges, and a ritual so closely resembling that of the first that many who know the Chinese character feel justified in calling it the same body under another name. This society ran into the present century, and was likewise prohibited by the Council of State. Similar prosecutions were conducted by the magistrates until one fine day the *Water Lilies* vanished.

Around 1820-1821 a new society organized exactly as the *Water Lily* appeared in the Empire. This was the famous *Triad Society*, known in the northern prov-

inces as the *Tien-Ti Hwui*, in the Middle Provinces as *San-Hoh-Hwui*, and in the Southern Provinces as *Sam-Hop Wui*. This is the powerful body whose members, under the name of the *Hung League*, were the chief actors in the terrible *Taiping* rebellion, which raged from 1850-1851 to 1865, a rebellion in which anywhere from twenty to thirty millions of human beings were caused to perish. The crushing of the rebellion and the terrible punishment meted out to the rebel survivors kept the *Triad* for a long time in the background. Not until the seventies did it make any appreciable appearance, and even then it was under many other names besides the one notorious in the ears of the magistrates. In *Fuhkien*, a rebellious province, it took the name of *Ghee-Hin*; in northern *Kwang Tung* of *Ghi-Hing*; in southern *Kwang Tung*, in *Hunan*, *Hupei* and *Honan* of *Ko-Lo-Wui* or *Ko-Lao-Hwui*.

In the eighties it began to instigate riots in China, and incidentally to use *Hong Kong* as a base of supplies. The *Peking* authorities complained to the British Minister, and the result was the passage of statutes compelling the registration of all Chinese secret societies in the Far Eastern colonies of Great Britain, and finally the prohibition of the *Triad*.

As might be expected, the prohibition had merely a nominal effect. In 1888, just prior to the prohibition, the number of members of Chinese secret societies, including those of the *Triad*, in *Hong Kong*, *Singapore* and *Penang* was about equal to the male Chinese population of those three cities, while in 1893, with no *Triad* society appearing upon the registers, the registration had kept pace with the population, which was thirty per cent. larger than it had been six years before. Between 1891 and the breaking out of the Chinese-Japanese war the *Ko-Lo-Wui* instigated many riots, more especially in the central and southern provinces. A careful examination of their work showed that they were organized the same as the *Triads* and the *Water Lilies*, the only difference being in the nomenclature. Thus the *Triad* had five grand lodges—viz., *Kwang Tung* and *Kwang Si*, *Fuhkien*, *Hupei* and *Hunan*, *Yunnan* and *Sz'chuen*, and *Cheh Kiang*, *Kiang Su* and *Kiang Si*. The five grand lodges covered, therefore, ten of the more important provinces of the Empire. The *Ko-Lo-Wui* had, and is said to have, five grand lodges—viz., *Kwang Si* and *Kwang Tung*, *Hunan* and *Hupei*, *Sz'chuen* and *Yunnan*, *Kiang Su*, *Kiang Si* and *Cheh Kiang*, and *Anhui* and *Honan*, or eleven provinces. The differences are very significant to any one familiar to Chinese political life. The appearance of *Anhui* and *Honan* means that the districts controlled by the so-called *literati* have joined forces with the older revolutionaries, while the elision of *Fuhkien* simply means that it has joined the grand lodge of *Kwang Si* and *Kwang Tung*.



The Ko-Lo-Wui movement does not seem to have been conducted with the same skill as the Triad. It culminated in a fiasco so pitiable as to be funny. The conspirators, thinking doubtless to profit by the example of Chinese Gordon, hired a group of European mercenaries, who were so addicted to drink that the Chinese government, aided by the English authorities at Hong Kong and Singapore, the Portuguese at Macao, the Spanish at Manila and the Japanese at Yokohama and Nagasaki, had no trouble in suppressing the revolt in the bud. This was followed by the war with Japan in which, to their amazement, the Chinese found themselves utterly routed by a small people who for years they had called "the little brown dwarfs."

The results of the war seemed to have dampened all revolutionary ardor. There were comparatively few disturbances between 1895 and 1899. Those that did occur were piratical or predatory rather than revolutionary. In 1898, toward the close of the year, a new society was registered by the British authorities under the name of I-ho-Chuun and I-ho-Tuun. The name is essentially Mongolian in its significance. I, the first radical, means righteousness or probity, ho, peace or tranquillity and chu'un the clenched hand or the hand in action. The juxtaposition of the three radicals conveys about the same idea as the English phrase the church militant. It is on account of the last syllable or radical that the members of the latest movement have been termed Boxers. \* \* \* The organization is conducted in about the same style as masonry in this country. \* \* \* \*

In each lodge or chapter there are grades of membership, and there is a system of representation in the prefectural and provincial lodges and the grand lodge. Orders are carried with remarkable swiftness, owing to the fact that in their membership there is at least a majority of the Imperial Mail carriers, as well as a small army of compradores and boatswains on the many steamers which ply the coast and the larger rivers.

It is from the latter that the rioters obtain their arms and ammunition. While the trade in modern weapons is prohibited by the law of China, and the importation of such goods interdicted, nevertheless every foreign craft is allowed to carry an armory sufficient to repel pirates or to subdue a mutiny, and nearly every China coaster and river boat has an armament of reasonable size. They have drills, and in addition nearly every officer practices regularly so as to be prepared for emergencies. Even the steam launches which are used to communicate with boats in the harbor are often armed, while their European commanders are almost invariably supplied with a revolver. The revolutionaries purchase these weap-

ons from the ships, paying, of course, a very heavy profit to the mariner. He in turn has no difficulty in resupplying himself at Hong Kong and other ports.

In this fashion a steady stream of rifles, repeaters and revolvers is flowing from the Western world into the interior of China. While the amount is small for each boat, yet when it is remembered that there are several hundred boats, and that each boat makes from four to thirty and forty trips a month, the sum total may be and probably is very large.

No matter how well armed the Boxers may be they cannot prove formidable foes to European soldiers. They have no discipline and no officers. Even the Chinese soldiers are fictions of the most pitiable sort. The garrison, consisting nominally of five thousand troops, has actually a thousand or fifteen hundred. On inspection days, when high military officials come from the capital, provincial or national, two thousand workingmen are hired to play the soldier for one day. Their uniform is a red cloak, with a black and white ring target in the back. This with a gun, which may be an ancient Springfield musket or a Martini-Henry, a Winchester or a fowling piece, is all that distinguishes the soldier from the coolie.

While these coolies belong to the secret societies and are employed in the riots, they constitute a miserable and even cowardly mob. All the officers in the Chinese war service are Manchus, with a few foreigners as military instructors. Scarcely one of the two hundred thousand that appear on the nation's roster is a member of these revolutionary bodies. Unless, therefore, the Manchus in whole or in part join the Boxers there is no possibility of the latter offering any very serious resistance to the contingents of the Great Powers.

Nevertheless the Boxers and the Triad Society represent forces which are opposed to modern civilization. While they are patriotic from one point of view they have no lofty ideals and no genuine love of liberty. If they win in the present contest they will organize a government as much unsuited to the modern age as that of the Empress Dowager. It is therefore to be hoped that the Great Powers in putting down these tremendous outbreaks will not make the momentous error of restoring the Empress Dowager to the power she possessed heretofore. What is needed is a protectorate of some sort, which will faithfully and honestly administer the cumbrous legal and political system which is an organic part of the Chinese civilization. The revolt, be it remembered, is directed not against the system, but against the abuses and wrongs committed by those who administer that system. No other system is feasible, and none other would produce good results among the four hundred millions of human beings that constitute the Empire.

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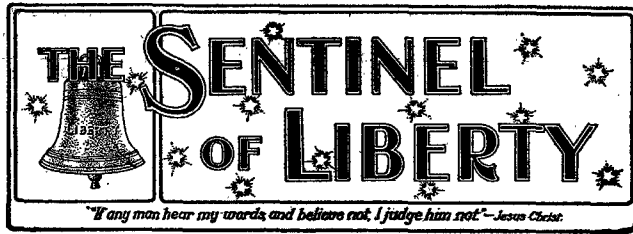
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CHICAGO, JULY 12, 1900.

*Any one receiving The Sentinel of Liberty without having ordered it, may know that it is sent by some friend. Those who have not ordered The Sentinel need have no fears that they will be asked to pay for it.*

A Seventh-day Adventist woman at Fletts Springs, Saskatchewan, Canada, whose husband was away from home, did about an hour's work on a recent Sunday upon a wheat-field fence, and was a few days thereafter served with a copy of the Provincial Sunday law. The penalty for Sunday work in that province is "a fine not to exceed \$100" and costs of prosecution.

The question of Sunday enforcement is being widely agitated in the United States at the present time. Two places where this agitation is reported as particularly acute just now, are Hamburg, Ia., and Baltimore, Md. At the latter place about fifty men are under indictment for disregard of the Sunday ordinance.

For the atrocious insult offered to Germany and the United States by the murder of their representatives in China, both these powers have declared that satisfaction will be exacted of the Chinese; and other governments that have been similarly treated are doubtless of the same mind. But if satisfaction is sought by armed force, what will be the cost of obtaining it? This nobody seems to know, or indeed can know, and the outlook promises a terrible war if the attempt to coerce China is made. The mutual distrust and jealousies of the powers over the prospective prizes they see in Chinese trade and territory, is a further element in the problem that adds much to its uncertainty and perplexity.

Who but the great powers of Europe can be really to blame for the terrible situation that exists to-day in China? There can, of course, be no possible justification for the fiendish work of the "Boxers"; but what other feeling than one of intense resentment against the foreigners could be excited by the manifest intention of the powers of Europe to appropriate the country and divide it up among themselves with no more

regard to the inhabitants—their claims, their interests, feelings, and wishes in the matter—than as if they were the "cattle upon a thousand hills"? The powers which have been so coolly proceeding with this selfish program should have known that only an intense hatred of the foreigner by the Chinese could be the result, and that only such deeds as have been reported could be expected from a barbarian people thus aroused to fury.

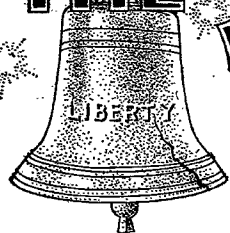
"Big guns," says Li Hung Chang, "give no title for the possession of a country. The will of the people is that title." This is but putting into other phrase the truth that governments derive their "just powers from the consent of the governed."

### You Want These Maps.

The eyes of all the world are turned to-day upon China, as the theater where is now being enacted the greatest of world dramas, the end of which no man can foresee. While these thrilling events of world-wide significance are taking place, no one can afford to be in ignorance of the great changes which they portend, and to properly understand and follow the events of this world drama as they come, a good map of the territory in which they are transpiring is indispensable. Just such a map the Sentinel of Liberty is now prepared to furnish its readers—in fact, three separate maps, printed on the two sides of a sheet 21 by 28 inches. These maps have been especially prepared with reference to this great "eastern question" where Europe and the United States are now acting together, and for this reason is immeasurably superior to the ordinary map. Covering one side of the sheet is a colored map of Asia, showing the area, population and chief cities of the different provinces and districts, and the governing political power, including Japan and the Philippine Islands. On the other side are two colored maps, one of China and Malaysia, showing the convergence of Russia, France, Japan and the United States upon the Chinese empire, and another giving an enlarged view of northeastern China, which is the seat of the present disturbances. In addition, there is a printed description of China, touching upon its territorial divisions, form of government, people, religion, foreign commerce, etc., and outlining the history of foreign aggression upon the empire, and the origin and nature of the "Boxer" movement. We might say more, but we have not the space.

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# THE SENTINEL OF LIBERTY



*"If any man hear my words, and believe not, I judge him not."—Jesus Christ.*

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L. A. SMITH, }  
C. P. BOLLMAN, } - - - - - Editors.

All men ought to keep the Sabbath, but no man ought to be forced to keep the Sabbath. Religious service must rest wholly upon love, not upon force.

The "will of the majority" in religion is no more binding upon the minority to-day, and no safer a guide, than it was in the days of Noah, Abraham, or Elijah.

Christians cannot possibly be the "salt of the earth" at the ballot box; at such a place a Christian counts for no more than the most ungodly person on earth, since they stand on a perfect equality in the right to vote. One Christian can "chase a thousand, and two put ten thousand to flight"; but not at the polls or the primary. Christianity cannot count in the sphere of politics.

The Creator gave the world only one sun and one Sabbath, and it is as possible to create another sun by legislation as another Sabbath, or to maintain one by legislation as to maintain the other. There can be only one day sanctified as the Sabbath in the same week,—only one day set apart from all other days as a day of rest. We must take the Sabbath institution as it comes to us from God's hands rather than from the legislature.

The only protection that is needed from the state is the protection of men in the enjoyment of natural rights.

Because a certain thing may be clearly for the public good, it does not follow that its enforcement should be attempted by law. Most people will admit that the extension of Christianity is clearly for the public good, but few would advocate its promulgation by legislation. It is clearly for the public good that men should regard the laws of health, but here again law is powerless to secure the end desired. And so in a multitude of other cases.

### The Decline of Sunday Observance.

Almost every writer and speaker in behalf of Sunday legislation has something to say about the "increasing desecration of the Lord's day." "The Sabbath is imperiled," we are told, "by a growing tendency to secularize it, to neglect its religious privileges, to substitute the vulgarities of the Sunday press for communion with higher and sweeter themes, to devote its sacred hours to travel, to excursions of pleasure, and to mere social functions." This is the statement made by Rev. R. F. Sample, a leading Presbyterian; and the like lament is heard everywhere from his contemporaries in the work of Sunday reform.

There is no reason to doubt that Sunday desecration is increasing. The statements made by the friends of Sunday upon this point are no doubt substantially true. But those who are calling for Sunday laws as a remedy for the evil, as they view it, entirely miss the lesson that should be learned from it touching the preservation of the Sunday institution. The very fact that public regard for the day is fast being lost, is evidence that it is beyond the power of legislation to stay the decline that has overtaken it.

Regard for an institution cannot be put into the

hearts of the people by law. Human statutes and acts of legislatures are powerless to control those influences by which an institution—as the Sunday sabbath—gains or loses in the belief and affections of mankind. Formerly Sunday was much more generally observed than it is to-day, because there was a more general belief in its claims as a sacred day, and a more general regard for it as such; now that belief and regard are on the decline, and no law can save the institution from the resulting disintegration.

The only remedy for the situation must be something that will influence the minds and hearts of the people in favor of the claims made for Sunday as a sacred day. How such a remedy can be found, we do not know; indeed, we do not believe it can be found at all. The Scriptures evidently do not afford a foundation for belief in Sunday as against the claims of the seventh day, and while men can reasonably doubt the genuineness of its claims they cannot be expected to have any regard for it beyond that which may arise from purely selfish motives. With the Catholics Sunday rests upon tradition and the authority of the Catholic church, and this is the only stable foundation upon which the institution can be based. Protestants must either go over to this foundation for the day or see it lapse into complete decay and ruin. But if they go over to Rome's foundation they will be no longer Protestants. Which course will they take? Will they give up Sunday or go back to the ground of tradition and church authority as the basis of religious obligation, which they abandoned at the Reformation? Evidently they must soon do either the one or the other; and meanwhile there is being held out to them the alternative of accepting the claims of the seventh day Sabbath of the fourth commandment, resting upon the word and authority of inspiration alone.

### Sunday Then and Now.

"Sunday labor must be stopped," says "Sunday Reform Leaflets." "It is undermining our Christian civilization; and, so long as it continues, an immense number will be kept away from religious influences, preparing for that mental and moral state out of which come labor troubles, strikes, and riots; and worse things may be expected under separations from religion."

This is exactly the argument used in favor of Sunday laws in the fourth century. First Sunday work kept the people away from "religious influences," that is from the churches, therefore work was forbidden. Then the people being idle, they resorted not to the churches, but to the theaters, which kept them "away from religious influences"; therefore the theatres were prohibited on Sunday. The result was that the people

all became so "good" that the empire is called even to-day the "Holy Roman Empire."

Those who refused to be "good" were killed, and this order of things continued for many centuries. It is true that the major portion of that time is known as the "Dark Ages," but there are a good many people who seem anxious to see the history of the "Holy Roman Empire," the Inquisition, and the Dark Ages generally, repeated in this land and in the twentieth century, soon to dawn upon the world.

### A Christian Citizenship Evangelist.

"The National Christian Citizenship League, moved by profound spiritual passion for the coming of the Kingdom of God on earth, and after prayerful consideration," says its organ, The Social Forum, "has concluded to add to its other lines, a department of evangelistic work. However much we may realize the inadequacy and deplore the partial failure of present religious effort, we nevertheless know that in the past there has been a deep spiritual fire associated with the old life. Smoldering and dormant it may now be, but as in other times in response to the soul's intensest yearnings and man's supremest need, the breath of God will again fan it into a purifying flame that will sweep over the land, and pride and vanity and the idols of the heart will be dissolved before it like chaff in a furnace. \* \* \*

"We believe that the essential weakness of present-day methods, both in religion and reform, is the failure to address the heart as well as the head. We believe the heart when powerfully appealed to and profoundly stirred will apprehend the right with more unerring accuracy than will the head; that with the heart man believeth unto righteousness, and when the emotions are deeply agitated they will overflow, suffuse and compel the assent of the intellect, when confession will be made unto salvation. Believing this, the National Christian Citizenship League propose earnestly to seek a revival of spiritual fervor and power, assured that only through such a revival can Christ's righteousness be realized, the Christ-life be incarnated in our own and the evils that menace our collective life be abolished."

By "our collective life" the Social Forum means our political life. And this new movement proposes to unite religion and politics, and to appeal to the religious sentiments and feelings of the people to move them to political action. This can mean nothing less than practical union of church and state, first of all in the individual and then in "our collective life."

We are not of those who believe that one can be an honest man in private life and a rogue in public life;



or a saint in the church and a sinner in politics. If one's religion is worth having it will make him honest wherever he is. But this is quite a different thing from saying that "when the emotions are deeply agitated they will overflow, suffuse and compel the assent of the intellect."

We want no government by camp-meeting or revival methods. Government by "the emotions" "deeply agitated" by fervid appeals to religious sentiment is just what they had in Spain and the Netherlands under the sway of the Inquisition. Another form of it is seen to-day in the Boxer uprising in China; while our American Sunday laws are due to the same cause—deep religious feeling rather than sanctified common sense.

The Christian Citizenship League is pursuing either a phantom, or the demon of church-and-state union. If the first, their efforts must be fruitless of practical results; if the second, their success could bring only wide-spread ruin; first of American liberty and American manhood, and secondly of the Republic itself.

B.

### Christianity and Politics.

Pastor Friedrich Naumann, who is a prominent figure in the ranks of practical Christian workers in Germany, has published a book on "Democracy and the Imperial Power," in which he shows that Christ's teachings furnish no rule for guidance in politics. Consequently the publication has produced "a deep and disappointing sensation" among those within the circle of his influence, who were looking for an opposite view to be set forth. "The author," we are told, "has been one of the most active representatives of the Christian Socialist agitation, which has seen in the application of the teachings of Christ to the social and political problems of the day the panacea for all the ills that affect humanity." Now the former "Christian Socialist" has withdrawn from the position he held as such touching the application of Christ's teaching to politics, and states the conclusion at which he has arrived, in these words:—

"Jesus Christ was not a politician. The attempt has often been made to extract from the never-failing fountain of his Word the rules that should control political thought and action. Protestants, too, have made such attempts, and in former years the author of this book has joined in these efforts. But the result of all these studies has been the conviction that the moral ideas of the Master are of such a general character, being intended for application to all manners and conditions of men, and are so purely ethical and abstract in their nature, that they do not furnish a guide to conduct in specific cases nor answer such questions as: What should be our politics in the period of industrialism, or our attitude toward social democracy,

or even toward aristocracy? Jesus thereby does not decrease in value for us; but we are not able to deduce our political tactics from him."

"Jesus Christ was not a politician"; that states the whole truth of the matter in a nutshell. And because he was not a politician, he did not enter into the arena of political strife, and his words and example furnish no rule by which to guide political activity. And as the life of Christ is Christianity, now as well as nineteen centuries ago, it follows that Christianity knows nothing of politics. The aims of Christianity are not to be attained by political means. Christ's kingdom is not of this world.

We commend the results of Pastor Naumann's study of this subject to all those in this country who are trying to set up the kingdom of God or establish righteousness in the earth through political reform parties or by any political agency. An earnest and candid investigation of the question in the light of the words of Jesus Christ, will, we trust, be the salvation of many from one of the most dangerous of modern delusions.

S.

Christians should hold their citizenship on high. A country is not safe till the citizens are seeking the Better Country. The supreme loyalty to one's fatherland is loyalty to one's Father in Heaven. As the spirit of mammon is the ruin of the land, so the spirit of other-worldliness is its salvation. It prevents undue wealth. It checks ambition. It avoids friction between worker and worker. It makes men faithful. It empties saloons and builds up homes.—Amos R. Wells.

### Duty of Civil Magistrates Towards Religion.

The civil magistrate either respecteth that religion and worship which his conscience is persuaded is true, and upon which he ventures his soul, or else that and those which he is persuaded are false.

Concerning the first, if that which the magistrate believeth to be true, be true, I say he owes a three-fold duty unto it:

First. Approbation and countenance, a reverent esteem and honorable testimony, according to Isaiah xlix, Revelation xxi, with a tender respect of truth and the professors of it.

Secondly. Personal submission of his own soul to the power of the Lord Jesus in that spiritual government and kingdom, according to Matthew xviii, I Cor. v.

Thirdly. Protection of such true professors of Christ, whether apart, or met together, as also of their estates, from violence and injury, according to Rom. xiii.

Now, secondly; if it be a false religion (unto which the civil magistrate dare not adjoin, yet) he owes:

First. Permission (for approbation he owes not to what is evil), and this according to Matthew xiii, 30, for public peace and quiet's sake.

Secondly. He owes protection to the persons of his subjects (though of a false worship) that no injury be offered either to the persons or goods of any. Rom. xiii.—Roger Williams.

### The Ontario Sunday Law.

As perhaps most of the readers of the Sentinel know, the Ontario Sunday law has been before the Court of Appeals of the Dominion of Canada to test its constitutionality. The most of the time May 22-28 was devoted to the hearing of the case by that court in Osgood Hall, Toronto. Some very interesting facts were brought out during the hearing, and some very strange positions were taken. The question is, whether the provincial government of Ontario has the right to enact a Sunday law, or whether this power rests solely with the Dominion government (of Canada). By the Act of Federation, all criminal laws belong to the Dominion government, and the provinces have no right to make or alter criminal laws. Sunday laws have recently been classed in Nova Scotia as criminal laws. If this decision is correct, then the Sunday laws of the provinces are evidently unconstitutional. So the matter was carried up for a final hearing.

The Lord's Day Alliance made a very strong effort to have the constitutionality of the law established. Two eminent lawyers argued the case for three days before the court in behalf of the Sunday law. The lawyer for the other side of the question used but one half-day.

It was very persistently affirmed by the lawyers for the Lord's Day Alliance that the question is not in any wise a religious one, also that it is not a question of morality. It was stated that the name of the institution as it appears in the law, the Lord's-Day Act, might give to the matter a religious appearance, but that was misleading. Though the day is called the Lord's day, yet the law concerning its observance is purely a civil statute, regulating the conduct of men with each other. It was also stated that the violation of the law did not embrace anything immoral. When asked by the judge how this could be shown, or why the speaker took this position, the reply was "because there is nothing in the violation of the law that affects a man's conscience."

This is certainly a very interesting statement, and we wish it might be proclaimed in the ears of men everywhere, that there is nothing in the violation of Sunday laws that need disturb any man's conscience. But this would be strange doctrine for Sunday law ad-

vocates across the line from us, surely. But the statement is just as good there as here.

Another very interesting position that was taken by the Sunday law advocates was that it would be an impracticable thing to have a national Sunday law, that each province should be allowed to make its own Sunday laws. The argument in favor of this position was that it would not be fair, for illustration, to ask Quebec to conform to the ideas of Ontario people in regard to Sunday observance, that these French speaking people had very different ideas of Sunday observance than we of English extraction have, and they should be allowed to have laws in conformity with their customs and ideas. On the other hand, it would not be right for Quebec to ask Ontario to adopt her ideas of Sunday observance, and that as there are various notions about Sunday observance in the various provinces, therefore each province should be allowed to make its own Sunday laws.

This is again very important information for Sunday law advocates everywhere. Hear, all of you. A national Sunday law—the very thing Sunday law agitators are clamoring for—is an impracticable thing. Then, forever abandon the project. Different races and different provinces and states differ in their ideas of Sunday observance, and so it would be unjust to make a law bringing all to a compulsory observance of the same law.

But why stop with the State or Province? Suppose in two adjoining counties men differ in their ideas of this matter, why is it any more just to have a Sunday law applying alike to both counties? And further. Suppose that in two adjoining neighborhoods the sentiment is different, yes, suppose two families living side by side differ in their ideas concerning the rest day. Shall we have a law applying alike to both? Provinces are only neighborhoods grown large. The rights of one man are of precisely the same nature as those of a collective body of men. The folly and absurdity of any government, state or nation, presuming to establish a Sunday law was most clearly evident to the attentive listener to the above arguments.

Let these two points be remembered, that Sunday observance is not a matter of conscience (of a well-instructed conscience at least), and that the idea of a national Sunday law is a farce, on account of its manifest injustice.

F. D. STARR.

Recently, Lord Minto, Governor-General of Canada, was in Toronto on Sunday. According to newspaper reports, early in the day he attended service at St. James Cathedral, and after that entertained guests at lunch. When the time for Lord Minto's departure arrived a guard of honor, consisting of the Forty-eighth Highlanders, with their band, escorted

the viceregal party to the train, which left Sunday evening for Ottawa.

"The circumstance," it is said, "has caused much pain among the strict 'Sabbath-loving' people of Canada. Rev. Dr. Milligan, pastor of St. Andrew's Presbyterian church, took occasion to administer a rebuke from the pulpit, and in many quarters Lord Minto's action has been condemned."

### The Catholic Standard and Times on the Philippine Situation.

Mention is made in our "News, Notes and Comment," of Bishop McFaul's recent utterance concerning the duty of Catholics to make their influence felt "whenever bigots attempt the invasion of our rights."

Still more recently the Bishop has written to the editor of the Catholic Standard and Times (Philadelphia), saying: "No Catholic political party is intended, neither are we to act as Catholics in obtaining our rights, but as American citizens—and employ the means guaranteed to citizens. Our people are asked to imitate representative non-Catholic laymen, who go before local boards, State Legislatures and the National Congress in behalf of their rights as citizens or for the redress of grievances. \* \* \* This is a campaign of education—not only for Catholics, but for non-Catholics as well. Bigots have too long dragged our religion into politics for their own selfish ends. We propose to put a stop to this mixing up of our religion with politics, and to prevent discrimination against us as American citizens simply because we are Catholics. It cannot be doubted that the grievances we are suffering at home and in our new possessions would never have occurred, at least they would soon have been removed, if we had made known our sentiments in legitimate channels with that strength of purpose which would have made an impression upon those in authority."

As intimated elsewhere, the Catholics look at such things in a very different light from that in which most Protestants view them. For example, a few years since when the Protestant churches that had been receiving governmental aid for their Indian schools, voluntarily relinquished it, the Catholics refused to do so; and the act passed by Congress at that time, providing that after a certain date no more such appropriations should be made, is one of the "grievances" of which they complain.

Taking Bishop McFaul's letter as a text, the Catholic Standard and Times says:

"The present is not a time for irresolution. It is not enough that Catholics consider their position, pass resolutions and speak through the newspapers. They have voices and votes. These they must use with the

earnestness of men who know what they are about and determined to carry their resolve. They are American citizens, and they have the same rights under the Constitution as all other classes of citizens. When they see other citizens banding together for the purpose of making an attack on Catholic institutions and Catholic principles and Catholic property, they would not deserve the name of American citizenship to stand idly by while such an outrage on the Constitution was being contrived."

It will be remembered how active certain Catholic prelates were at the conclusion of the Spanish-American war to secure the "rights of the church." These "rights" had reference of course to the condition of affairs under the church-and-state regime in Cuba, Porto Rico, and the Philippines.

Referring to this phase of the question, the paper we quote says: "There is confiscation in the air. Many portents point to an assault upon the property of the religious orders in the Philippines, in breach of the treaty with Spain."

The Standard and Times then quotes the Brooklyn Eagle, "one of the best informed papers," which "gives, on the authority of its Washington correspondent, a statement made to him by 'an Administration official high in authority,' to this effect":

"The friars are to be gotten out of the Philippines, but at this time it is impossible to say how their expulsion is to be effected. Navy and army officers have reported that much of the trouble and discontent in the islands is the result of the influence of the priests. While we know that this sect has been violently opposed to our government and that efforts were made by its members to aid and encourage the rebellion against the authority of the United States, we regard the friars as more menacing to the interests of the natives than to the United States. The whole subject of their future is to be decided by the Philippine Commission, which has full power to dispose of the matter. Of course, we are being kept advised as to what is being done and the final decision will have approval of the Washington authorities.

"Numerous complaints have been received by the American authorities, to the effect that grounds and buildings have been seized in the past by representatives of the Church in the Philippines. The titles thus involved are to be searched by officials at Manila and an attempt made to restore to the rightful owners all property that has been wrongfully confiscated. After this has been done the serious task of determining what shall be done with the friars in regard to their future occupation of the Philippines will still remain. Owing to their great number and the wealth of their possessions, it will not be practicable to do as Captain Leary did at Guam—merely to ship them out of the island. Some scheme will be devised, however, by which the power of the friars will be greatly lessened."

Upon this the Standard and Times says:

"When we bear in mind the composition of the Philippine Commission, there can be little wonder that Catholics should feel the deepest apprehension. Meth-

odist and Baptist and Presbyterian are howling like famished wolves for the spoils of the monasteries. \* \* \* Not one of them a Catholic, not one of them a man in whose impartiality a Catholic can have implicit confidence. \* \* \* Catholic interests in the islands which were until lately colonies of Spain have no defenders now but the Catholics of the United States. Let the full meaning of this fact be grasped by every Catholic here worthy of the name. Let it be borne in mind how difficult it is to get any news of a reliable character from those places on any subject, and then it must be seen how little chance there is of the Catholics in Porto Rico and the Philippines at least of getting their voices heard or their wishes respected. We say nothing of Cuba, which is not altogether in our power—as yet—like these other territories. If there were never a howl for confiscation from the disinterested (?) Christian sects, it would be an imperative duty of the free Catholics here to come to the aid of the millions of their co-religionists thrust outside the palisade of the Constitution while deprived of the protection of the friendly government of Spain. They are groaning under the evil of taxation without representation. They are neither American citizens nor Spanish colonials. They are tongue-tied and reduced to the position of the dumb animals without the benefit of a philanthropic society such as that which interposes between the quadruped brute and the biped brute. They cry to their fellow Catholics here to stand between them and an irresistible power whose force is being utilized, and may be still more crushingly utilized, for the purposes of a conscienceless and hypocritical propaganda of bigotry. This is the most immediate subject of concern for American Catholics."

It must be evident to everyone, that the government at Washington has some very difficult questions with which to deal in its recently acquired colonies.

The treaty of peace with Spain provides that "the inhabitants of the territories over which Spain relinquishes or cedes her sovereignty shall be secured in the free exercise of their religion." And again: "Judgments rendered either in civil suits between private individuals, or in criminal matters, before the date mentioned [Aug. 12, 1898], and with respect to which there is no recourse or right of review under Spanish law shall be deemed final." And yet, again: "The rights of property secured by copyrights and patents acquired by Spaniards in the island of Cuba, and in Porto Rico, the Philippines and other ceded territory, at the time of the exchange of ratifications of this treaty, shall continue to be respected."

Much as justice may demand it, we do not see how, under this treaty, there can be even any review of titles of property in the Philippine Islands; to say nothing of the expulsion of the friars and the confiscation of property held by them prior to, and at the time of the signing of the treaty of peace.

It has been asserted that much of the property held by the friars was acquired something after the manner of Ahab's acquisition of Naboth's vineyard (See 1 Kings 21). "Whenever a man had a desirable planta-

tion, they would trump up some charge against him, have him arrested, and, without investigation, shot; and the property was turned over to the monks."

But this was done under color of law; and according to the treaty, which is "part of the supreme law of the land," there is now no recourse that did not exist under the Spanish regime.

The fact is that by the war with Spain, and by the treaty of peace, the United States have been brought face to face with some very perplexing questions. We do not impugn the motive of the Philippine Commissioners, nor of the representatives of the United States who framed the treaty, but we do seriously question whether, within the provisions of that treaty, substantial justice can be done as between friars and Filipinos.

B.

### The State as the Protector of Liberty.

(From "Religion and the State," by A. Hovey, D. D.)

In the great natural right to liberty of action is included that of public worship, provided the same is peaceful and orderly. This indeed is the highest exercise of true liberty. Without it freedom is only a name, or, rather, it is a misnomer. If men may not obey their religious convictions in the worship of God, if the highest mandates of conscience may not be expressed in action which does no violence to the rights of other men, it is useless to speak of liberty, for it does not exist.

When, therefore, Christians of any name ask for protection in public worship, they seek for no especial favor or distinction, but only for that which the state owes to all, whether Protestant or Papist, Jew or heathen. For all men are entitled to pay their homage without annoyance, in public or in private, to whatever being they please. In fact, every assembly of the people, called together for a purpose not criminal or seditious, must be protected from disturbance.

A company of atheists, whether scientific or philosophical, has, in the eye of civil authorities, the same right to meet and proclaim unbelief, as any body of Christians has to meet for the service of God. For the state is not charged with the duty of ascertaining the true faith and supporting it, but with the duty of asserting the equal freedom of all men to think and act for themselves in matters of religion while they pay due respect to the rights of one another.

It is a sad confession of weakness for any body of Christians to seek aid from the civil authorities in maintaining religion. It is a reproach to the Saviour, and to the agencies provided by him, when men call for the sword to turn the crowd in his favor. Let the friends of Christ be protected like other men in their natural rights, and trust to his grace and truth for the rest! Then will they never be put to shame.

Must, then, the idol worship of the Chinese, who swarm the Pacific Coast, be protected by all the power of the state? Undoubtedly it must, according to the view of civil government maintained in these pages; or, rather, the liberty of the Chinese to worship thus must be defended, unless their worship can be shown to violate the natural rights of other men.

The language of Roger Williams is not too strong: "It is the will and command of God, that a permission of the most paganish, Jewish, Turkish, or anti-Christian consciences and worships be granted to all men in all nations and countries." ("Blondy Tenent," etc., p. 38. See Vol. iv. Publications of the Narragansett Club.)

But does not the state indorse the action when it protects the actor? By no means; it simply performs its own duty in conserving the freedom of the people, leaving at the same time with every one of them the responsibility of his own conduct towards God.

There is no better reason for holding the state to be implicated in the guilt of an idolator whose liberty it guards, than there is to believe it a sharer in the grace of a Christian, whose freedom to worship God it vindicates. Indeed, a course of argument that would make earthly rulers accountable for the abuse of the religious liberty which they assure to the people, would make the Creator and Redeemer of men responsible for the abuse of their moral freedom. A proper consideration of this fact would relieve the consciences of many who seem to have a sort of confused notion that "the powers that be" have some control over the religious belief and conduct of their subjects.

But this is not all. The view of civil government as an ordinance of God for the protection of men in the exercise of their natural rights is the only one that will justify Christians in claiming protection from the state while they preach the gospel in heathen lands. For clearly it is absurd to ask the rulers of a heathen nation to concede to missionaries their rights to teach freely a religion which those rulers and their people believe to be false, while the magistrates of a Christian nation refuse the same liberty, as a right, to emissaries and teachers of idolatry.

To say that the Christian religion is true, and idolatry false, is no reply to this; for if it belongs to the rulers of one nation to decide for the people what is the true religion, it belongs to the rulers of every other to do the same, and it is impossible to deny that, if they decide the matter at all, they must decide it honestly, that is, according to their belief. And so, acting by the light which he has, the emperor of China would proclaim Buddhism or Confucianism to be the true religion, and refuse protection to Christian teachers; the emperor of Russia would proclaim the orthodox faith of the Eastern Church, and deny

protection to Methodist preachers; the king of Sweden would endorse the Lutheran creed and turn the power of the state against Baptists living in his cities; and all these rulers would perhaps adopt the words of John Cotton, in his letter to Richard Saltonstall, justifying the cruel punishment of Obadiah Holmes in Boston, saying that their "toleration" and "indulgence" could not be extended to any person acting "against the order and government of our churches, established (we know) by God's law and (he knoweth) by the laws of the country."

It is cause for amazement that any thoughtful American can believe that the state, as such, ought to patronize Christianity in one place, if it may not do the same for Buddhism in another; or, in other language, that a Christian ruler is authorized to obey his conscience, while a heathen ruler is not. Let every one be fully persuaded in his own mind, and act accordingly, is the lesson of an apostle to the early Christians; and the same great teacher inculcates the duty of respect for even the scruples of a weak conscience.

Either, then, Christians have no right to claim protection from the state in preaching the gospel to the heathen, or the duty of the state is simply to protect men in the exercise of their natural rights, without attempting to act for or against any form of religion. That the latter view is correct, the writer firmly believes; and believing it would insist upon religious freedom for all—in China, or Sweden, as well as in the United States.

But though human government has no control over religious faith or worship, it is bound to conserve with sacred fidelity the liberties of the people against all persons or influences that would destroy them; and, therefore, if any religious sect were known to deprive certain members of their personal freedom, it would be the duty of the state to restore this to them. If there were religious houses in which persons who entered them freely, perhaps in early life, were believed, on good probable evidences, to be kept against their will, the state would be under obligation to make diligent search, ascertain if possible the facts of the case, and prevent the use of any physical restraint abridging liberty. By so doing it would simply accomplish the purpose of its existence; by refusing to do this it would, in a measure, forfeit its right to be. For, according to the view laid down in this investigation, the sphere of its action is well defined, including the protection of personal freedom, the limits of its service clearly established, and the probability of any collision with any proper spiritual authority infinitesimal.

Indeed, the perfect distinctness with which, on this theory, the ends of civil government can be explained,

and the ample scope which it leaves for the spiritual reign of Christ over the minds, consciences, and hearts of men, are strong reasons for believing it correct. When truth is discovered, it is commonly found to be simple and harmonious. When the various duties and relations of men are clearly apprehended they will be seen to be self-consistent and indubitable.

#### **Petition to the Premier of New Zealand.**

By People Suffering Religious Persecution in Rarotonga, Cook Islands.

The following copy of a petition to the premier of New Zealand, by natives of Raratonga, an island of the Cook group, has been sent us by Dr. J. E. Caldwell, who is in charge of the Medical Mission established there by the Seventh-day Adventists. It is a plea for such aid as the New Zealand premier can render by his influence as a high official under the British crown, in relieving a people suffering religious persecution at the hands of other people under British authority. Since it was prepared a great and calamitous change has, if reports be true, come over the situation in the island; peace has given place to war, with its accompaniments of murder and destruction. How far this terrible change may have resulted from the persecution inflicted upon the natives, as the petition sets forth, we cannot yet say; but it is directly traceable to the recent innovation of establishing Sunday by law in the place of the seventh day, contrary to the preferences and life-long custom of the people. And most certainly also this armed resistance by the natives has been altogether contrary to the teaching and counsel of those who have stood by the natives in their adherence to seventh-day observance:—

Raratonga, May, 1900.

To the Rt. Hon. Richard Seddon, Premier of New Zealand:

Sir:—In my possession are a few facts familiar to the people dwelling on Raratonga, to which I am ready to call your attention, in behalf of humanity, for so far as I am aware they have never been reported outside of Raratonga either in official dispatches or by newspaper correspondents.

I have the honor to be a representative of the Seventh-day Adventist Mission established in the Cook Islands six years ago. I came here in response to an invitation of the Parliament of Cook Islands extended in 1893 to our society to send to this group a physician. I have no personal grievances which I care to mention to you,—no political ambition to serve,—and the religious principles which I hold in common with those of nearly every member of the society which I represent are such that I cannot take an active part in any political agitation either for or against the present administration. But Saint Peter tells us in his first general epistle that governments are instituted in

the providence of God for the "punishment of evil-doers, and for the praise of them that do well." In my opinion, this government is not accomplishing that end for the natives, therefore, in order that the people generally, and our fostering government in particular, may not be in ignorance of real conditions prevailing in this dependency, and hoping that, being known, the evils may in some way be corrected, I deem it my duty to inform you that for nearly six months shocking intimidations and religious persecutions have been practiced on this island to such an extent as to make it a discredit—even a cause for shame—to the protectorate, in the eyes of those who know the facts.

I will here attempt to mention only a few isolated facts as they have come to my notice.

A house of worship erected by natives independent of any society, on land owned by an Ariki who was in sympathy with those who built it, was condemned by another Ariki, threatened to be burned down, and afterward had its doors nailed up by the police, as it remains at the present time, depriving its owners of its use.

Six deacons and one native missionary belonging to the London Missionary Society's church were fined for their refusal to attend the meetings of that church in its regular worship, and for meeting for worship instead in their own home district prayer meeting houses on a day different from that of the L. M. S. meetings. These services were entirely independent of the services of any rival society. That this was religious persecution may be seen from the fact that the court discriminated between the deacons and the native pastor, fining the deacons four pounds sterling each, and the native pastor five pounds, for the same offense.

Between thirty and forty individuals were assembled in a group by court summons and fined one pound ten each, while a deacon in the same group was fined two pounds ten, all for a similar offense to that above described.

Two mataiapos (high chiefs) were fined one pound ten each for giving sympathy and aid to a movement to build a house of worship independent of the L. M. Society's authority, though at that time they were entirely independent of any rival society. When one of the two yielded and agreed to follow the Ariki in matters of religion, his fine was remitted. After several weeks the other one was excused from paying his fine upon his yielding to the continued demand of his high chiefs to forsake the assembly of those who continued to worship according to the long established custom of the people of the group.

Three mataiapos were berated by an Ariki not their own (some say that this was without precedent among natives) under the charge of having trampled



in their Ariki, when the only particular in which they are known to have offended was in their failure to attend the religious services of the L. M. S. when invited to do so by the Ariki.

More than a score of natives of all ranks were called up by their Ariki by means of the police, and harangued for more than half an hour with threats, and slanders, and false statements against members of a rival society. The threats were that if they, the auditors, there assembled by the police, did not cease to attend the regular services of the rival society mentioned, they would be prosecuted, fined, banished to Manuae or to a foreign country, or evicted from their own houses, which of course stand on tribal lands.

There are four missionary societies now at work on the Cook Islands.

The controversy which was the occasion of the above described persecutions was the change of the weekly rest day.

In May, 1899, the local committee of the L. M. S. in meeting assembled at Tereora (so says the Karere, the local organ of that society), decided to recommend a change of their regular weekly services from the seventh to the first day of the week. This, of course, they had a right to do. The movement was not popular among the natives of the group. Probably more than 90 per cent of them objected to the change, many from conscientious scruples, for the native Bibles declare that the seventh day is the Sabbath (Exod. 20:10).

Being encouraged by a law which Parliament passed at its last session (it is said that there was difficulty in persuading the members to pass it), that society effected the change named after Christmas, 1899, and since that time has held its regular services on the first day of the week instead of the seventh, as before; but for the first few weeks—until the authority of the courts could have time to produce an effect—the number attending in most villages was very small, indeed.

I have never heard it charged that the natives who suffer persecution have broken any law. They have simply claimed the right—and still claim it—to rest and worship on the seventh day in harmony with their understanding of their Bibles, and their practice also for more than seventy-five years under the leadership of the same society to which all their persecutors now belong. Apparently every effort of their former teachers to persuade them that the new way is the better has only confirmed them in the belief that the change rests wholly upon human authority. A great majority of them have never enjoyed the privilege of receiving Bible instruction from the teachers of any other society.

Thus it is seen that what amounts to a new relig-

ion has been brought to the island and its dogmas are being enforced by law contrary to the will of the people; and that the new religion includes both a new practice and respect for a new source of authority in the realm of religion, not before taught the natives; for until their confidence is established in some human right and power to change God's law they cannot be easily induced to abandon that law as taught them for more than three quarters of a century, and which seems so plain to them as they read it in their native Bibles. All they ask for is relief from persecution.

I have briefly stated facts as I have observed them.

Should additional witnesses be desired to establish the above statements they can be furnished in abundance if the witnesses are guaranteed immunity from punishment and annoyances for testifying against their Arikis.

Under the present system of land tenure the people hold their property at the pleasure of their Arikis. Many of them have told me privately in confidence that they greatly desire freedom from the serfdom they now suffer, by the introduction of English laws, that they may enjoy civil and religious liberty as it is enjoyed by the English-speaking people and Maoris of New Zealand, and this wholly without my introducing the subject or suggesting such a change. Without a guarantee of protection it would require great boldness for them to testify publicly to any facts which would compromise their Arikis. I once knew a number of them to be prosecuted for signing a petition to His Excellency the Governor of New Zealand, because their Arikis were then under an influence which did not favor the petition. At that time the sentence was suspended, and remains suspended to this day, with the warning that if they ever dare to do so again their punishment will be severe.

Though the Arikis are directly responsible for these persecutions, I beg leave to say that I have much sympathy for them, thinking it probable that since they have neither literature nor a knowledge of history, they have no proper conception of the enormity of the wrongs they are doing their people, having been induced, possibly, to adopt that policy from outside influences.

Hoping you may have a pleasant voyage and reach your home again with renewed strength, I have the honor, sir, to be

Your obedient servant,

J. E. CALDWELL,

Superintendent of Raratonga Medical Mission of Seventh-day Adventists.

If the "civil" Sabbath were really a civil institution, it would not be the source of so much uncivil action on the part of its supporters.

## NEWS, NOTES AND COMMENT

In commenting upon the recent arrest and fining in North Carolina of a Seventh-day Adventist cripple for selling candy and peanuts on Sunday, the American Israelite says: "It is an acknowledged fact that these people are the best of citizens, noted for their temperance, industry and frugality. In almost every instance they have not been arrested because they were obtrusive in their Sunday labor, or in any way disturbed people who observed that day, but simply because they differ in their belief from the predominant Christian denominations. There is something besides anti-Semitism in this world."

Yea, truly there is "something besides anti-Semitism in this world,"—something radically wrong. It is the same spirit of intolerance that killed Cain, sold Joseph into bondage, crucified Christ, made millions of martyrs during the Dark Ages. And the end is not yet.

\* \* \*

"While a minister was offering public prayer at the opening of the great political convention on July 4," says the Michigan Christian Advocate, "a strong band came marching into the hall with every instrument tooting or clanging. The worldly methods are noisy, and too often drown the contemplative moods. This is true in the case of all men. In this special instance it was a great pity that the devotional moments of skilled politicians should be at all shortened. They are all too brief already in every party."

We don't want to discourage prayer, but if there is a place where it is utterly inappropriate that place is a political convention. There is no more reason why a political convention should be opened with prayer than that the polls should be opened by prayer. The idea that "skilled politicians" feel any true devotion at such a time, except devotion to party, is absurd.

\* \* \*

Baseball playing on Sunday is unlawful in Michigan, according to a decision just rendered by the supreme court of that State. The case arose over a game of ball at Owosso, Mich., and the prosecutor was a Methodist clergyman. The Sunday laws are not religious at all, we are told; but for some reason it is always a clergyman that is seeking their enforcement. The facts of this case are thus stated by the Inter Ocean:—

"By statute in Michigan games of baseball are for-

bidden on Sunday, and when a game was announced through the papers for a certain Sunday, the Methodist clergyman called up the sheriff by telephone the night before and notified him that the game was advertised to take place. The sheriff contends that he made an effort to stop the game, but nevertheless it was played. Then the clergyman published an open letter to the sheriff in two local newspapers, charging him, in severe language, with intentional neglect of duty. Thereupon the sheriff began an action for libel and recovered a verdict for \$1,000—\$50 damage to his office and \$950 for damage to his feelings. The supreme court reversed this judgment, holding that it was the duty of the sheriff to prevent the game, and if the players persisted in proceeding with it it was his duty promptly to arrest them. The court held further that a statute forbidding ball games on Sunday is constitutional."

\* \* \*

"We are among those," says the Michigan Christian Advocate, "who believe that an intelligent and enthusiastic patriotism is included in our Christian religion."

If the Advocate is correct, then the Chinese Boxers must be, if not Christians at least "not far from the kingdom," for they are patriotic to the point of fanaticism.

Patriotism is a virtue only so far as it is love of correct principles. If it means no more than love of a certain portion of territory within certain boundaries, either natural or political, it is only an animal instinct, more strongly developed in some beasts and birds than in man. If it means love of the society and institutions of one's country, then it is a virtue only to the extent that that society and those institutions are worthy of confidence and support. Imagine intelligent patriotism in this sense, among the common people in Turkey, Italy, or Russia. It is impossible. But men may be just as truly Christian there as in the most favored lands. "Patriotism" is too often the sentiment of fools and the bulwark of tyrants.

\* \* \*

Among the inconsistencies of professedly Christian people which furnish atheists with an opportunity to rail against Christianity and in their own eyes justify themselves, not the least is the attitude of most churches toward the restriction of Sunday traffic. The following illustration is furnished by the Freethought Magazine:

"A convention of Christians recently passed the following resolution, which we clip from the Chicago Tribune:

"Resolved, That we give the weight of our influence to every legitimate movement which tends to abolish the sale of intoxicants on the Lord's day, and we urge the complete closing of saloons on Sunday."

"Now, if saloons are good things they ought to be open on all days of the week, and if they are a bad

thing they should be open on no day of the week. How would a resolution of this kind sound:

"Resolved, That we give the weight of our influence to every legitimate movement which tends to abolish highway robbery on the Lord's day, and we urge that this crime be entirely prohibited on Sunday." And everybody knows that humanity suffers ten times more from the work of saloons than from the highway robbers."

The Michigan Christian Advocate has this to say concerning the charges of political methods in the late Methodist conference in this city: "One delegate to the general conference wants to testify that there was no cause to set afloat stories of political wire pulling. He deliberately states that 'these stories originated with persons who fail to get the recognition they think themselves entitled to. Everything was open and above board, and the efforts to secure the election of certain men were made in a perfectly fair and open way.' Other men give an opposite report. Which shall we believe? Which is right? Believe both. Both are truthful. Both bear veracious testimony. The only difference between them is that one doesn't know and the other does. One neither saw nor heard anything improper, the other did."

The charge that political methods were used does not necessarily mean dishonest methods. Political conventions are sometimes conducted in a perfectly "fair and open way."

The Advocate is doubtless correct: one man saw things the other did not see. He was not a wise justice who discharged a man accused of stealing a pig, because while only two witnesses testified positively that they saw the defendant steal the pig, twelve witnesses testified that they did not see him steal it. The ignorance of one man concerning a fact, however monumental that ignorance may be, cannot offset the positive knowledge of another man, however limited that knowledge may be.

Some time since we made mention of the movement on foot for the federation of all Roman Catholic societies of this country. Recently Bishop McFaul, of Trenton, N. J., has taken occasion to urge that this be done. He says that the influence of such a union "should be felt in our State legislatures, and in the National Congress, whenever bigots attempt the invasion of our rights." Of course in the Bishop's view "bigots attempt the invasion of our rights" whenever any attempt is made to keep the Catholic Church from getting whatever she happens to demand. The Bishop says that the twelve million Catholics have no influence in the country proportional to their numbers, that few Catholics can get an office; while the sects are so united that if a legislature interferes with their smallest claim they besiege the legislative halls and

frighten the lawmakers into submission. It is time, he says, for Catholics to "rush to the front," and awake from their torpor.

So far as the reports state, the Bishop did not distinctly state just what direction this new activity should take; but it has been suggested that one thing he had in mind was the American public school system—including the Indian schools. They are indignant that Congress should have decreed the end of appropriations for religious schools; they think it a great wrong to them.

"Wearied by the useless waiting for assistance from the present government, the Catholics of Spain," says the Catholic Mirror, "have demanded from the ministry permission for the foundation in Madrid out of their own means of a purely Catholic university, similar to the one at Louvain, Belgium."

And this is just what the Catholics of Spain ought to have done in the first place. No government on earth ought to give one cent in any way either to found or to maintain sectarian institutions either educational or otherwise.

It is stated that an order will soon be issued for the election of members of an assembly to form a constitution for Cuba. The apportionment will be on the basis of one member for each one thousand inhabitants. The chief justice of the island, two of the insular secretaries, the civil governor of Havana, and the rector of the University of Havana will sit in the convention with the elected representatives.

At a recent meeting of leading Filipinos to consider the question of securing a satisfactory peace, a paper was prepared stating a number of conditions which they deemed essential to that end, one of which was the expulsion of the friars. Upon this point the whole assembly were unanimous and earnest. In the comments elicited by the incident the general opinion is expressed that the friars will be left undisturbed in their possessions.

According to the latest official Roman Catholic census, which is said to have been "very carefully prepared," there are in the United States 10,129,677 Catholics.

The religious journals of India are said to be criticizing the viceroy, Baron Curzon, for disregard of Sunday. The Church of England papers are consistent, however, inasmuch as they criticize him even more severely for travelling on Good Friday.

### Civil and Religious Marriages Again.

"It is well-known," says the Lutheran Witness, commenting upon the question of civil marriage in Cuba, "that the Roman Catholic does not recognize the validity of any marriage ceremony which has been solemnized by any one not a priest of his church. Accordingly, in countries where the Roman Catholic is the state religion, no civil marriages are permitted. This was the case, e. g., in Cuba and Porto Rico under Spanish rule. The exorbitant fees charged by the priests for performing the marriage ceremony brought about a great looseness in morals and a prevalence of concubinage. When our authorities took charge of the islands they, of course, sought for means and ways of abolishing this state of affairs. In his endeavors in this direction the governor-general of Cuba jumped to the opposite extreme by forbidding all except civil marriages."

It is denied, however, by the Catholic Standard and Times of Philadelphia, that civil marriages were not permitted in Cuba under Spanish rule. Be that as it may, however, the American governor-general certainly made a serious mistake in decreeing that all marriages should be civil. Those who for any reason prefer the religious ceremony are certainly entitled to it. From the standpoint of the state marriage is merely a civil contract. But Roman Catholics are taught from childhood that it is "one of the seven sacraments of the church." In the eyes of a Catholic a civil magistrate might just as well assume to administer baptism as to celebrate marriage. However erroneous this view may be, there is no reason why the state should interfere with it. It is all right to require the clergyman to report all marriages to the proper civil officer and to safeguard the rights of the contracting parties by requiring them to procure a license, etc., but to require that the vows be exchanged before the magistrate, and that he alone shall have authority to declare the parties husband and wife, is an unwarranted interference in religious belief and practice.

The Lutheran Witness very properly says that "the State cannot relinquish its right to superintend and guard the institution of matrimony." Nor should the State by any means recognize only religious marriages. But we cannot agree that "if the government of our country should see fit at any time to take away from our pastors the right to solemnize marriage and restrict it to the civil authorities, we Christians with a good conscience might content ourselves with holding a divine service in which the divine blessing is implored upon the already married couple, in accordance with the word of Paul that 'everything is sanctified by the Word of God and by prayer.'" While we do not hold that the religious ceremony is essential, we do hold that to forbid it or even to make it

secondary to a civil ceremony before a civil officer is an unwarranted abuse of civil power, an infringement of religious liberty. The American authorities in Cuba should hasten to correct the wrong they have done not only to Roman Catholics but to pious, self-respecting Protestants as well.

B.

### A New Origin of Labor Troubles.

The editor of "Sunday Reform Leaflets" suggests a new cause of "labor troubles, strikes and riots." Strikes are not due to injustice and oppression on the part of employers, as many have mistakenly supposed, but to the low moral state of the working men, due to the general laxity of the Sunday laws!

When the labor forces come to understand this they will of course cease to strike for better wages, for the recognition of labor organizations, etc., and will strike only and always for Sunday laws that will hermetically seal everything on Sunday except the churches, prohibit the Sunday paper, and give free rein only to the Sunday preachers.

NOT OPPOSED TO RELIGION.

The writer is not opposed to religion, but is most decidedly opposed to any and all attempts to force religion upon anybody; and that is the real design of Sunday legislation.

Everybody ought to be religious. Everybody ought to keep the Sabbath. Everybody ought to go to church. Everybody ought to help to support the gospel. But nobody ought to be compelled to do any nor all of these things. The gospel is not force, but love. It does not drive men, but beseeches them. It does not threaten punishment, but offers pardon from a penalty already incurred. In all of which the gospel of the Son of God is very unlike the gospel of the legally enforced Sunday.

B.

### Whither Are We Drifting?

The American Law Review is the leading law publication of this country. In its issue of May-June the American Law Review has an editorial that should be read by every American citizen. In this editorial the editor of the American Law Review paid an entirely deserved tribute to the character of the queen of England and concluded his remarks thus:

"Many of us feel that she is in a sense our queen, and whenever she wants the American boys to fight for her honor, or even for her political rights, they will embark or cross the Canadian frontier for that purpose in such numbers as will tax British resources to arm and equip them—every one of them 'spoiling for fight,' and they will acquit themselves as gallantly as their Canadian cousins have done in South Africa."

Is it not significant that such stuff as this should appear as an editorial in the leading law publication of America?

Does it not behoove the plain, everyday American to ask himself, "Whither are we drifting?"—Omaha World-Herald.

### It is Now a State Affair.

(From the Chicago Journal.)

The field secretary of the Presbyterian board of foreign missions, the Rev. Thomas Marshall, has expressed an opinion upon the Chinese situation that, if lacking the goriness and intolerance of the recent utterances of Bishop Cranston, is at least unhappy in its phraseology. "The church believes," says Mr. Marshall, "that the government should enforce its treaty rights, and when it does we shall take advantage of the opportunity to preach the gospel."

Religion, standing amid rice fields strewn with Chinese slain, calls upon the survivors to repent ere they share a like fate.

That is the picture suggested by the words of the field secretary; and it is an unpleasant picture.

Just at this stage of the proceedings "enforcement of treaty rights" means shot and shell. Mr. Marshall tells us that the church is watching with approving eye the flight of the shells and the smoke of the volley-firing, ready, as soon as a silence falls upon the battlefield, to rush in and preach the gospel; or, as Mr. Marshall puts it, "to take advantage of the opportunity."

This attitude of the church militant is not even heroic; it lacks even the courage of the old crusaders, who did not wait until the heathen host had been soundly thrashed and cowed by a third party before they began their peculiar style of injecting the gospel.

Another of Mr. Marshall's sayings is that "the Chinese can not stop the work of civilization and evangelization which has stirred up the anti-foreign element of the orient." The church at large will hardly thank Mr. Marshall for the frank confession contained in that defiant sentence. Indeed, the church at large will not thank him for anything he has said that we have quoted, any more than it thanked Bishop Cranston for his sanguinary utterances; for they reflect discredit upon the whole missionary system.

This is an excellent time for the missionaries to refrain from offering advice or encouragement to the sword of the nation. What was mainly a church affair has become wholly an affair of state.

It is announced that Secretary-of-War Root will call upon Congress at its next session for a standing army of not less than 75,000 men, in order to cope successfully with the situation in eastern Asia.

### What Imperialism has Done for India.

(From the Letter of a Native Hindu.)

"God help the people of India!" said Donald Smeaton, a member of Lord Curzon's council, to Reuter's agent at Bombay the other day; "Great Britain and Ireland owe a debt to the Indian peasant, a debt of millions upon millions." We know that India annually remits to England a sum estimated between £20,000 and £30,000 for home charges, pensions, interest and the like. We know that the people of India are virtually debarred from the highest posts in India, except a very small percentage, and that £15,000,000 are annually paid to European officials employed in India and sending all their savings to Europe. We know that our ancient industries, like weaving and spinning and dyeing, have been killed by European competition, and that the land is so heavily taxed in many provinces that the peasant cannot save in good years for years of bad harvest. We know that an army is kept in India, and paid for by India sufficient for England's imperial requirements over the best part of Asia and Africa. We know that our finances are adjusted by executive councils in India and in England, in which the people of India have no seat, and that in the taxation of India we have no voice. These are some of the burdens we bear in India, and these are some of the causes of the famines from which we periodically suffer. Will Englishmen add to them the burden of paying for British forts and armies, British establishments, and wars in various parts of Africa and Asia—from the Suez Canal to Mozambique, from the Tigris to the Malay peninsula? Will the English conscience reconcile itself to thus proceeding in a year when 90,000,000 of people are affected by the worst famine that India has ever known, and 5,000,000 are actually attending relief centers? After the famine of 1770 and the desolating wars of Warren Hastings, the great Minister Pitt brought in his Indian bill in 1784 to give us a better government. Is there no statesman in England at the present day who will give us a new India bill, moderating land tax, reducing expenditure, opening up the higher services to the people of India, and giving them some control over their finances? Is there no Englishman of this generation who will stand up for justice to India?

Archbishop Chapelle announces that he has carefully studied all points of the religious question in the Philippines, and will soon make a report on the subject to the pope. His report to the Filipinos on the same matter seems already to have been made.

A "better enforcement of the Sunday laws" is reported from Palmer, Mass.

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The question of the proper relation of the Christian patriot to his government. The true principles are, of course, to be found in the Bible, but a new booklet has just been prepared by Alonzo T. Jones, entitled "**Christian Patriotism**," that plainly and forcibly points out the right position for all to assume.

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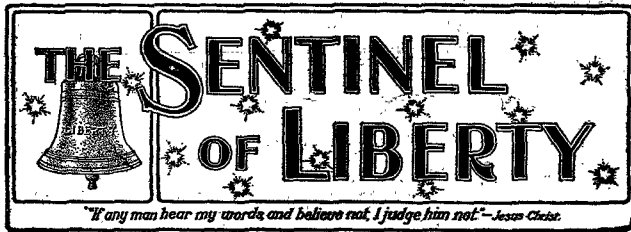
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CHICAGO, JULY 19, 1900.

*Any one receiving The Sentinel of Liberty without having ordered it, may know that it is sent by some friend. Those who have not ordered The Sentinel need have no fears that they will be asked to pay for it.*

The Illinois State Epworth League, in session last week at Peoria, very sensibly tabled, with only one dissenting vote, a motion to send a telegram of greeting to President McKinley. The fact that the President of the United States is a member of some church should give that church no mortgage on him as a public official; nor should it give the President any mortgage on the vote of the denomination to which he belongs. The League did itself credit.

The presence of a formidable army of U. S. troops in China, joining with the armed forces of Europe in putting down the "Boxer" movement and exacting satisfaction for the fearful outrages perpetrated in Peking, is to be looked for at an early date. It is reported that troops are now being dispatched from this country and from the Philippine islands, for this purpose. The United States will thus join the "concert of Europe" in China; but will it be as easy a matter to withdraw from that concert as to join it? Is it, in fact, a difficult thing to foresee a time in the near future when United States territory in Asia will lie side by side with that of the powers of Europe; so that American isolation from the territory of European nations, and from the political strifes of the Old World, will be a thing of the past?

"The popular fury," says the Catholic Mirror, "which has broken loose in China is expected by some to advance the cause of Christianity and civilization by the opening which it affords to the nations of the West to divide and conquer. Had the dealings of these same nations with the heathen empire been founded upon principles of equity and justice, religion might have had opportunity to diffuse itself by its own sweet pervasive way, instead of relying upon armed force for an ineffectual conquest."

Nothing is more true than that the progress of the real gospel has been hindered rather than helped

by appeal to force. It is true that conquest has opened the way for missionaries to go where they could not otherwise have gone. But were not the very obstacles which have been removed by force, due in the first place, in very large measure, at least, to the use of force?

The first missionaries of the cross had absolutely no human power to which to appeal for protection. They were not followed by traders greedy of gain. No "Christian" nation stood ready to annex the territory they penetrated. The ships that carried them to foreign lands in their cabins did not have their holds filled with death and destruction in the form of intoxicating liquors. These are a few of the things that have hindered the progress of the gospel far more than armed force has ever helped it.

The Sunday School Times has a note which states a truth that should be borne in mind by every Christian. It is this: "If we could only present Christ as he really is, how surely men would be drawn to him without the pressure of our clumsy urging! Says Mr. Sankey, out of his lifelong experience, 'People come to Christ, I find, in a very simple way.' Not through argument or persuasion, so much as through simple presentation of Christ as he is, do men accept him."

Of course that which is true of "the pressure of our clumsy urging," is doubly true of our brutal attempts to compel.

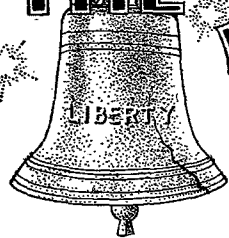
"The liberties, civil and religious," says the Vulcan (Colo.) Times, "for which the founders of this great republic insisted, are being assailed to-day and often successfully. It is the present danger and menace of this people. How few see it!"

Apropos of the Indian famine and of the utter inadequacy of the relief measures, the Springfield Republican says: "What a melancholy reflection it is that so many millions of pounds sterling and American dollars should be expended on unrighteous war; instead of in relief of the greatest human distress by starvation and cholera."

Do not forget about those maps offered in last week's Sentinel, illustrating the present "Eastern Question," for the nominal sum of 15 cents. Send in your orders now; the supply is limited.

Truth may be held by a sect, but can never become sectarian.

# THE SENTINEL OF LIBERTY



*"If any man hear my words, and believe not, I judge him not."—Jesus Christ.*

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L. A. SMITH, }  
C. P. BOLLMAN, } Editors.

Civil government does not derive its authority from any people's opinions respecting the will of God, however conscientiously held.

The Chinese are very patriotic; but the true patriotism is that which is not narrowed down to the interests of self, or of country, but seeks the highest welfare of mankind.

The "Christian" nations cry for vengeance upon China; but Christianity seeks no vengeance save to heap "coals of fire" on the heads of evil men by acts of kindness; it lifts no sword save the "sword of the Spirit."

To prove that Sunday laws are right, it is usually necessary for clergymen to pose as statesmen and physicians, prescribing for the welfare of the state and the health of the human body. This would better be left to the real statesmen and the doctors.

If any act ought to be prohibited by civil law, it ought to be prohibited to all alike. To permit such an

act by a portion of the community, because "conscientiously" done, is a confession that it belongs to the domain of morals, and is not a proper subject of civil legislation.

You are not doing the work of Jesus Christ unless you are setting men at liberty (Isa. 61:1), and you cannot do this by seeking their arrest under Sunday laws.

If any act does not infringe the equal rights of others, the state has no right to prohibit it, however morally wrong it may be.

### Bad Advice from an English Clergyman.

The following press item of news from the Christian Endeavor convention now in session in London, is brief but pithy:

"Dr. Parker of the City Temple urged American Christian Endeavorers to nominate the Rev. Francis E. Clark and the Rev. Charles M. Sheldon for the highest offices in the United States, as Christian men should be at the head of things."

It is true enough that "Christian men should be at the head of things," but to do this they do not need to get out of the work to which God has appointed them. Indeed, they cannot be "at the head of things" in the nation unless they stay in the place to which Christianity has led them and let the affairs of the world alone.

God is "at the head of things," and God is in his church; therefore the Christian church is at the head of things, so long as she maintains her union with the Lord. The Christian church points the way of true progress in all that makes for the betterment of mankind. So all sincere professors of Christianity must believe. In every respect the Christian church should

be far in advance of the un-Christian world. She should be "at the head of things" in the highest and truest sense.

Therefore let "Father" Clark and the Rev. Mr. Sheldon stay where they are. As preachers of the gospel they do well; and it would be a degradation to set them in the seat of the politician. And besides, what do they know about the administration of political office? What does Christianity teach about politics? How does it qualify anyone for political excellence? The Christian in political office would have sincerity and good motives; but he might make the greatest failure in running the affairs of state, for all that. And as a matter of fact, and a matter of history, no person of deep religious fervor was ever an eminent statesman. Oliver Cromwell may be instanced as an exception; but who desires to have the statesmanship of Cromwell exemplified in the United States? Consider for example such men as Washington, Lincoln, Jefferson, Jackson, and others eminent in the political history of this country; none of them were conspicuous as church men, while some of the most eminent, as Jefferson and Lincoln, seem not to have belonged to any church. On the other hand history shows with equal plainness that whenever the affairs of state were run by the church leaders, in any country, civil government became destructive of the very things it was meant to preserve. Civil and religious freedom were invaded and a barrier was erected across the pathway of mental and moral progress. The worst persecutions that have darkened history were waged by church leaders in command of the civil power. They were sincere men, and their motive was to do God service; but the results of their efforts at statecraft were such as it may well be hoped will not be repeated at this day.

Let Christians stick to their calling as ambassadors of Christ, and let politics be run by the politicians. Dr. Parker has said many good things about church and state, but his business, and that of every clergyman, is to call men up from the world to the higher plane of Christianity, and not down from the plane of Christianity to the level of the world. s.

Every clause in every Sunday law in all the world, that exempts those "who conscientiously believe in and who actually observe as a Sabbath a day other than Sunday," is a confession that such legislation is an invasion of the rights of conscience.

Every such exemption is a confession that the keeping of a Sabbath is a religious act; which to be of any value must be done conscientiously, and should not therefore be enforced by the state.

No statute against murder, or theft, or assault, or arson, or slander ever contains a clause exempting

from its penalty those who may do any one or all of those things "conscientiously."

And why do not laws against murder, theft, etc., contain clauses exempting from their penalties those who violate them "conscientiously?" Simply because they are purely civil, entirely outside the domain of conscience, and are designed for the protection, not of creeds, cults, or dogmas, but of men.

You have a right to observe the Sabbath, but not at the expense of some one else.

### Is the Church Christian?

This question is discussed by Rev. Herbert S. Bigelow in the Social Forum for July. After stating the question Mr. Bigelow says:

"That depends upon our standard. What is the meaning of the term Christian? Can a church be Christian and sanction war? Can a Christian church remain indifferent to the menace of monopoly? Is a church Christian that seeks to cultivate the private virtues to the exclusion of civic righteousness and social justice? Is that church Christian which is reconciled to poverty, which, by practice if not by precept, preaches, 'Masters, be kind to your slaves. Slaves, obey your masters and keep sober?' \* \* \*

"It is the business of the church to save the world, not to rescue souls from the world. It is the business of the church to redeem, not men, but man."

In the next to the last sentence in this quotation is contained THE error of National Reform under whatever guise it may be found. It is just exactly the business of the church to rescue souls from the world. That is just what Christ did when here upon earth, and it is just what he commissioned his followers to do after he returned to heaven; and he promised that in the doing of this he would be with them "even unto the end of the world."

Said the Saviour to his disciples, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15:19. And again, in his prayer to the Father, Jesus said of his disciples: "They are not of the world, even as I am not of the world." John 17:16.

Inspiration very clearly differentiates between the world and the individuals that by the gospel are taken out of the world. Says the apostle John, "The world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." 1 John 2:17.

In Acts 15:14 we are plainly told that God's purpose in visiting the Gentiles is "to take out of them a people for his name." This is exactly in harmony with Paul's testimony in the eleventh chapter of his letter to the Romans, wherein he likens Israel to an olive tree, and the individuals to branches. The tree survives, but branches—individuals—are separated

from it; and branches—individuals—are taken from the wild olive tree—from among the Gentiles—and become a part of the tame olive tree, partaking of its “root and fatness,” contrary to nature; since in natural grafting the fruit produced is not that of the root, but that of the scion.

In his zeal to arraign the church for its shortcomings Mr. Bigelow inveighs even against the New Testament itself. The New Testament is certainly Christian. If it is not we have no standard by which to determine what Christianity is.

The Apostle Paul taught masters to be kind to their slaves, and slaves to obey their masters. He even sent Onesimus, an escaped slave, back to his master, Philemon. Thus Paul *wrote* and thus he *did*, not because he was in sympathy with slavery—for we know from his letter to Philemon that he was not, since he wrote him to receive Onesimus “no longer as a servant, but more than a servant, a brother beloved”—but because he was preaching a very different gospel from that which teaches that “it is the business of the church to save the world, not to rescue souls from the world.”

There was probably as great political corruption in the Roman Empire in Paul's day as there is in the United States to-day, yet we find the apostles saying not one word about “civic righteousness and social justice.” They did not pose as political reformers in any sense. Their commission did not authorize them to do any such work. They simply preached the gospel. They besought men to be “reconciled to God.” They taught obedience to his law and loyalty to him even in the face of death; and every one of them, excepting John, sealed his testimony with his blood; and John was banished to Patmos for his devotion to his Lord. But not one of them ever undertook to change the civic or social customs of Rome, nor of any part of it, except by teaching individuals to live righteous lives, to obey the Golden Rule, to deal justly and to do justice. Of course this had a great influence upon civic and social customs. For example, from being intolerant of Christianity Rome became tolerant, and proclaimed liberty of conscience for all. Then it was that there arose advocates of national salvation, and in their endeavors to “save the nation” by making it “Christian,” ruined it entirely by making it papal.

The world with its institutions is a sinking ship. The church should man the life-boat, not the pumps. Inspiration likens it to a burning building: “Some save, snatching them out of the fire,” says the apostle. Jude, verse 23, R. V.

The church needs not more political “reformers,” but more “fishers of men.”

B.

Make the flag stand for the right, and do not try to force right to stand by the flag.

### A Distinction Without a Difference.

In endeavoring to show a necessity for Sunday laws, it is admitted that the state has no right to require Sunday rest on religious grounds; but it is held that the state can rightfully require the same thing on civil grounds. If the state made an individual stop work on Sunday because Sunday is a religious day, that would plainly be doing him a wrong; but if it required him to desist from Sunday work because rest one day in seven is a physical necessity to man's well being, or something of that kind, that would be all right.

Precisely the same thing is required of the individual in both cases; precisely the same effect is felt by the individual. Yet we are asked to believe that in the one case he would be suffering a wrong, while in the other case there would be no wrong done to him whatever. Whether he suffered an injustice or not would be not a question of the nature of the act or its result upon him at all, but only of the *motive* by which the act was prompted! Such distinctions we confess are altogether too fine for our comprehension.

If the thing prohibited were something wrong in its very nature, as murder or theft, the case would be different. The state cannot deal with murder from a religious standpoint, that is, as a sin, but can deal with it as a crime, and as such prohibits it under the severest penalties. But honest labor cannot be classed with murder, theft, or any other act wrong in itself. Honest labor is not a thing to be prohibited as an enemy of social peace and order. It would be far more reasonable to prohibit idleness on such grounds, since idleness is known to breed disturbance and crime.

In the one case the act is wrong in itself, and is prohibited for that reason. By its prohibition no injustice can be done to anyone. In the other case—where labor on Sunday is prohibited—it is admitted that injustice is done the person who is thus restrained, if the reason for the prohibition be a religious one; and this is an acknowledgment that the act is all right in its character and may be for the benefit of the person performing it, which could not be true of anything wrong in itself. The individual suffers a hardship in being compelled to lose one-seventh of his time, which is an injustice to him on religious grounds, yet the very same hardship is no injustice at all if the reason for it is alleged upon civil grounds. Injustice becomes justice simply by alleging a civil reason for it in the place of a religious one. Verily there is something in a name, after all!

If it is wrong to interfere with personal freedom on Sunday on religious grounds—if such interference would in any case be an invasion of one's rights—it must be an invasion of rights and an injustice no matter how many changes may be rung upon the name

under which the action is sought to be justified. The act of compelling a man to stop his work and remain idle on Sunday could not be an invasion of his rights under one name, if it were not an invasion under every name; since the act itself, and its effects upon him, remain precisely the same in every case.

The admission that it would be unjust to prohibit work on Sunday save for the alleged civil necessity for such restraint, is fatal to the attempt to justify the Sunday laws. It is a confession of their injustice.

### "Anglo-Saxon Drivel."

This is the heading under which the Baltimore News of July 6 prints with brief comment the following from Bishop Charles H. Fowler, of the Methodist Episcopal Church:

"The three greatest missionary events of the Christian era since the crucifixion of Jesus are: First, the conversion of St. Paul. This opened the door to the Gentiles. This was our chance. Second, the firing on Fort Sumter. This made the great Anglo-Saxon race fit for evangelical uses. Third, the blowing up of the Maine. This unified the great Anglo-Saxon race, and sent us out about our work. It melted the American elements in the furnace of war and made all Americans one. The grandson of General Grant and the nephew of General Lee marched side by side under one flag and against a common enemy. It fused the American and English branches of this race. The errand of the united Anglo-Saxon race is to keep the world's peace. Together they police the seas and prevent the other nations from fighting. It soon will be true that not a soldier will lift his foot unless the command is given in the English language."

The News does not vouch for the correctness of this report, but says if the Bishop "is correctly reported, he has been beating the record in that preaching of 'pernicious nonsense' on Anglo-Saxonism which has been so conspicuous a feature in English and American quarters since the outbreak of our war with Spain."

"Between the conversion of St. Paul, then," says the News, "and the firing on Fort Sumter, the world's history was, from the 'missionary' point of view, comparatively a blank. The incursion of the barbarians and the conquest of Rome, the creation of the Papacy and the Holy Roman Empire, Charlemagne, the Crusades, the Norman Conquest, the Protestant Reformation—all these were of no consequence in comparison with the firing on Fort Sumter and the sinking of the Maine."

It may be that the Bishop was not correctly reported, or that the connection would greatly modify that which standing alone is certainly not inaptly styled "drivel." But be this as it may, there is altogether too much of a looking away from spiritual to material things to-day on the part of the church.

Doubtless events such as those mentioned by Bishop Fowler are overruled by the Lord for the advancement of his cause; but the Bishop has certainly read history to very little purpose if he considers the firing upon Sumter and the blowing up of the Maine as worthy to be compared, in importance and in far-reaching influence, with even such a minor event in the era of the Reformation as the secession from Rome of the English Church under the leadership of Henry VIII. The discovery of America, the coming of the Pilgrims to these shores, the giving of the Declaration of Independence to the world, the adoption of the First Amendment to the Constitution were each of more importance in far-reaching influence upon the religious history of this world than either of the two events cited by Bishop Fowler since the conversion of the Apostle Paul.

B.

### A Tale of Two Nations—The Monarchy of the Master.

Christ came to his own and his own received him not. He came as a prince, king, monarch. He came preaching the gospel of his kingdom.

Impatiently all his people watched him, expecting every moment that he would issue a proclamation declaring himself king, and calling upon the Jews to flock to his standard. Breathlessly they awaited the gladsome hour when he would demand their allegiance and rally their carnal weapons to the support of his claims to the headship of a universal monarchy.

But how vastly, how infinitely different, was the monarchy of the Master. To that pure and holy One the power of earthly governments was a thing to be rejected and despised. Beautifully have the feelings of the Lord upon this great theme been depicted by the late Thomas Hewlings Stockton:

"There was one sacrifice too great for Christ to make: He was willing to leave the throne of the universe for the manger of Bethlehem; willing to grow up as the son of a poor carpenter; willing to be called the friend of publicans and sinners; willing to be watched by jealous eyes, and slandered by lying tongues, and hated by murderous hearts, and betrayed by friendly hands, and denied by pledged lips, and rejected by apostate priests and deluded populace and cowardly princes; willing to be sentenced to the cross and bleed and groan. *But he was not willing to wear an earthly crown or robe, or wield an earthly sceptre, or exercise earthly rule.* That would have been too great a sacrifice! He did, indeed, endure the crown of thorns, and the cast-off purple and the reed, and the cry, 'Hail, King of the Jews!' but this was merely because he preferred the mockery to the reality; so pouring infinite contempt on the one, not only by rejecting it in the beginning of his ministry, but also by accepting the other at its close."

He came as king; he came to a race of rebels in insurrection against his rule, but he came not to



be ministered unto but to minister. Strange monarch! strange monarchy! In answer to a question from a government official named Pilate, he said, "My kingdom is not of this world: for if my kingdom were of this world then would my servants fight." In this one sweeping statement he renounces for himself forever the support of human power, the strength of human arms; his was to be a new kingdom, a new kind of monarchy, of a nature so different from all that had ever preceded it, so infinitely more spiritual in its distinguishing characteristics and traits, that the announcement of its policy shocked, amazed and confounded the nation of the Jews.

Had the Lord been willing to institute a government after the pattern of those of earth with Himself at its head, the Jews would everywhere have crowded to his banners. Many would have been willing to recognize him as king had he only been willing to satisfy the desires of the natural heart by offering them place and position in his kingdom. Even his disciples were not altogether free from the idea that his kingdom was an earthly one; they were not without a taint of selfishness, desiring the chief offices of state.

"Then came to him the mother of Zebedee's children with her sons, worshiping him and desiring a certain thing of him." "What would ye that I should do for you?" the Master asked. "Grant that these my two sons may sit, the one on thy right hand and the other on thy left in thy kingdom." Tenderly the Lord made answer, not even rebuking their selfishness in seeking preference above their brethren. He read their hearts; he alone knew the great depths of their attachment to him. Their love was not a mere human affection. True, it was love defiled by the earthiness of the human vessel, but it was nevertheless an overflowing from the fountain of redeeming love. "To sit on my right hand, and on my left," said the Master, "is not mine to give, but it shall be given to them for whom it is prepared by my Father."

In the kingdom of God position is not given through favoritism. It is not earned, nor is it received through an arbitrary bestowal. It is the result of character. The crown and the throne are the tokens of a condition attained through self-conquest by the grace of the Lord Jesus Christ. The monarchy of Christ was a monarchy gained by conquest, but it was the conquest of self and the monarchy over self. His was a monarchy over self sufficiently strong to cause him to relinquish the pomp, the splendor and the glory of heaven. His was a kingship over his own soul sufficiently potent to cause him to leave the regal palaces of the better land and to come to earth as a homeless pilgrim, without place to lay his weary head. His was a monarchy so mighty and powerful over body, soul and spirit as to cause him humbly to

serve, and cheerfully to minister unto those who of right were his own subjects but who stood in wanton uncalled-for rebellion against his government. He came to serve those who hated him, to bind up the wounds of his own sinful subjects. Tenderly to minister to those who despised and who rejected him was the supreme office of royalty in the kingdom and the monarchy of the greatest prince that the earth or heaven has ever known. Strange monarchy forsooth to men of earth, wondrous exhibition of true monarchical power to angels and beings of unfallen worlds.

So great, so mighty, so marvelous was the influence of this kind of monarchy that every angel in heaven followed the wake, and of them the pencil of the Holy Ghost has written "Are they not all *ministering* spirits sent forth to minister for them who shall be heirs of heaven?" The angels of heaven come not to the earth to rule, or to exact homage, but as messengers of mercy, nor arbitrarily to force but gently to woo the hearts of fallen men and women,—rebels against the government of God,—and to seek to lead them into a closer fellowship with Christ than they themselves may ever hope to know.

P. T. MAGAN.

### Reformation or Deformation.

#### PART I. HISTORY.

To all readers of the Sentinel it must be plain that it is impossible to legislate either genius or piety into any people. Hence all attempts by legal methods, to produce a renaissance in art or literature, or to foster religion, must inevitably fail. It may not be as clear to all why such attempts are not only useless but harmful, and that they invariably work backwards, producing not a new birth but a death, not a reformation but a deformation. This, however, is true, and that it is true, and why it is true, this paper will seek to show.

In the fourth century, it was the effort made by the church fathers to Christianize the Roman State that paganized the church, and built up the papal despotism. We may not question the sincerity of many of those men. Certainly, too, there was no lack of religious enthusiasm; for the Christian citizenship leaders of the time, in their imaginative zeal, saw visions of angels in the sky leading on the victorious armies of the Christian (?) prince. Those men were simply mistaken, and their mistake was twofold. Their method of reformation was by human law instead of by the power of the divine love. This was the first and great mistake, and the second mistake was like unto it, and inevitably followed from it,—it was that they were more anxious to Christianize the state, than to Christianize the individual. They sought to reach the individual through the state instead of the state through the individual.

All this was a complete reversal of Jesus' methods.

Jesus repudiated all legal methods and worked by the power of the divine love alone, knowing well that only that power could reach the heart. Before his penetrating gaze, all forms of human organization were as naught. He saw only the naked human soul, sinning, and so needing a Saviour. His method so succeeded as to permeate the whole heathen world with the power of redeeming faith and love. Before its triumphal progress even the mighty despotism of the Roman empire could not stand; and this the most philosophical of the emperors saw very well, and so, against their better natures, and almost against their wills, they became persecutors. But persecution could not stop the progress of Christianity; on the contrary, it was a common saying that "The blood of the martyrs was the seed of the church."

Constantine saw all this, and well knew that the progress of Christianity meant the destruction of imperial power. He determined to subvert Christianity into the use of force, and so bring it into alliance with Imperialism. To the Christians who had been persecuted for years, and many of whose leaders even then were maimed as the result, the thought of utter security and immunity from persecution by alliance with a Christian (?) state was too intoxicatingly fascinating to be resisted. So the plan of Constantine succeeded, and the Christian Citizenship movement of the fourth century began. What was the result?

As soon as the movement had progressed far enough to make it evident to the politicians and office seekers that the road to political preferment lay through the church, they all practiced looking and acting pious until they could do so successfully; and then they sought and gained admission to the church. Draper says, "A way was thus opened through the church for the *lowest men* to reach the highest office"; and the great church historian, Neander, remarks that, "All that was corrupt in the Byzantine court thus found its way into the bosom of the church." Thus the church, the representative of the only power that can purify the hearts of men and so uplift the world, was itself corrupted and its efficiency for good almost entirely destroyed. What wonder that the world darkened down into that night of a thousand years known now as the Dark Ages."

Men were taught to deny their own consciences, and the sovereignty of God over the individual soul, and to submit, in slavish fear, to the dictation of the organic church backed by the power of the allied state.

Thus repeatedly outraged, conscience ceased to manifest its power, and the voice of God in the soul was hushed. The effort to save the world by law, however sincerely made, had resulted only in ruin and utter defeat.

It were easy to produce many such illustrations

from history, showing how all efforts to produce religious reformation by law not only inevitably fail, but produce deformation and destruction instead. Men are, however, often so controlled by religious prejudices as to be unable to see clearly the force of such illustrations. Let us, therefore, seek to free ourselves from all such hampering prejudices by taking an illustration apart from religion entirely,—an illustration of the same principles as applied to literature.

The age of Louis XIV. of France has been glorified as an age of literature and of art. A perverse and short-sighted history, forgetting that we reap to-day not what we sow to-day, but instead, what we sowed yesterday and long before, has given much of the credit of this glory to Louis himself, and to his method of subsidizing literature.

A little careful study of the chronology of the time will show how great is this mistake. Whenever the attempt is made to name the men upon the success of whose work the literary and scientific glory of the age depends, invariably the names are given of Descartes, Pascal, Fermat, Gassendi, Mersenne, Pecquet, and Riolan, and perhaps also of Belon, Rondelet, and Rey. But the work of every one of these men was practically finished, and most of the men were in their graves before Louis XIV. assumed the government of France in 1661. Surely, not to anything in his administration of the Government of France can the merit of their work be due. The truth is that the half century immediately preceding the reign of Louis was one of progress and of genius. The Reformation had broken the shackles from the human mind. Everywhere men were thinking. For the first time in centuries, they were asking not only the question, How? but also the question, Why? Draper well says of this age, "On the ruins of its ivy-grown cathedrals, Ecclesiasticism, surprised and blinded by the breaking day, sat solemnly blinking at the light and life about it." Under the inspiration of this spirit of freedom and inquiry France produced men of merit in almost every department of human thought and effort. Prominent among them were the men already named,—men who added to the sum of human knowledge and left their imprint on the thought of the race. Seeing all this, Louis was vain or ambitious enough to want to get to himself some of this honor. He thought to set his crown with the stars of genius, and emblazon his name forever in a galaxy of glory. He was foolish enough to think concerning literature as many even to-day think concerning religion, that he could forward its interests by governmental methods. For fully half a century during his long reign he adopted the practice of rewarding literary men with large sums of money, and with many marks of personal favor. What was the effect of this method upon literature itself? Instead of to advance its interests,

the effect was to paralyze its power. Any government, even a monarchy, to be operative at all, must have back of it the sympathy and support of a majority of its subjects. All governments, therefore, must be conservative, while truth is ever progressive. Literature is the repository of truth, as true religion is the worship of Truth. Truth always enters the world by a minority of one, born in a manger, crucified between thieves. After a time there are two who believe in it, then three, but the journey is long and perilous before the majority opinion, or the governmental opinion is on its side. Ere then it has ceased to be the advanced truth and there are farther glimpses on the horizon of thought. Whenever, therefore, government touches religion or literature its inevitable effect must be to paralyze it. The age of Louis XIV. was no exception. After the system of subsidies inaugurated by Louis had had time to bear its fruit, France for half a century produced not one independent thinker of note. All the talent of France that could be bought was chained to the chariot wheels of state, and turned aside from progressive lines into merely decorating the old idea. There was much that was elegant and attractive, even artistic, but nothing progressive. The senses of men were soothed and satisfied by palaces, paintings and poems, but the intellect and heart were left fallow.

Even art itself, lacking the inspiration of lofty, bold, and progressive thought, soon began to decay. It was as if the sum of genius and of progress, that had arisen gloriously, and mounted grandly toward the zenith, had suddenly paused midway in the heavens, and slowly descending, had set in the east. Buckle, in his "History of Civilization", says, "In other countries vast progress was made; and Newton in particular, by his immense generalizations, reformed nearly every branch of physics, and remodeled astronomy by carrying the law of gravitation to the extremity of the solar system. On the other hand, France had fallen into such a torpor, that these wonderful discoveries which changed the face of knowledge, were entirely neglected, there being no instance of any French astronomer adopting them until 1732, that is, forty-five years after they were published by their immortal author."

"In no age have literary men been rewarded with such profusion as in the age of Louis XIV.; and in no age have they been so mean-spirited, so servile, so utterly unfit to fulfill their great vocation as the apostles of knowledge and the missionaries of truth. . . . To gain the favor of the king, they sacrificed that independent spirit which should have been dearer to them than life. They gave away the inheritance of genius; they sold their birthright for a mess of pottage." (Buckle's Hist. of Civilization, Vol. I. Pages 498 and 501.)

Such was the effect of government patronage upon literature, which it sought by its favors to benefit, but this was by no means all the evil. That money which was bestowed so lavishly upon literature, was taken by taxation from the toilers. Thus labor was degraded, and he who produced the necessities of life, was made to feel his inferiority to him who only ministered to its luxuries. Nor was even this the worst. Literature, being the representative of truth, should ever be on the side of the rights of the people, and against all despotism. It should act as a check upon the selfishness of monarchy and the corruption of republics. But by this means literature was chained to the throne and made to soothe and quiet the conscience of the king in his evil way.

Again I quote from Buckle, "It behooves, therefore, every people to take heed that the interests of literary men are on their side rather than on the side of their rulers. For literature is the representative of intellect, which is progressive; government is the representative of order, which is stationary. As long as these two are separate, they will correct and react upon each other, and the people may hold the balance. If, however, these powers coalesce, if the government can corrupt the intellect, and the intellect will yield to the government, the inevitable result must be despotism in politics, and servility in literature." \* \* "Then it is, that there comes one of those sad moments in which no outlet being left for public opinion, the minds of men are unable to find a vent; their discontents, having no voice, slowly rankle into a deadly hatred; their passions accumulate in silence, until at length, losing all patience, they are goaded into one of those terrible revolutions, by which they humble the pride of rulers, and carry retribution even into the heart of the palace."

Thus it is seen that this effort of Louis XIV. to advance the interests of literature by governmental methods, resulted not only in ruin to literature, but almost, also, in ruin to France, it being one of the causes of the French Revolution and of the terrible reign of terror.

People should think soberly of this warning in these days, when leading journals pass over in silence, or boldly uphold all the misdeeds of the party that may chance to be in power, and when even magazines of high literary merit are so subsidized by wealth as to publish long articles in defense of the trusts as a blessing to the people.

Such illustrations from history to prove the point in question, might easily be multiplied. The moral is, that God made the mind and heart of man free, and government, however good and pure its intentions, cannot touch them by its methods, without producing slavery, paralysis, and ruin.

G. E. FIFIELD.

## NEWS, NOTES AND COMMENT

The Sunday-closing ordinance demanded by the churches of Hamburg, Ia., has been tabled by the city council by a vote of five to four. The contest will be fought to a finish in the municipal election to be held next spring. One of the ministers of the place says that the present mayor will be defeated because of his vote to table the proposed ordinance. Pending the spring election an effort will probably be made to enforce the state law.

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"Christian Citizenship" must meet with some difficulties in France, since the elections there are all held on Sunday. But inasmuch as it is held by some at least of the advocates of the movement, that it is the duty of the brethren to "leave the prayer-meeting with the sisters, and attend the primaries" and "pull wires for the kingdom of God," it might easily appear that participation in an election is the highest type of Sunday observance.

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Officially, Germany is one of the most religious of countries. It has Sunday laws which are strictly enforced. Christianity is recognized by the government, and its institutions are supported out of the public treasury. Religion is taught in the public schools, which all the children are required to attend, so that none is without religious instruction.

But notwithstanding the governmental support given to religion in Germany, the larger towns of that country "have a smaller number of churches," says Dr. Stocker, "in proportion to the population than those of any other country in Christendom." This is a fact that everybody, especially those who find themselves inclined to trust in legislative acts to reform society, save the nation, or revive religion, would do well to consider carefully.

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The American Israelite complains that "in Roumania, where religious liberty and political equality were pledged by its government as a condition of the guarantee of Roumanian independence by the treaty of the Powers, the Jew is deprived of citizenship; he is excluded from all occupations but the most menial, his children are not admitted to the public schools, and his life, limbs and property are at all times at the mercy of Christian mobs, who frequently avail

themselves of their power, which their priests teach them is part of the reward from heaven for fidelity to the church." After so citing the facts, the "Israelite" asks, "Is there anything worse than this among the Confucians?"

Certainly not; but it makes a great difference whose ox is gored. Besides written guarantees of rights either civil or religious are worthless if not supported by enlightened, liberal public sentiment. In no country in the world can more ample guarantees of religious liberty be found than in the United States and yet there is scarcely a State in the Union that does not have upon its statute books and in its court reports laws and decisions trenching upon liberty of conscience. The ideal has not yet been attained and just now the forces of bigotry not only in this country but everywhere seem not only to have effectually scotched the wheels of progress, but to have turned them backward.

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"A Christian church," says the Social Forum, "must have for its paramount aim 'a new earth wherein dwelleth righteousness,' the reign of brotherhood."

The church has nothing whatever to do, in this sense, with "a new earth wherein dwelleth righteousness." It is true the Scriptures promise such an earth, but the church has no more to do with preparing it than Noah had to do with bringing forth from the waters of the flood the earth that now is. The work of the church is to so represent God to men that they will become candidates for the new earth; but that earth instead of being, as the Social Forum implies, merely a more perfect social state of existence, will be just as real, just as physical as the earth that now is. No one who will read and believe the second chapter of second Peter will have the least trouble over this subject.

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Republican vice-presidential candidate, Governor Roosevelt, is credited in the newspaper reports of his St. Paul speech, with these words:

"Read the notes issued by Von Bulow, speaking for Germany, and John Hay, speaking for ourselves, and see how absolutely alike are the policies therein outlined. We are taking the only course consistent with our national self-interest and our national self-respect, and, above all, with the good of mankind at large."

This was said concerning the Chinese embroglio, but is not likely to be generally accepted as reassuring by the American people. Mr. Hay is probably acting wisely in insisting that the United States are not at war with China; and possibly so in insisting that the President has ample power to deal with the present situation without consulting Congress; but the fact

that his utterances upon any subject are so very similar to those of the German chancellor will not commend them to a self-governing people. The fact that without any very critical examination any one can "see how absolutely alike are the policies" of the American and European governments is one of the most alarming features of the times. The United States are becoming too much "like all the nations" in many respects.

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At the dedication of the site of Dr. Dowie's "Zion City," six miles north of Waukegan on the shore of Lake Michigan, July 14, the Doctor is reported to have said: "God made the world, and he made it for his people. They only have a right to it. The rule of a country 'by the people, for the people,' is not a good thing. The right form of government is the rule of all things by God and for God."

Such sentiments are not original with Dr. Dowie. From time to time men have arisen who have first claimed the earth for the Lord, and then for themselves as the Lord's representatives. The trouble begins when they attempt to take possession. However, there are no indications that Dr. Dowie and his followers contemplate any illegal acts.

But the sentiment expressed by the Doctor is no less mischievous because it is not likely to lead to overt acts of lawlessness. The assumption of a right to rule in God's name and for him, is much more to be feared than would be any overt act. The self-appointed trustee of God is always an embezzler of the rights of men, and there are entirely too many such trustees doing business for the Lord (?) now.

It is true that "the earth is the Lord's, and the fulness thereof," but for the time being he has "given it to the children of men." Therefore "government of the people, by the people and for the people" is a good thing. It is just the way the world ought to be governed, and such government has always been immeasurably better, when it was such indeed, than any government ever established and administered by self-appointed trustees of God.

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Dr. Dowie and his "Zion" movement are not to be feared, but every advocate of the dangerous doctrine espoused by the Doctor and his disciples, namely, that the "right form of government is the rule of all things by God and for God," adds to the forces that are slowly, it may be true, but none the less surely undermining popular liberty in this land. For in practice such pretended government is only some man or some set of men exercising usurped authority, not indeed for God but for themselves, in His name. We are plainly told in the Scriptures (Ezek.

21:25-27) that with the passing away of the Jewish theocracy such rule was to cease from the earth to "be no more until He come whose right it is," when it will be given "to Him." And it will be given to Him, not by any man nor by any set of men, but by the Father himself, as declared in the second psalm.

This particular feature of Dowism is only one manifestation of theocratical theory of civil government whose advocates under myriad names are steadily drawing together, and who will ere long make mischief in this country, and in the world.

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A Cuban correspondent of the Catholic Standard and Times, writing from Havana under date of July 9, says of the operations of Protestants in the island:

"Inasmuch as Cubans are, almost without exception, baptized Catholics, those missionaries, in so far as their work is among the Cubans, cannot be looked upon other than as proselytizers, and, therefore, with disfavor; but I have been following their work since the first days of the American occupation, and do not think there is really cause on the part of the Catholics for any particular anxiety on the subject."

The public schools, this correspondent thinks, will entirely supplant the denominational schools now maintained by several different Protestant churches. He says:

"I am happy to think, however, that many of those children will enter the public school next fall which has been organized since the missionaries began their labors; and while no religious instruction will be allowed in those schools, they will be taught by Catholics who will not poison the minds of their pupils with error, and, eventually, when the Cubans regain their mental equilibrium, which has been considerably perturbed by passing revolutions, I hope to see religious instruction made a part of the public school curriculum."

The conclusion of the Times' correspondent is that "considerable money will be spent by our proselytizing friends at the expense of their home supporters, with little result save that of furnishing employment to hungry ministers. The harm they will do will be trifling compared to the genuine progress which their tactics will produce in the Catholic Church of the island."

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Sunday Reform Leaflets for April advocates a "civil Sabbath" because "distinguished economists say that men who have only six days' work do better work and more of it than those who work seven days;" and a religious Sabbath because "popular merrymaking on the Lord's day is usually a very accurate gauge of popular vice. The distinguished French infidel, Proudhon, speaking of France, says: 'Sunday in the towns is a day of rest without motive or end; an occa-

sion of display for the women and children, of consumption in the restaurants and wine shops, of degrading idleness, of surfeit and debauchery.'"

This is simply logical despotism. First, the government compels the people to rest for their health and material prosperity. But as in this their morals suffer, they must be compelled also to be religious to prevent their becoming debased. Thus we have in two easy steps, complete justification (?) of despotism for the good of the dear people.

Again, it is said that every government has the inherent right to perpetuate itself. Stable government, especially in a republic, is dependent in large measure upon a vigorous and virtuous people. But vigor can be maintained only by proper physical conditions, and virtue only by religion; therefore, for its own preservation the government must see to it that the people do not become enervated by unrelenting toil, nor debased by atheism or by false religion. Thus again we have in two easy and perfectly logical steps, complete justification (?) of despotism in the interests of stable government.

#### **Sunday Bicycle Racing in New England.**

A mass meeting was held recently at Hillsgrove, Mass., to protest against Sunday bicycle races on the race track at that place. There was a "large attendance from the village and surrounding country." Addresses were made in which Sunday racing was severely condemned as being "demoralizing to the young people of the community and the surrounding villages." It was further declared to be a "public nuisance." By a nearly unanimous vote of the assembly it was resolved that further Sunday racing should not be permitted, and it was further provided that a committee should be appointed to secure signatures to a petition to the owner of the track and to the town council, requesting that Sunday racing be prohibited.

Why then is racing on Sunday demoralizing and racing on Monday or Saturday or the Fourth of July or Labor Day not demoralizing? What is the basis of the discrimination between Sunday and these other days? What can that basis be other than the difference in the nature of Sunday and these other days, Sunday being a religious day and the others secular days? What other difference is there between Sunday and other days of the week?

Sunday races are therefore held to be demoralizing and a public nuisance because Sunday is a religious day. They are to be prohibited because Sunday is a religious day. Legislation prohibiting them is to be based upon the religious character of the day. The legislative power is to be exercised in favor of that religion which holds that Sunday is a sacred day. Some religions hold the seventh day to be sacred, and

not the first; the civil authority is to discriminate between religions.

Why should the civil authority discriminate between religions? If that is proper now, why was it not always proper? and if it is proper in America, why is it not proper in China? A principle is the same in all lands, and the principle that will justify legislative action on religious grounds in the United States, will justify it in every other country in the world. And the principle which condemns connivance between civil government and religion in China or Turkey, condemns it in the United States.

The racing complained of may or may not be demoralizing; but there can be no more reason for prohibiting racing on one day of the week than on another. Legislative discrimination between religions is, however, demoralizing in the extreme. There is nothing that weakens morals quicker or more surely than state support of religion. In escaping a fancied evil, the people of this New England town are in danger of running into a real evil than which no greater can threaten their religious and political prosperity.

S.

#### **The "Index Expurgatorius" for Public Libraries and Public Schools.**

At a recent convention in Philadelphia of the Knights of St. John the appointment of committees was advocated "whose most important function should be to see that all books of an anti-Catholic character are kept out of the public libraries and public schools."

The writer is not in favor of virulent attacks upon Catholics or any other class of people, but the wisdom or effectiveness of this policy toward even such attacks, is open to very serious question. Books which are unjust and which misrepresent and distort the truth, are their own best negatives, and the man who cares only for the truth can afford to let them defeat themselves. It is to be feared that the move here contemplated would not end simply with the exclusion of books of this kind. This proposed "index expurgatorius" for public libraries and public schools would no doubt, in its exclusion of "all books of an anti-Catholic character," place the ban upon many books in which are faithfully recorded the facts of history. Any reference to those acts of bigotry and intolerance which have stained with the blood of martyrs the fairest portions of the Old World, would, of course, be sufficient to secure the condemnation of the book in which it was found.

By no means the least of the tyrannies and oppressions of which many books tell us, was the suppression and burning of books which were deemed dangerous by those who placed the interests of the church above the interests of truth and human liberty.



Will such books be allowed to remain? Clearly not; it follows, therefore, that the greater part of the history of Europe—from the fourth to almost the nineteenth century—would be excluded, or at least so colored and falsified as to be utterly misleading. Even the writings of the apostle John himself, after whom this society is named, could scarcely escape. Here are quotations from books that he wrote: "If any man hear my words, and believe not, I judge him not: for I came not to judge the world but to save the world." "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." These and many other great truths equally plain contained in the books of which John was the writer, would be sufficient, we fear, to place them among "books of an anti-Catholic character."

It is chiefly to books that we must go to learn of the direful and woful results in all ages of the efforts of civil and ecclesiastical powers to crush all opinion declared "anti" by them. With such books our libraries abound, and they will be left incomplete indeed if this policy is carried out. If Catholics may exclude from the libraries and schools what they deem inimical to the interests of the church, why may not other religionists and classes of people do the same with reference to books that they consider against their interests? It is plainly evident that if this policy were to begin libraries would no longer be entitled to the name and would soon become a thing of the past. Books would again become as scarce and as difficult of access for the people as they were when the Waldensian and Vandois was obliged to carry his precious manuscripts to the people concealed in the peddler's pack, and when Luther during the hours of the night pored over the Bible chained to the convent walls of Erfurt.

The public libraries and public schools are for the whole people, not for one class of people. They exist not to antagonize any class or any religion, and they must not be made to favor any class or any religion. Were it not that special religious interests have and are being given in this country almost anything they demand, we could not take seriously this proposed action of the Knights of St. John; for we are utterly unable to understand how anyone who has intelligence enough to advocate anything and who has the slightest conception of what public schools and libraries are for, should expect them to be conducted with especial and exclusive consideration for him and his religion; for that is what this demand amounts to.

He who cares but for the truth and hopes that right alone shall prevail, will not resort to such weak and questionable measures. He will rest assured that books that are unjust will prove to every candid mind their unfairness; and he will not fear those books in which are faithfully recorded the facts of history.

Some of those facts may be against him or the body to which he belongs. He will prize them the more highly for that very reason, because they will be his greatest aids and surest guides in making it impossible for any such facts ever again to be registered against him.

Let there be no return to the methods of the Dark Ages in dealing with opponents in the field of discussion. Let us not maintain ourselves and our opinions by shutting from men the facts and information to which they are entitled and must have in forming correct opinions, nor by crushing opinions which have not been formed in accordance with our own. Let us be more anxious to see and know that we ourselves are right, than to suppress those whom we deem to be wrong.

JOHN D. BRADLEY.

### World-Storm Brewing.

(The Chicago Daily News, July 17.)

While the fall of Tientsin and the report that the legations at Peking are still alive have lightened the gloom of the Chinese situation temporarily, there are other considerations in the background that are weighty and fraught possibly with grave peril. The spectacle of Europe, America and Japan arrayed together in the orient on the side of advanced civilization is in itself inspiring. Nothing like it has been seen in all the history of the world. The nearest approach to the present situation is to be found in the crusades, when the knights and paladins of Europe led western nations against the infidels of the east in an attempt to gain possession of the holy sepulchre.

But granting that the allies, as they are somewhat loosely called, capture Peking, what then? It is probable that this would be only the beginning of a greater struggle whose storm area may involve the entire world. It has been no secret for several years that the European powers have planned the partition of China. By one of the uncalculated chances that partition is no longer possible on the old basis. At that time America had not yet been drawn into even the outer edge of the slowly revolving forces which have now caught up practically all the nations of the world in their mighty grasp. America even yet stands for a different principle and policy in China from that of the powers. While Russia, England, Germany and France and possibly other European nations, together with Japan, have accustomed themselves to view as a matter of business and as inevitable the partition of China, America, already with all the territory it wants, stands for Chinese integrity and the fulfillment of present treaty rights as being of greatest advantage and benefit to her. It requires little knowledge of diplomacy to see that even were a new congress of nations called to consider the question of Chinese par-

tion there would be little prospect of reaching a harmonious conclusion. In that case war would result and it might readily involve not only the so-called allies but the Chinese themselves in a struggle whose consequences no one can foresee.

### Official Sanction for "Empire."

There is no longer any ground for fault finding with the charge that the United States has through its expansion policy become an empire; the Government itself acknowledges the fact, or at least it is acknowledged by those who speak for the Government, according to the following circular which has been issued in the Philippines:—

"U. S. Military Government in the Philippines,  
"Department Public Instruction.

"A Department of Public Instruction for the Philippines has just been established, and I write to ask if you can aid us in the civilization of this new part of our Empire by sending such reports, bulletins, school laws, etc., now or to be issued as you may have for distribution."

A Catholic journal calls attention to this circular as containing "the first official use of the word 'empire' in connection with the United States," this being "a fact which historians might find it useful to note." Certainly it is time that the term "empire," referring to this nation, should make its appearance under official sanction.

### Christ's Victory Not So Local.

At the conclusion of an excellent illustrated temperance lecture in this city recently, a clergyman was invited to offer prayer. After praying earnestly against the liquor curse, and seeking the blessing of heaven to rest upon the earnest man so nobly defending the righteous cause of temperance, purity and happiness, he brought in the following sentiment: "Descend, O Christ, and bear aloft to the skies the star spangled banner of victory, the devil and all his host notwithstanding."

Such careless expressions may seem harmless, but in them are lurking fatal seeds. Jesus Christ never will descend to bear away from this sin-polluted earth any emblem of any nation. When he comes, he comes as "King of kings, and Lord of lords." Every earthly power in that awful day shall crumble to dust. In the day of his setting up his kingdom "which shall never be destroyed," "the kingdom shall not be left to other people, but it [Christ's kingdom] shall break in pieces and consume ALL these [earthly] kingdoms, and it [his heavenly] shall stand forever." Dan. 2:44.

While our flag may stand for principles of liberty and righteousness in advance of some other nations, it does not stand for *all* that is righteousness and truth.

All must acknowledge this. It does not follow that because our flag represents *some* advance principles that Christ will seize its staff and finish purifying the earth under its folds and then hoist it over his throne to float forever. Such sentiments are both unscriptural and absurd.

This expression about the flag, remember, was made at the close of a *temperance* lecture in the *United States*. The connection at once is wonderfully broken by the reported piece of news from the Philippine Islands stating that when the Filipino children play American, they "stagger as though drunk."

Jesus Christ will have a pure and clean kingdom in righteousness, in which *nothing* shall enter that defiles or offends, and upon his banner will be emblazoned the words for which on earth he fought the spiritual battle unto the death, "God's everlasting LAW is the TRUTH."

T. E. BOWEN.

Rome, N. Y.

### A Missionary's View of the Chinese Question.

In an interview with a representative of the Daily News (Denver, Col.), Rev. Thomas Marshall, an missionary to China, and now connected with the Board of Foreign Missions, spoke as follows in defense of the Chinese Boxers from a political standpoint:

"To intelligently study the situation in China one must understand that there are two factors—the religious or missionary and the political. These two factors must not be confused, for to my mind the Chinese are politically right but religiously wrong. Every question, on account of prejudice, must be discussed politically first.

"The aggressions made by the European powers amount to little less than piracy. Russia, as all know, has taken Port Arthur, the greatest navy yard that the Chinese possess. England has seized the land opposite. France has appropriated Yun Nan and Germany has gobbled up Kiao Chou. There is much talk of 'the sphere of influence,' but the fair mind cannot help but see that the European powers are working on the principle that might makes right. When the Chinese saw that their land was being parceled out little by little to these foreigners, they rebelled and strove to drive the invaders from their country. Suppose that the French should seize New Orleans, the English Fortress Monroe, the Russians New York and the Germans Boston, what would the American be called who tried to push back the aggressing foreigners? He would be called a patriot, and win honor and distinction. The Boxers, who are striving to do the same thing are the Chinese patriots, who say, the Germans, French and the rest are robbing us, and cannot remain in our land.

"There is much misunderstanding concerning the Boxers. The Boxers are mostly common people, and in their simplicity they have just awakened to the fact that their land has been taken from them. It is true

that they have been called the 'Long Knife Society,' and make it their law to demand that the foreigner leave China or die; but what would we Americans do under similar circumstances? It must also be remembered that the Chinese are very superstitious. They have had no rain for some time, and their religion teaches them to think that it is because the gods are displeased at the foreigners' presence.

"It is in this connection that they associate the missionaries and the Chinese Christians. In disturbing them they disturb their best friends, but their irrational action has been brought to a focus by foreign disputes as to whether China should be divided. \* \* \*

"The only way to settle this serious question will be a very difficult one. No matter what complications it would cause, the different powers should give back the land they have taken, and I believe that the entire trouble would cease."

Quoting from a Supreme Court decision, an advocate of Sunday laws says that "laws setting aside Sunday as a day of rest are upheld, not from any right of the government to legislate for the promotion of religious observances, but from its right to protect all persons from the physical and moral debasement that comes from uninterrupted labor." If this is so, why are such laws turned against those who regularly rest on the seventh day of the week? They are not the victims of "uninterrupted labor," hence whatever physical and moral debasement there may be from such a source cannot exist in their cases; nor does the law aim, in any case, to protect people who work on Sunday from becoming physically and morally debased. It aims to protect the first day of the week against desecration, and for this reason it prohibits all persons from working on that day or from conducting themselves in any other way not in harmony with the idea that Sunday is a sacred day. The Sunday laws are designed to protect an institution rather than to protect the people. The whole history of the working of such laws shows that the debasement alleged to result from uninterrupted work cuts no figure at all in connection with their enforcement; save as a theory by which to seek their justification.

In answering, in the Sabbath Recorder, the question, "Why did God permit sin?" W. D. Tickner says: "He knew that voluntary service was the only service that could accomplish the purposes of man's being. Inanimate nature obeys his commands by virtue of the laws inherent within it. Fire and water, cold and heat, light and darkness, were subservient to him, but without volition. They reflected simply his power and majesty. He desired more, a service of love, a service willingly rendered, even amid surroundings that made such service difficult.

"To have excluded the devil from the world, would

have been to allow man a knowledge of only one side of the great controversy between good and evil, between God and Satan. Obedience to the commands of God would, under such conditions, be of little value. Man was therefore allowed to see for himself both good and evil, and for himself to decide whom he would serve. Such service was what God desired. Such service alone could accomplish the object sought in the creation and development of man."

The most wonderful thing of our day is that we do not seem to be able to learn anything from church history as to the real conditions of spiritual conquest. The government is one thing, the gospel is another. We are to obey government, but not to expect it to do the work of the gospel. We only confuse the mind by mixing things.

I do not hesitate to say that Christianity to-day is weak in the Orient because it is so inextricably mixed in the minds of the heathen with so many flags. This is not the fault of individual missionaries, but is a result of the prevailing thought that calls nations "Christian." When Christianity owned no flag it conquered. \* \* Do not mix Christianity with your nationalism in your expectation for spiritual religion. The whole church is weak just here to-day.

I am aware this position is not understood. It is thought to lack in patriotism and to lack in hope. But circumstances are now fast shaping themselves to confirm the non-resistant position of the early church, and to show that we may have a Christianity in name which is after all only a part of this world and wielding only this world's power.—Rev. Addison Blanchard (Denver, Col.).

The chimera of saving men "by nations" is due in large measure to the unscriptural idea that the gospel, instead of gathering out of the world a people for the everlasting kingdom of God, is finally to convert the whole world. Nowhere in all the Word of God is any such doctrine taught. On the contrary, we are plainly told (Matt. 24:37-39) that the last days will be like the days of Noah. Gen. 6:5 tells us what the moral condition of the earth was in "the days that before the flood." Moreover the Apostle Paul says definitely and explicitly (2 Tim. 3:1-5, *qv.*) that the last days of this world's history will be perilous, and this for the reason that the church—those "having a form of godliness"—will be practicing all manner of sins, seven-teen of which he enumerates.

If Christians would be in the lead in human affairs, they must lead as Christians and not as politicians.

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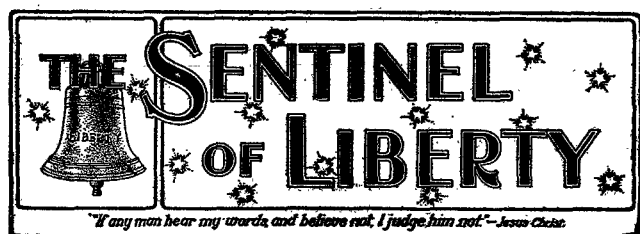
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CHICAGO, JULY 26, 1900.

*Any one receiving The Sentinel of Liberty without having ordered it, may know that it is sent by some friend. Those who have not ordered The Sentinel need have no fears that they will be asked to pay for it.*

It is as true in the life of a nation as in that of an individual, that one wrong step leads to another. The nation, no more than the individual, can count upon or foresee the influences by which it will be led along the inviting pathway of error into which it has been tempted; it cannot foresee the unexpected circumstances which will arise and compel the setting aside of its original intentions one after the other. The downward pathway is "paved with good intentions," which are abandoned continually under the influence of a power that leads the individual on and on, to an end he did not foresee or dream of at the start. And thus of a nation: A republic never professes an intention of changing into an empire, or even holds such an intention at the start; but while its professions and intentions may be perfectly sincere, it finds itself moved by "destiny" in a course altogether at variance with them. We must judge from the nature of the step itself, rather than from the professions made in taking it, what the results will be that will follow.

Among the restrictions placed upon the legislature of the Territory of Hawaii is this: "Nor shall any public money be appropriated for the support or benefit of any sectarian, denominational, or private school, or any school not under the exclusive control of the government." It remains to be seen how this will be evaded. It seems plain, but it is no more so than are constitutional provisions that many people demand shall be overridden in the interests of governmental religion.

In commenting upon the fact that observers of the seventh day are not infrequently singled out for prosecution for Sunday work, while others are not molested, a Cincinnati paper says:

"Macaulay says that bear-baiting was interdicted by the Puritans, not because it was cruel to the bear, but because it gave pleasure to the people. In the same way Sunday labor is prohibited, not so much

because it is wrong, but because the law against it is violated in a heterodoxical way. It is only those who acknowledge the binding character of the orthodox Sunday who are permitted to infringe upon it with impunity. It is by having absolute faith in the sanctity of the first day Sabbath that true believers can secure immunity when guilty of its infraction."

There is altogether too much truth in this statement. It is not so much the fact that work is done on Sunday that hurts, as it is the fact that when done by observers of the seventh day, it is in the nature of a denial of the sacredness of the day. Not that it is so intended, for Sabbatarians work on Sunday just as naturally as Sunday-keepers work on Monday, but it is necessarily so in the very nature of the case. It cannot be otherwise.

So grave a situation as the Chinese embroglio has not confronted civilization since the fall of Constantinople and the Turkish invasion of Europe. The population of the Chinese empire is not definitely known, but is variously estimated at from 380,000,000 to 400,000,000, with a territorial area of 4,200,000 square miles.

The leading nations of the earth, the United States, Great Britain (not including India), Austria, France, Germany, Japan, and Russia, exceed the highest estimate of the population of China by only 15,000,000. This excess of population would be overcome manyfold, other things being equal, by the fact that in case any or all of the great powers declare war against China, the Chinese would fight in their own territory and close to their base of supplies, while the allied powers would be compelled to transport both men and supplies thousands of miles, mostly by water. But other things are not equal, so that the result of a war wherein the world would be arrayed against China cannot be considered doubtful.

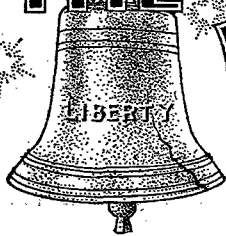
But, the Chronicle of this city remarks, "the time of peril [to civilization] is not now, nor is the danger from the Mongolians. The menace to the peace of the world will be felt when China shall have been conquered—when the division of the spoils begins. There are already signs of a 'flocking together' among the powers. The line of cleavage is partly visible."

Then follows the statement that from present indications it seems likely that Russia, France, and Germany would stand together; while common interest would naturally place England, the United States, and Japan on the other side. "If these contending forces should come to blows," says the Chronicle, "there would indeed be a Titanic struggle."

The Sunday law of Massachusetts has been amended so as to allow the sale of cigars on Sunday, though not the opening of tobacco shops.



# THE SENTINEL OF LIBERTY



*"If any man hear my words, and believe not, I judge him not."—Jesus Christ.*

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L. A. SMITH, }  
C. P. BOLLMAN, } - - - Editors.

Moral obligation can never be the basis of civil law.

✻ ✻

The Lord says: "The seventh day is the Sabbath."

✻ ✻

The "Christian world" says: "The first day is the Sabbath."

✻ ✻

The Lord enforces the observance of his day by the spiritual law of love.

✻ ✻

The "Christian world" enforces the observance of its day by the physical law of force.

✻ ✻

A truly "civil Sabbath" could not possibly be anything but a holiday. It could never be a holy day. Holy things are not civil, and civil things are not holy.

✻ ✻

No country in the world ever established a weekly rest-day, forbidding both labor and amusement upon it, except from religious motives.

✻ ✻

Civil law is not designed to conserve moral *right* but civil *rights*.

✻ ✻

Freedom of conscience means not only liberty to *think*, but liberty to *do*.

Just government must guarantee not only freedom of the mind but liberty of the body as well in everything which does not infringe the equal rights of others.

### Civil Government and Religion.

The evils of a union of church and state are so well known—or, rather, the more patent evils are so well known—that in this country but few are found who are ready to defend such union in plain terms. But a good many declare that they are in favor of religion and the state. But this is a distinction without any material difference.

What is meant by religion and the state is a religious state; that is, a state which recognizes and fosters religion, but has no religious establishment, or no state church, such as they have in England, and in most Roman Catholic countries.

Of course the state ought not to be anti-religious. To be anti-religious would be to be against religion, and clearly the state has no right to assume an attitude of hostility to religion. But this is very far from saying that the state ought to be religious. It is not at all necessary that the state should have any religious character whatever. It should be non-religious. A state need have no more religious character than a bank or a mercantile concern. Nobody ever speaks of a "Christian bank," or a "Christian mercantile establishment." Every member of a firm may be a Christian and yet the firm itself have no religious character, and make no religious profession. It is simply a business concern organized for purely business purposes. And that is just what every state ought to be—simply a concern created for the transaction of public business.

### NO CHRISTIAN BANKS.

A bank may have among its stock-holders, and even upon its board of directors, some men who are Christians and some who are not Christians. But the Christians do not feel that they have any duty

to impose their religion upon the non-Christians by any official act. They may as individuals go just as far as they see fit in promulgating the tenets of their faith; but nobody ever heard of a Christian director of a bank saying to his fellow directors, "Now, inas much as a majority of us are Christians, and inas much as this bank was established by Christian men, with capital inherited from Christian fathers, we must so amend our articles of incorporation as to show that this is a Christian bank." And nobody ever heard of any sort of a business institution undertaking to impose the religion of a part of the individuals who composed it upon all the individuals composing it. This idea of collective responsibility for the religious views and practices of the individual does not obtain anywhere except in church and state affairs. It obtains in the church because the church exists for the very purpose of promulgating religion. It exists in the state because of the false, theocratical idea of civil government which has come down to us from the days of Constantine. The idea is destructive of individual responsibility and engenders despotism.

#### THE STATE AND RELIGION IN ROME.

This idea of a religious state is not Christian but pagan. It comes not from Christ but from Rome. Rome was pagan, but intensely religious. The gods were to be recognized in every walk of life and at every turn. One could not attend a social function, nor even partake of a meal, without either honoring or denying the gods. And to deny the gods was to be guilty not only of sacrilege but of treason against the state, for the state was the chief god—the embodiment of all the gods. Moreover reverence for the gods was thought to be essential to good citizenship. Religion was maintained by the state, not primarily for the good of the individual, but because it was the bulwark of the state.

Exactly the same argument is urged to-day for the support of Christianity by the state that was urged for the support of paganism in Rome. The idea is just as pagan to-day as it was two thousand years ago; and it is just as much opposed to true piety now as it was then.

B.

#### The Problem of Self-Government.

In a discussion of the question "What is self-government?" The Outlook labors to give the impression that self-government, as applied to nations and peoples, is a very complex thing, and that only when the various problems it presents in a given case have been solved so that there is clear sailing for the new ship of state, ought the privilege of self-government to be intrusted to any people.

Thus The Outlook proceeds to reason after this fashion in regard to Cuba:

"What shall we do in Cuba? Withdraw our forces? recall General Wood? leave the Cubans to govern themselves? This is the formula. But no sooner is there some indication that this formula is to be acted upon by the United States, than representative men of property, who have everything to lose and nothing to gain by revolution, appeal to us not to withdraw and leave them to the mercy of the revolutionists. America has promised to Cuba her independence; and so far as we can see no one desires to cancel that promise, though some think it was made too hastily and not wisely. But when is Cuba 'pacified'? Is it pacified because it is at peace while our troops remain there to keep order? And who are the people of Cuba to whom the duties and responsibilities of government should be handed over by us? Are they all the men and all the women? or only all the men? or only all the white men? or only all the native-born Cubans? or only the men who have some measure of intelligence or some property interests, or both? These and kindred questions come in to perplex the real man of affairs, who has to consider the property interests involved, the industries just coming into existence, the schools just established, the sanitary laws reluctantly recognized and obeyed for the first time in Cuba's history. Such questions cannot be cavalierly dismissed with the formula, 'self-government.'"

In like manner The Outlook takes up the case of Porto Rico:

"What shall we do in Porto Rico? The figures are somewhat in doubt, but apparently not over five per cent of the inhabitants can read and write. Does self-government mean that the ninety-five per cent shall be put under the government of the five per cent? Does it mean, on the contrary, that the men of intelligence and property shall be put under the government of the ignorant and the propertyless?"

#### SELF-GOVERNMENT A RIGHT.

Many other like questions may be asked; indeed, it would be hard to set a limit to the questions that might be anticipated in considering the fitness of any particular people for self-government. But is it necessary to consider such questions at all. Is the right of self-government at all affected by the questions that may be raised as to the results that may follow from its exercise?

If King George III. had been allowed to settle to his own satisfaction the various problems relating to the question of the fitness of the American colonies for self-government, before granting them self-government, would those colonies ever have become self-governing? As any one who will read the history of that time may know, there was as much doubt in the minds of the king and parliament respecting the colonists' capacity for self-government, as there is now in the mind of The Outlook editor respecting the like capacity among the late subjects of Spain. Nor was there wanting that which seemed

fully to justify their opinion. Among the rebellious people which overturned the king's authority in the States, the elements of a stable government were not conspicuous; and for years after the new nation set out upon the pathway of self-government, it presented but a sorry spectacle among the powers of earth. It was without finances or credit, it was torn by internal dissention which ripened into open strife, the colonies were jealous and suspicious of one another to such a degree that harmony between them seemed impossible, and the situation grew worse instead of better, until it seemed that the new fabric of self-government would inevitably fall to pieces. Those who predicted its downfall stood pointing at it the finger of scorn, and justifying their own wisdom. But the republic survived, and out of the conflict of discordant views and parties, under the inspiration only of the love of liberty, were developed the elements of stability and strength which established the new nation upon a solid basis of prosperity and crowned the experiment of self-government with triumphant success.

But the colonies would never have become self-governing if they had waited for the British parliament to raise and solve all the problems involved in the experiment of self-government for that time; and if the like questions respecting Cuba must be considered and settled in Congress before Cuba has independence, it may safely be affirmed that Cuba will wait long for self-government.

The right of self-government for any people is an independent right, and not a privilege dependent upon decisions made by the finite wisdom of men. The problems that may arise from the inauguration of republican government in Cuba, or in any land, are beyond the power of any man to foresee. Those problems which appear greatest in anticipation, may prove to be but minor ones in reality, while really formidable difficulties may arise which were wholly unforeseen. The American Republic came near being split asunder by a civil war, which no one foresaw at the beginning; and as the problem of self-government is not one which the foresight and wisdom of one people can settle for another, so the right of self-government is not one to be regulated by the authority of one people over another. It is a right independent and unalienable.

So long as a colony of ants can maintain self-government, so long as the bushmen of Central Africa can live and flourish independently of the advice and authority of their superior fellow-men, and so long as the gospel message proclaims self-government to all men as a duty, and pledges the power of God for its accomplishment in any and all in every land who will receive that message, let not that right be denied to any under the plea that they are not fit to

receive the boon. The only people not fit for self-government are those who do not want it, who prefer despotism in its place. s.

### The Independent and the Catholic Church.

The New York Independent is supposed to be a Protestant journal. Nevertheless it contains some things that have a strange sound coming from a Protestant source. For instance, in its issue of July 26 the Independent says:

"The appointment of Bishop Blenk, an American priest who speaks Spanish, as head of the Catholic Church in Porto Rico, seems to be accomplishing most desirable results in the way of restoring the loyalty of the people to the Church."

In capitalizing "church" in this case we have simply followed the Independent. When a Catholic says "the Church" he not only means the Roman Catholic Church, but he implies thereby that there is no other church. Probably the Independent uses the same term only by way of courtesy; but it is impossible to say, since it regards "restoring the loyalty of the people" to the Catholic Church as a "most desirable" result.

However this may be, the Independent waxes quite enthusiastic over the work of the new Bishop of Porto Rico and says:

"His appointment as bishop gave the island a man who had become acquainted with its condition, and who was an enthusiastic American, and who thus quite escaped the traditions and suspicions which had hampered the Church so long as it was under Spanish dominion. Last February he issued a pastoral letter exhorting the people to cling to their faith and to be true to the flag of their new country. He promised them that after a period of testing their power of self-government they might expect to be received as one of the States of the Union. This letter was read in all the churches."

The Independent seems to see no impropriety in the bishop's telling the people what they may expect from the government. But it may be said that this is only the bishop's opinion. Very well; be it so. Other governments have found that in dealing with colonies largely Catholic, it is sometimes quite necessary to have bishops who have opinions in accord with the government, or rather to have the government in accord with the bishops; or at least to so far yield to the wishes of the bishop as to keep his influence on the side of the government. Henry IV. and Prince Bismarck are not the only civil rulers who have gone to Conossa, nor is there any assurance that there may not be yet many others to travel the same road.

In order to maintain harmony between the civil and ecclesiastical authorities, governments have sometimes insisted upon a voice in the appointment of bishops. But this can be only when "the Church" is

supported in whole or in part by the government. Therefore as this government has no financial interest in "the Church," it seems altogether more likely that the government will be compelled to yield to "the Church" than that "the Church" will yield to the government.

Of course where each attends strictly to its own affairs there can be no clash between church and state; but as "Rome never changes" it is not a supposable case that "the Church" will not demand things in Porto Rico that are not in harmony with American principles. If she don't get what she wants "the Church" well knows how to make things very uncomfortable for the civil authorities in such communities as "our new insular possessions." B.

### Prayer in Political Conventions.

(From the Lutheran Witness.)

The incongruity of opening political conventions and similar assemblies with prayer is being discussed in the daily press. It has been found, namely, that these prayers are frequently applauded when they chance to suit the tastes of the members of the convention. One of our religious exchanges, while expressing itself as being shocked at such occurrences, thinks that such conventions "need divine guidance." "The Witness" agrees that such conventions "need"—emphasis on need—divine guidance, but denies that this divine guidance should be prayed for in the way indicated. Prayer is an outflow of faith; unbelievers cannot pray. Prayer is an act of worship, and believers must not make pretense of worshipping before the throne of God in company with those of whom they know that these dare not come before Him. Prayer is an act of confession, and those who are not agreed in doctrine should not make a vain show of unity by ignoring, in public, the differences which keep them apart. Christians should pray in private, and in concert with their brethren, for divine guidance in behalf of the State officers, etc., and should insist that the public "praying" in secular and mixed assemblies be done away with.

### A Tale of Two Nations.

THE MONARCHY OF THE MASTER, NO. 2.

Thus came the King breaking dawn for a new kingdom and a monarchy of a kind hitherto unknown in the world. When his disciples strove as to who should be the greatest, Jesus called them unto him and said, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you, but whosoever will be great among you let him be your minister. And whosoever will be chief among you let him be your servant. Even as

the Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many." This is an utter and entire reversal of all earthly principles of monarchy. The principle of earthly governments is that all men shall defend and save the king; but in the kingdom and monarchy of Christ it was the king who gave his life in the defense and for the salvation of every member of the human family. In another place he told the striving disciples, "Be ye not called Rabbi: for one is your master, even Christ; and all ye are brethren . . . neither be ye called master: for one is your master, even Christ; but he that is greatest among you shall be your servant."

In the kingdom of Christ, royal position is measured by willingness to serve, instead of a willingness to accept service, by a willingness to give up those so-called natural rights, rather than by a willingness to maintain and defend them at all hazards.

Peter on one occasion came to Christ saying, "Lord, how oft shall my brother sin against me and I forgive him? until seven times seven?" Jesus said unto him, "I say not unto thee until seven times; but until seventy times seven." Such was the law of the kingdom of God. It should be the law to-day with all who truly live in the kingdom of God. And again he said, "Take heed to yourselves; if thy brother trespass against thee rebuke him; and if he repent forgive him; and if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, 'I repent,' thou shalt forgive him." This was the law of the kingdom of Christ.

"Ye have heard that it hath been said," he tells his people, "an eye for an eye and a tooth for a tooth, but I say unto you that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh of thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, thou shalt love thy neighbor and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good and sendeth rain on the just and on the unjust. For if ye love that which loveth you what reward have you? Do not even the publicans the same? And if ye salute your brethren only, what do ye even more than others? do not even the publicans so? Be ye therefore perfect even as your Father which is in heaven is perfect."

All of this comes well from the Master's lips, from

the One who when he was reviled reviled not again, who when he suffered threatened not but calmly commending his spirit to his God gave birth to these glorious words, the light of which has illuminated the ages, "Father, forgive them, for they know not what they do."

Such was the monarchy of the Master. It needs not to be said that in the human sense of the word it was no monarchy at all, but in the deepest, truest sense, as our better natures will admit, it is a monarchy of the most noble and lofty nature, a monarchy of service and sacrifice, a monarchy of self-surrender and self-abnegation, but a monarchy which in the endless ages of eternity will prove itself more powerful to set up and establish an enduring kingdom where rebellion and insurrection will never come than all the systems which earth has ever devised.

"Conquering kings their titles make  
From the captives that they take;  
Jesus from a mightier deed,  
By the captives which he freed."

P. T. MAGAN.

### Reformation or Deformation.

#### PART II. PROPHECY.

In the preceding paper it was, I trust, made plain that attempts by government to reform or to foster either religion or literature, not only invariably fail, but produce the opposite from the desired effect. Even were it possible for government to invariably lend its influence and support to the right side, it could not then produce one impulse of genius or one heart throb of true piety. But governments are fallible and erring; they are also necessarily conservative, and so opposed to the progressive truth. Buckle says, "After a careful study I think myself authorized to say, that for one instance in which a sovereign has recompensed a man who is before his age, there are at least twenty instances of his recompensing one who is behind his age." (History of Civilization. Vol. I. Page 495.) It was this which Jesus foresaw when he forbade his church all appeal to force, "Lest while they gather up the tares they root up also the wheat." "Almighty God created the mind free, and all attempts to influence it by temporal punishments, or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness."—Jefferson.

One of the chief values of history is, that through it, by means of the past, we may read and understand the present and the future.

There is to-day a religio-political Christian citizenship movement, identical in motives and methods with that of the fourth century. This movement to-day, like that of the fourth century, proposes to make this a Christian nation by law, and to so control matters

that in the end only Christians can hold office. By these means they propose to usher in the reign of Christ.

#### PUTS A PREMIUM ON HYPOCRISY.

However good the intentions, there can be but one result. The movement puts a premium on hypocrisy; and as soon as it is seen that the church is the only road to political preferment, all office seekers will become externally very pious, and will seek and gain admission to the church. Under those circumstances only an honest man will have the courage to stay outside the church. The only possible result to the church is foretold in Revelation where the prophet says it will become, "The hold of every foul spirit, and the cage of every unclean and hateful bird." The rule and reign of such a church will be the rule and reign of evil, not of good. It matters not how good and pure the intentions of the religio-political leaders now may be, this can not change the final result. Jonathan Edwards, I think it was, once remarked that, "Hell is paved with good intentions."

The leaders of this movement propose to suppress by law all forms of vice and immorality. Especially do they propose to stop all Sunday labor and amusements, and to give the monopoly of that day wholly to the church. Exactly this was attempted, and by the same methods, in the fourth century, but with a result diametrically opposed to the welfare of the Kingdom of Christ.

#### WOULD NOT QUESTION MOTIVES.

We would not to-day seek to question or to analyze the motives of the men and women who are working so persistently for religious laws; but in the light of history, we prophesy that the outcome of the movement will be the ushering in of a carnival of vice, crime, and intemperance such as the world has seldom or never seen. Let us coolly, and without prejudice, study the facts, and see if this will not be the only possible outcome.

One of the very first efforts of this movement to-day, is to see that all saloons are closed on Sunday. This is done professedly as a temperance measure, though it remains to be proven that drunkenness on Sunday is either more harmful or more wicked than on other days. It may be that Sunday closing of the saloons in some instances does prevent a man from starting in on a spree; yet the Voice, one of the leading prohibition papers, says of such closing, "As a temperance measure it has little merit. It is just as practical to get the Sunday supply of whisky or beer as of steak or roast. When the Omaha mayor began shutting up the Sunday saloon in that city, men had a dry and dreadful time for the first Sunday under that policy. They had not dreamed it to be a serious

purpose of the mayor. They were not caught a second Sunday, however; they got an abundant supply the Saturday before."

#### ANOTHER EVIL.

But there is another, and an evil side even to Sunday closing. Who can not see that a law forbidding murder or theft on Sunday only would necessarily sanction and legalize those crimes six days in the week? So if the business of selling liquor as a beverage, to produce paupers and lunatics, and people temporarily insane, and so liable to commit crime,—if this is a crime at all, all Sunday closing laws legalize it, and throw around it the respectability of government on six days in the week.

But this movement, as far as possible, proposes to stop all Sunday labor, and so make what is honest work on other days, a crime on Sunday, punishable by fine and imprisonment. This is to create a crime by law. Such artificial crimes are much more liable to be committed by well meaning young men than are real violations of human rights. But even such an arbitrary law once broken, the young man is treated as a common criminal. He is fined and imprisoned along with drunkards and thieves. He is disgraced before the community, and loses his own self respect, and so is started in the downward way. All laws that create artificial crimes, tend also to create real criminals.

Again, these laws enforce idleness on Sunday, for all men know that such laws can not reach the heart and enforce those divine sanctions which, to the true Christian, make the Sabbath very different from a day of idleness. All enforced Sabbath keeping, therefore, is simply enforced idleness, and it is a familiar proverb that the Devil always has work for idle hands to do.

#### WOULD PROHIBIT SUNDAY CARS.

But this is not the worst. This movement proposes to stop all Sunday excursions, and as fast as possible, all Sunday trains, and so take away all means of getting into the country from the overheated and overcrowded city, on the only day when most people can have a chance to go. Doctor Evart gives their reason for this: "The Sunday train is another great evil. They can not afford to run a train unless they get a great many passengers, and so break up a great many congregations."

#### WOULD STOP SUNDAY PAPERS.

They propose to stop the publication of all Sunday papers. This can not be to give those who work on the papers their Sunday, for the work on the Sunday paper is done largely on Saturday, and the work on the Monday paper is mostly done on Sunday. Dr. Evarts here also gives the real reason why it is the

Sunday and not the Monday paper "that is to be stopped.—He says, "The laboring classes are apt to rise late on Sunday morning, read the Sunday paper, and allow the hour of worship to go by unheeded." They propose even to stop the Sunday street cars. In Toronto, Canada, a city of two hundred thousand inhabitants, the church people have thus far prevented the running of Sunday street cars; and this they have done in spite of the petitioning and the persistent effort of the common people to secure this cheap means of transit on their one leisure day in the week. Because of this fact, Toronto has been held up all over the United States, by the religio-political workers, as the pious and model city, a sample of what they hope to accomplish in this country.

Thus they propose to take from the poor man in our large cities every means he has of getting his family even to the parks of the city on the only day of the week he has for recreation and rest. There can be no denying the motive of this. It is an indirect effort to force church attendance. The writer, with many other ministers, was present at a hearing in the Massachusetts Legislature on these very points. From the speeches made by nearly every minister, it was so plain why they wanted everything but the church closed up on Sunday, that an agnostic arose, and in a ringing speech boldly accused the preachers of wanting a monopoly of the day. One of the Boston clergymen indignantly expressed his surprise that any man in the nineteenth century should dare to publicly make such an accusation. But before he sat down even, he gave his case entirely away by saying, "I maintain that the church can not compete with the theaters and the museums, and the places of public resort." The reverend gentleman was reminded that the church once did compete with the circus and the theater, and with all the sports of the pagan world, and that she triumphed over them, and went forth as on a white horse conquering and to conquer.

If the church lacks that power to-day, instead of seeking a monopoly from the state, she should seek more power from God.

The great cry to-day is that the masses do not want to attend church. If the masses do not want to attend church now, will they want to do so more when the church has cut off every avenue of escape, and they plainly see that she is trying to force them to attend? Every one who knows human nature at all, or who even understands his own heart, must answer, NO. Now, these men who do not want to attend church can go to the seashore, and to the country, and, if they will not of their own free wills attend the church, there is no better place for them on earth than the seashore and the country. God, through



Nature, often, speaks to men who will not listen to the preaching of his word by the human voice.

Out upon the mountains, where the yawning canyons are beneath, and, above, the mighty rocks thrust up their thundersplintered pinnacles into the sky, how small man seems! But how near, and how great, and grand is God! Down by the seashore where the mighty waves come rolling in, and dash against the rocks, how the beating of the waves sometimes seems but the ceaseless pulsation of His mighty heart, and one can not but feel that it throbs in sympathy with human woe and human heart-ache and human need! Ah yes, many a man has first come to know God by seeing him revealed in nature, and the man who is shut up most of the time in a large city is peculiarly susceptible to the beauties of the woods and hills. But, take away the opportunity of the masses for going to the country or the seashore on Sunday, and what will the masses do on that day of leisure? They will not attend church, for they will not attend church now, and they will be more determined than ever not to attend church, when they see that the church is trying to coerce them.

#### SUNDAY LAWS INCREASE DRUNKENNESS.

What will they do? The question is not difficult to one who knows human nature as it is. On Saturday night, John will say to Henry, and Charles, and William, "Come to my house to-morrow, I will have a case of beer in the back kitchen, and we will have a quiet game of cards, and so I think we will be able to spend the day." Next week, William or Henry will return the compliment, and so on. No liquor will be sold, nothing can be done to prevent a man from taking a social glass with his friends in his own house. And so innumerable little drinking clubs will spring up, and thousands of young men who are too self-respecting to go to a saloon for their first glass, will thus acquire the appetite for drink. Instead of the voice of God in nature, they will have only the influence of the back kitchen, and the cards, and the drink.

Do you say this is only a speculative theory? The writer admits that years ago he first saw it as such. Reasoning from cause to effect, he was driven unavoidably to this conclusion; but since then, he has seen his conclusions verified. In that professedly pious city of Toronto, on Saturday afternoon, any one who will, may see the streets dotted with wine and beer wagons delivering drinkables to be used on the morrow. There are no street cars on Sunday. The multitudes can not get away from their hot tenements. They do not care to go to the church that has persistently refused them the cheap transportation they have so often asked for. So they must devise some way to spend the day.

If any one still doubts the truthfulness of this picture, here is a quotation to the point from Dr. Charles Roads, published in the *New York Christian Advocate*. This doubtless will be an authority to many, and it fully proves the point in question. "The Brooks High License law of Pennsylvania was rigorously applied in Philadelphia in its first year, 1889, by four judges sitting as the license court. They reduced the number of the saloons from fifty-five hundred to sixteen hundred, and inspired such terror concerning violations of the law in the sixteen hundred that in one particular—that of suppressing Sunday selling—there is practically complete success. These apparent gains, however, are offset by a steady and alarmingly accelerating increase in the consumption of beer and distilled liquors, which the internal revenue laws show to be far beyond the growth of the population; by the great extension of the bottling business, which by energetic peddling has introduced beer into tens of thousands of homes hitherto free from it, and where now, as we know by many inquiries, it is freely given to children; by young men's clubs, notoriously organized for drinking purposes, becoming very numerous and liberally furnished with all sorts of drinks on Saturday afternoon, which by the evasion of monthly dues are really Sunday saloons, thronged with men and boys all day."

Now, both by reason, and by actual appeal to facts, the dark prophecy, which at first may have startled the reader, has been abundantly proven. The writer hopes that all who read may take warning, and have nothing to do with any method of attempted reformation which will inevitably mean deformation, and destruction in the end.

G. E. FIFIELD.

#### The Puritan Attitude Toward Toleration.

(From a "Review of the Puritans," by Thomas Coit, D. D., member of the New York Historical Society.)

That toleration was excluded from the very idea of religion by Puritanism, is evident from the fact that, in the Larger Catechism, one of the heinous offences against Heaven under the Second Commandment—a virtual commission of idolatry—is the "tolerating a false religion." Many will perhaps look into some edition of that Catechism, published now [1845], and say I am incorrect. Let them know, that the loss of the quoted words is only a modern improvement. The unexpurgated original reads as I state, as anyone can satisfy himself by examining an edition as early as my own, viz., of 1768. When the sin of toleration ceased to be a sin, I know not. The edition quoted proves, that toleration continued its sinful existence to the verge of the American Revolution. \* \* The Cambridge and Saybrook Platforms virtually entertain the idea avowed by the Catechism, when they say the

civil magistrate is "to put forth his coercive power as the matter shall require." But these, too, have fallen into desuetude \* \* and when they began to give "an uncertain sound" it is equally impossible to tell.

It is of little consequence. Suffice it to know what genuine Puritanism has been; and also, that its disavowal of toleration has been no inoperative theory. That this disavowal was no mere idea, is evident from the fact that Pym once boldly broached it in a Puritanic British Parliament. He "asserted that it was the duty of the legislature to establish true religion and to punish false"; and how cordially they believed him and acted out his doctrine, history has recorded with many a sigh and tear.

This, however, is quite enough to show how, in England, Puritanism, though it had once groaned for toleration, made others afterward groan for its own lack of it. Come we now to the land where it was (poetically) an exile from the pearl of great price—the enjoyment of an unmolested conscience. Did it there display no anxiety to molest the consciences of others? Let us see.

And first of all, Master Cotton, whom thy contemporaries esteem so "famous," I call thee upon the stand. Hear his "awful words," as Shepard truly characterizes them: \* \* "It was toleration that made the world anti-Christian, and the church never took hurt by the punishment of heretics." Again: "The Lord keep us from being bewitched with the whore's cup, lest while we seem to detest and reject her with open face of profession, we do not bring her in by a back door of toleration, and so come at last to drink deeply in the cup of the Lord's wrath, and be filled with the cup of her plagues."

Shepard was a worthy pupil of Master Cotton; for he goes if possible a step beyond him, and ascribes toleration to the Father of Lies. \* \* "'Tis Satan's policy," says he, "to plead for an indefinite and boundless toleration; as Chemnitius excellently shows from those words, Mark 1:24, 'Let us alone.' He calls it *diabolica machinatio in conciliationibus religionum*; i. e., Christ may have his kingdom if he will let Satan alone with his, and so both of them live lovingly and quietly together." So Shepard not only asserts his doctrine, but with the help of the profound Chemnitius establishes it, with due exegetical propriety. \* \* \*

The very year succeeding [1673], heard as loud thunder against this luckless subject of toleration. "I look upon toleration," says President Oakes of Harvard University, "as the first-born of all abominations." This, too, was said in an Election sermon; and as that, according to Belknap, "may generally be accounted the echo of the public voice," it is the unanimous dictum of a Puritan community.

Of all Puritan classics, however, on the subject of toleration, the author of the "Simple Cobbler of Agga-

wam" bears away the palm. He makes it so ineffably revolutionary, that it empties on earth the contents of the bottomless pit, and overturns the throne itself of the Absolute Supreme. Speaking in one place of a shoal of sects, which toleration would disenthral, he describes it as "In a word, room for hell above ground." In another he says, in a figure I never saw paralleled, "To authorize an untruth by a toleration of state, is to build a scone against the walls of heaven, to batter God out of his chair."

I will give but one quotation more, and that shall be from Hubbard, the historian, to show how the Puritans abated their intolerance by the most studious gradations—conforming it carefully to those times when, as Justice Story has told us, persecution became less frequent because it was less safe. "And indeed," says he, "let the experience of all reformed churches be consulted withal, and it will appear that disorder and confusion of the church will not be avoided by all the determination, advice, and counsel, of synods or other messengers of churches, unless they be a *little acuated\* by the civil authority*. All men are naturally so wedded to their own apprehension, that unless there be a coercive power to restrain, the order and rule of the gospel will not be attended."

And these were the men who thought Archbishop Laud "the chief of sinners" because, esteeming themselves too fondly "wedded to their own apprehensions," he employed some of their own beloved "coercive power," and "acuated" church discipline "a little" by the civil authority, that they might attend to what he, as their spiritual guide, deemed the gospel's order and rule! \* \* \*

Such were the men who denounced the intolerance of the Church of England. But a few years previous, and you would have thought them (in words, that is) the most disinterested champions for liberty of conscience the world ever saw. Toleration! Oh, it was their favorite and ever unworn theme, when they wanted to inflict their "levellisme" in church and state upon an audience in a cathedral, whose revenues they might spoil as lawfully as Israelites could Egyptians.

### Theocracy in China.

Hon. Charles Denby, former United States Minister to China, in The Independent.

The Chinese government has been said to be patriarchal. In its actual administration it is undoubtedly patriarchal. The emperor is sire, and his officers, down to the head man in every village, occupy the position of father, just as a man does of his household. But behind the patriarchal system, and controlling it, is the principle of theocracy. No nation in the world in its administration of the law

\*Acuated—the word means, "made sharp as a needle."

acknowledges so directly its responsibilities to the rule of heaven. Judged by governmental acts, nowhere does the deity so completely rule and control the destinies of men as in China. In the greatest, as in the smallest, affairs, heaven sways the conduct of the emperor and all his officials, and the people. When Ching Tang, founder of the Shang dynasty, B. C. 1766, and Wu Wang of the Chau, B. C. 1122, took up arms against the emperors, it was claimed that they had not fulfilled the decrees of heaven, and for that reason they had forfeited their right to the throne. I saw an altar in the Temple of Heaven, which was struck by lightning, burn up. The next day, by an imperial decree, punishment was awarded the guardians of this great edifice because of its destruction. I inquired of a learned Chinese how it was possible for any government to punish an official for the plain and direct act of nature, or of God, in which he had no concern whatever. I was told that heaven would not have destroyed the altar unless a sin had been committed—that some wrong had been done, and it had to be punished by the state.

It was said that even if the guardians had done no wrong, their predecessors must have committed a crime, because the deity would not have destroyed the temple unless somebody had been guilty of wrongdoing. By the same line of reasoning the law of China reconciles with the idea of justice the punishment of the insane. It is freely admitted that an insane person does not know what he is doing—that no moral guilt attaches to his act. Nevertheless, when he murders his father, as sometimes happens, he is condemned to suffer the punishment of the Ling-Chir; that is to say, he is slowly and deliberately cut to pieces by severing one by one his members from his body. This severity is accounted for by the statement that the deity would not have made the man insane unless he, or some one connected with him, had committed a crime, and that crime must be punished.

Among the rulers of the world the Pope alone approaches the Emperor of China in the claim to be the vice-regent of Heaven. They alone interpret the decrees of the deity. No senator of the United States, who ascribes everything that has been done in governmental affairs to the divine command, is more eloquent on that subject than the emperor in his official papers. His ascending the throne is described as his "receiving from heaven and revolving nature the government of the world." In the announcement of his ascent to the dragon seat he proclaims that his predecessor, "the dragon charioteer, became a guest on high." He speaks of the divine utensil devolving on his "contemptible person," and goes on to say that with veneration, "I receive charge of heaven's great concerns."

He is the high priest, too, of his nation. Three miles south of the palace in the Chinese city, the Tien Tan, or altar of heaven, is situated. Here the emperor, accompanied by the princes of his family and his nobles, goes at the winter solstice. On this day the houses on the route are all closed up. The side streets are barred with matting, and the foreigners are requested not to go on the streets which the imperial *cortege* must traverse. If any one peeps he is shot by the guard. In a compound, surrounded by three miles of wall, amid dense groves of locust, pine and fir trees, there is a second wall which surrounds the sacred buildings. As in all temples in the East, there is a copse of enormous old cypress trees, and in the midst of them stands the great south altar. Williams says of it:

"This most important of Chinese religious structures is a beautiful triple circular terrace of white marble, whose base is 210, middle stage 150 and top 90 feet in width, each terrace encompassed by a richly carved balustrade. A curious symbol of the number three and its multiples may be noticed in the measurements of this pile. The uppermost terrace, whose height above the ground is about 18 feet, is paved with marble slabs, forming nine concentric circles—the inner of nine stones inclosing a central piece, and around this each receding layer consists of a successive multiple of nine until the square of nine (a favorite number of Chinese philosophy) is reached in the uttermost row. It is upon the single round stone in the center of the upper platform that the emperor kneels when worshipping heaven and his ancestors at the winter solstice."

Nearby is the great furnace, nine feet high, faced with green porcelain, and ascended on three of its sides by porcelain staircases. In this receptacle is consumed at the yearly ceremony a burnt offering of a bullock entire and without blemish. Formerly the emperor went to the Temple of Heaven in a car drawn by an elephant. The elephant was still in Peking when I was there, but of later years the emperor is carried in a chair borne by sixteen men. He goes first to the Chai-Kung, or "palace of fasting," where he prepares himself by lonely meditation for his duty. His followers likewise prepare themselves for the occasion by fasting, ablution and change of garments.

In the Temple of Heaven there are no signs, placards, images or memorials. With magnificent simplicity, imitating the ancient Jewish rites, as the representative and high-priest of one-fourth of the human family, the emperor worships the unknown god, Shangti. Who was Shangti? Here the layman had better pause. It is not his business to discuss theological questions. The missionaries have worried for many years over this subject. If Shangti was a deity, then his worship bears no resemblance to idolatry, but the religious thinker generally asserts that he was not

an entity, not the Jupiter, nor the Jehovah, but that he represents heaven; that is to say, pantheism. Williams, the great missionary, diplomatist and author, disposes of the question as follows:

"The idea that the Chinese have of heaven seems to be pantheistic, and in worshipping heaven, earth, and terrestrial gods they mean to include and propitiate all superior powers. If, as seems probable, the original idea of Shangti, as it can be imperfectly gleaned from early records, was that of the Supreme intelligence, it has since been lost."

I cannot see how this idea has been lost. As was done six thousand years ago, so to-day the emperor performs the ancient rites, and worships Shangti, and invites him to banquet with his imperial ancestors. Nothing ever changes in China. This is the religion of the state. For the people there are three sects, usually called Confucianism, Buddhism, and Taoism, or rationalism. Among the gentry and literati naturally Confucianism is the most popular, because it is no religion at all; it is simply philosophy. Confucius had little to say about religion. He confined himself to man's duty to his neighbor, and let the gods alone. He did not teach the duty of man to a higher power. In our day he would have been called an agnostic. Williams says:

"He admitted that he did not understand much about the gods, and that the obligations of man lay rather in doing his duties to his relatives and society than in worshipping spirits unknown. 'Not knowing even life,' said he, 'how can we know death?'"

I shall imitate the modesty of Confucius and not undertake to discuss a subject that I know nothing about—the purpose of this article being simply to show how theocratic principles enter into the actual administration of governmental affairs in the Chinese empire.

Among the resolutions adopted at the recent meeting of the W. C. T. U. of Manitoba, held at Portage la Prairie, was this one touching Sunday observance:

Resolved—That we guard our Lord's day, and that we co-operate with the Provincial Lord's Day Alliance in endeavoring to secure better enforcement of the same. That we do our best to assist trainmen in obtaining Sabbath rest by discouraging Sunday traveling, Sunday newspapers, etc., and that we aid, by all the influence we possess, every endeavor to attain this object, not only for trainmen but for merchants, mail clerks, milkmen, and all whom we know are laboring on this day.

The "Provincial Lord's Day Alliance" is an organization formed for the purpose of securing the legal enforcement of Sunday. It is of the same character exactly as the various "Lord's Day" and "Sabbath" unions, associations, and alliances in the United States. The one dominant thought in all of them is to compel by civil law the observance of a religious institution.

## NEWS, NOTES AND COMMENT

It is reported that Russian soldiers are perpetrating atrocities on women and children in China.

\* \* \*

Recent events in South Africa indicate that the Boer war is not yet over. Within three weeks the Boers have outgeneraled their opponents in a remarkably skillful manner. Lord Roberts is calling for reinforcements from England, and all the seasoned men available are being sent out to him.

\* \* \*

It is announced that President McKinley's "policy will be to cooperate with the Powers for the relief of the foreigners in Peking if alive, and of punishment of their murders, if dead. The United States will furnish its full quota of men and warships and bear a share in all needed expense, but the United States will not be a party to any alliance hereafter for the dismemberment of China or the acquisition of territory."

\* \* \*

It is now announced that within a few months Cuba is to have "independence," but with limitations:

"1. The foreign relations of Cuba to be managed through the American government at Washington.

"2. Cuba to have no power to declare war without the consent of the United States.

"3. The United States Government to have a veto power over legislation increasing the Cuban debt beyond certain limits to be set forth in the new constitution.

"4. The United States to have a certain well-defined supervision over the Cuban treasury.

"5. The United States to retain for a period of years, if not indefinitely, control of the fortifications which command the port of Havana and other important cities of the republic."

\* \* \*

The Houghton County (Mich.) Ministerial Association has started the boycott on the Houghton Daily Mining Gazette. A dispatch to the Chicago Chronicle says that at numerous churches in the copper district, Sunday, July 22, the services were "devoted to a plea for boycotting this newspaper, which started a Sunday edition four weeks ago and has contumaciously refused to suspend the same at the behest of the allied preachers. At the churches whose pastors preached against Sunday newspapers printed postal cards were distributed for signatures of subscribers

ordering the newspapers stopped immediately. The pastors are now bending their energies toward destroying the circulation of the paper and are personally circulating papers ordering subscriptions discontinued for signatures of all subscribers amenable to pastoral admonition. The newspaper is owned by a stock company, comprised of the leading bankers, mining and professional men of the district."

\* \* \*

German newspapers bitterly arraign President McKinley for his reply to the Chinese request for intervention.

When it was announced that under certain conditions the President would accede to the Chinese appeals, the most moderate of the organs declared Mr. McKinley was presuming too much.

For instance, the Hanover Courier declared that to treat with China in such a manner was treason to the other allies and should result in the enforced withdrawal of American troops from the international force. Had Mr. McKinley not held back the exact conditions on which the American government would interfere, such criticism might not have been offered, but as it is, the German papers continue to denounce the administration.

\* \* \*

The New York Evening Post, speaking of Lord Salisbury's address to the missionaries meeting in London, in which he practically implied that the imprudence of missionaries in China was a contributing cause to the existing troubles, says:

"But one at least of the missionary boards has taken up this challenge of the British premier. The secretary of the China Inland Mission wrote to the press to explain how the rules of his society explicitly directed missionaries to refrain from appealing to British consuls to 'demand the vindication of real or supposed rights.' The regulations add: 'Under no circumstances may any missionary on his own responsibility make any written appeal to the British or other foreign authorities.' The China Inland Mission has been in existence thirty-five years, and in that time has planted one hundred and twenty-five stations in ten of the interior provinces. Its missionaries have gone far beyond the reach of gunboats; yet in all this time only one missionary has lost his life through the violence of the people. On the other hand, British consuls have testified in the most unmistakable terms to the value of the work of the Inland Mission in conciliating the natives, so that they observe a more friendly attitude toward all foreigners. If Lord Salisbury were to apply his cynical analysis to diplomacy in China, and to the seizure of Chinese territory, by nominally Christian nations, he would come nearer the exciting cause of the outbreak."

\* \* \*

Fourth Assistant Postmaster General Bristow's report detailing conditions as he found them in the

Cuban postal service has been made public, and reveals the existence of a state of affairs almost without a parallel. Mr. Bristow does not spare any of the minor thieves like Neely and his confederates. He also makes complete exposure of Rathbone, the director general, who was suspended last month.

Mr. Bristow finds that Neely's embezzlements aggregated at least \$131,713, and says this will be increased by the discovery of additional sales of surcharged stamps, but will not exceed \$150,000 in the aggregate.

Mr. Bristow says he was justified in recommending the removal of Director General Rathbone. There is no doubt that in the matter of unauthorized per diem allowances, personal expenses and warrants cashed and unaccounted for he unlawfully appropriated to his own use money of the Cuban revenues.

\* \* \*

The Chinese doctrine of "public sin," described as follows by a writer in the Forum, is based upon the same wisdom which moves some people in the United States to charge upon others or upon the Government the responsibility for public calamities:

"In China there is a failure in duty known as 'public sin,' which means the sin of an official in allowing calamities such as floods or drouths or famines to visit the people. An officer temporarily deprived of his rank until he should repair the breach in the bank of a river, caused by excessive rains, said to the writer, 'It is difficult to escape public sin.' Li Hung Chang, viceroy of the province, was deprived of his yellow jacket for the same 'sin.' An official had just been appointed to take charge of repairs on the Yellow River, when a more serious breach occurred. In reporting the matter he humbly acknowledged his sin and begged the emperor to fix his punishment. The emperor forgave him for the reason that he had just entered upon his office, and so was not fully responsible for what had taken place."

#### "Allies Are Now at Odds."

Under this heading, a London dispatch of recent date says:

The latest news from China is very disquieting; it is said that there is considerable dissension among the allies on account of Russia's attempts to control the railway between Taku and Peking. It is reported that the czar's officers have intimated that they intend to control the lines of communication until the war is over. After that they say they will restore the railway to the Chinese.

At the same time the French are said to be endeavoring to obtain a monopoly of the tug-boat service on the Peiho river, with the intention of sharing Russia's complete domination of the right of way to the Chinese capital.

Admiral Seymour and the British residents in Tientsin are said to be in open revolt of the plan proposed by Russia, as they consider it a direct menace to British interests and calculated to interfere seriously with the advance of the Peking expedition.

The mutual jealousy of the great world Powers is the ominous feature of the present situation in the far East, from every standpoint except that of China. It certainly threatens to plunge the world into war. It may result simply in preserving the integrity of Chinese territory.

### Cannot Be Secured by Legislation.

It is pleasant to note that among some few at least of those who are laboring for the promotion of Sunday observance it is coming to be recognized that this end cannot be secured by legislation. Thus in the report made by a committee of the Congregational churches of Massachusetts, at the session of the General Association, held recently, we find the following:

"3. It is not worth while for the friends of the Sabbath to look to the legislature of Massachusetts for help. The tendency of recent legislation is to weaken the force of existing Sunday laws. It may not be many years before most of them will be swept from the statute books. Our chief confidence must be in the living God and in enlightened and quickened Christian sentiment. Old, threadbare truths and principles must somehow be freshened in the public mind. Frequent reiteration in the pulpit, in the Sunday-school, in the prayer-meeting, in the Christian Endeavor Societies, of the claims of the Lord's day upon the individual, upon the church, upon the state, and upon the community, is absolutely indispensable. It must be 'line upon line, precept upon precept, here a little and there a little.' The educational process is the most potent and hopeful factor in the problem."

By all means let the battle for the preservation of Sabbath observance and for the claims of one day as against another, be fought out by appeals to the intellect and the heart, and not by appeal to force. Force never settled any question; force has no rightful place save where the question has been already settled. The question of Sabbath observance, as to its necessity and the day to be set apart thereby, is an unsettled one, save as each individual has settled it for himself. When force steps into the arena of intellectual controversy it only adds distracting elements which make the situation worse than it was before. Truth asks no aid from force. It will win in the end, and the use of force in the contest would only delay the hour of victory.

Let the friends of the Sabbath cease looking to legislatures, and look to the Lord; let them cease petitioning legislatures, and petition the divine throne.

Then will they be enabled to make real progress toward the final establishment of Sabbath observance in the earth, though the settlement of the controversy may not come in the way which they had planned.

### The Evils Will Remain.

It is thought by some that the contest now going on in the Established Church of England, between Ritualists and anti-Ritualists is hastening disestablishment. "The Ritualists," says the Outlook, "are represented by an extremely aggressive militant organization called the English Church Union. The union has just issued a protest against the decision of the Archbishops [against Ritualism] and although there is in the protest only a veiled hint of what may be done in case the protest is of no avail, the uncompromising members of the union declare that, if their particular interpretation of the Prayer-Book is to be denounced by the courts, it would be better to have disestablishment at once. Though by no means a Ritualistic organ, The Outlook agrees to this opinion. The Ritualists are really doing what the Nonconformists have done in other days and are doing to-day—they are upholding the Protestant tradition, that is, the right of private judgment; and that right logically involves, sooner or later, separation of church and state. The protest of the English Church Union is not likely to delay but to accelerate disestablishment."

But whatever may be true of the legal status of any particular ecclesiastical organization in England, that country will never be free from practical church and state union. It may be that some of the grosser features of such union, such as direct financial support of the clergy, will be done away, but the more subtle evils will remain forever.

### The Question Answered.

The Torch of Reason says: "If there is a good God he should let honest Freethinkers know that he exists; the fact that he does not, proves that he is not."

This question was answered long since, and the answer the editor of the Torch of Reason may read in Paul's letter to the Romans, Chap. 2, verse 20: "For the invisible things of him from the creation of the world are clearly seen, being understood by [perceived through, R. V.] the things that are made, even his eternal power and Godhead; so they are without excuse." "The heavens declare the glory of God; and the firmament sheweth his handiwork."

To prove that "one day in seven" is necessary for rest, is not to prove that there should be laws for rest on Sunday.



**Would Probably Be Prosecuted.**

A reader in a State having an iron-clad Sunday law without "the usual exemption" in favor of those "who keep another day," sends us several newspaper clippings—reading notices of Sunday excursions, which he says are well patronized by many of the best church people of that place. "And the ministers never say anything against them. I do not think they dare to. I do not know what some of their members would do if a seventh-day keeper should do some work on Sunday."

Well, judging by what has been done in other places, the Sabbatarian would be prosecuted. It is true that persons who are not Sabbatarians are sometimes prosecuted for Sunday work, but they are not half as likely to be thus prosecuted as are those who keep the seventh day. The reason is not far to seek. Sunday work coupled with Sabbath-keeping is a practical protest against the dogma of Sunday sacredness. It is not the Sunday work that "hurts" so much as it is the keeping of another day.

**Dr. Crafts On the Army Canteen.**

Dr. W. F. Crafts, not unknown to the readers of The Sentinel, has this to say about the Army canteen:

"Numerous papers are arguing that the administration has done a beneficent work in nullifying the anti-canteen law on the ground that the beer-selling canteen keeps soldiers from whiskey selling 'dives' outside. No proof is given that at any specific place the outside saloon has been displaced—in fact they have increased—but the sufficient and crushing answer is that where most of our soldiers have been through all this anti-canteen controversy, in Manila, Cuba, and Porto Rico, the President and War Department have had full control of saloons on the outside as well as inside."

Dr. Crafts, if we mistake not, wrote the anti-canteen bill, which, after it became law, was "repealed" by the United States Attorney-General. The friends of the law, blame the President, not for the decision against the law but for accepting without question a decision so clearly without any substantial foundation. It would seem that a law could not be made more explicit than the anti-canteen act.

There are certain duties which men are bound to render to "Caesar"—the state—and certain other duties also which men are bound to render to God. Matt. 22:15-20. If men fail to render to God that which is his, they commit a grievous wrong, but this does not confer upon the state authority to step in and command those things which have been withheld from the Lord. If our children fail to show to us that love and respect and obedience which is our due from them, our neighbor across the street may be shocked, but he is not thereby authorized to step in with a club

and compel our ungrateful children to perform their duty. We would resent such an intrusion, and no more is our divine Parent pleased that the state should step in and command from his earthly children, under threat of legal penalties, the performance of any act showing love and reverence for him. Such an offering to the Lord would be only an insult. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." The most that the state can do therefore in enjoining upon men the duty of Sabbath observance, can result only in their offering to God that which is abomination in his sight.

An Iowa paper says that "the question of Sunday baseball playing is receiving considerable attention in Des Moines at present, and two or three arrests have been made."

The fact that baseball and other games are prohibited on Sunday equally with labor and business, proves conclusively the religious motive back of them. The much-talked-of "civil Sabbath" is simply a religious institution enforced by civil law.

The *great* objection to the Sunday paper on the part of the believers in Sunday sacredness, is not the fact that some Sunday work is done in producing the paper. The amount of work actually done on a Sunday paper on Sunday, is much smaller than the work done on the Monday paper. The *great* objection to the Sunday paper is that so many people read it instead of going to church. It is in this respect a rival of the preacher; and the average Sunday preacher feels that he has a divine right to a monopoly of the day. While he does not ask the government directly to compel the people to go to church, he does demand that civil laws shall be so framed and administered as to reduce to the minimum the possibility of going anywhere else on Sunday. Of course very many people, if shut up to the choice of spending the entire day at home or going to church would go to church.

The Hong-Kong correspondent of the New York World, writing to that paper under date of June 12, says that "the American troops are practicing in spots in the Philippines a policy beside which a bandit law is a tame affair." The authorities, he explains, have decided that "the rebellion must be 'kept down' and in spite of peace proclamations the soldiers resort to horrible measures with the natives."

Continuing his seemingly almost incredible story, the World's correspondent says:

"Since the war was officially declared to be ended we have killed more Filipinos than the Spaniards did in both rebellions. Captains and lieutenants are sometimes accusers, judges and executioners. If half a dozen natives, more or less, are shot on suspicion of being our enemies, no news of it reaches the military governor, who wants none."

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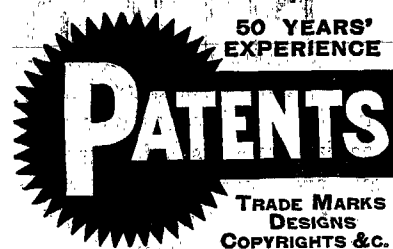
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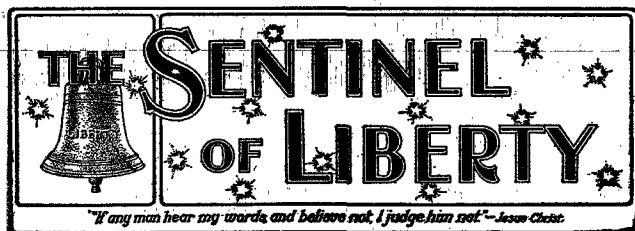
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*Any one receiving The Sentinel of Liberty without having ordered it, may know that it is sent by some friend. Those who have not ordered The Sentinel need have no fears that they will be asked to pay for it.*

The latest report from China asserts that the Chinese are holding the European and American envoys as hostages, pending negotiation for cessation of hostilities.

King Humbert of Italy was shot and killed at Monza, last Sunday evening. The king had been attending a distribution of prizes in connection with a gymnastic competition. He had just entered his carriage with his aid de camp amid the cheers of the crowd when he was struck by three revolver shots, fired in quick succession. One pierced the heart of his majesty, who fell back and expired in a few minutes. The assassin was immediately arrested and with some difficulty saved from the fury of the populace.

Last week a Negro desperado in New Orleans shot and killed a policeman. A mob gathered to execute summary vengeance, and the result is that thirteen persons are dead, including the policeman, first shot; and about forty are more or less seriously wounded, several fatally, it is thought. One perfectly innocent Negro woman was shot by the mob in her own home, and a large Negro school building was burned. The Negro desperado was at last discovered hidden in a house, which was finally set on fire and burned to dislodge him. Before being killed himself, the hunted man fatally shot six of his assailants.

It now seems almost certain that the Chinese government and not irresponsible rebels, merely, is at war with practically the whole world.

All the Powers concerned seem to be of the opinion that notwithstanding official reports to the contrary emanating from Chinese sources, all the foreign representatives in Peking have been murdered. There appears to be no reasonable ground for thinking otherwise.

As might readily be imagined, no event of modern times has so stirred the world as has this monstrous

crime against civilization. Troops are being sent to China as rapidly as possible by the Powers most deeply interested. In despatching a number of troops to China last Friday, Emperor William is reported to have said to them:

"If you meet the enemy you will defeat him; give no quarter; make no prisoners; let whoever falls in your hands be doomed. Just as a thousand years ago the Huns, under their King Etzel, made for themselves a name, which to this day is a mighty one in tradition, so may your appearance make the name German be feared for a thousand years in China, so never again will a Chinaman dare to look askance at any German."

Emperor William further explained that every heathen cult, even if it were the most beautiful, must succumb to the first actual trial of strength. He also expressed the hope that this war would carry Christendom into all China.

It is admitted that the provocation is great, but to the credit of the European press be it said that outside of Germany the Emperor's utterance has been severely criticized.

One of the most interesting articles in the Ladies' Home Journal for August is "Why I Am Opposed to Pies," by Mrs. S. T. Rorer. "In my close observation in the last twenty years," writes Mrs. Rorer, "I find very few people in our common struggle for existence who can for any length of time eat carelessly of complex foods. At forty or fifty a man may perhaps have accumulated wealth, but not health; and of what earthly use is the first without the second? Many persons in the generation gone before have eaten pies at least once a day, but they have not had meat three times a day, nor have they rushed at our pace. They gave more time to the digestion of the pie. People who recommend these rich foods rarely know anything of their complex conditions, and still less of the complexity of digestion."

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Legislation may preserve the forms pertaining to a religious institution, but it cannot preserve the spirit of life within them, without which the institution is a dead letter. This applies to all Sabbath legislation.

# THE SENTINEL OF LIBERTY



*"If any man hear my words, and believe not, I judge him not."—Jesus Christ.*

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L. A. SMITH,  
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God is the only master of conscience.

ONLY the individual can truly acknowledge God

ONLY false religions ever ask any favors from the state.

Truth does not ask or need the assistance of force in fighting its battles.

A person may be forced into the way of sin, but he cannot possibly be forced into the path of righteousness.

No man can answer for another at the bar of God, therefore no man has any right to dictate to another concerning his duty toward God.

THE gospel forces no person to do what he *knows* is right, and much less should any person be forced to do what some one else *thinks* is right.

HE who will not keep the Sabbath in obedience to the command of God will find no blessing in Sabbath observance at the command of the state.

The state cannot undertake to "protect" religion without denying the rights of that portion of its citizens which are opposed to the religion favored by the government.

THE very fact that an individual wants to force other people to conform to his standard of righteousness is conclusive proof that his standard is not the right one.

BECAUSE each religion is necessarily intolerant of every other religion in the land, it follows that the state cannot be religious without giving effect to religious intolerance by civil pains and penalties.

### CONSCIENCE—WHAT IS IT?

A NEW reader of THE SENTINEL asks for something upon the subject of conscience. "Some of my neighbors," he says, "are threatening to send me to the asylum because I believe in the perpetual obligation of the fourth commandment."

In the first place our correspondent should find consolation in the words of the Scriptures: "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when man shall revile you, and persecute you, and shall say all manner of evil against you *falsely*, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven." Matt. 5:11, 12.

And again: "This is acceptable, if for *conscience toward God*, a man endure griefs, suffering wrongfully. For what glory is it, if, when ye sin, and are buffeted for it, ye shall take it patiently? but if, when ye do well, and suffer for it, ye shall take it patiently, this is acceptable with God." 1 Peter 2:19, 20, R. V.

Conscience is defined by the Standard Dictionary as "the power or faculty in man by which he distin-

guishes between right and wrong in conduct and character, and which imperatively commands and obliges him to do the right and abstain from doing the wrong; the moral nature; moral faculty; moral sense."

"2. Conviction of right or duty; conformity in conduct to one's views of right and wrong, or the moral standard; scrupulosity; as, a man of *conscience*."

Webster's Unabridged Dictionary, edition of 1891, says of conscience: "The faculty, power, or inward principle which decides as to the character of one's own actions, purposes, and affections, warning against and condemning that which is wrong, and approving and prompting to that which is right; the moral faculty passing judgment on one's self; the moral sense."

"Conscience," says Cruden, "is the testimony and secret judgment of the soul, which gives its approbation to actions that it thinks good or reproaches itself with that which it believes to be evil."

Conscience is of course a creature, or more properly speaking, a product, of education. The mind accepts some moral standard by which the conscience tests every act? If the moral standard is wrong; of course any judgment based upon that standard must be wrong also.

Among Christians the divine law is the standard by which the quality, not only of acts, but of motives, is determined. Any act done, or thought indulged, in violation of the individual's understanding of the divine law, is condemned by the conscience. Therefore, to preserve "a conscience void of offense" one must do that which his own judgment approves as in accordance with the divine law, or with that which he has received as the standard of right.

The man whose mind has been satisfied that the fourth commandment, or any other commandment, is of present obligation, must obey that commandment or suffer the pangs of a guilty conscience.

Conscience may be violated until it becomes less active than before. This condition is described in the Scriptures, as "a conscience seared with a hot iron."

Unbelief of the Scriptures leaves the conscience without any certain standard by which to judge of the moral quality of acts, thoughts, or motives. This is why there is so little real regard paid to any day as a Sabbath. It is because there is no clear-cut, settled conviction that any day has the sanctions of the divine law. In the absence of settled conviction, custom, convenience, circumstances, anything almost, is permitted to have its influence in determining the

day and the manner in which it shall be observed; until the masses of the people have come to have very lax ideas in regard to Sabbath observance.

This evil is due to arguments put forth by religious teachers to prove (1) that the fourth commandment was of obligation only upon the Jews; (2) that it was changed; (3) that it applied to no particular day but only to one day in seven, etc.

In the presence of these conflicting theories many persons have become perplexed and have grown careless as to the observance of any day. They naturally feel annoyed that others should have scruples where they have none. It gives them some twinges of conscience, and disturbs their peace of mind. They are naturally not so much annoyed at the course of those who are less strict than themselves; but when any one observes a day more strictly than they do, and can cite a "thus saith the Lord" in support of his practice—as the Sabbatarian can—this disturbs them wonderfully. It is a quiet yet powerful condemnation of their course, which they do not enjoy; hence various measures of persecution, in retaliation, as it were.

To the Saviour one of the lawyers said on one occasion, "Master, thus saying thou reproachest us." So in effect the Sunday keeper says to the man who keeps the seventh day "according to the commandment," "Thus doing thou reproachest me. If you are right I am wrong; and I propose if possible to 'silence' your condemning testimony." In those States having Sunday laws without exemption clauses, this is attempted by prosecuting for Sunday work the observer of the seventh day. In many other States the rebuked Sunday keeper must be content with using such weapons as social ostracism, sneers, threats of committing to insane asylums, etc. But with the apostle, the man who is sure that he is living in obedience to the divine law, can say, "None of these things move me." B.

The chief hindrance in the way of an immediate advance to Peking by the forces of civilization, to rescue the beleaguered foreigners there, if they be still alive, appears to be the jealousies and mutual distrust of the "Christian nations."

THERE may be union of church and state just as truly without an established church as with one. The essential evil of the thing is in attempting to propagate religion by force.



## PUBLIC SCHOOL TRAINING IN PATRIOTISM.

AN amusing but instructive article relating to this subject appears in *McClure's Magazine* for July. The author, Marion Hill, describes an investigation he was led to make into the nature of the instruction derived by young pupils in the public schools from various patriotic songs and exercises in which the children in the public schools are commonly drilled. The surprising results of this investigation, which may fairly be assumed to speak for the public schools in general upon this point, reveal a radical defect in a feature of public-school training usually regarded with pride by the school teacher, and from which much is hoped by patriotic elders impressed with the importance of inculcating patriotism in the young. There is evident in the minds of the generation into whose hands has fallen the control of public affairs in this country, a woeful lack of appreciation of American principles of free government; there is such a failure in this respect as is resulting in a transition from republic to empire, and who can tell how much might have been done to avert this dire result if the meaning of these shining principles of right and justice and the love of them had been earnestly taught in the public schools? But, as shown by the article to which we refer and from which we now quote, the mere empty forms of patriotism have been mistaken for the vital substance:

"A few nights ago, at a home dinner party, one gentleman present, having occasion to quote a few lines of 'America,' bungled amazingly, as is usual in such attempts, and had finally to desist through ignorance. Seeking for help among his fellows he found that they, too, knew but little more of the song than the opening lines. Amidst the comments aroused by this not unprecedented incident the host's ten-year-old daughter volunteered to help the big folks out, and did so by correctly reciting all the verses. In response to flattering questions, she said that she had been taught the song at school. With pardonable pride she added, 'I will write it for you, if you like.'

"Of course we liked, and we furnished her with quieting paper and pencil; and then straightway began to forget her in our vigorous volleys of praise anent the whole-heartedness of public-school education. But she again brought herself to notice by shortly presenting us with the following lines, very prettily written, and, as may be seen, intelligently titled and put into verse form:

## "America."

"My country, tissuf the  
 "Sweet land of libaet tea,  
 "Of thee I sing.  
 "Land where my fäther died,  
 "Land where the Pilgrims pried,  
 "From ev'ry mountain side,  
 "Let fridmen ring.  
 "My native country the  
 "Land of the noble free,  
 "Thy name I love.  
 "I love thy rots and chills,  
 "Thy woods and temper pills,  
 "My heart with ratcher thrills  
 "Like that above."

"Mingled with our amusement was consternation, for this little girl was not only more than ordinarily intelligent, but was also a remarkably good speller, and when she wrote 'rots and chills' she most certainly meant nothing less than the indicated putrefactions and ague.

"In connection with what follows, this point of spelling is an important one to note. Had the child been stupid and backward, her rendering of 'My country' would have been no menace to patriotism, for when a little American bubbles over in hymns to liberty, and means liberty even while writing 'libaet tea,' the moral exaltation is not impaired in the least, but this child knew enough to spell liberty correctly had she wanted to use the word. It behooved us, then, to find out what on earth she did mean; so to that end we questioned her, and in giving her replies, we call attention to their unfailing intelligence and directness, even where she was most at fault.

"What is 'libaet tea'?"

"One of our imports, I guess, from China."

"And what is 'tissuf'?"

"I don't know."

"What do you think it is?"

"Maybe it is to fill out the line. Poetry has something that is called meter; maybe 'tissuf' makes the right meter."

"What do you mean by 'pried'?"

"Why, pry means to come where you are not asked to come.' This with a tinge of pity for the ignorance that could ask such a question.

"Then the Pilgrims pried into America?"

"Yes; I think so. Nobody invited them."

"What is 'fridmen'?"

"I don't know. I have thought that over, and can't make any sense to it."

"Why do you love 'rots and chills'?"

"I don't."

"But you say here that you do."

"Oh, I don't say it; it's the poetry says that."

"Well, what does the poetry mean by it?"

"I think it means that we must forgive a great many unpleasant things about our country, and say we like them just out of politeness."

"What are 'temper pills'?"

"Pills for temper, don't you think?"

"Did you ever see any such pills?"

"No. Did you? But I'd like to have some."

"Why?"

"No answer to this except a half-shy, half-wicked little smile toward her parents."

"What is 'ratcher'?"

"I really don't know."

"Haven't you any idea?"

"Yes, it sounds like a disease."

"How so?"

"It says, 'Like that above'—and there are chills a few lines above; and thrills are a sort of chills anyhow. I looked it up in my dictionary."

"This is truly wonderful!" we gasped; and as a reward for the tribute we were invited to attend her school on the morrow, because it would be 'patriotic Friday,' and we could hear them 'speak pieces, sing war songs, salute the flag, and talk patriotic things.'

"Her invitation was too rich in suggestion to resist entirely, and we did visit a school on the 'patriotic' morrow; but deciding that our little friend's school had already spoken for itself, we visited another."

"A class of about fifty clean, bright-eyed, wriggling boys and girls appeared perfectly charmed at being asked to perform their patriotic exercises, and executed them with a vim and thoroughness very creditable to themselves and to their teacher. They sang as many as a dozen patriotic songs; they knew more about Dewey, Sampson, Schley, and Hobson than those heroes know themselves; they recited more historical facts about George Washington than could be beguiled out of an ordinary man at the point of a pistol (one little girl essayed the life of Theodore Roosevelt, but being unable to keep the lightning-rod and electricity and a kite out of her narrative, sat down bathed in tears); they gave quotations in prose and poetry inculcating love of country; and, with especial ardor, they united in a pretty ceremony which they called 'S'lutin' the flag.' The teacher conducted this salute by successive taps of her hand-bell. Tap one, and a curly-haired lassie mounted the platform and unfurled Old Glory; tap two, and the entire class sprang to their feet as one child; tap three, and every hand made a military salute to the accompaniment of the rousing words, 'We give our heads and our hearts to our country. One country, one language, one flag!' At the final word every little right hand was raised, the forefinger pointing to the Stars and Stripes. This statuesque

pose was sustained until a last tap relaxed the tense muscles and gave signal for the little ones to drop back into their seats. It brought a choke into the throat to see it.

"But the demon of investigation was abroad and refused to be throttled by sentiment. 'Children, this has been very interesting; so interesting that I want to ask you some questions about it. For instance, you say that you give your heads to your country. Now, will one of you tell me how you do that?'

"Not immediately. Smiles faded, and a pall settled over the community. At last one grimy paw waved tentatively."

"Well?"

"We could cut our heads off and give them that way."

"The gloom deepened when this answer turned out to be amiss, and all thought desperately. Another paw waved. 'What is your answer, little man?'

"We must keep our heads inside of a car window."

"This answer seemed so to satisfy the class that it was cruelty to disabuse them, but it had to be done. Another period of horrified reflection ensued, out of which ventured two guesses:

"I could give my head to my country by letting some one put a bullet into it."

"I give my head to my country by putting my hand to my head in the s'lute."

"The rejection of these advances created such a weakness among the children that total dissolution was threatened, but a big, handsome boy in the rear saved the day. He was a very big boy, the class dunce probably; one of those chaps who promote themselves in the course of years simply by outgrowing their desks, and who in manhood make fine strides toward success untrammelled by learning. This long, lazy youth \* \* \* had been enjoying the exercises thus far as matters gotten up for his sole entertainment; but now, wishing a change of topic, he put an end to the present foolishness by rising suddenly unbidden and stating, with similing decision, 'We *can't* give our heads to our country. We only say so.'

"The children settled back in their seats with immense breaths of relief, and we felt to refuse an explanation so patently incontrovertible would be to lower our dignity; we therefore succumbed."

"The heart being a more mysterious organ than the head, which is apt to flourish in memory by being unlawfully tapped by rulers, the second clause in the 's'lute' was passed over by the examiner. So, picking out a dainty damsel, he made on her these easy demands:

"'One country'—what country, little maid?"

"America, sir."

"Yes, indeed. And of course you know who discovered America?"

"Yes, sir. Columbia, sir."

"Well, nearly. Columbus—can you tell me his first name?"

"Yes, sir."

"What is it?"

"Hail."

"To offset this slip, the class was instructed to sing the song in mention, and their performance was beyond cavil, so hearty, so musical were their fresh young voices, and so inexhaustible were their memories—verse after verse rippling spontaneously forth, never a book in sight!

"Do you like to sing patriotic songs?"

"YES SIR!" this in a thundering chorus.

"Better than other songs?"

"YES, SIR!"

"Why?"

"The chorus was silenced. After a pause a bullet-headed, philosophical young Teuton said, with the slowness characteristic of a deep thinker, 'For pecause dey makes de piggest noise.'

"What do you mean by patriotic, by patriotism?" was naturally the next question.

"Putting flags on your house when somebody dies."

"Getting a half holiday and going down town to holler at the soldiers as they go by."

"Patriotism's killin' Spaniards."

"These definitions were given by boys to the disgust of a tiny girl, who jumped up with an indignant pipe of, 'Patriotism is love of your country.'

"The teacher, who, as might be expected, was not thoroughly enjoying herself, beamed approval at little miss; but the examiner felt an unshaken pride in his own sex, for the reason that the boys' answers published the fact that with them patriotism was synonymous with action.

"What has your country ever done for you that you should love it?" was the next question.

"Oddly enough, this simple query was a poser. A timid girl remarked that her country had given her an *exquisition*—something evidently very horrible, for she promptly put her head down upon her desk and howled with grief, utterly refusing to explain herself.

"The blank, not to say terrified, faces of the youngsters forced the teacher from the subordinate part of listner to controller, and rising majestically from her seat, she commanded, 'Children, mention five advantages you derive from being American citizens!'

"With immediate cordiality they chanted in chorus, 'Liberty, protection at home and abroad, self-government, free schools, and public libraries!'

"We couldn't have touched the right button. En-

couraged at such unanimous knowledge, we probed it a little and elicited the facts that liberty meant being out of jail, that you got protection if you could find a policeman, and that self-government was doing as you pleased.

"We now asked our victims if they would write for us a verse or two of their favorite patriotic song, and they made no objection, appearing even to like the employment. \* \* \* Before commenting upon the papers handed in to us, we wish to present a significant statistic or two: The average age of this class was ten years and one month; in their last spelling review they had taken a percentage of eighty-eight; and they were now allowed to write the song of their own choosing. 'The Star-Spangled Banner' seemed to be a general favorite, but certainly not through the merit of being understood; for, from the very beginning, where 'dawn's early light' varied from the harmless shibboleth of 'don selery eye' to the more sinister 'darn surly lie,' every line was garbled and twisted into some startling grotesqueness, the whole ending with an agonized appeal, 'Oh, say does the star spangled Banner get weighed? or the home of the free? or the land of the brave?' A simple line in the second stanza, 'blest with victory and peace,' appeared once 'less the fig trees and peas'; and another time, 'bless with big trees apiece'; while the stanza concluded by asking politely, 'Does the star Spangled Banner yet wade?'"

\* \* \*

While it is natural that young children should fall into such mistakes as these more easily than older pupils, this can be no excuse for the system of training that allows such vital errors of thought to go undiscovered and uncorrected. Such training can never inculcate patriotism of a higher sort than that which is synonymous with mere parade and noise or with "killin' Spaniards." This is not the patriotism of the American Constitution or the Declaration of Independence. True patriotism, as embodied in these great documents, is the love of right principles, the love of justice and freedom for all men, the spirit of liberty holding aloft her beacon enlightening the world. True patriotism is respect for all the rights of our neighbors and of all other men in every place. To this cause the American nation was dedicated at its birth, and to it THE SENTINEL OF LIBERTY is devoted to-day.

The principles of this true patriotism are simple, self-evident truths, suited to the comprehension even of children. Let these principles—these self-evident truths set forth in the great Declaration—be taught to the children in the schools, and not some mere

empty forms and ceremonies which make the children neither better nor more intelligent than they were before. We trust this description in this popular magazine will do something to awaken educators to a sense of the useless and dangerous character of the system of patriotic training now in vogue in the public schools, and to inaugurate a much-needed reform in this respect.

### A TALE OF TWO NATIONS.

#### "Our Place and Nation."

WHEN the Master came to earth, the nation of Israel bowed the knee to the iron power of the mighty Rome. The disaster foretold by ancient seers, swift and sure as man's march to the grave, had indeed come. The chosen ones were a people bruised and broken, scattered and peeled, meted out, and trodden under foot.

This sad condition was but the penalty for the action of that notable, but dire day, upon which they had said to Samuel: "Make us a king to judge us like all the nations." The children of Jacob were suffering from the bite of apostasy, that asp which they themselves had willingly cherished in their own bosoms. This was the cause of their subjection to a foreign power. Had it not been for this, no Roman ensign would have waved over Jerusalem, no Roman sentinel would have stood at her gates, no Roman governor would have ruled within her walls.

And now at last the King had come to bring them peace and healing. But him they did not want. A kingdom of service was not according to their minds. They desired that Christ should establish a temporal kingdom, defended by human arms, and by force drive the hated Roman from the Land of Promise. But this was not the purpose of the Prince of Peace.

The Jews were determined to make Christ their earthly, temporal king; but it is written: "When Jesus perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone."

Little by little they began to perceive that the ideas of the Christ concerning earthly monarchy and power and their own ideas were widely different. The spirit of arbitrary rule had, since the days of Samuel, become deeply embedded in the hearts of the Jews. They thirsted to be the greatest temporal power on the earth. They had hoped to find a leader in the person of Jesus of Nazareth. Now that he

said them nay, they were bitterly disappointed. In their rage they turned upon the gentle Lamb of God and denounced him to the Romans as an inciter of insurrection and a raiser of rebellion. He had preached the gospel of his kingdom. They declared that this kingdom about which he spake so much must surely be an earthly, temporal one, which he proposed to set up in defiance of the authority of Rome. In other words, they *charged* the Master with the very crime which they themselves had been anxious to perpetrate.

"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 thus alone, all men will believe on him, *and the Romans shall come and take away both our place and nation.*"

Christ had steadfastly refused to commit himself to the principles of earthly monarchs and monarchies. The imperialistic idea of government by force and without the consent of the governed found no place in that holy nature, and because he would not lend himself to this scheme they sought means to destroy him. They felt that it was necessary to their national welfare to be like all the other powers of earth. If they could not be like all of the others they feared that the Romans would come and take away their place and nation. That is, they believed that monarchical ideas and principles were necessary to their governmental existence. Christ was opposed to this policy, so he must be made away with.

For this reason they crucified the Lord of glory. This was the basal, *the nerve thought*, that they had in the crucifixion; but had they accepted Christ their natures would have been at peace with God and man. Not accepting him, the spirit of rebellion ran riot in their hearts, *and from that day down to this they have had no place, they have been no nation.* From end to end of the earth they wander a homeless, unorganized people. They failed to give the true light on religion to the world, and equally they failed to give the true light on government among men—government by the consent of the governed. To-day they have no place, they are no nation. This has been the end of that bright dream of being like the nations around about.

To-day another nation is treading over the same path toward the same goal.

P. T. MAGAN.

God is the only moral governor.

## THE ONTARIO SUNDAY LAW.

SOME items concerning the hearing that was given to the argument on the constitutionality of this law in Osgood Hall, Toronto, appeared recently in THE SENTINEL. A few more are added here.

It has been a very favorite argument of Sunday-law advocates that it was a very benevolent act toward the working man for the law to compel corporations, manufactories, etc., to cease from work on Sunday. This argument was naturally used at this hearing. The speaker said: The law says to the laboring man, If the corporation compels you to labor on Sunday we will fine that corporation. Then, pausing a little, he continued: Yes, and it says to him, *We will fine you, too.* How it would bring so much relief to the mind of the poor mechanic to be assured that the government would fine him if he were found working on Sunday is not very easy to discover. The idea is this: To make a good appearance before the people Sunday-law advocates pose as benefactors to the laboring classes in demanding that corporations and employees shall be prohibited from keeping men at work on Sunday. Very well, why not stop with that philanthropic proposal? Ah, that will not meet the desired end at all. Suppose the poor laboring man finds it desirable or necessary to do some work of his own on Sunday, who is oppressing him then? No one. Why not let him alone then? That will not do. His would-be benefactors must come around now and oppress him for using his own God-given right and volition in working on the day just as surely as the corporations would oppress him for not working on that day. Why fine the laboring man in such a case? The only reply that can be given is: Because Sunday is a religious institution which it is proposed to protect by civil law. Hence the government must say to the laboring man: "Yes, and we will fine you, too." The demands of Sunday would not be met at all without that. It was even made to appear that the law is at present more strict toward the laboring man than toward the corporation, for corporations could go ahead in certain lines of work without being interfered with, but those in their employ could be made to pay a fine. Upon this statement being made the chief justice remarked: "If the master is not prohibited why should the servant be?" That is certainly a point well taken. It will do to ponder over for time to come. Who is the

Master or Lord of the Sabbath anyway? Christ announced himself to be such. Was he ever prohibited from work on the first day of the week? Indeed not. That was the very day on which he began his work 6,000 years ago, and he has never given us an example of resting on that day to the present time. Then, if the Master himself was not prohibited from work on the first day of the week, why should his servants be? And if the Master himself never prohibited his servants from laboring on that day, then why should his representatives propose to usurp the authority to prohibit his servants from working on that day?

Some of the peculiarities of Sunday laws were brought out in the explanation of the lawyers that the law, in prohibiting a man from following his "ordinary calling" on Sunday, did not prevent his working at what was *not* his ordinary calling. For instance, the farmer might make a pair of boots on that day if he were making them for himself and not to sell. The carpenter might shoe a horse, the merchant might split rails, etc., providing all was being done for the person himself and not for trade or traffic. It is very doubtful if these arguments would hold good in an actual case of Sunday prosecution, but they go to show the caprice upon which Sunday laws and all religious laws enacted by civil government rest. What difference could it make with society whether a man were working for himself at his usual occupation or in some other way on the first day of the week?

An item in regard to the alleged infallibility of supreme court decisions was brought to light in the reference made by one of the speakers to the fact that on a certain occasion the supreme court gave two adverse decisions in one day. The court decided a certain matter, and that same day a change was made by placing a new member on the bench, whose opinion on the question at issue was opposite to that of the judge whose place he took, and so, after taking his seat, the matter was brought up again, and his opinion made the majority of the court of the opposite opinion from what it was before, and so a decision directly opposed to the one already given was rendered the same day. The question of loyalty to supreme court decisions has been quite a live issue in political circles at times. This transaction shows the judges to be but men, and when a question of right and wrong comes up our criterion should be the word of God rather than that of man.

"We ought to obey God rather than men," Acts 5:29. The question at issue on the occasion mentioned, it seems, was that of local option.

F. D. STARR.

### FUNDAMENTAL PRINCIPLES.

From "The Inalienable Rights of Man," by John R. Rogers, Governor of Washington.

Man's rights come from Nature, or the Creator. A power greater than that of our own will has placed us on this earth and in doing so has given us certain rights, powers and privileges. As the children of the great All Father we possess rights through inheritance. From these come duties. For duties exist only as the result of obligation conferred by the possession of rights. Without rights duties cannot exist. Rights are therefore first in importance.

The truths of the Declaration of Independence thus rest upon the facts of human nature. No one, no American, will say that the Creator did not endow all men with certain inalienable rights, and all will affirm the necessary and the rightful equality of men before the law. And this is the only equality spoken of, for Jefferson wrote of rights, not abilities.

As all men recognize the possession of certain rights as an inheritance from the Creator it becomes matter of importance that these rights be clearly and plainly set forth, for when this is done if it be seen that all men are not in full possession of that inheritance with which they have been endowed by their Creator, it then is made plain that violence has been done the nature of man. And if this should appear to be the case small cause for wonder will exist that the spirit of unrest is abroad in the land. This will explain all, for nature has ever her revenges in store. We cannot outwit her. Sooner or later she must be obeyed. "Ignorance, neglect or contempt of human rights are the sole causes of public misfortunes and corruptions of government."

### In Days of Old.

Long, long ago it used to be said that kings got their right to rule from God. He had specially ordained them. Nobody had seen it done or knew exactly how it all came about; but they believed it, and that was enough. It was an age of ignorance and credulity; the people were ignorant and therefore credulous. Now, we know that this was a tale told by the kings and sworn to by their friends for a purpose. We laugh at the folly of the poor hinds who

were imposed upon by the pretensions of royalty. But the proposition was logical enough. Power, rights, privileges, do come from the Creator, from Nature. The error arose in saying that only kings had access to God's bounty. The theory of that day was that the king rightfully possessed all things, and of his own good pleasure gave away what he saw fit. We laugh at this, but let us save our mirth for ourselves. We shall need it. With all our pretensions we of the present day are imposed upon by a sillier story than that regarding royalty. Wait.

### God Has Given to All, or He Has Given to None.

Long afterward, knowledge of man and his ways and nature and her laws having somewhat increased, a few here and there began to doubt the heaven-born character of the power that ruled them to their hurt. Time passed, many changes took place, advances were made and people began to dare to think for themselves. Finally, a declaration of principles was put forth and a nation founded upon certain Fundamental Propositions, to-wit: \* \* \* "All men are created equal." \* \* \* "They are endowed by their Creator with certain inalienable rights." \* \* \* "To secure these rights governments are instituted among men."

This being interpreted in connection with the thought of the time, meant simply this: Kings have no special privilege in the matter of rights. These come direct from the Creator to all men; and, secondly: The business of government is to secure to men the free gifts of God. This is the sum and substance of the great Declaration.

### RELIGIOUS INTOLERANCE IN OHIO.

SOME of the good people of Mansfield, Ohio, quite a number, it seems, have allowed their religious zeal to get the better of their judgment and their sense of justice, and have manifested an intolerance not at all in keeping either with Christianity or with due respect to civil rights.

Some time since certain "Zionist" missionaries from this city went to Mansfield and were evidently meeting with some success in making converts, as they were mobbed and driven from the city. One of the elders has not yet recovered from his injuries.

Sunday, July 30, *Leaves of Healing*, the "Zionist" organ printed in this city, was widely distributed in Mansfield. It is said the paper was filled with violent and bitter attacks upon citizens of that city.



Sunday night a mob surrounded the private house in which the "Zionists" were holding services, wrecked the building, destroyed the furniture, and broke up the meeting. The "Zionist" elders were rescued by the police, and were locked up to save them from the fury of the mob.

It does not appear that the "Zionites" had committed any unlawful act. They had simply offended the sensibilities of the people by denouncing popular sins and preaching doctrines not generally held. Their language may have been violent, but the fact that they were mobbed and not prosecuted in the courts is *prima facie* evidence that they were not guilty of criminal libel. Evidently the "Zionists" kept within their legal right, hence the appeal to "mob law."

The incident shows by how a slight a tenure the American people hold some of their most sacred rights. Constitutional guarantees are of value only so long as supported by the convictions and will of the people. This is well illustrated by the efforts of the Government to secure equal political rights for the negroes of the South. These efforts have failed because the people of the South, the dominant race, were never in sympathy with the XVI. amendment. We are not now discussing the merits of this question, simply stating the facts.

In like manner, only so long as the people love religious liberty, will such liberty be enjoyed, no matter how ample may be the paper guarantees of the rights of conscience.

The people of Ohio ought to be both ashamed and alarmed; ashamed, because of the disgraceful acts of the mob, and alarmed, because of the tangible evidence that their rights rest upon no more substantial basis than the will of the mob.

#### The Same True in Other Places.

And what is true in Mansfield is true in many other places. The mobbing of the representatives of unpopular sects is becoming quite common. A special dispatch from Chattanooga to the *Inter Ocean*, under date of July 30, says:

"The sect of Sanctificationists by its strange, weird teachings and practices has produced open rebellion at Shoal Creek, North Carolina, a sparsely-settled region near the Tennessee boundary. One hundred and ten of the citizens of that community met yesterday at this church, demolished it, and burned it up. The Rev. Gay Bryant, a Methodist minister, preached a sermon to the excited and infuriated crowd while the building was burning."

"About three years ago this doctrine of sanctification was brought to this community, and within a short time it had a considerable following. Its adherents erected a church in which to worship, as the other denominations refused them the use of their churches. The teaching and preaching of the sanctification doctrine created a great deal of excitement and confusion. The leaders soon began to teach baptism of fire, the holy dance, the dynamite, the lyddite, the exite, the selite, and many other things never heard of before. They claimed that God had revealed things to them in various ways, such as total abstinence from the use of coffee, meats, medicines, etc."

"Last Friday P. E. Nelson, the Rev. Gay Bryant, and Haron Berrang sent out a request for all the people to meet them at this church yesterday morning for the purpose of destroying it. One hundred and ten met there, and of this number six refused to assist in destroying the church, claiming that every man had a right to worship God according to the dictates of his own conscience, and that no one had a right to destroy his property or put him in fear. The other 104 razed and burned the church, and the Rev. G. Bryant delivered a sermon while the building was burning. Then the crowd passed a resolution notifying the members of this church not to build another church anywhere in the country."

The expressions "baptism of fire," "dynamite," "lyddite," etc., do not refer to literal fire and high explosives, but are used by the "Sanctificationists" as meaning great spiritual power. Doubtless the height of the offending of the "Holiness people," for this is the name by which they describe themselves, was in denouncing popular sins, preaching "new and strange doctrines," dividing other churches and incidentally depriving the regular ministers of a portion of their financial support.

We have little sympathy with the doctrine of holiness as held and taught by the Holiness people, but inasmuch as in holding and teaching the doctrine they do not interfere with the equal rights of other people they have just as good right to believe and practice their religion as have Methodists, Presbyterians, Baptists, or people of any other denomination,

With George Washington, THE SENTINEL believes that "every man who conducts himself as a good citizen is accountable alone to God for his religious faith, and should be protected in worshiping God according to the dictates of his own conscience."

B.

## NEWS, NOTES AND COMMENT

JOHN CLARK RIDPATH, the scholar and historian, died in New York city on the first instant.

THE Boston *Transcript* of July 17 says that "the utterly unchristian clamorings for bloody retribution upon the Chinese, employing the full force of modern science for the destruction of human life, which have recently been generally heard, furnish a timely exposure of the thinness of the nominally Christian civilization."

ONLY a few days after the assassination of King Humbert, of Italy, an attempt was made in Paris upon the life of the Shah of Persia. Bressi, the murderer of Humbert, has declared that "it will be the Czar's turn next." It is now believed that there is a far-reaching plot "to assassinate all the rulers who have rigorously tried to stamp out anarchism."

FOUR "Zionist" elders who went from this city to Mansfield, Ohio, to hold services last Sunday were met at the train by "officers of the law" and were not allowed to leave the cars. Owing to the action of the authorities they were unable to reach Mansfield; and thus by overriding law and order the peace was preserved.

THE Jewish *Times and Observer* says: "Conscience is a tender thing and tenderly to be regarded; and in the same proportion in which a man treasures his own moral integrity, so ought he to regard the conscience of every other man."

This is true. The man who sneers at the conscientious convictions of another testifies thereby that he is governed by policy and not principle.

REFERRING to the Christian Endeavor movement, the Philadelphia *Bulletin* says: "It had its origin in a small, obscure New England town, and its wonderful growth is added testimony to the wisdom of the principle of separation of church and state which has obtained this Republic." There is indeed abundant evidence in the history of this country of the wis-

dom of separation of church and state, but it is all lost upon the leaders of the Young People's Society of Christian Endeavor, for the association is being so manipulated and indoctrinated as to insure its becoming ere long one of the mightiest forces in the whole country in securing practical union of church and state in our land. It may be called only "religion and the state," or "Christain citizenship," or "civic reform," but "what's in a name!" No matter what it may be called it will have all the essential elements of church and state union. It will be a religious despotism, paying a high price for hypocrisy and filling all the popular churches with scheming politicians.

In addition to the other troubles which are distracting the great world powers, the German Empire is threatened with dissolution. Prince Ludwig, son of the prince-regent, and likely soon to become king of Bavaria, has again expressed his opposition to the empire.

"Germany," says the *Deutsche Tages-Zeitung*, "is a union of states, it will always remain so, and the empire would fall to pieces if the rights and liberties of the states were interfered with."

Prince Ludwig is said to be displeased because the emperor, in announcing the presence of the torpedo flotilla upon the Rhine, spoke of it as "my torpedo division."

Nor is Prince Ludwig alone in this feeling. The *Strassburger Post*, voicing the feeling of Alsace as one of the component parts of the empire, says:

"The navy is the empire's navy, not the emperor's. Even the expression *Seiner Majestat schiff* (His Majesty's ships) is not correct. The emperor's advisers should see to it that the correct forms of speech are not infringed. On the other hand, the Bavarians have no right to complain, for they are specially petted by Prussia in the matter of their particularist pride."

Other papers express similar views, while others of course favor the maintenance of the empire. The *Independance Belge*, of Brussels, thinks disintegration impossible. The French press of course encourages the discontent.

THE organ of the most prominent Sunday league in the country says of the organization that it "aims to defend and secure such legislation as will maintain a proper observance of the Lord's day and prevent the strong from oppressing the weak and the

immoral from corrupting the young and inexperienced."

Of course, whatever is contrary to the prevailing religious sentiment is "immoral." Thus in Tennessee, for example, Sunday work, be it never so unobtrusive, has been declared by the courts of that State to be "immoral in tendency and of pernicious example." For this reason it is indictable as a nuisance, and in numerous instances earnest Christian men and conscientious observers of the seventh day have been imprisoned for "corrupting the young and inexperienced" by working on Sunday after religiously observing the very day specified in the fourth commandment of the decalogue.

#### A "SPHERE OF INFLUENCE."

In reading of the relation of the European powers to the Chinese Empire we observe frequent mention of spheres claimed by these nations. Probably all the readers of THE SENTINEL know that "sphere" used in this connection applies to territory claimed by the governments of Europe as their field of action in China. But who can locate these spheres? Our colored map of Asia indicates them plainly. This is only *one* item of information conveyed by these maps, but this one alone is worth all the map will cost you. See our offer, page 496.

#### "RELIGION IN POLITICS IN THE FRENCH REPUBLIC."

THE following quoted paragraphs are from an instructive article by F. C. Conybeare in the July number of the *National Review* (London) on the subject, "The conspiracy against the French Republic." They are instructive and noteworthy in view of the fact that the same religious orders conspiring against the French Republic are at work in the American Republic with an aim identical with that of their co-religionists in France, however dissimilar their methods. They are further interesting in their portrayal of the religio-political system instituted in that country for controlling the elections for the furtherance of the kingdom of God on earth, in view of the manifest intention of religious organizations in the United States to control elections here for a like purpose. From such facts as these presented by Mr. Conybeare Americans may well take warning:

"In Italy it is the cue of the Vatican to hold aloof, at least in appearance, from politics, and in view of the general election at the beginning of this month

of June the usual fiat went forth to all the faithful, *in eletti ni elettori*. The object of Pio Nono in imposing this rule was to boycott the Italian government, which he regarded, and wished others to regard, as one of usurpation and sacrilege. The result has been to prevent the formation in the Italian chamber of a Catholic party, though it has not hindered the priests from intriguing with the anarchists and fomenting discontent and a spirit of riot in the large industrial centers. In France the Vatican has played of late years a game different in form, but equally selfish in substance. Leo XIII. was persuaded ten years ago that the royalist cause was hopeless. \* \* \* Accordingly the edict went forth to recognize and be faithful to the republic. Not a few honest republicans \* \* \* welcomed this step on the part of the Vatican, because they believed it would lead to a change of spirit among the clergy, who, it was hoped, in becoming loyal to a republic which professes to base itself on the rights of man, would gradually be liberalized. The Vatican, however, had other ends in view. It merely wished to capture the republic and clericalize it, to embrace it in order the better to strangle and suffocate it; to purge it of what the priests everywhere denounce as Freemasonry, which is clerical slang for the spirit of religious tolerance, coupled with respect for civil rights and equality of all before the law, of Jews and Protestants, as well as of Catholics. They would substitute for this spirit the principles of the syllabus. A party of *Railles* was accordingly formed, consisting of old royalists who have nominally turned republicans, yet retain all the prejudices of the *ancient regime*. Concurrently, the French clerics redoubled their efforts to possess themselves of the army and of the schools. \* \* \*

"To a much larger extent than anyone would suppose, who has not narrowly scanned the evidence adduced by the public prosecutor, M. Bulot, in their recent trial, the Assumptionist monks have conduced to this general reaction in France. The Pere Picard, the general superior of the congregation, when interrogated, defined its aims to be primarily of religious order, but accessorially political also, so far as politics depend on religion. 'Other questions,' he said, 'only come within our scope incidentally, or anyhow as depending from the religious idea, because this latter dominates everything.' The notorious Pere Bailly, editor-in-chief of the many *croix* which circulate in France, made the same admission, though some of the other defendants \* \* \* had not about them this minimum of honesty, and stoutly denied that their association pursued any but strictly religious aims. \* \* \*

"It is well to draw a picture of the political and electoral activity of these innocent Assumptionist

monks, most of whom profess to play a merely religious part. We are able to draw it from records of their own seized in their convents in November of last year by the French police, and read out in their public trial in the course of last January.

"In Italy, as I have said, it is the policy of the Vatican to hold aloof from political elections; but in France the Assumptionists have devised, at the instance of the Pope and his *curia*, an electoral organization which would put to shame the most expert American bosses. Their motto is *Adveniat regnum tuum* ["Thy kingdom come"], their professed aim the triumph on earth of the spirit of the crucified Jesus. Their methods, however, are painfully secular, and for the last twenty years they have merely centered around the polling booth. In 1880 they were dispersed as an unauthorized religious congregation, but in the same year they reformed their ranks, and in 1883 they founded the *Croix*, a daily journal, which has for its frontispiece a large woodcut of Christ on the cross. There are, besides the Paris edition of the *Croix*, nearly one hundred provincial editions. They are all similar in form and sentiment, and differ chiefly in their local news. \* \* \* To maintain uniformity among all these journals there is, besides the hundred odd provincial committees, a central committee, which edits a secret journal only distributed to members of the local committees. This journal is entitled the *Croix des Comites*. Its task is to keep the local editors in step with each other, unify and guide their policy. The use of the *Croix* in all its editions, as well as of some thirty other daily and weekly journals edited by the congregation, is to 'spread the light'—that is, to disseminate hatred of Jews and Protestants, distrust of modern science, a spirit of grovelling superstition and prostration before the priests, and, above all, a fanatical rejection of all liberal ideas of tolerance, of lay education. Another influential committee exists to translate into political action the spirit thus diffused among the people. \* \* \*

"A document seized last year in a monk's cell at Moulins gives us a summary of the work carried on by the Assumptionists during the years 1897 and 1898 in Paris and the provinces. \* \* \* Letters and circulars were scattered all over France, agitators sent down to stir up people, and permanent politico-religious caucuses formed in all the centers. The aim of these provincial caucuses was the same as in Paris, namely, to co-ordinate for a common effort all the motley groups, united by no bond save a common hatred of well-ordered liberty. \* \* \* To use M. Laya's phrase, all the 'honest groups' have been united and their electoral program is defined to be the same as that of the *Croix*. It is the so-called program of Christian schools of the propaganda of

the faith of St. Francois de Sales. It is the sum of all 'good' works promoted and sustained by Christian generosity for the glory of God, for the welfare of souls, and the salvation of the *Patrie*. It is, in short, applied Catholicism. Wherever there is voting these caucuses are to work for the return of 'good' Catholics. No election is beyond their scope, municipal, cantonal, legislative, presidential, and even elections of chambers of commerce, and of agriculture—all alike are to be watched and provided for. \* \* \*

"The duties of the Assumptionist caucus are thus defined: It shall occupy itself with revision of the register of voters, shall study diligently the body of electors, their wants, and the currents of opinion which stir them. With every elector its members must be personally acquainted, so as to set him in one of the three classes, viz., good, bad, or doubtful. The 'good' electors must be reinforced, marshaled in battalions, encouraged to become apostles of the good cause. The doubtful ones and waverers must be won over. The bad ones had better be left alone, at least to begin with.

"Among the 'good', propagandism is to take the form of lectures, pamphlets, processions, and, when an election is at hand, of 'crusades of prayer.' The lists of candidates must be prepared, handbills printed and distributed. Every polling-booth must be watched, frauds and acts of personation followed up and punished by annulment of the elections at which they were employed; those polls, however, where by use of such means the vote of the faithful wins, must be held against the indictments of the enemy. \* \* \* Silently and without flagging the committee of 'justice-equality' is to pursue in all elections the work so eminently desired by Leo XIII. and so necessary to France."

#### MUST REST ONE DAY.

"We will not persecute those who choose to observe the seventh day for rest," says Rev. Joseph Cook in a pamphlet treating on "new defenses of the Lord's day." "They may work on Sunday, as the law of Massachusetts allows them to do, without being arrested, provided they can show that they rest one day in seven."

All persons who cannot show that they rest one day in seven will therefore, in the opinion of the Rev. Mr. Cook, be proper subjects for persecution.

The person who works on Sunday and yet rests one day in seven, does so at the dictates of conscience. Only his religion would prompt him to rest on a day when all people around him are at work. He escapes persecution therefore because of his religion. He is

required to be religious, under the penalty of the law demanding Sunday rest. It is commonly supposed that in this country everybody is free to profess what religion he may choose, or none at all, but it is plain that so far as the influence of Rev. Joseph Cook extends, a person will be liable to persecution unless he is religious enough to keep Sunday or some other day of the week.

In the light of this fact, it is evident that the Sunday law is a religious law, and not merely a civil regulation, as is frequently claimed for it. For as applied to those who rest on some other day than Sunday, no one will deny that the law operates purely on religious grounds. Only religion could move an individual to incur the disadvantage of being at variance with all society around him in the matter of Sabbath observance; and a law which requires an individual to be religious in order to be exempt from its penalties, must be a religious law.

If the Rev. Mr. Cook spoke only for himself in his implied threat of persecution for such as would not come under his exemption, the case would not be so bad; but he speaks as the representative of numerous and powerful organizations who look up to him as a leader in the work they have undertaken of reforming society and politics. It is plain that the success of their plans, under the guidance of the spirit breathed forth in this utterance of the Rev. Mr. Cook, will bring a revival of intolerance and religious persecution. Such a calamity is seriously threatened, as many indications show, and the American people should spare no pains to avert it.

#### INTENSELY RELIGIOUS MEN FOR OFFICE.

"To deter men from voting for Judge Yates for governor of Illinois," say the Michigan *Christian Advocate*, "it is being circulated that he is 'intensely religious,' 'a total abstainer' and does not smoke.' Wouldn't it be dreadful to vote for such a man? What horror if he were elected! But that's the kind who, by and by, are going to be mayors, governors, legislators and judges."

It is certainly desirable to have good men for office, but should the time ever come when it is generally understood that men must be "intensely religious" in order to be eligible to office, candidates will be just as abundant as they are now, and no better at heart. No greater calamity could possibly happen to either church or state.

"It is a great mistake to send missionaries to savage and barbarous peoples," says the *American Israelite*. "The wisest plan would be to civilize first and Christianize afterwards."

The *Israelite* is wrong. The mistake is not in sending missionaries to "savage and barbarous peoples," but in so identifying them with earthly powers that the peoples to whom they are sent fail to distinguish between the missionaries and the political power of the countries from which they are sent.

#### IMPERIALISM AN EVIL PRINCIPLE.

IMPERIALISM is not simply a policy; it is a principle. Nor is it confined to any one country. The spirit of Imperialism is world-wide; and just now it is experiencing a wonderful revival. Under the heading, "Imperial Protestantism," the English Churchman and St. James Chronicle (London), says:

"The spirit of Imperialism which, since the celebration of the Victorian Jubilee, has actuated almost all departments of English corporate life—in a degree altogether unprecedented—is now unmistakably asserting itself in association with the maintenance of the nation's religion—the Protestant Reformed Religion established by law.' The purity of the faith and worship of the people is a constitutional consideration, for which paramountcy must be claimed, inasmuch as it lies at the foundation of all our Imperial institutions, it inspires and regulates our national politics, and it insures righteousness and justice among all classes of the subjects of the Crown, at home and abroad. Decay in the allegiance of the nation to that Scriptural faith with which the fabulous growth of the British Empire for the past three and a half centuries has been intimately connected, would be the certain harbinger of disaster and overthrow. On the other hand, a deep-seated determination on the part of the people to cleanse the national church, and to reform its practical abuses, furnishes an augury pregnant with hope and promise for the Empire."

Imperialism is to save the English Church! The Church is part and parcel of the Empire and must be preserved for the sake of the Empire! This differs from the Papal view only in this that the Papacy puts the church first. The truth separates them entirely and leaves each to work out its own salvation independent of the other.

God is the interpreter and the administrator of his own divine law.

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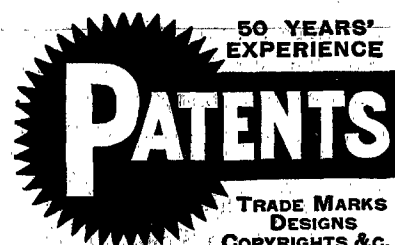
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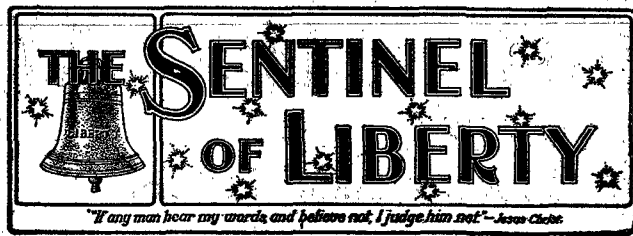
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*Any one receiving The Sentinel of Liberty without having ordered it, may know that it is sent by some friend. Those who have not ordered The Sentinel need have no fears that they will be asked to pay for it.*

A call for a "national liberty congress" has been issued by the American Anti-Imperialist League, to meet in Indianapolis August 15. The call states that the congress "is to be composed only of those who deny the power of Congress and the President to rule vast territories and millions of men outside and in disregard of the Constitution."

Writing under date of June 12, a correspondent of the New York *World* says of the Philippines:

"Publicly we are granting amnesty to prisoners. Publicly we are most liberal. Instead of executing our bandits in public plazas in the presence of the people we execute them where they are caught. That keeps that fact quiet—keeps the truth away from the people of the United States—which is considered justifiable because they cannot understand the situation and its necessities. If many actual occurrences were told literally the people would refuse to believe that such barbarities take place under our flag. 'I don't want any more prisoners sent into Manila,' was a verbal order from the governor-general three months ago."

Among the reasons assigned for the development of the "Boxer" uprising which is proving so terrible in China, is the statement that railways were being projected by Europeans in some thickly-settled parts of the country in complete disregard of the feelings and natural rights and established customs of the natives. An injudicious policy on the part of European railway builders, in treating the people of the country as unworthy of serious consideration, would naturally rouse the feelings of the latter to a high pitch. An illustration upon this point is given by Mr. D. L. Sheffield, in the July *Forum*, as follows:

"The good fortune of a [Chinese] family is vitally related to the proper location of the family tomb; and to propitious external conditions. A wealthy China-

man in extreme distress of mind once called upon the writer, prostrating himself to offer his supplications, explaining that the survey for the road of the "fire-wheel cart" passed near the tombs of his ancestors, and that the rumbling and screaming of the carts would disturb their slumbers, and so bring misfortune on the living. Fortunately his mind was set at ease, as the line of the road was changed before construction."

That the trend of the English church is Romeward there can be no doubt. "In no less than fifty non-Roman Catholic churches in London," says a good authority, "one may now hear mass."

"Any thing for human rights," said Charles Sumner, "is constitutional. No learning in books, no skill acquired in courts, no sharpness of forensic dialect, no cutting and splitting hairs, can impair the vigor thereof. This is the supreme law of the land, anything in the constitution or laws of any state to the contrary notwithstanding."

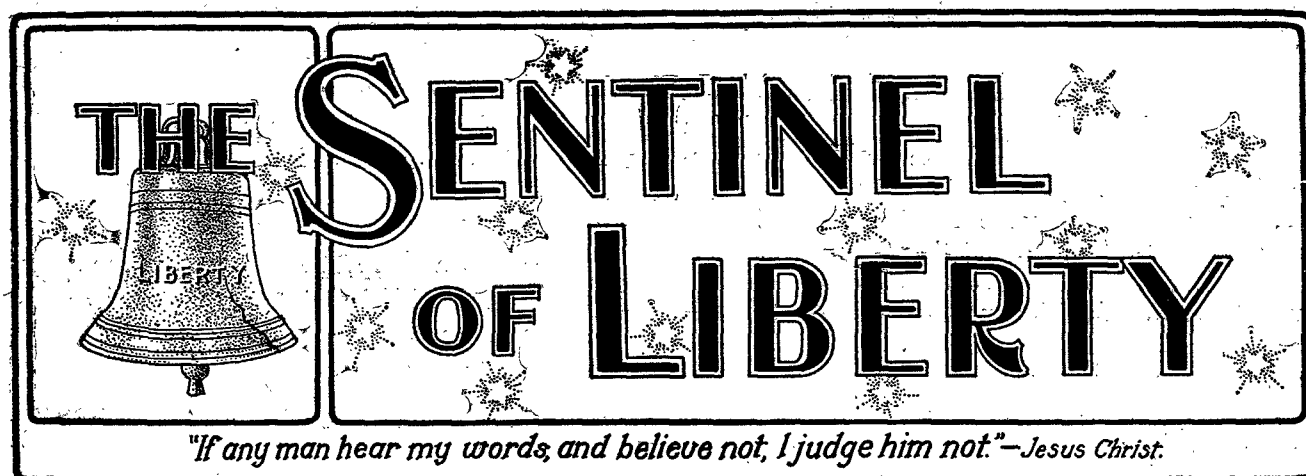
And this is true. Not the Constitution of the United States, but the Declaration of Independence is the fundamental law of the land; and back of that even, and higher than that, are the everlasting principles, of which the Declaration is only the verbal expression.

But since the days of Sumner a change has taken place. The Constitution is by many disregarded; the Declaration of Independence is scoffed at; the principles which it enunciates are trampled into the dust; and law, both constitutional and statutory, is held to be for the protection, not of men, but of things.

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L. A. SMITH,  
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ANARCHY is the worst form of despotism.

THE worst enemies of the state are those who use it as an engine of oppression.

IT is no part of the legitimate business of the state to settle religious controversies.

THE state is not the Creator of rights, neither has it any rightful power to abridge them.

JESUS CHRIST was put to death as an enemy of the state, while in truth he was its best friend.

THE worst anarchist is the man who, under the forms of civil law, overrides the principles of justice.

THERE are two all-sufficient reasons why there should be no law requiring anybody to observe Sunday by refraining from anything that might properly be done on any other day. The first is, all such legislation is wrong in principle. The second is, such laws foster a vital error in Christian doctrine, since Sunday is not the Bible Sabbath.

THE voice of the people is *not* the voice of God, therefore a government of the people cannot be a government of God.

PHARISEEISM is indigenous to the human heart, and in no way is it more frequently manifested than in acts of intolerance.

ONLY by voluntary choice can Sabbath-keeping become a part of anyone's nature. God does not write his law upon any heart by force.

RIGHTS are inherent in men. They are independent of everything on earth. This is, in effect, asserted by the Declaration of Independence.

### A CATHOLIC POLITICAL PARTY FORMING.

In the New York *Sun* of July 30, we note the following mention of a proposed "Catholic Federation" in the United States, which is to be "permanently organized soon:"

"The project for the federation of the societies of Catholic laymen throughout the United States that is now being agitated has received the strong approval of Mgr. Martinelli, the apostolic delegate at Washington. In a letter to John A. Kuster, of Columbus, Ohio, one of the most earnest advocates of the scheme, Mgr. Martinelli says:

"Believing, as I naturally and sincerely do, that Catholic interests are well worth protecting and promoting for the welfare both of religion and of the civil society, and knowing the value of united effort for the protection of any interest, I do not fail to appreciate the importance and desirability of such a movement as you tell me has been inaugurated. If, however, it is absolutely necessary that any and every Catholic society, however humble, in order to have the approval and encouragement of the church,

should maintain relations of filial respect, submission and obedience to the legitimate ecclesiastical authority for a great confederation of Catholic societies, such relations become infinitely more important and necessary. I hope, therefore, that as the movement progresses and the Catholic societies grow strong in union they will ever remember that before numbers and before union the great source of Catholic strength is an ecclesiastical authority."

#### **The Object of the Proposed Federation.**

Notice that this Catholic federation is to be formed to "protect" and "promote" Catholic interests, and that this is "for the welfare, both of religion and of the civil society." Readers of THE SENTINEL may remember that for a dozen years or more past, the National Reform Association and allied Protestant organizations have been almost continually before Congress with a scheme to "protect" and "promote" the observance of Sunday for the welfare both of religion and of the civil society, as they deem it. These Protestant organizations have for years been moving toward a position of political power and authority, with a view of exercising this power finally for the realization of their vision of the purification of politics and the establishment of righteous government. And now what else could be expected than that Rome, seeing all this, should imitate the example set here and also organize for the protection and welfare "of religion and of the civil society"? Protestants have deemed their organization necessary to the welfare of civil society, and now, behold, the Catholics deem their organization to be necessary to the same end. And who can say that the Catholics have not as much license to think the welfare of civil society depends on their united political action, as Protestants have to think the like thing of themselves? And who can say that the welfare of civil society will be more promoted by Protestant church activity in politics than by Catholic activity in the same sphere?

#### **Protestants Should Have Foreseen It.**

The truth is that Protestants should have foreseen that their efforts to get Congress to legislate for the "protection" of Sunday and the "promotion" of the general interests of morality and Christianity, as they view them, would simply and inevitably result in drawing Catholics into the same field and adding another point to the rivalry between the Protestant and Catholic bodies. Protestants have

put into the hands of Rome a cue and excuse for which she has long been seeking.

This Catholic federation has an endorsement which secures it against all opposition from Catholic sources, and a prospective strength which shows that politicians will not dare to ignore it. We quote again from the *Sun*:

#### **Has High Endorsement.**

"Cardinal Gibbons, Archbishop Ryan of Philadelphia, Archbishop Elder of Cincinnati, and many other members of the Catholic hierarchy have warmly endorsed the project.

"It has been decided to keep up the agitation for a Catholic federation for some time yet and then hold a national congress to perfect a permanent organization. This congress may be held in this city. Catholic societies with a membership of 600,000 have already announced their intention to enter the federation. The objects of the federation have been officially announced as follows:

"To work for the general welfare of Catholic interests apart from the special object of each society—leaving each society with its own constitution, language, government, and officers, but establishing a central board for the purpose of better carrying out the principles advocated; to vindicate the rights of Catholic citizens; to support the Catholic press and diffuse Catholic principles and protest against all measures antagonizing them."

#### **Will Hold the Balance of Power.**

We are informed, in conclusion, that "the federation will not be a Catholic political party, nor will it be affiliated with any political party." No, indeed! All it will do politically will be simply to boss all the parties by holding the balance of power between them, just as is done by the papacy in Germany, for example. The federation will not constitute a political party, but it will secure from the political parties what it demands for the advancement of Catholic interests in the United States.

This move on the part of the Catholics will almost certainly result in the formation of a Protestant counter-organization, and thus both Protestants and Catholics will be drawn into the vortex of politics, and religious controversies will be more and more transferred to the political arena; and all this will be against Protestantism and in favor of Rome; against republican government and in favor of despotism; against the new order of things represented by the Declaration of Independence and the Constitution and in c

which the Pilgrim fathers fled to the shores of the New World. The lover of liberty and just government should be admonished that he must seek them elsewhere than in this nation or in any of the political systems upon the earth. S.

### SUNDAY ENFORCEMENT IN MASSACHUSETTS.

VERY appropriately, Massachusetts, that something over two hundred years ago hanged witches or pressed them to death, is now doing something in the way of Sunday enforcement.

It is true none of the people now living are in anywise responsible for the acts of those who lived over two centuries ago. Doubtless, too, they say, "Had *we* lived in the days of our fathers *we* would not have been partakers with them in the blood of the witches," etc., and yet, like the Jews in the days of our Lord's earthly ministry, they are in danger of acting on the same principle which they now condemn in words, but endorse in practice.

The witch-hanging blot on Massachusetts was due to an effort of the civil authorities to administer the law of the Old Testament. A similar effort to-day could have no better results, and yet that is substantially what the civil authorities of Boston are now contemplating, namely, an attempt to enforce by civil penalties, not exactly, it is true, the law of God touching the Sabbath, but a human interpretation of that law, as crystallized into statute by the State legislature and the city council.

#### The Boston Globe Gives the Facts.

The Boston *Globe* of the sixth instant tells the story thus:

"On Thursday last word was circulated among the Hebrew shop-keepers of this city that they would have to observe the Sunday-closing law, and the announcement created a good deal of excitement. The larger part of the dealers on Salem and the streets running from it belong to the orthodox Jewish church, and are strict in their observance of the Sabbath. No matter what the temptations of business they close Friday evening at 6 o'clock, and their stores remain closed until the same hour Saturday, thus observing the biblical Sabbath.

"To lose another day and be obliged to keep their places of business closed on Sunday seemed very hard to them. *But the police had the law with them, and their warning that offenders would be punished meant something.* The matter was talked over among the business men, and they consulted with Representative Borofsky, who counseled patience.

"At his suggestion a meeting of the principal business men of the section was called, and thirty of them met Saturday evening: \* \* \*

"In the meantime Mr. Borofsky visited the police commissioners to lay before them the grievances of the North End Hebrews. He was assured that there was no intention of doing them any injury, *or asking more of them than was asked of all other citizens of the city.*

"The commissioners cited the Sunday closing law for him, and referred him to counsel Bangs. The section of chapter 434 of the acts of 1895 was pointed out by counsel Bangs, where it is stated that a citizen may carry on his ordinary business, *if in doing so he does not annoy others.* He explained that this did not include shop-keepers, and cited decisions of the supreme court to verify his interpretation of the law.

The commissioners were again seen, and it was shown them that as the legislature had evidently desired to permit those whose conscience would allow them to attend to their ordinary business on Sunday to do so, and that as the legislature was not in session an immediate change of the law would not be possible. *They only replied that they could not be expected to close their eyes to an infringement of the law as it stood.*

"Representative Borofsky then returned to his constituents and advised them to submit to the law, and at the same time prepare for action when the legislature would meet again."

#### Shops Open in Afternoon.

Sunday forenoon all the shops were closed, but word being received that no arrests would be made the shops were opened about noon, and remained open the rest of the day. "The policemen on the beat passed through the street," says the *Globe*, "but did not interfere with the dealers. At the Hanover street station the officer at the desk said that it was only the intention of the police to keep an eye on those who did business. This was being done, and what future action would be taken he did not know."

The fact that after mature deliberation the authorities decided to make no arrests, should not blind any one to the real issue.

Suppose that instead of working hardship upon a large number of people, evidently with considerable political influence, the rights of only one, or of a few, had been involved, does any one suppose for a moment that the "law" would not have been enforced? Certainly it would.

But the rights of a single individual are just as sacred and ought to be just as carefully guarded as the rights of a multitude. Rights pertain to indi-

viduals, and each individual has just the same rights as every other individual.

But these Jews were told by the police commissioner that there was no intention of doing them any injury, or of "asking more of them than was asked of all other citizens of the city."

The Inquisition could have said the same when trying to torture into its victims belief in the dogma of the "real presence," as held by the Roman Catholic Church. All were required to believe the doctrines of "the church;" therefore no more was asked of the poor broken, bleeding victim of the rack "than was asked of all other citizens."

#### The Real Question.

The real question is not, Is more demanded of some than of others? but, Is the demand just? has the state any right to make such a demand?

It is claimed that "the law forbidding business on Sunday is only for the protection of those who want to close on that day, but who can not do so without loss while others remain open." The plea is sophistical. Not until uniform hours of opening and closing on other days are established by law, together with compulsory closing on all holidays, can it be successfully maintained that Sunday-closing ordinances are not due primarily, and indeed wholly, to the supposed sacred character of the day. No amount of denial can alter the fact that to compel any man to forego on Sunday anything that he might properly do on other days, *under the same surrounding conditions*, is to compel him to render homage to a religious institution.

B.

#### THE BATTLE OF ARMAGEDDON.

A READER wants to know where in the Bible he can find mention of "the great battle of Armageddon."

The name "Armageddon" occurs but once in the Scriptures, namely, in Rev. 16: 16.

Armageddon, or "Megiddo," is the name applied to the hills overlooking the plain of Esdraelon, the place where Barak and Deborah destroyed Sisera's army (cir. B. C. 1256), and where nearly seven hundred years later (cir. B. C. 610), King Josiah was killed and his army defeated by the Egyptians under Pharaoh-Necho.

As used in Rev. 16: 16, it does not necessarily refer to locality, but may mean rather place of slaughter or defeat. Be this as it may, the unavoidable infer-

ence from the 16th chapter of Revelation is that the very last act in the tragedy of this world's history will be the gathering of the nations to battle just before the second coming of our Lord Jesus Christ.

The world at large has long anticipated a struggle involving all the European Powers over the settlement of the Eastern question, or, in other words, the apportioning among the Powers of the Turkish Empire. But until "manifest destiny" landed the United States in the Philippine islands, thus making this nation one of "the kings" or powers "of the East," it seemed impossible, from a human standpoint, that this Government could ever be drawn into the impending conflict. But now it seems just as impossible that the United States should not be involved in the settlement of the Eastern question, whether that settlement shall involve merely the driving of the Turk from Europe and the division of his territory, or whether it shall include also, as now seems propable, the partition of China.

In the light of the prophecy of Rev. 16: 13-16, it seems clear that the work of gathering the nations is now going forward. Already the whole world has been brought together by steam and electricity until peoples once widely separated not only by distance, but but by diversity of interests, are now brought as near together as though separated only by brooks instead of oceans. Indeed the world is, so to speak, no larger now than was a single state a century ago. And not only so, but the unparalleled growth of colonization, commerce and general land-hunger is surely and swiftly bringing face to face in the Orient the conflicting interests of the great world Powers. For years statesmen and soldiers have foreseen that a great conflict is only a question of time. Often it has seemed that the storm was about to burst; but each time civilization has shrunk back aghast at the prospect, and peace has been preserved. But the storm clouds, though stayed, have not been dissipated. On the contrary, they have continued to gather blackness until their pent-up forces are beyond human conception.

Intensity is seen everywhere. The nations are bending all their energies to be prepared for the conflict which is now seen to be inevitable. The lesson is not far to seek. This arming of the nations means, as do the strange things taking place in our own land—this sudden change from simple republicanism to military imperialism, this leaving the pursuits of peace for the arts of war, the train-



ing of armies, and the building of navies—it means that the end of all things is near. And in view of it all, God's word to all who will hear is, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh." B.

### A TALE OF TWO NATIONS.

#### The American Commonwealth.

THE fathers of the United States announced her birth with sentences of truth which will live in eternity. The principles which they enunciated were heaven-born, not man-made. They said that the colonies assumed their separate and equal station among the powers of the earth "according to the laws of nature and of nature's God." They founded their Republic on eternal verities, not on human maxims and theories.

"We hold," said they, "these truths to be self-evident that all men are created equal: that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness. That to secure these rights governments are instituted among men, deriving their just powers FROM THE CONSENT OF THE GOVERNED."

The great Alexander Hamilton truthfully said, "*The Declaration of Independence is the fundamental constitution of every State.*" It is a declaration of great general principles, as well as a recital of certain specific grievances. It was never written to meet the exigencies of one particular time or people. No nation prior to this one had ever declared it as a principle good for all mankind that all men are created equal, or that governments derive their just powers from the consent of the governed. None of the great nations of Europe ever taught or ever believed these principles.

Such doctrines as are contained in the Declaration of Independence had, practically speaking, been lost to earth since that unfortunate day when the hosts of Israel petitioned the prophet Samuel to make them a king to rule over them, that they might be like all the nations round about. These truths were born again; they were resurrected with a fresh and God-given life at the time when the American Republic came to its noble birth. They constituted her christening robe and her birthright, peculiarly her own, and the first infant cry of her national life.

### The Divinity of These Truths.

I desire to impress upon every heart the divinity of these truths. I desire to make plain to all that the forefathers and some of the great men who have lived since, considered them divine in the basic thoughts and nerve principles which they present.

Well has Charles Sumner said:

"The words that governments derive their just powers from the consent of the governed are *sacred* words, full of *life-giving* energy. Not simply national independence was here proclaimed, but also the primal rights of all mankind. Then and there appeared the *angel* of human liberation, speaking and acting at once with *heaven-born* STRENGTH, breaking bolts, unloosing bonds and opening prison doors; always ranging on its mighty errand, wherever there are any, no matter of what country or race, who struggle for rights denied; now cheering Garibaldi at Naples as it had cheered Washington at Valley Forge, and especially visiting all who are down-trodden, whispering that there is none so poor as to be without rights which every man is bound to respect, none so degraded as to be beneath its beneficent reach, none so lofty as to be above its restraining power, while before it despotism and oligarchy fall on their faces like the image of Dagon, and the people everywhere begin to govern themselves."

And again he says:

"The Declaration of Independence is the twofold promise, first, that all are equal in rights; and, secondly, that just government stands only on the consent of the governed, being the two great political commandments on which hang all laws and constitutions. Keep these truly and you keep all. Write them in your statutes; write them in your hearts. This is the great and only final settlement of all existing questions. To this sublime consecration of the Republic let us aspire."

In liberty, therefore, was the nation conceived. To these two propositions was it sacredly dedicated and solemnly sealed in the blood of its noblest sons. As the Bible declares that all men are equal before the *Lord*, *i. e.*, that God is no respecter of persons, so the Declaration affirms that all men are equal before the *law*, and that this equality is their own inalienable and primal right. The Declaration does not mean that all men are equal in all respects. But it does mean and it does say that they are equal in their right to life, liberty and the pursuit of happiness. And in this it recognizes the nobility of man as the creation of God, and makes no exception or distinction in favor of any human caste or lineage.

In summing up his views on America's greatest state paper, George Bancroft, the finest historian which this continent has yet produced, gave utterance to this beautiful tribute to the immortality of the great document:

"This immortal state paper, which for its composer was the aurora of enduring fame, was 'the genuine effusion of the soul of the country at that time,' the revelation of its mind, when, in its youth, its enthusiasm, its sublime confronting of danger, it rose to the highest creative powers of which man is capable. The bill of rights which it promulgates is of rights that are older than human institutions, and spring from the eternal justice that is anterior to the state."

#### In the Providence of God.

It was God who brought the United States into existence. It was God who set her secure betwixt the twin oceans that she might work out and develop, untrammelled by foreign precedent and precept, the great truths, the custody and advancement of which he had entrusted to her hands and heart.

The King of kings and Lord of lords set the commonwealth of the United States in the world just as verily as thousands of years before he had set the commonwealth of Israel, and moreover he set both in the world for one and the same purpose.

God set Israel in the world to give to all the nations of the earth the true principles of the Christian religion. This was the task assigned her in her capacity as a church. He also set Israel in the earth to give to all the nations the true principles of government among men. She was God's chosen instrument in the elder day to carry heaven's wondrous truths to a world which was suffering for the lack of them.

Likewise in the latter day God has set the commonwealth of the United States in the earth for a twofold purpose, and that twofold purpose is the same as was his purpose in the people of the Jews. The true principles of the Christian religion were designed of God to go forth from this land as from no other in these last days. He provided that this might be so. He ordained that all nations and kindreds and tongues and tribes and peoples should be benefitted and blessed thereby; and he also set this nation in her place, and gave to her a charge to carry the truth of *government by the consent of the governed*, and that *all men are created equal*, its twin sister, to every nation on the globe. In this the work of Israel and the work of the United States are one

and the same. And who will rise and say that God has any less interest in the work of the one than of the other, or that the work of the latter is not as fully outlined in the sacred Scriptures as the work of the former?

PERCY T. MAGAN.

#### CHRIST'S KINGDOM NOT OF THIS WORLD.

From "Religion and the State," by A. Hovey, D. D.

ALTHOUGH the general duty of subjection to "the powers that be," or the laws and rulers of the state, is very sacred it can not be urged as a valid excuse for disregarding the Lord's requirement to confess him before men. It was, therefore, the duty of the apostles to preach the good news of salvation through Christ, though forbidden to do this by "the highest human authority to which they could have felt that they owed allegiance," and even to say boldly in the presence of this great court, "It is right to obey God rather than men." And this fact of a higher law for the Christian, of a paramount duty on his part to be a loyal and obedient subject in the Kingdom of Christ, affords a strong presumption that, kept within their proper spheres and directed to the attainment of their distinctive ends, the authority of Christ and that of the state will never come into collision, and this is equivalent to saying that their spheres and aims and methods are very distinct; that the kingdom of Christ is on a different and higher plane than the state.

#### They Looked for an Earthly King.

It was this fact that made it so hard for the Jews of our Saviour's time to see in him the promised Messiah, for they were expecting a restoration of the theocracy, a perfect and final union of church and state, religion being sustained by the civil power and the civil power sanctified by religion. They were looking for one to fill the vacant throne of their royal line who should unite the heroism of David with the wisdom of Solomon, and by an era of conquest usher in an age of peace; who, as the favorite of Jehovah and the pride of all the people, should bear, like the Pope in other days, two swords—the temporal and the spiritual—and lead the nation to victory over the Gentiles, as well as to holier worship in Zion. It is not, therefore, surprising that many welcomed the harbinger of Christ preaching repentance, and listened without offense, but not without wonder, to the sermon on the mount, but turned away from Jesus with contempt when he refused to

wear an earthly crown. Nor is it altogether unaccountable that the chosen twelve, who were the daily companions of the Lord, expected until the very hour of his betrayal, that he would yet be a temporal prince, uniting divine authority with human, the sanctions of religion with the power of the sword, and making his kingdom one of this world. It was extremely difficult for them to receive the idea of a spiritual dominion resting on the power of grace and truth.

#### **On a High Plane.**

But it was such a kingdom, on a plane far above that of any earthly authority, that Christ came to establish. It was such a kingdom that he professed to rule in his language to Pilate: "My kingdom is not of this world. If my kingdom were of this world, my servants would fight." "I am a king. To this end have I been born, and to this end am I come into the world, that I may bear witness to the truth. Every one that is of the truth heareth my voice."

Pilate was convinced by the divine bearing and candor of Jesus that whatever might be his authority, whether real or imaginary, it pertained to religion and not to the state; it rested in no degree upon secular power, and contemplated in no case an appeal to the secular arm; and this testimony of Christ was in absolute harmony with the whole tenor of his life and teaching. He took no step to connect his cause with the state as such. He threw out no hint of its needing the support of the civil power. He provided for no statesmen or soldiers to carry on his work, but only for preachers and teachers. Had not the Jews been strangely tenacious of their belief and strangely blind to the spirit of Jesus they would have perceived much sooner than they did that his dominion over men must ever be spiritual, no imaginable state of affairs being likely to make him accept an earthly crown.

#### **Christ's Dominion Not Civil.**

And his apostles came at last to understand this. By the death, the resurrection, and the ascension of Christ; by the outpouring of the Spirit on the day of Pentecost and the light of inspiration added to that of providence, they were made to know that their Lord's dominion was not civil and national, but spiritual and universal; not of this world and sustained by force, but from above, and supported by grace, and to comprehend the new and great fact that, though engaged in a fearful conflict, the weapons of their warfare were not carnal, but mighty

through God to casting down strongholds, and bringing every thought into captivity to the obedience of Christ. And one of them, writing to the Ephesian saints, utters, in view of their spiritual foes, this stirring cry:

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand," going on then to enumerate in terms of blessed confidence the parts of this divine panoply for the Christian. All of them may be embraced in four words—Christian character and Christian truth. Without the former his readers were sure to be betrayed by traitors within, and without the latter they were in danger of being put to shame by external foes. But armed with grace and truth from him who has infinite store of both they were able to repel every assault and win from seeming defeat real victory.

#### **The Simple Majesty of Truth.**

The records of history justify this language, for the rage of paganism, fierce as a bear robbed of her whelps; the scorn of philosophy, falsely so-called; the sword of the state wielded by the fanaticism of a perverted church, and the pride of natural science soaring with untried wings into the heights of speculation, have been met one after another and put to shame by the simple majesty of Christian character and Christian truth.

Indeed, these are the only weapons with which they have ever been successfully met. They are weapons of celestial origin and temper, not made with hands, but given by the Lord of life, and therefore are they certain to prevail over those of grosser material fashioned by the skill of man.

The lesson from all this would seem to be that the kingdom of Christ is independent of the state, ruling in a higher sphere and with a view to higher interests, having laws and forces of its own that agree in character and work in harmony towards the same great end, and that any attempt to unite the two must be fraught with peril to the higher, if not to the lower.

Most manifest is it that the higher has no need of direct assistance from the lower in accomplishing the ends for which it was established among men, and that any admission of the lower into its proper domain and work will soil its purity and weaken its power.

God asks no man to administer his divine law.

### THE ONTARIO SUNDAY LAW AGAIN.

At the hearing in Toronto, already referred to in THE SENTINEL concerning the Sunday law, a labored effort was made by the lawyers who were defending the Lord's Day Act to show a great distinction between *travelers* and *passengers*. The act permits the conveying of travelers on a journey on the first day of the week.

A vigorous and prolonged effort was made to show that all local passenger traffic was a violation of the statute; that all that was permissible was allowing travelers to proceed to their destination who might not have completed their journey when Sunday came. The question was not how long the journey was, but when did the man start. So said the eminent lawyer. If he started before midnight of Saturday night, then he should be allowed to go on; if after midnight, then he was violating the law and must not be allowed to proceed. After listening to the lengthy argument of the learned advocates, one judge remarked: "It seems, then, that if a man starts on a journey on Saturday he is a traveler, but if he starts on Sunday he's a passenger."

One question asked by the judge was: Why not make the law apply to the man who begins a journey on Sunday, as well as to the man who ends a journey on that day? The answer was that that could not be allowed. The judge then asked: "But what if the man happens to oversleep and so seems compelled to take a morning train?" One of the judges also asked if a man going from Toronto to California might be considered a traveler and allowed to start on his journey on Sunday. The reply was in the negative.

The statement was made by these lawyers that when the Sunday law was made travel was mostly by stage coach or by boat, and these being slower means of transportation than the railway cars, some allowance must be made for the travelers to reach their destination, but that in no case could a stage, boat, train, or whatever it might be, legally continue to run on Sunday unless it had through travelers (not passengers) who were going through to the end of the route, and who had started on their journey before Sunday came.

One of the judges asked in case a boat started out from Hamilton for Montreal, and reaching Toronto on Sunday, should find that it had no passengers for Montreal, must it tie up at Toronto till after Sunday? The answer from one of the law-

yers arguing for the Lord's Day Act, was that the boat should certainly tie up; and then taking another thought, he said he supposed it would have to be allowed to go on to its destination in order to start back on schedule time; but the judge said, "That has nothing to do with the case."

It was evident from the many questions of like nature that the judges asked and the expressions on their countenances, that they were somewhat amused over some of the positions taken; and quite likely the lawyers themselves would have been amused at such inconsistencies if they had not been defending the Lord's Day Act, and under the necessity of producing some kind of an argument. One of the judges asked: "If a man starts on a stage coach to go a hundred miles or more and after riding a mile, changes his mind and gets out, is he a passenger or a traveler?"

It seemed that the forbearance of the court was great to listen so long to the intricate reasoning to demonstrate the distinction between *traveler* and *passenger*, and all this to show that all the local Sunday travel in the country is illegal, and more than that, that all long journeys on that day are unlawful unless commenced before Sunday.

### They Scented Danger.

But the judges could see something more than amusement in this matter. They several times made expressions about "the *dangerous nature*" of these views, and of positions taken touching the Sunday law. And that is just what every one should see in all this religious legislation business. Not only unfair distinction between *words* is the result, but unfair discrimination between *individuals, citizens*, for whose benefit all laws are supposed to be made.

One of the counsel for the Lord's Day Alliance had occasion to refer to Blackstone, who speaks of violations of the Lord's day, "vulgarly but wrongly called Sabbath-breaking." So be it known that by the authority to which this Sunday-law advocate referred, Sunday work or amusement is *not Sabbath-breaking*. Then let all cease speaking of it as such. How much better it would sound if all would learn wisdom from Mr. Blackstone and cease to call the act by a common but improper term.

If we could go a little further back than Mr. Blackstone went we could see ample reason for saying that Sunday labor was vulgarly but wrongly called Sabbath-breaking. In fact it is somewhat

recently that Sunday has assumed the title of Sabbath, but history shows that several centuries earlier it *assumed* the title of Lord's day, which title it did not have when our Lord himself was here on earth. "From the beginning it was not so." Let us get back to fundamental and original principles.

F. D. STARR.

### WHAT WE OPPOSE.

WE are not opposed to the Sabbath, but we are opposed to Sabbath legislation.

We oppose no person's right to rest one day in seven, but we oppose the idea that any person should be compelled to rest whether he wishes to or not.

We do not oppose granting any person the privilege of resting on the day he believes to be the Sabbath, but we oppose making one man's privilege another man's duty.

We are opposed to compelling people to work when they ought to rest, but we are also opposed to compelling people to rest when they ought to work. There is no law in this country compelling any person to work when he does not want to, and there should be no law compelling anyone to rest when he wants to work.

We believe every person should obey the dictates of his conscience, but we are opposed to making the conscience of one person the rule of conduct for another.

We are not opposed to law, but we believe every statute should conform to the law of justice.

We are not opposed to any church nor to any state, but we are opposed to any union between church and state.

We oppose Sabbath legislation because the use of force in religion is contrary to the gospel, contrary to conscience, and against the welfare of both church and state.

We are opposed to no man or organization of men, but we are opposed to all principles, by whomsoever held, that work against man's natural and inalienable rights.

We believe in reform, but we believe moral reform must come not through legislation, but by the quickening of conscience.

We are opposed to attempts at reform by legislation because such efforts ignore and often override conscience, and because they set up the law of man in the place of the law of God. We are not opposed

to law, but we are opposed to any act by which a man or set of men assume the prerogatives of God.

We oppose religious legislation not because we would set aside law, but because such legislation sets aside the law of God.

We oppose efforts to reform society by legislation not because we do not earnestly desire such a reform, but because we believe it can be accomplished only by a far higher power than any legislature can exercise.

We desire the reformation of society, but we say the appeal must be made not to law, but to conscience; not to the legislature, but to the throne of the Most High. s.

### LOVE NEVER FAILS.

CHURCH and state are separate organizations and are controlled by different agencies. The state is defended by the sword, the church by love. If our treaty with China has been violated and our ministers have suffered we must compel the empire to respect its honorable contract. But if our missionaries have been persecuted they cannot appeal to the temporal power for defense. The Author of Christianity suffered death and triumphed. The missionary who welcomes the musket as an aid to the extension of missions has no faith which will overcome the world. The church is humbled when her ministers advocate the musket as a civilizing agency. It may punish, it cannot civilize. The strenuous life of the nation and the church will not be manifested in battle, but in peace. China has been a peaceful nation, but if China's millions were drilled in soldiery as they have been in peace there would be no more talk of dividing the empire than there is of dividing America among the European powers.

Christianity must civilize heathen nations. This appeal to Cæsar indicates a lack of the heroic love which sacrificed all for the kingdom of Christ. Missions founded and carried on with no other motive but love must dispel the darkness. Love never fails. Hate is the ally of decline and final fall.—*Rev. J. H. O. Smith, pastor Union Christian Church, Chicago.*

THERE is only one thing as unreasonable as anarchy of the type represented by Bressi, the assassin who murdered King Humbert, and that is the assumption that some men have a divine right to rule other men without their consent.

## NEWS, NOTES AND COMMENT

THE Kaiser's recent speech calling for vengeance upon the Chinese because of the murder of the German ambassador at Peking is noted by Japanese papers as one "unworthy of a Christian monarch." Even the heathen understand that Christianity makes no call for vengeance upon its enemies.

JULIAN HAWTHORNE says: "Commercialism was some time since engrafted on Christianity, and throve so well that to-day, like a tropic creeper which has sucked the life out of a tree, it alone survives. It puts a money value on everything, and punishes or rewards by exacting money or bestowing it."

It is a matter of common rumor that Chief Kipley, of this city, has discovered on "the force" a policeman who, to use the chief's own words, "knew he could not make an arrest without a warrant," merely on the oral complaint of a citizen. "Doubtless," remarks the *Daily News*, "this man deserves to be promoted to a captaincy at least, but he will be worth a great deal more to American liberty if he is kept on a beat."

Not long since, after an engagement with American troops, the officer in command of the Filipino "savages" sent all the American wounded he had captured into the American lines, and with a statement that the prisoners he had taken would be well treated. Would it not be well to send this "savage chief of still more savage men" to Germany to secure the revocation of Emperor William's no-quarter order; and then to China to teach the science of "civilized warfare" to certain of the allies?

A dispatch from Rome, under date of August 10, says:

"It is the subject of common conversation here that a reconciliation between church and state is one of the possibilities of the immediate future. Yesterday Prince Henry, the Kaiser's brother, had a long

interview with the Dowager Queen Margherita, after which he paid a visit to the Pope, and through Cardinal Rampolla, delivered him a letter from the Emperor of Germany.

"It is believed that Prince Henry also conveyed to the Pope the dowager queen's ardent wishes for a reconciliation between the secular government and the Vatican. The plan, it is asserted, is supported by the Kaiser."

FIELD MARSHAL VON WALDERSEE, the German, chief of staff, has been appointed commander of the German troops in China. The news of this appointment had a depressing effect on the Wall Street and other stock markets.

The only inference to be drawn from this appointment is that the German Emperor foresaw long-drawn-out trouble ahead in China. "Six weeks will elapse before he can reach the gulf of Pechili," says a most careful and ably edited daily paper. "That there is an ominous note in this appointment can not be denied, and it may mean that Germany intends to enlarge her Chinese empire to compensate for the murder of her ambassador."

NOTWITHSTANDING all sensational reports to the contrary sent out some time since from Shanghai, it is now known that all the foreign ministers in Peking, with the exception of the German representative, were living only a few days ago.

All the foreigners in the city were besieged, however, in the British consulate by the regular Chinese troops. Notwithstanding this fact the Chinese government seems able to exercise some control over the situation, and offers to send the foreigners to Tien-Tsin under escort. Very naturally the ministers refused to trust themselves in the open to the keeping of those who have for weeks been endeavoring to murder them.

Nobody seems to fully understand the situation, and the efforts thus far made to reach Peking with adequate relief forces have failed. Up to the time of writing this note the Powers have not been able to agree on a commander-in-chief. So that the army operating for the relief of the foreigners in Peking is in reality five or six different armies, each absolutely independent of the others, so far as recognizing any central authority is concerned. All told, the allies do not number more than twenty-five or thirty thousand effective men. In view of these facts, and many others which we have not space to



give, it is certainly not exaggeration to say that the situation in China is desperate, so far at least as the safety of the beleaguered foreigners in the Chinese capital is concerned.

*The Defender*, organ of the "New England Sabbath Protective League," cites "the better enforcement of Sunday in Palmer, Mass.," as "a type of conditions which may be obtained in every village and city if a few earnest men and women so desire and demand."

REV. T. DEWITT TALMAGE, who has just returned from a trip to Russia, where he visited the Czar, says that he "found as much religious liberty in Russia as there is in New York or Washington." This is not at all complimentary to New York and Washington and America in general. If it is true, and Dr. Talmage ought to be a competent judge in the matter, it indicates a loss of liberty in the United States rather than a gain of liberty in Russia, for the rigorous persecution of dissenters in Russia, and the ruthless crushing out of every vestige of independence in Poland, proclaim the despotism of the Russian Empire to-day. Religious intolerance is a natural outgrowth from the roots of the Russian system of government, but the foundations of the American Republic gave a promise of better things. There is something radically wrong when as much despotism can be found in New York and Washington as in Russia, for that is what Dr. Talmage's words really mean.

THE St. Louis *Globe-Democrat* had a cartoon recently which was quite significant in its way. This cartoon was entitled, "The Logical Champion of Christendom."

On the left of the picture was a sinister-faced human figure clad in armor and holding in his two hands a broken sword inscribed "Selfishness." Upon the breastplate of this figure appeared the name "Europe."

On the right was the figure of a muscular Chinese Boxer, with a torch in one hand and a huge broadsword in the other, and a look of diabolical ferocity on his face.

In the center, confronting the Boxer, and a little in advance of "Europe," stands "Uncle Sam," with *uplifted cross in one hand and a drawn sword in the other*. Upon the sword appears the word "Justice."

The cartoon is misleading in several respects. In the first place, the Boxer uprising is not a movement against Christianity as such, but only to the extent that Christianity is identified in the Chinese mind with the greed and injustice that has driven China to desperation.

Again, if "Uncle Sam" keeps his place he will not pose in China as the champion of anything but the natural and treaty rights of American citizens. The United States now has in the Sulus a large number of Mohammedan *subjects*. It would be the duty of the Government to extend to these the same protection, in case of need, that is demanded for the missionaries and other Americans now in China. But who in such a case would think of depicting "Uncle Sam" with the crescent in one hand and the sword in the other?

The Government of the United States has no duty to protect anything but rights. The missionaries have claims upon the Government only as citizens.

COAL is said to be mined so easily in China as to cost only twenty-five cents per ton in some parts of the empire. Doubtless this fact will be duly considered by the Powers in arranging their "spheres of influence" "after the war is over." The end of England's coal supply is already in sight, and "black diamonds" are not abundant nor are they easily mined in some parts of the continent of Europe.

SURPRISE is expressed in some quarters at the announcement from Washington that Cuban independence is to have not only "a string to it," but a five-fold cord, a sort of "cable-tow," as it were. But this need surprise nobody. In the very nature of things Cuba can never be independent. She may have a large measure of local self-government, but that is all; and THE SENTINEL professes no prophetic gift, either. It is "*manifest destiny*."

"THERE are in Japan," says the New York *Independent*, "120,963 enrolled Christians, of whom 53,924 are Roman Catholics, 41,808 Protestants and 25,231 Greek Catholics. If we include their unenrolled children and other dependents, this would give about 225,000 souls, or about one-half of one per cent. of the population of Japan outside of Formosa."

According to the logic of some people in this country, the Japanese Christians, being in such

small minority, have no rights that anybody is bound to respect.

But very fortunately rights attach to human beings and not to numbers. One man has just the same natural rights as a thousand men, and his rights are just as sacred and just as inalienable.

A Jewish paper says: "The Paterson Young Men's Christian Association have imported what they call a converted rabbi, and invite the public to come to their hall and hear him tell how he was converted. Of course he tells a lot of other stuff about the Hebrew church. Naturally, the Hebrews, who are numerous and successful in Patterson, object to this procedure."

We fail to see why the Hebrews should "object to this procedure." Certainly it is the privilege of any Jew, even though he be a rabbi, to become a Christian if he wants to; and, having become a Christian, it is not only his privilege, but his duty to tell the reasons that impelled him to make the change. The vindictiveness exhibited by many Jews toward those who become Christians is not becoming in men who demand liberty of conscience for themselves. A Jew does not forfeit his rights of conscience by becoming a Christian, neither does he cease to be a man.

"The little ray of humor," says the *Springfield Republican*, "that sometimes penetrates the most gloomy situation is furnished, in this time of anxiety over the great mystery in China, by the flight of Minister Wu in his automobile over the asphalt pavements of Washington, bearing the precious dispatch announcing the safety of the ministers. Imagine the representative of a nation barbarous enough to murder the ministers of other powers operating an automobile!"

In the same column and separated from it by only one note of seventeen lines, the *Republican* has this:

"The right jingo spirit breaks out in a letter to the London Morning *Post* from its South African correspondent, Mr. Stuart, who writes: 'Again I had the joy of seeing the smoke of a rebel's house ascending.' Unfortunately the colonel of the regiment interfered with his joy: 'Greatly to our sorrow, he forbade any more burnings.' Mr. Stuart was a guest of Sir Alfred Milner when he made his tour in the northern part of Cape Colony, and concludes that Sir Alfred 'strikes terror into the hearts of the Dutch.'"

Now why should it be thought any more strange that the representative of a nation capable of killing

the envoys of other nations, should use an automobile than that the correspondent of a great London paper should deplore the fact that he and other highly "civilized" and even "Christianized" savages from a great "Christian nation" should not be permitted to burn houses over the heads of women and children?

After all Western civilization is not so very many "laps" ahead of Eastern civilization; or at least that type of it represented by the *Post's* correspondent is but slightly removed from savagery.

### FIENDISH BARBARITY IN CHINA.

STORIES of fiendish barbarity continue to come from China; and unfortunately they do not all tell of the cruelty of the Boxers. The most recent recital of acts of shameful savagery was telegraphed from San Francisco by the Associated Press, August 7, and purports to be the story told by Mrs. E. B. Drew, wife of the British commissioner of customs at Tien-Tsin, who arrived from the Orient on the transport Logan. She says:

"During the bombardment we lived most of the time in the cellar of our house, which was partially wrecked by big shells. Sleep was out of the question most of the time, and so unstrung were we that little food satisfied us. There was ever present the haunting fear of the Chinese triumphing and slaughtering every foreigner and convert.

"Some, probably all, of the women were prepared to act in case the Chinese effected an entrance. But it appears the allied officers were prepared to act. I did not know it at the time, but I understood that ten or twenty men had been detailed to kill all the foreign women in case the Chinese were the victors."

"Mrs. Drew, with much indignation," says the dispatch, "then spoke of atrocities committed by Russian troops, saying:

"They pillaged, looted, tortured and murdered right and left. There were many infants and children killed by bayonet thrusts. And many were tossed from bayonet points, only to be caught and again tossed time and again. There is ample evidence of these occurrences.

"And about the Chinese women. They were mistreated and murdered in house after house. It seemed as if nothing could stay the mad frenzy of these Russians.

"Out from Tien-Tsin, along the Peiho and Yellow rivers, are numerous little villages. The Russians swept through the villages, destroying life and property. In these places they also tossed infants

and older children in the air from bayonets. And every time this child-tossing tragedy was enacted the dead body of a mother, father or both would be hard by. The Russians also drove women and children into the Peiho and Yellow rivers, where they were drowned.

"After shooting and murdering to their hearts' content the Russians would pillage, loot and burn every house that caught their eyes. There was no attempt at concealing all of the remarkably barbarous conduct. I do not pretend to say how many women and children were butchered by the Russians. I never heard the number estimated, save that a great many had been bayoneted and some shot.

"In view of what they had been guilty of in and around Tien-Tsin, none of us were surprised to hear of a murderous act by the Russians at Taku. It is generally accepted as true at Tien-Tsin that the Chinese commander of the Taku forts was murdered by the Russians when he was in the act of surrendering his sword."

#### Tien-Tsin Looted by Allies.

"Prof. O. D. Clifford of the Imperial University of Tien-Tsin, who was one of the last to leave the besieged city, says:

"Looting by the allied forces began as soon as they got the upper hand. The Russians led in this and went to extremes. They are naturally cruel, and expecting no mercy, they showed none. I was an eye-witness to eight cold-blooded murders by them. The victims were old and infirm Chinese. The Russians stole everything in sight, looting the houses in the settlement, as the Chinese would have done."

"The tales of Russian brutality are said to be confirmed by the Rev. Frank Haynes, a Methodist missionary."

#### Heart-Sickening.

Such recitals are heart-sickening. With the great British Empire crushing out the life of two republics in South Africa; with the United States troops hunting down and shooting Filipinos simply because, after being sold by Spain like so many cattle, they refuse to recognize their new owners; with the Russians practicing the most horrible barbarities in China, and the Emperor William sending forth his soldiers with instructions to give no quarter, it seems almost impossible to regard civilization as other than a failure.

PRESIDENT KRUGER says that his men will continue the war indefinitely.

MAJOR-GENERAL BATES, commanding the Department of Southern Luzon, recently issued the following order:

"Rumors having reached these headquarters that unjustifiably harsh measures have been employed in some instances to extort information from captured ladrones, officers of this command are reminded that general orders of the War Department provide ample and lawful methods for the treatment of prisoners, spies and other persons not entitled to the rights of recognized belligerents, and all departures from the provisions of said orders are strictly prohibited. While it is not believed that any officer of this command would, either openly or indirectly, sanction any unmerciful acts, and still less that he would deliberately order them, all persons in military service in this department are nevertheless warned that no end can be so desirable or important as to justify a departure from the recognized laws of war or a resort to any deliberate measures of cruelty."

This appears to substantiate in a measure the reports of cruelty practiced by the soldiers, but not the complicity of the general officers.

LIEUTENANT-COLONEL WAGNER, a German war expert, writes to the *National Zeitung* of Berlin in a rather discouraging tone of the situation in China. He says that "the defenses of Peking are not to be despised. The city can not be taken by storm, and, if determined resistance is offered, a small force, if able to enter, would be caught as a rat in a trap."

Referring to the campaign of 1860, he remarks that at that time "the allies started out with 20,000 men. For the final attack upon Peking they had only 8,000 left."

Colonel Wagner thinks that had the Chinese held out longer on that occasion, the allies would have been in a very bad way, and adds the warning: "To get out of Peking may be more difficult than to get in."

LAST Sunday Mansfield, Ohio, was again visited by two representatives of Doctor Dowie's work. The previous Sunday they were not allowed to leave the cars. This time, as the daily papers tell the story, "they secured a rig, driving over in time for an early breakfast. Then they went to the house of one of the faithful, E. H. Leiby, to hold services. It was several hours before their advent was known. When Mayor Brown, Attorney J. P. Seward and three officers arrived at the Leiby residence they found a crowd of 200 persons, and the services in full

swing. The mayor informed the elders that their presence was distasteful to Mansfield, might cause serious trouble, and that while no violence would be attempted, they would be escorted out of the city and placed on a train. The policemen showed the Dowieites to a carriage and drove them to Crestline, as per promises."

This seems almost incredible. These men were only doing what they had a perfect right to do. But the officers sworn to administer the law violated it by dispersing a peaceable assembly!

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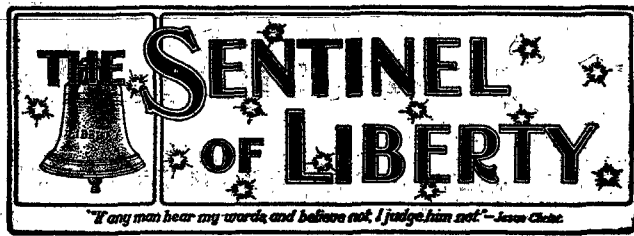
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CHICAGO, AUGUST 16, 1900.

*Any one receiving The Sentinel of Liberty without having ordered it, may know that it is sent by some friend. Those who have not ordered The Sentinel need have no fears that they will be asked to pay for it.*

THE true test of loyalty is not adherence to any party, but to principle. The real patriot is the man who loves justice more than he does himself.

WRITING of the Old-World outlook, from the standpoint of the Chinese embroglio, Julian Hawthorne asks, in the Chicago *American* of the first instant: "Is not this the beginning of a cataclysm which may destroy the world as we have known it, and erect upon its ruins a new world whose nature no imagination is bold enough to forecast?"

THE SENTINEL proposes to treat every man with the respect to which men are entitled because they are men. We must of necessity quote the sayings of men and must name individuals. But while doing this, and while making such comment as seems to us meet, we shall not intentionally speak disrespectfully or slightinglly of any man nor of any people. It is for this reason that we say Thomas Paine, not "Tom" Paine; Colonel Ingersoll, not "Bob" Ingersoll; Doctor Dowie, not "Dr." Dowie.

It is true that two of these men were unbelievers and the other does not believe as we do; but it is just as true that we do not believe as he does; and, inasmuch as he is several years older than any man connected with this paper, it is not improbable that he began to believe as he does before we began to believe as we do. Of course we would be glad to be able to convince him of what we firmly believe to be his error, but we must recognize the fact that before God he has just the same right to his faith that we have to ours.

We don't believe in the liberality that holds that it makes no difference what one believes. It does. Every man ought to believe the truth as it is in Christ Jesus. But while this is true, we do admire

the liberality that can recognize the worth of manhood wherever it exists, and that while intolerant of error is never intolerant of men.

The late John Clark Ridpath was a Methodist and a delegate to the quadrennial conference of 1888; but such was Dr. Ridpath's nobility of mind and liberality of thought, that he and the late Colonel Ingersoll were warm personal friends. If there were more liberal-minded men like Dr. Ridpath would there not be fewer unbelieving men like Colonel Ingersoll?

"FRICTION between the Vatican and Washington" is reported from London. The cause of the friction is that the Filipino demand "that the present Spanish clergy be expelled from the Philippines, and their property confiscated, *has not been rejected with indignation*" by the Washington authorities.

Doubtless this Government has an immense problem on hand in the settlement of the question of church property rights in the Philippines. There are vast possibilities in it, just as there were in the Edict of Milan ordering the restoration to "the whole body of Christians" of the church property confiscated by order of Diocletian.

That edict of Milan, just as it was, resulted in less than four years in the full official recognition by the Roman Empire of the Roman Catholic Church as *the Christian church*; and each step in the whole transaction from beginning to end seemed to be absolutely necessary.

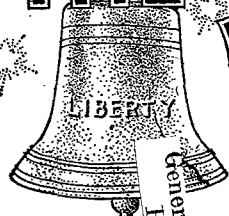
EVERYWHERE the advocates of "religion and the state," which is only another name for church and state, are active in promulgating their doctrines. The friends of liberty of conscience ought to be doubly active.

EVERY lover of soul-liberty ought to be a member of the INTERNATIONAL RELIGIOUS LIBERTY ASSOCIATION; but *especially is this true of every reader of THE SENTINEL OF LIBERTY.*

"The object of the Association is to promulgate the principles of LIBERTY, *Christian and Constitutional.*" Certainly this is a work in which every Christian should cooperate. If *you* are not a member of the Association, will you not send one dollar at once to the secretary, H. E. Osborne, 324 Dearborn Street, Chicago; and ask him to enroll your name, and send you a certificate of membership? The Association *needs your help, and you need the benefit of the Association.*



# THE SENTINEL OF LIBERTY



*"If man hear my words, and believe not, I judge him not."—Jesus Christ.*

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L. A. SMITH,  
C. P. BOLLMAN, } - - - Editors.

It is no injustice to one to prevent his doing injustice to another.

THE plumb line of moral rectitude is not the law of man, but the law of God.

"PROPERTY rights are most secure," says Mr. Bryan, "when human rights are most respected."

You are answerable in religion to no power which will not undertake to be answerable for you at the bar of God.

TRUTH can always afford to be fair and even liberal. Only falsehood fears the light. Truth courts investigation.

TRUTH can never compromise with error, but it does not follow that those who hold truth ought to be intolerant. Intolerance is an evidence of conscious weakness.

THE early church did not seek the power of the state until she had lost the power of God. No more

do those to-day seek the aid of civil power who are conscious of a living connection with the source of divine power.

THE image and superscription upon the Sabbath are not those of Cæsar, but of the Creator; to him alone, therefore, is Sabbath observance to be rendered.

THE cause of Christianity is advanced in the earth not by one person triumphing over others, but by the individual conquest of self. The Christian conquers not by making others yield, but by yielding up himself.

### PATRIOTISM.

THE true patriot is not always the man who dies for his country. The country needs men who are willing to live for it, no less than it needs men who will lay down their lives fighting its battles. To die for one's country is heroic, but to live for one's country is to render it even a greater service and to display a greater heroism.

If men are not willing to live for their country it avails nothing that they may be willing to die for it. Spain had men who were willing and ready to die for her, but the vices of selfishness had undermined her foundations and sapped her vitality and she could not stand the ordeal of war; and because of this the many who were willing to die for her threw away their lives in vain.

The nation may be preserved by the sacrifice of those who die for it, but it will not be worth preserving if its people live only for themselves. Selfishness is the sure breeder of despotism and of all that is detestable in government. An unselfish life

is the citizen's best tribute to his country. The nation may be preserved in war, but it must be built up in peace.

#### **Who Will Live for His Country?**

Who, then, is willing to live for his country to-day? Who is willing to live for this great country which has been the home of freedom, of civil and religious liberty, the refuge for the victims of despotism in other lands? Who is willing to live for those great principles of justice and respect for inalienable rights upon which this nation was established? Who is willing to stand by the American Constitution and the Declaration of Independence?

Who will say with that Declaration that "all men are created equal; that they are endowed by their Creator with certain unalienable rights," among which "are life, liberty and the pursuit of happiness," and that "to preserve these rights, governments are instituted among men, deriving their just powers from the consent of the governed"? Who will say this not merely by word of mouth, but by embodying these principles in his life?

#### **Testimony of Eminent Americans.**

Who will say with Thomas Jefferson that since "Almighty God hath created the mind free," "all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the Holy Author of our religion, who, being Lord both of body and mind, yet chose not to propagate it by coercions on either, as was in his almighty power to do;" that "to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves is sinful and tyrannical," and that "to suffer the civil magistrate to intrude his powers into the field of opinion, and to restrain the profession or propagation of principles on the supposition of their ill tendency, is a dangerous fallacy which at once destroys all religious liberty"?

Who will say with James Madison that "religion, or the duty which we owe to our Creator and the manner of discharging it, can be directed only by reason and conviction, not by force or violence. The religion, then, of every man must be left to the conviction and conscience of every man, and it is the right of every man to exercise it as these may dictate"? Who will hold with Madison that "it is proper to take alarm at the first experiment upon our liberties"?

#### **Who Will Stand by the Constitution?**

Who will say with the Constitution that "Congress shall make no law respecting and establishment of religion or prohibiting the free exercise thereof or abridging the freedom of speech or of the press;" that "no religious test shall ever be required as a qualification to any office or public trust under the United States;" and that there shall be no inequality of rights "on account of race, color or previous condition of servitude"?

Who will say with Abraham Lincoln that "when the white man governs himself that is self-government, but when he governs himself and also another man that is more than self-government—that is despotism"?

Who will say with the great commander, U. S. Grant, "Let us all labor to add all needful guarantees for the more perfect security of free thought, free speech and free press; pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of nationality, color or religion. \* \* \* Resolve that neither the state nor nation, nor both combined, shall support institutions of learning other than those sufficient to afford to every child growing up in the land the opportunity of a good common school education, unmixed with sectarian, pagan, or atheistical tenets. Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contributions. Keep the church and state forever separate"?

#### **"Let Us Have Peace."**

Who will believe that General W. T. Sherman spoke truly when he said, "War is hell"? and with General Grant will exclaim, "Let us have peace!"?

Who will say all these things not in words merely, but in deeds as well? Who will stand for these principles? Who will dare to have the true patriotism to live them out daily and monthly and yearly for his country's good? He who will do this will confer the greatest benefit upon his country, greater than he could render on the field of battle. And verily there is abundant need for such service as this to-day. The very life of the nation as a free republic depends upon it. National life in a republic is vitally related to the individual lives of the people, and only as the people are willing to live for the principles of liberty and justice in government, can "government of the people, by the people, for the people" be preserved on the earth.

S.

**"CHRISTIANITY AND GOVERNMENT."**

On a recent Sunday the *Chicago American* had an article under the above heading from the pen of Col. W. J. Bryan, Democratic candidate for the Presidency. The possibilities of the future make Colonel Bryan's opinions on any subject of more than ordinary interest. In the outset of his article Colonel Bryan says:

"Standard oil and the water of life will not mix.

"If a man say, I love God and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?"

"Thus does John in his first epistle denounce those who pretend to love the Heavenly Father while they hate the earthly brother.

"Christ condensed the Ten Commandments into two when he said, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.'

"The first defines man's duty toward the Almighty, the second his duty toward his fellowmen. The fatherhood of God and the brotherhood of man are parts of the same gospel and can not be separated. We have no way of measuring man's love toward the Creator except by the good will which he manifests toward his fellow-creatures.

"There is a wide zone between the affirmative benevolence which religion commands and the rectitude which government compels. The Christian can not content himself with a life of negative harmlessness; the fruits of the spirit must manifest themselves in positive helpfulness."

**Might Well Have Laid Down His Pen.**

And here Colonel Bryan might well have laid down his pen, for when he wrote the next to the last sentence he said more that is really to the point than in all the rest of the article.

It is exactly because of this "wide zone between the affirmative benevolence which religion commands, and the rectitude which government compels" that there can be no such thing as Christian civil government. The one is natural or earthly, the other is spiritual or heavenly. The one is civil government by fallen men, the other is moral government by Him who is perfect in all his ways and righteous in all his thoughts.

Civil government can not command anything simply because it is right. Civil government can require only justice, "an eye for an eye and a tooth

for a tooth." Christianity goes far beyond this and says: "Sell that ye have and give alms."

Civil government has no right to take something for nothing. Just government gives to the people protection, public improvements, etc., for every penny that it takes from them by taxation. Not to do this is to practice robbery under color of law.

It is for this reason that government has no right to command any man to be generous. It can return him no equivalent. When the gospel enjoins benevolence *it promises future reward.* "Sell that ye have and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not." Luke 12: 33.

**Civil Government Must Be Just.**

Civil government can be and ought to be just, but it can not be Christian because of the "*wide zone between the affirmative benevolence which religion commands and the rectitude which government compels.*"

Of his purpose in writing, Colonel Bryan says:

"The object of this article is not to point out ways in which the Christian may aid his brother, but rather to indicate a few of the ways in which he may be doing injustice to him."

But the title of the article is "Christianity and Government." If the object of the writer was simply to appeal to the moral sense of the individual the article should have been given a different heading. Possibly this was the editor's mistake.

Again, if the object of the writer was to define the duty of civil government, still the article should have been given a different heading, for, as we have shown, government can not be Christian, for it can at best be only just, and "there is a wide zone between the affirmative benevolence which religion commands and the rectitude which government compels."

**Moral Responsibility.**

Not the least evil of treating civil government as a moral person, is that it transfers moral responsibility from the morally responsible individual to a moral nonentity, to which of course no moral responsibility can possibly attach.

It is true, as Colonel Bryan says, that "the person who robs by force or by fraud is no more guilty, from a moral standpoint, than the man who purposely secures legislation which transfers to the shoulders of others the public burden which he himself ought to bear."

It does not follow, however, that government ought to take cognizance of the immorality of such an act and endeavor to compel moral rectitude. The immorality is in the heart. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies. These are the things which defile a man." But the injustice is in the act. The latter can be reached and corrected by civil government; the former can not. It can be corrected only by true religion. Therefore Christianity and government occupy essentially different spheres.

This is not to say that any man can be a saint in the church and a sinner in public office. It is only saying that all moral responsibility pertains to the individual. The government declares and enforces civil rights; Christianity teaches and enjoins moral duties.

Civil rights *may* be respected by immoral men; they *will* be respected by truly moral men. But even the most scrupulous regard for civil rights not inspired by that love that "thinketh no evil," falls infinitely below "the affirmative benevolence which religion commands." "There is a wide zone between" them.

B

#### SOME ERRORS OF "APPLIED CHRISTIANITY."

THE following quotations are taken from an article on "Religion and Politics," which appears on the editorial page of a leading Chicago daily (the *Chicago American*, Sunday edition):

"I see nothing strange or unreasonable about the proposal to make the mind of Christ the mind of our legislation and organizations. \* \* \* It does not seem mystical to me to believe that the mind of Christ shall become the creative spirit of political action and express itself in the statutes of the state."

"Not only must government become Christian, but Christianity must become political. Christianity needs the state for its realization as much as the state needs Christianity for its redemption and perfection. There can be no adequate actualization of Christianity in the world except it actualize itself in the political life of the nation. The people can never be wholly Christian until the state becomes the organized Christianity of the people. The Christian state will be the political realization of Christ's quality of right."

These are the utterances of Rev. George D. Herron, D. D., lately professor of "applied Christianity" in Iowa State College. As an exponent of this subject Prof. Herron has not been taken very seriously thus far by the American people, but it

would be a mistake to suppose that his ideas are producing no impression. That they are accorded space and prominence in a leading newspaper, is proof to the contrary. Prof. Herron has persevered in reiterating them before the public, and is now finding a hearing which, from his standpoint, must be encouraging. The prospect is, indeed, that his conceptions of the relation of Christianity to politics and civil government will be received with increasing favor by the people. For such a result the times are propitious. Men have become drunken with the wine of false doctrine, until they no longer view things in the light of sober common sense and of the old and tried principles of right, but see the truth through a mental haze which distorts it into every shape of falsehood. It is a time favorable to the rise of new doctrines. Agitation, intensity, are characteristic features of this time. People are on the watch to see and to hear some new thing, but not from a love of the truth. The times portend a famine of truth, with an abundant harvest of error.

Prof. Herron tells us that he sees "in our land the beginnings of a great political movement, inspired for the purpose of translating the righteousness of Christ into the legislation of the nation and the making of His mind the national political sense of this country." Upon this point he no doubt sees clearly. The beginnings of such a "great political movement" are apparent to him who will pause and observe what is taking place. Its purpose is no doubt, that "of translating the righteousness of Christ into the legislation of the nation;" but such a purpose can never be attained. The righteousness of Christ is of God, for the salvation of man, whom it reaches only through faith. This righteousness came not by any law nor can it be put into the form of law. But it does not need to be "translated" into any law, even if this were possible. It is perfectly adapted to every need of the human family just as it is. Only just as it is will it do any person any good. In thinking to translate this righteousness into legislation, men will only put something of their own devising in the place of that righteousness and put their trust in that which has no salvation. That is the trouble with every scheme which would join Christianity with politics; it only shuts away from salvation those who trust in it. God's plan of salvation is not through politics, but through faith and love.

Prof. Herron is doubtless sincere, but he is following the leading of a great and dangerous error. Nor is he following it alone.

s.

### "DIVINE HEALING" AND THE RIGHTS OF CONSCIENCE.

INDICTMENTS have been returned in Mansfield, Ohio, against five of the ringleaders in the recent anti-Dowie riots in that city. It will be greatly to the credit, not only of Mansfield, but of Ohio as well, if these cases are vigorously prosecuted. The Ohio Bill of Rights, after providing that "no preference shall be given by law to any religious society," adds, "nor shall any interference with the rights of conscience be permitted."

It is true that the followers of Doctor Dowie, the members of the "Christian Catholic Church," for this is their denominational name, not only believe in "divine healing," but they believe in no other healing; and herein lies, if not the sum, at least a large part of their offending. But is not this their absolute right?

Who has any right to say to an individual that he must employ a physician if he does not want to? Who has any right to dose any man with drugs against his will? It may be granted that under certain circumstances the community at large, the State or the municipality, may interfere; but even in such cases the interference must be for the sake of the community, not to confer a benefit on an individual who is unwilling to receive it.

In very many cases any forced treatment would be worse than none at all. If an individual believes in prayer and does not believe in drugs, even though the drugs might otherwise be beneficial, it is more than doubtful if they would be of any service if poured down a protesting throat.

There have arisen from time to time eminent physicians who have openly declared that drugs do more harm than good. Doubtless thousands die annually who might live were it not for the "medicines" which they take. Again, some are undoubtedly benefitted by intelligent medical treatment. We believe that on the whole physicians do much good in every community, but it is due more largely to the advice they give and the confidence they inspire than to the drugs they administer.

Moreover a good many people make it a matter of conscience to employ no physicians, but to trust

wholly to the Lord. To the mind of the writer the use of means is not inconsistent with trusting the Lord.

In the thirty-eighth of Isaiah is recorded the case of Hezekiah's sickness and recovery. He was healed by the Lord *in answer to prayer*, yet "Isaiah had said, Let them take a lump [cake] of figs, and lay it for a plaister upon the boil, and he shall recover." Isa. 38: 21.

But the idea of forcing any sort of treatment upon anybody is repugnant to the spirit of freedom, not only in religion, but in civil things as well. Better that an occasional victim of a misguided faith die than that a whole people lose their inalienable right to trust in the Lord or in physicians, as they themselves elect. There is something that some people prize more highly even than life itself, and that is the right to preserve "a conscience void of offence toward God." To this class we believe belong many of the disciples of the doctrine of "divine healing." They should be left free to work out the problem of continued physical existence for themselves in their own way.

B.

### WHY WE OPPOSE SUNDAY LEGISLATION.

We oppose Sunday legislation because we oppose Sabbath legislation. We oppose the enforcement of any weekly day of rest.

We oppose Sabbath legislation because the Sabbath is a religious institution, in the observance of which legal mandates can accomplish nothing, but only "faith which worketh by love," as declared in the Scriptures.

We oppose Sabbath legislation not because we do not want people to rest one day in seven, but because Sabbath rest ought not to be and can not be secured by civil enactments.

We oppose Sabbath legislation not because we have any sympathy with the course of greedy corporations or employers in "robbing" the working-men of the day of rest, but because we oppose laws which rob people of their right to work upon any day they may choose, and of their liberty to choose for themselves whether they will keep the Sabbath or not.

We oppose Sabbath legislation not because we do not want people to be free to obey the dictates of conscience in regard to Sabbath rest, but because we want them to obey the dictates of conscience rather

than the dictates of law. They can not do both; and just to the extent that Sabbath observance is dictated by law it fails to be dictated by conscience.

We are opposed to Sabbath legislation not because we want people to be robbed of their manhood, but because we want them to have manhood enough to do right from the love of right, to act from principle rather than from policy. The more a person leans on the law to help him do right the more will he fail to develop moral backbone.

We oppose Sabbath legislation, in short, because compulsion is opposed to freedom in the service of God; because it is opposed to natural rights; because it usurps the place of conscience and weakens moral independence; because it is against the rights both of man and of God, to whom all forced service is abomination; because, in a word, it is against the highest welfare of man and contrary to the ordinances of God. S.

#### “THE ARMIES OF THE CROSS.”

A LOUISVILLE dispatch of the 16th inst. reports Bishop H. C. Morrison as saying on the occasion of laying a church corner-stone on the previous day:

“I thank God that Allen and Lambeth, over there [in China], and the Methodists in this country, are responsible for the present trouble in China. With bowed head I thank God that in some small way I am to blame for the unrest in China today. I thank God that each and every one of you and all the Methodists in the country are to blame. It is the itinerary of Methodism.”

The bishop continued, saying in substance that it was that pushing spirit, that outstretching for the beyond, that had sent the Methodist missionaries into the far East.

He blessed God that the present unrest, as he termed it, had come about. It was just a foreshadowing of the time soon approaching when China “would be cut from end to end by the armies of the cross, carrying the gospel to the heathen.”

If the unrest in China were due mainly, or even largely to the preaching of the gospel, then indeed might not only Bishop Morrison but all Christians thank God for a part in it. But if we are to believe the almost if not wholly universal testimony of the missionaries themselves, the present unrest is due to two causes, neither one of which is any credit to the Christian name.

In the first place the present “unrest” in China is

due to the unchristian aggression of so-called “Christian nations.”

The Chinese have seen their principal ports seized by the “Christian” Powers until they have not remaining for their own use a single fortified harbor in which to rendezvous their navy.

They have seen the carrying trade on all their rivers monopolized by Europeans, reducing thousands of junk owners and native boatmen to extreme poverty.

They have seen their burying-grounds ruthlessly violated by railroad gangs, and even by English golf players. (See “Vandalism in China,” page 523.)

They have seen homes destroyed and families reduced to starvation in order that foreign capitalists might add to their millions, and that steam might hasten the division of Chinese territory among the “Christian” nations.

They have seen their own native manufacturers and traders driven out of business by foreign competition, the very thing that all civilized nations endeavor to prevent by prohibitory and tariff laws.

Any one of these things forced upon this country by foreign Powers and submitted to by a weak administration at Washington, would produce a state of affairs here almost if not wholly as bad as that which has existed in China for the past two months, and for which Bishop Morrison thanks God!

Turning to the religious phase of the situation, we find that the Roman Catholic missionaries had secured governmental recognition entitling them to rank as mandarins, and that in some cases at least they had abused their power, using it in a manner that would not be tolerated for a moment in any civilized country.

As before intimated, there is nothing in all this that is calculated to be in any way helpful to the spread of Christianity in China, but rather the contrary. For when the Chinese shall be at last subdued, as will doubtless be the case, when they shall at last be compelled to admit foreigners into every part of the empire, and give free rein to the missionaries, will not the minds of the people be so embittered against the very name of Christianity that they will be much less ready to hear the gospel than they have been in the past?

We have surely fallen upon evil times when ministers of religion glory in the crimes that are committed under the guise of Christian civilization.

B.



## AN UNNATURAL SPIRIT MOVING THE WORLD.

THE occurrence of a race riot in the staid metropolis of the United States, in this time of domestic peace, is startling and significant. Yet it is not greatly surprising in view of the general character of the times upon which we have fallen. It is not out of harmony with the spirit of agitation, strife, and war that is so generally prevalent throughout the world.

There is usually some sort of reason that may be cited as accounting for if not excusing tragedies of this kind. In New Orleans a race riot is the natural outcome of conditions that have long prevailed throughout the South. But what reason can be alleged for a race riot of serious magnitude in New York City?

Verily he is blind or asleep who has not discovered that "the times are out of joint"—that a spirit is taking possession of the hearts of men which proceeds without reason or sober thought, and is leading them to act like men without mental equipoise—a spirit which intoxicates men with a thirst for blood. Not merely the low element of the population is thus affected, but men of respectability, who would never be thought of as participants in a street riot. Such persons were noticed as leading in the New York riot, and even the uniformed officials of the city whose special duty is to preserve the peace, seemed rather to join with the rioters than to make a stand against them. The spirit which inspires such actions is an unnatural one; it is against reason, against peace, against law and civilization.

And it is not confined to one locality. The whole world seems to have become intoxicated with it. From a bird's eye view of all lands, could one be taken, the impression might be gained that the world had become an arena of general strife and commotion. This condition of things is not noted alone by the Bible student who believes that we have reached the stormy scenes of earth's last days; it is remarked by thoughtful people everywhere. "What in the world is the matter with the world?" was the recent exclamation of a secular journal. There is something the matter, surely.

It is not a time of security for any one. Like the subterranean forces generated in the bowels of the earth, the spirit that is moving the world from beneath is active under the surface everywhere, and no one can tell where the earthquake may break forth. It is possible only to guard against this spirit in one's

own heart. If our own spirit is an opposite spirit to this, we shall not be gathered in with the forces that fill the earth with war and tumult.

Armageddon is ahead. There is a spirit to go forth in the earth to gather the nations to battle—to a scene of final strife and slaughter. Are not all things ready for such a gathering—are not men ready everywhere to fall in with such a movement? Is this spirit not already beginning its fateful work? s.

## THE BOXERS OUTDONE.

THE damnable doings of the New Orleans mob, which are enough to shut the mouth of every American citizen against the Chinese Boxers, found a fitting climax in the burning of the Lafon school building and the fine negro residences round about. This building was as handsome as any white school building in the city. It was named after Thomy Lafon, a negro, who accumulated a fortune of some \$600,000 and left it all to charity, part going to the building of this school, part to a charity hospital and part to two homes for aged people, one for the colored race and one for the white; and simply because the school building was devoted to the education of colored people, this hellish white mob fired it! Talk about the devilish Chinese Boxers! It is said that as the flames enveloped the building, placing it beyond hope of saving, an aged colored preacher in the crowd raised his hands aloft and cried, "God has indeed deserted us," and, turning, he ran away as fast as he could go in the energy of his despair. The shame and the damnation of it are upon the whole American people.—*Springfield (Mass.) Republican*.

THE man who shot King Humbert, of Italy, is reported to have said, "I did not shoot Humbert; I killed the King."

But this is just what he did not do. The instant Humbert was dead another became King by the law of succession. Humbert died but the King lived. And Bressi's foolish and wicked act only riveted the fetters of monarchy the more firmly upon the wrists of Italy. Assassination may possibly "temper despotism," but it never made any people free. A Brutus may kill a Cæsar, but an Antony stands ready to take his place.

THE true Christian never mistakes the voice of Cæsar for that of the Good Shepherd.

## NEWS, NOTES AND COMMENT

It is reported from Philadelphia that unusual activity in enforcing the Sunday law prevails in that city, and an organization has been formed known as the Business Man's League, for the purpose of making Sunday enforcement an issue in the politics of Pennsylvania.

At the recent State conference of Maine Congregationalists, held in Auburn, a committee was appointed to "make a study of the civil and religious observance of Sunday in that State."

A PROMINENT London paper suggests the desecration of the graves of the ancestors of the imperial family at Peking, as a wholesome lesson in civilization. Should this not be sufficient to impress the Orientals with the superiority of Western manners; probably they could be fully convinced by shooting a few score of poor wretches from the cannon's mouth, as was done in India half a century ago. Let the reputation of the great "Christian nations" be maintained at all hazards.

"SUNDAY golf," remarks the *Springfield Republican*, "and the favorite diversion among the summer colony of bridge whist for stakes, were denounced, and the fashionable folk who play them were severely arraigned by Rev. Dr. Braddin Hamilton, of New York, in his sermon at All Saints' chapel in Newport" on a recent Sunday. It would seem from the *Republican's* report that the chief count in the Doctor's indictment of the game was that it keeps people from church. The speaker said:

"Show the people of this country that the boastful, vulgar, brainless spendthrift is not the ideal citizen of this country. There are a good many people who might be excused if they spend Sunday in recreation and amusements; but the people of Newport have no such excuse, and the young man or young woman who will desert church on Sunday morning and go and play golf have very little respect for themselves and far less for the community which they are leading in the wrong."

Mr. Hamilton seems to feel about Sunday golf much as the bishops did in the fourth century about the circus. Then the people resorted to the circus and allowed the hour of worship to go by unheeded. Now the people read the Sunday papers, play golf, etc. Of course this is bad, but the remedy generally proposed, namely, more rigid Sunday laws and stricter enforcement of such laws, will not work any better now than it did then.

A SABBATARIAN at Oak River, Manitoba, recently received through the mails a threatening letter warning him to cease "distributing" his "most damnable doctrine."

This "most damnable doctrine" is the doctrine that Sunday is not the Sabbath, and that "the seventh day is the Sabbath of the Lord thy God."

That which makes this doctrine so "damnable" is the fact that those who hold and teach it can prove it by so many plain texts of Scripture.

Doubtless if the writer of the letter referred to had been able to produce a "thus saith the Lord" for his belief and practice touching a weekly day of rest, instead of writing an anonymous letter he would have gone to the Sabbatarian brother, would have asked him to open his Bible, and then and there he would have shown him the text which says that the seventh day has ceased to be the Sabbath and that the first day has now taken its place.

But conscious of his weakness, of his inability to meet the arguments of the Sabbatarian, he attempts to frighten him into silence by covert threats of personal violence. Such methods are unworthy of a man, to say nothing of a Christian.

OUR readers will remember that several weeks ago mention was made in these columns of the threatened religious persecution in Sas Katchewan, Canada. A woman, who is a Sabbatarian, whose husband was away from home, did some work on a wheat-field fence on Sunday. A few days later her husband, having returned home, was visited by a member of the Dominion police force, who gave him a copy of the Sunday law, intimating that any further breach of the law would probably result unpleasantly, even if the offender was a woman.

By inquiry we have learned that this woman thus threatened by the majesty of a religious law, lives in a rural community seventy-five miles from a railroad. It is a new settlement and while the

people are nearly all church members, they are far from being strict Sunday-keepers. Many of them spend the day "rounding-up" their cattle, etc. Practically everybody does more or less work on Sunday. Why then was this one woman singled out and warned to cease Sunday work? Simply because her Sunday work, following as it does the religious observance of the seventh day, emphasizes her dissent from the prevailing religion of the neighborhood. When she rests on Saturday, the seventh day of the week, and works on Sunday, the first day of the week, she says thereby, "The seventh day is the Sabbath, and Sunday is only one of the six working days." Her faithfulness to her faith is a rebuke to others, even though she says not a word.

It is only fair, however, to say that most of the people in the community referred to, are not in sympathy with the idea of singling out this lone Sabbatarian upon whom to visit the penalty of the Sunday law. They are too fair-minded for that sort of thing. But so long as the law remains any one who desires to do so may set it in operation. As Thomas Jefferson said of religious laws in this country, "A single zealot may commence persecution and better men be his victims."

A CORRESPONDENT of the *Sabbath Recorder*, writing from Garvin, Ia., says of the growth of the papacy in that section:

"Under the supervision of an archbishop, many, many country schools in Jackson and Dubuque counties have been put into the hands of Rome, and the Roman Catholic religion is now a part of the school course."

And these schools, remember, are public schools. Do such incidents, reader, furnish you any food for thought?

A FREETHOUGHT journal complains that at a meeting of the Young Men's Progressive League, a liberal organization, on July 3, one of the speakers, Mr. George Ohnstein, was arrested. "The league at once issued a circular setting forth the facts of the matter, and 50,000 copies were circulated. On Mr. Ohnstein being put upon trial, July 13, the case was dismissed, and that night the accused addressed a large audience without molestation. The technical charge was obstructing the streets, but as street preaching is permitted in Cincinnati the members of

the league are satisfied that this was only a pretext for suppressing free speech."

Such occurrences do not benefit anybody. They most certainly injure the cause of Christianity.

THE *Independent* (N. Y.) says that the partition of Chinese territory by Russia, Germany and France "is more than we can agree to." The German Emperor has been talking of revenge; but, says, the *Independent*, "Christian principle should control the relation between nations as well as individuals; and the language of the German Emperor has not been Christian." "In a campaign of this sort [to avenge the murder of the German envoy] we can take no part." "It is not our desire to break up the Chinese Empire; we only wish to make it safe for Americans to live and pursue their callings in that country."

Unfortunately for this mild program, other nations than the United States must be consulted in the settlement of the Chinese question. The United States, we are told, would like to withdraw and leave only an "open door" for trade, but unfortunately, Russia and Germany intend to remain and occupy the chief Chinese centers, and "this is more than we can agree to." Yet "it would be a very serious task to try to defend China against Germany and France; almost an impossible one, even for Great Britain, Japan, and the United States, if Russia should join Germany and France. This," the *Independent* adds, "will call for a great congress of the Powers, backed by all the moral force which Christianity and the principles enunciated at The Hague can offer."

Yes; it will call for all this, and a good deal more; for, looking back from this date at The Hague congress which was to do so much for peace through the "moral force" of Christian principles, it is certainly a very optimistic, not to say credulous, person who would have any confidence in such a "backing" to restrain two powerful nations bent on enriching themselves by the seizure of territory. It will call for some far more material backing than the mere enunciation of principles by the remaining Powers.

THE United States may have gone into China with the best of intentions, but unfortunately good intentions will play very little part in deciding the question of withdrawal. It is very desirable to have an "open door" into China, but unfortunately Russia

and Germany persist in slamming the door shut. What is the United States to do in the face of such bad conduct from her Asiatic neighbors? If the integrity of China is not to be maintained, and the territory of the empire must needs be partitioned, must not this country have a hand in the distribution of the "slices"? And will not that be justifiable under the circumstances? Thus leads the pathway to empire.

"In a political sense Christendom is to-day the world," says H. K. Carroll, D. D., L. L. D., in the *Homiletic Review*. "If we take a map of the globe and mark upon it the possessions and spheres of influence of the Christian Powers there will be little or nothing left to the independent control of non-Christian governments. The islands of the sea are all appropriated. The Western Continent is wholly under Christian rule."

CHRISTIANITY should never be confounded with civilization; as is done in these words of Dr. Carroll. If we mark upon this map of the globe the amount of territory that has been stolen by the "Christian" Powers, that has been appropriated by them in deliberate violation of the fundamental precepts of Christianity, we shall see that the earth is still far from being under Christian control. Civilization is in itself but a thin veneer over savagery. Christianity is a change from the savage nature to the divine nature. There are Christian "savages" and savage "Christians," and the former are infinitely preferable to the latter. Christianity blesses the inferior races of mankind, but mere civilization scorches and blasts them. This is the testimony of all experience. The weaker races of the earth can not copy the white man's virtues and can not resist the white man's vices. Without Christianity civilization only brings to the savage other unclean spirits to keep company with his own, and his last state is worse than the first. The wickedest places of the earth are not in heathen territory, but in so-called Christian lands.

Politically, Christianity is not represented on the earth at all.

REV. CHARLES M. SHELDON, the gentleman who wrote "In His Steps," or "What Would Jesus Do?" and who ran the Topeka *Capital* for one week as he thought Jesus would have done, visited England and

Scotland recently and was much alarmed at some things he saw.

"If England goes to destruction in the next century," says Mr. Sheldon, "it will not be because of outside war or dangers from other nations, but because she has drunk herself into destruction."

But let us see; is not England a "Christian" nation with "Christian" laws, and especially a strict Sunday law rigidly enforced? The query that naturally arises in view of what Mr. Sheldon saw is this: If governmental recognition of the Creator, and the legal enforcement of Sunday does no better than this for England, will like measures do any more for the United States?

A RECENT London dispatch says that "only athletic clergymen need apply for pastorates in rural English districts. One country curate has received his order of removal, not because of any objection to his theology, but because he is a poor cricket player. The vicar declared: 'What the parish needs is a good, fast bowler, with a break from the off.'

"The vicar evidently considers that the doctrine expounded by a clergyman capable of winning the county championship is irresistible to the average village lad."

BISHOP CRANSTON is reported as saying: "A very rich Chinaman, whose business relations with foreigners are valuable and extensive, said to one of them in the frankness of friendly conversation: 'I am worth to-day ten millions, but I would give my fortune gladly to see China rid of every foreigner and the country back where it was before your people came. You have brought insatiable ambitions, and the discontent and unrest which led you to leave your own country for ours. Our people were happy in their patriarchal government and simple life. You foreigners are breaking down the old order and making them as unhappy as yourselves. Even your women are never satisfied with their condition.'"

A CORRESPONDENT of the *Catholic Standard and Times*, writing from Havana under date of July 21, describes a "monster parade" in that city upon the occasion of the installation of the newly-elected municipal officers. "It is estimated," says the correspondent, "that over 30,000 persons took part in the inaugural parade, and it was quite different from any parade that I have ever witnessed in the city. As

usual, there were civic, political and military organizations in line, men on horseback wearing the uniform of the Cuban army. \* \* \* Every previous parade since the American occupation has given a prominence to the American flag, the flag being carried alongside of the Cuban colors; but if there was one American flag in that great popular demonstration I have yet to meet the person who saw it. I mention this circumstance as significant of the inner mind of the Cubans. The significance of the absence of the Stars and Stripes was emphasized by the presence of the Spanish colors, particularly as it is only a few months since the Spanish flag was torn down by some hotheaded Cuban and an order was issued by Mayor Lacoste forbidding it to be raised in Havana. Another fact of a kindred nature was the appearance in the line of the Spanish band, this being the first time it has appeared in public for about a year."

SUNDAY afternoon, July 29, Rev. Thomas Marshall, field secretary of the Presbyterian Board of Foreign Missions and a Chinese missionary of wide experience and more than national fame, delivered an address before the Moody Bible Institute in this city, in which he charged that European nations, especially England, Germany and France, are responsible for all the trouble typified in the national uprising against foreigners in China. "The missionaries are not to blame," he asserted, "at least not the American missionaries. The 'robber' nations of Europe, when caught in the act of despoiling the Chinese of their territory and desecrating the Chinese graves by running railroads through them, are trying to make scapegoats of the innocent missionaries and are using the Christian evangelizing forces for political and selfish ends." He ended by declaring that when the European "land grabbers" are driven out of China the Chinese may be in a mood to listen to the Christian gospel.

"Who are the Boxers?" said Mr. Marshall. "They are simply the patriots of China. They are the same kind of patriots that grand old Andrew Jackson was—that the American hosts who followed Jackson to repel foreign invasion proved themselves to be. Suppose the French government should come and take New Orleans, the English New York and Washington and the Germans Boston. What would we see? Why, the American cowboy would leave

his herds on the plains, the farmer would leave his plow and the students of this Bible institute would leave their missionary labors, and all would take up arms to drive the invaders and the robbers from our shores."

THE *Social Forum* for August has a paper on "The State and the Children." The first third of the article abounds in references to the Scriptures, especially to the teachings of our Saviour. "With such a lesson from Christ," says the *Forum*, "it is not hard to see the duty of the state to the child. The child's first teachers and guardians, especially in infancy, are its parents, but the state must see that no child be neglected, that all have proper care and training and instruction." And again: "Compulsory education it is the duty of the state to enforce."

Of course, since the *Social Forum* goes to the teachings of Christ to learn the duty of the state to the children, it must include his teachings in "the proper" "training and instruction" that "it is the duty of the state to enforce." The *Social Forum* is certainly entitled to a front seat at all so-called National Reform functions.

### VANDALISM IN CHINA.

IN his speech at the Jewish Chautauqua, Governor Roosevelt insisted strongly on the right of every man to worship according to his conscience, and that right being respected. Now, the Chinese worship their ancestors, and we laugh at their superstition. The English in China are not content with laughing; they insult. To their constant outrages against Chinese sentiment are largely due the Boxer troubles. Listen to this confession from *Black and White*:\*

"It is probably the knowledge of this fact" [ancestor worship] "that led 'the foreign devil' to build his railways across graveyards in the Celestial Empire. Knowing that a strong prejudice already existed against the introduction of the Iron Horse, it was but natural, and in characteristic good taste, that the European should choose the shortest cut into the heart of the yellow man, with the result, among others, that certain gentlemen rejoicing in the name of 'Boxers' are to-day exceedingly anxious to offer the retort courteous and a-ching some of our countrymen. Again, some zealous 'sportsmen' lately enjoyed

\* "Black and White" is a high-class English pictorial periodical published in London and New York.

themselves immensely at Singapore by playing a local golf match over a Chinese graveyard. 'The links were very sporty, the tombs serving for bunkers,' writes one of the players. 'The tombs are being slowly hacked to pieces by the wild efforts of the players to get the balls out of the crevices in the bricks.'"

The Vandals, too, must have been civilized people.  
—*Catholic Standard and Times*.

#### BRYAN ON THE LOVE OF MONEY.

IN a recent newspaper article Colonel Bryan quotes this resolution adopted last year by the General Synod of the Reformed Church, at Tiffin, Ohio:

"The danger to be apprehended from certain agencies, which are slowly but surely revolutionizing the entire social fabric by the absorption of the wealth of the country in the hands of a few, the steady enlargement of the poor classes of people and the gradual diminution of a prosperous and happy middle class, the hope of every thriving State; the rapid increase and intensification of all those social and industrial agencies which tend to make human life a burden of despair to the many and a material paradise to the few—all these things cannot but exert a baleful influence upon and prove a constant hindrance to the progress of the kingdom of Christ upon earth."

Colonel Bryan's comment upon the resolution is that it "might with propriety have concluded with the familiar quotation from Timothy: 'But they that will be rich fall into temptation and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which, while some coveted after, they have erred from the faith and pierced themselves through with many sorrows.'"

Would not James 5:1-9, R. V., have been still more appropriate? It reads thus:

"Go to now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold, the hire of the laborers who have mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that have reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. \* \* \* Be patient therefore, brethren, until the coming of the Lord. Behold, the

husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord is at hand. Murmur not, brethren, one against another, that ye be not judged; behold, the Judge standeth before the doors."

#### SUNDAY OBSERVANCE IN PARIS.

DESPITE the Exposition, or rather, as some Parisians believe, because of it, the movement against keeping shops open on Sunday in Paris has recently gained considerable encouragement, writes a correspondent in the *New York Times*. A few weeks ago M. Millerand, minister of commerce, and M. Mougeot, under secretary of state for postal and telegraph matters, issued a circular inviting an expression of opinion from the chambers of commerce as to the advisability of closing post offices and stopping the work of postal employees at noon on Sundays, provided that the telegraph offices always remained open, and that arrangements were made for the sale of stamps and postal cards at telegraph counters. The chambers of commerce strongly supported the proposal of the ministers, and adopted a resolution in favor of the entire plan. The *Times* correspondent thinks the proposed arrangement will soon be put into execution, thus stopping the afternoon deliveries. "The scheme finds favor among business houses generally, as they consider that the present system is no longer justified by the requirements of business, and when once the rule has been put into force, those stores which still keep open on Sundays will be forced to close." Those familiar with Paris know that most of the houses of any importance already close on Sundays, and among the smaller tradespeople even the grocers close at noon. The postal service, however, has held out until the present time, closing at four in the afternoon.—*The Outlook*.

WHEN a cat hates a dog the cat is excusable. In the first place, a cat can't think accurately, and in the second place, it has seen dogs tear up kittens.

But when a Jew hates a Christian, when a Christian hates a Jew, when a Protestant hates a Catholic or a Catholic hates a Protestant, the one that does the hating is sure to be a dull, stupid kind of a human being.—*Chicago American*.



**LITTLE BETTER THAN "BOXERS."**

WE can hardly blame the Boxer if he scouts the professedly philanthropic motives of the civilized Powers. We can plainly see that he may shout "tu quoque" at the Caucasian and proceed to kill every white man in sight, justifying himself by the Caucasian's own acts.

When the Russians, like so many wild beasts, scoured the streets of Tien-Tsin, stabbing, shooting, bayoneting and slashing old men, women and infants in arms they destroyed any confidence which may have lingered in the minds of the neutral Chinese. Hereafter when the allied Powers make professions of humanity and philanthropy the Chinese will point to the massacre of Tien-Tsin and that argument will silence all pretensions. It is unanswerable.

Nor will it do to make the Russian contingent a scapegoat—to allege that the Muscovites are more bloodthirsty than other white men. It is but a few days since the German Emperor declared that no quarter should be given the Chinese—declared it in cold blood and without the impelling excitement of a battle.

If civilized rulers profess such sentiments what is to be expected of soldiers in the field? Are they likely, once the animal is aroused, to display any less savage ferocity than the Russians? Will not the Tien-Tsin episode be repeated by other troops if the opportunity arises?

Civilization is only skin deep and the veneer comes off very quickly when civilized man engages in war. Opposition enrages him. The sight of blood infuriates him. Met with obstinate resistance, he celebrates his victory, as the Russians did, by massacre and loot. He reverts to the animal with a facility which is at once surprising and terrifying.

The Russians did what might have been done by the troops of any other nationality if they were given license. Not given it, they are likely to take it. There is little difference among men once they smell blood.—*Chicago Chronicle*.

**WAR-TIME "PROSPERITY."**

It is said that war makes money plentiful. Temporarily, just as it does for a man who owns a fine house and slaps a mortgage on it. He can revel in the luxuries for a season, but when the time to pay it, plus interest, rolls along—well, that's different.

Fool is he who imagines that the wanton and enormous destruction of property and young men tends to enrich the world. Reason repudiates the frightful fallacy.—*Troy (N. Y.) Times*.

**THE HISTORY OF BABYLON.**

"WE may soon be in a position," remarks the *Literary Digest*, "to study the lost history of Babylon as we can now study that of Greece and Rome. In a recent lecture at the Industrial Art Museum at Berlin, Professor Delitzsch, the celebrated Orientalist and explorer, stated his hope, says *Biblia* (June), 'that in a short time it will be possible to reconstitute the history of Babylon from its monuments. Contemporary inscriptions on monuments show that the excavators are unearthing the relics of a prehistoric epoch antecedent to the period to which we assign Abraham. The list of kings will furnish an excellent foundation for the historical reconstruction of the epoch.'

"This has been made possible by the discoveries of the expedition sent out by the German Oriental Society under the direction of Koldewey. Nebuchadnezzar's favorite temple has already been explored, and the excavators are now attacking 'the edifice proper in which Cyrus signed the edict authorizing the return of the Jews to their own land, and in which Alexander died.'"

It is a forcible commentary on the world's condition to-day that, as the *Springfield Republican* remarks, "the revolution in Colombia does not attract the slightest attention from the world," although "the word comes that 2,700 men have been killed in fifteen days, a mortality which, in ordinary times, would seem sensational enough." The *Republican* advises that "the combatants would do well to put off their fighting till they can have a chance to get some military glory out of it." And still would-be prophets of the day are crying "peace and safety."

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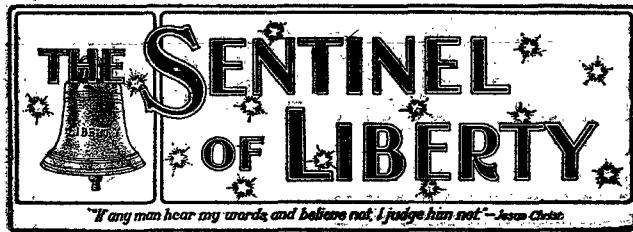
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CHICAGO, AUGUST 23, 1900.

Any one receiving The Sentinel of Liberty without having ordered it, may know that it is sent by some friend. Those who have not ordered The Sentinel need have no fears that they will be asked to pay for it.

THE only crown the world offers to Christ is a crown of thorns.

THE Constitution was the natural and logical result of the Declaration. It is therefore natural and logical that the scoffs and sneers at the Declaration which have been heard in this country for some time should be followed by repudiation of the Constitution.

THE Boston *Herald* calls attention to the extraordinary financial successes of the legal profession of the day in corporation practice, and then notes the fact mentioned by Tacitus, that the Roman lawyers in many cases acquired great fortunes at a time when the methods by which they were secured "were slowly but surely bringing about the degeneracy of society, the paralyzation of industry, the complete loss of political liberty and the partial extinguishment of civilization." The inference is not far to seek.

THE claim that the national Constitution recognizes Sunday by the words "Sundays excepted," where it provides that the President shall have ten days in which to return bills passed by Congress, is a claim that is made much of, but nevertheless it amounts to nothing. The Constitution does not recognize Sunday. It does not recognize the day, it recognizes a right--the right of the President to abstain from business on the day he believes in and observes as sacred. The Constitution says that ten days shall be allotted the President to consider a bill that comes to him from Congress for his signature or veto before such bill shall become a law of its own force. Unless Sundays were excepted from these ten days, either the President would be obliged to work as usual on Sunday or a less number

of days would be allotted to the consideration of the bill. This is why the Constitution contains the words in question. The object of the phrase is to secure ten days for the consideration of bills by the President without obliging him to work on Sunday. It recognizes his right to observe the day, but does not recognize the day itself at all any more than legislation exempting the Turkish ambassador from official business on Friday would be a recognition of that day in the character claimed for it by Mohammedans. The Constitution is wholly a secular document.

"THE United States is [are] the great armed neutral of the world," says Senator Davis, of Minnesota. "It will have peace, not as the boon of a suppliant non-combatant, but as the right of a peace-loving, armored, puissant nation whose rights are secured by its manifest ability to cause other nations to respect them."

This is only another way of saying that this nation will have peace even if it has to fight for it, and this position is one that always calls for plenty of fighting.

#### THOSE MAPS.

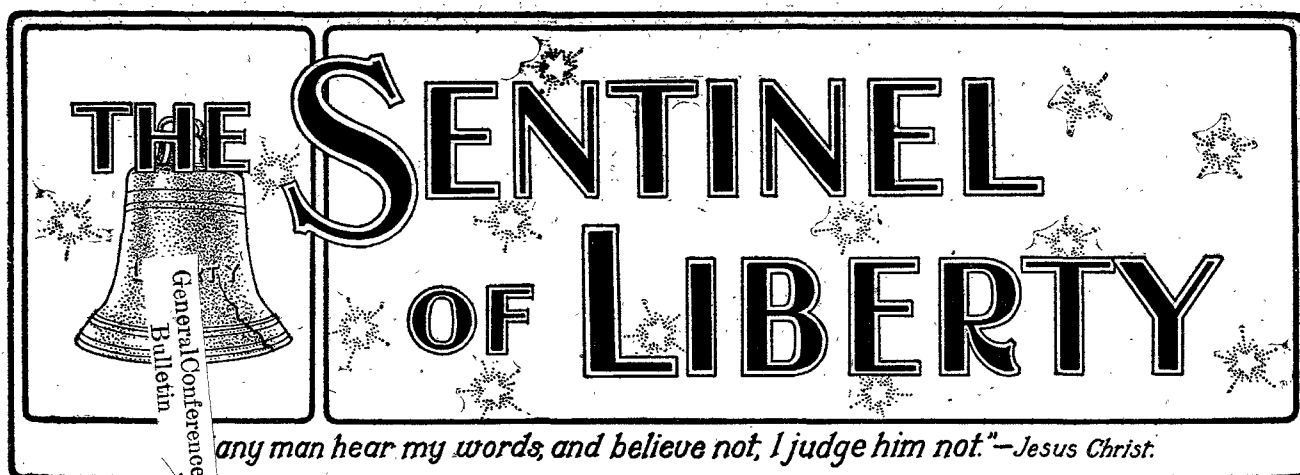
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L. A. SMITH, }  
C. P. BOLLMAN, } Editors.

MORAL character is a natural growth; it can not be forced.

No scheme of state benevolence can deliver society from the evils of individual selfishness.

EVERY man has a right not only to his own opinions, but to order his life in accordance therewith, limited only by the equal rights of others.

CONSCIENCE must be left free, because it is the avenue between the soul and God. In the education of conscience the only authority is the Word of God.

GOVERNMENT has no duty to protect any religious institution, however beneficent that institution may be. Its only duty is to protect men in the enjoyment of their natural rights. If men are properly protected the institutions will take care of themselves.

God speaks to a nation through individuals, not to individuals through the nation.

LEGISLATION can never provide the people with a substitute for moral backbone. The more laws there are to make it easy for people to do right the fewer people will there be who love right for its own sake.

A PEOPLE can no more create power within themselves to reform themselves than a machine can generate the power required to run it. Yet there are people who think society can reform itself by vote and legislation, and there are people who think they can invent a perpetual motion.

### SECURING HAPPINESS BY LEGISLATION.

IN the *Independent* of August 23 the presidential candidate of the "Social Democratic" party, Mr. Eugene V. Debs, presents the claims of socialism to be the hope of the people for deliverance from present evils due to social and industrial inequality. Among other things, he says:

"The Social Democratic party of America declares that life, liberty and happiness depend upon equal political and economic rights."

This is taken from the platform of the party adopted at their recent national convention. In this platform the socialist scheme is unfolded, whereby equal political and economic rights are to be secured to the people. The workingmen, organized into a political party, are to "conquer the public powers now controlled by capitalists." "Cooperative industry," by public ownership of "all industries controlled by monopolies, trusts and combines," is

to abolish "wage-slavery" and all "class rule." All people, both men and women, are to have "equal civil and political rights," etc.

This socialist program, like some plausible scientific theories, is all very good except that it will not "work." It is not true that "life, liberty and happiness depend upon equal political and economic rights," else would the problem of securing happiness in this world be far other than what it is. All people have, by birthright, "equal political and economic rights," but unless one's rights are respected by his neighbors and by those in positions of power the possession of them avails him nothing. And what can make the people respect each other's rights? What scheme can possibly be devised whereby respect for rights can be put into a person's heart? Law restrains the criminal, but the force of law depends upon public sentiment; the law is effective only because the majority are not criminally inclined. Let the majority lose respect for human rights and all law would be powerless to protect them. The law depends upon the respect; the respect does not depend upon the law; it can not be manufactured by law. It proceeds from another source than any over which human devices have any control.

#### **Happiness Not a Class Privilege.**

Furthermore, it is not true that happiness is secured even by respect for personal rights. Happiness is the great goal at which human effort aims, and without which life is but a burden and liberty an empty sound. But who by any possible manipulation of all the privileges and powers which wealth and influence can obtain can make himself secure in happiness? Who are the happy people in the world? Are they not to be found in all classes, as proof that happiness is not a class privilege, or dependent upon anything by which the division of the people into classes is produced?

Can the man who is not master of himself, who is a slave to appetite and passion, be happy? Can the path of immorality and sin lead to happiness? Scripture declares not, and all human experience agrees with its declaration.

But the "Social Democratic" party are apparently blind to the force of such considerations. They are apparently oblivious to the lessons of history. They have at last discovered the great panacea for which the world has been waiting six thousand

years, and which eluded the search and baffled the wisdom of all previous ages. Mr. Debs concludes his presentation of socialism with this glowing picture:

"This will mark the end of the capitalist system. The factories and mills and mines, the railroads and telegraph and telephone, and all the means of production and distribution will be transferred to the people in their collective capacity; industry will be operated cooperatively, and every human being will have the 'inalienable right' to work and to enjoy the fruit of his labor. The hours of labor will be reduced according to the progress of invention. Rent, interest and profit will be no more. The sordid spirit of commercial conquest will be dead. War and its ravages will pass into history. Economic equality will have triumphed, labor will stand forth emancipated, and the sons and daughters of men will glorify the triumphs of Social Democracy."

#### **Human Schemes Can Not Circumvent Selfishness.**

Great indeed will be the triumph of a scheme which transforms this abode of misery and injustice into a suburb of Paradise, without eliminating from men's hearts the selfishness which is ever prompting them to disregard the interests of their fellow-men! Great will be its triumph—if it triumphs. But will it triumph? What can circumvent selfishness? Can legislation hold it back—can any disposition of political and industrial forces keep selfishness within bounds, so that it shall not work harm in human society? No; selfishness is too subtle an evil to be barred by such restraints. As well talk of holding back water with a sieve. All schemes of human devising are inefficient in dealing with the forces that flow from the heart.

"Life, liberty and happiness" depend for their full realization upon the elimination of selfishness; and the individual must first of all eliminate this from his own heart. Then he himself will be happy, and happiness will become general when selfishness is removed from all hearts. But the socialist program aims only to restrain it—to hold it back within confines where it will be harmless. Such attempts are in the wisdom of man, not that of man's Creator. His way of salvation is by the gospel—the power of God exercised in the wisdom of God.

It is necessary that rights should be preserved in the earth, and human governments with their legislative and executive powers are necessary to this end. But they can not be made to serve the



ends of righteousness and the blessings that are inseparable from it. Mr. Debs and his party are viewing only a mirage; their present pathway will never take them beyond the desert. s.

### MAKING ANARCHISTS.

THE most dangerous anarchists are not those who commit overt acts of violence, but those who in the name of law and order override natural and constitutional rights.

The "red" anarchist, the anarchist who uses bomb, pistol, or stiletto, is less dangerous because his methods startle people and make them realize more fully than before the really beneficent character of wholesome laws honestly administered.

The anarchist who, while professing great loyalty to law, overrides the principles of justice, is the more dangerous because he is more respectable, his methods less startling, and his work more lasting and vastly more far-reaching.

#### Anarchy in Mansfield, Ohio.

As the readers of THE SENTINEL OF LIBERTY know, anarchy reigns in the town of Mansfield, Ohio. The facts are these. There is in that place a church of the disciples of Doctor Dowie, of this city. One of the tenets of this sect is "divine healing." Not long since one of the number in Mansfield refused the aid of a physician, with disastrous results both to herself and to the child that was born to her.

An outcry was raised against the sect, and certain elders or ministers who had gone to Mansfield from this city were mobbed, and roughly and shamefully handled, and were driven from the town and warned not to return.

A week later they did return, but were prevented by the sheriff and chief of police from leaving the cars, and were carried to the next town, to which point they were followed by an officer, who prevented their hiring a private conveyance by which to return to Mansfield.

A week later still, the same ministers secretly entered Mansfield by private conveyance, and going to their regular place of worship commenced religious services. A crowd began to gather, and very soon the mayor, sheriff, and chief of police appeared. But instead of coming to disperse the mob, they interrupted the meeting and compelled the Dowie elders to leave the town. Commenting on this occur-

rence, the *Chronicle* of this city, a paper far from friendly to Doctor Dowie, says:

"Lawlessness continues to rule the town of Mansfield, Ohio, where two of Dowie's missionaries were compelled to seek refuge in the county jail from a pursuing mob last Sunday. If the governor of Ohio had any backbone he would maintain the rights of those men if it took the entire national guard of Ohio to do it. The truth or falsity of the Dowie creed could be settled later."

It is said these Mansfield officers took this course to save the followers of Dr. Dowie from the wrath of the mob. But if such a course was necessary, what becomes of the constitutional guarantees of the rights of conscience and of free speech in the Ohio Bill of Rights? And what becomes of constitutional government in Ohio?

The governor of the State was appealed to for protection, but he replied that he could not act unless asked to do so by the sheriff of the county. But who does not know that had the governor notified the sheriff that he would be held responsible for any harm that might come to those men, and had the people been told by the officers that the right of free speech and of free religious worship must be respected, order could and would have been maintained? But the officers themselves, instead of enforcing the law, joined the mob in violating the law. So that now the highest law in Mansfield is not the constitution of the State, but the sweet will of the commune. Thumbs up, a man may preach what he believes in that city; thumbs down, he will be stripped of his clothing, painted blue and expelled from the place.

#### Anarchy in New York City.

It is only a short time since that anarchy of the Mansfield sort manifested itself in New York City. A negro burglar shot a policeman, just as many a white burglar has shot officers. Commenting editorially upon what followed, the *Daily Chronicle*, the same paper already quoted, says:

"Investigation fully proves that the recent collision between whites and blacks in New York City was a police orgy.

"The negro who killed the white policeman could not have escaped justice if testimony showed that he deserved punishment. If the scales veered either way in such a case the accused was not likely to be the beneficiary.

"There was, therefore, not even the pretext of miscarriage of justice to condone the merciless fury

with which the real or apparent crime of the negro was revenged upon hundreds of innocent colored women and children.

"The helpless, the industrious, the sober, were maltreated. All law was violated by the brutal club swingers and pistol flourishers on the blacks.

"Race conflict is at least intelligible below Mason and Dixon's line. North of it it is also intelligible. In the South its causes are historic. In the North its cause is the license a brutal policeman feels to use his club or revolver independently of constitutional restraints. It is not merely race hatred that inspires him, it is a wantonness in the use of power."

#### A Menace to Popular Government.

So far as being a menace to popular government is concerned, the officers who upon an occasion of this kind makes common cause with the mob, is many fold more dangerous than the "red" anarchist who would, if he could, overthrow all government. That can never be done, but the despotism of unbridled passion may very easily take the place of the orderly and measurably just reign of statutory and constitutional law.

#### What These Outbursts Show.

Such outbursts as these show that as a nation we are losing the faculty of self-government. Lawlessness on the part of a few is crime. When a community becomes lawless it is anarchy, and anarchy invites despotism. Indeed anarchy is the worst sort of despotism; it is so bad a despotism that the people will presently welcome a despotism of a few or of one as better than the despotism of the mob.

If government of the people by the people is to continue in this land the people must govern themselves. Failing to do this the time must come when an American Napoleon will arise, "will sweep the streets of some of our cities with cannon and seize the reigns of government. The politicians are not saying as much as they did four years ago about the danger that the scenes of the French Revolution will be re-enacted ere long in this country, but the danger is greater now than it was then; and this not because of the probable election of any particular candidate, but simply because the people have lost in so large a measure the faculty of governing themselves.

B.

THE United States have spent in the Philippine war \$186,678,000. The loss has been 2,394 men killed and 2,073 wounded.

#### THE WELLAND CANAL, THE ONTARIO SUNDAY LAW, ETC.

In the hearing on the Lord's Day Act, in Osgood Hall, Toronto, the question of the right of the province to regulate the operation of public works and corporations, such as railroads, canals, etc., was a very interesting issue, inasmuch as the entire Dominion is interested in these large corporate industries.

The advocates who were urging the right of the province to make Sunday laws were asked by the court if Ontario would have a right to prohibit traffic through the Welland canal on Sunday, for instance. The reply was that the province could do this. The question was then asked whether the province could stop traffic through the canal on other days of the week, or on every day of the week, if it saw fit. The question was a rather difficult one, but the final reply was that the province could not do that. Then the court asked: If the province has no right to close the canal on other days of the week, why has it a right to close it on Sunday? The true motive behind the Sunday law then had to be acknowledged. The reply was that it was because of the *religious character of the day*.

So, as much as its defenders may talk about the civil rest day, and the absence of any religious aspect to the matter, and claim that there is no desire to enforce any religious observance whatever, yet when the truth must be told it comes out that it is the *religious* phase of the institution that furnishes the real impetus to the whole movement.

As an example of faithfulness in the observance of the rest day, the counsel stated that anciently the Maccabees would not fight on *Sunday*. This is another instance of making Sabbath observance serve the cause of Sunday-keeping. As to what constituted works of necessity, the counsel held that it was a duty for a man to save his property, and therefore if a farmer had grain standing out that was likely to be injured by storm it was his privilege and duty to draw it in on Sunday. Such people as the Maccabees would be considered rather too strict.

#### The Other Side of the Question.

As we have already stated, the counsel who spoke for the other side of the question occupied but about one-sixth of the time those arguing for the Lord's Day Act used; but this shorter portion of time was well employed in presenting forcible arguments

and valuable facts. It was brought out that it was not until A. D. 1595 that Sunday was put on the footing of the ancient Sabbath. The observance of a weekly rest day was shown to be a matter of morality and not simply of civil rights between individuals. The fact was brought out from Mr. Blackstone that the profanation of the Lord's day was classed as an offense against God and religion; also that the offense of Sunday violation was classed with *heresy*, *witchcraft* and *apostasy*. Of course it was punished for the same reasons and upon the same basis. Let this fact have due weight in the consideration of this subject. Then, if it is now proper for civil government to punish *heresy*, *witchcraft* and *apostasy*, it is also proper for it to punish Sabbath-breaking. But we have passed the days of torturing and killing heretics; we have passed the time of burning witches and imprisoning apostates, at least we all know these practices to be unjustifiable and wicked. Why keep up the practice (akin to the others) of fining and incarcerating men for laboring on Sunday? The glaring inconsistency of this is plainly seen in the light of these facts. The counsel also stated that if the province had a right to shut the Welland canal one day in the week it might do so every day in the week and thus interfere with the Dominion.

As to the distinction between *passenger* and *traveler*, the counsel showed that the distinction was merely imaginary; that there were numerous cases on record, some of which were cited, where men who were traveling on street cars or otherwise on Sunday on secular business, recovered damages for injuries received in accidents while on such journeys under the statute legalizing the conveying of travelers on that day. It was also stated that even carrying the mail or going to meeting could not be construed to be works of necessity.

Upon rising from his seat, after listening to the argument for nearly a week, his lordship paid a tribute to the ancient economy by remarking that the laws of Moses on this subject were much clearer than ours.

F. D. STARR.

THE London *Globe* suggests the pulling down of the monument to independence of the Transvaal, erected by the Boers at Paardskrall. Certainly; why should it remain when that of which it is the symbol has departed?

## A TALE OF TWO NATIONS.

### "The New Canaan."

In ancient days the Lord had said to Israel that she should dwell alone and should not be reckoned among the nations. This command was not an arbitrary one. It was given for the good of the chosen nation. God knew that it would be impossible for Israel to preserve the purity and simplicity of her governmental institutions, and at the same time become entangled in alliances with the nations of the earth, whose principles of government were altogether different from hers. God knew that the principles of the other nations only wrought oppression on the great mass of the people. He knew that if Israel became entangled with these nations that it would not be long, in the very nature of things, before her people would be suffering many hardships of a kindred sort. It was therefore in love, and that he might safeguard the ones whom he had brought out of bondage, that the Almighty ordained that they should dwell alone and should not be reckoned among the nations.

There is a touching simplicity about the early history of these United States. The feelings of the forefathers who crossed the broad Atlantic in the "Mayflower," their ideas concerning their own coming and mission in the earth, really form a very vital part of the history of this land. They held to the theory that England and the old countries beyond the sea were the land of Egypt; that the Atlantic was the Red Sea, and that America was the land of Canaan, and that the Indians were the idolatrous tribes, worthy only of devotion to the sword and to death. These ideas can be found in almost all of the important writings and sermons of the day. They form no small or unimportant part of the bibliography of the period. The term "The New Canaan" was freely applied to the country around the "Massachusetts Bay."

All of these theories and ideas may appear quite fanciful and foolish. Nevertheless there was a considerable strata of truth underlying them. In all of the contemporaneous records as well as in the later histories the coming of the Fathers to this country is spoken of as the "Puritan Exodus." And when we study into the very depths of those times, it is easy to see that there were many really wonderful features connected with this wonderful movement.

A long dark night in the history of earth was brought to an end by the Puritan Exodus and the birth of the United States. "The Dark Ages" is not a mere fanciful term, nor is it a misnomer. It is the expression of the truth concerning the time to which the name is applied. People had sat in dark despair, and their inborn sense of manhood and womanhood had been outraged to such an extent by the kings who ruled over them, that at times it seemed that it would become extinct forever. The Great Reformation of the sixteenth century had brought the golden gleams of the better morn; but the bright effulgence of the day was not ushered in until the time of the American Revolution.

That Providence was deeply concerned in the founding of the United States there can be no question. The frail colonies which have grown into the asylum for the oppressed of every land were not too insignificant for the watchcare of the Most High. Whatever may be said about the Puritans no one can deny that a deep religious fervor underlaid all that they did. It is beyond question that they came to this land for religious purposes; it is beyond question that they fled from religious oppression. They came to establish a nation in which principles of truth and purity should reign. They came to found a new Canaan where God might be worshipped according to the dictates of conscience, and where the oppressed of every land might find a resting place for their weary souls and bodies.

Some of their ideals may not have been realized. Some of their ideals may be absolutely impossible in this earth of perfect realization. But this much must ever be conceded, that America has become through them and those who have followed a place of refuge for the weary and the oppressed of every land on earth; and to God we pray to-day that this nation may not now put out its light, for should this dire deed be done, "then unto what nation can struggling humanity look for hope and inspiration?"

Physically and geographically God separated the United States from all the great powers of earth. He did so with a purpose. He set her off alone between the twin oceans that in spirit and in life, as well as in body, she might be separated from the age-worn iniquities of Europe, and that she might be untrammelled in working out the good which he placed her in the earth to do.

P. T. MAGAN.

WHAT God hath separated let not man unite.

#### CHRISTIANITY AND JUDAISM.

THE Rev. Joseph Cook, of Boston, in one of his famous Monday noon lectures, said: "We hear of protection for tin, wool, coal, salt, etc., but where is protection for Christianity?" As a Christian, Mr. Cook ought to have known that all the protection that Christianity needs is in the almighty power of its divine Author. The Scripture speaks of a people in the last days who will have a form of godliness, but deny the power thereof. The whole National Reform scheme is a fulfillment of this prophecy. It is not always so plainly admitted as in the quotation from Mr. Cook, but admitted or not, it is ever the thought of the religio-politician that Christianity must have protection from the state, and that it can not compete with the forces of evil and successfully do its work without such protection. What could be a greater denial of the power of God in Christianity itself than such an appeal to a human power to enable Christianity to do its work?

#### Christianity's Triumph Without "Protection."

The veriest beginner in Christian history well knows that for centuries Christianity did do its work and triumph gloriously over all the forces of evil, not only without any protection from any earthly state, but with the powers of earth arrayed in direct hostility to it.

It was in those victorious days that the prophet represents Christianity as crowned and seated upon a white horse, going forth conquering and to conquer. Without the aid of any human power, in a few years Christianity overspread the world, and had converts everywhere, even in king's palaces. It made the monarch of the Roman world tremble on his throne, for he clearly saw that Christianity meant the sacredness of individual human rights and the glorification of manhood, and therefore the death of all despotism.

These facts being well known to all, it must be that those who believe that now Christianity must have state protection in order to triumph, either deny that Christianity has now the power that it once had, or they assert that the forces that are arrayed against it now are greater than they then were. It were well, then, for all to become familiar with the forces that Christianity found arrayed against itself in those days when it stood alone so victoriously. These forces were chiefly represented by Judaism, Paganism and Orientalism. The conflict

of Christianity with these will furnish the theme for several papers for THE SENTINEL.

First, we shall consider the conflict of Christianity with Judaism.

#### **Jesus Did Not Preach a New Religion.**

Jesus was a Jew. Centuries before the incarnation Christ, the Son of God, the everlasting Word of God, had made the promises to Abraham which consecrated that people unto himself. He it was who had led them out of Egypt, out of the house of bondage. He spake the law to them from Sinai; he led them through the wilderness, and in all their wanderings they "drank of that spiritual Rock which went with them, and that rock was Christ." Disciples were first called Christians at Antioch, but there were disciples long before that. In the olden days they called a true disciple as Jesus called Nathaniel, an "Israelite indeed."

All the truths of the New Testament are found in the Old Testament, and were once understood by the faithful. All the spiritual experiences of Christianity had, through the ever-present spiritual Christ, been experienced long before by the devout Israelite. Jesus never professed to preach a new religion. On the contrary, when he spake on the most profound themes of Christianity, as to Nicodemus on the new birth, he said, "Art thou a ruler in Israel, and understandest not these things?"

#### **The Divine Revelation Monopolized by the Rulers.**

The new birth and all the other doctrines of Christianity are plainly revealed in the Old Testament, but they had all been lost sight of by the Jews, and because of this the Jewish religion had become ceremonial and formal and utterly lacking in the manifestation of the spiritual life and power. Traditions had been multiplied till they filled many volumes, and it required years of study to become familiar with them. The Scriptures, containing the words of salvation, it was thought could be understood only by being interpreted by tradition, and therefore by the priests and Rabbis and lawyers who understood tradition. Thus practically the Scripture was taken from the common people and put into the hands of the spiritual rulers, who only could understand and interpret it. These leaders of the people were therefore given almost unbounded authority, and were looked up to with superstitious reverence. "Still the basis of their supremacy rested on the popular reverence for the Sacred

Writings. 'It is written' was the sanction of all Rabbinical decrees, however those decrees might misinterpret the real meaning of the law." (Milman's Hist. Chris., vol I, page 189.) Thus, to the eyes of the people and in their own eyes also the Jewish rulers had a monopoly of the divine revelation.

Under these circumstances Jesus entered upon his sacred mission. Not having studied in the Rabbinical schools, and not having asked of the spiritual leaders the permission to preach, he went forth reading the Scriptures and expounding their truths. Under his touch the old words blossomed anew into wealths of meaning and beauty, of which the people had never dreamed. He set the sublimest truths forth in axiomatic forms. He did not quote authority as the Rabbis did, saying, "It is written." But more frequently he prefaced his remarks with the simple, "I say unto you." Is it strange that the people wondered and that they went away saying, "Never man spake like this man," "He speaks as one having authority, and not as the Scribes."

#### **Ecclesiastical Jealousy and Ambition.**

Need we wonder that the whole power of the Jewish Sanhedrim was arrayed against Jesus and the religion he taught? It was their power to control the prejudices and superstitious passions of the people that caused the multitudes, notwithstanding the work of love Christ had wrought, to cry "Crucify him, crucify him." It was this same priestly power that, during the early history of the church, made the Jews in every city spy out the Christians and deliver them to the pagan persecutors, who executed the laws, and so had the power of life and death. Of these Jewish leaders Milman well says: "They saw clearly that it was a struggle for the life and death of their authority. Jesus acknowledged as the Christ, the whole fabric of their power and influence fell at once. The traditions, the skill of the scribe, the subtilty of the lawyer, the profound study of the Rabbi, or the teacher in the synagogue and in the schools became obsolete, and the pride of superior wisdom, the long-enjoyed deference, the blind obedience with which people had listened to their decrees, were gone forever. The whole hierarchy were to cede at once their rank and estimation to an humble and uninstructed peasant from Galilee, a region scorned by the better educated for its rudeness and ignorance, and from Nazareth, the most despised town in the despised province." (Milman's

Hist. Chris., vol. I, page 191.) Any one familiar with the many methods by which ecclesiastical jealousy and ecclesiastical ambition have ever opposed truth will know from this simple statement of the case, coupled with the inspired record, what Christianity had to meet in its conflict with Judaism.

#### The Longing for a Political Messiah.

But it was not simply the ecclesiastical ambitions of the Jewish leaders that Christianity directly opposed itself to; it was the patriotism of the Jewish people as well. The whole thought of the age with the Jewish people was Messianic. Every heart, in so far as there was in it the manifestation of any spiritual life at all, was surcharged with Messianic longing. So wholly was this true that every Jewish wife felt herself accursed unless she could become the mother of a man child, for it was the tender wish of every mother that her boy might be the longed-for Messiah, the hope of his people, the desire of all nations. But all this longing was for a political Messiah, one who should deliver his people from the Roman yoke and establish the kingdom of Israel again in more than its Davidic glory, making it the head over all the nations of earth. As the religion of the Jews, by losing out of it the spiritual truths of its divine revelation, had become formal, instead of becoming dead and cold it had become political and intensely patriotic. Now, Jesus comes proclaiming himself the longed-for and promised Messiah. Yet he sets himself squarely against all these political ambitions and patriotic longings of his people, and so far from seeking to be crowned king he refuses the crown when they sought to force it upon him, saying, "My kingdom is not of this world." So far from promising them freedom from the Roman yoke he prophesies the destruction of Jerusalem by the Romans, and even the overthrow of the beloved Jewish temple, so that there shall not be left one stone standing upon another of all the magnificent building. Worse than all this, Jesus himself, at the instigation of the Jewish leaders, was crucified by the Romans, crucified most ignominiously between thieves, and yet his disciples persist in going forth and proclaiming to the Jews that this defeated (?) and crucified peasant of Galilee is the Messiah their prophets foretold. Instead of promising them the earthly power and glory they had expected and longed for, the disciples of Jesus boldly tell them that they must take up their cross daily

and follow Jesus, if need be, to as ignominious a crucifixion. In their pride the Pharisees had been wont to consider prosperity and ease and comfort in this world as *prima facie* evidence that a man possessed the favor of God, and so was safe both for the here and the hereafter. But now this man who was despised and rejected of men, and apparently accursed of God, is persistently proclaimed King of the Jews.

#### Christianity Grandly Triumphant.

It is not possible for any truth to be more entirely and absolutely arrayed against the aims, ambitions, hopes, longings and prejudices of any people and of any age than was Christianity against those of the Jews; and the very fact that all this was taught the people from the same writings that they had been familiar with for ages made the effrontery of it all the more unbearable; and yet, without any "protection" from any human power, without the aid of any state, by its own inherent strength, by the power of truth and by the power of the Spirit of truth, and of Him who is the truth, Christianity triumphed grandly over Judaism, notwithstanding its utmost efforts to prevent it, and became a world-wide religion while Judaism is sunk into obscurity.

True Christianity has the same power to-day that it had then. Jesus expressly said, "All power is given unto me in heaven and in earth; go ye therefore and preach the gospel to *every creature*, and lo I am with you always, even *unto the end of the world*." True Christianity to-day does not need or ask the aid of human laws. Judge Welch, chief justice of the Ohio Supreme Court, well said: "When Christianity asks the aid of earthly government beyond mere impartial protection it denies itself. Its laws are divine and not human. Its essential interests lie beyond the reach and range of earthly governments. United with government religion never rises above the merest superstition; united with religion government never rises above the merest despotism, and all history shows us that the more widely and completely they are separated the better it is for both."

G. E. FIFIELD.

It is stated that Mrs E. B. Drew, wife of the British commissioner of customs at Tien-Tsin, indignantly denies the stories of brutal massacre by Russian troops credited to her upon her recent arrival at San Francisco.



**THE PASSING OF THE CONSTITUTION.**

THAT the American Republic has fallen upon evil times has been evident for some time. And the evidence which proves this continues rapidly to accumulate. The vision of a seer is not required at this time to discover the paramount issue in American public life—the crisis which can not fail to hold with an irresistible and fascinating power the attention of every friend of liberty. Indifference is simply impossible with him who places any just value upon the principles of civil and religious liberty which have obtained some growth in the world during the last two or three centuries. This issue and this crisis is the repudiation of the principles of American constitutional government; and it is an issue which will remain when the presidential campaign now raging is at an end.

**The Place of the Constitution.**

The Constitution of the United States is the supreme law of this country; the foundation upon which rests the whole governmental structure. Treaties and laws become of force only when made in pursuance of this fundamental law. The Constitution contains those things upon which the American people were once agreed in regard to their Government—the things to which they bound themselves and their representatives. If ever they find this law inadequate or unsatisfactory, they have agreed to constitutionally change or amend it. Though they should choose not only to alter it, but to reverse it entirely, every step toward that end must be taken in recognition of the Constitution and according to constitutional procedure. Not to do this is to destroy and overthrow the Government as it has hitherto existed, because the Constitution is the instrument which gave existence to the Government of the United States and by authority of which it has continued to exist. The sovereignty of the people, as Lincoln well declared, is not for the overthrow of the Constitution, but for the overthrow of those who pervert the Constitution. The Constitution has this place and this reverence because it was made by its framers the legal bulwark of the rights and liberties of the people. How well they guarded those rights in it may be judged from the fact that it has been the object of attack of every movement in the history of this country which has attempted the abridgement of any of those rights. This law is in force until it is changed by the people.

**The Natural Method of Subversion.**

It is therefore a dangerous thing for the American Government—a day of more than ill omen—when public men treat this instrument as of no force whatever and determine to ignore it entirely. This is so plain that it would seem that any scheme, however foreign and antagonistic it might be to the letter and spirit of the Constitution, would by every subtlety and every argument possible be made to appear in accordance therewith or incorporated as a part thereof. This would certainly seem to be the most natural method of procedure; and it is a method which in most cases has been adopted by those who in the past have attempted to deny to others the freedom so ably guaranteed in the Constitution.

The movement which THE SENTINEL has opposed from the day of its establishment, and which for half a century has aimed at the subversion of the religious freedom guaranteed by the first amendment to the Constitution, sought for years to attain its object by an amendment to the Constitution. But at last when the Supreme Court in 1892 decided that this country, according to the language and meaning of the Constitution, was a "Christian nation" and therefore constitutionally authorized to enforce all or any part of what was deemed the Christian religion, the promoters of this movement have virtually ceased to agitate for an amendment, and are proceeding with the enforcement, wherever public opinion will allow, of what they deem the institutions and usages of Christianity. They proceed now without an amendment just as they intended to proceed on obtaining an amendment. So much for the overthrow of the constitutional guarantee of religious freedom.

**The Doctrines of Civil Freedom Denied.**

To-day the doctrines of civil freedom with which the Constitution abounds, and which must stand or fall with religious freedom, are denied strongly and vigorously by a large and powerful element in this country. But even in this element are those who still have some realization of the true significance of the Constitution and who therefore hesitate at its complete repudiation. There is a disposition in some quarters to hold that this denial of civil freedom is constitutional, and some journals, not willing to appear boldly in defiance of the organic law of the nation, assert that taxation without representa-

tion and government without the consent of the governed by the United States over distant and alien peoples, is authorized by the expression in the Constitution that "Congress shall have power to dispose of and make all needful rules and regulations respecting the territory or other property belonging to the United States."

**The Constitution Abandoned—"This Nation Can Conquer Like Any Other."**

But, one of the oldest and most influential of American journals, and one which stands at the head of this large and powerful element, says that such an argument will not do, that "to center defense upon that claim is to trust to unstable security," and then following this, boldly and unequivocally declares that in this matter the Constitution must be abandoned entirely. This journal, the *New York Tribune*, on July 19, discussed this "defense" editorially, and among other things said:

"When territory is acquired by treaty, without engagement to take it into the Union, the Sovereign Nation has authority to rule it as it will, subject to the law of freedom instinct in its own being, or, as the President puts it, Congress has full legislative power, 'subject only to the fundamental safeguards of liberty, justice and personal rights.'"

"That is the view of the Circuit Court [in the 'recent decision upholding a special tariff for Porto Rico'] which bases our free hand in the new territories on their status outside the Union under the treaty."

The next day it said editorially:

"Every theorist who sets out to emasculate American sovereignty by constitutional limitations, gets himself into trouble. This nation can conquer, like any other. It can capture, occupy, and subject. \* \* \* It can exercise sovereign authority over territory not annexed to the Union, like Cuba. \* \* \* Anti-imperialism seeks to rob the American citizen of the one power in which he has the greatest pride. It seeks to strip him of the one operation which is to him dearer than any other—that government by the people, for the good of mankind, may one day bring the federation of the world."

These quotations are a part of the evidence to which reference was made at the beginning of this article. From them we learn that "the sovereign nation *has authority to rule as it will*, subject to the law of freedom *instinct in its own being*;" that American sovereignty to-day, instead of depending upon the Constitution for all its vigor, is of such a char-

acter that adherence to constitutional limitations would "*emasculate*" it; that this nation is now *like any other*, it "*can conquer*," "*capture, occupy and subject*;" that in this power the American citizen "*has the greatest pride*," and the operation of which "*is to him dearer than any other*."

**No Sovereignty for Subjugation and Oppression.**

It requires no argument to show that these propositions are in direct conflict with American principles of government and in exact accord with every despotic system that has robbed men of their inalienable rights. There is no such thing as sovereignty to subjugate and oppress, to "conquer," "capture," and "subject." There are governments in the world to-day, it is true, that have never admitted this; but such sovereignty is opposed to the whole genius, spirit and letter of American institutions. At its foundation the American Government expressly repudiated such sovereignty. Compare the *Tribune's* doctrine of unlimited sovereignty to conquer, capture, occupy and subject with the American doctrine, which was well expressed by John Quincy Adams in 1837:

"The people [of the colonies] who assumed their equal and separate station among the powers of the earth, by the laws of nature's God, by that very act acknowledged themselves bound to the observance of those laws, and could neither exercise nor confer any power inconsistent with them."

"All the legislators of the human race until that day had laid the foundations of all government among men in power, and hence it was that in the maxims of theory, as well as in the practice of nations, sovereignty was held to be unlimited and illimitable. The Declaration of Independence proclaimed another law, \* \* \* a law of right, binding upon nations as well as upon individuals, upon sovereigns as well as upon subjects. \* \* \* In assuming the attributes of sovereign power, the colonists appealed to the Supreme Judge of the world for the rectitude of their intentions, and neither claimed nor conferred authority to do anything but for right."

**Unlimited Sovereignty the Law of the Mob.**

A self-governing nation does not do as it pleases. A people who govern themselves will abide by the forms and rules and methods of procedure, which experience and wisdom have demonstrated to be most sure and effectual in securing equal and exact justice. The *Tribune* may not be aware of the fact, but its doctrine is as revolutionary and anarchical

as any that was ever howled through the streets. In 1793 its doctrine of national sovereignty was extremely popular in the French capital. When the people formed into mobs to take or destroy public or private property, to break up the sittings of their own legislative body, or to massacre the suspected, they eased their consciences with the argument that they were the people—the sovereign people. What mattered it if they were violating the Constitution they themselves had recently adopted? What mattered it if they were violating the laws enacted at their instance by their own representatives? It mattered not at all; they were the people—the “sovereign nation.” Nothing could bind them; they could not bind themselves, for to admit that would be to “rob” themselves of “the one power” in which they had “the greatest pride,” and to “strip” themselves of “the one operation,” which was to them “dearer than any other”—the right of doing as they pleased, sometimes termed the “sacred right of insurrection.”

Of course all this proved but one thing, and that was that they were utterly without the faculty of self-government. And so to-day, if there are people who are unfit for self-government they are those who, having known and enjoyed all the blessings of freedom, persist in violating and overturning the instrument which has proved to be the best safeguard for the rights of all the people of any protection yet set up by human legislators. People who do this judge themselves unworthy of freedom, and at the head of such people to-day is the *New York Tribune*.

Of course there is this distinction between the *Tribune* and the leaders of the Paris mobs. The *Tribune* does not want such sovereignty for the mob. It simply demands that such sovereignty be in the hands of a few select men who are perfectly satisfied that in themselves resides “the preponderance of wisdom and ability to govern,” and who are perfectly sure that the inalienable rights of men will be amply protected by the government they control because of “the law of freedom instinct it its own being.” The principle is the same in both cases, and is as dangerous in one of its manifestations as in the other.

JOHN D. BRADLEY.

(Concluded next week.)

THE members of the constitutional convention to be elected in Cuba on September 15 will meet in Havana on the first Monday in December to “frame and adopt a constitution for the people of Cuba.”

### SUNDAY LAWS IN CONNECTICUT.

THE question of enforcing Sunday observance has been brought to the front in Ansonia, Conn., and neighboring towns, by the circulation of a petition calling for the closing of business places on that day. The prosecuting attorney, when interviewed by a reporter for the *Evening Sentinel*, expressed himself on the subject as follows:

“If it was a question of a violation of the law upon which all parties are practically a unit, such as cases of arson, rape, murder, etc., of course I should have no hesitation in regard to my duty. The Sunday law, however, is one on which there is no unity of opinion, and it is largely a matter of individual opinion or conscience.

“One man holds that he should keep one day, another that he should keep another; still another believes in keeping the day in one way, while another does not believe in anything of the sort. To put the matter briefly, it seems to me as if we as a whole people, do not want the Puritanical Sunday any more than we do the German beer garden Sunday.”

The prosecuting attorney clearly recognizes the fundamental difference between Sunday laws and laws for the suppression of those things agreed on by all people as criminal; yet he feels himself bound to enforce the law if called upon to do so, as he finally said to the reporter:

“Certainly I shall not of my own volition attempt to settle the question, but if two persons will come before me and make complaint regarding an infraction of the law I shall, of course, as I have previously stated, prosecute the offenders.”

Would it not be very much better if the whole force of the civil authority were directed to the suppression of crime—the protection of society against theft, assault, murder, etc., which at best are all too prevalent—instead of being in large part wasted upon the attempted enforcement of things concerning which people naturally disagree, and which many feel even conscientiously bound to oppose? Certainly it must be true that the former policy would render society more secure than does the latter.

S.

GOVERNMENT has no right to recognize anything but human rights.

SIR CHARLES RUSSELL, late Lord Chief Justice of England, was a Roman Catholic.

## News, Notes . . . and Comment

THE Montana State conference of the M. E. Church, held recently at Helena, passed a resolution commending "the onward sweep of our nation in its world-wide leadership," and rejoicing "that our domain widens and the beneficent institutions of our glorious country are carried to the uttermost parts of the earth." The conference also declared that "we look with alarm at the increasing indifference of our laymen in the matter of nominations for office," and urged "that instead of a tirade against inefficiency in office our officers be present at the primaries and assist in nominating such men as will look to the enforcement of the law against the liquor traffic."



HERE is what the editor of a Baptist publication in New Orleans—the *American Baptist Flag*—says of the Seventh-day Adventists, on a basis, presumably, of some newspaper rumors that have reached him:

"On the island of Raratonga the Seventh-day Adventists have the ascendancy, and it is probably the only place or country on earth where they do have it. Recently they have shown the spirit they are of by killing about fifty Christian people that wanted to use Sunday as the day of rest. In this country the Adventists make a great cry of persecution when they are not allowed to abuse the Christian Sabbath."

This editor is not slandering the Adventists, for everybody knows they have not the ascendancy on Raratonga or anywhere else, and are not at all blood-thirsty; but he is slandering the Baptists, who have won and deserve the reputation of being fair-minded, truth-loving people.



POPE LEO, says a dispatch from Rome, has written a letter to the Cardinal-vicar lamenting the fact that the free propagation of Protestantism is allowed by law in Rome, and urging Catholics to unite in endeavoring to lessen the damage from such "sectarian propaganda." Such a letter is characteristic of the Papacy, which has always appreciated the privilege of opposing ideas by physical force.

Physical force has no proper place in government, save to preserve the lives, liberties and property of the people.

It is further announced from Rome that the Pope has forbidden Italians to recite a rosary and prayer composed by the widow of King Humbert shortly after his death, which she, in a letter to the Bishop of Cremona, had entreated might be used in churches and in families for the benefit of her dead husband. The ex-queen is a devout Catholic, and the Pope's action, which came without warning, has occasioned much surprise and indignation even among Catholics. But what is of more practical consequence, it has deeply incensed her son, the present king, and completely cut off all prospect of a reconciliation between church and state in Italy, for which many there were hoping. This, of course, is no calamity for Italy, for nothing could be worse for the state than such a reconciliation with the church as would suit the ideas of the Papacy, the papal system being fundamentally opposed to the divorce of church and state.



THE following reason is assigned by a leading Hebrew paper for the unusually heavy Jewish immigration now pouring into this country:

"In Roumania the Greek Catholic government has discovered a new way in which to persecute Jews. It has ordered the organizing of all trades and handicrafts into guilds, something like our trades-unions. Each of these has the power to determine who may or may not be a member, and they can be relied upon to exclude 'aliens.' The law in Roumania makes all Jews 'aliens,' except a favored few who are rich enough to buy naturalization, even though their ancestors have lived in the country for centuries and borne all the burdens of citizenship, including military service. As the large majority of the Roumanian Jews are artisans, the results of this refined cruelty can easily be imagined."

Of course the only thing left for these people to do is to get out of Roumania. They very naturally turn their faces toward the United States.



"DURING the decade which is closing the present century," remarks the *Saturday Evening Post*, "there have been over a dozen wars, and they have cost more than 200,000 lives and many hundreds of millions of dollars. The most important of these are the war between China and Japan in 1894 and 1895,

the war between Turkey and Greece in 1897, the war between Spain and Cuba, the war between Spain and the United States, the war between the United States and the Filipinos, and the war between Great Britain and the South African Republic. At the present time several wars are going on and more are threatened. Great Britain has not yet conquered the Boers; the United States has not yet conquered the Filipinos; Great Britain is fighting in Ashanti, and the situation in China offers all kinds of complications. The nations are spending over a billion dollars a year on their armies and wars."

It was less than two years ago—January 11, 1899—that Czar Nicholas issued his famous rescript for the limitation of the evils of militarism, and on the 18th of May followed the international conference at the Hague. The uppermost thought was disarmament, or if not that an "understanding," to quote the words of the Czar's circular, "not to increase for a fixed period the present effective of the armed military and naval forces and at the same time not to increase the budgets pertaining thereto." The conference was in session over two months, and the chief result of the work was the agreement in favor of arbitration with the establishment of a permanent court of arbitration. Disarmament entirely failed.

But since that time more money has been spent in manufacturing instruments of war than at any other corresponding period in the world's history. Even in the United States, through whose efforts the arbitration victory was won, the war expenditures have been vastly increased, until now for all purposes they amount to almost a million dollars a day. —*Saturday Evening Post.*

"WHAT must be the attitude of Christians toward the Eastern question as it appears in China?" asks the *Sabbath Recorder*. Answering its own question, the *Recorder* says:

"Manifestly this, first, namely: It must be considered without any thought of revenge on our part, and, as far as possible, in the light in which it appears to the Chinaman. If we are to prepare the way for any future triumph of Christianity in that vast empire, which embraces almost one-quarter of the inhabitants of the earth, it must be because at this time the Christian nations shall give evidence that Christianity means more than the greed of

commerce, and far more than the political aspirations of the crowned heads of Europe."

If the "future triumph of Christianity" in China is dependent upon the "Christian" nations taking a Christian course from Christian motives, surely there is small hope for any such "triumph." The so-called "Christian nations" are not Christian, and are not governed by Christian principles. China's only hope is in the decidedly non-Christian jealousy of the "Christian nations."



APPLICATION has been made in New York for a charter for an association, the object of which is:

"The bringing into closer relationship the people of the United States and the British Empire by a general strengthening of the political, social, and commercial bonds which unite the two countries."

The granting of the charter is being opposed on the grounds—

"That the object of the said Transatlantic Society of America is contrary to the Constitution of the United States and the principles of the foundation of the Government of the United States.

"That if such charter was granted to the Transatlantic Society of America it would legalize acts which would otherwise be treasonable."

Inasmuch as treason against the United States consists only "in levying war against them or in giving aid and comfort to their enemies," it does not appear that the object of the association seeking this charter is treasonable, but it is clearly un-American.



An ordinance is before the Chicago city council prohibiting "the playing of a grind-organ before 9 A. M. or after 7 P. M., or on Sunday at any hour." Just what the object of the ordinance is does not appear. It is said to have the approval of the Chicago Federation of Musicians, and doubtless also of the dive-keepers. Hand-organ music is poor enough to be sure, but it is all that a good many people in Chicago have.

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I have read the MS. of Prof. E. A. Sutherland's new book, "Living Fountains or Broken Cisterns, an Educational Problem for Protestants," and I am convinced that it is the book for our churches and our schools.

Everyone who reads the book must be convinced that there are now two systems of education; one Christian and the other Pagan. The one leading to the knowledge of God and the other to doubt and infidelity.

L. A. HOOPES,  
Sec. Gen. Conf.

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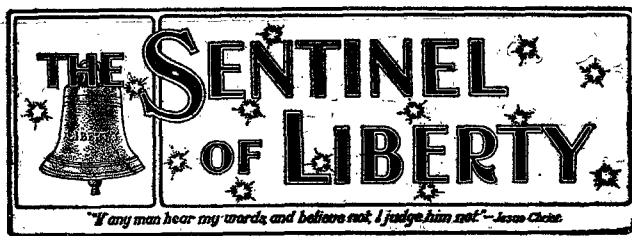
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CHICAGO, AUGUST 30, 1900.

Any one receiving The Sentinel of Liberty without having ordered it, may know that it is sent by some friend. Those who have not ordered The Sentinel need have no fears that they will be asked to pay for it.

CUBA is to have independence *if* the constitution its representatives are about to adopt suits the United States—that is, independence, *depending* on the approval of this Government. But how can that which depends on something else be independence?



An idea which was strenuously opposed by General Logan and other army leaders who had much to do with instituting Decoration Day, is now coming again to the front in the G. A. R. organization; namely, that of transferring Decoration Day to Sunday—uniting patriotism with religion. This is significant, especially for those who oppose Sunday.



A PROPOSED conference of delegates of Protestant churches in Saragossa, Spain, has been forbidden by the Spanish authorities on the ground that such a meeting would be a demonstration against the state religion. English and American residents in Spain are reported as being surprised and alarmed. But the course of the Spanish government is perfectly logical. A Protestant conference would certainly be against the Catholic *religion*, and the Spanish state being joined with this religion is bound to protect it as far as it can by the exercise of its power. The state can not be religious without laying its hand upon all religions opposed to the religion it has espoused.



THERE is much said about the desirability of a speedy withdrawal of the American troops from China, but nothing to that end is being done. On the contrary, a Washington dispatch to the N. Y. *Tribune* says that the "expectations that all the United States troops will be withdrawn from north China before winter sets in are giving way to a be-

lief that a considerable force will have to remain there until next spring in order to properly safeguard American interests."

"Until next spring"—and what will be the situation in China next spring? Will it be more favorable to withdrawal than the present situation, or less favorable? Nobody can tell. Meanwhile it is evident that Germany and Russia, and possibly Japan are bent on a military occupation of China, with war if the Chinese resist, and thus the outlook promises more serious complications there as time goes on.

It is pointed out by those who believe the Government can and should withdraw from China at once, that when the allies entered the Chinese capital in 1860, "Lord Elgin promptly treated with the Prince Kung"—the emperor having fled with his household to the interior—"and effected a complete settlement of the war within two weeks after the Chinese emperor's summer palace had been burned by the allied troops." Times have wonderfully changed since 1860.



"WHAT is called political morality is a delicate and flexible code at best," says the New York *Evening Post*, "and just now," it adds, "there is much need of guarding it against an onslaught of pure barbarism."

Yes; as events frequently show, civilization is quite as likely to be assailed by barbarism from within as from without.

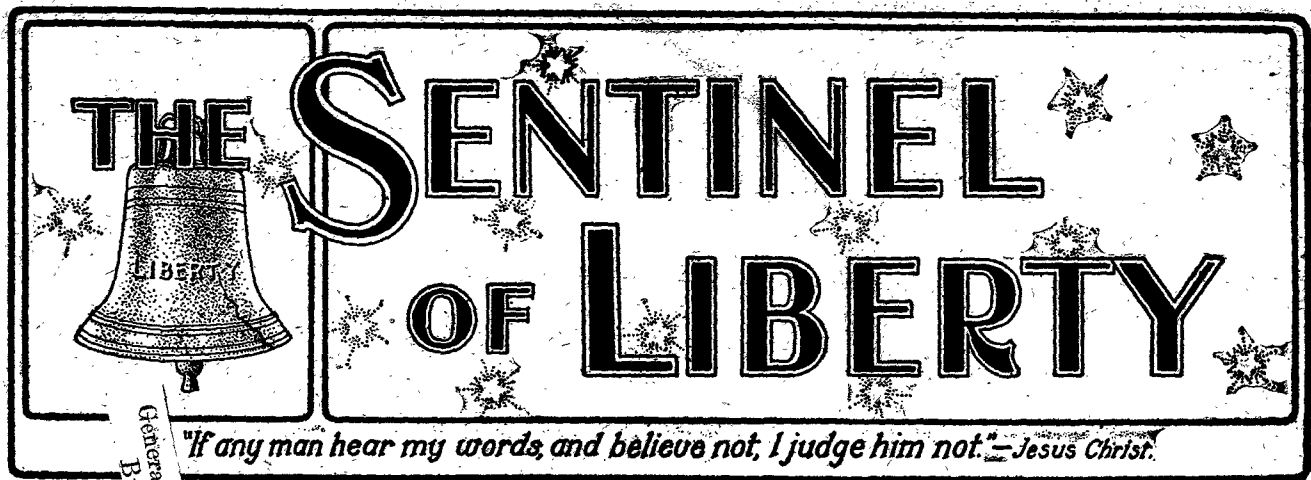


A MAN named Hege sends us a post-card from Asheville, N. C., stating it has been decided there that preaching the gospel on the public square in Asheville is a nuisance; that a Methodist clergyman had been arrested for the offense and put under bond.

It is conceivable that there might be circumstances under which preaching in a public place would be a nuisance, and as we are not informed of the circumstances bearing on this matter, we are not prepared to pass judgment. They must be very exceptional, however, to justify the course reported as taken by the Asheville authorities.



THERE are new wars and new rumors of war, but no cessation of conflicts begun within the last year. How long is this to continue and to what will it lead?



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## THE SENTINEL OF LIBERTY

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L. A. SMITH, }  
C. P. BOLLMAN, } Editors.

LIBERTY for a class of the people only is license; true liberty is for all alike.

"ALL men are created equal, and are endowed by their Creator with certain unalienable rights."

THE possession of unalienable rights is necessary to the development of character, without which there would have been no purpose in man's creation.

CIVIL governments are instituted among men to preserve their natural rights, that they may have freedom to choose between good and evil, unrestrained by anything save the admonitions of conscience.

To preserve natural rights men must be restrained from all actions that would invade such rights; hence there must be laws against murder, theft, assault, etc. But this does not contradict the statement that the Creator designs men to be free to

choose either good or evil. To restrain men from invading one another's rights does not and can not hinder them from opening their hearts to evil thoughts and desires; it can not hinder them from leading lives which the Creator condemns.

To attempt by the agencies of civil government to make men live righteously before God is to take away from men that freedom of choice which he has given them and designs them to have as a condition necessary to the development of character. But to use the power of civil government to make men respect each other's rights is to preserve their freedom of choice. When civil government gets into the sphere of religion, therefore, it does just the opposite of that which it does in the secular sphere, and defeats the very purpose of its existence.

### AN OLD DECEPTION.

It is not altogether strange that religious people in this age of the world should be seeking to fulfill the purposes of God by the use of worldly agencies, seeing it is true that so great and righteous a man as Abraham, the "father of the faithful," once committed this same mistake himself.

Abraham was a man who feared God, and was full of zeal for his cause; and God had chosen him from among men and told him that his seed was to be as the stars of heaven for number, and through him was to come the promised One in whom all families of the earth should be blessed. But Sarah, Abraham's wife, had no child, and as the years passed on and no heir appeared to point to the fulfillment of the cherished promise, the vision of the divine agency working out the high designs of God grew

dim in their troubled minds, and it seemed that the realization of the promise devolved upon themselves. So Abraham and Sarah set to work to fulfill the prophecy by the best plan they could devise, and the result of their scheme was Ishmael, the son of the Egyptian bondwoman, Hagar. Then God appeared to Abraham and told him that the promise was to be fulfilled not through any human plan or power, but only in the power and wisdom of God, through *faith*; and then, through Abraham's faith in God, came in due time the child that was the true heir, Isaac.

The purposes of God, the prophecies of his Word, are to be realized through faith; never in any other way. The agencies in their fulfillment are spiritual agencies working with the children of faith; the power is the power of God. The earth is to be purified from wickedness, the saints of the Most High are to inherit it and exercise dominion over it, and it is to be filled with righteousness and peace. Such is the promise of the Almighty. But how are men, the professed followers of God, working for its fulfillment? The outlook shows us that they have gone to work to fulfill the prophecy themselves by earthly agencies, such as human wisdom always selects—legislation, the ballot, politics and even conquest. They are going to make the world good and usher in the golden age by vote, by grasping political power, and by the forcible extension on the earth of the blessings of American "Christian civilization." In this abortive scheme we see millions of zealous Christian people engaged to-day.

Friends, leaders in this great effort, it is all a mistake. It is the same old deception—the substitution of earthly agencies and human wisdom for the divine in the fulfillment of God's high purposes. It is not of faith; it is not based on the word of God or the example of Christ. It can only fail and bring disappointment, darkness and disaster.

Let the purposes of the Most High be consummated by the superior agencies at His command, in that way which will manifest to the universe the omniscience and omnipotence of its Sovereign, and let those who long for the realization of these purposes study and believe His Word, work in faith, and exercise "the patience of the saints." s.

If the world could be saved by legislation or conquest, the sacrifice of the cross would not have been necessary.

## CHRISTIAN ENDEAVORERS AND "REVERENCE FOR LAW."

THERE is in Providence, R. I., an organization known as "the Providence Union of the Young People's Society of Christian Endeavor."

"Some time since," says the *Providence Journal*, this "union took up the agitation for increased respect for the law," and "the enforcement of law as law." The literature used was "leaflets of the League for Social Service, of which Dr. Josiah Strong is president."

"A special service," says the *Journal*, "was arranged for July 1 by the citizenship committee of the Providence Union, which is composed of one representative from each church society, with Rev. E. Tallmadge Root, of Elmwood Temple, as chairman. There are 43 of these societies, and the total average attendance at their meetings is about 2,000."

"In many of the churches the meeting was addressed by an attorney. The theme in each was *the divine authority of law*; the prevailing neglect of law; that this neglect is *the main cause of our moral problems*; that a strong public sentiment demanding the enforcement of the letter of every statute would prove *the solution of all these problems*; and that, therefore, the key to the whole battle for civic righteousness is *insistence upon the rigid enforcement of law*."

Letters were read in the various meetings from ex-Presidents Harrison and Cleveland.

Mr. Cleveland wrote as follows:

"PRINCETON, June 2d, 1900.

"Rev. E. Tallmadge Root.

"DEAR SIR: It is not a pleasing thing to be obliged to concede that at this period of our nation's history there should be truth and relevancy in the proposition: 'The Great Need of Our Country—Reverence for Law.'

"The difference between barbarity and civilization consists in the absence or existence of laws and their enforcement. American civilization requires that laws for the safety and protection of persons and property should be made and executed by those chosen for that purpose, by the people to be affected by such laws. This circumstance creates the demand of popular participation and consent, which increases enormously the obligation of support and obedience. These are included in 'Reverence for Law.' That this reverence is the great need of our country results from an inordinate national and individual strife to reach ends regardless of all restraint, and from the growth of the notion among our people that

ends must be gained whether the means employed are justified or not.

"That this tendency is extremely dangerous to the well-being, if not the perpetuity of our nation, there can be no doubt; and when those in control of our Government can satisfy themselves in a certain course of action by saying if there is no constitutional or legal warrant for it, there ought to be, it is a short step to a feeling among the people that if the laws made for their control and guidance do not permit them to do everything they desire, such laws may be despised and disregarded.

"In view of impending dangers confessed by the statements of our country's need, no more lofty or important work can employ the efforts of Christian workers, than the earnest revival of 'Reverence for Law.'

"Yours very truly,

"GROVER CLEVELAND."

Writing under date of June 9, Mr. Harrison referred to a speech made by him at Knoxville, Tenn., April 14, 1891, in which he said:

"We live in a government of law. The compact of our organization is that a majority of our people, taking those methods which are prescribed by the Constitution and law, shall determine our public policies and choose our rulers. It is our solemn compact; it can not safely be broken. We may safely differ about policies; we may divide upon the question as to what shall be the law; but when the law is once enacted no community can safely divide on the question of implicit obedience to the law. It is the one rule of conduct for us all. I may not choose as President what laws I will enforce, and the citizen may not choose what laws he will obey. Upon this broad principle our institutions rest. If we save it, all the agitations and tumults of our campaigns, exciting though they may be, will be harmless to move our Government from its safe and abiding foundation. If we abandon it, all is gone. Therefore my appeal everywhere is to hold the law in veneration and reverence. We have no other king; public officers are your servants; but in the august and majestic presence of the law we all uncover and bow the knee."

THIS "special service" in forty-three Providence churches, simply illustrates the way in which the young people, not of a single city but of the whole country, are being trained. Instead of being instructed in the principles of justice which underlie all just statutes, they are taught the enforcement of "law as law;" greater "reverence for law;" and to "uncover and bow the knee" "in the majestic pres-

ence of the law," simply because it is law, or rather because it is statute.

Very much is *statute* that is not *law*. *Law* exists in the very nature of things. Just statutes simply declare the law of nature. "This law of nature," says Blackstone, "being coeval with mankind, and dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe, in all countries, and at all times. No human laws are of any validity if contrary to this; and such of them as are valid derive all their force, and all their authority, mediately or immediately, from this original."

If more were said to the young about the majesty of human rights, if they were taught that rights are God-given, that they exist in the very nature of things, that rights are everywhere equal, and to be respected as much in the humblest man as in the most exalted, there would be less need to insist upon the enforcement of "law as law."

And this is the instruction that all the people must have if popular government is to be maintained. It is just as impossible for a community to make itself law-abiding by statutes as it is for an individual to make himself moral by good resolutions. The individual will be moral only as he is genuinely attached to the principles of morality. In like manner and for exactly the same reason, a community will be law-abiding only as the individuals in that community are genuinely attached to the principles of justice. The passionate man may resolve ever so sincerely never to swear again, but unless his motive is real reverence for the name of God, his "good resolution" will be broken under the first provocation. Just so with a community; statutes will be respected only as the people are genuinely attached to the principles underlying them.

In the early history of our country, principles were emphasized. Much was said of the value of liberty and of the sacredness of human rights. As a consequence laws were founded upon justice, and human rights were respected. Now statutes are enacted with little reference to underlying principles, human rights are made light of, and as a consequence law is disregarded and rights are trampled into the dust.

B.

THE application of Christian principles to national affairs would certainly do away with war.—  
Mayor Samuel M. Jones, Toledo, O.

### NOT MERE LAW, BUT JUST LAW.

It is not law that the world needs to-day. There has always been law enough in the world. Despots never were without plenty of law for their subjects. The Pharisees of old fairly revelled in law; they had manufactured it almost without end. George III. supplied the colonies with plenty of law, such as it was. Our forefathers, indeed, decided they had more law than they wanted, and were willing to take up arms to get rid of some of it. The legislative harvest never fails to yield a surplus. Vastly more statutes are turned out each year than the country needs.

No great reform ever began in the world with the enactment of more law, or even with the enforcing of more rigid obedience to existing laws; while, on the contrary, reforms that have marked epochs in the world's history have led to the resisting of law, as witness the great Reformation, which sent hosts of martyrs to the stake and dungeon for disobeying the "law of the land." There would never have been an American Revolution or the United States of America if the colonies had felt bound to obey the will of King George simply because it was "the law."

No. What is needed to-day, and sadly needed, is more respect for right, for justice and for truth. It is only respect for the *right* that makes law effective anywhere outside of a military despotism. Lacking this, mere statutes are of no use. Reverence for justice is the foundation of stability in a republic. The deification of mere "law" leads only to despotism.

S.

"THE notion that the union of religion and politics can be only evil is as morally insane as the notion that only evil can come from the union of God and man. It is not the union of religion and politics that brings tyranny, but the false unity of unspiritual religion and immoral politics."

So says Prof. George D. Herron in a recent article on "Religion and Politics." A little reflection on the professor's second proposition is sufficient to demonstrate the entire lack of anything upon which to base the first. The alliance of a purely spiritual religion with politics is not possible. A spiritual church or religion, the weapons of whose warfare are not carnal, needs and seeks no support from the state; a just civil government need not and will not

invade the realm of spiritual things in securing and perpetuating human rights. On the other hand political corruption in the state and spiritual decline in the church is a condition that has always been favorable to "the union of religion and politics;" and these things have never yet in a single instance failed to attend and follow such union. "In some instances" such union has "been seen to erect a spiritual tyranny on the ruins of civil authority; in many instances" it has "been seen upholding the thrones of political tyranny; in no instance" has it "been seen the guardian of the liberties of the people" or a preserver or promoter of the spirituality of religion. Surely the professor knows this to be the unbroken testimony of the past. Why does he expect entirely different fruits in the future? When the professor is able to point to a single instance where a "union of religion and politics" has not corrupted the civil administration and robbed the church of its spiritual power, there will be a force in his first proposition that is manifestly lacking at present.

### A TALE OF TWO NATIONS.

#### The Reign of Right.

THE nation of Israel was set in the earth by the Almighty to represent *RIGHT* in things national and governmental. The United States was ordained of God to do a similar work. Nothing can be more clear than this, and in the Declaration of Independence it is writ.

The doctrine of Europe was summed up in the words, "The divine right of kings." One author has tritely said that this was "a divine right to govern wrong." In other words, the doctrine of the nations of medieval times was that "might makes right." If a nation possessed enough arbitrary power and physical force to accomplish a certain end, no matter how criminally aggressive, no matter how tyrannical or despotic that end might be, the power to do was always supposed to prove the rightfulness of the thing done. And back of this time, in the dawn of European history, in the days of the Roman Republic, that nation had held to the doctrine of "*Vox Populi vox Dei*"—"The voice of the people is the voice of God." In other words, the Roman doctrine was that if the majority of the people approved of a thing it must be right.

But the Declaration of Independence, with one



simple yet sweeping statement, disowns, disclaims, and discards both the Roman and the medieval theories, and substitutes in their place a principle beyond comparison with them for its lofty and holy teachings.

In the last paragraph of that immortal document it is written that these United Colonies, as free and independent States, "have full power to levy war, conclude peace, contract alliances, establish commerce, and to do all other acts and things which independent States may of RIGHT do."

Wrapped in these words was a new doctrine. Here was the enunciation of a principle hitherto unheard of. Heretofore sovereignty had been considered as being unlimited and illimitable. But the Declaration of Independence brought to the birth a new principle, that RIGHT IS SUPERIOR TO ALL EARTHLY POWER, whether vested in prince or potentate, or in a republican form of government. With the founders of this Government it was not a question of what the nation was *able* to do, but contrarywise, what was *right* for the nation to do. I quote from the great Sumner:

"But the great Declaration, not content with announcing certain rights as unalienable, and therefore beyond the control of any government, still further restrains the sovereignty which it asserts by simply declaring that the United States have 'full power to do all acts and things which independent States may of right do.' Here is a well-defined limitation upon the popular sovereignty. The dogma of Tory lawyers and pamphleteers—put forward to sustain the claim of parliamentary omnipotence and vehemently espoused by Dr. Johnson in his 'Taxation no Tyranny'—was taught, that sovereignty is in its nature illimitable, precisely as it is now loosely professed by Mr. Douglass for his handful of squatters. But this doctrine is distinctly discarded in the Declaration, and it is frankly proclaimed that all sovereignty is subordinate to the rule of right. Mark, now, the difference: All existing governments at that time, even the local government of the colonies, stood on power without limitation. Here was a new Government, which, taking its place among the nations, announced that it stood only on *right*, and claimed no sovereignty inconsistent with right."

In 1837 John Quincy Adams, in a Fourth-of-July oration at Newburyport, said:

"The sovereign authority conferred upon the people of the colonies by the Declaration of Independence could not dispense them, nor any individual citizen of them from the fulfillment of their

moral obligations. The people who assumed their equal and separate station among the powers of the earth by the laws of nature's God, by that very act acknowledged themselves bound to the observance of those laws, and could neither exercise nor confer any power inconsistent with them."

Still further alluding to the self-imposed restraints upon the sovereignty which had been established, he says:

"The Declaration acknowledged the rule of right paramount to the power of independent states itself, and virtually disclaimed all power to do wrong. This was a novelty in the moral philosophy of nations, and it is the essential point of difference between the system of government announced in the Declaration of Independence and those systems which had until then prevailed among men. \* \* \* It was an experiment upon the heart of man. All the legislators of the human race until that day had laid the foundations of all government among men in power; and hence it was that in the maxims of theory, as well as in the practice of nations, sovereignty was held to be unlimited and illimitable. The Declaration of Independence proclaimed another law, \* \* \* a law of right, binding upon nations as well as individuals, upon sovereigns as well as upon subjects. \* \* \* In assuming the attributes of sovereign power, the colonists appealed to the Supreme Judge of the world for the rectitude of their intentions, and neither claimed nor conferred authority to do anything but for RIGHT."

In a speech delivered in the United States Senate January 6, 1899, Senator Hoar, of Massachusetts, refers to Thackeray's comment upon the great picture in the rotunda of the Capitol. So beautifully and forcibly has he woven into his argument this incident, and another with it, that I take the liberty of giving it again in his own words, for they are far better than my own could be:

"Thackeray, no mean judge of noble art, no mean judge of noble actions, was one day crossing the rotunda of this Capitol in company with Charles Sumner. He stopped before the picture where the genius of the great artist of Connecticut has delineated on the imperishable canvass the scene when the Declaration of Independence was presented by Jefferson to the solemn sitting over which Hancock presided, and the new nation, born on the 19th of April, 1775, was baptized in the faith of our new gospel of liberty. He stood for a moment silent, and then said to Mr. Sumner: 'That's your painter.'"

"Surely he was right. The foremost action of human history is fitly represented by the great work

which we fondly hope is to be as enduring as time, enduring as the Republic, enduring as liberty. It is there, in the foremost place of honor which can be found on this earth. No Parthenon, no Saint Peter's, no Palace of the Escorial, no Sans Souci, not Westminster Abbey itself, can equal, at least to our eyes, this spot, where forever a great and free people declares its constitutional will.

"Beneath the great dome, to which the pilgrim from afar first repairs when he visits the capital of his country, hangs the great picture which delineates the scene *when the nation was first baptized into immortal life*. It was not only the independence of America which was then declared, *it was the dignity of human nature itself*.

"When Samuel Rogers visited the Dominican convent at Padua an aged friar showed him the famous picture of 'The Last Supper' in the refectory of the convent. He said:

"I have sat at my meals before it for seven and forty years, and such are the changes that have taken place among us—so many have come and gone in that time—that when I look upon the company there, upon those who are sitting at that table, silent as they are, I am sometimes inclined to think that we, not they, are the shadows."

"As administrations, terms of presidential office begin and end, as senators and representatives come and go before the silent figures in that immortal picture, it seems to me that we are but the shadows, while Hancock and Jefferson and Adams and Franklin and Ellsworth and Livingston are still deliberating, still acting, still alive."

In the Book of books it is written that "the grass withereth, the flower fadeth; but the Word of our God shall stand forever;" and in another place that that immortal Word "liveth and abideth forever." And it is even so with the great principles of the Declaration of Independence and of the Constitution of the United States. These principles are coeval with time, and they will be commensurate with eternity. The government of God in the beautiful world to come will be a government of love, a government founded upon the principle of the consent of the governed, for every soul in that blest home and kingdom and in all the infinite universe will desire naught else but that God and Jesus Christ shall rule. This will be the supreme and ever-living desire of every one. Heaven's government is indeed one deriving its powers, which are only just, from the consent of the governed. Every voice in the righteous nation blends in that glad chorus: "Worthy is the Lamb that was slain to receive power, and riches,

and wisdom, and strength, and honor, and glory, and blessing." Says John the revelator: "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power be unto him that sitteth upon the throne and unto the Lamb forever and ever."

P. T. MAGAN.

### CHRISTIANITY AND PAGANISM.

"The conflict of Christianity with Judaism was a civil war; that with paganism, the invasion and conquest of a foreign territory. In the former case it was the declared design of the innovation to perfect the established constitution on its primary principles; to expand the yet undeveloped system, according to the original views of the divine Legislator: in the latter, it contemplated the total subversion of the existing order of things, a reconstruction of the whole moral and religious being of mankind." \* \* \* "With the foreign Jew the service of the synagogue was his religion; and the synagogue, without any violent change, was transformed into a Christian church. The same Almighty God to whom it was primarily dedicated, maintained his place; and the sole difference was that He was worshipped through the mediation of the crucified Jesus of Nazareth. With the pagan the whole of his religious observances fell under the unsparing proscription. Every one of the countless temples and shrines, and sacred groves, and hallowed fountains, were to be desecrated by the abhorrent feelings of those who looked back with shame and contempt upon their old idolatries. Every image, from the living works of Phidias or Praxiteles to the rude and shapeless Hermes or Terminus, was to become a meaningless mass of wood or stone.

### A Contest in Every Place.

"In every city, town, or even village, there was a contest to be maintained, not merely against the general system of polytheism, but against the local and tutelary deity of the place. Every public spectacle, every procession, every civil or military duty, was a religious ceremonial. \* \* \* The whole life of the heathen, whether of the philosopher who despised or the vulgar who were indifferent, to the essential part of the religion, was pervaded by the spirit of polytheism. It met him in every form, in every quarter, in every act and function of every

day's business; not merely in the graver offices of state, in the civil and military acts of public men; in the senate, which commenced its deliberations with sacrifice; in the camp, the center of which was a consecrated temple. The pagan's domestic hearth was guarded by the Penates, or by the ancestral gods of his family or tribe; by land he traveled under the protection of one tutelar divinity, by sea of another; the birth, the bridal, the funeral, had each its presiding deity; the very commonest household utensils and implements were cast in mythological forms; he could scarcely drink without being reminded of making a libation to the gods; and the language itself was impregnated with constant allusions to the popular religion." (Milman's Hist. Christ., vol. 1, pp. 436-439.)

#### National Worship an Homage to Demons.

Notwithstanding all the frauds of the pagan temples it is now well known that many of the pagan priests were Spiritualist mediums, possessing great thaumaturgical power. So Gibbon says: "The Christians, who, by the interposition of the evil spirits could so readily explain every preternatural appearance, were disposed and even desirous to admit the most extravagant fictions of the pagan mythology. But the belief of the Christian was accompanied with horror. The most trifling act of respect to the national worship he considered as a direct homage yielded to the demon and as an act of rebellion against the majesty of God. \* \* \* It was the first but arduous duty of every Christian to preserve himself pure and undefiled from the practice of idolatry."

#### Idolatry All-Pervading.

"The religion of the nations was not merely a speculative doctrine professed in the schools or preached in the temples. The innumerable deities and rites of polytheism were closely interwoven with every circumstance of business or pleasure, of public or private life, and it seemed impossible to escape the observance of them without, at the same time, renouncing the commerce of mankind, and all the offices and amusements of society. The important transactions of peace and war were prepared or concluded by solemn sacrifices, in which the magistrate, the senator and the soldier were obliged to preside or participate.

"The Christian, who with pious horror avoided the abomination of the circus and the theater, found him-

self encompassed with infernal snares in every convivial entertainment, as often as his friends invoking the hospitable deities poured out libations to each other's happiness.

"When the bride, struggling with well-affected reluctance, was forced in hymeneal pomp over the threshold of her new habitation, or when the sad procession of the dead slowly moved toward the funeral pile, the Christian, on these interesting occasions, was compelled to desert the persons who were the dearest to him rather than contract the guilt inherent in those impious ceremonies. Every art and every trade that was in the least concerned in the framing or adorning of idols was polluted by the stain of idolatry." "Even the arts of music and painting, of eloquence and poetry, flowed from the same impure origin." "Even the common language of Rome abounded with familiar but impious expressions, which the imprudent Christian might too carelessly utter or too patiently hear. \* \* \*

#### The Days of Solemn Festival.

"The dangerous temptations which on every side lurked in ambush to surprise the unguarded believer assailed him with redoubled violence on the days of solemn festival. \* \* \* Some idea may be conceived of the abhorrence of the Christian for such impious ceremonies by the scrupulous delicacy which they displayed on a much less alarming occasion. On days of general festivity it was the custom of the ancients to adorn their doors with lamps and with branches of laurel, and to crown their heads with garlands of flowers. This innocent and elegant practice might perhaps have been tolerated as a mere civil institution. But it most unluckily happened that the doors were under the protection of the household gods; that the laurels were sacred to the lovers of Daphne, and that garlands of flowers, though frequently worn as a symbol either of joy or mourning, had been dedicated in their first origin to the services of superstition. The trembling Christian, who was persuaded in this instance to comply with the fashion of his country, and with the commands of the magistrate, labored under the most gloomy apprehension from the reproaches of his own conscience and the censures of the church. \* \* \* Such was the anxious diligence which was required to guard the chastity of the gospel from the infectious breath of idolatry." (Gibbon's "Decline and Fall," chapter 15, par. 15, 16 and 17.)

Forcible as are these quotations they only partially show the conflict that Christianity had to fight with paganism in the early days.

#### **Philosophy and Superstition Alike Intolerant.**

Those who were educated among the pagans were thorough skeptics. They had come to disbelieve, not only in the wonders and myths in their own religion, but also in the supernatural in all religion. The cardinal doctrines of Christianity were to them utterly past believing for reasoning men. Agnosticism has to-day few, if any, arguments that were not familiar at that time; and all these, Christianity had to meet. To those ancient unbelievers religion was merely a state necessity to enable them to control, through their superstitions, the ignorant masses. To its outward observances, as such a necessity, they themselves solemnly and punctiliously submitted, and they determined that the Christian should do the same. Not being troubled by any conscience of their own on such points, they were utterly unable to comprehend the conscience of the Christian. His refusal to offer incense to the gods was to them sheer obstinacy, deserving of rigorous punishment by the laws lest it lead to rebellion in others. Thus the philosophical, who tolerated all other religions, persecuted the Christians. The effort of all Christ's followers to show that the gods of heathenism were no gods, if it was not impiety to them, "it was treason against the majesty of Rome."

On the other hand, the religion of Rome, appealing as all paganism did to the sensuous nature and baser passions of man, had a strong hold of the multitude. From infancy the masses had believed unquestioningly in its myths, and as a result they were very superstitious. To them the Christians were atheists, because they everywhere denied the gods of Rome, and also because they had no visible shrines or temples. Every famine or pestilence or defeat in battle was almost sure to give rise to the terrible mob-cry of paganism, "The Christians to the lions." It was natural that this should be, for the superstitious multitude could but think that in all these evils the gods were avenging themselves upon Rome for permitting the Christians to live. In those troublous times the emperors, even, were often driven from the throne by the soldiers and populace, and, since the rulers therefore held their position by the pleasure of the multitude, they dare not deny to the multitude the gratification of their

superstitious rage. Thus the conscientious Christian brought down upon himself the persecuting wrath both of the superstitious and the philosophical.

#### **The Enmity of Tradesmen, Magicians, and Emperors.**

But this was not all. There were multitudes of tradesmen who earned their livelihood by building and decorating the almost innumerable temples and shrines and idols. Gibbon says these included by far the greater portion of the community who were employed in the exercise of liberal or mechanical professions. These were organized into trade-unions, and were swayed by self-interest as well as by superstition; like the makers of silver shrines for Diana, they were all actuated by uncompromising hatred for the Christians. Then, too, the jugglers and magicians felt their sham wonders outdone by the miracles of the apostles and of the early Christians, and so hated them accordingly. The very spirit of freedom and of liberty in early Christianity was uncompromisingly, though silently, opposed to imperialism. The Christian church, while taking no part in the politics of Rome, was a republic within the empire—a republic having its own laws, its own courts, and its own traditions of human rights. This republic needed only to expand far enough, and the empire of Rome was no more. These facts the philosophical emperors Marcus Aurelius and Decius Trajan clearly saw; and so, almost against their wills, they became persecutors of the Christians.

Even the unselfish love which bound the early Christians so closely together could not be understood by the pagans; so it was everywhere reported that the Christians were held in such close unity by the fear of punishment for the horrible crimes they had committed in secret.

#### **The Mighty Conflict of Christianity.**

Thus all classes were against the Christians—all classes, from the emperor on the throne to the lowest mountebank whose loud voice was heard in the street. The laws, too, and traditions of Rome were against them, and on the side of the multitude, making it easy for superstition and self-interest to drag the Christian before the tribunal and have him banished, burned or "butchered to make a Roman holiday." Who can not see that Christianity had a mighty conflict to fight in those days? And all know that she fought it grandly and victoriously in the power of the divine Christ, her Lord and Master, and without the aid of any earthly state. While

the Roman state was "invaded by open violence, or undermined by slow decay, a pure and humble religion gently insinuated itself into the hearts of men, grew up in silence and obscurity, derived new vigor from opposition, and finally erected the triumphant banner of the cross on the ruins of the capitol." (Gibbon's "Decline and Fall," chap. 15, par. 1.)

#### The Secret of the Wonderful Triumph.

The secret of this wonderful triumph is in part beautifully given by Draper. With its innumerable temples and shrines on which the wealth of succeeding ages had been lavished, with all its pride and philosophy and superstition, "paganism presented inherent weakness, infidelity and cheerless prospects." As in all religion save that of the blessed Master, it was cold and formal, leaving the heart hungry, "giving itself no concern for the lowly and unfortunate." "On the other side was Christianity, with its enthusiasm and burning faith; its rewards in this life and everlasting happiness in the next; its proselyting spirit; its vivid dogmas of the resurrection from the dead, the approaching end of the world, and the judgment day." "To the needy Christian the charities of the faithful were freely given; to the desolate, sympathy. In every congregation there were prayers to God that he would listen to the sighing of the prisoner and captive, and have mercy on those who were ready to die. For the slave and his master there was one law and one hope, one baptism, one Saviour, one Judge. In times of domestic bereavement the Christian slave doubtless often consoled his pagan mistress with the suggestion that our present separations are only for a little while, and revealed to her willing ear that there is another world, a land in which we rejoin our dead. How is it possible to arrest the spread of a faith which can make the broken heart leap with joy?" (Draper's "Intellectual Development," vol. 1, pp. 268, 269.)

Genuine Christianity has to-day the same truths, the same enthusiasm, the same burning faith, and deathless hope, and limitless love. Better than all else, it has the same Almighty God back of it, and the same divine Christ who has promised to be with his children always, "even unto the end of the world." The forces which are arrayed against true Christianity to-day are only the same they have ever been, manifesting themselves perhaps under

different forms; they are the forces of the world, the flesh, and the devil. Christianity is therefore able to fight its own battles without the help of any state. It should seek the power of God, and that alone, and, doing this, it is sure to triumph.

G. E. FIFIELD.

#### THE PASSING OF THE CONSTITUTION.

(Concluded.)

GOVERNMENT limited only by "the law of freedom instinct in its own being" has had already more than its day in the world, for it was carried on almost without interruption from Nimrod to the rise of the American Republic. Then was declared and instituted "a new order of things"—*Novus Ordo Seclorum*. But the old order of things is now rapidly becoming the new order of things. It is marvelous that in the last year of the nineteenth century, and in the American Republic at that, there should be any one so blind to all the lessons of history as to be advocating the administration of government subject only to "the law of freedom instinct in its own being." True, this limitation was sufficient for the governments of Charles V., Louis XIV., and Napoleon, and it may answer the purposes of the Czar and other autocrats whose "free hand" will admit of no restraint upon their authority and no constitutional protection for their subjects. But for a free people who expect to secure to themselves and their posterity the inestimable blessings of civil and religious liberty, this proposed guarantee is more than inadequate; it is insulting. They will either refuse to subscribe to this doctrine for a single day, or their liberties will perish. Let the doctrine which the *Tribune* advocates once become prevalent and paramount—and it now seems to be the paramount idea with most of the men who control the government and the great newspapers of the country—and the way is open for the repetition in this country of all the tyrannies and oppressions with which arbitrary and unlimited power has cursed the earth.

#### The Constitution the Safeguard.

So "Congress has full legislative power, 'subject only to the fundamental safeguards of liberty, justice and personal rights?'" And yet Congress is not subject to the Constitution, for that would be "to emasculate American sovereignty by constitutional limitations." This is language which the American

people can not understand. The only fundamental safeguards of liberty, justice and personal rights that they know anything about in connection with their Government and which they have appointed for the guidance of their representatives are the provisions of the CONSTITUTION. They ordained *that* in order to "establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare," and to secure the blessings of liberty to themselves and their posterity. The Constitution is not the fountain of liberty, nor is it the foundation of justice and personal rights, but it is the instrument by which the American Government secures those things to the people, and when that is overridden and set aside, so far as the Government is concerned, there are no "fundamental safeguards of liberty, justice and personal rights." The only sovereignty and the only fundamental safeguard of liberty, justice and personal rights pertaining to the Government and about which it can know anything is that of the Constitution. And so far as governmental affairs and purposes are concerned, the people have no sovereignty but that expressly declared in the Constitution, for the sovereignty of the people is not effective in the governmental sense until it is expressed through their supreme law.

#### **A Dangerous Sort of Humanity.**

Certainly a humane procedure should not be opposed. It would seem that government "by the people for the good of mankind" and "the federation of the world" should without question be given the right of way. But the world will be better off without that humanity and that government "by the people for the good of mankind" which requires the sacrifice of the Constitution and which is afraid to repeat word for word the language of freedom either as found in the Declaration or in the language which has been held by its supporters throughout the history of this country. "Government of the people, by the people, for the people," in accordance with the Declaration and the Constitution is still a good thing, and if the "federation of the world" cannot be brought about on that principle, let the federation be postponed.

One of the most striking characteristics of this movement which the *Tribune* is forwarding, and one which is quite prominent in the quotations given last week, is the use of terms which sound as nearly as possible like the genuine utterances of freedom in

the Declaration and elsewhere, but which say and mean something entirely different. And this is a characteristic that is deep with meaning.

#### **More than a Political Issue.**

As was said at the beginning of this article, this grave question which should now hold the attention of every friend of liberty, will not be settled by the coming elections—at least not more than it is already settled. To see this paramount issue as it is, is to see that it is a great deal more than a ground of dispute between political parties. It is more than a political issue. Political parties have been forced to take up its discussion almost in spite of themselves; and this has come that all may have the best possible opportunity to see just what it is and to learn just what it means. It is an issue between principles as different and distinct as midnight and noonday. It is a battle between liberty and despotism; a battle which can best be fought not at the polls, but in the minds and hearts of individuals, where alone is certain victory.

There is a way by which this issue may not be seen as it is, and by which all that it means may be missed. That is to make of it merely a matter of politics. There are two ways by which this can be done. One is to do as a politician can not fail to do—make of it simply political capital and an opportunity for political and partizan advantage. The other way is to declare it to be nothing but a matter of politics, and therefore nothing in which you are concerned and with which you will have nothing to do. The man who follows either of these courses is blind to an event which marks one of the greatest backward steps in the world's history.

He who sees this as it is and realizes even in a slight degree the terrible consequences with which it is fraught, will not make of it to himself a mere matter of politics, either by using it for political capital and treating it as a matter to be cured by the ballot, or by declaring it to be something with which he will have nothing to do because of its political nature. "He who in the light of Christianity has learned reverence for human liberty and rights, who has learned because of the essential equality of all men before the common Father, to respect his race and to reprobate its oppressors," will use every means that his conscience can approve in upholding the Protestant and Republican principles of the Constitution, and in staying the progress of



the principles of ecclesiastical and political despotism which are to-day more than threatening the institutions which freedom has reared.

JOHN D. BRADLEY.

### LORD'S DAY ALLIANCE WORK IN NEW BRUNSWICK.

THE following, setting forth the activity of the Lord's Day Alliance in New Brunswick, appeared recently in the *St. John Sun*. The secular authorities of the province, it will be observed, are inclined to regard the Sunday laws as dead letters, experience having no doubt shown them, as it has the authorities in this country, that such laws are not related to the problem of preserving the rights of the people, and have no proper place in the modern systems of secular government. But the clergy, with more zeal than knowledge in such matters, and having more in view the interests of religion than the ends of just government, are pushing the secular officials forward to the enforcement of these obsolete statutes, and their efforts are producing a marked effect. The *Sun* says:

"A meeting of the executive committee of the St. John Lord's Day Alliance was held in the parlor of the Y. M. C. A. on Monday afternoon.

"The secretary reported that since the last meeting efforts had been made to ascertain why the Sunday law was still apparently a dead letter, seeing that it had been sustained by the supreme court of the province.

"It was found that the responsibility rested wholly with the city authorities, and upon laying the matter before the chairman of the safety board, the recorder and the chief of police, promise had been obtained that the act would be put in force next Sunday.

"The Rev. J. G. Shearer, field secretary of the Dominion L. D. Alliance, who is now in Nova Scotia, is expected to occupy pulpits in St. John on Sunday, September 9th, and to speak at a public convention which is to be held on the Monday evening following for the purpose of organizing a provincial alliance. The arrangements will be made public as soon as the use of the required buildings has been secured.

"Interviewed by the *Sun* last evening with reference to the action of the Lord's Day Alliance toward the more rigid enforcement of the Sunday law, Alderman Seaton, chairman of the safety board, stated that officially he had no jurisdiction in the matter, and that he had referred the committee from

the alliance which had waited upon him to the recorder and the chief of police, in whose hands the matter now rests.

"A *Sun* reporter saw Recorder Skinner last night with reference to the matter. Mr. Skinner said the supreme court of New Brunswick sustained the law. Last spring Chief of Police Clark consulted him as to what course he should pursue, and he advised the chief that the law should be enforced. But then word came to the effect that an appeal had been carried to Ottawa. It was intimated about the same time that it would be well to await the decision of the supreme court of Canada. He told Chief Clark that if these appeals were *bona fide* it would be just as well to wait till the court gave their decision. He was then waited upon by representatives of the Lord's Day Alliance, who maintained that the chief was not doing his duty. He assured these gentlemen that the chief was not to blame, as he was always ready and willing to do all he could for the enforcement of all laws. The recorder advised this delegation to see the attorney-general. On Tuesday Revs. Dr. Wilson and T. F. Fotheringham waited upon him with a letter from Attorney-General Emmerson, which set forth that the local government was not doing anything to prevent the enforcement of the law. The letter stated that the matter of enforcing the law lay with the civic authorities in St. John. The recorder then advised the chief of police to see that the law is enforced. The *Sun* man was unable to get any further information from the recorder, except that the chief things complained of were the desecration of the Sabbath by the sale of soda water and cigars.

"Chief of Police Clark was not willing to talk to the *Sun*. He said he was always ready to do what he considered his duty. In this matter he acted upon the advice of the recorder, and as they were at present in consultation he had no statements to make for publication."

The same paper also mentions the formation of a local Lord's Day Alliance at Charlottetown, N. B., of which the clergy of the city were made vice-presidents. The field secretary of the general organization, Rev. J. G. Shearer, has been actively at work organizing branches of the alliance throughout Canada, and this activity will certainly not be without results.

ONE man's rights do not end where another man's rights begin, as some have said. The rights of all begin at the same point, namely, at birth, and continue throughout life.

## News, Notes . . . and Comment

THE question of allowing Sunday opening of stores has become an issue between Jews and Christians in Boston, says the *Boston Globe*. The Jews, on the strength of permission they claim to have received from the city government, have their stores wide open on Sunday, and the "Christians" are complaining that this gives their Hebrew rivals an undue share of the profits of trade, notwithstanding the Hebrew stores are closed on Saturday. The police department has announced that it will enforce Sunday closing on Jews and Christians alike.

It appears from this that the "Christian" store-keepers concerned in this agitation are desirous of observing the day they believe to be the Sabbath, provided it does not involve a sacrifice on their part. But that is not Christianity at all; for there is no worship and service of God acceptable to him without sacrifice. He that regardeth the kingdom of God as dear at any price, will never get into it.

ANOTHER Sunday-closing campaign in Chicago has been organized by the Butchers and Grocery Clerks' Association of this city. "A report was received from the Employer's Association," says the *Daily News*, "recommending that the clerks and employers work together in the effort to close all retail stores in Chicago Sundays. Statistics were introduced showing that the merchants who have kept open Sundays have, as a rule, lost by it." It is further stated that "work will be started among the laboring classes to secure an endorsement of Sunday closing."

The statement that "merchants who have kept open Sundays have, as a rule, lost by it" is worthy of note. If it is not profitable to keep one's store open on Sunday surely there is no force in the oft-heard plea that Sunday trading is unfair to the conscientious shop-keeper who wants to observe Sunday as the Sabbath.

Is denial of the doctrine of government by consent of the governed, exemplified in the conquest of foreign territory, already reacting at home in these

United States, in cheapening the estimation in which black men are held by Anglo-Saxons? Do the race riots in such cities as New York, and Akron, Ohio, signify anything of this kind? The supposition is not a far-fetched one. And a contempt for the colored race is not a profitable acquisition for America at this time. There is material on hand, if that feeling holds sway, for unlimited rioting North as well as South.

THE Michigan *Christian Advocate* calls attention to the fact that so far as the army is concerned the United States are behind France in the matter of temperance. The French canteen, instead of selling wine and beer, supplies the soldiers with tea, coffee and cocoa.

### MR. WU'S PERTINENT QUESTION.

From the New York Tribune.

SENATOR EUGENE HALE, of Maine, told recently with amused chagrin of a passage at arms he had with Mr. Wu, the Chinese minister. The treatment of the missionaries in the far East was under discussion, and the senator had trotted out a number of instances of maltreatment, and even worse, that the missionaries had met with at the hands of their Eastern brethren. The senator then pointed out to the minister that this was hardly the way in which the missionary should be received, and that a liberty of faith should be accorded their subjects by Eastern rulers. All through this homily the Chinese minister had grinned sympathetically, but a trifle derisively.

"Liberty of religious thought, eh?" Wu inquired tentatively, when his chance came. "You not always give liberty of religious thought in this country; you sometimes persecute the missionary in these great United States, I think?" To this, needless to say, the junior senator from the Pine Tree State interposed a vigorous denial.

"No, you never do such things here, never! You never persecute the poor missionary! You are too high-minded. You have too much freedom of thought for that!" And here Wu's derisive smile grew diabolical. "How about that Levantine affair?"

"Levantine affair?" was the puzzled inquiry.

"Yes; Levantine affair; affair at Levant. What did you do there?"

And then the senator suddenly remembered the fate of a Mormon missionary at Levant, Me. The keen Celestial eye of the Chinese minister saw the look of understanding in Senator Hale's eye, and he drove the nail home.

"What did you do with that Mormon missionary at Levant, eh? You gave him what is called the tar and feathers; is it not so?" But the senator had no response at hand.

### THE DRAGON SPIRIT OF "CHRISTIAN" CIVILIZATION.

In more ways than one does the Chinese situation serve to reveal the fact that the world was never before so far from universal peace and so close to universal war. The outlook for peace and civilization is certainly dark enough when a ruler of one of the great "Christian" nations of the world speaks as did the emperor of Germany at the embarkation of his soldiers for China. But the outlook is infinitely worse when those who profess to be followers of the Prince of Peace, and to hold commissions from him who said, "Blessed are the peacemakers," are possessed by such feelings as are revealed by the following language which we take from a first page editorial in the Michigan *Christian Advocate* of August 25:

"View him as you may, the yellow man of the East appears to be inviting his own fate. \* \* \* The world cannot afford longer to tolerate the existence of a people who make themselves a terror and a nuisance. China must open up or be opened up, and she is now taking the steps which are leading to the opening up process. \* \* \* It is said that the Chinese nation is rich. She will need to be rich when she comes to settle the present war bills with the other powers. And she will have to be yielding, too. If the United States has a leading hand, as now seems likely, in laying down the conditions of peace, she will have to make guarantees of the future rights and safety of foreigners that no amount of prejudice or treachery can imperil. She is rapidly having this truth rubbed through her thick skull, too. Recent diplomacy, though largely hidden from the public eye, is bringing her to her senses. The knock of the allied armies at the gate of her capitol, having passed her strongholds of defense, is alarming her. If these movements meant only the payment of heavy indemnities and the execution of a few political culprits, she would not mind those so much, but subjection to foreign dictation and the overthrow of sacred traditions will

cut her to the quick. And these are the things now coming. The nations are aroused. Their armies and fleets are up to the yellow men, although they be 500 million strong. Before these representative military and naval forces retire, the vast empire of the East will have been brought to terms in a manner to stay. The struggle has already been practically decided. \* \* \* The Chinese must submit."

The representative forces of Christian civilization are still able to demonstrate their superiority over the sluggish, stunted and fanatical hordes of paganism."

In the same issue of the *Advocate* is this editorial note: "Great news from Peking! 'Our God is marching on.'" From all of which the conclusion is inevitable that the *Advocate* thoroughly agrees with Napoleon that God is on the side of the heaviest battalions, according to the belief of all the men and nations throughout history who have forgotten God in their desire for revenge and their glorification of the might and power of earthly conquest.

"If the salt have lost his savor, wherewith shall it be salted?" If those who are supposed to stand for peace and good will to men, and who claim to be looking for the millennium, are foremost in advocating vengeance, how can the world have anything else but war?

J. D. B.

"It is only since 1894 that foreign ambassadors were allowed in the most sacred part of Peking," says the *Daily News* of this city. "That the allies have now seized this 'purple' city, and that American soldiers had the honor of planting the first foreign flag over the imperial palace, greeted by English, German, Russian and Japanese cheers, is a significant fact." This occurrence is indeed fraught with significance—a significance that should cause Washington and Monroe to turn in their graves. The fact that America is in Asia, cheered on by the great powers of the world, has in it a significance that can scarcely be realized now, but which will be realized more and more keenly as time goes on.

PRESTIGE—how many mean tricks, what enormities are performed in thy name! The white man's prestige in China begins where justice, truth and logic end.—Count Leo Tolstoi.

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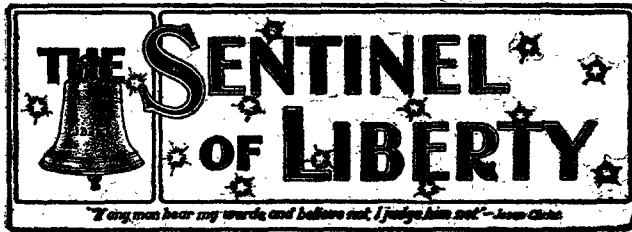
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CHICAGO, SEPTEMBER 6, 1900.

Any one receiving The Sentinel of Liberty without having ordered it, may know that it is sent by some friend. Those who have not ordered The Sentinel need have no fears that they will be asked to pay for it.

ANARCHY is against government; and as the object of government is to preserve that liberty of the people which is their unalienable right, it follows that anarchy and liberty are opposites. Anarchy is not a form of liberty, but the worst form of despotism.

THE United States is now figuring in the "concerts" of the Old World Powers, having joined with Russia in opposing the policy of others of the Powers in the matter of treating with the Chinese government through Li Hung Chang.

SENATOR DAVIS, in a speech made a few days ago in Chicago, said this country would insist that the "open door" in China shall remain open "under any and all conditions of sovereignty, cession or foreign ascendancy." This nation will have to plant its foot firmly in the Chinese doorway if that is done.

Ho Yow, Chinese consul-general at San Francisco, said in a recent address delivered there that he feared the spread of Christianity in China, because his countrymen, being quick to learn, "will be able to manufacture guns and all the engines of warfare," and precipitate a terrible conflict. Ho Yow, like many people in this country, fails to distinguish between Christianity and civilization.

A FORCIBLE illustration is at present before the country of the affinity that seems to exist between politics and insincerity. One of the two leading parties is posing before the country as the champions of government by consent of the governed, declaring this to be the most important issue before the people. They have much to say about the in-

justice done to the Filipinos and others by foreign conquest. Yet in the South, where this party is in the ascendancy, some of these same men and others who are adherents of this party are boldly denying the privilege of self-government to people already recognized as American citizens by the Constitution. It is not to such sources of hypocrisy that the country may look for deliverance from impending perils.

THE American Bar Association held its twenty-third annual meeting at Saratoga Springs, N. Y., last week. In his opening address President Charles F. Manderson "spoke of the failure of the peace congress at the Hague. The promise of that conference, he said, had proved utterly futile. Within the present year France had increased her army 5,000 men, Germany 33,000, Austria-Hungary 10,000 and Great Britain 240,000." "War is in the air," said Mr. Manderson. "Africa and Asia are witnesses of bloody conflicts, and Europe, trembling with anxiety, fears that her domestic peace may be disturbed and Moloch reign."

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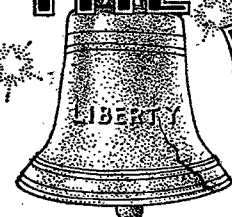
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THE



# SENTINEL OF LIBERTY

*Let every man hear my words, and believe not, I judge him not.*—Jesus Christ.

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THE liberty-loving man wants state protection only for himself and his fellows; the bigot wants protection for his religion.

TRUTH can protect itself against error without the aid of civil government. Hence a religion asking for state aid thereby acknowledges itself to be false and spurious.

RELIGIOUS legislation may properly be looked upon as an attempt to establish a fashion in religion, something to which all must conform, without regard to belief or conscience. But uniformity so secured is but a counterfeit of Christian unity.

THE Creator never gave mankind a law demanding idleness, and when men enact such a law they need not flatter themselves that they are meeting the mind of the Deity. Nature, as God made it, abhors idleness as it does a vacuum. No sanction of idleness in nature can be discovered by microscope or

telescope. A compulsory-idleness law is out of harmony with nature and with nature's God; and because a Sunday law can secure nothing but idleness it stands condemned. It has no rightful place in legislation.

THE Creator settles no question of right or wrong by physical force, although He is acknowledged to be omniscient; and since He will not settle such questions by arbitrary decree backed up by His almighty power, it is plain that such questions can not be settled by force, and civil governments have properly nothing to do with their consideration. Only when the principles of right and of wrong, of truth and of error, have fought out the battle, and the right decision is clear to all, does force properly come into play to carry the decision into effect; only for the preservation of natural rights, the possession of which by men is a self-evident truth, can the force of civil governments be properly exercised.

### CIVIL GOVERNMENT NOT RELIGIOUS.

CIVIL government can not be Christian and it ought not to be anti-Christian. It should simply be devoid of religious character—that is, it ought to be civil.

The Scriptures plainly declare that God is not only the *great* moral Governor, but that he is the only one to whom moral accountability is due. "Every one of us shall give account of himself to God," says the apostle; and again the Lord, by the same instrument, issues this challenge to every usurper of the divine prerogative: "Who art thou that judgest another man's servant?"

The civil law does not undertake to punish *sin*, but only to punish *crime*. Sin is the offense against God; crime is the offense against our fellowmen. All sin is against God. "Whosoever committeth sin," says the apostle, "transgresseth also the law, for sin is the transgression of the law." This is said of the divine law. Again in the fifty-first Psalm we find that David, in confessing to God the wrong done to Uriah, says: "Against thee, thee only have I sinned." The wrong was against man, the sin was against God, whose law was violated.

The violation of all just human law is not only crime, but it is also sin, because violative of the law of God as well as of the law of men. But human government deals *only with the crime*. God punishes the sin; "so then every one of us shall give account of himself to God," both for our sins against God and for our wrongs against our fellowmen, for "God shall bring every work into judgment, with every secret thing, whether it be good or evil."

God made man a social, moral being, and as such endowed him with "certain unalienable rights." These rights are conserved by just civil government.

To disregard civil rights or to trample upon them is to *wrong* our fellowmen and to *sin* against God, who commands every man to love his neighbor as himself. The sin, if not repented of and forgiven, God will punish in his own good time. The wrong may be dealt with by our fellowmen in their organized capacity as a state. And it is this latter fact that restrains from deeds of violence and injustice many who have not the fear of God before them.

This safeguard to natural rights the God who "sendeth his rain upon the just and the unjust" has given to *man*. Its benefits accrue alike to the righteous and to the wicked. Hence civil government is not in any sense Christian; it is simply humanitarian—that is, it is given, like marriage, for the good of the race, given to all men regardless of religious beliefs.

The church of Rome insists that marriage belongs to the church; that it is one of the "seven sacraments" of religion. This the Protestant denies. Of course the object of this claim is that the church may control marriage; and in Roman Catholic countries we generally find that only religious marriages are recognized by law. For a similar reason it is claimed by many that civil government, existing as it does by the ordinance of God,

should be controlled by the people of God. Thus the Papacy has claimed the right to depose kings and to set up kings, and to hand over whole peoples to the rule of a prince not of their own choice. But the claim is without any substantial basis. Civil government was ordained of God in the very nature of man, and belongs not to a part of the race, but to *all men*. And the veriest pagans have just the same divine warrant for organizing civil government and thus securing this natural rights that the most enlightened and devout Christians have. B.

### CIVIL GOVERNMENT BY THE CHURCH.

THE idea that the pious people of the earth are by reason of their zeal for God the best fitted of all people to administer the affairs of civil government is one that has for centuries back been powerful in the church. Being superior to all other organizations on the earth in her standards and aims for mankind, the thought that the church ought to be at the head of earthly affairs seems warranted by weighty facts. Inspired prophecy, moreover, seems also to justify it, by predictions that the dominion of earth is to be given to "the people of the saints of the Most High." To effect such a change in the political ascendancy as will place the church in the seat of governmental authority will be therefore only to fulfill the purpose of the divine Sovereign. Such is the view held by many good people to-day. The facts, just as clearly set forth by inspiration, that the reign of the saints on the earth is to be realized only at an appointed time and through the work of appointed spiritual agencies, and that first the judgments of God must sweep the earth, are not taken into account.

This idea that the highest welfare of both state and church is to be attained by placing the reins of civil authority in the hands of the saints has borne fruit on several occasions in the past, from the records of which a very valuable lesson may be drawn for the present hour. It is the purpose of this article to refer to one such occasion in the history of Anglo-Saxon government, an occasion which belongs to one of the greatest periods of English history—the times of Oliver Cromwell. In magazine articles particular attention is just now being called to Cromwell and the historic drama in which he was the central figure, which is certainly well, considering the tendency of the history of his day to repeat

itself in the imperialistic and church-and-state movements of the present time. We quote the following on the point to which we wish to call particular attention from an article in the *Century Magazine*, which is one of a series on the life of Cromwell from the pen of Mr. John Morley:

#### The "Reign of the Saints."

"After the rude dispersion of the Long Parliament next came the Reign of the Saints. No experiment could have worked worse. Here is Cromwell's rueful admission: 'Truly I will come now and tell you a story of my own weakness and folly; and yet it was done in my simplicity, I dare avow it. It was thought then that men of our judgment, who had fought in the wars and were all of a piece on that account, surely these men will hit it, and these men will do it to the purpose, whatever can be desired; and truly we did think, and I did think so, the more blame to me; and such a company of men were chosen and did proceed to action. And this was the naked truth, that the issue was not answerable to the simplicity and honesty of the design.' Such was Oliver's own tale, related four years afterwards. The discovery that the vast and complex task of human government needs more than spiritual enthusiasm, that to have 'very Scriptural notions' is not enough for the reform of stubborn earthly things, marks yet another stage in Cromwell's progress. He was no idealist turned cynic, that mournful spectacle, but a warrior called by heaven to save civil order and religious freedom; and it was with this duty heavy on his soul that he watched the working of the scheme that Harrison had pressed upon him.

"The company of men so chosen constituted what stands in history as the Little Parliament, or, parodied from the name of one of its members, Barebones' Parliament. They were nominated by Cromwell and his council of officers at their own will and pleasure, helped by the local knowledge of the Congregational churches in the country. The writ of summons, reciting how it was necessary to provide for the peace, safety, and good government of the Commonwealth by committing the trust of such weighty affairs to men with good assurance of love and courage for the interest of God's cause, was issued in the name of Oliver Cromwell, captain-general and commander-in-chief. One hundred and thirty-nine of these summonses went out, and presently five other persons were invited by the convention itself to join, including Cromwell, Lambert and Harrison.

"Though so irregular in their source the nominees of the officers were undoubtedly, for the most part, men of worth, substance, and standing. In-

spired by the enthusiastic Harrison, their whole existence is the high-water mark of the biblical politics of the times, of Puritanism applying itself to legislation, political construction, and social regeneration. It hardly deserves to be described as the greatest attempt ever made in history to found a civil society on the literal words of Scripture, but it was certainly the greatest failure of such an attempt.

"To the council chamber at Whitehall the chosen notables repaired on the 4th of July (1653); a day destined a century and more later to be the date of higher things in the annals of free government. They seated themselves round the table, and the lord general stood by the window, near the middle of it. The room was crowded with officers. Cromwell in his speech made no attempt to hide the military character of the revolution that had brought them together. The indenture, he told them, by which they were constituted the supreme authority had been drawn up by the advice of the principal officers of the army; it was himself and his fellow-members who had vainly tried to stir up the parliament; he had been their mouthpiece to offer their sense for them; it was the army to whom the people had looked, in their dissatisfaction at the breakdown of parliamentary performance. . . . Now, God had called this new supreme authority to do his work, which had come to them by wise Providence through weak hands.

"Meanwhile Oliver freely surrendered himself to the spiritual raptures of the hour. 'I confess I never looked to see such a day as this, when Jesus Christ should be so owned as he is this day in this work. God manifests this to be the day of the power of Christ, having through so much blood and so much trial as hath been upon these nations, made this to be one of the great issues thereof to have his people called to the supreme authority.' Text upon text is quoted in lyric excitement from prophets, psalmist, and apostles; Old Testament dispensation and New; appeals to the examples of Moses and of Paul, who could wish themselves blotted out of God's book for the sake of the whole people; the verses from James about wisdom from above being pure and peaceable, gentle, and easy to be entreated, full of mercy and good fruits; and then at last the sixty-eighth Psalm, with its triumphs so exceeding high and great.

#### The Dissipation of the Dream.

"A few weeks began the dissipation of the dream. They were all sincere and zealous, but the most zealous were the worst simpletons. . . . The impatience that had grown so bitter against the old parliament soon revived against the new convention. Just as it is the nature of courts of law to amplify

the jurisdiction, so it is the nature of every political assembly to extend its powers. The moderate or conservative element seems to have had a small majority in the usual balance of parties, but the forward men made up for inferiority in numbers by warmth and assiduity. The fervor of the forward party in the Parliament was stimulated by fanaticism out of doors; by cries that their gold had become dim, the ways of Zion filled with mourning, and a dry wind, but neither to fan nor to cleanse, upon the land; above all, by the assurances of the preachers that the four monarchies of Nebuchadnezzar and Cyrus, of Alexander and Rome, had each of them passed away, and that the day had come for the Fifth and final Monarchy, the Kingdom of Jesus Christ upon the earth; and this no mere reign set up in men's hearts, but a scheme for governing nations and giving laws for settling liberty, property, and the foundations of a commonwealth.

"The fidelity of the convention to Cromwell was shown by the unanimous vote that placed him on the council of state; but the great dictator kept himself in the background, and in good faith hoping against hope, he let things take their course. 'I am more troubled now,' he said, 'with the fool than with the knave.' The new men at once and without leave took to themselves the name of Parliament. Instead of carrying on their special business of a constituent assembly they set to work with a will at legislation; and legislation, moreover, in the high temper of root-and-branch, for cursed is he that doeth the work of the Lord negligently. A bill was run through all its stages in a single sitting for the erection of a high court of justice in cases where a jury could not be trusted to convict. . . . Before they had been a month in session they passed a resolution that the Court of Chancery should be wholly taken away and abolished; and after three bills had been brought in and dropped for carrying this resolution into act they read a second time a fourth bill for summarily deciding cases then pending, and arranging that for the future the ordinary suits in chancery should be promptly dispatched at a cost of from twenty to forty shillings. They set a committee without a lawyer upon it to work on the reduction of the formless mass of laws, cases, and precedents to a code that should be of no greater bigness than a pocket-book. The power of patrons to present to livings was taken away, though patronage was as much property as land. More vital aspects of the church question followed. A committee reported in favor of the appointment of a body of state commissioners with power to eject unfit ministers and fill vacant livings, and what was a more burning issue, in favor of the maintenance of tithe as of legal obligation. By a majority of two

the House disagreed with the report, and so indicated their intention to abolish tithe and the endowment of ministers of religion by the state.

#### The Crisis.

"This led to the crisis. The effect of proceedings so singularly devised for the settlement of the nation was to irritate and alarm all the nation's most powerful elements. The army, the lawyers, the clergy, the holders of property, all felt themselves attacked; and the lord general himself perceived, in his own words afterward, that the issue of his assembly would have been the subversion of the laws and of all the liberties of their nation—in short, the confusion of all things; and instead of order to set up the judicial law of Moses in abrogation of all our administrations. The design that shone so radiantly five months before had sunken away in clouds and vain chimera.

"The narrow division on the abolition of tithe convinced everybody that the ship was water-logged. Sunday, December 11, was passed in the concoction of devices for bringing the life of the notables to an end. On Monday the speaker took the chair at an early hour, and a motion was promptly made that the sitting of the Parliament was no longer for the public good, and that therefore they should deliver up to the lord general the powers they had received from him. An attempt to debate was made, but as no time was to be lost, in case of members arriving in numbers sufficient to carry a hostile motion, the speaker rose from his chair, told the sergeant to shoulder the mace, and, followed by some forty members in the secret, set forth in solemn procession to Whitehall. A minority kept their seats until a couple of colonels with a file of soldiers came to turn them out. According to a Royalist story, one of the colonels asked them what they were doing. 'We are seeking the Lord,' was the answer. 'Then you should go elsewhere,' the colonel replied, 'for to my certain knowledge the Lord has not been here these twelve years past.' . . . Oliver received the speaker and his retinue with genuine or feigned surprise but accepted the burden of power that the abdication of the Parliament had once more laid upon him."

The utter failure of this attempt of the religious leaders of Cromwell's day to run the government for the good of the commonwealth was not due to any lack of piety, zeal, or sincerity on their part. They were as well qualified for such a task as are the church leaders of to-day. But, as is pointed out by Mr. Morley, "the vast and complex task of human government needs more than spiritual enthusiasm," and "to have 'very Scriptural notions' is not enough

for the reform of stubborn earthly things." The kingdom of God and the kingdoms of earth are essentially different, and the rules of government of the former will not apply in the latter. Earthly governments can be successfully administered only on a purely secular basis. s.

## A TALE OF TWO NATIONS.

### Splendid Isolation.

It was the doctrine of the Fathers of the United States that this nation should dwell alone, and not be reckoned as one of the great world Powers. I do not mean that the Fathers had a narrow idea of the wonderful sphere which the nation was to occupy in the grand drama of earth's history. They certainly foresaw a great future for their country. But for all of this it was the consensus of their best wisdom that this nation should not become entangled in the broils, disputes, and alliances of the Powers of the Old World. They clearly discerned that this would be disastrous.

As stated in a previous article, when the Puritans first "trekked" across sea from England and Holland they regarded their movement as a *religious* "exodus." They desired to put the "Red Sea," as they termed the Atlantic, between themselves and "Egypt," as they were wont to call the land from whence they came. The shores of America were the borders of the Land of Canaan, and in this land they determined to uprear a commonwealth in which the principles of the Ten Commandments should form the fundamental code of law. They were desirous of erecting a state wherein righteousness should abound.

In the doing of this they broke away from a great many of the maxims of statecraft in vogue in Europe. Europe sneered, and thought that it would only be a few short years until the experiment of popular government, which discarded the theories of ages, would prove itself a failure.

The Puritan fathers applied to themselves the words of the Lord to the people of Israel at the time when he led them out of Egypt into the land of Canaan: "After the *doings* of the land of Egypt, wherein ye dwelt, shall ye not do: and after the *doings* of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their *ordinances*." "And ye shall not walk in the *manners* of the nation which I cast out before you." "There-

fore shall ye keep mine ordinance, that ye commit not any of these abominable *customs*, which were committed before you."

Now, there were many of the political manners and customs and ordinances of the Old World which the fathers of the new nation felt religiously bound not to practice in any way whatsoever. By the time the making of the Constitution was reached the Americans stood upon absolutely different political ground to any that had ever been occupied before by any nation.

The Fathers came saying: "We hold these TRUTHS to be self-evident." They did not think that they were advancing *theories*; they did not believe that what they had to give to the world were mere *political maxims*; they did not consider that they were exploiting *ideas*, the preposterous vaporings of their own perverted imaginings. No, no; they came teaching TRUTHS. They believed that what they had to say to the world was all-important. It was their firm conviction that their teachings were born from above and were not the product of mere human intellect.

Truth and conviction lent courage to the words and deeds of these noble men. They blazed a path through a trackless forest of political doctrines. But through it all they were guided by a bright star of truth hung out in the heavens to be a lamp to the path of their feet.

Besides the doctrine that all men are created equal, and that governments derive their just powers from the consent of the governed, the Fathers taught that this nation should dwell alone and should not be reckoned among the nations. Nothing was made more clear than this. It pervades the very spirit of their speeches and writings, and in positive and express statements it is made manifestly clear.

In that superb state paper, "The Farewell Address," the "Father of his Country" gave utterance to this pearl of great price:

"Against the insidious wiles of foreign influence (I conjure you to believe me, fellow-citizens) the jealousy of a free people ought to be constantly awake, since history and experience prove that foreign influence is one of the most baneful foes of republican government.

"The great rule of conduct for us in regard to foreign nations is, in extending our commercial relations, to have with them *as little political connection as possible*. So far as we have already formed en-

gements, let them be fulfilled in perfect good faith. Here let us stop.

"Europe has a set of primary interests which to us have none or a very remote relation. Hence she must be engaged in frequent controversies, the causes of which are essentially foreign to our concerns. Hence, therefore, it must be unwise in us to implicate ourselves by artificial ties in the ordinary vicissitudes of her politics, or the ordinary combinations or collisions of her friendships or enmities.

"*Our detached and distant situation invites and enables us to pursue a very different course.* If we remain one people, under an efficient government, the period is not far off when we may defy material injury from external annoyance; when we may take such an attitude as will cause the neutrality we may at any time resolve upon to be scrupulously respected; when belligerent nations, under the possibility of making acquisitions upon us, will not lightly hazard the giving us provocation; when we may choose peace or war, as our interests, guided by justice, shall counsel.

"*Why forego the advantages of so peculiar a situation?* WHY QUIT OUR OWN TO STAND ON FOREIGN GROUND? Why, by interweaving our destiny with that of any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalry, interest, humor, or caprice?

"*It is our true policy to steer clear of permanent alliances with any portion of the foreign world.*"

And all of this is simply the human statement of the divine truth, "The people shall dwell alone, and shall not be reckoned among the nations." These words from Washington are not only politically wise; they are more than that, they are divinely true.

P. T. MAGAN.

### THE COMING STRUGGLE.

An exchange says: "There is now a general feeling, which can be referred to no particular facts nor explained on any rational theory, that we are approaching a period of greater combats (than those of the preceding century), a world struggle, in which tremendous machinery which has been organized for war is to be put to a full test between the rival Powers who are grasping at the earth or all of it that remains unattached to the great empires. There has certainly been no period in the past when the ambitions for conquest were so keen and so widespread as at present; when so many powers armed to the teeth were watching with jealousy every movement of their neighbors, and looking about with so little scruple for compensations."

### DEAN FARRAR ON THE RIGHTEOUSNESS OF WAR.

In the *North American Review* for September the well-known English clergyman, F. W. Farrar, argues in support of the idea that war is not incompatible with Christianity on the ground that "the suppression of all appeals to the decision of war would involve the certain and absolute triumph of robbery, oppression, greed, and injustice." The conclusion reached is that "war waged in the cause of truth and right . . . still continues to be at times a necessary duty, even for the most Christian nation." The influence of his words is likely to be widely felt in confirming the public mind in this belief.

But what is "the decision of war"? The appeal to war is an appeal to might. The decision of war is the decision of might; and to say that that decision is right is only to affirm that might makes right. The view that the appeal to war is a necessity dictated by Christianity, demands also that the decision of war should not be from blind chance, but guided by Heaven, and to be taken as registering the divine will. But the view that the divine will is indicated by the outcome of an ordeal through which the parties concerned are obliged to pass, is too distinctly characteristic of paganism to be worthy of belief by Christians.

We may well inquire, again, Which cause is "the cause of truth and right?" If it be granted that war in such a cause is Christian, this question still remains to be decided, and no judgment that can be rendered will be infallible. Was it the Boer cause or the British cause that was just and right in the contest now being concluded in South Africa? Was either cause, indeed, that of "truth and right?" What is the cause of truth and right? Must it not be the cause that is untainted with selfishness—that seeks no aggression upon any? And who dare affirm that either Boer or Briton has been fighting for such a cause? And what of Christianity,—is not the cause of Christianity the one real cause of truth and right? Must Christianity then at times have recourse to war to extend its sway upon the earth? We find no affirmation of it in the gospel commission given by the Master to His disciples.

No; the only proper business of force in this world is to maintain that which all men instinctively recognize as just and right—a cause concerning the justice of which there is no dispute—namely, the



cause of human rights. The cause of truth and right will be vindicated in character without any appeal to might. It will triumph by the inherent power of divine truth; and even the exercise of force that is necessary in civil governments for the protection of rights does not represent Christianity, for Christianity is not a government of force, and forces no one, but only appeals to all by love. Men readily believe that the cause of their country is the "cause of truth and right," and the idea that war in such a cause is a Christian necessity is only calculated to extend the ghastly work of war throughout the earth.

### CHRISTIANITY AND ORIENTALISM.

It is hoped that the battle Christianity was compelled to fight with Judaism and paganism has been made plain, in so far as it was possible to do so in the space allotted to these papers. Imagine, if you can, the apostles of Jesus Christ—the tent-maker or the fisherman—entering as strangers into one of the splendid cities of Syria, Asia Minor, or Greece. As they pass along they survey the strength of the established religion, which it is their avowed purpose to overthrow. Everywhere they behold temples on which the utmost extravagance of expenditure has been lavished by succeeding generations; idols of the most exquisite workmanship, to which the people are strongly attached, not only by the religious feeling, but also by patriotism, pride, and national and local vanity. "They meet processions in which the idle find perpetual occupation, the young excitement, the voluptuous a continual stimulant to their passions. They behold a priesthood, numerous, sometimes wealthy; nor are these alone wedded by interest to the established faith. Many of the trades, like those of the makers of silver shrines at Ephesus, are pledged to the support of that to which they owe their maintenance.

"They meet philosophers, frequently itinerants like themselves, or teachers of new religions, priests of Isis and Serapis, who have brought into equal discredit what might otherwise appeared a proof of philanthropy, the performing of laborious journeys at the sacrifice of ease and comfort for the moral and religious improvement of mankind

"There are also teachers of the different mysteries which would engross the anxiety of the inquisitive, perhaps exite, even if they did not satisfy, the hopes

of the more pure and lofty-minded. Such the overpowering difficulties which met and confronted them wherever they went." (Milman's Hist. Christ., vol. I, p. 441, note.)

### The Deadly Miasma of the East.

All this Christianity met and conquered gloriously in the might of the Lord of Hosts; but even these were not the worst foes of the early church. If "the conflict of Christianity with Judaism was a civil war, and that with paganism the invasion and conquest of a foreign territory," the conflict of Christianity with the oriental philosophy or gnosticism was a guerilla warfare. It was fighting an unknown and a lurking foe. It was worse even than this. It was the infant church exposed to a deadly miasma which she inhaled with every breath, and which only the power of the life within could eliminate and exclude.

We need not be surprised, then, when Milman tells us that "Asiatic influences have worked more completely into the body and essence of Christianity than any other foreign elements," and that "it is by no means improbable that tenets, which had their origin in India, have for centuries predominated in or materially affected the Christianity of the whole Western world." "From the banks of the Ganges, probably from the shores of the Yellow Sea and the coasts of farther India to the Phœnician borders of the Mediterranean and the undefined limits of Phrygia in Asia Minor there was that connection and similitude; that community of certain elementary principles; that tendency to certain combinations of physical and moral ideas, which may be expressed by the term Orientalism." (Milman's Hist. of Christ., vol. II., pp. 35, 36.) The Jews came in contact with this philosophy during their captivity in Babylon, and, blending with their religion, it produced their mystic Cabala, and influenced many of the teachings of the Essenes and Pharisees.

It colored Plato's teachings, and was an essential part of the New Platonism which had its origin at Alexandria. Its foundation principle was the Persian Dualism—the idea that there were two supreme deities, one the creator of light and pure spirit, and the other of darkness and malignant matter. In all the oriental sects this primary principle of the malignity of matter haunted the imagination.

"Many of the oriental specialists, as soon as Christianity began to develop, hailed it as the completion of their own wild theories, and forced it into

accordance with their universal tenet of distinct intelligences emanating from the primal Being. Thus Christ, who to the vulgar Jew was to be a temporal king, to the Cabalist, or to the Chaldean, or to men of kindred opinions, became a Sephiroth, an Aeon, an emanation from the one Supreme. While the author of the religion was still on earth, and while the religion was still in its infancy, Jesus was in danger of being degraded into a king of the Jews; his gospel of becoming the code of a new religious republic. Directly it got beyond the borders of Palestine, and the name of Christ had acquired sanctity and veneration in the Eastern cities, he became a kind of metaphysical impersonation, while the religion lost its purely moral cast, and assumed the character of a speculative theogony. . . . It was not till the second century that the combination of Orientalism with Christianity was matured into the more perfect Gnosticism. This was perhaps at its height from the year 120 to 140 A. D. In all the great cities of the East in which Christianity had established its most flourishing communities, sprang up this rival, which aspired to a still higher degree of knowledge than was revealed in the Gospels, and boasted that it soared almost as much above the vulgar Christianity as above the vulgar paganism." (Milman's Hist. Christ., vol. II, pp. 56, 61.)

#### Gnosticism and Its Speculations.

It is almost impossible in the space allotted to one of these papers to give any adequate conception of the many theories, and of the wonderfully imaginative speculations of this Gnosticism, which took its name from its professing to restore the "gnosis" or the lost knowledge of the true God. As all matter was innately malignant and evil, so God, who was good, was necessarily immaterial. It was not thinkable that such a god would form this material world, far less that he would create malignant matter itself. So some believed in the eternity of matter, assigning to it not a creator, but an architect merely. Others believed in the Persian dualistic theory, that there was a malignant god, opposed to the god of spirits, and that he had created matter. As Jehovah, the God of the Jews, was the creator of this material world, so he could not be the Supreme God. The Supreme God had existed from eternity a being full of goodness and wisdom and of the other virtues, and of him no mortal could form a complete conception. He was a being who is the purest light, and he is diffused through the boundless space to which they gave the Greek appellation of "pleroma." This eternal being, after existing

alone in absolute repose for countless ages, produced out of himself two spirits of different sexes, and both perfect resemblances of their parent. From the marriage of these two spirits, others of similar nature originated, and successive generations ensued, and thus in the process of time a celestial family was formed in the pleroma. This divine progeny, being immortal and unchangeable in their nature, these philosophers called Aeons, a term which signified eternal and beyond the vicissitudes of time.

G. E. FIFIELD.

SEE special map offer till October 1, pages 574 and 576.

#### GROWTH OF EMPIRE, DECAY OF MEN.

From the Chicago Chronicle.

THE leading medical journals of Great Britain are printing with some reserve statistics accounting for the decay of the personnel of the army.

Its failure of leadership along the highest line of command is matched by the inability of seasoned troops to endure prolonged marches and show fighting power after exhaustion. These two conditions place the British army of to-day in humiliating contrast to the British armies of the past before the frontiers of empire had been firmly established or long maintained in tropical countries. Seasoned troops are now described as the feeblest element of the imperial forces.

The reason is disclosed in the medical history of regiments taken with the reports of their assignments for garrison and protracted camp duty. Vice unchecked, and apparently inseparable from their physical and social environment, has accomplished more victories over the fighting power of Great Britain than her semi-savage and conquered hordes.

Africa alone is not the "white man's graveyard." The British soldier has carried in his poisoned blood home from every quarter of the British empire outside Europe a legacy whose curse the humanitarian science of England shudders at.

As the boundaries of the British empire have been expanded its manhood has decayed.

Official reports of American hospitals to which our sick soldiers have been numerous sent carefully hold back for only official eyes a story whose shocking truth must ultimately become general. War is not without inevitable consequences to make mankind halt before entering on it.

## TOO TRANSPARENT.

An order has been issued from the Boston police headquarters to the captains of the various divisions giving explicit instructions concerning the Sunday law, quoting from the public statutes and urging them to see that the law is not violated, commencing with August the 26th ult.

The notice sent out was in part as follows:

"Acts of 1895, chapter 434, section 2, provide, a penalty for 'whoever, on the Lord's day, keeps open his shop, warehouse or workhouse, or does any manner of labor, business or work, except works of necessity and charity.'

"Whoever conscientiously believes that the seventh day of the week ought to be observed as the Sabbath and actually refrains from secular business and labor on that day, shall not be liable to the penalties of this section for performing secular business and labor on the Lord's day if he disturbs no other person.'

"Although upon a hasty reading it might not be apparent, this exception as to those who conscientiously believe that the seventh day ought to be observed as the Sabbath, etc., is limited to the prohibition against labor, business and work, and does not apply to the prohibition against keeping open one's shop, workhouse or warehouse.

"See commonwealth vs. Starr, 144 Mass., 359; also commonwealth vs. Hass, 122 Mass., 40—'Even if one conscientiously believes that the seventh day ought to be observed as the Sabbath and actually refrains from secular business and labor on that day, he cannot on that account legally keep his shop open for business on Sunday.'"

It will be seen from the foregoing that Boston is holding her own on the question of enforcing the Sunday laws.

The point, however, that I wish to notice in this connection is that the exemption clauses which are held up by some Sunday-law advocates, are but little more than such in name, as will be seen from the above. It is said that there is no desire on the part of the Sunday-law crusaders to deprive any of their liberties, and in evidence of their sincerity they offer exemption clauses to those who observe the seventh day as the Sabbath. Were the principle underlying Sunday laws and the offering of exemption clauses for those observing the seventh day a right one, it could even then be seen how transparent these exemptions are by examining the one here referred to in the Massachusetts Sunday law, for it specifies those who "actually" refrain

from secular business and labor on the seventh day, and says further that such an individual can labor on Sunday only on condition that "he disturbs no other person." I once heard of a person who was disturbed because another person was setting type in an upper room several squares away on Sunday. It can be seen from this illustration that such exemptions only render a person a helpless prey to the prejudices of any who may not agree with him religiously.

But you will observe that this Massachusetts Sunday law has been found, on technical examination, to forbid even the "exempted" Seventh-day observer the right to keep open his shop, workhouse or warehouse on Sunday. We can but conclude that such exemptions are but a thin veil to cover up the real object of the Sunday law movement until the sentiment in its favor becomes so universal that there will be no policy in having exemptions for any, even in name.

K. C. RUSSELL.

THE whole tendency of the times is to make us act by the standard of what others do. We throw over the wall of our character the tangled plumb line of other lives and reject the infallible test which Amos saw. The question for me should not be what you think is right, but what God thinks is right. This perpetual reference to the behavior of others as though it decided anything but human fallibility is a mistake as wide as the world. There are ten thousand plumb lines in use, but only one is exact, and that is the line of God's eternal right. There is a mighty attempt being made to reconstruct and fix up the Ten Commandments. To many they seem too rigid. My friends, we must have a standard; shall it be God's or man's?—*Rev. T. DeWitt Talmage.*



THE *English Churchman* and *St. James Chronicle* cites the fact that there are, or were quite recently, 170 French Jesuits laboring in China, and then says:

"Wherever the Jesuits go they stir up strife and quarrelling, not only between Romanists and Protestants, but also between Romanists and Romanists. Pope Clement XIV., in his bull suppressing the Jesuit Order, declared that several Roman Catholic kings had previously been compelled to expel the Jesuits in order to prevent the Roman Catholics rising in the very bosom of their church and murdering one another."

## News, Notes . . . and Comment

THE *Catholic Standard and Times* speaks of "the astounding impudence of the Protestant sects in sending missionaries of creedless disunion and hopeless disagreement among a Catholic people infinitely superior to those missionaries in their religious beliefs and daily lives." And this is said with reference to the sending of missionaries to the Philippine islands.



"THE first duty of the hour in China," says the *N. Y. Tribune* (which more perhaps than any other journal speaks for the Administration), "is to investigate these charges [of looting, arson, rape, murder, etc., by the allied forces] and stop the orgy of outlawry if its prevalence is established. The question of remaining in or withdrawing from Peking is an important one, but it shrinks into insignificance by the side of this. If the Powers can not do better in China than to loot and to ravish and to murder they would best get out in short order, and pray that the world may some day forget that they ever went in."

Unfortunately it is not clear how one of the Powers—the United States, for example—is to stop another of the Powers, such as Russia or France, from carrying on the orgy, without coming to blows with that Power. The nation must keep in bad company and bear the stigma of it if it remains in China. The "first duty of the hour" seems destined to remain unperformed.



A PLAN has been set on foot by the secretary of the Indiana State W. C. T. U., which has for its object the defeat of President McKinley at the polls next November, because of his attitude on the question of the abolition of the army canteen. The nature of the plan appears from the following pledge, which is being sent out broadcast from Indianapolis to the members of the organization:

"Whereas, President William McKinley has shown that he prefers the favor of the liquor men of the nation to that of the millions of the Christian people who petitioned him to blot out the canteen

scourge from the army; therefore I pledge myself as follows:

"1. I pledge myself that I will, until election day, make it a special subject of prayer to my heavenly Father that he will give to the United States a better man for President for the next four years, one who will keep wine off the White House table, one who will be a total abstainer himself, and who will do what he can to overthrow the liquor traffic.

"2. I furthermore pledge myself to make at least two copies of this letter, and mail one copy to some sister in the State in which I reside, and the other copy to some sister in some other State."

And now some other W. C. T. U. members who desire Mr. McKinley to be retained in office have, it is said, started a counter chain-prayer movement to prevent the first one from having its designed effect upon the Deity! Are we to take this as an illustration of the utility of woman in politics?



SPEAKING of how to employ Sunday, the *Defender* (Sunday-law organ), quoting the *Congregationalist*, says that "to fritter away the whole day in idle talk on hotel piazzas," or "to indulge in loafing until it becomes wearisome," is not such a use of the day "as ought to satisfy the aspiring soul."

True; and this is just the reason why we object to the Sunday laws, which, when enforced, compel a person to spend Sunday in just this way. Honest work or innocent sport is better than mere loafing on any day. God did not make men loafers, and we may be sure he frowns upon any contrivance of man that produces such a result, "You shall not work," says the Sunday law, "neither shall you play. You must go to church or loaf."

The Sabbath is a religious institution, designed for those who would appreciate its religious benefits—a day for religious activity. For the loafer it profits nothing.



THE Salem Baptist Association of Jefferson County, Ill., in session at Mount Vernon, Ill., September 1, made an attack upon the State Normal schools because of their secular character, and adopted resolutions declaring these institutions to be un-American, and that they ought to be turned into insane asylums and orphans' homes.

Well, suppose religious teaching were introduced in these State schools, what religion should it be? Which sects should be given the preference? How

could religious teaching be introduced without bringing in sectarian controversy? and how would such a state of things make the schools Christian? Christianity is something quite different from religious controversy.

The State schools are secular, but not un-American. Secular does not mean opposed to Christianity. It means non-religious, but not anti-religious. Make the State schools religious and immediately they become anti-religious as regards other religions than that favored by them. If Protestant, they become anti-Catholic, and *vice versa*, and children not conforming to the religious views adopted must be excluded. How would this make the State schools more American than they are when they admit children of every religious connection and exclude none?

State schools are for the public, and have no right to exclude any class of pupils from their privileges. If they do, they at once become un-American.



A COMMENDABLE series of "Stories of the Christian Martyrs," by William Elliot Griffis, are appearing in the *Christian Endeavor World*. In theory the Christian Endeavorers are as much opposed to religious persecution as any people can be, as the publication of such articles in their leading organ shows, but in practice we see them holding to ideas and principles that lead directly to intolerance; and if Mr. Griffis' articles shall serve to awaken a distrust of these wrong principles in the Christian Endeavor ranks they will accomplish incalculable good. That there is hope of this to some extent at least we may conclude from the fact that the author condemns the union of politics and religion as constituting a combination from which persecution directly springs. Thus he says:

"After escaping from the dominion of the Pope, Scotland had to pass through persecutions at the hands of English politicians, and from that great 'Establishment,' in which politics and religion are yoked together, not only did King James, himself born in Scotland, but the infamous Charles I., attempt to make the Scottish people accept the particular forms of church life which had been fixed at London.

"Let all," he continues, "who think union of church and state a good thing, and that it is sublime and beautiful to have uniformity in religion, and to have politicians make laws for the govern-

ment of churches, remember the slaughter and martyrdom which such uniformity cost in Great Britain."



Yes; and let all consider this who think the union of religion and politics a good thing, for all this is spoken of that system known as the "Establishment," in which politics and religion are yoked together." And do not Christian Endeavorers largely believe in union of religion with politics? Have they not been often exhorted by their leaders to make their religion felt at the primaries and the polls?

Mr. Griffis describes the martyrdom of a girl by "the officers in the pay of the political church." The "Christian" church had gone into politics to elevate and purify the government by the union of politics with religion, and the result was a "political church." Religion and politics readily unite, but the mixture is political and not Christian.

The church in politics means politics in the church; church domination of politics means also political domination of the church. In politics there must be uniformity—the minority submitting to the majority, and all conforming to the same civil regulations; and when politics and religion are joined the result is an enforced "uniformity in religion," with the punishment of dissenters by civil penalties as offenders against the civil government. The union of religion and politics has been ever the foremost cause of religious persecution.

It is a question of vast moment whether this mighty Christian organization learns to distrust the union of religion with politics, or becomes favorable to it with the idea of thereby purifying politics and establishing a Christian government. The lessons of history can not be too carefully studied upon this point.



THE fifteenth amendment to the Constitution of the United States, conferring the elective franchise upon the negro, came as the result of the Civil War. The war was caused by negro slavery, and the elevation of the negro to political equality with the whites was the political expression of the truth that the negro was no longer a slave, but was like other men endowed with certain unalienable rights. Being such a man, the negro was naturally entitled to participate in the Government. The fifteenth

amendment was a necessary outcome of the war. It only put into words the truth for which the war had been fought.

Now we are told that this amendment is the "most colossal political mistake" the nation ever made. How can this be true if the election of Abraham Lincoln to the Presidency on the slavery issue, and the war which followed, were not also colossal political mistakes?

The fifteenth amendment is a part of the Constitution, and the language quoted is an open attack on the Constitution. And how much longer will there remain in such quarters even a pretence of regard for the Constitution as it now stands?



THE opening up of China by the forces of civilization is likely to result in a great outflow of Chinese into surrounding parts of the world. Already vast numbers of Chinese are going north into Russian territory by means of the new railway system Russia has extended into Chinese territory, and the Russian authorities are considering what can be done to stop them. There are probably no people on earth that can compete as laborers with the Chinese.



BARON RUSSELL, of Killowen, late Lord Chief Justice of England, in an address to the American Bar Association in 1896, defined "civilization in its true, its highest sense," thus: "Its true signs are thought for the poor and suffering, chivalrous regard and respect for woman, the frank recognition of human brotherhood, irrespective of race or color or nation or religion, the love of ordered freedom, abhorrence of what is mean and cruel and vile, ceaseless devotion to the claims of justice." This is true Christian civilization, and not that civilization which is but a thin veneer over barbarism.



THE *Catholic Mirror* says: "Of wars and rumors of war there seems no end. Will the twentieth century begin as did the nineteenth, in carnage and slaughter? The outlook in the East, and in other points, too, is certainly not promising for an era of peace and international amity."



RELIGIOUS freedom and religious legislation—the lamb and the wolf—can not both exist together in the same fold.

## DEPARTING FROM AMERICAN PRINCIPLES.

### What Prominent Americans Are Saying.

A REGRETFUL glance backward is permissible, but the American people have crossed the Rubicon of imperial responsibility.—*Demetrious C. Boulger, in North American Review.*



The statement found in the Declaration of Independence that "all men are created equal" is not true. The statement that all governments derive their just powers from the consent of the governed is not true, and never has been.—*William D. Foulke, of Indiana.*



The truth is, the fifteenth amendment [to the Constitution] is the most colossal political mistake ever made in the United States. In the States where the negroes are numerous it is now practically nullified. Experience has shown the nullification to be necessary. It is nothing less than a hideous doctrine that all persons have an equal right to participate in government on equal terms, or that 'self-government' or 'consent of the governed' requires the acceptance or application of this doctrine. Our people have practically changed their opinions on this subject since the fifteenth amendment was adopted; for, throughout the Northern States scarcely a voice is now lifted against this wholesale disfranchisement of the negroes in the South.—*Portland Oregonian.*



CONSIDERABLY more than a century ago a certain notable declaration was made in this country to the effect that all men ought to be free and independent. This is merely a generalization of the French school of Voltaire and the encyclopedists. It is a dictum absolutely lacking foundation in history and incapable of syllogistic justification. It was, however, a handy phrase for us to employ when asserting our right to break away from the mother country; it suited the exigencies of our situation in 1776 admirably, though in itself but a bit of sublimated demagogism. The declaration was a serviceable means to the end that was at that time desired. To bring forward this declaration in this year, 1900, in connection with our treatment of the Filipinos and Cubans, is as gross an absurdity as ever was practiced.—*United States Investors' Review, Boston.*



THE following notice appeared recently in the Mount Vernon (Ky.) *Signal*:

"The colored people will have a rally at the Court House the fourth Sunday in this month for the purpose of raising money to build a Baptist church. Two ladies, who will be No. 1 and 2, will run a medal race. Everybody is asked to contribute to this cause."

Suppose the rally had been for some "secular" purpose, just think what would have happened!



WHEN somebody commits a crime, which possibly results in the loss of a human life, the proper course to pursue is to gather the residents of the neighborhood and take immediate vengeance upon him, at the cost of several more lives taken in assaulting his place of refuge or confinement. This is the wisdom (!) of the mob spirit.



At a recent church fair in a small city the receipts aggregated over four thousand dollars, which were mostly gained in unfair competition with the town merchants. A dealer who succumbed to solicitations to give five pairs of shoes saw them marked at less than cost, and affirms that he was afterward twitted over his own counter because he charged more than the bazaar saleswoman. There are several sides to church fairs, and all are bad.—*Youth's Companion*.

### POOR PORTO RICO.

From the Chicago Journal.

THE *Diario de Porto Rico* tells a melancholy tale of the political condition of the natives of that island.

Without knowing whether all of the *Diario's* statements are fact, it may be said that there is no reason for doubting them. They read like facts, at least. Porto Rico, it says, enjoys less of civil liberty now than it had under Spanish rule. Formerly Porto Ricans elected three senators and sixteen representatives to the congress of Spain, now they have one delegate in Washington without a vote. Formerly they had a council of secretaries, whose resolutions were always sanctioned by the governor, now they have an executive council, chiefly composed of persons who were not born in the island, and enjoy no standing whatever in it, and who will naturally interest themselves more for the country

appointing them than for the region meeting their salaries.

Spite of the heavy taxes exacted by Spain the island always had a surplus revenue, now it faces a deficit of a million dollars, due largely, no doubt, to the effects of the hurricane. Yet Congress voted more than two millions to the island when the tariff bill was pending. "We have been granted nothing of what we were promised," says the *Diario*, which, making all allowance for exaggeration, is uncomfortably close to the facts. The grievances of the Porto Ricans are set forth as a reason why they abstained from joining in the celebration of the anniversary of the union with the United States.



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Sec. Gen. Conf.

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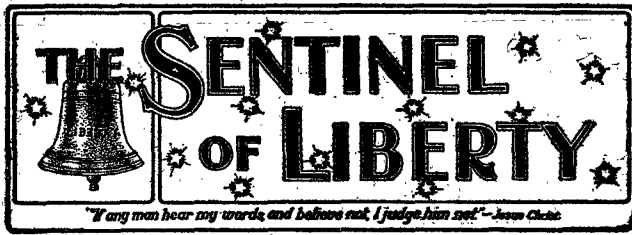
# REVIEW AND HERALD PUB. CO.,

BATTLE CREEK, MICH.

TORONTO, Ont.

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CHICAGO, SEPTEMBER 13, 1900.

Any one receiving The Sentinel of Liberty without having ordered it, may know that it is sent by some friend. Those who have not ordered The Sentinel need have no fears that they will be asked to pay for it.

"THE abolition of all Sunday work" is one of the demands of a new political party—the "Social Progress League"—that has been organized in New York.

"A CONSTITUTIONAL monarchy is probably the most desirable plan that we could now adopt," says the Des Moines (Ia.) *Globe*. "Everything," it adds, "is ripe for the change." Some other statements that belong with this will be found on p. 572.

AND thinkest thou that those five thousand, upon whom the hurricane and the sea fell, and slew them, were sinners above all them that dwell on the earth? I tell you, Nay; but except ye repent, ye shall all likewise perish.

A PAMPHLET purporting to set forth the "Religious Life of President McKinley," published by three Methodist clergymen, is being circulated through the country, seemingly as a sort of campaign document. The *Catholic Mirror* well observes that "the dragging of religion into politics in this manner can have no effect except to cheapen the dignity of the former."

IN justification of the movement for a federation of Catholic societies in America, our Catholic friends say that their rights are not safeguarded by the state, citing as an illustration that "the Catholics are obliged to bear the double expense of maintaining the parochial schools which their children attend, and the public schools, from which they derive no benefit." This of course is no more than any denomination might say which maintains denominational schools. No individual—Catholic or Protestant—has any reason to object to the payment

of taxes for the support of the civil government, even though some of its institutions may be of no direct benefit to him. And in the blessings which the public school system confers upon society, the Catholic parent is indirectly benefitted, although his own children may all be sent to the parochial school.

DESCRIBING another race riot that took place last week in New York City, the *Sun* says that not a dozen men in the mob of a thousand persons who were hunting negroes "knew what the trouble was about, nor why they wanted to assault negroes; but fight is in the air," and only the activity of the police prevented probable murder.

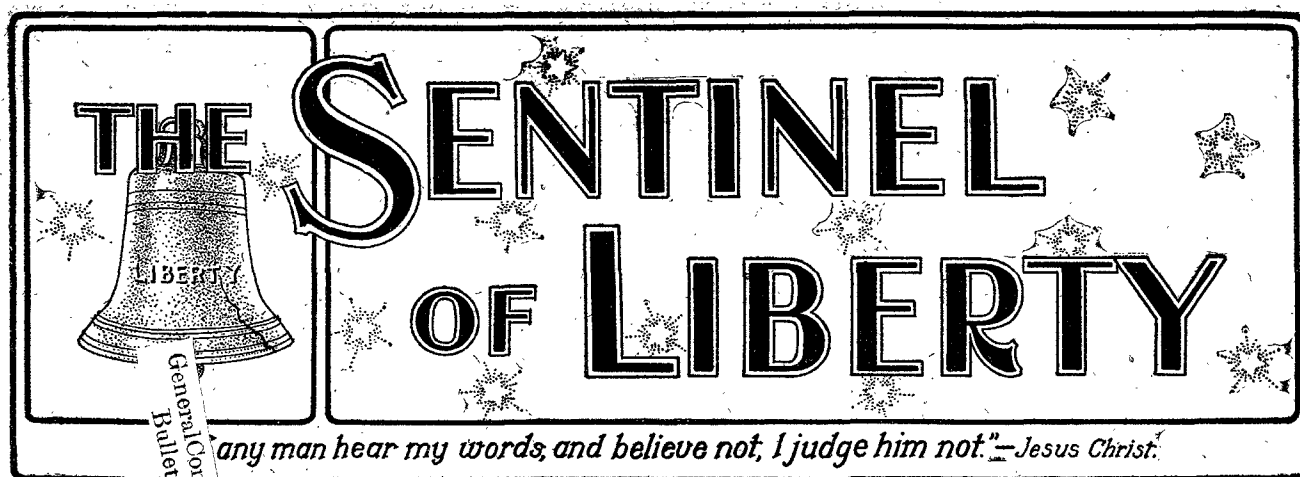
"Fight is in the air"—that is the right phrase for the situation; and the reason that "fight is in the air" is that we are being drawn into the climax of the age-long contest between the principles of right and of wrong, of justice and of despotism. And with the climax comes the end.

WE owe an apology to the city of Toronto, Ont., for having recently published the statement that street cars were not allowed to run there on Sundays. This was true of Toronto until within recent times, but about two years ago the city threw off the yoke of allegiance to a system which prohibited Sunday travel by public conveyance, and since then its citizens have been as well favored as any people elsewhere in this respect. Probably there are few, if any, large cities, also, where the prohibition of Sunday travel would be attended with less discomfort to the people than in Toronto.

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VOLUME 15

CHICAGO, SEPTEMBER 20, 1900.

NUMBER 37.

## THE SENTINEL OF LIBERTY

(Continuing American Sentinel.)

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L. A. SMITH, }  
C. P. BOLLMAN, } Editors.

THE Golden Rule can not be made operative through legislation.

IF righteousness can not be established in a nation by Christian lives, it can not be set up by Christian votes.

NO law or institution can have a stable equilibrium unless it is founded on a principle that is eternal.

IF the civil government should undertake to deal with sin it would expend so much energy in that way that it would be rendered wholly inadequate to deal with crime.

PEACE and order, respect for law, and general prosperity are the fruits of love of justice and respect for natural rights. The despot may secure respect for force, but respect for law demands that the law conform with justice.

A ZEAL for "the law" may be only an evidence of Pharisaism.

CHRISTIANITY is instituted to preserve righteousness among men; civil governments are instituted to preserve only rights.

THE Sunday law of a pagan emperor of Rome (Constantine, 321 A. D.), made in behalf of a pagan institution, was the parent of all Sunday legislation.

RIGHTS never conflict; they run in parallel lines. In other words, they are equal. The poor man has just as many natural rights as the rich man, and just the same rights.

### A LESSON FROM ANCIENT HISTORY.

AN idea which underlies much of the effort that is put forth to-day in the interests of moral reform, is that people would be good if they only had a chance to be good. They do not have a chance to be good, we are told, because under existing political and industrial conditions they are held in slavery against which the individual will and conscience struggle in vain. It is declared with great positiveness that in this condition of "Egyptian bondage" it is impossible for the people to do right, and that what is needed first, therefore, is deliverance from this state of oppression. This is the first great step to be taken in the direction of realizing in society the ideals of Christianity, and this deliverance must be accomplished by the state. The strong hand of the law must be raised to strike off the shackles and

overthrow the taskmasters and set the people free to serve the Lord.

One of the foremost advocates of this idea is Prof. George D. Herron, of Iowa, who is widely known as an author and lecturer. "Christianity," says Prof. Herron, "needs the state for its realization." "The people can never be wholly Christian," he affirms, "until the state becomes the organized Christianity of the people." When the state becomes Christian it will make and enforce Christian laws, and this will be the true remedy for the evils under which the people are held in servitude. So we find Prof. Herron and other would-be reformers of the day—a large number and representing powerful organizations—turning to politics and legislation, to secure from thence the word of command to the modern Pharaohs, "Let My people go, that they may serve Me."

Now, there are certain things recorded in sacred history which we are told were written for the instruction and admonition of the people of later times. Rom. 15: 4. And particularly is our attention called to the history of the ancient Israelites, who were the chosen people of God. The Israelites in Egypt were in a worse condition of bondage than are the people of this day, who, we are told, would be good if they only had a chance. They were in actual slavery, and so bitter was it that when Moses spoke to them of deliverance "they harkened not unto Moses for anguish of spirit and for cruel bondage." Ex. 6: 6-9. And from this bondage they were delivered, and their deliverance was as full and complete as God himself could make it. The Omnipotent, by a most awful display of his power and majesty, broke the power of Egypt and set his people free upon the pathway to Canaan, drowning all of Pharaoh's army in the Red Sea as the final crowning act in the drama of their emancipation. No deliverance from oppression could possibly be more complete; no exercise of power, political or legislative, could ever afford a people a better chance to be good than was given to that ancient people who went up out of Egypt. But what was the result?

Were the people good because they at last had a chance to be good? Alas! the truth was far otherwise. Scarcely had they gotten out of Egypt before they began to murmur and complain. First, they murmured because there was a lack of water; and, next, because they were afraid they would starve to death in the wilderness; and then they said, "Would

to God that we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, when we did eat bread to the full." Ex. 16: 2, 3. They began to be sorry that they had ever been delivered. The rigorous bondage under which they had groaned in Egypt seemed actually to be preferable to their condition as a free people; and this was their sentiment on every occasion when they were put to the test. At Sinai, while Moses was absent on the mount, they set out to return to Egypt, having first made them a god to lead them back like unto one of the gods of Egypt. And, finally, out of the whole vast multitude that experienced the great deliverance from Egyptian bondage, just *two* individuals went through to the land of Canaan! The rest all died in the wilderness, and their deliverance, great as it was, profited them nothing.

How much, then, will it profit the people of this day, morally and religiously, to be delivered from the "slavery" of which Mr. Herron and his associates complain? How much can politics and legislation do for the people in the way of elevating their lives to the plane of righteousness? So far as deliverance from oppression was concerned, the Israelites had all the chance in the world to be good, but they failed completely, and even sighed for their former state of life. What was the trouble? Ah, they had not been delivered from the bondage of sin. That was the deliverance that they needed, and that is the one thing needful for the people everywhere at this day—the one thing that will bring them peace and contentment and real and lasting benefit. Mr. Herron and his fellow-reformers may as well cease their efforts to promote righteousness by legislation. They can at most only lead the people out to perish in the wilderness. Their vision of an earthly Canaan is but a mirage in the desert.

This history of the experience of the ancient chosen people was written expressly for the benefit of the people of this latter day, and why will not the would-be reformers, who are besieging legislatures and grasping at political power in the name of the Lord, be admonished by the lesson it sets before them? Why will they not cease trying to reform society by might and by power and seek its accomplishment by the Spirit of God? It is their own fault if they turn away their ears from the truth and become blind leaders of the blind. s.

THE truly free man is he who rules himself.



## PURITANISM AND PAPACY.

An effort is being made to model this country upon the principles of Puritanism as it flourished in the early days of New England. It is, therefore, a matter of considerable interest to know what these principles are, and just how they affect political institutions.

"The principles of Puritanism," says George Bancroft, "proclaimed the civil magistrate subordinate to the authority of religion, and its haughtiness in this respect has been compared to 'the infatuated arrogance' of the Roman pontiff. In the firmness with which the principle was asserted the Puritans did not yield to the Catholics, and, if the will of God is the criterion of justice, both were, in one sense, in the right."

But in what sense were they in the right? Certainly not in the sense that the ministers of religion ought to dominate the magistrates. This is just what the bishops did in the fourth century, and we know something of the evils that came to both church and state as the result.

It is true that under the theocracy the prophets were frequently bearers of divine messages to the kings, but that was a very different thing from the rule of religion insisted upon alike by Puritan and Papist. God has a right to send by whom he will send, but no man has any right to arrogate to himself the office of divine mouth-piece to command civil magistrates in accordance with his interpretation of the divine will.

Moreover, while both Puritan and Papist claimed for the minister of religion authority over the civil magistrate, *each denied the validity of that claim as put forth by the other*. "In the Roman Catholic Church," continues Bancroft, "the office [of interpreter of the divine will] was claimed by the infallible pontiff, who, as the self-constituted guardian of the oppressed, insisted on the power of dethroning kings, repealing laws and subverting dynasties. The principle thus asserted, though often productive of good, could nor but become subservient to the temporal ambition of the clergy."

In its last analysis there is, as Bancroft observes, a residuum of truth in the papal claim. In the realm of conscience religion is superior to the civil magistrate, but no more so in the person of the "supreme pontiff" than in the person of the humblest believer. In this realm religion is supreme,

because it is territory that the civil magistrate has no right to invade, but neither has the "supreme pontiff." This realm belongs to God alone, and to every usurper of his prerogative he says, "Who art thou that judgest another man's servant?" And this is only saying that in this realm the individual is answerable to God alone.

But right here both Puritan and Papist erred. Each could see that in this realm religion must be supreme, but neither saw that the individual must be the judge of the obligations imposed upon him by religion. Both devised a scheme which gave one man or a few men authority to bind the consciences of other men, while the truth is that God alone has that authority.

In the Roman Catholic scheme religion is above the magistrate and the Pope is the embodiment of religion, and is, therefore, above the magistrate. In the Puritan scheme religion is above the magistrate and the church, the visible organization on earth, is the embodiment of religion, therefore the church is above the magistrate. In the Christian scheme, as taught in the word of God, religion and the magistrate occupy two different realms. The first has to do with all the relations of life: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." But the second, the magistrate or the state, has to do only with civil relations. The magistrate is only an agent appointed to secure uniformity of action. Religion imposes upon the individual the duty of dealing justly with his fellowmen. The divine ordinance of civil government empowers the magistrate to compel by civil penalties the performance of civil duties. Beyond this the magistrate has no jurisdiction.

As already intimated, the difference between Puritanism and Papacy was one of method rather than principle. It is true that in the Papacy the pontiff is supreme, while in Puritanism the church is supreme; but this is a difference in degree or kind only, for in the Christianity of Christ the individual is supreme, so far as any human authority is concerned: "*One is your Master, even Christ, and all ye are brethren.*"

A despotism of many is even worse than a despotism of a single individual, for it is more hopeless. No majority, however large, has any legitimate authority over the conscience of any man. The Pope of Rome has just as much warrant to bind the consciences of all men as the General Court of Massa-

chusetts had to bind the conscience of Roger Williams. There is no difference in principle between Puritanism and Papacy. Puritanism simply displaces the despotism of the "supreme pontiff" by the despotism of the commune. Christianity offers "the glorious liberty of the sons of God." B.

#### AN EVIL NATIONAL EXAMPLE.

THE influence of the Sunday-law crusade and apostasy from true principles in the American churches is felt even in distant lands, where most of the people know nothing really of what is going on in America. The churches that have been working these many years to get control of the state have been sending out missionaries educated in the principles of artificial religion. It was at the suggestion of some of these, and with an idea of following the plan of American organizations, that a missionary Sunday-enforcement society was started in India some years ago; and what is done at home is urged to justify similar action abroad. Thus the home organizations, in making in America a likeness or image to the Papacy, are at the same time, in a very literal sense, "saying to them that dwell on the earth that they should make an image to the beast," the symbol of the papal power.

Circumstances in mission fields furnish many ways in which this idea of man-made religion may find vent. Here is an example: There is a Christian Marriage Act in India for the proper registration of marriages between Christians according to church rites. The heathen peoples have their own tribal regulations. Lately various missionaries have been discussing their experiences in dealing with members of their churches who marry heathen, and compromise by doing so in the heathen way. It was suggested by several writers in the *Baptist Missionary Review*, of Madras, that the missionary should prosecute such members at the law. Surely the law does not contemplate forbidding the Christian to apostatize and marry according to the heathen rites. Of course the Christian who does so is a heathen at heart, though in technical missionary phrase, and legally, I suppose, he would be classed as a Christian. There seemed some difficulty in stating the justification for the course urged. So a missionary writes, basing his argument on the precedent of American laws for the purpose of making men Christians:

"The real *raison d'être* [of the American Sunday

law] has no religious bearing whatsoever. It is the physical and moral welfare of the people at large whose protection is designed. If one man is allowed to desecrate the Sabbath others will follow his example until there will really be no day of rest, and so the whole people will suffer. Hence it is deemed expedient that here and there an offender should suffer in order that the masses may be saved. Have we not a somewhat similar case in this matter of prosecuting Christians? If an ignorant Christian is allowed to marry heathen fashion with impunity then he himself will not only be excluded from the church, but because of him many others also. The children and children's children of these thus excluded, will, in all probability, be shut out from the physically and morally uplifting influences of Christian teaching. A great wrong will thus be done them. Is it not expedient, then, that we should now and then hold our feelings in abeyance and set the law in motion upon offenders against the law of marriage in order that the great wrong I refer to be not done to their offspring and others within the sphere of their influence. It is not a spiritual matter at all, but one like that of Sunday observance at home—the protection of the welfare of the many against the wickedness of the few. And who are there beside the missionaries to guard in this way the interests of the people who are to come, and so make the nation better physically, mentally, and morally?"

Your readers will recognize at once the familiar justification for Sunday laws, in phrase almost identical with the argument of Caiaphas in urging the prosecution of Jesus: "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not." There is no parallel between the case of the man who follows the Bible and is prosecuted under Sunday laws and the man who goes in the way of the heathen. But this habit of justifying resort to the powers of the law to punish men who act irreligiously has worked ruin in all time. And now that America is popularizing the papal methods of making men religious, the whole world will feel the evil influence of it.

The idea that somehow or other Christians can be manufactured is all abroad in mission fields. It gives a wholly artificial idea of what the Christian religion is. The other day I came across the case of a preacher for a certain mission who was sorry he had become a Christian! But here is a missionary (American, too, I think) who wants to compel a man by law to stop in the church in spite of his desire to go into heathen apostasy. The heathen are con-

tinually confronted with methods which give them the idea that Christians may be made by mission authority.

Of course the Bible rule in the matter of this matrimonial apostasy would be simply to recognize the fact of such apostasy, and then, "Let him be unto thee as a heathen man." But the law does not allow the missionary to prosecute the heathen for being heathen; and the missionary ought to recognize the fact that this heathen man needs to have the gospel preached to him and not a prosecution to compel him to remain in the church, for the quotation shows that he is to be prosecuted really because he is bent on turning into heathen ways. Along with this method of keeping men Christians may be placed the flogging of adult converts. I know of even American mission stations in which this method of discipline is used by missionaries. The whole world is ripe for the message of the gospel of religious liberty. The heathen need to know that some of the methods which they see used, and which even they despise, are not Christian, but directly opposed to the religion of Christ's free gospel that creates Christians by the power of the divine Word.

*Calcutta, India.*

W. A. SPICER.

### SOUTHERN CORRESPONDENCE.

#### The Sunday Law in Louisiana.

THERE has been renewed effort recently in behalf of saloon Sunday observance in some parts of Louisiana. The new mayor of New Orleans seems determined to enforce the Sunday law against flagrant violators, *i. e.*, against those saloon-keepers who keep their doors "wide open." Accordingly word was passed to the police force to keep a strict lookout for open saloons. Arrests were made, and the saloons for the most part were compelled to suspend business on Sunday. This forced the drink element to repair to towns across the river and elsewhere in an effort to "quench their thirst." The New Orleans mayor had no jurisdiction over these near-by towns, and so the rival saloons soon did a large business, to the detriment of the New Orleans dealers, who made a demand on the governor of the State to see that justice was done to all parties. The governor wrote the following letter to the sheriffs of Jefferson and St. Bernard parishes:

"My attention has been called to recent complaints in the public press of New Orleans and in

other quarters that while the authorities of that city are earnestly striving to have the Sunday law strictly enforced within its limits, certain persons in your parish are openly violating this law in plain knowledge of, and without interference from, the authorities thereof, thereby profiting from enforcement in New Orleans.

"There are diverse opinions as to the justice or expediency of the law adverted to, just as there are in regard to other laws, but there can be no difference of opinion as to the duty of the officers charged with the execution of the laws. They can not undertake to discriminate between laws, enforcing the one and ignoring the other. Hence, so long as any law remains upon the statute book it is the sworn duty of the officers charged with the enforcement of the laws generally to enforce such law.

"I would, therefore, enjoin upon you that you exercise the utmost vigilance in the enforcement of the Sunday law, so that the violators thereof may become convinced that it shall be executed as well as other laws, and that they will not be permitted to profit from the observance of this law by their neighbors.

W. W. HEARD, *Governor.*"

The principle involved in the matter is further expressed in an editorial of the *New Orleans Times-Democrat*, which we give:

"The attitude of the sheriffs of the two parishes adjoining Orleans—Jefferson above and St. Bernard below—in respect to the Sunday law calls up a number of difficult problems. That law is no more popular in New Orleans than it is in these parishes; and if it were submitted to popular vote we have no doubt that it would be overwhelmingly defeated. But does this unpopularity authorize the officials in one parish to nullify the law when it is enforced in a neighboring parish? Is the latter to be discriminated against and suffer positive injury because its officials believe it their duty to enforce the laws on the statute books, as they are sworn to do. In other words, is Orleans to suffer because it obeys the law and Jefferson and St. Bernard to be allowed to profit by the conscientiousness of our city officials?

"Whatever may be one's views as to the Sunday law, or even as to whether an official should enforce all the laws or not, no one can or will question the correctness of the governor's declaration that the people of no parish will be allowed to take advantage of the enforcement of a law in New Orleans. In other words, no one will assert that New Orleans should suffer because its officials obey an act of the legislature, while St. Bernard and Jefferson make a handsome profit at the expense of this city out of their nullification of that statute. The Sunday law is one for the whole State, not for certain parishes;

and if the people of New Orleans are made to accept it against their will, there is no reason why Jefferson and St. Bernard should escape its provisions. There must be equality in this matter, not discrimination against New Orleans in the interest of neighboring parishes."

Sunday laws are unjust from whatever view they may be considered.

S. B. HORTON.

### A TALE OF TWO NATIONS.

#### Splendid Isolation.

(Concluded.)

NOT very long after the Farewell Address was delivered Monroe gave birth to the now famous "Monroe Doctrine." From that day to this his thoughts on this subject have been a part of the political creed of all parties. This doctrine was announced by the President of the United States some seventy-six years ago, and the essence of it is:

"We owe it, therefore, to candor and to the amicable relations existing between the United States and those Powers, to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety."

And immediately after this there was enunciated the solemn declaration:

"With the existing colonies or dependencies of any European Power we have not interfered, and shall not interfere."

The words of the Monroe Doctrine are wonderfully deep, and especially significant on the point under discussion. Mark it! This doctrine is promulgated against the "*system*" of European statecraft. That system is essentially monarchical and imperialistic in its fundamental nature and tendencies. In its basic, nerve principles it is not founded upon the principle that governments derive their just powers from the consent of the governed.

Now, why was President Monroe opposed to the extension of the European principle of statecraft to this hemisphere? He tells the answer himself, stating that it would be "dangerous to our peace and safety"—that is, President Monroe saw that it would not be safe for the two systems of statecraft—that of the United States (government by the consent of the governed) and that of Europe (government by the consent of *some* of the governed only)—to come into too close contact with each other. He discerned

that close relations between the two would lead to the destruction of all that had been fought for in the war of the American Revolution. He knew that the two systems could not thrive together on the same soil. He foresaw that the safety of the American principles lay in guarding them with a "splendid isolation."

In all of these doctrines the Fathers of the American Republic were only carrying out the mind of the great God above in the case of the new nation. They may not, and doubtless did not, in all cases and things know that they were doing this, but they were doing it for all of that. Hence it has been most truly said, that "they builded better than they knew."

Equally President Monroe bound this nation not to interfere in concerns distinctly European. He was determined that the United States should dwell alone. Providence and nature had set her alone on the face of the earth, and this was done that in spirit and in life as well as in geographical body she might dwell in a sacred and splendid isolation.

"It was for this we bade the Old Word leave  
Us to ourselves, and set the vacant seas  
Between our youth and her age-worn iniquities."

The Monroe Doctrine was proclaimed at a time when the "allied Powers" of Europe, whose representatives, assembled at Vienna, took to themselves the name of the "Holy Alliance," were attempting to give renewed prominence to the thought that kings govern by divine right. "It was intended to teach the people that all the liberties they were entitled to possess were such only as the governing monarchs deemed expedient to grant them; that they were entitled to none whatsoever by virtue of the natural law; that the attempt to establish representative and liberal government, like that of the United States, was an unpardonable sin against God, and that the highest duty of citizenship was obedience to monarchical authority."

Such were the principles of the "Holy Alliance" of the crowned heads of Europe. Its specific object was to re-establish the despotism of Spain upon her revolted colonies in South America and in Mexico. On the other hand, the essence of the Monroe Doctrine as then understood by all the world was that "while we forbid the establishment of despotic governments upon the American continent, we recognize the corresponding obligation to refrain from any

attempt to force our political system upon any part of the Old World."

Be it even so. One voice and one alone is wafted down from the days of the forefathers. The silent artillery of time has mown them down, but from their very sepulchres their warning voices say to the sons and daughters of the Republic: "THE PEOPLE SHALL DWELL ALONE, AND SHALL NOT BE RECKONED AMONG THE NATIONS."

PERCY T. MAGAN.

### MUST CHRISTIANS DIE FOR THE GOOD OF THE STATE?

Written by a clergyman of the Seventh-day Adventists.

It must be admitted by all that the power of civil government is the sword, and any person who persists in rebelling against the law of the state must be banished, imprisoned, or suffer death. The law must be sustained regardless of the life, liberty, or happiness of the transgressor. It makes no difference from the state's view-point what the character of the law may be; if it remains upon the statute books it must be enforced when occasion demands.

Again, it is conceded by the advocates of Sunday laws that those who by faith in Christ keep the seventh day or Saturday as the Sabbath, with all the other precepts of the moral code, are Christians. We have been told this many times by our opponents when we were trying to show them the evils of Sunday legislation. "Oh," say they, "we believe you are a Christian people, and that a person who keeps Saturday conscientiously is just as good a Christian as one who keeps Sunday, but then we must have a Sunday law to preserve the morals of the state."

Now, let us note the legitimate result of their course of action. You are a Christian, it is admitted, if you keep the seventh-day Sabbath and believe on Christ. A Christian is one who has Christ formed within, "the hope of glory" (Col. 1: 27), one in whom God works to will and to do according to his own good pleasure (Phil. 2: 13). He has Christ abiding in him (John 15: 4). Of all such Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethern, ye have done it unto me" (Matt. 25: 40). Then when we punish a Christian, who are we in reality punishing? Are we not punishing Christ himself in the person of one of his brethren? All must admit that we are. Then when one of these little ones keeps the Sabbath according to the com-

mandment (Luke 23: 56), and refuses to keep the papal Sunday, and our Sunday-law advocates say, "We have a law, and by our law he ought to die," who are they killing, according to their own admission? Suppose Christ were here in person and would refuse to keep the pagan Sunday, would not the same law that would imprison his followers nail him to the cross again or dispose of him in some way? We all know that it would.

There are three positions, one of which our Sunday-law advocates must take:

1. They must decide that a person who by faith in Christ keeps the seventh-day Sabbath according to the commandment, with the other nine precepts of the moral law just as God wrote them with his own finger and spoke them with his own voice, are deceived and led by a wrong spirit and are unworthy to be recognized as citizens of any government; or—

2. If they acknowledge such persons to be Christians, then they must take the position that for the sake of sustaining a pagan Sunday law to preserve the morals of the state the majority of Christians have a right to fine, imprison, banish, or put to death the minority of Christians who refuse obedience to a law that deprives them of their inalienable rights; or—

3. They must admit that they themselves are doing the work of the evil one.

We leave them to choose which alternative of the dilemma they prefer, but we are well aware which one of them the majority will choose.

J. F. BALLENGER.

### THE RELIGION WHICH PERSECUTES.

NOTHING can be more fatal, even to moral growth and spiritual progress, than a stereotyped immobility—that blind and narrow stagnation in the infallibility of opinionated ignorance, which delivers brawling judgments all day long on all things, unashamed, and which has always been as characteristic of imperfect and narrow religionists as it was of the "priests and Pharisees and hypocrites" in the days of our Lord. The example of those days, even if they stood alone, would be sufficient to show us that men, in the name of religion—and even while they claim to be the sole faithful supporters of true religion—are capable of committing in the name of the religion which they profess, the deadliest of crimes. If any other instances were wanting we may

see them in the deadly guilt of inquisitors, who, in the name of the Lord of love, blackened the blue of heaven with the Tophet-smoke of their bale-fires of hell by burning many a dear saint of God who held the truth which, to their own perdition, *they* rejected, and who lived lives transcendently holier and purer than their own.

In a milder form we may see the same pernicious results of incompetent religious arrogance in the fact that some of the best, wisest, most earnest, and most brilliantly gifted divines of our own day—men, such as Professor Maurice, and Charles Kingsley, and F. W. Robertson, and Dean Stanley, and others—were all through their lives the favorite victims of the venomous attacks with which the so-called “religious” press of party church newspapers is rife. Like Wesley and Whitefield, like Luther and Melancthon, like Savonarola and many more, these men, owing to the refusal of “priests” to accept the new truths which shake their usurped authority and expose the ignorant baselessness of their “infallible” judgments, have stood up, “the very butt of slander and the blot of every dart that malice ever shot.” An unprogressive religion is a decadent and dying religion; a religion which refuses new light is a dead religion. Such forms of belief will inevitably sink into abject and priest-ridden superstitions or into the cumbersome paraphernalia of externalism, which thinks that God cares for the murmuring of rites and ceremonies, whereas he has again and again taught us that he requires our hearts, and that without heart sincerity all else is but as the small dust of the balance.—*Rev. F. W. Farrar, Dean of Canterbury, England.*

#### EMPIRE AND SELF-GOVERNMENT.

From the Evening Standard, New Bedford, Mass.

Among the sayings of Thomas Jefferson recently brought to renewed attention is this: “I am persuaded that no constitution was ever before so well calculated as ours for extensive empire and self-government.” The sort of empire that goes along with self-government was the empire that Jefferson had in mind. He was talking about that kind of empire which the poets tell about when they sing of the empire of mind and the empire of affection and the empire of freedom. Nobody need have any quarrel with that variety of imperialism.

SEE special map offer till October 1, page 590.

#### CHRISTIANITY AND ORIENTALISM.—II.

##### More of Gnosticism and Its Speculations.

Beyond the regions of light, where God and his family dwell, existed a rude and unformed mass of matter, heaving itself continually in wild commotion. This the Supreme God would never approach, as it was contrary to his nature. But in the peopling of the pleroma, since the divine evolutions of life become feebler the farther they are removed from the first link in the series, since their connection with the first becomes more loose at each succeeding step, out of the last step of the evolution proceeds an imperfect, defective product which can not retain its connection with the divine chain of life, and so sinks from the world of Aeons down into chaos, or, what is the same notion differently expressed, “A drop from the fullness of the divine life spills over into the bordering void.” Now first the dead matter, by connection with the living which it wanted, received animation. The wild and heaving mass of matter is reduced to order and beauty and peopled with human beings, and with animals of different species, and, finally, endowed with and enriched by some portions of the celestial light or substance. This builder of the world, who is thus distinct from the Supreme God, they called the Demiurge. He is a being who, though possessed of many shining qualities, is arrogant in his nature and much inclined to domination. He therefore claims absolute authority over the new world he has built, and that he may retain such authority he jealously and by every possible means excludes the knowledge of the Supreme God.

Man is composed of a material, and therefore of a vicious body, and of a celestial soul, which is in some sense a particle of the deity himself, hence the conflict within between good and evil. The nobler part of man is miserably oppressed by the body, which is the seat of base lusts. By these lusts of the body we are not only drawn away from the knowledge of the Supreme God and induced to render our homage to the Demiurge and his associates, but we are filled and polluted with the love of terrestrial objects and sensual pleasures.

From this wretched bondage the Supreme God labors to rescue his offspring in various ways; and especially by the messengers he sends to them from the world of spirits. The most powerful of these messengers, and one of the Aeons from the pleroma, was Christ. But this effort of the Supreme God to



restore the knowledge of himself to his offspring, is resisted in every possible way by the Demiurge, or world-builder. Still God will ultimately prevail, and having restored to liberty most of the spirits now imprisoned in bodies, he will dissolve the fabric of the world; and then the primitive tranquility will return and God will reign with the happy spirits in undisturbed felicity forever.

#### **Scripture Teachings Overturned.**

Such in general was the theory of Gnosticism, but the variations of it in different places and by different teachers were almost infinite. It will be seen that this philosophy puts God the Creator practically into the place of Satan, making him the author of evil and the enemy of the Supreme God. The serpent, too, was a sacred symbol, the symbol of redemption, for he only sought to obscure the knowledge of the world's creator that he might restore the knowledge of the Supreme Deity.

One sect, the Cainites, carried this overturning of the Scripture teachings so far as to exalt all the bad characters of the Bible, with Cain at their head, into heroes of the true faith, who were opposed and oppressed by the Demiurge because they sought to restore the knowledge of the Supreme God.

Especially Gnosticism, in all its varied sects, arrayed itself against the human nature of Christ. As all matter was malignantly evil, how could Christ, who was an emanation from the Infinite Spirit, have a human body, a material body, subject to the same temptations as our own? They generally considered Christ our Saviour as consisting of two wholly separate natures, or even of two persons, the man Jesus, and the Son of God, or Christ. Some denied the human nature and the human body entirely, and asserted Christ to be a pure and divine spirit only wearing the outward semblance of a body so that we might see him. Small idea can be given in this paper of the wonderfully imaginative genius displayed in these speculations; but as one historian has said, "Gnosticism was pure poetry."

#### **Gnosticism the Pride of Knowledge.**

All genuine reformations begin with the humble and lowly and those untaught in the schools, and so unhampered with human creeds and the pride of human knowledge. The early church was no exception to this rule. Gnosticism was the reaction of the aristocratic and philosophical spirit against what was termed the narrowness and ignorance of

early Christianity. It arose almost simultaneously in all the great centers of Christianity. Its progress was especially among the higher and more opulent; and in their lofty pretensions, they claimed great superiority over the humbler Christianity of the vulgar.

Paul had warned the church against this very thing when he wrote, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ." The peculiar power of this deception over the Christians lay in the fact that it professed to be "after Christ," and to glorify him far beyond the dream of the humbler Christians. To these Gnostics the Christian idea of Christ's humanity and of his being tempted in all points as we are was debasing to Christ, yet it is in that very fact alone that the gospel is revealed in Christ to tempted souls.

#### **Christianity Triumphant Over All the Forces of Evil.**

All historians agree that Gnosticism did the church more injury than all its open conflicts with Judaism and paganism. But, though this Orientalism has colored many of the teachings of the popular Christianity of the day, yet over this most insidious foe, as far as any outward organization is concerned, Christianity has grandly triumphed, and this, too, without any earthly aid. In the second century Gnosticism rivalled Christianity itself in numbers and influence. It was of a sublime and imposing character as an imaginative creed. It was adapted to music and poetry, and for two centuries the world rang with the mystic hymns of its greatest poet, Bardesanes; but by the sixth century it had almost entirely disappeared.

The grand conclusion of this series of papers is that since Christianity has met once, and entirely unaided, has conquered grandly all the various forces of evil, it can do it again. The man who says it can not do this alone, and who makes this assertion the reason for asking for some other power to aid it, is, while having a form of godliness, denying to Christianity its pristine power.

But Jesus said, "All power is given unto me in heaven and in earth; go ye therefore and preach the gospel to every creature, and lo, I am with you always, even unto the end of the world."

G. E. FIFIELD.

[NOTE.—In the preparation of these articles I have consulted the writings of Milman, Mosheim,

Neander, Gibbon, Kitto, and all the standard encyclopædias, and I have used freely the expressions of the various writers, even when lack of space forbade a direct and extended quotation. G. E. F.]

### HIGHER CONCEPTIONS CONCERNING SABBATH REFORM.

*From the Sabbath Recorder.*

THE Sabbath must not be reduced to a ceremony, and Sabbath-keeping must not be made burdensome. The evolution along this line finds its most prominent expression in the history of the Jewish people and in the attitude of Christ. So far as recorded statements show, Sabbath-keeping among the Jews found highest expression at the lips of Isaiah, as recorded in the 58th chapter. Here the spiritual side of Sabbath-keeping, and its mission and power to uplift men and bring them into communion with God, is set forth sharply. It is a glorious ideal, and men of all time are blest who seek to gain the heights on which Isaiah stood, when he wrote the words in the 13th and 14th verses of that chapter. During the century which preceded the birth of Christ, Jewish conception of the Sabbath and of its importance reached a low point, so far as spiritual observance was concerned. The Sabbath became a ceremonial affair, burdened with unjust and unscriptural restrictions. Christ sounded the key-note touching the Sabbath as it ought to appear in his kingdom, when he rejected the low ground and burdensome restrictions that Judaism had placed upon it, and exalted it for its worth in developing the spiritual life of men and bringing them into communion with God. The standard Christ set concerning the Sabbath is the starting point from which Sabbath reform ought to radiate, and the form by which Christian practice ought to be regulated.

The position taken by Christ was so far above that occupied by the Jews, and so much deeper as to spiritual meaning, that neither the Jewish convert, nor, at a later period, the converts from paganism, grasped it. Whether they could have done so we may not answer, though we believe that they would have approached much nearer to a just conception but for the sharp opposition to Judaism, which identified the Sabbath with the narrow views of the Jews, and failed to rise to the height which Christ occupied. This failure, coupled with the theory that the law of God, as contained in the Old Testament, was

inferior, or was abrogated, resulted in the first great perversion of the Sabbath question under Christianity. Rejecting the idea that the Scripture, as interpreted by Christ, was the standard in Sabbath-keeping, logically and actually, men were forced to create a new standard. From the middle of the second century forward this new standard took rapid shape and development, resulting in the state-church, after the Roman Catholic model. For centuries this model was followed, and all higher features of the Sabbath question were lost sight of, while the Sabbath itself, as Christianized by Christ, was buried under a mass of holidays, with Sunday at their head. The deep darkness that followed, the loss of spiritual power on the part of the church, the comparative degradation of Christian life, and the numerous evils which grew up, form God's answer to the state-church theory. These results unite to show that under Christianity the Sabbath must not be based upon the authority of the state-church, and that it must remain where Christ left it. The law of evolution, as shown by the history of the first fifteen hundred years of Christianity, has declared an infallible verdict on this point. That verdict is in accordance with Christ's statement: "By their fruits ye shall know them." No one can be indifferent to that verdict and hope to escape increasing difficulties.

WHERE there is no liberty there can be no temperance. The inmates of a State prison are all total abstainers, but this does not make them all temperate men. [We believe, too, that they all keep Sunday and go to church.] The object of teaching, preaching, and example should be to make men temperate—that is, self-controlled. The social communications, the rule-making, the legislation, which tend to substitute the control of one man over another man, work against temperance because they work against self-control.—*The Outlook.*



MANY politicians of our time are in the habit of laying it down as a self-evident proposition that no people ought to be free until they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water until he had learned to swim. If men are to wait for liberty until they become wise and good in slavery they may indeed wait forever.—*Thomas B. Macaulay.*

## News, Notes . . . and Comment

THE effort recently made to commit the G. A. R. organization to the project of securing the transfer of Memorial Day to the last Sunday in May, was defeated, but a strong minority manifest themselves in its favor. It will be heard from again later.



It is regretfully acknowledged by American press writers that American troops in China participated with those of the European Powers in the sacking and looting around Peking. The only troops that held aloof, we are told, were the heathen Japanese.



In a letter treating on the present political outlook, ex-Secretary Olney says that "perfection in a candidate or a platform is an idle dream." This is true, and this is the reason why the plane of politics can never be raised to that of Christianity, and no stream that flows out of politics can reach the kingdom of God.



NOT much can be said with certainty regarding the outcome of the Chinese situation, but the *Independent* (New York) is of the opinion that for the present "a detachment of each army will probably remain in Peking" to "watch the Empress Dowager," and also "to watch each other." As regards the latter statement this is quite a safe prediction to make.



"THE principles of the Declaration of Independence," says the *Independent*, will apply to the people of the Philippines only when they "shall be fitted by the diffusion of civilization and education to be independent, and 'assume among the Powers of the earth' a 'separate and equal station,' needing no protection." All such talk is good encouragement for the men who are trying to re-enslave the Southern negro.



A LETTER sent out by the Vatican to the Catholic governments with reference to the change of

Italian rulers, states that since 1870 the condition of the Papacy has been steadily growing worse, and invokes the assistance of all Catholics and all Catholic states to relieve the Roman pontiff from a situation that has become "intolerable." We do not anywhere read that He whose vicar the Pope claims to be, whose home was not a palace or His raiment kingly, who owned no vast treasures of gold and jewels and received no princely income, ever sought to be relieved from such an "intolerable" situation.



SPEAKING of the complaints of outrages made by the missionaries in foreign lands, that are almost daily received at the State Department in Washington, the *Church Standard*, of Philadelphia, offers this commendable comment:

"It would seem that comparatively few such letters ought to be written and that many indignities should be silently borne. Indeed, we may go further and admit that there is much force in the contention of the Rev. J. Hudson Taylor, of the China Inland Mission, that in the long run appeals to home governments work nothing but harm. His testimony was that he had known of many riots that had never been reported and of much suffering endured by missionaries in silence, which had 'fallen out rather to the furtherance of the gospel.' 'If we leave God to vindicate our cause,' he said, 'the issue is sure to prove marvelous in spirituality.'"



A RESIDENT of Springfield, Mass., a man named McFethries, has drawn up a plan for securing and perpetuating general peace throughout the earth, which he has submitted to the President and to the sovereigns of Europe, and has also given to American and European newspapers for publication. It provides for a combination of Russia, Germany, France, England, and the United States, representatives of which governments are to draw up a preamble "with conditions satisfactory to all," agreeing to cease from war themselves, and, further, to "use their combined efforts" to prevent war between other nations. International jurymen are to be named and authorized to decide international disputes, their decision to be binding upon all. Then the armaments of the nations are to be reduced yearly, at a great saving of money, etc.

There is only one thing standing in the way of the success of this and similar schemes, and that is the fact that people are selfish, and don't want to be

bound by agreements they may have made when it seems to their advantage to disregard them; and there is always an excuse to be found or invented for disregarding obligations when the *disposition* to such a course is in the heart. The whole history of the Powers of Europe is full of illustrations of this truth. We may read there in the clearest language that policy and not principle is the deciding influence in political affairs.

We have the assurance of Scripture that wars are to cease, even "unto the ends of the earth," but this grand result is to be secured only by the intervention of Him who is to come and dash in pieces the kingdoms of earth and destroy the wicked out of it. "He breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire." Ps. 46: 8-10. After that grand but awful consummation "the meek shall inherit the earth, and shall delight themselves in the abundance of peace."



ACCORDING to the Boston *Sunday Post* of Sept. 9, the strict enforcement of the Sunday law in Boston has led to an agitation of the question whether the sale of beans should be allowed or prohibited on Sunday. The *Post* says:

"The crusade against the selling of pork and beans on Sunday, inaugurated last week, has attracted much attention, and the bakers are indignant over the matter. The police officials and the bakers interpret the law regarding the matter in a widely different way. It appears that the law of 1895, chapter 434, permits the 'making and selling on the Sabbath by bakers and their employees of bread and other food usually dealt in by them before ten o'clock in the morning.'

"Now the question seems to hinge chiefly on the interpretation of the phrase, 'other food usually dealt in by them.' The bakers hold that this includes pork and beans; the police officials hold the contrary opinion. The police officials, too, believe their view is sustained by the action of the court in the cases which came up last week.

"At any rate the police department of Boston has set its intricate machinery at work to run to earth the succulent Sunday morning bean. No baker, so it is understood, will be allowed to sell pork and beans on Sunday mornings hereafter, and this action, the police say, is based on an intelligent interpretation of the law governing Sunday selling."

In these times of riotous outbreaks and general increase of crime, it is nothing less than ridiculous for the government of a great city to concern itself

and waste its police energy over the question of whether the sale of beans ought to be allowed on Sunday. Such questions have no proper place in civil government. They belong wholly to the sphere of religious controversy, and are best settled by each person for himself by the dictates of his own conscience.

The large cities have enough to do in making life and property secure within their limits, without giving time and attention to questions of theology. The matter of Sunday selling of goods is one that in no way affects the life, liberty and property rights of the people, until the government steps in to prohibit it; then the liberty and property rights of the people are at once invaded, and criminals are left more at liberty to prey upon good citizens in proportion as the energies of the police force are expended upon such inconsequent questions. Indeed, if the city government were to try to establish by law all the points of morality urged upon them by zealous people whose ideal of government is a theocracy, the murderers and other criminals would have a very free field for their nefarious operations.

There is certainly no call for the manufacture of new "crimes" to occupy the attention of the police. All such efforts can only detract from the security of society under civil government.



THIS item from the Springfield *Republican* is a nut that contains some solid meat:

"In calling attention to the Christian sack of of Tien-Tsin, the *Republican* said that full reports from Peking were not in. Details, however, are beginning to arrive. In an Associated Press dispatch it is stated:

"The ministers remain in Peking. The city has been entirely looted except the palace, and auction sales of loot, in which valuable silks, furs and bronzes are the principal articles, are held daily. The chief bidders at these sales are army officers."

"Take facts as they are, and you find that pious and civilized Christendom has looted two rich Chinese cities within two months, while all that can be said of the Filipinos in this respect is that they might have looted Manila, although they actually did not loot its sister city of Iloilo when they had a chance. The argument is, of course, that the Filipino 'savages' were incapable of self-government."



In all lands the view is the same to the Christian when he looks toward home—the world above.

## DEPARTING FROM AMERICAN PRINCIPLES.

## What Prominent Americans Are Saying.

THE axiom that governments derive their just powers from the consent of the governed is a baseless assumption.—*Lyman Abbott.*

THE Constitution or national policy adopted by thirteen half-consolidated, weak, rescued colonies, glad to be able to call their lives their own, can not be expected to hamper the greatest nation in the world.—*Franklin McVeagh.*

IT is a favorite notion now to quote the words "governments are instituted among men, deriving their just powers from the consent of the governed," as if these embodied a law of application to all inhabitants alike. . . . The Declaration of Independence was a formal notice that the inhabitants of the colonies consented no longer to British rule.—*New York Tribune.*

THE Declaration of Independence was made to suit a particular existing condition of things. The Declaration meant simply that the colonies had become tired of the English domination, deeming it oppressive and intending to set up a government of their own, by the right of revolution. They were not laying down a principle for anybody except themselves.—*New York Sun.*

I WANT to say before I conclude, Mr. Chairman, that I am not impressed with the argument that all government is by consent of the governed. That is a proposition that, however nicely it looks theoretically, we have never adopted in practice in this country. . . . The rule does not apply to republican representative government.—*Speech in Congress by Representative Dalzell, of Pennsylvania.*

AND so to-day there are those who wave the Declaration of Independence in our faces, and tell us that the thing to do is to deliver over those islands of the archipelago in the East to the people who are their rightful masters; for "all governments derive their just powers from the consent of the governed." So wrote Thomas Jefferson. Do you remember that the Lord said to Joshua, "My ser-

vant is dead"? And so is Thomas Jefferson.—*Rev. P. S. Henson, Chicago.*

THE Declaration of Independence was the greatest campaign document that was ever written, but when the colonial representatives argued the question that all men were created equal, what they meant was that they were just as good as Englishmen. They had no thought of the negro slaves who were toiling on American plantations, or of the Indians, whom they despised and detested. The application was direct to themselves, and the sweeping generalizations were gratifying because they imparted the necessary fervor to the document.—*Chicago Times-Herald.*

THE framers of the American Declaration of Independence were inspired by an ardent patriotism and by lofty motives, and their statements embodied a sufficient justification of the cause to which they sought to devote their countrymen; but there was no revelation of universal and eternal truth in the "glittering generalities" with which they prefaced those statements. On the contrary, they consecrated to perpetuity some of the most obvious fallacies that were ever promulgated to mislead men. They proclaimed it to be a self-evident truth "that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness." Whatever interpretation and exegesis may do for this declaration, in the sense in which it is commonly accepted and used in the place of argument, it is neither self-evident nor truth. . . . All men are simply not created equal in any possible sense of the word.—*Amos K. Fiske, in North American Review.*

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BATTLE CREEK, MICH., May 29, 1900.

I have read the MS. of Prof. E. A. Sutherland's new book, "Living Fountains or Broken Cisterns, an Educational Problem for Protestants," and I am convinced that it is the book for our churches and our schools.

Everyone who reads the book must be convinced that there are now two systems of education: one Christian and the other Pagan. The one leading to the knowledge of God and the other to doubt and infidelity.

L. A. HOOPES,  
Sec. Gen. Conf.

SEND YOUR ORDERS TO THE

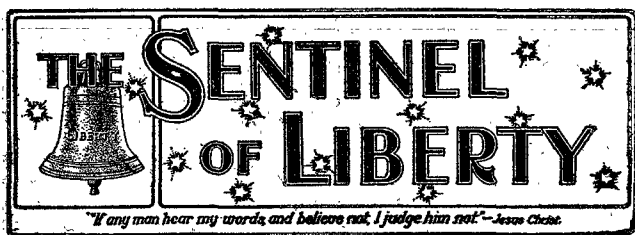
# REVIEW AND HERALD PUB. CO.,

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CHICAGO, SEPTEMBER 20, 1900.

Any one receiving The Sentinel of Liberty without having ordered it, may know that it is sent by some friend. Those who have not ordered The Sentinel need have no fears that they will be asked to pay for it.

Boston, the most Catholic city in the United States, and Baltimore, the chief seat of Catholic authority, are now foremost in enforcing Sunday observance.

HAVE you noticed how the United States to-day is saying to "them that dwell on the earth" that they should make an "image to the beast"? Read "An Evil National Example," p. 580.

THE advocates of church-and-state schemes of government are not saying as much to the public about their work as they used to, but they are *doing* a great deal more than ever before. Did you know that?

"THE only legitimate prayer in politics," says Rev. J. P. Brushingham, pastor of the Chicago First Methodist Church, "is this: 'Thy will be done,' or 'May heaven bless the nation and guide those who are in authority.'" If a person, therefore, votes as he prays his vote must be too indefinite to count.

ICE-DEALERS in Florence, South Carolina, have recently been indicted for selling ice in that city on Sunday. The *Charleston News and Courier* condemned the proceeding, observing that the case "would excite no surprise or comment if it were reported from a town in New England," but was entirely foreign to the spirit of South Carolina.

THE *Cleveland Leader* says that "with the Christian people on his side the President should be able to defeat the forces of repudiation and national dishonor easily"—this in view of a vote passed by the

Methodist Central Conference of Ohio indorsing the Administration's foreign policy. Has the nation reached a place in its political affairs where the political cleavage follows the line of religion? There is a dangerous state of things indeed if that is so.

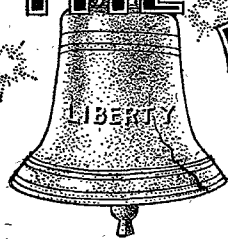
AFTER some delay, due to a misunderstanding, we are apprised of the final facts in the case of Mr. G. W. Vaughan, of Hickory, North Carolina, who was arrested under the Sunday law of that State in June last. As our readers will remember, Mr. Vaughan was convicted and sentenced to pay a fine of \$25, besides costs of trial. He took an appeal to the superior court of the State, and this court reversed the verdict, setting aside both fine and costs imposed by the lower court. Thus a stumbling-block has been laid in the way of religious intolerance in that State.

"THEY'LL never insult another Christian missionary in China," exclaims the *California Independent*. Perhaps not, but the prevention of insults is not quite the point in Christian missionary work. It is more important to ask, Will the chastised and intimidated Chinese be any more disposed to accept Christianity than they were before they felt the wrath of the Powers?

THE great coal miners' strike in Pennsylvania, inaugurated to compel the coal companies to redress the heavy grievances of the miners, really affects only the miners themselves and the millions of people dependent for fuel upon the product of their labor. The coal companies simply raise the price of their stock of coal and lose nothing. Indeed, it is said they often find it to their advantage to precipitate a strike for the purpose of obtaining a higher price for surplus stock.

THE ready response of the whole country to the cry of stricken Galveston, and the exhibition of the spirit that refuses to be dismayed in the face of overwhelming ruin, but is determined to repair the disaster, are two things pleasant to contemplate in connection with the most appalling catastrophe known in American history.

# THE SENTINEL OF LIBERTY



*"If any man hear my words, and believe not, I judge him not."—Jesus Christ.*

VOLUME 15.

CHICAGO, SEPTEMBER 27, 1900.

NUMBER 38.

## THE SENTINEL OF LIBERTY

*(Continuing American Sentinel.)*

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L. A. SMITH, }  
C. P. BOLLMAN, } Editors.

THE despot in the seat of power is first cousin to the anarchist in the slums.

THE political party which bids for the Christian's vote ought to have in its platform the Golden Rule.

THE legislature can write laws upon the statute book, but the heart is the only place for writing the laws of righteousness.

THE Papacy represents imperialism in religion, proclaiming that one man must be ruled by another in religion in order to be saved from destruction.

WHEN a political party poses as representing the cause of Christianity it simply repeats the attempt made by the ancient people of Galilee to take Christ and make him a king by force.

THE mission of clergymen, as representatives of Christianity, is to come to wicked men not with the

stern uplifted hand of law and justice, but with the outstretched hand of love and pity.

THE best way to uphold law and order is to stand for the cause of right against all injustice.

THE man who proclaims that he is too good to do wrong is the one of all others to be carefully watched.

A KNOWLEDGE of intricate affairs of government is not the test of fitness for self-government. The true test is the power to resist every temptation to invade and encroach upon the rights of others.

### THOMAS JEFFERSON ON POLITICAL SERMONS.

THE tendency of a class of clergymen to assume a superior knowledge in matters of law, government, political science, etc., on the basis of the superiority of their calling as ambassadors of God; was not unknown in the days of Thomas Jefferson, as appears from the following expression of his views on this subject, given in a letter to his friend, Mr. Wendover. The words of this eminent statesman are very pertinent at the present time:

"On one question I differ, . . . the right of discussing public affairs in the pulpit. . . . The mass of human concerns, moral and physical, is so vast, the field of knowledge requisite for man to conduct them to the best advantage is so extensive, that no human being can acquire the whole himself, and much less in that degree necessary for the instruction of others. It has of necessity, then, been distributed into different departments, each of which

singly may give occupation enough to the whole time and attention of a single individual. Thus we have teachers of languages, teachers of mathematics, of natural philosophy, of chemistry, of medicine, of law, of history, of government, etc. Religion, too, is a separate department, and happens to be the only one deemed requisite for all men, however high or low. Collections of men associate under the name of congregations and employ a religious teacher of the particular set of opinions of which they happen to be, and contribute to make up a stipend as a compensation for the trouble of delivering them, at such periods as they agree on, lessons in the religion they profess. If they want instructions in other sciences or arts they apply to other instructors, and this is generally the business of early life. But I suppose there is not a single instance of a single congregation which has employed their preacher for the mixed purposes of lecturing them *from the pulpit* in chemistry, in medicine, in law, in the science and principles of government, or in anything but religion exclusively.

"Whenever, therefore, preachers, instead of a lesson in religion, put them off with a discourse on the Copernican system, on chemical affinities; on the construction of government, or the characters or conduct of those administering it, it is a breach of contract, depriving their audience of the kind of service for which they are salaried, and giving them, instead of it, what they did not want, or if wanted, would rather seek from better sources in that particular art or science. In choosing our pastor we look to his religious qualifications without inquiring into his physical or political dogmas, with which we mean to have nothing to do.

"I am aware that arguments may be found which may twist a thread of politics into the cord of religious duties. So may they for every other branch of human art or science. Thus, for example, it is a religious duty to obey the laws of our country; the teacher of religion, therefore, must instruct us in those laws, that we may know how to obey them. It is a religious duty to assist our sick neighbors; the preacher must, therefore, teach us medicine, that we may do it understandingly. It is a religious duty to preserve our health; our religious teacher, then, must tell us what dishes are wholesome, and give us recipes, that we may learn how to prepare them. And so ingenuity, by generalizing more and more, may amalgamate all the branches of science into every one of them; and the physician who is paid to visit the sick, may give a sermon instead of medicine, and the merchant, to whom money is sent for a hat, may send a handkerchief instead of it.

"But notwithstanding this possible confusion of

all sciences into one, common sense draws the lines between them sufficiently distinct for the general purposes of life, and no one is at a loss to understand that a recipe in medicine or cookery, or a demonstration in geometry, is not a lesson in religion.

"I do not deny that a congregation may if they please, agree with their preacher that he shall instruct them in medicine also, or law, or politics. Then, lectures in these from the pulpit, become not only a matter of right, but of duty also. But this must be with the consent of every individual; because the association being voluntary, the majority has no right to apply the contributions of the minority to purposes unspecified in the agreement of the congregation."

Let us hope these words of Jefferson will not be overlooked by those clergymen of the present day who are so wont in their discourses and contributions to the press to assume the role of statesmen and physicians, for the purpose of demonstrating the necessity of Sunday laws to national prosperity and individual physical health.

#### LOVE OF LIBERTY VS. INTOLERANCE.

THE history of the colonial period of this country reveals the fact that it was settled very largely by men and women who, prior to emigrating from Europe, had suffered persecution for conscience sake.

The pilgrims sought and found in Massachusetts an asylum from the intolerance of the Church of England. "With few exceptions," says Baird, "the first colonists were Protestants; indeed Lord Baltimore's was the only Roman Catholic colony, and even in it the Romanists formed only a small minority long before the Revolution of 1775."

Much credit has been claimed by Roman Catholics for having established in the New World the first colony guaranteeing religious liberty to all of every faith, Protestant not less than Roman Catholic. It is doubtless true that the first Lord Baltimore, the author of the charter of the colony of Maryland, was a liberal-minded man. Reared a Protestant, he became a Catholic after arriving at the estate of manhood. "In an age," says Bancroft, "when religious controversy still continued to be active, and when the increasing divisions among Protestants were spreading a general alarm, his mind sought relief from controversy in the bosom of the Roman Catholic Church."

Calvert's change of faith did not cause a rupture with the king. James cared little whether his people were Protestant or Catholic so long as they respected his authority as king. But Catholics had more than once tasted persecution under the rule of Protestant sovereigns, and it was only natural that Lord Baltimore should desire a charter that would as far as possible guard his coreligionists against Protestant intolerance.

The Episcopal Church was established by law in England. The king was not only a member of that church, but stood at its head. The most that Sir George Calvert could do to secure religious liberty for Roman Catholics was to secure toleration for all who held the Christian faith. For this reason "Christianity was by the charter made the law of the land, but no preference was given to any sect."—*Bancroft*.

This was far in advance of Virginia, the charter of which, as Baird observes, "enjoined that the mode of worship should conform to that of the established church of England." But it fell very far short of the "absolute religious freedom" of Providence and Rhode Island, and of the equally broad tolerance of the Quakers of Pennsylvania, whose colony was established upon "the principle of unlimited toleration," and which was therefore "a resort for people of all creeds and of none."—*Baird*.

The Puritans of Massachusetts, the Quakers of Pennsylvania, the Presbyterians and Baptists found in all the colonies, and the Roman Catholics in Maryland had all felt the heavy hand of persecution in the Old World, and all sought to secure for themselves that freedom of conscience which experience had taught them to prize even above civil liberty.

Experience is a hard school, but it teaches principles not so readily learned elsewhere. History records no instance of religious liberty being granted on the motion of the dominant sect. Freedom of conscience has ever been demanded by dissenters from the prevailing faith, and has in general been rather grudgingly conceded by the majority. This is not because the Christian religion is intolerant, but because so few ever completely yield themselves to the benign spirit of Christianity.

Intolerance is due to lack of faith in the overruling providence of God. The bigot is afraid to trust the management of divine affairs to the Divine Being. Like Uzzah, he must needs steady the ark by civil enactments. The Spirit of God will, he

fears, fail to subdue hearts unless His operations are re-enforced by civil penalties. On the other hand, the dissenter from the prevailing creed has nothing upon which to lean, nothing in which to trust except the justice of his cause and the power of his God. The result has uniformly been the development of a deeper piety and a more sterling manhood. B.

#### TOO BUSY TO NOTICE PERSECUTION.

A TERRIBLE and bloody persecution of Jews is in progress in Roumania. It presents the picture of "honorable men practically expelled from their fatherland, helpless women and children wandering footsore and weary from place to place, hundreds not knowing whither to turn." "The descriptions by eye-witnesses of the miseries of these poor creatures whose only crime consists in their being Jews," says a Hebrew journal, "makes the saddest reading imaginable. It seems scarcely possible that such things can be." The same paper recalls the mass-meeting held in the Mansion House, London, during a similar persecution in 1872, at which meeting the Earl of Shaftesbury, the Bishop of Gloucester, and others made ringing speeches in behalf of religious liberty, and it was declared by resolution that "this meeting protests against the outrages committed on the Jews in Roumania as a disgrace against modern civilization, and deeply sympathizes with the unhappy people."

But no one thinks of calling a mass-meeting to take note of the like outbreak of persecution to-day. Scarcely a thought, indeed, is given to it. Scarcely a mention of it has found its way into the columns of the press. What is the matter? Oh, England is very busy just now civilizing the Boers and extending her empire in China, and the United States is also very busy with the task of carrying the "white man's burden" in Asia, and the whole civilized world, in fact, is very busy watching the great work of empire building and the extension of the blessings of "Christian civilization" in Asia undertaken by the world Powers—too busy to pay attention to such a trifle as a persecution of the Jews in Roumania, or of a war in Central America, or of any minor disturbance anywhere. England and the United States, moreover, are getting familiarized with the picture of human suffering—that always goes with the work of empire building. The death lists that come back from the Transvaal and the Philippines no longer

excite any general interest. Greater things are before the public eye.

Take note that the present time is unusually favorable for bigotry and intolerance to do their work in this country. A few years ago the arresting and imprisoning of seventh-day Christians in various States under the Sunday laws excited no small comment in the public press and aroused no small degree of sympathetic interest in the public mind. Should the like movement to prosecute these people be inaugurated now, or even a greater one, it is wholly unlikely that the public would either know or care anything about it. Times have changed, and we are being swiftly carried forward to events that are to mark the final, crowning struggle of Despotism against Liberty for world mastery. s.

#### BENJAMIN FRANKLIN ON SUNDAY OBSERVANCE.

THE following, addressed by Benjamin Franklin to some representatives of New England orthodoxy as it was in his time, expresses the view of this great American, noted for his clear discernment and practical good sense, regarding the enforcement of Sunday laws:

"When I traveled in Flanders I thought of your excessively strict observation of Sunday, and that a man could hardly travel on that day among you upon his lawful occasions without hazard of punishment, while where I was every one traveled, if he pleased, or diverted himself in any other way; and in the afternoon both high and low went to the play or opera, where there was plenty of singing and dancing. I looked around for God's judgments, but saw no signs of them. The cities were well built, full of inhabitants; the markets well filled with plenty; people well clothed, fields well tilled, etc., which would almost make one suspect that the Deity is not so angry at that offense as a New England justice.

"If Christian preachers had continued to teach as Christ and his apostles did, without salaries, and as the Quakers now do, I imagine tests would never have existed, for I think they were invented not so much to secure religion itself as the emoluments of it. When a religion is good I conceive that it will support itself, and when it cannot support itself, and God does not take care to support it, so that its professors are obliged to call for the help of the civil power, it is a sign, I apprehend, of its being a bad one.

"When religious people quarrel about religion, or hungry people about their vituals, it looks as if they

had not much of either among them."—See "*Many-Sided Franklin*," by Paul Leicester Ford.

#### POLITICS AS A DEPARTMENT OF CHRISTIANITY.

DR. F. B. MEYER, one of England's most popular evangelists, has just spent a month in this country, during which he attended a large conference of ministers at Northfield, Mass. He is reported as saying on his return to London that "the widespread inclination manifested by American preachers to drag sensational topics into their sermons," so apparent four years ago, has largely disappeared, and instead there has come "a wide-spread return to Scriptural exposition, to the unfolding of the contents of the Bible, to dealing with the deepest questions of the soul." This is good. We would that all that he saw had been of the same character and tendency. But the report continues that "Dr. Meyer professes to have great faith in the ability of Christian Endeavorers to purify American politics," upon which he said:

"There is a generation of young men growing up which purposes to make politics a department of their Christianity. When this generation is of age I believe it will bring local and national governments to an ideal plane—at least to a plane on which will be found the best interests of the commonwealth."

The fact that "there is a generation of young men growing up which purposes to make politics a department of their Christianity" is little realized by many people, but it should be known by all. It is a fact of such significance that all the people should be awake to it, and especially should Christian people arouse to the situation. Dr. Meyer is at the head of the English Christian Endeavorers, and he doubtless knows whereof he speaks. The fact which he points out bodes no good for either religion or the state.

This will not be the first time that a generation of people has arisen with the determination "to make politics a department of their Christianity." A generation of this sort came with the falling away of the early church from the pure principles of the gospel. The manipulation of politics as a department of their Christianity by that generation resulted in firmly saddling the Papacy upon the world, and from that day to this the principal work of that iniquitous system has been to make and keep poli-



tics a department of Christianity. This scheme was tried by Calvin at Geneva; it was tried by "the saints" in the days of Cromwell; it was tried by the Mathers in New England. Because of this scheme the true church was obliged to flee for refuge into the wilderness, and millions of saints were "worn out" by the fires of persecution and the dreadful implements of intolerance. Because of the department of politics the history of so-called Christianity is one of the most melancholy records of past times.

But it would seem that the important question for Christian people when confronted by a generation which purposes to make politics a department of its Christianity, would be, Can politics be made a department of Christianity—of the Christianity of Christ? Would the Master have politics made a department of *his* religion? This question should appeal with special force to Dr. Meyer, who, in his excellent little book, "The Shepherd Psalm," has well written: "We take a long time ere we learn that the place of usefulness and blessedness is in following the lead of Jesus. We are much more liable to imitate some scheme which our judgment may have passed upon after a hurried hearing of its claims than to ask where Christ wants us to be and whither he is leading. The one ambition of our being should be to be sure we are resolutely following the Shepherd whithersoever He goeth."

Let Christians turn to the text-book of Christianity—the Bible—in which Dr. Meyer notes a renewed interest, and distinguish between the true and the false in the following:

One day as the Saviour went forth, a publican named Levi, sitting at the receipt of custom, gave his heart to the Master, and was on the point of forsaking his toll-booth and the business of tax-gathering. But Jesus hastened to say to him, "That is unnecessary, Matthew. You can be my disciple right here. Politics is to be a department of Christianity, and now is a good time to begin that work. The years of experience you have had as a publican is just what is needful to make that work a success, and you must remain where you are and push the work of that department." But the Master did not speak thus. He said, "Follow me." "And he left ALL, rose up, and followed him."

Again: Two men, brothers, were in dispute over an inheritance, and one of them appealed to the Saviour to cause his brother to divide the in-

heritance with him. And Jesus said to him: "You have correctly divined my mission. The settlement of disputes and the apportionment of legacies is a part of my work. Christianity is to have a department of politics for the consideration and settlement of all such affairs, and you have given me a good opportunity to start that work." Was this the attitude of the Master toward that appeal? No. He said: "Man, *who made me a judge or a divider over you.*" And then, taking the incident as a text, he proceeded with the work for which he had come, and warned his hearers to beware of the evil of covetousness.

And again: There was a generation of people, a considerable company, in the days of the Master who were enthusiastic in the determination not only to make politics a department of *their* Christianity, but a department of the Christianity of Christ. So strong was this determination that they proposed that the Saviour be made a king, and in case of reluctance on his part they were prepared to force the honor upon him. Jesus perceived their purpose and hastened to assure them that their task was not as hard as they had anticipated. "I am glad," he said, "that so large a company of people is so thoroughly imbued with the true spirit of my mission. Christianity is for the good of the world and the salvation of mankind, and the sooner Christian people can obtain possession of the seats of authority and dominion the sooner will its blessings be spread throughout the earth. Where the kings of the Gentiles now exercise lordship Christians should be placed. This 'will bring local and national governments to an ideal plane—at least to a plane on which will be found the best interests of the commonwealth.' Politics must be made an important department of Christianity, and the accomplishment of the purpose which you are now determined upon will enable me to make this work a success. I therefore accept your offer of temporal dominion." What saith the Scriptures? "When Jesus therefore perceived that they would come and take him by force to make him a king, *he departed again into a mountain himself alone.*" And again, at another time, "Jesus answered, *My kingdom is not of this world.* If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; *but now is my kingdom not from hence.*"

If there is indeed, as Dr. Meyer alleges, "a wide-

spread return to Scriptural exposition, to the unfolding of the contents of the Bible, to dealing with the deepest questions of the soul," there should follow a rapid decrease in the ranks of that generation of young men or any other people which purposes making politics a department of Christianity. Sensationalism is by no means as grave a danger as is such a purpose with such a backing. But it is doubtful if this interest in the Scriptures will be deep and lasting, for there is every reason to believe that the generation of young people which purposes to make politics a department of their Christianity is constantly increasing.

The truth nevertheless remains that Christianity and politics are everlastingly distinct and separate. They work in different spheres by different agencies for the accomplishment of different ends. A politician will, if he has an opportunity, make what is called Christianity a department of politics, but a Christian should never desire to make politics a department of Christianity. A politician should become a Christian, but a Christian should never, never become a politician.

JOHN D. BRADLEY.

### THE SUNDAY LAW AND THE JEWS IN BOSTON.

THE Sunday-closing crusade in Boston, considered with reference to its effect upon the Jews, is thus described by the *American Israelite* (Cincinnati):

"The statement made in these columns last week that the Massachusetts law made no provision for the exemption from the operation of the Sunday laws of conscientious observers of the seventh-day Sabbath, was erroneous. The law reads:

"Whosoever conscientiously believes that the seventh day of the week ought to be observed as the Sabbath and actually refrains from secular business and labor on that day, shall not be liable to the penalties of the section for performing secular business and labor on the Lord's day, if he disturbs no other person."

"Under this statute law the Jewish stores have been allowed to keep open on Sunday. But the police have discovered many cases where the storekeepers didn't observe Saturday and sought to keep open Sunday also. In these cases the offenders have been brought into court when it was known they did business both on Saturday and Sunday, and fined as violators of the Sunday law. It has been constantly charged by the Gentile storekeepers that the Jewish

proprietors used the law as a subterfuge, closing from Friday at sunset to Saturday at sunset, the extent of the Jewish Sabbath, and then opening Saturday evening, thus obtaining the cream of the trade.

"The courts, however, have never convicted the Jewish storekeepers where it was shown that they conscientiously kept their places closed from sunset Friday to sunset Saturday.

"But the board of police have been diligently studying the statute with the idea of enforcing it against the Jews, notwithstanding the clause which seems especially to exempt them. They have decided to place the burden of proof upon the storekeepers themselves, and make them prove not only that they observed the Jewish Sabbath, but that they 'conscientiously believe that the seventh day of the week ought to be observed as the Sabbath.' Police officers say it will be interesting to note the method by which the proof is submitted.

"The rule which has gone forth involves some 1,500 storekeepers in the South End, West End, North End, and Roxbury. Besides the Jewish storekeepers it applies to the fruit dealers, shoeblacks, and all those who sell goods not especially exempted by statute law. Baker shops are permitted to do business during certain hours, and so are newspaper stores. Drug stores also are exempted and are also permitted to sell cigars, while cigar stores are interdicted from doing business. Stable-keepers may let horses and carriages, and boats and yachts may be hired on Sunday or any other day of the week.

"The Jewish dealers, it was stated at police headquarters, were willing that a test case should be made. It is, therefore, the intention of the police to summon all storekeepers who do business on Sunday to appear in court Monday [September 10]. Then a case will be selected to be carried to the Supreme Court for adjudication."

Notice the fact that the authorities have placed the burden of proof upon the exempted storekeeper, and require him to show not only that he observes the seventh day, but that he conscientiously believes that day ought to be observed as the Sabbath. That is the way Baptists were treated under laws exempting them from contributing to the support of the State church. They were required to furnish proof that they had been immersed, etc. Thus the Sunday law leads the club-wielding official of civil government into the inner sanctuary of conscience. And this is due to "exemption." In such cases it will be "interesting," no doubt, "to note the method by which the proof is submitted."

As recently pointed out in these columns, more-

over, those bent on enforcing the law have discovered that there is legal precedent for construing the exemption in a narrower sense, so as to exclude the permission to keep open places of business. Between this interpretation of the law and the necessity of proving a conscientious regard for the seventh day, "exemption" does not appear to be any very great blessing to the seventh-day people in New England's leading city. s.

### FREEDOM OF WORSHIP IN SPAIN.

THE attitude of that "most Catholic country," Spain, toward religious freedom is well illustrated by the following, which was printed in a Spanish journal of Zaragoza last August in view of a prospective Christian Endeavor convention which was to be held in that city. It may be remembered that some years ago Catholics in the United States came forward with a "Freedom-of-worship" bill for themselves, which they sought to have enacted into law as though they needed some further liberty, although they had as much freedom of worship as any church in the land. This journal from which we quote states the real Catholic position on this point:

"If the news which is abroad should be confirmed, it is proposed to celebrate to-morrow in Zaragoza, in the very land which has been pressed by the feet of Mary, in the land watered by rivers of blood shed by the innumerable martyrs of the Catholic Church, in that land which has become immortalized by its great prowess in its opposition to the foreign yoke, an assembly of the most bitter enemies of the worship of the Virgin, of the blood of our martyrs, of the glory of our ancestors, of all that which is the soul of our life, our existence, and our name.

"The project of this meeting comes from England, from that great saint of Protestantism, Dr. Clark, according to the *Esfuerzo Cristiano*, a monthly bulletin of the sect, which is published (let us admit it with shame) in Zaragoza.

"Zaragoza! The Protestants have lost their senses, or they do not know us, do not know the people of Zaragoza, the town which has made itself famous by its indomitable energy in defending its national and religious independence, which can not be the meeting place of any Protestant congress, much less of the first. The pretense is as audacious as it is puerile, and by it the sectaries of the apostate Luther show that they are utterly ignorant of the ground on which they stand, and that their daring is equalled only by their stupidity.

"This 'First National Convention' will not be

celebrated; and, if it should be celebrated, it will be in secret and in the shape of a most foolish and ridiculous failure, like that of the project for the programme, which appears more like a railway timetable than a programme.

"In setting out upon this campaign of opposition and protest, coming from the depths of our soul, against this projected convention, we are sure that we are not moved by religious fanaticism of any kind, nor by pretended intolerance toward the enemies of our faith; we are simply Zaragozan Catholics, lovers of the lawful right of reason and of all the rights of the truth, of that truth which will make you free, as the gospel says, and which flees therefore from the bondage of error. The error of free study of this Word, after having borne its standards through India, Mexico, Japan and China, comes to plant them in front of the invincible standard of the Virgin of the Pillar. Fortunately, although it was prepared with caution, the unworthy plot has been discovered in season.

"Inhabitants of Zaragoza! Gather round our banner, which is that of the Virgin of the Pillar, with the tenacity, with the energy, with the proverbial integrity, of our land. Let every one be in his place, and the victory is sure. They challenge us, they provoke us, they wish to stain the blessed soil of Zaragoza with a manifestation unworthy of our beliefs. In Zaragoza there is no place for other manifestations than those of the great body of Catholics, protesting against the indignity."

Nevertheless, says the leading Endeavor organ, the convention was held, and was a great success.

It is a good thing, we may add, for Christian Endeavor that in some lands it comes into contact with religious intolerance. It thus learns to view the arguments and claims of intolerance from the standpoint of the victim rather than from the side of power and popularity and the "law of the land." The principles of Romanism and the arguments of intolerance are the same in America that they are in Spain.

ANNEXATION sentiment is growing among the white population of Cuba.

"AUSTRIA," says the *Catholic Mirror*, "is the only country in the world which never put a woman in prison. Instead of giving a woman so many months in jail she is sent, no matter how terrible her record, to one of the convents devoted for the purpose, and kept there during the time for which she is sentenced."

## News, Notes . . . and Comment

IN the display of alcoholic liquors at the Paris Exposition is to be seen an intoxicant distilled by some Catholic monks, on whose flasks a representation of the cross of Calvary appears as a trade-mark.



It is estimated by missionary society officials that from fifty to sixty men, women, and children belonging to the Protestant missionary force in North China have been recently murdered by the Chinese.



SPEAKING of things that are being brought to light in China, the *Christian Register* says that "it seems to be possible, if not probable, that it will finally appear that the rebellion put down by Chinese Gordon contained within it the elements of the new life which may yet renovate the Chinese Empire."



WE learn from a sermon delivered recently at St. Joseph's College, Philadelphia, by a Jesuit "Father," that it was Lord Baltimore who "gave to the Constitution of the United States its most precious tenet—that of religious freedom"! And Catholics have much to say about Protestant falsifying of history.



A CUBAN correspondent of American Catholic journals writes that "nowhere in history perhaps has the union of church and state wrought more evil effects than in Cuba, and in their desire to effect a separation the Cubans are going to many unreasonable extremes."

People who have experienced the evils of church-and-state union are usually willing to proceed to any necessary extremes to get rid of it.



THE Marquis Ito, one of the foremost of Japanese statesmen, in a recent conversation expressed this view of state religion, on which point it seems Japan sees clearer than most of the "Christian nations": "At one time I held the opinion that if Japan was seeking admission into Christendom she

ought to adopt Christianity as the state religion—a conventionalism like the dress-coat—but now I am inclined to sympathize with many of our more thoughtful people who urge that no country can be benefitted by playing fast and loose with religion and the deeper matters of what they call the soul."

"Playing fast and loose with religion"—that expresses the character of state "Christianity." Its Christianity is exalted or laid aside, just as will suit the selfish purposes it has in view.



SUNDAY, June 16, a resident of New Britain, Connecticut, was arrested on a charge of fishing in the "Farmington reservoir," near that town. The defendant, at his trial, averred that he was not fishing, but had merely killed a frog. Being convicted and fined \$3, he appealed to the superior court, the judge of which, in order to sustain the verdict of the lower court, decided that a frog is a fish, notwithstanding proof to the contrary from zoological authorities and the dictionary submitted by defendant's attorney. The Sunday law does not bother itself with fine distinctions.



THE New York *Tribune* reports the enforcement of the Sunday law of that State upon two Italians at Mount Vernon, Sept. 16. "The old blue laws," says the *Tribune*, "were enforced in Mount Vernon yesterday [Sunday], when policeman Kirkeby arrested Michael Mispere and A. Ciclime for chopping wood. The men were caught by the officer sawing and splitting a log near their home in Fourteenth Avenue. They said they wanted the wood to kindle a fire, so their wives could cook dinner. 'This is not a free country,' exclaimed one of the prisoners. 'If a man can't cut wood in this country on Sunday I'm going back to Italy to live.'"



SOMEONE has sent us the following press item relative to the chain-prayer political movement said to have been started by the Indiana W. C. T. U., which, it appears from this statement, was far from being of the dimensions given it in the newspaper reports:

"INDIANAPOLIS, IND., Sept. 10.—The endless prayer scheme of Mrs. Mary Balch to defeat President McKinley was turned down at a meeting of the officers of the Indiana W. C. T. U., which was secretly held at the residence of Mrs. F. T. McWhirter, president

of the State organization. Mrs. Balch is secretary of the Indiana organization, and her scheme had the appearance of having been a State movement. Every member of the central committee was present at the meeting, and Mrs. Balch presented her scheme. She was permitted to explain it in detail, and some heated speeches were made against the proposition. Mrs. Balch was the only one to vote in favor of it, and the vote decided that the W. C. T. U. would remain out of politics."



THE Boston *Herald* reports that the city of Manchester, N. H., has prohibited within its limits the avocations of palmists, card readers, and clairvoyants. "Some interesting questions," says the *Herald*, "will be raised, and it is more than likely that some of them will be settled in court to test the validity of the New Hampshire statutes."



A LOUISIANA court has given a decision in the case of a girl seventeen years of age who was induced to enter a convent without the consent of her parents, who brought action for her recovery. The decision affirms that the girl is subject to the will of her parents, and can be restored to them under *habeas corpus* proceedings, even though she were willing and even anxious to remain in the convent, and was subjected to no restraint.



LORD ROBERTS, the British commander in South Africa, has shown a disposition to make the occurrence of the chief acts marking British success there fall when practicable upon important dates in English history, and now he is said to have chosen July 4 as the date of his proclamation annexing the Transvaal, an event designed to mark the extinguishment of that republic. Does Lord Roberts believe it is time to give a different meaning to July 4?



A BRANCH of the "Lord's Day Alliance," the Canadian organization for promoting Sunday legislation, was recently organized in St. John, New Brunswick. It is, of course, composed mainly of clergymen. The clergymen, a correspondent writes us, have been showing their zeal for Sunday in various ways, one of which was the serving of a notice on the electric-car company to stop running their cars on Sunday. As it happened that this company also

light, the reply was made to the ministers that the company would not discriminate between the running of cars and the manufacturing of light, but that if the cars were stopped the entire plant would shut down, leaving city and churches in darkness. Upon learning this the ministers saw things in a different light, and the cars have continued on Sunday as usual.

It is insisted by the members of the Alliance that the law enforcing the "Lord's day" is purely a civil regulation, and they declare that as such it must be served on all alike. The Rev. Mr. Fotheringham (Presbyterian), on being interrogated as to its effect upon observers of the seventh day, replied that the latter "must get out of the way." This states the real purpose for which the Sunday laws are now invoked—to get an opposing religion and its advocates "out of the way."



THE latest news from the Philippines is such as leads Washington officials of the War Department to say they "would not be surprised if the Government had trouble with the friars." The latter are reported to be inciting disturbance against the conditions imposed by American rule.



THE New York *Christian Advocate* gives this condensed statement of the movement for negro disfranchisement in the South as it now stands:

"The negroes in North Carolina are to be deprived of the right of suffrage. The constitutional amendment which was passed provides that no white man and no descendant of a white man who was entitled to vote in 1867 needs to be able to read or write in order to be qualified to vote. No negro, however, can vote unless able to read and write any section of the Constitution, nor then unless he has paid a poll-tax. This is going on in all the Southern States, yet it is probable that the Federal Government will do nothing, though the strong presumption is that all such enactments are contrary to the Constitution of the United States as it now is. The candidate of the party promoting this scheme assured his audiences that the amendment will not disfranchise a single white man, and the most illiterate will be allowed to register, even though not entitled under the provision popularly spoken of as the 'grandfather clause,' and that the most rigid educational tests will be applied to negro applicants."

The disfranchisement of the negro can tend only

toward the re-establishment of negro slavery. The negro can not stand still in a position of "disfranchised freedom;" the South would not long tolerate him in that position. Either he must advance upward toward the political and intellectual heights occupied by the race with which he is in contact, or retrograde to his former position of servitude. "Half slave and half free," as Lincoln stated it, is a condition less tolerable than the old-time slavery.



THE instructions given the Philippine Commission, appointed some time ago by the President to take in charge the task of establishing American Government in the Philippines, are now made public. They were drawn up last April, but the present was deemed a more opportune time for setting them before the people. The Filipinos are by these instructions promised all the rights enjoyed by American citizens, except that of trial by jury and the writ of *habeas corpus*. They are to enjoy full personal liberty and protection of property rights under guarantees similar to those of the American Constitution. On the point of religious freedom the instructions say:

"That no form of religion and no minister of religion shall be forced upon any community nor upon any citizen of the islands; that, upon the other hand, no minister of religion shall be interfered with or molested in following his calling, and that the separation between state and church shall be real, entire, and absolute."

Further, it is provided that "no law shall be made respecting an establishment of religion or prohibiting the free exercise thereof," and "the free exercise and enjoyment of religious profession and worship, without discrimination or preference shall forever be allowed."

These guarantees of religious freedom are certainly all that any people could desire. They are even stronger than are those enjoyed by citizens of the United States, excepting those of South Carolina, for that State is alone in having a constitutional provision against any State legislation respecting an establishment of religion or prohibiting the free exercise thereof. Happy will it be for the long-en-slaved people of those islands if these guarantees are carried into effect.

It is to be noted, however, that very important exceptions are made in the personal rights to be en-

joyed by the Filipinos. They are not to have the right of trial by jury nor of *habeas corpus*. The Pittsburgh *Dispatch* remarks that "these two things the islanders have never enjoyed, so they will not be missed"! But no one can read the history of the events which led up to the incorporation of these rights in the American system of government without realizing that they can not be removed from that system without leaving a ruinous gap in its guarantees of personal freedom. And it may well be questioned how, without these rights, the guarantees made to the islanders under the new government are to be realized. It is provided, for example, that they shall not be deprived of life, liberty, or property "without due process of law," but "due process of law" means, in America, the privilege of trial by jury; and if the tendency to unwarranted invasion of personal liberty is so great here in the United States as to necessitate for the people the privilege of trial by jury and of *habeas corpus*, how much more must such privileges be necessary to the security of personal liberty in the Philippines, where rulers will not feel answerable to the people, and despotism can pursue its work with so much more safety and freedom.

The good intentions of the President will come to naught through the inherent badness of the system through which they seek to be carried into effect.



A PROPOSITION to license clairvoyants is before the Chicago city council. This class of persons have been recently put under the ban in Manchester, N. H., and opinion as to the propriety of permitting them in Chicago is not wholly in their favor. One resident writes to the *Daily News* advocating the prohibition of clairvoyancy as a misdemeanor, and opposing license on the ground that it would operate in favor of the wealthy clairvoyants and against the poor ones. The *News* adds that the proposed ordinance should be considered with unusual care, because "to license clairvoyants is to give them a legal standing and to throw about their calling the respectability of law," which, in its opinion, would be practically the same as legalizing a fraud.

Clairvoyants are undoubtedly frauds, but not all frauds can be rightfully prohibited by law. The line can not be drawn between clairvoyants and spiritualists, which are recognized as a religious sect. The question whether a person can hold communi-



cation with or derive information from occult intelligences or not is not one that a city council or a legislature can settle. We believe the best thing is for everybody to let clairvoyants alone.



AMONG the exhibits which make up the display at the Paris Exposition an impressive but unintentional one is that of the dual character—the “Jekyll-and-Hyde” combination—in human nature. It is thus described by Mr. Charles Wagner in the *Outlook*:

“From the gallery where I stand, surrounded by suffering and charity, between the statues of Valentine Haüy and Abbe de l’Epee, I look over that alcohol plain where clerical and lay distillers enter into rivalry, and a heartbreaking contrast takes possession of me. The same epoch that displays such care in solacing that which is wretched in life has exercised its ingenuity in distilling all these poisons, in opening the worse fountains of evil; and, through some curious unpremeditated coincidence, the two elements are brought close together, and the devil’s stills are placed side by side with the laboratories where steep and simmer the salutary drugs which destroy microbes and restore strength. It would be impossible in this age to declare in a more tragic manner that there are two men, two natures, in each of us. These two men may be found everywhere—in the mad competition existing at the same time, and despite itself, with combination; in the conjunction of the serious and the frivolous, of liberty and oppression, of antiseptics and intoxicants.

“If the reader permits, I will show him these two men in still other forms. Here, at the head of the bridge of the Trocadero, there is a heavy red, cupola-like structure, in shape a gigantic soup-tureen cover. From holes pierced in the side come out long stems, but not of spoons; these are cannon of all calibers. The firm of Schneider, of Creusot, among others, exhibits these enormous guns. A little further on are found the land and sea artillery of all nations—a collection of engines of destruction such as the world has never before seen. As we leave the place our imaginations picture scenes of naval battles, bombardments, villages on fire, fleets thundering and wrapped in smoke. Mankind seems to us mere food for cannon. Age of iron and of fire, of violence and blood.

“But while you are thus reflecting, there emerges to view from the pleasant shade close by a pretty little house in Louis XVI. style, as attractive and pleasing as the Schneider tower is threatening and repellent. On the entrance you read, ‘Nursery for Infants.’ You enter; here are white cradles, nurses

busy in tending the babies, glass-boxes built with extreme care to shelter in cotton the delicate bodies of those born too soon; the heat and amount of air are measured; in watching an almost fearful tenderness is used, as with precious treasures with which no risks must be taken. A moment ago we saw how to destroy at a blow hundreds of lives of strong men in the flower of their age; now we are invited to see what may be done to cherish the least hope of life, the least germ of human existence. What does this mean? What a mad contradiction! And how well might this age, if it understood itself, sum up all the anguish of its divided and tormented self in that sad cry of St. Paul, ‘O, wretched man that I am, who will deliver me?’ ”



FREE till October 1! Our map of China. Thereafter, fifteen cents per copy, post-paid. See p. 606.

### BEATING THE AIR.

“Is Sunday for God or for golf?” was the subject of an impassioned discourse by a San Francisco pastor on a recent Sunday. He pronounced a severe philippic against Sunday desecrators, and particularly the young women who play golf. It appears that golf playing is becoming very popular among the leisure-having young ladies of California, and in their enthusiasm for the game they do not distinguish between Sunday and other days of the week.

Among the denunciatory sentences of the speaker (Rev. A. C. Bane), as reported in the *San Francisco Examiner*, are the following:

“If the women are going the same way as the men what will become of the Sabbath?”

“When the Sabbath is gone God’s hour and God’s people are gone.”

“When the churches are gone the nation is gone.”

“How fast are the women enlisting with the men in yielding to temptation! Women at the Sunday golf tourney, at the Sunday theater, at the Sunday ball game, at the Sunday horse race! Think of that!”

“To-day the places of worship are not crowded, but the places of revelry are.”

“Think of the unholy spectacle of thirteen young ladies, high up in California society, actually participating in the golf games at Del Monte on Sunday last, and for a prize, a silver cup!”

All this denunciation was natural and proper enough from the stand-point of the Rev. Mr. Bane,

who, we may suppose, fully believes that Sunday is a sacred day, upon which all persons are solemnly bound by decree of Heaven to abstain from worldly labors and amusements. But suppose some one of the denounced Sunday golfers should turn on him and ask, Why should we not play golf on Sunday? What is your evidence that Sunday golf or other forms of Sunday recreation are contrary to the mind and law of God? What could the clergyman say in reply? Could he point them to words of Scripture designating Sunday as the Christian Sabbath, and commanding people to observe it by refraining from worldly occupations? No; he would be obliged to admit that no text in all the Bible commands anybody to stop either work or play on Sunday. No text designates Sunday as the Sabbath. The whole claim that is made for Sunday as a sacred day of divine appointment—the whole claim upon which the Rev. Mr. Bane's philippic against Sunday golfers was based—rests on mere assumption! Jesus Christ rose from the dead on the first day of the week; therefore we *assume* that the Sabbath was transferred from the seventh day to the first day in honor of that event. The church instituted the change from the seventh to the first day, and we *assume* that the transfer was in harmony with the will of God. There is no recorded command for such a change, but we *assume* that Christ gave such a command to his disciples, etc. All this is only what the advocates of the day themselves admit. The Rev. Mr. Bane's denunciations, therefore, are shorn of all their force, save such as can be derived from mere assumption, which is certainly very little indeed.

This is the truth, and our friends who are denouncing people for spending Sunday in secular occupations may as well look it in the face. It is a fatally weak point in the cause of which they are the champions. However conclusive in their own minds may be the arguments based on inference and tradition in support of Sunday as being the Christian Sabbath, the young men and women of the rising generation are certainly not blind to the weak and flimsy nature of such proofs, and it is useless to expect that they will feel solemnly bound by such evidence. If clergymen would have their denunciations of Sabbath breaking taken seriously by well-informed people of this day they must speak in behalf of the day which really has solid support in the declarations of Holy Writ.

#### THE RESULT OF POLITICAL CHRISTIANITY.

FROM all the evidence relating to the causes of the Boxer outbreak in China thus far gathered it is clear that among the chief was the system of political "Christianity" established by Roman Catholic missionaries. For the purely religious part of the missionary's work the Chinese care nothing. It is only when religion is made to serve a political purpose that their antagonism is roused. The following statements throwing light on the situation in China as regards this point are made by an English journal, *The Bulwark*:

"After China's defeat by Japan the French minister plenipotentiary obtained the monstrous privilege for popish bishops embodied in the following regulation: 'In the different degrees of the ecclesiastical hierarchy the bishops, being in rank and dignity the equals of the viceroys and governors, it is convenient to permit them to demand interviews with the viceroys and governors.' As a viceroy in China is next to the emperor, papal bishops have obtained this rank and the privileges connected with it. Now, even consuls have no access to viceroys or governors, but the papal bishops have. Then priests are allowed the position and authority of a mandarin, and sit and act as magistrates. And what do they do? The Rev. W. O. Ellerich, of Chefoo, writing on June 20, says: 'Their business really is to look after lawsuits, and the training they possess is not so much in being able to expound the Scriptures, of which they are very ignorant, but to carry on a lawsuit successfully before the Chinese officials. . . . The foreign priest will back up the case before the native official, and if he refuses, threatens him with the power of his country.' Another missionary, the Rev. F. M. Royal, writes: 'Bishops and priests are allowed the authority of a magistrate or mandarin. If of a higher rank than the mandarin, they sit in judgment in the case of a convert who is accused or is a party to a suit with a heathen, or if of equal rank the ecclesiastic sits with the magistrate and practically controls the decision.' Thus, we are told, in order to have a friend in court, in order to save law expenses and gain cases at law, hundreds and thousands of Chinese turn Roman Catholic. 'Unscrupulous men have joined the Romanists in thousands here this year. In Shantung ten thousand persons have been baptized, and the Romanists claim twenty thousand adherents in four districts. This policy is deliberately carried out all over China.'"

The purpose of this religio-political system, it appears, is to facilitate the getting of converts from

the Chinese. It thus appears as an evil system used to promote hypocrisy, and attended with the most disastrous results; and it is no less evil in principle when endorsed by Protestants in the United States, as it is by the many whose aim is to set up a Christian government.



"No fewer than 486 Acts of Parliament have been passed to cope with the drink curse," says an English magazine, "and still it flourishes."

### RELIGION AND STATE EDUCATION IN AUSTRALIA.

THE question of state teaching of religion is being agitated in Australia. A Melbourne journal says:

"The effort now being made in Victoria to introduce religious instruction into the state school system of the colony has called forth the following protest from the Lutheran Synod. We copy from the *Age* of July 19:

"At a ministerial conference at Murtoa of the eastern district of the Evangelical Lutheran Synod in Australia, the following resolution was adopted:

"Resolved that this conference, after due deliberation, emphatically protests against the intended introduction of religious instruction into the state schools for the following reasons, viz: 1. That according to Holy Writ, the sacred duty of religious instruction does not rest with the state, but with the parents and the church. 2. That state interference in religious matters is contrary to the constitution of our colony. 3. That there is no necessity for religious instruction in state schools, since not only the Roman Catholic Church, but also our church, although a very small body, support their own parochial schools, which clearly proves that the other denominations can do the same. 4. That it is impossible to give religious instruction of an undenominational and undogmatic character, especially in a community of different persuasions.

"It was resolved to forward a copy of this resolution to the Minister of Education."

"These conclusions are certainly logical, and must commend themselves to reasoning minds. God has not made the state the exponent of His Word in any way. On parents and the church He has placed the solemn duty of teaching His will and His Word to the children. No person who does not for himself humbly seek wisdom from God, and who is not enlightened by the Spirit of God, can teach to

others the Word of God. This preparation can neither be given nor demanded by any earthly government."



WHEN duty is taken care of, destiny will take care of itself.



"UNDER the old theocratic form of government," says a "Sunday reform" leaflet "God made, construed, and executed law through his own instrumentalities. We in this land do the same thing by the will of the people."

But it will not do for the people to put themselves in the place of God and make and execute the same kind of laws that were in force under the ancient theocracy.



THE *Charleston News and Courier* remarks that "it may take some time to determine whether the looting of Tien-Tsin comes under the head of duty or destiny."



THE Russian government, after solemnly declaring it was not at war with China, has confiscated five million taels deposited in the Russo-Chinese bank by the Chinese government.



THERE is no imperialism in the present policy of the Government, we are often assured, but somehow it has been necessary for the defenders of this policy to speak very disparagingly of the Declaration of Independence, or interpret it in new and unheard-of ways.



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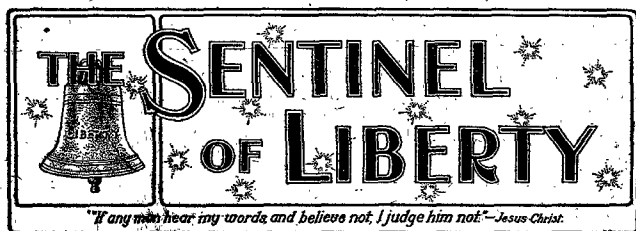
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CHICAGO, SEPTEMBER 27, 1900.

Any one receiving *The Sentinel of Liberty* without having ordered it, may know that it is sent by some friend. Those who have not ordered *The Sentinel* need have no fears that they will be asked to pay for it.

It is affirmed upon good authority that "the present year has seen a greater number of controversial books against Protestantism issued from Catholic presses than any preceding year."

FROM the time of China's war with Japan to that of the "Boxer" uprising the Chinese have evidently been making rapid improvement in the art of fighting with modern weapons, and if they continue this rate of improvement the European Powers may ere long find that in essaying to "civilize" China they have undertaken a larger contract than they can execute.

SPEAKING in behalf of Sunday observance, Hon. John M. Pattison, of Cincinnati, is quoted as warning the liquor dealers that if they pursue a course tending to "the breaking down of the American Sabbath" "the people will finally shut the saloons, not for one day in the week, but for seven."

If this is so, then by all means let the saloons pursue just that course.

"THE facts of the Indian school question," says the *Catholic Mirror*, "constitute an urgent plea for Catholic federation." This new federation of Catholics is not for political purposes at all, we are assured, but we learn from the *Mirror* that it will be an organization before which politicians and political parties may be expected to make obsequence. "No public official, no political power, can afford to scorn so many of his fellow-citizens when it is known that they are united, and can, if necessity arise, stand together in defense of their rights."

The *Mirror* hopes for a resumption of "pleasant relations" between the Catholic Indian Bureau and the Government, though anticipating "bitter oppo-

sition from the bigots." It intimates that this Catholic agency might still be getting money out of the Government if this Catholic federation had been organized years ago.

So here it is, in their own words. The purpose of this federation will be to enable Catholics to demand Government aid and recognition for institutions of their church, and its political power will be strong enough to compel politicians and parties to do its bidding. That is the way the federation will "keep out of politics," and some Protestant societies that we might mention are keeping out of politics in the same way.

"I HAVE no sympathy," says Rev. Dr. Talmage, speaking of the Chinese situation, "with the suggestion that the Powers should employ force of arms to maintain the status of Christianity in the empire. The day for crusaders has gone by. If China wishes to exclude the Bible from entrance at the 'open door, then these men and women who wish to carry it to them must prepare themselves for the career of martyrdom, as has been done by Christians in all ages."

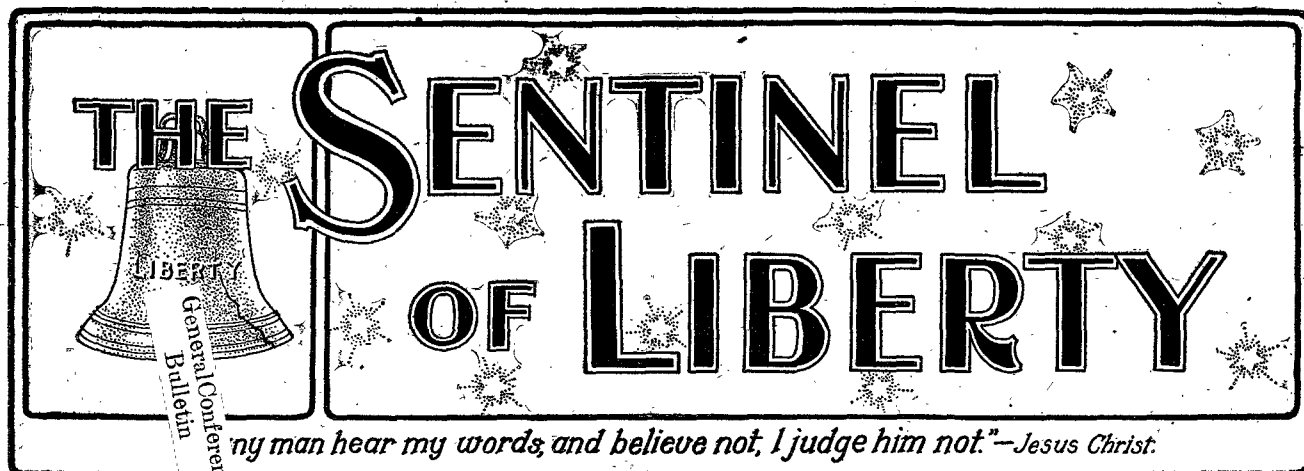
By the treaty of 1858 between China and the United States the Chinese government is bound to afford protection to Chinese converts to Christianity against physical harm, and now the United States Government is pondering the question whether to withdraw its troops from Peking and leave the Chinese Christians to meet the revengeful onslaught of their anti-Christian enemies or to take these converts along with its army for protection, thus distinguishing between Christian Chinese and heathen Chinese. The Government does not wish to do either one.

RELIGIOUS despotism denies a man the right to think, and civil despotism denies him the right to act.

#### REMEMBER

That your opportunity to secure our map of China without cost will pass with the passing of this month. Mail your order for *THE SENTINEL*, one year at one dollar, before the first day of October, and you will receive the map post-free. This applies to both old and new subscribers. *Don't delay.*





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L. A. SMITH, }  
C. P. BOLLMAN, } Editors.

MERE good intentions are no hinderance to the outgrowth of despotism.

THERE is no man on earth or set of men good enough to be intrusted with arbitrary power.

HE is the least fitted for self-government who has the least regard for the dictates of conscience.

THE platform of the Christian's party, as defined in Scripture, is "the commandments of God and the faith of Jesus."

If a person has no natural right to civil liberty it can not logically be claimed that he has any right to religious liberty.

THE character of a scheme of government is to be judged not by the good things that may be probable, but by the evil things that may be possible, under it.

A REPUBLIC which undertakes to enforce the "will of God" upon its own or any other people, is essentially the same as a government in which kings or czars give their commands by "divine right."

As the gospel, with its teaching of the brotherhood of all men, is the strongest defender of human rights, so a false system of religion, which puts despotism in the place of love, is the strongest enemy of such rights.

### THE RIGHT TO THINK.

It may seem the tamest of platitudes to assert a truth so self-evident as that every person has the right to think; yet, looking at the logical deductions based upon this axiomatic truth, it is evident that in the practices of men its truth is far from being universally conceded.

The right to think is the logical starting point of liberty and the logical stopping point of despotism.

The gospel is the strongest advocate of man's right to think. It asserts the right not only as a right, but as a duty. It points man to faith—the individual exercise of belief without regard to any other man—as the only means of salvation. It shows him, further, that "faith without works is dead."

The religious system known as the Papacy denies that man can be saved through his own belief independently of the belief of others, but declares that men must accept the word of salvation as understood by pope and prelate and as received from tradition. This is to deny man's right to think for himself; and this right being denied, it follows of

necessity that man has no right to act for himself, but can act only as the power to which he yields intellectual submission may direct. Hence the papal system has always claimed, and still claims, that the Pope is the civil as well as the religious ruler of the world.

Under the rule of the Papacy dissenters were punished by the civil authority, whose duty, as declared by the church, was to root out heresy. The civil power, it was held, existed to execute the will of the church. But the Reformation, proclaiming to all men that salvation was by faith, denied the necessity or the right of such exercise of the civil authority. As the Reformation doctrine was received by the people it was perceived that civil governments must exist for some different purpose than to execute the decrees of the church. It was perceived that not only was salvation by faith inconsistent with the absolutism of the Pope, but with that of king and emperor as well. It was seen that absolutism in civil government had never been ordained by the Creator, and that the right form of civil government was not a monarchy.

Following this came the declaration to the world that the true purpose of civil government is to preserve individual rights, and that the just powers of civil governments are derived from the consent of the governed; and with this came the rise of a new nation, in which the governmental power and authority represented the will only of the people themselves.

But nearly forty years ago there began a movement in this country which sought to substitute what its leaders held to be the will of God for the will of the people in the fundamental law of the land. This would force all the people to accept a human interpretation of the will of God, which is the essential feature of the Papacy. Civil government would be placed back again upon the principles of the papal system; and that movement has been steadily growing in the United States, wearing the mask of benevolence, by which the multitudes have been led to consider it worthy of their support. The primary party in this movement, which furnished the leaven for the vastly greater lump of its adherents to-day, is known as the National Reform party.

It is not strange, therefore, that it was a convention of this party which *first* declared in this country that civil governments do not derive their just powers from the consent of the governed, and stig-

matized that assertion of our forefathers as "that old Philadelphia lie." The doctrine that civil governments should execute the divine will rather than the will of the people; that the will of God should therefore be enforced upon the people by the civil power; that the individual conscience must yield to the "national conscience;" and therefore that the individual has no right to think for himself—is the starting point of the despotism which denies the right of the people to self-government. It is the starting point of the doctrine that the people must be governed, not by themselves, but by the Lord, through his divinely-appointed agent, in the person of Pope or king. And when it was proclaimed in Congress, as the sentiment of that body and the voice of the nation, that governments do not derive their just powers from the consent of the governed, it was a proclamation of what had been from the first the underlying principle of the National Reform scheme, and what the advocates of that scheme had, as far back as 1889, at Sedalia, Mo., and at the Chautauqua Assembly in New York, openly declared in words. It is entirely logical, moreover, that in repudiating the doctrine of government by consent of the governed there should be much said about the leadings of Providence and performing of the divine will. This "divine-right" system of civil government and the National Reform scheme will reach a point at which they will coalesce, and that point is the Papacy.

The right to self-government is inherent in the right to think; and the leading enemy of the whole system of human rights is a false system of religion.

s.

#### THE OPENING OF THIBET.

The Roman Catholic Bishop Biet, vicar-apostolic of Thibet, is authority for the statement that the strict laws which have closed that country hitherto on pain of death against all white men, and especially against missionaries, have been repealed, and that henceforth religious liberty is vouchsafed in the land of the Grand Lama. The *New York Tribune* explains this astonishing news on the basis of the hostility which for centuries has existed between Thibet and China, holding that the Thibetans see in this move at this juncture a fine opportunity for injuring their hereditary foes, one of whose chief defenses has been the position of "the forbidden

land," guarding against intrusion their western frontier. If Thibet has thrown in her lot with civilization, the control of China by the great world forces will be doubly easy.

Whatever may have been the cause, this event, if it has really happened, is one of the most important of the closing century, since it signifies that the last hermit nation on earth has thrown down its walls.—*Christian Endeavor World*

### SUNDAY ENFORCEMENT IN ARKANSAS.

THE spirit of Sunday legislation appears to be reviving in the State of Aakansas, which was the first to become prominent in the modern crusade to enforce Sunday observance in this country. There, after several conscientious observers of the seventh day had been prosecuted under the Sunday law, an eloquent plea for religious freedom, made by Senator Crockett in the legislature, stayed the hand of legal oppression, and the spirit of intolerance has since given few signs of life up to the present time. Now, however, the city of Searcy comes forward with the following ordinance against "Sabbath-breaking," which, as the reader will observe, plainly exhibits the religious nature of the law and the hollowness of the exemption accorded the religious minority:

"Be it ordained by the city council of the city of Searcy:

"Section 1. Every person who shall on the Sabbath or Sunday be found laboring, or shall compel his apprentice or servant to labor or to perform other services than customary household duties of daily necessity, comfort, or charity, on conviction thereof, shall be fined one dollar for each separate offense.

"Section 2. Every apprentice or servant compelled to labor on Sunday shall be deemed a separate offense of the master.

"Section 3. No person who from religious belief keeps any other day than the first day of the week as the Sabbath shall be required to observe the first day of the week, usually called the Christian Sabbath, and shall not be liable to the penalties enacted against Sabbath-breaking: Provided, no store or saloon shall be kept open or business carried on there on the Christian Sabbath; and, provided further, no person so observing any other day shall disturb any religious congregation by his avocations or employments.

"Section 4. Every person who shall on Sunday keep open any store or retail any goods, wares, and merchandise, or keep open any dram shop or grocery, or who shall keep the doors of the same so as

to afford ingress or egress, or retail or sell any spirits or wine, shall, on conviction thereof, be fined in any sum not less than twenty-five dollars, nor more than one hundred dollars.

"Section 5. Charity or necessity on the part of the customer may be shown in justification of the violation of the last preceding section.

"Section 6. Every person who shall on the Christian Sabbath or Sunday be engaged in any game of bragg, bluff, poker, seven-up, three-up, twenty-one, vintun, thirteen cards, the odd trick, forty-five, whist, or at any other game of cards known by any name now known to the laws, or with any other new name, for any bet or wager on such games, or for amusements without any bet or wager, shall, on conviction thereof, be fined in any sum not less than twenty-five dollars nor more than fifty dollars.

"Section 7. This ordinance to take effect and be in force from and after its passage and publication.

"Adopted February 20, 1900.

"J. J. BAUGH, Mayor.

"R. S. ROGERS, Recorder."

This report is from the Searcy *Daily Citizen* of September 21.

The prohibition of minor games and amusements on the "Christian Sabbath" can be for no other purpose than that of guarding its religious character. Under this provision of the ordinance two young girls sitting at home on Sunday could not play a game of "authors" without being liable to arrest and a fine of fifty dollars. Certainly it will be the wisest course for parents in that city to take their children to church on Sunday, for the temptation to seek recreation in some form in preference to idleness is very strong in young people; and might easily under the watchful vigilance of those zealous for the law involve the parents in financial disaster; and when some person is arrested and brought into court for amusing himself or performing secular labor on the alleged sacred day it must be proved that the offense was committed on the Christian Sabbath—that is, the court or the jury must decide what day of the week is the Christian Sabbath! Such a proceeding sanctions the whole principle of the union of church and state.

S.

A SALT LAKE CITY paper says that the Mormon Church will support the political party now in power. Can this decision have any connection with the flying of the American flag over the harems of the island of Sulu?

### PEACE THAT MEANS WAR.

TRULY hope springs eternal in the human breast. The century is going out in war, and still the cry is peace, even by those who, unconsciously or otherwise, are doing the most to bring about those conditions which can have no outcome but world-wide war. In striking proof and illustration of this is the following with which Senator Beveridge, of Indiana, closed a speech to an audience of six thousand people at the Auditorium, in this city, last week:

"Men—patriotic, brave, and wise—have sought to stay that tremendous purpose of destiny, but their opposition was as the finger of a babe against the resistless pour of the Gulf Stream's mighty current, for God's hand was in it all. His plans were working out their glorious results; and just as futile is resistance to the continuance to-day of the eternal movement of the American people toward the mastery of the world. This is a destiny neither vague nor undesirable. It is definite, splendid, and holy. When nations shall war no more without the consent of the American Republic, what American heart thrills not with pride at that prospect? And yet our interests are weaving themselves so rapidly around the world that that time is almost here. When governments stay the slaughter of human beings, because the American Republic demands it, what American heart thrills not with pride at that prospect? And yet to-night there sits in Constantinople a sovereign who knows that that time is nearly here. When the commerce of the world on which the world's peace hangs, travelling every ocean highway of earth shall pass beneath the guns of the great Republic, what American heart thrills not at that prospect? When any changing of the map of earth requires a conference of the Powers, and when, at any congress of the nations, the American Republic will preside as the most powerful of Powers and most righteous of judges, what American heart thrills not at that prospect? And yet that prospect is at hand even as I speak. It is the high and holy destiny of the American people, and from that destiny the American bugles will never sound retreat. Westward the star of empire takes its way."

A delusion more fatal to the peace of the world it would be hard to imagine than that contained in the above. The thrilling of the heart with that pride which attends the prospect of world-mastery is a stimulus that will make war sure and certain. Nations warring no more and slaughtering no more because the American Republic forbids them!!

There is no such thing as peaceful mastery of the world. England has sovereignty over a good por-

tion of the earth, and instead of its making for peace it keeps her in war almost continually. The folly of this delusion is that it takes account of nothing but itself; and it sees itself only with the eyes of pride and vanity. It forgets that the people and nations of the earth will not agree to and are well able to dispute the supreme mastery of America or any other Power in world affairs. It forgets that *all* the inhabitants of the world are not enraptured with the sentiment that American mastery means the end of war and slaughter, and that all hearts do not thrill with pride at the prospect of that "high and holy destiny" for the American Republic. It forgets that there are other equally powerful nations who think with equally as good reasons that *their* mastery of the world is the best thing that could possibly come to pass. What nation is there indeed that will not be willing that slaughter shall cease and that war shall be no more when all the inhabitants of the earth bow unquestioningly to its sway? This is the peace that all the conquerors of the earth have longed for and fought for. Surely this delusion must spring from those spirits of deception that prophecy declared were to go forth to deceive the nations and to gather them to the battle of Armageddon.

JOHN D. BRADLEY.

### THE TRIUMPH OF TRUTH.

ALL truth is immortal, for God is the truth, "Who only hath immortality." Each truth is one of the thoughts of God, and all truth is harmonious, since God's thoughts are not conflicting.

Truth not only possesses the immortality of God, but also inherent in itself is the almighty power of its divine Author. There is one strong thing and one enduring thing in this universe, and that is truth. Still we must not from this conclude that truth is always in this world openly and apparently triumphant. On the contrary, it is often down in the utmost apparent defeat; but it is through these apparent defeats in time that truth triumphs for eternity. Jesus said, "I am the truth." His life and death reveal how the truth is regarded in this world. He was born in a manger because there was no room for him in the inn. Throughout life he was a homeless wanderer without where to lay his head; crucified as a malefactor, ignominiously crucified between thieves; he was raised again the third day and taken up to heaven glorified forever. This is the history of

truth in this world. And yet, while the world has no room for truth in the inn, but only a cross arranged for it between thieves, God, when he bringeth this truth into the world says, "*Let all the angels of God worship him.*" In heaven truth is always worshipful as it will be in this world when it is finally triumphant and "The hail has swept away the refuge of lies."

Yes, truth is always worshipful in the world to-day, though not always worshiped. It was not simply nineteen hundred years ago that Truth was crucified. Lowell well and grandly says:

"Truth forever on the scaffold, wrong forever on the throne,  
Yet that scaffold sways the future, and behind the dim unknown  
Standeth God within the shadows, keeping watch above His own."

Another poet has truly said:

"Truth crushed to earth shall rise again,  
The eternal years of God are hers;  
But error, wounded, writhes with pain,  
And dies amid her worshippers."

Truth to-day, as of old, enters the world unknown and unrecognized by the self-styled great of earth. It comes in by the minority of one, and that one only a babe in the eyes of the world. It is still persecuted and often ignominiously crucified, and its pilgrimage is long and perilous before a majority believe in it. But still it is ever triumphing through apparent defeat and crucifixion. You may crucify it to-day ignominiously between thieves and ere three days it will rise again, and full soon it will ascend up to heaven glorified.

All the world will shout themselves hoarse with enthusiasm at the heels of the truth triumphant, and instantly enter their claims for a share of its honors and emoluments, but the Christian worships the crucified truth, and in self-forgetful love is willingly crucified with it for the truth's sake, and the Christian thus triumphs with the truth with a triumph eternal.

On the other hand, if there is one lesson better taught by the history even of this world than almost any other it is this, that a lie can not endure forever. Put behind it all the authority of all the legislators of earth to enact it into laws; back of these all the courts with their learned decisions, all the executive power, all the policemen with their billies, all the

militia with its muskets, all the army with its guns, all the navy with its floating enginery of death; back of these never so many editors to write leading articles to make the lie popular, never so many of the plumed knights of music to blow the lie to the winds in harmonious notes, never so many executioners to put to death all dissenters from the lie, and still it is only a lie. It may stand its day or two, its century or two, doing evil while it can, but it ever approaches the time of its utter extinction. Its triumphs are transient and its defeats eternal. The truth unaided, save by its own divine inherent strength, is mightier than the lie with all the powers of earth behind it.

The world is full of illustrations of this fact. A few centuries ago men believed that this world was the most stationary thing in this universe. They thought it was flat, and that it rested on the shoulders of a gigantic man, and the man stood on the back of a turtle. Where the turtle stood they had not as yet discovered. The blue sky was a canopy cemented to the edges of the world, and the stars were holes punched in this canopy to let the glory shine through and so give man glimpses of heaven. The sun and moon were hauled across the sky by invisible angels who got them back always in time for a new trip. All this the world believed and the church believed. Moreover the church taught that the Bible taught this, and that any one was eternally damned who dared to deny it. For fear that God would not do the work to suit her she proposed to begin to damn him here herself. Back of this great church that then held the world in her hand were all the kingdoms and courts and congresses of earth, and all the armies ready to do her bidding. Under these circumstances, one man, Galileo by name, invented a telescope by putting some lenses into a piece of lead pipe. With this he discovered the moons of Jupiter and the motion of Jupiter upon its axis. He said this was a miniature Copernican system hung up in the sky to show us the plan of the universe. He asked the other philosophers to look through his telescope and see for themselves and they refused to look, afraid that they would be possessed with the philosopher's magic and see things that never were. Galileo began to teach that the world was round, and that it turned on its axis instead of the sun going around it. For this the church shut him up in the dungeons of the inquisition and subjected him to the tortures of the rack. Under

these tortures he weakened, and said he guessed the world did not move. They let him out because he lied thus, just as they had previously shut him up because he told the truth. But when he got out and the free air of heaven once more fanned his fevered cheek, he said, "Still she moves." And she did move; and to-day the whole world knows that she did move.

The truth held in the heart of one man, and but tremblingly even there, and that man in a dungeon and all the world against him, was stronger than the lie with all the combined powers of the church and the world behind it. Could there ever be a harder show for the triumph of truth? Yet even here it has triumphed gloriously, and so it continues to triumph through persecution and through crucifixion. It is conscious of its own inherent strength, and so asks no other power. Truth is almighty, for truth is divine, as God is the Truth.

It is always the lie that, conscious of its own inherent weakness, is ever beseeching the state for the power of legislatures and courts and armies to enable it to compete with truth. It is a lie to-day that in the form of Sunday asks for legislation to enable it to put down the truth of the Sabbath of the Lord. It is a corrupted, apostate, and therefore a false form of Christianity that to-day is asking for force to enable it to triumph over the truth of God for this time. But still the defeat of the lie is certain, for "The hail shall sweep away the refuge of lies, and the waters shall overflow their hiding place."

He who does not believe that the truth will conquer the lie on a fair field does not believe that God is as strong as Satan, for God is the Truth and Satan is the father of lies, and lying is still his principal weapon. Thus the church is now denying the power of God, and confessing her own weakness before the world by asking the aid of the civil power. But let Satan and evil men do their worst, the triumph of the truth is still certain, and those who are crucified with it will surely triumph with it.

G. E. FIFIELD.

AMIDST the almost unexampled turmoil and strife that has filled the world since the Hague "Peace Congress," the solemn farce of concluding treaties based on its decisions is still carried on by the nations.

### LEGAL CHRISTIANITY.

From the "Bible Echo," Melbourne, Aust.

GOD's message to humanity is, "If ye love me keep my commandments;" but man's message to his fellow is, "Love or no love, you must keep our Sunday laws."

Now, when a man desires to obey religious laws he may be made better for both earth and heaven, but when a man is compelled to obey religious laws he is only forced into being a hypocrite, and thus rendered more unfit for either earth or heaven.

It is very natural for the mind of man to say, "You must think and believe and act as I dictate." But this natural spirit is the one that blossomed into the Papacy, and brought forth a harvest of death in the slaughter of 50,000,000 of martyrs. Yet just so far as dissenters lay hold on methods of coercion in matters of religion they are actuated by the same spirit as that which made Rome the terror of the ages; and, if granted opportunity to develop, it must bear the same kind of fruit.

No man can be made better by any outward observance of a religion that he does not recognize and accept with his mind. The state has a right to say to its citizens, "You must not injure the life of your neighbor. You must not defile his home relations, steal his property or steal his character." These things stand between man and man, and are the only four rules—sixth, seventh, eighth and ninth commandments—of the decalogue that human legislation can touch; and even these can not be imposed by earthly powers as the law of God, but simply as civil requirements between man and man. Anything more than this in the line of religious legislation cometh of evil, and also brings evil.

All legal forms grip outside the man, and thus invite the man to wage war against their interference. Love works from within and transforms the man until he is in harmony with the law. But no earthly power can generate love in man—that is the work of God's Spirit—consequently can not transform the man. The man who does not do the wrong because nine hundred policemen step in to prevent him is just as bad as the man who does the wrong whenever he has the chance.

The true servant of God has nothing to do with all this business. "If you love me keep my commandments," is God's message still. The policeman's club may make a man take his hand off his neighbour's goods, but it can never make him a

Christian. There is no such thing as legal Christianity with God. The only service that he asks or can accept is a willing service. The wrath of man can never work the righteousness of God.

### COMMON SENSE ON THE SUBJECT OF SABBATH ENFORCEMENT.

#### Plain Words Spoken by a Canadian Journal.

From "Saturday Night," Toronto, Ont.

THAT good Presbyterian newspaper, the *Westminster*, is exceedingly and, I am afraid, unduly concerned with regard to the continued existence of the Sabbath day in Canada. Last week, in an article enquiring "Is the Sabbath Worth Saving?" it says:

"It (the Sabbath) is beset behind and before, undermined and honeycombed by secularizing forces working for its complete destruction. If no stand is made, deliberate, unabashed, and unyielding, the day of rest will be transformed within this generation to a day of pleasure and toil. Let there be no mistake about this thing. We raise no alarmist cry. It is not a question of Sunday cars in Toronto or Hamilton. It is not a local affair at all. It is at bottom a question involving every industry and every community. Mills, factories, and shops in every county of Ontario, as well as electric cars in every town, and concerts and games at every resort, may, within a decade, demand the services of workmen and attendants if the friends of a rest day for toilers and a worship day for the devout are not vigilant, determined, and strong. . . . Toronto seems of late to be set upon destroying its world-wide reputation for Sabbath quiet. The traffic in soft drinks in the city, the lawlessness on the Island and the general demoralization of the parks and gardens are significant signs of the changed conditions."

I wonder where the editor of the *Westminster* has been spending his Sundays, for if he has witnessed these evidences of degeneracy he has been frequenting places which the ordinary citizen of Toronto either avoids or has not seen. If we hunt for "tough joints" we can find them in Toronto or in any other good-sized town, both on Sundays and week days, and it has always been so, and probably until the end of the chapter it will not be different. It may be true that the Sabbath is an institution that is badly "beset by secularizing forces," as the *Westminster* describes, but are not the churches in the same predicament? Are they not assailed "behind

and before, undermined and honeycombed by secularizing forces," and are they not working as swiftly and certainly for their own destruction as for the destruction of the Sabbath day itself? Is it not because of the weakened influence and worth of the churches that the people are seeking in the parks and waterside resorts the rest and enjoyment which life is not unreasonably expected by the average human beings to have in store for them? We can not expect any but the most devout or the most superstitious to continually go to church and ask for bread and be given a stone. The intellectual are disappointed because they so often find in the pulpit neither zeal, eloquence, nor thoughtfulness, sometimes not even piety. The weary are becoming tired of putting on their best clothes and walking through the hot sun to hear students preach while the pastor is away to play. The poor shrink from the doors of the fashionable edifices and are almost surprised when they enter that they are not ejected from the soft cushions of the pews. They look at the raiment of those arrayed in purple and fine linen with eyes of envy, or turn, shamefaced, from the critical gaze of those who stare at their worn and faded garments. Those who want peace, naturally enough weary while listening to dogma, denunciation, and platitudes about divine love, which find no counterpart in the lives of those among whom they sit. We hear the Protestants berating the Catholics, and unfortunately sometimes we hear the Catholics endeavoring to prove that there is only one gate into heaven, and that Peter is there to keep out all but those whose souls have been shrived by priests on earth. They take away from these edifices, dedicated to God, no sound which lasts so long in their ears as the jingle of the coins in the collection-box, and there is no cry which they remember so well as the appeal to them to give, give, give. They hear more about the mortgage on the church, the debt, the interest account, foreign missions, home missions, and entertainments at so much per head than they do about the love of Christ, and more pains are taken to show them how they can spare a little more of their stipend than how they can save their souls.

It is not so much the secularizing influences of those who, for profit, desire to lead people to parks and pleasure resorts, as the secularizing influences within the church itself, which threaten to destroy the devotional character of the first day of the week. Going to church has become more or less of a busi-



ness proposition, and the change from devoutness to habit, and the departure from habit in favor of a Sunday outing, has not more than kept pace with the degeneracy of preaching or the lofty ideal of carrying the Word of Life to the ears of all people and all nations, into a business—a business which is paid for as the services of a lawyer or a doctor are paid for. Lacking the example of the real godliness of church members and church leaders, the people have naturally, and it does not appear to me altogether unreasonably, decided that there is so much that is secular in the church, and so much that is beautiful in nature, and restful and changeful in an outing, that they have decided that one is perhaps quite as elevating as the other, and that the outing is perhaps the more healthful and restful of the two. That there are occasional exhibitions of rowdiness in the parks and on the Island is to be expected, for where a large number of people gather together the conspicuously ill-behaved person will always be found. In churches this conspicuously ill-mannered person is also found. He may not swear or try to fight, but he treats people badly; he sneers at his brethren and treats with contempt or ignores with cheap hauteur the poor and the anxious. Rowdiness, consequently, though of different varieties, is to be found in both places, and probably the sort which utters no unclean word or strikes no physical blow is the worse of the two. No doubt some churches make everyone welcome, and probably some preachers are always seeking to make an impression on the hearts of their listeners, but the fact should never be overlooked that you can not have the common people on the first day of the week if you ignore, starve or overwork them the other six.

The remedy that the *Westminster* proposes is to aid the Lord's Day Alliance by "co-operation and financial support." O blind leaders! Have you been taught nothing by the lessons of the past? Why would you try again by the enactment of laws which the people will defy, to fill your pews to overflowing by forcing those who seek a change of scene and circumstance to worship with you because they have nowhere else to go? The world years ago rolled away from that idea of godliness. Are you in such desperate straits that laws must be enacted practically compelling people either to stay at home, go for a perhaps wearisome walk, or else attend church? The majority of people are physically weary on Sunday. All week artisans have been

shut up in workshops, clerks in warehouses, and women have been within doors drudging for their families. In the bright summer, on the only day they have you would make them march to a hot and stuffy church from which even the regular preacher has fled for a summering, or else they must lose all the pleasure of contact with a more or less desirable crowd of their fellow-beings. Going for a walk is just as bad as going to the Island or going to a park, and it is much more tiring and less interesting. I believe that people are much better off if they go to church at least once on a Sunday, for it keeps fresh the memory of the teachings of youth and all that is good in their nature, unless the man in the pulpit preaches the good all out of them in trying to get doctrine into them. But if they see fit to stay away it is their business, it is their souls that are to be saved or lost, and the Lord's Day Alliance can not by any legal means drive them into heaven through the portals of a church. The Lord's Day Alliance practically denies the doctrine of free will, and then must fall back upon Calvinism, which I presume is still held as a sacred dogma by the editor of the *Westminster*. If so, what matters it? If they are elected to be saved, they will be saved anyhow, and if they are predestined to be damned, they will be damned anyhow.

The editor of the *Westminster* need not fear that the workers of the civilized world will yield up the franchise which gives them a day of rest. The whole tendency of organized labor, and for that matter, to a certain extent, of organized capital is to reduce the number of hours of work per week. Ten hours a day is now considered too long for any man or woman to work, and almost universally in Anglo-Saxon workshops it has been cut down to nine. In Canada the clamor for an eight-hour day is growing greater every year. The Saturday half-holiday, particularly in the summer, is an established institution as well. These reforms have been brought about without impinging in the slightest upon Sunday as a day of complete rest. The economics of labor are proving that men can do as much work in nine hours as they formerly did in ten, and that it may be possible that they can do as much work in eight hours as they are now doing in nine, though I doubt it. The fact remains, however, that labor is now organized as it never was when the churches held their supreme sway, and that workingmen have obtained for themselves in the matter of rest what the church

never sought to obtain for them. Go into an assembly of artisans and talk about the church having obtained for them additional rest or easier working hours, and the majority of the men will laugh at you. One reason that the working classes have so little sympathy with the churches is because the churches have had so little sympathy with them. What the workingmen have obtained they have fought for as workingmen, not as Christians. In fact, the capitalists who support the big churches have been slowest to yield to the demands of the toiler. It is because of this that the masses, who would be downtrodden were it not for their own exertions, have little or nothing to thank the churches for in the matter of a reduction of the hours of toil, and they know they can keep Sunday as a day of rest without the help of the Lord's Day Alliance. Thus thanking the church for nothing they are leaving the church to mind its own business, which is, unfortunately, largely that of running a sort of a religious club of a more or less exclusive character, and they are taking their enjoyments when and where they see fit. My esteemed brother of the *Westminster*, when he next makes an appeal on behalf of the Lord's Day Alliance, would be wise not to use any of the pharisaical expressions which no longer appeal to the real workers, but instead openly declare that he fears that his craft and that of his fellow-ministers is in danger.

#### EDMUND BURKE ON THE DOCTRINE OF ARBITRARY POWER.

THE quotations from prominent Americans recently given in these columns under the heading "Departing from American Principles," when sifted to their real essence, are an avowal of the doctrine of arbitrary power for the American Government. The principles of the Declaration of Independence are jeered and scoffed at because they maintain the equality of *all* men in their right to civil and religious freedom and can not be made to harmonize with the assumption that dominion is the natural and necessary prerogative of some men and subjection the natural and necessary portion of other men.

All legislation based upon such assumption is an assertion and exercise of arbitrary power—that is, government solely by the will and pleasure of the governing. All religious legislation is based upon

this assumption, for in enacting and enforcing such laws it is assumed by the governing power that it can legislate without delegated authority, and can enforce laws which have absolutely no function in the protection of human rights. The power to enact religious laws can not be delegated, because no human being has an iota of authority in such matters over any other human being. Therefore all such legislation, not being necessary for the protection of human rights and having no authority or support but the will of those in power, is necessarily an assumption and exercise of arbitrary power.

Those who jeer at the Declaration and declare its principles to be without foundation in history and incapable of syllogistic justification, and who assert that the nation has crossed the Rubicon of *imperial* responsibility, hold that the persons occupying the places of responsibility and authority in the American Government are warranted in the exercise of absolute and arbitrary rule over masses of men and countries of peoples.

The claim to such authority and power is by no means original with those who now make it. On a certain notable occasion the exercise of this power for very similar purposes and under very similar circumstances was claimed in very similar terms. The answer made at that to this claim was ample then and it is ample now. It was an arraignment of the doctrine of arbitrary power that will be sufficient and unanswerable so long as truth and justice shall endure. In brief, the circumstances which called forth this language were these:

In extending the commerce and trade of his country and introducing the blessings of Anglo-Saxon civilization the first governor-general of England's greatest dependency proceeded to govern without reference to the principles or constitution of the country of his birth. After a dozen years of this humane (?) dominion outside of law and constitutional principles his administration had become so corrupt and so oppressive that his countrymen who cared for liberty and for human rights without partiality for race or color, though separated by oceans and continents from the scenes of his desolating tyrannies, could endure it no longer and demanded his impeachment. And notwithstanding the personal favor and friendship of the sovereign (George III.) and the almost irresistible influence and power secured by the possession of millions of rupees accumulated during his rule,

he was at last arraigned by the representatives of his countrymen before the High Court of Parliament.

His defense when confronted with the shocking details of the enormities of his administration was, in words and in substance, the arguments that the American people have listened to now for some time, and to which they are still listening. He declared that in the country in which he governed an entirely different set of rules and of principles must be followed; that the people over whom he ruled were of a "most depraved state," and incapable of enjoying anything but oppression, and that he was authorized in ruling them arbitrarily because that was the kind of rule they had always been used to.

Edmund Burke, at the trial before the Lords in Westminster Hall, replied in part as follows:

"My lords, you have now heard the principles on which Mr. Hastings governs the part of Asia subjected to the British empire. You have heard his opinion of the mean and depraved state of those who are subject to it. You have heard his lecture upon arbitrary power, which he states to be the constitution of Asia. You hear the application he makes of it, and you hear the practices which he employs to justify it, and who the persons were on whose authority he relies and whose example he professes to follow. In the first place, your lordships will be astonished at the audacity with which he speaks of his own administration as if he was reading a speculative lecture on the evils attendant upon some vicious system of foreign government, in which he had no sort of concern whatsoever. And then, when in this speculative way he has established, or thinks he has, the vices of the government, he conceives he has found a sufficient apology for his own crimes. And if he violates the most solemn engagements, if he oppresses, extorts, and robs, if he imprisons, confiscates, banishes at his sole will and pleasure, when we accuse him for his ill treatment of the people committed to him as a sacred trust, his defense is,—*"To be robbed, violated, oppressed is their privilege; let the constitution of their country answer for it; I did not make it for them. Slaves I found them, and as slaves I have treated them. I was a despotic prince; despotic governments are jealous and the subjects prone to rebellion. This very proneness of the subject to shake off his allegiance exposes him to continual danger from his sovereign's jealousy; and this is consequent upon the political state of Hindostanic governments."* He lays it down as a rule that despotism is the genuine constitution of India; that a disposition to rebellion in the subject or dependent prince is the necessary effect of this despotism, and that jealousy and its consequences

naturally arise on the part of the sovereign; that the government is everything and the subject nothing; that the great landed men are in a mean and depraved state.

"But nothing is more false than that despotism is the constitution of any country in Asia that we are acquainted with. It is certainly not true of any Mahomedan constitution; but if it were, do your lordships really think that the nation would bear, that any human creature would bear, to hear an English governor defend himself on such principles? or, if he can defend himself on such principles, is it possible to deny the conclusion that no man in India has a security for anything, but by being totally independent of the British government? Here he has declared his opinion that he is a despotic prince; that he is to use arbitrary power, and, of course, all his acts are covered with that shield. 'I know,' says he 'the constitution of Asia only from its practice.' Will your lordships submit to hear the corrupt practices of mankind made the principles of government? No; it will be your pride and glory to teach men intrusted with power that, in their use of it, they are to conform to principles, and not to draw their principles from the corrupt practice of any man whatever. Was there ever heard or could it be conceived that a governor would dare to heap up all the evil practices, all the cruelties, oppressions, extortions, corruptions, briberies, of all the ferocious usurpers, desperate robbers, thieves, cheats, and jugglers that ever had office from one end of Asia to another, and consolidating all this mass of the crimes and absurdities of barbarous domination into one code, establish it as the whole duty of an English governor? I believe that till this time so audacious a thing was never attempted by man.

"He have arbitrary power! My lords, the East India Company have not arbitrary power to give him; the king has no arbitrary power to give him; your lordships have not, nor the Commons, nor the whole legislature. We have no arbitrary power to give, because arbitrary power is a thing which neither any man can hold nor any man can give. No man can lawfully govern himself according to his own will, much less can one person be governed by the will of another. We are all born in subjection, all born equally, high and low, governors and governed, in subjection to one great, immutable, pre-existent law, prior to all our devices, and prior to all our contrivances, paramount to all our ideas and all our sensations, antecedent to our very existence, by which we are knit and connected in the eternal frame of the universe, out of which we cannot stir.

"This great law does not arise from our conventions or compacts; but, on the contrary, it gives to

our conventions and compacts all the force and sanction they can have; it does not arise from our vain institutions. Every good gift is of God; all power is of God, and He, who has given the power, and from whom alone it originates, will never suffer the exercise of it to be practiced upon any less solid foundation than the power itself. If, then, all dominion of man over man is the effect of the divine disposition, it is bound by the eternal laws of Him that gave it, with which no human authority can dispense; neither he that exercises it nor even those who are subject to it; and if they were mad enough to make an express compact that should release their magistrate from his duty, and should declare their lives, liberties, and properties dependent upon, not rules and laws, but his mere capricious will, that covenant would be void. The acceptor of it has not his authority increased, but he has his crime doubled. Therefore, can it be imagined, if this be true, that He will suffer this great gift of government, the greatest, the best, that was ever given by God to mankind, to be the plaything and the sport of the feeble will of a man who, by a blasphemous, absurd, and petulant usurpation, would place his own feeble, contemptible, ridiculous will in the place of the divine wisdom and justice?"

J. D. B.

(Concluded next week.)

### "INTERESTING LORD'S DAY CASE."

#### Sunday Street-Railway Work in Canada.

"LONDON, ONT., September 19.—Police Magistrate Love gave a decision this morning that will be of interest to Sunday-observance people. Three street-car employes were charged with profanation of the Lord's day, having spent last Sunday in 'steeling' switch points. The defence was that the work was one of necessity, as it could not be done during ordinary week days, owing to the frequent running of the cars and could not be properly done at night. The defense held good, and the defendants were discharged."

The above item was taken from the *Evening News*, Toronto, Ont., Sept. 19, 1900. London has no Sunday street cars, so the company have Sunday to make repairs and do other necessary (?) work. There should be no occasion in London or any other city in Ontario for such a defense. The law that would prosecute and convict any citizen for honest labor performed on any day of the week is bad. That a man should be brought to the police court and there dealt with, and made to feel as a criminal (a police court is ever a criminal court) for simply "steeling"

switch points seems an absurdity. Why do the good people of Ontario continue to grope on in blindness to the fact that every such law is a relic of barbarism, and belongs not on the statute books of this Christian land?

All honor to the good judge who liberated the poor men who were simply doing nothing more than Christ Jesus himself did while a man on earth. He worked at the bench every first day, and by his life of industry forever set the seal of righteousness to honest labor. Doubtless many who are engaged in the work of spying out and causing the arrest of such offenders of the Lord's Day Act think they are doing God's service. They are even yet ignorant of the fact that the papal church resorted to all such means to make Christians obey her dogmas, and millions were caused to perish from off the earth.

The Lord's Day Alliance of Ontario is even now prosecuting its work of educating all the provinces up to that point where Parliament will be compelled to make a Dominion law so strong that every branch of industry will be stopped on Sunday.

Even if it were a fact that Sunday were the Sabbath, would it be pleasing to God to enact such a law? Can we find in the Bible any account where a nation ever was instructed to make a Sabbath law? "The works were finished from the foundation of the world. For He spake in a certain place of the seventh day on this wise: And God did rest the seventh day from all his works." (Heb. 4: 3, 4.) Only the Creator could make a day of rest. This work He performed at the foundation of the world as soon as he made man, so the Sabbath (the seventh day) was made for man. Now, if man will only keep holy this day which Christ as God has made, he will see no reason for ever wanting any human statute to compel his neighbor to keep it. If all the good Christian people of Ontario would keep the Sabbath (the seventh day) holy, they would see no place for any law other than the fourth commandment for Sabbath keeping, and all Sunday laws ever made to compel the people to keep it as a rest day would be repealed.

Vain is the help of man. Sunday laws are papal laws enacted over again. Let all the people of London and everywhere over all the fair land of Canada read Isaiah 58: 12, 13, 14. Should the Alliance succeed in securing the law they want, the "image of the beast" (Papacy) will be made. The prophecy of Revelation thirteen will then have been

fulfilled in Canada. The papal principle of church-and-state union will be fully reestablished. What then will be the reward of every Protestant who has in any way aided in this wicked work? The Bible answer is: "If any man worship the beast and his image, and receive his mark in his forehead or his hand, the same shall drink of the wine of the wrath of God." (Rev. 14:9, 10.) The only sure way to escape is to keep the "commandments of God and the faith of Jesus." (v. 12.)

P. M. HOWE.

*Bartonville, Ont.*

## News, Notes . . . and Comment

EIGHT young men of Corunna, Mich., were recently arrested for playing ball on Sunday, the arrest being instigated, of course, by a clergyman. At the trial, says the *Detroit Free Press*, the point was made by the attorney for the defense that the boys were not playing base-ball, but only a game of toss up, and therefore the "Sabbath" had not been legally violated. The jury, says the report, puzzled over this point till midnight, and finally stood half for conviction and half for acquittal. Would it not be more in the interests of consistency, common sense, and good government if human legislators would let the subject of the Sabbath alone?

As illustrating the trend in which things are rapidly going in this country, and the wild lengths to which some are carried by the spirit of these things, is the following utterance which a few days ago was received with tremendous applause by an immense audience in this city: "The great American Ocean, hitherto known as the Pacific Ocean." This carries with it a significance and a meaning that the "eloquent orator" evidently did not reckon on; for it is certain that if the attempt is made to give this idea any practical effect it will be no longer fitting to designate that ocean by the name that it has borne from the days of Balboa and Magellan. It will probably become the rendezvous of the far from peaceful fleets and squadrons of Powers that will consider themselves as having as good claim to that ocean as any body else, and if

they are not each and all at least secured in the continuance of the "open door" and the possession of a satisfactory "sphere of influence," they will be more than likely to bring to pass upon its surface some scenes that will render the name *Pacific* very inappropriate indeed.

THE blessings (?) of militarism for the soldier, to say nothing of those who bear the burdens it imposes, were illustrated recently by the suicide of three soldiers of one regiment in the French army in one week. France is a *republic* with a big army.

THE United States having joined the "concert" of the Powers in China finds itself in an embarrassing position. At almost the first move it makes it is accused by some of the other Powers of having spoiled the program. If the United States is to stay in the "concert" it must, of course, not sound a note of discord in the music, but must pipe to the tune of the European monarchies.

How easily and unconsciously do men betray themselves and their schemes when advocating the impossible. A great orator a few days since, waxing eloquent on the rule of dependencies by the American Government, declared: "Who knows but what in the orderly and perfect administration we are sure to give these possessions and their cities, we shall find the remedy and the means of reforming the corrupt administrations of our own State and municipal governments here at home?"

Comment on this is almost superfluous. When rivers can flow up hill, when muddy streams can become at their mouths more clear and transparent than are the springs of the mountains from whence they flow, then may the the promise of liberty by those who are themselves the servants of corruption be received as capable of fulfillment.

It is now bluntly declared by a leading spokesman for the imperialistic program of the Government, that the declaration for Cuban liberty and independence with which this nation through Congress announced to the world its intention to step between Spain and the down-trodden Cubans, was a

great mistake—that the promise of independence given to the Cubans ought never to have been made, because they ought to be ruled by the United States. Thus spoke Senator Beveridge recently to a vast and applauding audience in this city. “Forcible annexation” of Cuba, which but two years ago was “not to be thought of” because it would be “criminal aggression,” is now, according to this spokesman, entirely justifiable and proper. The point to be noted is the rapidity with which the old American ideals of government are giving place to others of an opposite character.



REFERRING to the reports, now well authenticated, that the looting of Tien-Tsin and Peking was authorized by military authority, the *Christian Endeavor World* inquires:

“What can the so-called Christian nations expect after this horrible exhibition of barbarism? They have sown the wind; they will surely reap the whirlwind. The excesses of the Boxers in their maddest moments were apparently no greater, if they were as great, as the rapine and destruction of these barbarians from civilized lands. Who can blame the Chinese for any reprisals which they may hereafter make upon these hordes of white bandits who have overrun their country?”

The possession of a white skin and a knowledge of the ways of civilization are no proof that an individual is not as pure a barbarian as ever lived. And of such individuals the “so-called Christian nations” are in large part composed.



WE commend the following thoughts expressed by the *Oriental Watchman*, published in Calcutta, India, in reference to the Chinese situation as it was a few weeks ago. After describing the perils by which the missionaries were surrounded, the *Watchman* says:

“There is a lesson to be learned by these calamities, and missionaries need to study it. How often have we seen the spectacle of missionary bodies calling for political intervention, and, if not calling for it, allowing themselves without protest to be treated ‘just like other citizens,’ when difficulties with the non-Christian peoples have arisen. All this has given people the impression that Lord Salisbury indicated in his warning to missionaries. He also, a politician, set forth a spiritual truth that most missionary bodies have been too blind to see. He

pointed out the spiritual weakness that must result from associating religion with political power. And now, it is to be feared, the innocent will have to suffer with the guilty. Whenever a missionary makes himself a party to calling for the sword to punish anti-Christian violence he forgets Christ’s warning, ‘They that take the sword shall perish with the sword.’

“Of course governments, from their point of view, must protect their citizens, the missionary as well as others. And some say, ‘Ought not a missionary to be protected the same as any citizen?’ If the missionary wants to place himself on the same level as citizens of the kingdoms of this world he may do so. But the true missionary is a ‘man sent from God,’ not from England, or America, or Germany. His ‘citizenship is in heaven,’ and when he gets into trouble over the discharge of his duties as an ambassador of heaven he appeals to the court of heaven for protection. In the realm of the gospel the Lord said, ‘Vengeance is mine, I will repay,’ and as for protection, ‘Lo, I am with you always.’

For years missionaries have penetrated to the remotest corners of China. There have been local tumults and violence, but when persecuted in one city the missionary has usually been able to flee unto another, as Christ commanded. It is undeniable that the gravest dangers to missionaries have arisen through the hatred stirred up by the actions of political powers. Some missionaries have called for it, and some have protested against it. Now we can only commend all alike to the only protection that can save hundreds of mission stations in the Chinese interior.”

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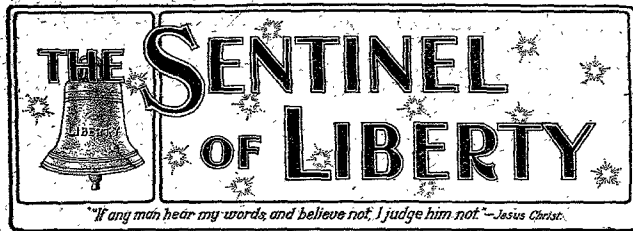
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UPON the date indicated by the yellow label attached to your paper. If it indicates October, 1900, as the month in which your subscription expires be sure to renew promptly in order that you may avoid the loss of any number of THE SENTINEL OF LIBERTY, and that we may be saved inconvenience at this office.

"Two adherents of "Christian Science" in Milwaukee, Wis., were recently found guilty of practicing medicine in violation of the State medical law, which forbids such practice to any person not a graduate of a medical college. This is a very proper legal provision, but the judge in giving his decision declared that a person's *religion* is subordinate to the laws of the land, citing as evidence a decision of the United States Supreme Court against Mormonism. This judge's decision is a precedent which will probably be heard from later.

THE Michigan *Christian Advocate*, in giving some advice to "the voting Methodist," cites this paragraph from the chapter on temperance in the Methodist discipline: "We record our deliberate judgment that no political party has a right to expect, nor ought it to receive, the support of Christian men so long as it stands committed to the license policy or refuses to put itself on record in an attitude of open hostility to the saloon. But, the foregoing must not be considered as in the interest of any political party."

"The voting Methodist," adds the *Advocate*, "has as a guide the 'deliberate judgment' of the representative men of his church that no political party which is tolerant toward the saloon is entitled to a Methodist vote."

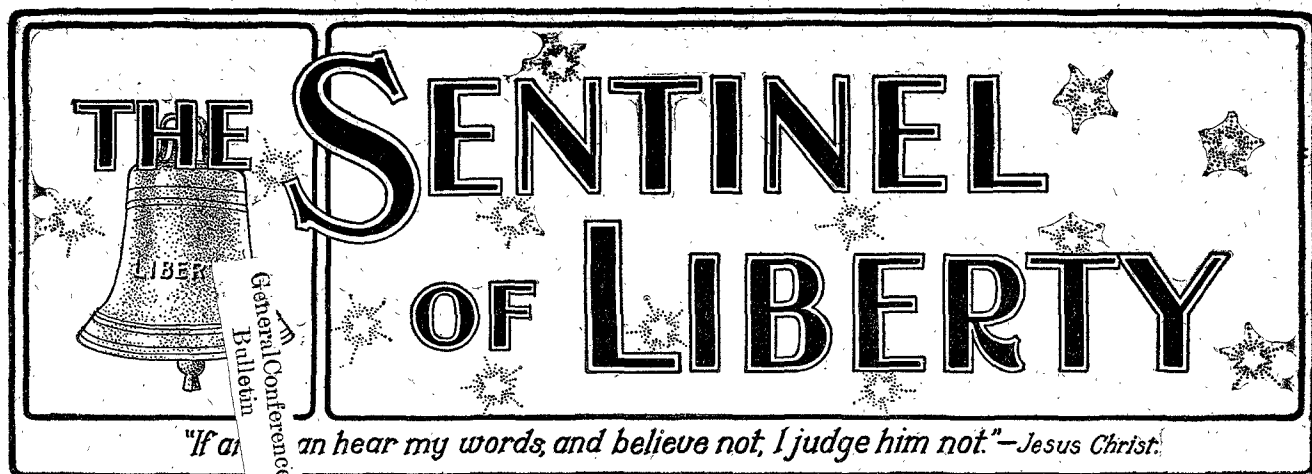
Without casting any reflection upon the sincerity of the assertion that this is not meant to favor any political party, the fact remains that no one will have any difficulty in knowing which one of the parties the voting Methodist must sustain if this advice is followed. But if the saloon evil ought to be cast out by vote, why should not other national evils be attacked in the same way, and why should not the representative men of the church record their "deliberate judgment" concerning these also?

REPEATED outbreaks of religious intolerance in Mansfield, Ohio, have recently occurred, following various attempts of certain elders of the Dowie "Zion" church to hold religious services with the few followers of the sect residing in that place. The conduct of the city government in permitting these repeated outrages is rightly characterized by leading American journals as pusillanimous in the extreme and entirely without excuse. "What," inquires the *Independent*, "can Ohio say about Southern lynchings when Mansfield thus flouts the laws and the constitution of the State and the country?" and the question is altogether pertinent.

COUNT TOLSTOY, the famous Russian, has been excommunicated by the Russian state church (Greek Catholic), which has undertaken further to see that the Count does not get into heaven, by forbidding him "absolution" in the hour of death. In view of the fact that Tolstoy does not believe in war, and is opposed to every principle of tyranny, and does not hesitate to say so, this attitude of the Greek Catholic Church is readily comprehensible.

THE following "special cable" from Paris to the New York *Tribune* gives "the latest" on the Chinese situation:

"PARIS, September 29.—A veneer of purely formal and conventional ceremonial is all that is left of the famous European concert in China. The politely-worded official disclaimers from St. Petersburg of any desire for territorial acquisition are accepted here as at Berlin and London with the same exquisite courtesy with which they are proffered. The mask has fallen, and in diplomatic circles not a doubt is entertained but what Germany's vigorous initiative, keenly backed by Japan, marks the first step towards the dismemberment of the Chinese empire."



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CHRISTIANITY is not a cult; it is the life of God in the soul.

THE gospel and the gospel only "is the power of God unto salvation to every one that believeth."

GOD in Christ Jesus reconciles the world unto himself. Civil law has no part in the work of salvation.

RIGHTS being God-given and inherent can not be destroyed nor cease to be though their exercise may be denied.

TWO things are essential to the formation of moral character, first, moral law, and, second, freedom of choice: One who always did right simply because he could not do wrong would never develop moral character; and this is the ever and all-sufficient answer to all cavils as to the wisdom of God in permitting sin.

THE moral tone of society can be improved only by elevating the moral tone of the individuals who compose society.

THE despotism of the mob is even more hateful because more hopeless than the despotism of a single individual.

THAT government is best that guarantees the greatest possible freedom on the part of all without trenching upon the liberties of any.

### THE SPHERE OF CIVIL GOVERNMENT.

THE theory that civil government must have something to do with religion, and that it must in some degree at least enforce the divine law, is radically opposed to the teaching of Divine Revelation. The Scriptures plainly declare that "every one of us shall give account of himself to God," not to civil government.

Our accountability to God includes every act of our lives. It includes every relation of life. The divine law not only requires that we love God supremely, but also that each soul shall love his neighbor as himself. Hence any disregard of the rights our fellowmen is a violation not only of just civil law, but, first of all, it is violative of the divine law, and is sin. But civil law does not, or at least should not, undertake to punish sin, but only crime.

Sin pertains not only to the outward act, but has its beginning in the secret thought, in the hidden motive, deep down in the heart. And while the act affects our fellowmen, while it may be an invasion of human rights, the sin is without qualification

against God, for it is his law that is violated, and it is He who "shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

God is the only moral governor. To him, and to him alone, every soul is morally responsible. In the very nature of things this could not be otherwise, because to permit any power whatever to come between the soul and God would be to destroy individual responsibility to God.

But man is a social as well as a moral being, and as such he is endowed with "certain unalienable rights." To him God has committed the preservation of these rights by means of civil government. This truth is thus expressed in the American Declaration of Independence:

"We hold these truths to be self-evident that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; *that to secure these rights governments are instituted among men*, deriving their just powers from the consent of the governed."

To disregard these rights or to trample upon them is to *wrong* our fellowmen and so to *sin* against God. The *sin*, if not repented of and forgiven, God will punish in his own time; the *wrong* may be dealt with by our fellows in their organized capacity as a state; and it is this fact that restrains from deeds of violence and injustice many who have not the fear of God before them. This safeguard to liberty and natural rights the God who sends his rain upon the just and upon the unjust has given to *the race*. Its benefits accrue alike to the righteous and to the wicked. The powers of civil government are exercised alike by and for Jew and Gentile, pagan and Christian. Hence civil government is not in any sense Christian, but is humanitarian—that is, it is given, like marriage, for the good of *mankind*.

Man has been made the guardian of his own civil rights, not by an arbitrary arrangement on the part of the Creator, but for wise and beneficent reasons which we can readily discover and comprehend. God committed to men, not the administration of his law, nor any part of it, but the maintenance of those rights which reason teaches that all intelligent moral beings should enjoy in common, those self-evident rights enumerated in the Declaration of Independence.

Had God made civil government Christian and

commissioned men to administer his law, and to require of their fellows the discharge of duties due to the Divine Being, or even to administer the divine law as regards the duties which, as social beings, we owe to one another, it would necessarily have destroyed moral responsibility to God.

Again, it is obvious that had God not committed to men the power to regulate to some extent their social relation in order that their natural rights might be preserved, but had himself administered civil justice, either vengeance would have been so swift and certain as to defeat the very design of God in making man a free moral agent, or else punishment would have been so long delayed as to afford no protection to those in need of it. It was absolutely necessary that man should be the guardian of his own rights in this world, and for the temporary concerns of this world, but that this should in no way affect his individual moral responsibility to the Creator. Nor should men make it a pretext for assuming to exercise authority which belongs alone to God.

That the principle here stated is the correct and spiritual one is clear from the words of Christ when the Pharisees sought to entangle him in his talk. They asked him the question: "Is it lawful to give tribute unto Cæsar or not?" But he, understanding their purpose, said: "Show me the tribute money. And they brought unto him a penny. And he said unto them, Whose is this image and superscription? And they said unto him, Cæsar's. Then said he unto them, Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's." In this Christ plainly separated between civil and moral duties. The paying of tribute was simply a civil matter. They were living under Cæsar's government and it was right that they should contribute to the support of the government; and yet this was not an absolute moral duty, but rather one growing out of the surroundings, and in some cases even something to be done merely to avoid offense. It was for this reason that Christ himself paid the temple tax, as we learn from Matt. 17: 24-27.

Civil government is not Christian, neither is it anti-Christian; it simply has no religious character, and, like other men, the Christian must live under it and is privileged to enjoy its protection.

Quietness and peace are essential to the enjoyment of life and liberty, and to the pursuit of happiness, which the Declaration of Independence

enumerates as among those unalienable rights which governments are instituted to preserve. This truth is inculcated by the apostle when he exhorts that prayer be made for those who are in authority "that we may lead quiet and peaceable lives in all godliness and honesty."

It follows as a logical conclusion from the principles laid down that the Christian's true attitude toward civil government is submission in all things civil; rendering to Cæsar the things that are Cæsar's, and to God the things that are God's. But to do this, that is, to render to God that which belongs to God, he who would render it, must, in the things rendered to God, be absolutely independent of any human authority. In those things his allegiance must be to God alone. As a matter of history, we find that this has always been the attitude of the servants of God. This was the case with Shadrach, Meshach, and Abed-nego, who, for refusing to bow before the great image in the plain of Dura, were cast into the fiery furnace. It was also the case with Daniel, who, though prime minister of the empire, disobeyed a "law" of the king. It was also the case with Peter and John, who, when commanded by the magistrates contrary to the word of the Lord, answered, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we can but speak the things which we have seen and heard."

In all these cases the civil rulers sought to usurp authority which belonged alone to God, and the servants of God refused obedience and submitted to the punishment inflicted, protesting, however, against the injustice, and maintaining their innocence while declaring boldly their purpose not to yield to Cæsar the things that belong to God.

The same course was pursued by Christians until apostasy began to corrupt the primitive simplicity of the gospel. The followers of Christ ever yielded cheerful obedience to all in authority in all civil matters, but they went to the block and the stake rather than yield an iota of their soul-liberty. So persistent were they in maintaining individual responsibility directly to God, that their teaching upon this subject so permeated the Roman Empire that by the year A. D. 319, the most perfect religious freedom that ever existed under any government except our own, was granted in Rome, and was enjoyed by all, both pagans and Christians, until apostate Christians themselves sought to establish in

Rome a man-made theocracy and denied to others the very rights which only a few years before they had claimed for themselves. And in so doing they violated not only the principles for which they had formerly contended, but they set at nought the fundamental law of Christianity itself, as laid down by its Author: "All things whatsoever ye would that men should do to you, do ye even so to them."

B.

### ENFORCING THE SUNDAY LAW IN CHICAGO.

ON a recent Sunday two men were arrested in this city for selling horses on that day. Why the arrests were made is not clear. The selling was done in a Jewish quarter, hence it would be difficult to make it appear that the public peace was disturbed; and according to the Supreme Court of the State the Sunday statute derives what little validity it has only from the inherent right of a commonwealth to preserve the peace.

In delivering the opinion of the court in the case of William S. Eden *vs.* The People of the State of Illinois, at Springfield, May 12, 1896, Mr. Justice Craig said:

"The common law of England, as adopted in this State as a part of our jurisprudence, does not prohibit the citizen from pursuing his ordinary labor on Sunday, nor is a contract entered into between two parties in this State void because executed on Sunday. (Rex. *vs.* Brotherton, 1 Strange, 702; Drury *vs.* De-fontaine, 1 Taunt., 131; Sayles *vs.* Smith, 12 Wend., 57; Richmond *vs.* Moore, 107 Ill., 429.) On the other hand, at common law Sunday has always been regarded *dies non juridicus*—a day upon which courts could not transact other than necessary or ministerial business. In England, however, the law which permitted the transaction of business and the pursuit of one's ordinary labor was changed by statute (29 Char. II), which provides that 'no tradesman, artificer, workman, laborer, or other person whatsoever shall do or exercise any worldly business or work on the Lord's day,' works of necessity and charity being excepted.

"This statute has been substantially adopted by the legislatures of many of the States of the Union. This State has not, however, followed the other States in the adoption of the English statute, but we have legislated on this subject for ourselves in a manner thought to be for the best interests of our people. That legislation will be found in paragraph 261 of our Criminal Code as follows: 'Whoever disturbs the peace and good order of so-

ciety by labor (works of charity and necessity being excepted), or by any amusement or diversion on Sunday, shall be fined not exceeding \$25. This section shall not be construed to prevent watermen and railroad companies from landing their passengers or watermen from loading, or unloading their cargoes, or ferrymen from carrying over the water travelers and persons moving their families on the first day of the week, nor to prevent the due exercise of the rights of conscience by whomever thinks proper to keep any other day as Sabbath.' The preceding paragraph (260) provides: 'Sunday shall include the time from midnight to midnight.'

"There is a wide and well-marked distinction between the English statute and ours. The English statute prohibits labor and business on Sunday, while our statute merely prohibits labor and amusement which disturbs the peace and good order of society. In *Richmond vs. Moore*, *supra*, in speaking of the difference between the two statutes it is said (p. 433): 'A mere glance at that and our statute will show that they are materially different. That prohibits labor and business; ours only prohibits labor or amusement that disturbs the peace and good order of society. The offense by this statute is the performance of labor or amusement against the peace and good order of society. The offense by that statute is the performance of labor or business, and by ours it is the disturbance of the peace and good order of society. The British statute is much more comprehensive in its purposes and language than ours. Ours only prohibits labor that disturbs the peace and good order of society, not naming business, whilst the British statute renders the mere act of labor or business penal.'

"Under the law of this State, as it existed prior to the passage of the act in question, each and every citizen of the State was left perfectly free to labor and transact business on Sunday or refrain from labor and business, as he might choose, so long as he did not disturb the peace and good order of society."

The "act in question" was the barber law, which provided that it should "be unlawful for any person or persons to keep open any barber-shop or carry on the business of shaving, hair-cutting, or tonsorial work on Sunday."

This act the court declared unconstitutional on the ground that it affected one class of laborers only. Directly upon this point the court said:

"Is the act in question a law binding upon all the members of the community? A glance at its provisions affords a negative answer. The act affects one class of laborers and one class alone. The merchant

and his clerks, the restaurant-keeper and his employes, the clothing-house proprietor, the blacksmith, the livery stable-keeper, the owners of street-car lines, and people engaged in every other branch of business, are each and all allowed to open their respective places of business on Sunday and transact their ordinary business, if they desire; but the barber, and he alone, is required to close his place of business. The barber is thus deprived of property without due process of law, in direct violation of the Constitution of the United States and of this State."

It is somewhat difficult to understand just why the act is unconstitutional because it deprived the barber of property "without due process of law," when the implication is that had it been a general law it might have been sustained—that is, had it deprived all of property "without due process of law." In other words, had it been an act confiscating in the interest of religion one-seventh part of the time of all the people in the State it might have been sustained, but as it applied only to a class it is unconstitutional.

But be that as it may, the fact remains that the Supreme Court of the State of Illinois has held (1) that the general Sunday law leaves every citizen of the State "perfectly free to labor and transact business on Sunday" so long as he does not "disturb the peace and good order of society;" and (2) that the barber bill is unconstitutional. Then what law was violated by the Sunday horse sellers? Clearly no law whatever. But the idea that Sunday-keeping must be enforced by law obtains to that extent in the minds of some people that they can not get rid of it, and so insist upon an effort to enforce a statute that has no legal existence, or that at least does not require the observance of Sunday, or forbid either labor or business upon that day.

B.

ONLY those who love liberty for humanity's sake, and who are consequently as jealous for the rights of others as for their own, really know what true liberty is and are fitted to enjoy it.



A JUST government is one in which not men, but principles rule. Not the will of the majority, but right should prevail. The despotism of one is no worse nor can it be as bad as the despotism of many. Better a single tyrant than a whole community of tyrants.

## DEGRADING THE PUBLIC SCHOOL SYSTEM.

TUESDAY, September 18; the public schools of Lowell, Mass., were closed on account of the funeral of a Catholic priest, "Father" O'Brien. The action was taken by vote of the school board on the evening of the previous day, and pupils and teachers in many instances did not know that the public schools were to be made to do honor to one of their chief enemies until they learned the fact from the closed doors which debarred them from the buildings.

One clergyman, the Rev. S. T. Ford (Baptist), dared to speak out from his pulpit in condemnation of this un-American procedure, and, in language temperate yet forcible, presented the principles by which the school board should have been governed. The Lowell *Citizen* quotes him as saying:

"Because an ecclesiastic dies the State has no right to divert its funds to any memorial service, for that is what was done. It costs a great deal of money to run our schools. There was a diversion of the public funds in the interest of a memorial service connected with the church. We ought in our public institutions to be very careful that there shall be no intermingling of church and state.

"Another thing. I noticed in the report in the newspapers that the vote to close was unanimous, and it was said that Father O'Brien was a prominent educator. I want to ask you if you are convinced that Father O'Brien was a distinguished advocate and supporter of the public schools. There is the vital question. He had in connection with his own parish a private school. He had the right to do it. It was said in the address at his funeral that he had been zealous in this work in other cities. He then represented a movement which, if I understand it correctly, is, to speak it mildly, not in sympathy with the public schools. Now, for the public schools of a city to close to pay tribute to a man who believes that there is a better way, and who himself sought to build up schools at the sacrifice and to the detriment of the great public schools of our country, was an unjustifiable tribute."

Such action on the part of the school board of Lowell is consistent only with the idea that the public schools ought to be closed altogether and the parochial school system instituted in their place. There is no difference in principle between closing the schools one day out of deference to this priest's system of education and closing them the whole year round for the same reason. That system is just as worthy of deference at one time as at another; and

for the public schools to honor their antagonist is in itself an admission that they ought not to exist.

S.

## CATHOLIC DISSENT FROM CATHOLIC FEDERATION.

REV. THOMAS H. MALONE, member of the Colorado State Board of Charities and Corrections, is a Catholic who sees no necessity for the federation of Catholics for political purposes, and who dissents entirely from the positions taken by Bishop McFaul of Trenton in his recent articles written in justification of this movement, entitled "Catholics and American Citizenship." In the October *North American Review*, under the heading "Catholic Citizens and Constitutional Rights," Mr. Malone considers the article of Bishop McFaul, which he says "breathes a spirit hostile to this modern practice [the separation of politics and religion], and his recommendations could scarcely claim justification even on the ground that the disabilities which he alleges Catholics suffer, have undeniable existence. Even on such an extreme supposition, it is questionable if political unity, having religion as its basic principle, would not accentuate, rather than ameliorate, the disagreeable conditions."

As to the contention that Catholics are not permitted in the United States to enjoy their Constitutional rights "in their integrity," Mr. Malone says there can be but one answer, which he gives in these words:

"In America, more than in any other country in the world, Catholics are permitted to enjoy, without interference or molestation, their full Constitutional rights, while they are guaranteed the freest exercise of their religion in every State in the Union."

As to the complaint, endorsed by Cardinal Gibbons and Archbishops Ryan and Kain, at the discontinuance of the Government subsidy for Catholic Indian schools, he says that "it is difficult to understand how any one could find reason to conclude that the Government would not reverse its recognized and successful [he is quoting here the language of the complaint] policy of subsidizing these schools." He regards this conclusion as especially unwarranted because of the fact that the Government gave five years' notice of its intention to take this action. On this point of Government support, Mr. Malone well says:

"As long as Catholics are not discriminated



against in this matter, we certainly have little cause to complain. I quite agree with a distinguished Catholic author that it would be much better if both Catholics and Protestants would cease accepting money from the state for any purpose. It is a habit not calculated to strengthen the religion that makes a practice of leaning on the state for support."

In concluding his paper Mr. Malone says that whatever may be the intentions of Bishop McFaul, his efforts can result only in "a Catholic political party," and that the charge of "political unity along religious lines," which these efforts have called forth, has been justified.

#### Catholics and Catholic Principles.

This article of dissent is good, and, coming from the source it does, it affords especial pleasure. If Catholics as a general rule spoke such words and took such positions it would only be fair to agree with the statement made by Mr. Malone in his article that Catholics have kept up with the advancement of the world and are no more dangerous to free institutions than are other people. Indeed no fair-minded person would contend that a Catholic is any different "under the skin" from any other person, or that the people constituting the great body of the Catholic membership are by nature more inclined to bigotry and intolerance than people of other persuasions. But, unfortunate as it may be for many liberty-loving Catholics, every fair-minded person knows that the *principles* of the Catholic Church are more intolerant and oppressive than are the principles of any other organization, religious or political, in the world. And it follows that those who are constantly engaged in supporting and propagating these principles—the Catholic clergy—can not as a body be noted for any great fervor or affection for popular liberty. On the contrary, with very few exceptions, among which it is a pleasure to note that of Mr. Malone, they have been found in abundant instances to be the most dangerous and subtle enemies of civil and religious freedom.

#### The Real Situation.

No fair-minded person will oppose Catholics because they are Catholics, nor will he hold the present communicants of that church responsible for deeds of violence and blood in which they had no participation. But the real situation is this—the article of Bishop McFaul, and not that of Mr.

Malone, reveals the actual and consistent Catholic position. A few years since Pope Leo announced to this country that the church "would bring forth much more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority." Now, Bishop McFaul and his associates are simply proceeding upon the boldly avowed policy of Leo as contained in his encyclical made public early in 1895. Equality before the law is not sufficient; they must have "the favor of the laws and the patronage of the public authority," in order that abundant fruits may appear. What Bishop McFaul and others mean when they say that Catholics do not enjoy their Constitutional rights "in their integrity," is that they are not allowed to have everything that they demand. When they are allowed free access to the public treasury and are in full control of legislation, they will then be enjoying their Constitutional rights "in their integrity." And this is the fruitful liberty which Leo has so long ardently wished the church might enjoy in this country.

It would seem to be in order, and especially so since the appearance of this excellent article of Mr. Malone's, for those Catholics who have not been *enjoying* their Constitutional rights to begin the exercise at once of this privilege in which they are fully protected and out of which they have been cheated only by their inordinate desire for *unconstitutional* privileges. Be happy, gentlemen, in the session of your liberties; do not allow the enjoyment of Constitutional rights by others to spoil your enjoyment of the same.

#### The Basis of Federation and Political Activity.

The plain truth is that the present political activity of Catholics in America and in France, as shown by Catholic federation for political purposes in this country and the organized and systematic efforts for control of elections by the Assumptionist monks of France, while on the surface appearing to be the result of local and particular conditions, has far deeper inspiration. It naturally and inevitably follows from the underlying and unchanging principles of the Catholic system, and is strictly in accord with the avowed policy of the present head of that church toward the two countries in question. In 1897, writing in the *Revue des Deux Mondes* (Paris) on the question, "To what extent can the Roman Catholic church accept the republican principles on

which French institutions have been based since the Revolution of 1789?" the Duc de Broglie said:

"It is evident, for example—as the least reflection is sufficient to warn us—that the church can never give her approval to the principle of an absolute equality between all forms of religious thought."

"Without ever lowering the standard of her ideals, she has always shaped her demands within the limits of what it was possible to hope for, or even of what it would be useful to obtain. On two points only has she been immovable—liberty to preach the gospel and freedom of conscience for the faithful."

"Peace can be made between modern France and the church when it pleases France to accept the conditions."

"I know of nothing more significant than the satisfaction which he [the Pope] has several times publicly expressed on learning of the growing strength of Catholicism in the United States. Assuredly he is far from approving the principles of the American Constitution, with its absolute separation of church and state in matters of religion."

The Duc de Broglie is well informed on this subject, and it is not at all likely that he misrepresented the position of the church, for he is a distinguished Royalist and in years past has made more than one attempt to force monarchical government upon France. He says, speaking with especial reference to France and the United States, that the church can never give her approval to the principle of an absolute equality between all forms of religious thought, and that her policy always has been to shape her demands only within the limits of what it was possible to hope or useful to obtain. This makes perfectly plain the outcry of Bishop McFaul and others who are pushing Catholic federation. They have been made, in a few instances, to recognize that to which their church "can never give her approval"—"the equality of all forms of religious thought"—and it grieves them terribly. They know that it will be "useful" to obtain the removal of this outrage, and no doubt believe this to be "within the limits of what it is possible to hope for." Hence federation and the shaping of their demands.

#### **The One Aim of the Catholic Church.**

An eminent Catholic writer has declared in the United States that religious liberty is merely endured until the opposite can be carried into effect. That church has but one aim in every country, and that is to gain supremacy. This is her fixed policy,

and she adopts any methods that promise this result. This is her plain and avowed policy to-day as it has been throughout her history. She may be inconsistent as to her means, but never as to her aim. Michelet, writing upon the conduct of the church in France, says that "in one single century, the sixteenth, Rome changed three times, throwing herself now to the right, now to the left, without either prudence or decency. First, she gives herself up to the kings, next she throws herself into the arms of the people; then again, she returns to the kings. Three lines of policy, but one aim." This aim is "the standard of her ideals" which is never lowered.

Until the Catholic Church becomes satisfied with the fruits of liberty, and approves in very word and deed "the principles of the American Constitution, with its absolute separation of church and state," it will be necessary to conclude that such men as Mr. Malone, are far, very far in advance of the organization with which they are identified, and that he is mistaken in supposing that the church has made advancement commensurate with the enlightenment which has for a time removed the world from the intellectual and moral darkness of church-and-state absolutism.

JOHN D. BRADLEY.

#### **THE TRIUMPH OF TRUTH.**

(Concluded.)

LAST week we sought to make plain the fact that truth triumphs in this world only through persecution and crucifixion; that it is sometimes down in the utmost apparent defeat, but that it inevitably triumphs at last, if never fully before, at least in the final day when the "hail shall sweep away the refuge of lies, and the waters overflow their hiding place." It follows from this that he who stands by the truth when it is down in the utmost apparent defeat, when the multitudes are crying "Crucify him, crucify him," he only is really a truth worshiper, and entitled to any share in the glory of the final triumph. All others are like those of old who forsook Him and fled in the hour of his crucifixion. The only hope for them is that they also, like those of old, return repentant, and stand faithfully by rejoicing even in the ignominy of the cross till it triumphs.

In the fourth century the truth of the gospel was subverted and crucified, the republican brotherhood of the early church was gradually transformed into the papal imperialism, the spirit of sacrificing, serv-

ing love was lost out of the church organization and only lingered in the hearts of the faithful, persecuted few. In the multitude of professed Christians this spirit was succeeded by the spirit of proud and arbitrary dominion. Speaking of this time Draper well says: "To the reign of Constantine the Great must be referred the commencement of those dark and dismal times which oppressed Europe for a thousand years."

#### Powerful Voices Heard in Protest.

It must not be thought, however, that all this change took place without a protest. D'Aubigne truly says: "There is always a protest in the human heart against evil."

Neander says: "It is true powerful voices were heard protesting against this confusion of political and spiritual interests, as, for example, Hilary of Poitiers, who remarked well and beautifully to the Emperor Constantius: 'It is for this purpose that you govern and watch that all may enjoy sweet liberty. The peace of the church can no otherwise be restored, its distractions can in no other way be healed than by permitting every man to live wholly according to his own convictions, free from all slavery of opinion. Even though such force should be employed for the support of the true faith, yet the bishops would come before you and say: God is the Lord of the universe; he requires not an obedience which is constrained, a profession which is forced. He does not want hypocrisy, but sincere worship.'" (Torrey's Neander, vol. II, p. 134.)

It was the council of Nicea which laid the foundation for all this superstructure of tyranny, oppression, and darkness. This council condemned Arius as the arch heretic. There is reason to believe that this man, whose history has come to us only through the hands of his bitterest enemies, whose teachings, like the teachings of Jesus, were afterward perverted by his professed followers, was not only not a heretic, but that he was the one who in that council made the mighty stand for primitive Christian truth which made the council tremble. The very fact that that council which subverted the truth condemned him as the greatest heretic is evidence that he was the one man who made the greatest and most telling protest against the iniquity of their proceeding.

There were other warning voices besides those of Arius and Hilary, but Neander says: "These isolated

voices could accomplish nothing in opposition to the great mass, and they proceeded mainly from those who had been made sore by oppression."

#### The Protest Continues.

THE SENTINEL to-day has to make just such an apparently hopeless protest. It is said also to-day that those who make this protest are only the few "sore heads," who, being in the minority, are oppressed by the enforced will of the triumphant majority. It is easy to see that, should the system of intolerance now forming in this country control history for a thousand years, as it might if Christ did not come to cut it short, those who are making this protest would go down in such history as the greatest heretics of the age. But still the worshiper of truth and right must not flinch or draw back. He knows, too, that his honest protest against the evil will not be lost, but that it will be made powerful by the divine Spirit to the salvation of the honest in heart. The protest in the fourth century was not lost. It was that faithful protest, that noble standing by the crucified truth, that kept the truth alive in the hearts of the honest, faithful ones through all those centuries of darkness and oppression, awaiting the time when it again found expression in the fearless, burning words of Luther, who said: "Christians fight not with sword and musket, but with sufferings and the cross." "If truth was of the nature to triumph by force God would never have committed it to fishermen." The fact is no honest word spoken for the truth is ever lost, no life crucified with the crucified truth is without its glorious victory.

#### Truth Triumphs in Apparent Defeat.

No life in all earth's history ever went out in more utter and hopeless apparent defeat than did the life of Jesus. After all his speaking "as never man spake," only a few fishermen believed on him, and these all forsook him and fled in the hour of his trial. It was the very people for whom he had labored most who mocked him at the foot of the cross. Yet that life was a victory which is to prove the salvation of the world. It is not always a disgrace to die on the scaffold or in jail. In Mt. Auburn cemetery, near Boston, lies buried a young man on whose simple tombstone is recorded the fact that "He died in jail." At first the writer wondered at this inscription. Could not hatred or vengeance be satisfied without following their victim thus openly be-

yond this life? So I sought the facts, and found that he was a Boston boy who, in the ante-bellum days, having weak lungs, went to live in Maryland to escape the severe winters of the North. He found a poor colored man, a slave, struggling for that liberty which was his by divine right. He assisted him to liberty, and for so doing was cast into jail. He was kept there until his health failed and he was about to die of tuberculosis. His parents and friends in the North made every effort to secure his release. They said: "If he has done wrong he has already suffered enough for it; let him come home and die with his loved ones; he is only a boy." But the governor of Maryland said, "No, let him die in jail." So there he died, and the fact was recorded on his tombstone, not as a disgrace, but as an honor. No such life is wasted if the purpose was sincere and honest. God makes the death more potent than the life could have been to bring about the triumph of truth and right.

#### The "Abolition" Truth.

In those old days when the "abolition" truth was persecuted and crucified, a young minister of the gospel left the State of Maine and went to Illinois, securing a charge there in one of the growing towns. He had somehow been trained that it is the duty of the minister of Christ to speak the plain truth, and to cry out against oppression and wrong sanctioned by the church. So he spoke of the terrible wrong of slavery, and presented the truth that all men by divine right should be free. He was waited on by a committee who told him that if he persisted in saying such things he would surely be killed, and they besought him, for his life's sake, to be silent. The noble answer of Lovejoy, for this was his name, was, "I can die, but I can not refuse to speak the truth for my Master." So, as he continued to speak the truth, one night they murdered him, and he was buried in an unmarked grave on the silent hillside above the town. The unbeliever may say, "Another wasted life. What had he accomplished? Who had believed on him?" But wait. When the news of his murder and dishonorable burial reached Boston the citizens of Boston assembled in Faneuil Hall to enter their protest against such crimes and such methods of silencing the voice of truth. The mayor of Boston sent a protest against that meeting, and requested that they quietly disperse, saying that it would not do to hold such a meeting as that even in Boston, for it might lead to mob violence. In that

hall, listening to that protest and request from the mayor and city council of Boston, was a young man till then unknown. He had just graduated from college. He was talented, educated, refined, and cultured. His soul was full of noble purposes and lofty, holy ambitions. He was just looking around to find a life work worthy of him and of his Master. As he heard that protest of the mayor, and knew the truth of this murder in Illinois, his soul was stirred within him. He reflected that here was a truth that was being crucified as had been his Master, a truth in the success or failure of which was wrapped up the destiny of a race. He said in his heart, "Here is a work worthy of the consecration of my life." He arose to speak, and so that night the people heard for the first time the wonderful eloquence of Wendell Phillips, the "silver-tongued orator" of abolition. Who says now that Lovejoy died in vain when his death secured the consecration of such a life to so holy a cause? The world well knows now how well and nobly Wendell Phillips gave his life to that cause. At first he was persecuted and hooted at and rotten-egged whenever he attempted to speak, and then the world listened, and finally the truth to which he had given his life was triumphant, and through a terrible baptism of blood the slaves were freed.

When Phillips died his body lay in state in Faneuil Hall for days, and multitudes thronged to do honor even to the lifeless clay of the fallen hero. Such is the way of the world to crucify the dawning truth of its own age, and at the same time glorify the now triumphant truth of the age before. Yet, grand as Phillips always was, he was never so noble and heroic as when, in the early days, he was giving his life for the crucified truth. The world needs men to-day who dare to consecrate their lives to the crucified truth. God grant these simple but truthful words may be an inspiration to such lives, teaching them that no such sacrifice is ever in vain.

G. E. FIFIELD.

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What shall it profit a republic to gain the whole world and lose its devotion to liberty and justice for all men in all climes?—*Farm, Stock and Home.*

THE true patriot is the man who loves his fellow-men and does by others as he would have others do by him.

## EDMUND BURKE ON THE DOCTRINE OF ARBITRARY POWER.

(Concluded.)

MEN, professing to be the representatives of republican government, are astounded to-day when told that they can not succeed to arbitrary power by treaty, purchase and conquest *without the consent of those whom they are to rule*. How much greater would be their astonishment should they hear such words as these of Mr. Burke:

"The title of conquest makes no difference at all. No conquest can give such a right; for conquest—that is, force—can not convert its own injustice into a just title by which it may rule others at its pleasure.

"No, my lords, this arbitrary power is not to be had by conquest. Nor can any sovereign have it by succession, for no man can succeed to fraud, rapine, and violence, neither by compact, covenant, or submission, for men can not covenant themselves out of their rights and their duties, nor by any other means can arbitrary power be conveyed to any man. Those who give to others such rights perform acts that are void as they are given, good indeed and valid only as tending to subject themselves and those who act with them to the divine displeasure, because morally there can be no such power. Those who give and those who receive arbitrary power are alike criminal, and there is no man but is bound to resist it to the best of his power wherever it shall show its face in the world. It is a crime to bear it when it can be rationally shaken off. Nothing but absolute impotence can justify men in not resisting it to the utmost of their ability.

"Law and arbitrary power are in eternal enmity. Name me a magistrate and I will name property; name me power and I will name protection. It is a contradiction in terms, it is blasphemy in religion, it is wickedness in politics to say that any man can have arbitrary power. In every patent of office the duty is included. For what else does a magistrate exist? To suppose for power is an absurdity in idea. Judges are guided and governed by the eternal laws of justice to which we are all subject. We may bite our chains if we will, but we shall be made to know ourselves, and be taught that man is born to be governed by law, and he that will substitute will in the place of it is an enemy of God.

"Despotism does not in the smallest degree abrogate, alter, or lessen any one duty of any relation of life or weaken the force or obligation of any one engagement or contract whatever. Despotism, if it means anything that is at all defensible, means a mode of government bound by no written rules

and coerced by no controlling magistracies or well-settled orders in the state. But if it has no written law, it neither does nor can cancel the primeval, indefeasible, unalterable law of nature and of nations, and if no magistracies control its exertions, those exertions must derive their limitation and direction either from the equity or moderation of the ruler, or from downright revolt on the part of the subject by rebellion, divested of all its criminal qualities. The moment a sovereign removes the idea of security and protection from his subjects, and declares that he is everything and they nothing, when he declares that no contract he makes with them can or ought to bind him, he then declares war upon them. He is no longer sovereign; they are no longer subjects.

"No man, therefore, has a right to arbitrary power."

"Arbitrary power never did in any case, nor ever will in any case, produce any one of the ends of just government."

As to the value of precedent in this matter, which was set up in justification then as now, Mr. Burke said:

"My lords, we all know that there has been arbitrary power in India; that tyrants have usurped it, and that, in some instances, princes otherwise meritorious have violated the liberties of the people, and have been lawfully deposed for such violation. I do not deny that there are robberies on Hounslow Heath; that there are such things as forgeries, burglaries, and murders, but I say that these acts are against law, and that whoever commit them commit illegal acts. When a man is to defend himself against a charge of crime it is not instances of similar violation of law that is to be the standard of his defense. A man may as well say I robbed upon Hounslow Heath, but hundreds robbed there before me. To which I answer, the law has forbidden you to rob there, and I will hang you for having violated the law, notwithstanding the long list of similar violations which you have produced as precedents. No doubt princes have violated the law of this country; they have suffered for it. Nobles have violated the law; their privileges have not protected them from punishment. Common people have violated the law; they have been hanged for it. I know no human being exempt from the law. The law is the security of the people of England; it is the security of the people of India; it is the security of every person that is governed and of every person that governs. There is but one law for all, namely, that law which governs all law, the law of our Creator, the law of humanity, justice, equity, the law of nature and of nations. So far as any laws fortify this primeval law and give it more précision, more energy, more

effect by their declarations, such laws enter into the sanctuary and participate in the sacredness of its character. But the man who quotes as precedents the abuses of tyrants and robbers pollutes the very fountain of justice, destroys the foundations of all law, and thereby removes the only safeguard against evil men, whether governors or governed—the guard which prevents governors from becoming tyrants and the governed from becoming rebels.”

What may be learned from the words of Mr. Burke aside from the truth that “it is a contradiction in terms, it is blasphemy in religion, it is wickedness in politics to say that any man can have arbitrary power”? Comparing them with the utterances of those who sneer at the Declaration of Independence, this may now be seen: That in the closing year of the nineteenth century the claims and arguments of men, speaking for a republic and from the standpoint of republicanism, are such as were arraigned in a monarchy more than a century ago by statesmen, claiming to speak only from the standpoint of just monarchical government, as beyond the rightful claim of any earthly authority. That is to say that the English monarchy was more republican in its fundamental principles and laws a century ago than is the American Republic to-day according to the utterances and claims of those who profess to speak for it.

By way of illustration: Mr. Burke said that no man or any number of men could rightfully govern others according to their will and pleasure. Within the present year it has been declared in the Congress of the United States by men speaking of people for whom they were at the time framing a government in disregard of the protests of that people, “We will govern them *as we please*.”

Mr. Burke declared that not only was it impossible to receive or obtain arbitrary power by conquest or compact, but, taking his stand squarely upon the doctrine of *inalienable* rights, said that such power could not be had over a people *even though they themselves were perfectly willing that it be exercised*, for “men can not covenant themselves out of their rights.” For simply going so far as to say that it was unjust and tyrannical to receive or claim such power as the result of compact and conquest United States senators have been denounced as “traitors in law and traitors for whom no sentimental sympathizers would go bail,” and with others as “rebels” and “fomenters of armed rebellion.” Had they

gone the length that Mr. Burke went, and the length that the Declaration goes, their conduct would no doubt have been deemed flagitious beyond the power of language to describe.

From the fact that the true principles of the English monarchy in the closing years of the eighteenth century were more liberal and tolerant of the rights of men than are the principles avowed for the American Government as it starts on the eve of the twentieth century on its career as a “world-power,” it is perfectly plain that as far as republican principles are concerned in this country a time of retreat and repudiation has arrived. To-day in the Republic of the United States the principles of Protestant, republican, and constitutional government are of far less value in the estimation of the avowed friends of republicanism than were those principles more than a century ago in the estimation of the citizens of a monarchy.

J. D. B.

#### THERE ARE NO MORE SELF-MADE MEN.

At Least They Must Conceal the Fact if They Are and Claim High Descent.

“FROM the highest home to the lowest in America this idea of caste has entered, destroying our old, high ideals and making us pretentious and vulgar,” writes “An American Mother,” of “How We Can Lead a Simple Life,” in the October *Ladies' Home Journal*. “The idle rich man covets high social place with a hunger that is both ridiculous and tragic. If he has money enough he buys a titled husband for his daughter. He tries to establish a precedence for himself over his neighbors by claims of high descent. Nor is this appreciation of rank confined to the leisured class in this country. It is universal. No candidate for office finds it necessary now to pose as a self-made man or to put his respectable ancestors out of sight. The self-made man is no longer the popular hero. On the contrary, noble ancestors are in such demand that if we do not have them we invent them as we do air-brakes or motors, or anything else necessary to our well-being and comfort. The rich American finds it as easy to have a coat-of-arms and a pedigree as to have a dress-coat. He seldom goes to Burke or the Herald's College for these things. He plants and grows his own family tree as does his maple at the front door.”

## News, Notes . . . and Comment

RECENT elections in England show large gains for the Conservatives or war party.



THE *Ladies' Home Journal* for October has an excellent article upon the educational question that ought to be read by parents everywhere. The article is entitled "The First Blow." It alone is well worth the price of the journal.



It is stated upon good authority that among the grievances of the striking Pennsylvania miners is that of being compelled to pay \$2.75 per keg for powder when it could be bought in the open market for less than \$1 per keg.



IN the Rock River Methodist Conference, sitting in this city October 5, Bishop Hartzell said that President McKinley should place the young emperor of China upon the throne and keep him there. Possibly the bishop did not take into consideration the size of the army that would probably be necessary to discharge what to him appears to be "only our plain duty."



It is said to cost \$25,000,000 to elect a President in the United States. Most of the money is provided by protected interests and office-holders, or by those who, in event of a change of administration, hope to become office-holders or dispensers of official patronage. Much of the money is, of course, used in a perfectly legitimate way in paying speakers, printing and distributing literature, etc.



FORCED out of the colleges and universities endowed by the rich, as they express it, several leaders of Socialistic thought in the United States and England have determined to organize educational institutions of their own, and in connection with them settlements are to be established where the believers in the ideas of Socialism may make their homes. Plans were disclosed a few days since for such a school in Yorkville County, Michigan. The settle-

ment is to be known as Golden Rule Park. The educational institution is under the direction of Prof. George D. Herron, formerly of Iowa College at Grinnell, Ia. The college is to be called "A School of Applied Christianity." Behind the movement and working in conjunction with the National Christian Citizenship League, with headquarters in this city, are Mayor Samuel Jones, of Toledo, Ohio; N. O. Nelson, the St. Louis manufacturer; Mrs. E. D. Rand, who endowed the chair formerly filled by Professor Herron at Iowa College, and A. M. Todd, "the peppermint king" of Kalamazoo, Michigan. Leaders of Socialistic ideas from all parts of the world will be invited to attend the opening session of this school.

While Professor Herron doubtless means well enough, his applied Christianity is only applied paganism. It is a fit companion of "Christian citizenship."



A ROMAN Catholic paper charges that the new king of Italy, Victor Emmanuel III., if not an out-and-out atheist is at least an agnostic or freethinker. It is also said that the queen has no real sympathy for the Catholic Church. "But, then," suggests an exchange, "anybody is an 'atheist' or 'freethinker,' from a zealous Catholic's standpoint, who does not concede the right of the Pope to temporal power."



A PROMINENT paper asks: "Why doesn't Italy protest to England against the 'excessive liberty' accorded to anarchists? The most flamboyant 'red' may enjoy the freedom of Hyde park of a Sunday and talk anarchy till he is black in the face under a red flag and the protection of the police. The same apostle caught spouting in New York or Chicago or Paterson, N. J., would be locked up before he could declare war against a single monarch."



L. S. HALL of Hartford, Conn., died some time since leaving a will, which, after making some minor bequests to the amount of about, \$3,000, left the residue of his estate, about \$10,000, to the Advent Christian Publication Society of Boston, for the purpose of combating the doctrine of natural immortality of the soul. The heirs ask that the will be set aside on the ground that it "would be contrary to public policy to allow a bequest to stand which is



made for the purpose of attacking a doctrine universally believed by Christian peoples, and which is a cornerstone in civilization." This is the same ground upon which the will of Stephen Girard was attacked in Pennsylvania seventy years ago, but without avail. The result in the present case will be awaited with interest by lovers of religious liberty everywhere.

Besides the principle involved in this Hartford case, it is a mistake to assume that the belief in natural immortality is universal among Christians. Besides individuals in nearly all denominations who do not believe this doctrine, it is rejected not only by the Advent Christians who number about 25,000 in this country, but by other bodies of Adventists numbering all told probably in the neighborhood of 100,000 souls.



In an article in the October *Century*, Bishop Potter expresses the opinion that there could not be a more stupid or shameless policy than the partitioning of China among the great Powers. A nation, like a man, the bishop says, has a right to be until she has demonstrated her incompetence to administer her own affairs with equal justice to all; and this China has not yet done, in spite of the stained record of her dishonored and corrupted officials.



It is stated that "over ten thousand persons visited the French Catholic Church of St. John the Baptist in New York in a single day to view what purports to be a bone from the arm of St. Anne." Most of these persons were there seeking relief from ills of various sorts and of course there were many so-called wonderful "cures." Commenting upon these facts the *Christian Advocate* says:

"But a great many Protestants are unable to point the finger of scorn at this performance. There is Simpson, a past master in this kind of quackery, and Dowie, the difference between the two being that the former has magnetic persuasiveness and the latter overwhelming bumptious domination; and Schlatter, with his head, hair, and face resembling the traditional portraits of Christ, and Sanford, of Maine, and the Mormons, all curing diseases and all having the same limitations and relapses, and all their performances perfectly explicable upon natural principles. And there are the Christian Scientists, the most superstitious of all. That God may heal

diseases in answer to prayer can not be successfully disproved by any one, but to reject the use of means is an insult to the God who established the relation of cause and effect."

## THE HAND OF ARCHBISHOP CHAPELLE IN THE PHILIPPINES.

From the Michigan Christian Advocate.

THE Philippine Commission has been giving a final hearing to the Filipino Catholics, on the one hand, and Archbishops Nogaleta and Chapelle and the Catholic friars, on the other, on the vexed question of title to properties held by the friars and their future status in the islands. The findings of the commission have not at this writing been given out.

Harold Martin, the representative of the Associated Press at Manila, gives some valuable testimony in a letter to the *Independent*. Twelve months' residence and touring in the islands has not brought him in contact with a single native who does not wish the friars expelled. "They do not ask for the curtailment of the friars' power, nor for their regulation, but always emphatically for their expulsion," he says. Yet Mr. Martin admits that under the treaty of Paris, which he says Archbishop Chapelle claims that he shaped, the United States can not bodily expel the friars; but he claims that it can prevent their return to their former parishes and limit their work to the larger cities of the islands. He reports that the natives, though as loyal Catholics as ever, look upon Archbishop Chapelle as "one friar more," so ardent an advocate of the friars' claims has he become.

In this connection an extract from a letter in the New York *Evening Post* is valuable, as showing the spirit and course of Archbishop Chapelle. Says the correspondent: "Archbishop Chapelle is taking an active hand in affairs, and now claims that he secured the recall of Otis. He has warmly championed the side of the friars, but church matters have not progressed except for several decrees from Otis depriving the priests of immunities and privileges they had enjoyed under Spanish laws. He and Chapelle had an animated correspondence, Chapelle reminding Otis that it was most important to President McKinley that matters be adjusted satisfactorily to the Catholics before election, and Otis replying (the best thing he ever did): 'You are a priest and I am a soldier. I did not know that it was the busi-

ness of either to concern himself about elections.”  
If this be true, it should raise Gen. Otis measurably  
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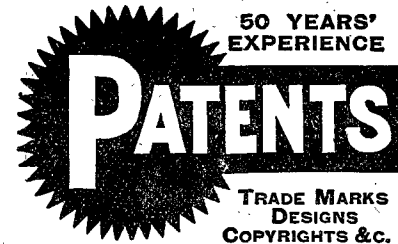
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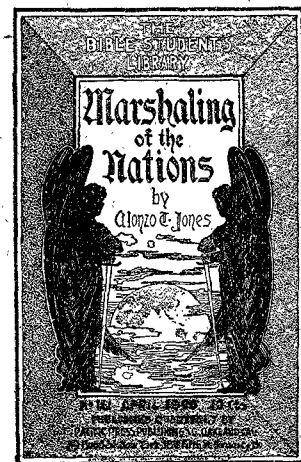
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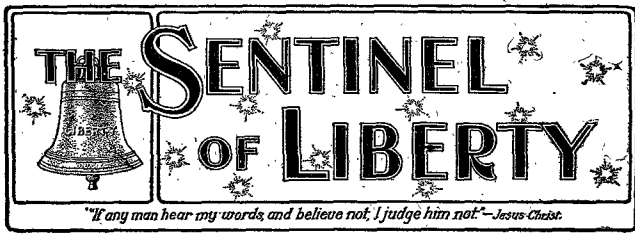
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A RECENT Methodist conference in the State of New York passed a resolution in favor of closing the Pan-American Exposition on Sunday. There is sure to be a strong effort made in this direction in due season. The agitation of the matter will afford an excellent opportunity to place the truth concerning the principles involved before tens of thousands of interested people.

"BISHOP POTTER," it is said, "aided and backed by many others, has opened a campaign against the bribe-taking of the New York City police, which is said to cover \$5,000,000 a year." Certainly the bishop has undertaken a large task. If bribe taking should cease in New York, how would the political machines be supported? Why, the political "boss" would have to retire from business, not only in New York, but in a good many other cities also.

WRITING for the *Saturday Evening Post*, Leonidas Hubbard, Jr., while commending the teaching of patriotism in the public schools, makes this excellent suggestion:

"Care must be taken that the right sort of patriotism be taught. The young American must not come to believe that patriotism consists solely in the risking of life to repel invaders. He must be taught that it consists no less in guarding the interests of the state in time of peace. That it consists not so much in physical courage as in unselfishness and honesty."

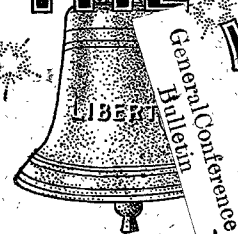
It is clear that government can not become the judge of men's consciences, and that the plea of conscientious conviction can not be accepted as a final and sufficient defense in all cases of violation of law. What rule, then, can be adopted which will preserve the authority of the state and yet not trench upon the rights of conscience?

The question thus raised is well answered by a clause in the constitution of the State of Maryland: "No person ought by any law to be molested in his person or estate on account of his religious persuasion or profession, or for his religious practice, unless under color of religion, he shall disturb the good order, peace, or safety of the state, . . . or injure others in their natural, civil, or religious rights." In this the line is drawn just where it should be, namely, *at the equal rights of others*. Under this provision the courts are not called upon to judge any man's conscience, but only to judge whether or not his conscience leads him to infringe the equal rights of his fellowmen. That a man's conscience is just what he says it is no man has either right or occasion to deny.

A man's statement of his conscience is an end of controversy; but it does not follow that one has a right to do whatever his conscience tells him is right for him to do. There is a difference between conscience and the *rights* of conscience. No man, however conscientious, has any right to infringe the equal right of another; and at this point civil government has a right to take cognizance, not of any man's conscience, but of the relation of the act to the rights of others.

The principle briefly stated is this: No man should be either required or forbidden to do any act contrary to conscience, however erroneous that conscience may be, *unless the doing or forbearing to do that act trenches on the equal rights of others*. This rule would (1) abrogate all civil laws requiring the observance of Sunday or of any other day; and (2) it would leave the courts free, not to judge men's consciences, but to protect all men against wrong in the name of conscience. But this is only saying, in other words, that which we have said many times before, namely, that civil governments are instituted not to create or to "grant" *rights*, but to guarantee the free and untrammelled exercise of equal, natural, God-given, inalienable rights, and that of these the highest and most sacred is perfect freedom in matters of religious belief and practice.

# THE SENTINEL OF LIBERTY



*"If any man hear my words, and believe not, I judge him not."—Jesus Christ.*

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C. P. BOLLMAN, } Editors.

WHERE principles of justice are violated no one is secure in the possession of his rights.

THE true patriot demands no favors for himself or for his class, but only equality before the law.

THE state in its proper sphere is not against religion, but outside its sphere it is necessarily against the gospel.

To attempt to elevate the moral tone of society by civil law is like trying to make a man physically strong by the administration of stimulants. The patient may appear better for the moment, but collapse is sure to follow.

THE true office of civil government is not to make people better, nor even to keep them from becoming morally bad; but to safeguard known rights, and to enforce the discharge of those duties which individuals owe to society.

STATUTE may, and in fact often does, countenance wrong, but *law* recognizes only justice.

It is the duty of every one who has truth to communicate it to those who have it not. To this extent every man is his brother's keeper.

THE state can not be religious without antagonizing Christianity by interfering with the rights of conscience, for every religion is necessarily against some other religion, and if the state joins with one it must necessarily oppose some other.

### THE SOURCE OF CIVIL POWER.

THE Declaration of Independence sets forth as a self-evident truth the proposition that governments derive "their just powers from the consent of the governed"—that is, from the people.

But to this some seek to oppose the Biblical declaration that "there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation."

There is not, however, the slightest conflict between the Declaration of Independence and the Word of God. There is, and there can be, "no power but of God." He is the source alike of life and power, and he has ordained both—that is, it is by his will that they exist.

Nor is this the only sense in which God has ordained both life and power; he has endowed man with both, and has ordained how power shall be exercised and how life shall be used and

transmitted; for with life God gave to men and women the power to transmit life to offspring. For this purpose God ordained the marriage relation. But though ordained of God this relation is nevertheless dependent upon the consent of the parties to it. But the power to transmit life, to bring into existence morally accountable beings made in the image of God, exists independently of the God-ordained limitations put upon its exercise by the Divine Being himself; and everybody knows something at least of how shamefully that power is misused, and that by this misuse God-given life is transmitted to beings that, but for the violation of the divine law, would never have an existence.

The powers of government like the power to transmit life were ordained of God in the very constitution of the human family. These powers God ordained when he made man. They were written in every fiber of the race, and though so shamefully misused, God suffers them to remain and to be exercised by men at will, subject only to the laws of human existence and to the overruling providence of the Creator.

It has been truly said that he alone is fit to govern others who knows how to govern himself. This faculty of self-government, self-control, was given to man in the beginning, and it is the foundation of all just government, for no man has a shadow of right to impose upon another any restriction to which he himself is unwilling to submit.

The faculty of self-government or self-control implanted in man by the Creator leads men to set bounds for themselves which they may not pass to trespass upon the rights of others. Persistent disregard of these rights by those who will not govern themselves leads naturally to coercion, so far as is necessary for the protection of the common rights of all. *And to this even the lawless ones consent by asserting for themselves the rights which by their lawlessness they deny to others.*

Such is the government ordained of God, *for it is the government which naturally grows out of the very nature of man.* Arbitrary, despotic government stands in exactly the same relation to this God-ordained exercise of governmental powers that the wanton, lustful use of the God-ordained power of reproduction does to the God-ordained exercise of that God-ordained power.

Governments derive their just powers from the consent of the governed or from the people, not be-

cause governmental power is not of God, but because, first of all, God vested this power not in the man-made thing which we call "the government," but in the people—that is, in the individual. The people then delegate to their own creature—to the government of their own making—such power as they see fit. The government has no just powers and can have no just powers that the people did not have as individuals before they made the government.

The text relied upon to prove the divine right of governments *apart from the people, and consequently the divine right of kings*, does not speak of men in power, but of power vested in men. It speaks not of fearing men, *but of fearing power*, and warns against resisting that power because it (the power) is ordained of God. For this reason, because it is ordained of God, "whosoever resisteth the power resisteth the ordinance of God." And this one can do just as well where no organized government exists as under the best civil system ever devised by men. The Bedouin, who in the heart of the Sahara strikes down and robs the traveler, as truly resists the God-ordained power of government as does the thug who plies his nefarious vocation in the most populous city.

Only tyranny fears to leave the power of government with the people, where God placed it in the beginning, and only tyrants care to deny that the only divine right civil government has comes to it through the people, and that it is held subject to the will of the people and the demands of justice, and not independently of the people or of justice.

As the individual has no divine warrant for doing injustice so the government can have no such warrant; therefore our fathers were right in claiming for the colonies only "full power" to do all "acts and things which independent states may of right do." For since the individual has no right to do a wrong the creature of the individual certainly can have no such right, for the people can confer only such powers as they possess.

B.

THE possession of natural endowments greater than those of other men is not a warrant for imposing upon them and depriving them of the benefits of the little that they have. On the contrary, it is an obligation to help them add to and multiply the few talents that they possess.

**"CHILDLIKE PEOPLE."**

It is becoming quite common now to hear the inhabitants of the colonies of the United States referred to with those terms which are applicable to the state of childhood. The *Outlook*, of New York, in its issue of October 4, speaks of the people of the Philippines as "childlike people." The writer recently heard an address by a well-known public man, who is himself sometimes spoken of as "a beardless youth," which was liberally interspersed with such terms as "our wards," "these children," etc. A few days afterwards my eyes fell upon these words of Thomas De Quincey, written in 1821:

"Those nations whose upper classes speak paternally and caressingly to the working classes, and to servants in particular, do so because they speak from the lofty stations of persons having civil rights to those who have none. Two centuries back, when a military chieftain addressed his soldiers as '*my children*,' he did so because he was an irresponsible despot exercising uncontrolled powers of life and death. From the moment when legal rights have been won for the poorer classes, inevitable respect on the part of the higher classes extinguishes forever the affectionate style which belongs naturally to the state of pupillage or infantine bondage."

The conclusion is obvious: The use of such terms marks a condition of affairs approaching that which existed two centuries ago when irresponsible despots exercised uncontrolled powers of life and death. It is the natural language of men toward those whom they regard as far below them in rights and privileges.

Now, it may not have occurred to those who are fond of using these paternal expressions, but nevertheless it is true, that children are by no means the most lawless and unmanageable beings in the world. The qualities and attributes of childhood are not the dangers against which society must protect itself by the maintenance of government. It is not for children that courts are instituted and prisons erected. I venture to say that if so-called full-grown nations were less "civilized" and more childlike there would be far more self-control and self-government manifested within their borders and in their actions. There would be no assumption of arbitrary power with the excuse that it is to be exercised only over "childlike people." Self-government and the inalienable rights of men have little to fear from "childlike people." They have much to fear, how-

ever, from those "grown-up" people who insist that other people are children to be ruled by them at their pleasure.

J. D. B.

**WEALTH IN MONEY vs. WEALTH IN INTELLECT.**

In a recent lecture before his class, Dr. Oscar L. Triggs, professor of literature at the University of Chicago, said:

"I am tired of hearing America criticised for its lack of artistic sense and creative power. Hereafter when people ask me who among Americans have shown a really wonderful creative genius and stand out head and shoulders above other men as Shakespeare does, I shall point to John D. Rockefeller and George M. Pullman.

"With their own individual intellects they have performed herculean tasks, and to-day their power is felt throughout the world. Shakespeare pictured to himself a scene and put it into words; these men conceived great industries, where thousands of men might find employment in producing what millions of people need. Who shall say that their genius was less than the genius of Shakespeare? It has a far-reaching, practical influence, and in my opinion it will be just as lasting."

Concerning trusts the professor said:

"The trust; what is it? It is the product of evolution, and as such is a part of the order of things. It has been coming for more than a hundred years, and seems to have reached its culmination in men like Rockefeller. Everything tends toward organization, and as soon as people have adjusted themselves to the new conditions they will be better than before. In my opinion the time is only a few years off when a few nations will rule the world."

Doctor Triggs is quite right when he cites the gentlemen named as men of genius, but that they are entitled to rank with Shakespeare, Homer, and Dante is not clear.

Ability to accumulate property, to get and to keep, to lay under tribute thousands and tens of thousands of one's fellowmen, is not of a high order, nor does such an example benefit the race. Life is not all lived in this world. The few brief years allotted to each man here are only probationary—the germinating time as it were of the mind which may go on expanding to all eternity. Creature comforts are needful, but they are only for a day compared with the eternal treasures of a well-stored mind. Material things are only transient, they endure, but



for a moment, but truth is eternal, and a high ideal caught by the mind and crystalized into language, is as enduring as eternity.

The great literary lights of the world have been in advance of the ages in which they lived, and their work has been an incentive and an inspiration to generation after generation. But what lasting service did Cræsus render the world? Who of all succeeding generations was better for Cræsus' having lived? Then, too, the mighty fortunes of to-day are as much, yea even more, the creation of circumstances than of the men who control them. They are the product of modern civilization, and the very civilization that makes the trust possible makes, if not impossible at least improbable, the development of such literary geniuses as Shakespeare, Homer, and Dante.

Trusts can never make anybody better, and they can make only a few richer. Under the trust system no one can hope to become more than a cog in a great machine. When the people shall "have adjusted themselves to the new conditions," instead of being better than they were before, they will find themselves the helpless, hopeless slaves of organized greed.

B.

### THE LORD'S DAY ALLIANCE IN ONTARIO.

A CORRESPONDENT writing from Oil Springs, Ontario, gives a very interesting account of the recent organization at that place of a branch of the Lord's Day Alliance. Our correspondent says:

"It was really amusing to note the contradictory statements made in the meeting. The question was asked, 'What form of Sabbath-breaking is most prevalent in this place?' The answer given by one of the ministers was in substance that many of the people were in the habit of going to the River St. Clair to spend the day, while others went visiting and allowed the hour of worship to go by unheeded, and the churches were well nigh deserted.

"Mr. Shearer, the organizer, said that it was not their place to say how the people should spend the 'Lord's day' so long as they did not work on that day. But in almost the next sentence he denounced Sunday cars, Sunday plays, Sunday parks, and Sunday excursions because they take so many people away from the churches.

"Mr. Shearer also said the Lord's Day Alliance would not persecute for conscience sake, but added that its members would not be idle, but would go about like a man he met out West who always car-

ried a loaded gun. He asked this man why he always carried his gun, and was told that it was to use in case anything happened. The speaker advised all members of the Lord's Day Alliance to follow this example and to always carry a gun loaded with the Sunday law ready to use it whenever they saw an infraction of the law.

"The speaker further said that this was a civil question. This seems strange since the prayer meeting of the church was given up that the Alliance meeting might be held. The church people were all urged to attend, and the ministers of the place and the church deacons all took an active part in the meeting.

"Another statement made by this organizer was that the members were not to be spies, and then proceeded to relate approvingly how one of its members, a minister, near the St. Lawrence, went out one Sunday morning to see if any men were working on the canal. He found about twenty-five men at work and gave them five minutes to quit or be arrested.

"After the meeting one man was heard to remark that hereafter if he saw any one doing anything on Sunday he would 'put him through.' He was asked what he would do in case he saw one working on Sunday who observed the seventh day—Saturday. His answer was: 'Then he had better leave the country. We have a law, and if he does not obey the law of the land he must suffer for it.' Whether civil or religious this is the spirit that the Lord's Day Alliance has aroused in this place."

And such is the spirit that is always aroused in every place by all efforts to enforce religious observances or institutions by civil law. It can never be otherwise.

B.

### CONSCIENCE NOT A TEACHER.

From the Sunday School Times.

CONSCIENCE tells us that we ought to do right, but conscience does not tell us what is right. Conscience is a monitor in the spiritual school; conscience is not a teacher in that school. If we were shut up to the instructions of conscience we should be ever in doubt as to duty and often going astray. Therefore it is that God has given to us a specific revelation of his will and law, so that we may know our duty when conscience tells us that we ought to do our duty. If, indeed, conscience were a teacher to tell us our duty we should have little need of the Bible to give us instruction; then every person, the world over, would have the same standard of right doing and

holy living. But, as it is, we need the Bible *and* conscience, neither alone is sufficient. Conscience is given to all. A revelation is known to all, either by its record or by its transmission from parent to child, as from the beginning. Let us prize aright the God-given promptings of conscience and the God-given teachings of revelation. All of us need both.

### TEACHING MORALITY ON A NON-RELIGIOUS BASIS.

From the Lutheran Witness.

IN all ages of the world, as far as history dates back, there have been men who have sought to inculcate morality, *i. e.*, the duty of doing right, apart from religion. And the present age is no exception to this rule. Right here in our country this question of teaching morality on a non-religious basis is being forced to the front, of late, by the circumstance that a good many people are beginning to see the evil fruits of an education devoid of religious moral training, such as the majority of our children are receiving in the public schools of our country. This leads many to conclude that in order to save our people from becoming a nation of infidels and profligates it will be necessary to introduce the teaching of religion into our public schools. Several attempts have been made to introduce some kind of religious instruction to suit the tastes of all the various Christian and non-Christian patrons of the public schools, but as there are, as a rule, among these, atheists and freethinkers who will have no religious instruction, even of the most "broad" and liberal kind, for their children, this attempt has always ended in failure, and is bound to end thus in the future. There is only one way left, then, in the opinion of these people, to ward off the awful danger that is threatening our nation from this quarter, and that is to lay more stress on the teaching of morality on a non-religious basis in our public schools. We may well ask the question, therefore: Will any beneficial results be likely to accrue from such a method of teaching morality?

Perhaps it will help us to find an answer to this question if we go back and review the effects that this manner of teaching morality has produced in the past. What is commonly called "moral philosophy" is exactly what is expressed by the heading of this article. This philosophy had its origin in Greece, where there were principally two schools,

the Stoics and the Epicureans. Both these systems made the happiness of the individual the final goal of moral conduct as well as the standard of morality, *i. e.*, they taught that man ought to strive to do those things at all times that tended to make him happy, and that if he succeeded in this he had fulfilled the object of his existence. But the two systems differed in this, that the Epicurean sought happiness in the enjoyment of pleasures, while to the Stoic it consisted in an inner self-sufficiency, *i. e.*, in such a high degree of satisfaction with yourself that you can afford to despise enjoyment and even endure suffering with equanimity. This "happiness principle" prevailed with more or less variation until, in the last century, the German philosopher Kant brought forward the proposition that obedience to duty, regardless of happiness, is the first and foremost demand of morality. This was supplemented later by the theory of utilitarianism, which defines duty as consisting in doing that which brings the greatest benefit to society.

This hurried outline of the history of moral philosophy will suffice to show that the teaching of morality on a non-religious basis has not been of a very stable character in the past. One system has antagonized and supplanted the other, and to-day philosophers are as far from agreeing what morality really consists in as they were thousands of years ago. This, it would seem, does not offer very much encouragement to those who advocate a moral training in our public schools divorced from religion. There is to this day no foundation upon which to base such a training, and to judge by past experiences, there never will be any. So long as a man refuses to accept the moral teachings of the Bible his conception of morality will always remain hazy and indefinite, because then his only moral guide is his natural conscience, which is corrupted since the fall, and therefore often errs in distinguishing between right and wrong.

Nor will the advocates of this non-religious training in morality be able to derive much encouragement for their cause from the successes of moral philosophy in the past. No doubt it has, in individual cases, produced characters which, in the eyes of men, were models. But, upon the whole, it is safe to say that it has done but little for the uplifting and betterment of humankind. The Stoic system of philosophy produced a set of men that were unconcerned about their own or their neighbor's welfare, because

it was their belief that the greatest happiness consisted in bearing unconcernedly whatever fate might bring to a person. The Epicurean system soon degenerated into a mere practice of the well-known motto: "Let us eat and drink, for to-morrow we die," and there is no doubt that it contributed in no small degree to the licentiousness and profligacy of the Roman Empire during its last declining years, and that the final collapse of Rome was largely due to the debauching influence of this system.

As for the utilitarian system, which has of late superseded those just spoken of, it must indeed be admitted that its tendency is of a more elevating character, but in spite of this it has been comparatively barren of results so far, chiefly for the reason, no doubt, that its own adherents are still dissatisfied with the system and are continually striving to perfect it by applying to it the process of evolution, and as there is little hope of ever completing this process, the prospects for deriving any benefits from this system for our rising generation in the way of inculcating morality in the public schools of our country are meager enough indeed.

It will also pay us here to cast a glance at China, where the renowned moralist Confucius inaugurated a system of morality on a non-religious basis thousands of years ago, which is clung to with remarkable tenacity by his nation to this very day. Confucius inculcated as the chief precepts of morality, veneration for ancestors and their customs, and filial obedience on the part of children to their parents and on the part of subjects to their government. What have been the effects of this system upon the Chinese people? It has made the Chinese a bigoted, self-satisfied people, hating bitterly every reform that would better their condition. It has made them a race of slaves and cowards, easily kept in humiliating bondage by a tyrannical government, whose rapacious officials regard the people merely as a source from which to extort as much money as possible for their own benefit.

Yes, teaching morality on a non-religious basis is an experiment that has been tried again and again in various ages and sections of the world, and thus far every attempt has proved a failure, and those who are now advocating its being tried in our public schools are not likely to have any better success with it. It is still true what the wise man said three thousand years ago, that "the fear of the Lord is the beginning of wisdom." There is no true foundation

for morality save that furnished by the divine Word, as Doctor Luther has stated so admirably in his "Small Catechism," in his explanation of the commandments. This one foundation for true morality is the fear and love of God.

### THE ENGLISH RITUAL CONTROVERSY.

From the Literary Digest.

THE fires of the ever-threatening ritual controversy in the English Church, after a short period of comparative quiescence, show signs of renewed activity. After the successive pronouncements of the archbishops against the use of ceremonial incense, moving lights, and, latest of all, the reservation of the Sacrament, a proposal was made that a "Round Table Conference" on ritual be convened, representing all parties in the church, in the hope of an amicable agreement. Now, however, such hopes of compromise seem to have become slighter than ever. At a recent meeting of the English Church Union—which represents the High-Church element—official declarations were passed which condemn the opinion of the archbishops on reservation, and once more make evident the width and depth of the chasm which divides "Catholic" from Evangelical in the Church of England. The declaration states that it is the teaching of "the whole Catholic faith" that "in the Sacrament of the Lord's Supper the bread and wine, through the operation of the Holy Ghost, become, in and by consecration, according to our Lord's institution, verily and indeed the Body and Blood of Christ, and that Christ our Lord, present in the same most Holy Sacrament of the Altar under the form of bread and wine, is to be worshiped and adored."

A great cry has arisen from the Protestant party in the church over these words, which, however, only announce a doctrine of the Real Presence held by many in the Anglican Church for a long time, although probably never asserted with such publicity and *empressement* before. Roman Catholic papers say that this statement is by no means the doctrine of transubstantiation, since it is not asserted that the whole elements of the bread and wine become the body and blood of Christ. But for the ordinary English Protestant the doctrine of the Real Presence in any form is abhorrent, and the columns of the *Times* and of the leading religious papers contain many protestations, interrogations, and explanations. The extreme press of either side is urging the intro-

duction of the question into the coming general elections. The *Guardian* (High Church), however, thinks this would be a mistake, and that churchmen should deprecate the choice of violent partizans as candidates. The *Church Review* (High Church) says that its party would not meet with any success in proposing a campaign of religious propagandism, yet it deplores the divorce of religion and good citizenship. Passive resistance is no longer the true policy of the church, and some organization should exist that can present the High-Church side with weight to the political parties as an offset to the deputations of Evangelicals who from time to time wait upon the politicians with proposals of persecuting policies. The *Pilot* (High Church), too, advocates a moderate alliance of the church with politics for the present emergency. In the meantime the Earl of Portsmouth, a leader of the Protestant party, has given notice that at a given date he will call attention in the House of Lords to the "increasing lawlessness" in the church, and demand that immediate effect be given to a like recent resolution of the Commons that "if the efforts now being made by the archbishops and bishops to secure due obedience of the clergy are not effectual, further legislation will be required to maintain the existing laws of church and realm." At this declaration, according to the words of Dean Hole, in a recent letter, "Rome sneers, Geneva growls, the High Churchman distrusts, the Broad Churchman smiles." The earl tried hard to engage the services of the premier for his purposes, and begged him to bring in a bill "with the sole object of making the clergy obey the law," but the marquis declined the invitation.

#### RIGHTS NOT DEPENDENT UPON NUMBERS.

THE idea prevails to quite an extent that numbers have something to do with rights; that a large number of people have more rights or greater rights than a smaller number of people. But this is an error.

Rights are God-given and attach not to numbers, but to individuals. One man has just as many rights and just as much of each right as it is possible for any number of men to have. We speak of rights, not of privileges.

It is true that a large number of men are more likely to secure recognition of their rights than a smaller number of men; but this is not because the

larger number have more rights, but because they have more influence. When they combine to enforce their rights they have more power, hence their rights are more likely to be respected.

But rights do not belong to men because they are associated together in communities, in states, or in nations, but because they are men. "All men are created equal, and are endowed by their Creator with certain unalienable rights."

God has given rights to individuals for a purpose. Indeed it could not be otherwise. Individual rights are necessary to individual responsibility. The man who is to be held responsible for his choice must be free to make that choice.

Communities, states, and nations have rights only because the individuals that compose those communities states and nations have rights. The individual is first. He existed first, his rights are first, and to him alone does moral responsibility attach.

#### A FAMILIAR TONE.

In the *Morning Star*, a Massachusetts journal, under date of May 24 last, there appeared an article entitled, "Our National Constitution Should Acknowledge Christ the King," by Rev. J. M. Foster, of Boston, Mass., from which I quote the following:

"The history of this country points to the establishment of a true Christian state that shall embody the principles of the mediatorial government.

"This country was settled by Christian men with Christian ends in view. One of the regulations of the Massachusetts Bay Colony was that if a man was absent from church one Sabbath without a cause he was fined five shillings. If absent a month he should pay twenty pounds. If he worked unnecessarily on the Sabbath he was fined. For a second offense he was imprisoned. If he flagrantly and blasphemously defied the Sabbath he was executed. These regulations obtained in Connecticut, Virginia, and among other colonies. They gave tone to our national life. We can not have a Christian nation without a Christian Sabbath."

The real end that the author of the foregoing and those of his class are working to attain by getting Christ acknowledged as king in our national Constitution, is made so plain in the statements which we have quoted that no one can misunderstand it. Again, it is also evident from the favor with which such awful ideas are being received, as shown when a person dare without any disguise ad-

vocate such things. It will be noted that he says that the fines which were imposed as the result of the regulations of the Massachusetts Bay Colony for being absent from church on Sundays, and, further, the penalties which were inflicted upon those who did not observe Sunday, reached their climax in the infliction of the death penalty; and then he adds that these things "gave TONE to our national life."

Let us note the familiarity of this *tone*, and what did really give tone to our national life.

#### **This "Tone" Familiar to All the Worthies of the Ages.**

This "tone" that has been so clearly defined, was one with which the three Hebrews were familiar, when they heard the mighty roar of the fiery furnace which was heated seven times hotter than usual, and into which they were cast because of their loyalty to their Maker.

Daniel recognized this familiar tone in the roar of the lions as he was thrust into their den because he dared to obey "the law of his God" in opposition to a government whose laws were never reversed.

Jesus Christ heard this tone as the angry mob exclaimed, "Crucify him!" "Crucify him!"; and again, as the nails were driven through his tender flesh into the cross upon which he gave his life. The apostles heard it in the clanking of the chains with which they were bound in dolesome prison cells.

From fifty to seventy-five millions of martyrs have heard this awful tone in the crackling of the fire that burned the fagots that were placed about the stakes on which they were bound and burned, because they refused to renounce their faith in the gospel of Christ.

The same tone was also heard in the drop of the executioner's knife on the guillotine block, that severed the heads of those saints who chose rather to forfeit their lives than to yield the truth that had made them free. Roger Williams heard it in the cold and lonely blasts of winter, during which he was banished for his faith.

This same familiar tone has been heard in the click of the prison door and the rattling of the chains and balls on the hardened criminals in the chain-gang, by those who, in this land of so-called freedom, dared observe the seventh day Sabbath, and work on Sunday according to the law of God.

#### **The "Tone" of "Our National Life" Determined by Immortal Principles.**

The principles which have really "given tone to our national life" are diametrically opposed to those which are advocated in the foregoing, as will be seen from the following quotations:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."—*First Amendment to the United States Constitution.*

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness."—*Declaration of Independence.*

That which inspired the founders of our Government to embody these immortal principles in its very foundation was that at that time they were just emerging from the religious bigotry and oppression of papal and colonial times that had stained the history of the past.

It should be evident to every American citizen that our nation's prosperity in the past has been due to the principles of religious liberty and freedom, permitting every man to worship God according to the dictates of his own conscience, but now there is a revival of the same old spirit of religious intolerance, and it is sweeping over the country like a tidal wave. There seems to be no question as to its ultimate success when one realizes that the movement has, as its supporters, the great religious organizations which are working with all the enthusiasm and power they have "to place all Christian laws, institutions, and usages of our Government on an undeniable legal basis in the fundamental law of the land." May every liberty-loving citizen arouse himself and labor to rescue some one from the sinking "ship of state."

K. C. RUSSELL.

"THE Roman Catholic priests of Lima, Peru," says the *Lutheran Witness*, "are stirring up their adherents against evangelical missions. Protestants were accused of being responsible for the burning of the famous cloister of Ocapa, and although the enmity of the people is directed primarily against certain sectarians, the small Lutheran congregations in Lima and Callao are also made to suffer."

### THE WRONGS OF THE COAL MINERS.

ACCORDING to the *Citizen*, of Archibald, Pa., the coal miners certainly have serious grievances. The *Citizen* claims to give the facts just as they are. The conditions which it describes exist in collieries employing 75,000 workers of all grades.

There is, according to the *Citizen*, no uniformity. At some mines the men are paid by the ton, at others by the car, and there is no uniform ton or standard car. The ton, it says, ranges from 2,800 pounds to 3,600, while the car varies in its capacity from one and a half to four tons. There are, also, differences in the pay for rock work, for the opening of chambers, etc. At some mines the men are well paid for certain kinds of work, while at others they receive no pay at all. Again there are other inequalities and injustices. The coal before it leaves the mine for the breaker is weighed and credit given to the miner for tonnage, the latter, however, to be revised at the breaker. If the standard at the breaker is different from that at the mine, which is sometimes the case (and generally it is greater), the figures have to be rectified. Again the "docking boss" inspects the coal and he is at liberty to dock the men according to his own whim from five hundred to one thousand pounds per car for dirty coal, and this dockage is said to amount at certain breakers to forty tons daily. Even then the process is not complete. Says the *Citizen*:

"The coal is then ground into various marketable sizes. At some breakers, when there is a demand for sizes smaller than chestnut, the sizes larger than chestnut are diverted into special chutes and these sizes are again conveyed to the top of the breaker. Then they are run through again and ground into smaller sizes. For all the sizes smaller than chestnut, and there are five, the men do not get one cent of pay. About one-fifth of the coal run through the breaker is ground into those sizes.

"The coal is then loaded into the big cars and is ready to be shipped to market. Before it leaves the breaker it is weighed again. This time the standard ton is 2,240 pounds and the operators are paid according to that standard. The weight of all the sizes smaller than chestnut is deducted from the net tonnage as shown by the small scales at the top of the breaker. It generally happens that even after deducting the smaller sizes the tonnage is greater on the large scale than it is on the small scale. This is due to the fact that the coal on the large scale is weighed according to the 2,240-pound ton, while on the small scale it varies, as we have

said, from 2,800 to 3,600 pounds. Do the men get credit for the additional tonnage? Oh, no. There is nothing said about it. A few years ago the men got credit for an overplus, but they have not lately. It is estimated that in this so-called 'balancing the scales' the men lose about four per cent of the coal they mine.

"At some of the mines where coal is paid for by the car there must be a certain amount of 'topping' on it. If the car should be an inch below the standard height the miner is docked a quarter of a car. It may readily be seen that this is an item of considerable consequence. Another innovation at mines where coal is so loaded is the 'bony boss.' It is the duty of this man to examine the coal before it is taken out of the mine. If the car contains dirty coal or the 'topping' is not of the required height he has the privilege of docking the car or else sending it back to the miner from whom it comes, to be filled again."



"LIBERTY consists in the right to do whatever is not contrary to the rights of others."



THE powers of government that God ordained he conferred upon the creature of his own hand, the crowning work of creation—man; and not upon the creatures of man—cliques, combinations, confederacies, and monarchs and emperors.

### "BIBLE TEXT-BOOK."

BIBLE students will be interested in the "Bible Text-Book" just issued by the Review & Herald Publishing Co., Battle Creek, Mich. This book is of convenient size to carry in the pocket, measuring only  $3\frac{1}{2} \times 6$  inches, with a thickness of only  $\frac{3}{8}$  of an inch, and weighing only  $3\frac{1}{4}$  ounces. Notwithstanding this book is so small, it covers a wide range of Biblical subjects, introducing and developing each in its natural order, giving proof texts, etc.

The "Bible Text-Book" also contains five charts illustrating "The Typical Ordinances," "The Weekly and Yearly Sabbaths," "Names of the Days of the Week," "Seven Seals, the Seal of God, and the Mark of the Beast," and "The Day of the Lord."

This book has also a Table of Contents and very complete Index. The "Bible Text-Book" sells in cloth for 30 cents and in leather binding for 50 cents. Every Bible student ought to have a copy. Order of the publishers.

## News, Notes . . . and Comment

Two judges in New Jersey have recently decided that negroes can not be naturalized in the United States. One of these decisions was by Judge Kirkpatrick, in a United States court at Trenton. The other was by a State judge.

It is said that there are now in China 108,166 foreign troops and 326 guns, while 124,500 men and 172 guns are *en route*.

SPEAKING of the case referred to in these columns last week the New York *Christian Advocate* defends the right of any one to leave his property to be used in combating the doctrine of the immortality of the soul, if he chooses so to do. After stating the ground of the contest, with which our readers are already familiar, the *Advocate* says: "This is no ground for breaking a will. This wing of Adventists simply believe this: that immortality is a gift to the true believer; that without this gift people are extinguished by the dissolution of the physical body, but Christ gives the principle of immortal life to those who believe in him."

THE impossibility of making a community better by law or of even compelling a lawless community to be law-abiding has been illustrated in South Carolina by the failure of the law giving damages to the heirs of any person lynched in that State.

Suit was brought by the son of a negro who was lynched. The charge of the judge was as nearly as possible in the nature of instruction to the jury to find for the plaintiff. A verdict was, nevertheless, returned in favor of the county.

So determined, however, was the judge that justice should be done and the law carried out to the letter, that he set aside the verdict and ordered a new trial, but again a verdict has been returned for the county. To the credit of the press of the State, be it said, that prominent papers are demanding that the law be enforced. The *News and Courier* of Charleston says: "It is to be hoped that the case will

be pressed to a third trial, and a fourth, and as many more as may be necessary to vindicate the law involved in it, according to the evidence and the judgment of the court."

THE new capital of China is nearly four hundred miles from a railroad. Thus far all efforts to induce the imperial family to return to Peking have been futile, and so far as easy communication with the Chinese government is concerned, the Powers are not as well off as before they took Peking.

A COMPLETE list of Protestant missionaries known to have been killed from the beginning of the Boxer movement in China to September 5, has been received by the American Bible Society from its agent in Shanghai. The list numbers 178 names, 66 men, 73 women, and 39 children. Among them are 69 Americans, 25 men, 24 women and 20 children. "Singularly enough," says the *Michigan Christian Advocate*, "not a single missionary of our own Methodist Episcopal Church, according to Doctor Leonard, was killed."

It has been arranged to introduce the reading of the Bible into the public schools of this city. For this purpose a book of Bible extracts has been compiled by a committee, one member of which is a Catholic. Of course the purpose is to supply "unsectarian" religious instruction from original sources, and incidentally to give the pupils the benefit of familiarity with Bible literature; and this last object is the only one that will be at all met, and that only very imperfectly, because no really intelligent idea can be formed of the Bible by simply reading excerpts from it.

The principal object, namely, that of giving religious instruction, will also fail. Religion can not be taught in that way. Upon this subject the testimony of Doctor Conrad, editor of the *Lutheran Observer*, is of value. After spending three years in Germany the doctor said: "There is no real religion. Religion is turned over to the schoolmaster. The parents say: 'The schoolmaster teaches religion; I am not responsible for that.'"

The experience of Germany in attempting to teach religion should be a warning to all the world. In no country, probably, are all the walks of life so permeated with infidelity as in Germany, and yet in



no country in the world, is so much attention paid to the teaching of religion. Religion ought to be taught to every child, and the Bible ought to be read by everybody. Every individual, man, woman, and child, ought to be familiar with the language of the sacred Scriptures, but the necessary instruction can not be given in the state schools. The miserable makeshift of reading selections from the Scripture will not only fail of its purpose, but it will deceive unthinking parents with the thought that their children are receiving religious instruction when they are not.



RELIGIOUS agitation in Austria has reached a point where the discussion has been taken up by the press of the Roman Catholic Church. Most of these papers assert that the agitation will result beneficially to the Catholic Church. The *Reichspost* says:

"It has shaken hundreds of thousands of Catholics out of their lethargy, while the 'Away from Rome' agitators can report only 'ten thousand' apostates to their cause. The whole movement is beginning to awaken a wide and deep excitement in favor of the church throughout Catholic Austria. In many places where it has hitherto been impossible to secure the funds for the Catholic Church, money has been given in abundance. Missions have been started where none before existed. Thousands of men now come to the communion who had not attended for years. In short, the Catholic Church of Austria is being shaken from center to circumference, and will only gain by the agitation."

This may all be true, but Rome never welcomes this sort of a "shaking up."



SPEAKING of the new constitution to be framed for Cuba the Havana correspondent of the *Catholic Mirror* says: "There is little doubt but that every draft of a constitution agreed upon by the various parties will provide for freedom of worship and an entire separation of church and state. Herein the Cubans will build wisely."



THE result of the recent elections in England has alarmed France. The emphatic endorsement of the South African war by the voters is regarded as a personal triumph for Joseph Chamberlain, and the French fear that this means that "an era of jingoism will be inaugurated which will seriously threaten the peace of Europe."

As showing the loyalty of the Cubans to the Roman Catholic Church and religion, a correspondent of the *Catholic Mirror* says:

"The most ignorant negro that ever drew his machete for Cuban liberty will order a foreigner to remove his hat when a statue of our mother of God is borne by a religious procession. Are not these the acts of loyal Catholics?"

Certainly, but not of men who know and respect religious liberty. To compel a Protestant to remove his hat to "a statue of our mother of God" is to require of him an act of idolatry scarcely second to that for refusing which the three Hebrews were consigned to the fiery furnace in the days of king Nebuchadnezzar.



THE utter inability of many people to think of our civil institutions as purely civil is well illustrated by the following from a Protestant journal:

"A Catholic lady complained bitterly against a teachers' employment agency because she could get no position in a public school on account of her religion. But why should she complain? Does any one suppose for a moment that Catholic directors would employ a Protestant to teach Catholic children? Not a bit of it. Catholics are too selfish for that, and yet they would love to have the privilege of teaching the children of other people who have as little use for Catholicism as the Catholics can possibly have for other religions."

Referring to this a Jewish paper suggests that it "is inspired by a wide-spread presumption that the public schools are Protestant institutions." And this is the simple truth as to the presumption, but legally the public schools are purely secular, having no religious character whatever, and, of course, no sectarian bias. Doubtless, in many cases, color is given to the instruction in such schools by the religious views of both teachers and text-book writers; but this is unavoidable as long as human beings are human. The only remedy is for those who object to this to have their children educated in their own denominational schools. But certainly no effort should be made by anybody to make state-supported schools in anywise sectarian. They should be kept as purely secular as possible.



AN editorial correspondent of the *Catholic Mirror* comforts himself with the thought that while "the tendency of the Cuban politician of this generation

will be to put as wide a separation between church and state as possible, and the church will have to rely upon its own resources," yet "with all this the outlook for religion is infinitely brighter than it was under the Spanish regime. Less is to be feared from open antagonists than from false friends."

THE *Christian Advocate* (New York) notes that General Wood's report on Cuban affairs contains an argument in favor of the army canteen.

It is stated that Menelek, Emperor of Abyssinia, has issued an order forbidding the importation of intoxicating liquors into his dominions, and forbidding also the use of tobacco by his subjects under heavy penalties. He has also informed foreign Powers that he expects the support of friendly nations in saving his people from the influence of intoxicants and narcotics. We fear he will be disappointed.

In a recent letter from the capital to the *Chicago Record* of this city, William E. Curtis says:

"Washington is rapidly becoming the center of Catholicism in America. The apostolic legation is located here. In addition to the ancient Jesuit university, which was established at Georgetown during colonial days, we have now what is known as the Catholic University of Washington, a more extensive and wealthy institution, whose faculty represents the liberal element in the church. A year ago an enormous monastery of the Order of St. Francis was occupied by several hundred monks, and is now the headquarters of the greatest foreign missionary agency of the Catholic Church, the Franciscan Brotherhood. All their missionary work for the continents of America, Asia, and Africa is directed from here. The monastery, one of the most imposing ecclesiastical edifices in this nation, and which cost over \$100,000, is situated a mile or two beyond the Catholic University, near the Soldiers' Home. There is a good deal of mystery about the institution which gives it additional interest. The monks are seldom seen, except when they come or go through the little village of Brookland, which is their railway station."

Of a magnificent new convent just dedicated in Washington, Mr. Curtis says: "It was built by Mrs. Thomas F. Ryan, wife of a New York contractor and an associate of Whitney, Elkins, and Widener in the control of the street railways of New

York. This is an entirely new institution, and has been established for headquarters of the mothers superior of the Order of Perpetual Adoration, which heretofore have been in Brussels, but have been induced to come to this country by the prospect of extending their usefulness. The order is cloistered and contemplative; the sisters wear white robes and cloaks of velvet. They are mostly women of wealth and aristocratic connections, and in Europe their convents are the retreats for rich society women who wish to seek temporary seclusion from the world. A novitiate is to be opened in this city, and several daughters of rich families, religiously inclined, have already applied for admission. Thus far Mrs. Ryan has paid all the expenses of erecting the convent and bringing the sisterhood to the United States, and as a reward for her generosity her tomb is to be placed under the altar in the chapel."

Mr. Curtis further says that Cardinal Gibbons will soon "dedicate Trinity College, the first Catholic institution to provide a higher education for women. Its curriculum will include all the classics, the sciences, and the humanities which the Catholic Church has sanctioned for culture or scholarship, and its standard will be as high as Bryn Mawr or any other university for women in the world."

"The establishment of Trinity College is the direct consequence of the refusal of the Catholic University to admit women to its lectures; and it required a great deal of persuasion and a persistent effort to secure a sanction of the holy father for the new institution. This was secured, however, by Mother Julia, superior of the Sisters of Notre Dame de Namur, with the aid of Cardinal Gibbons, Archbishop Ireland and Archbishop Keane. Having obtained the permission of Rome, Mother Julia purchased a beautiful tract of twenty-seven acres of land adjoining the campus of the Catholic University and near the Soldiers' Home, where a handsome building has been erected and will be ready for occupation on the 1st of November. Mgr. Martinelli will represent the Pope and Cardinal Gibbons will preside at the ceremonies."

RECENTLY three hundred ministers of the Methodist Central Conference, in session at Fostoria, Ohio, adopted, with cheers, according to the *Columbian*, a long report on the state of the nation, which report exulted in the political achievements of the administration and stated in part:

"We are the custodians of the Philippines whether we desire it or not. Not for empire, but for

humanity's sake. We must be faithful to our trust to civilize and Christianize these new possessions. We are not to be turned aside by the cry of 'imperialism,' but, standing with the sword in one hand and the olive branch of peace in the other, we say to all concerned: 'We are doing a great work and can not be downed.' \* \* \* God means that the American Government shall shine out as a light-house among the nations. He is turning and overturning that he, whose right it is, may reign King of nations as he is King of saints. No nation lives to itself; we are our brother's keeper. America has been in training long enough. The clock strikes the hour and we must marshal our host for the great battle. \* \* \* We deprecate the saloon curse which is blighting our new possessions, but under the conquering reign of our Emmanuel, rum, Romanism, and idolatry are doomed and the final victory assured."

The closing words of this paragraph have given great offense to Catholics. The *Standard and Times* of Philadelphia says:

"'Rum, Romanism, and Rebellion' was the slogan at a time when a crisis like the present was at hand, and the cry had a boomerang effect upon the fools who resorted to it. Those who paraphrase it now ought to be left to the tender mercy of the Prohibitionists and the Women's Christian Temperance Union. But here we see the most barefaced merging of religion and politics and no Babbitts standing up in their pulpits to denounce the howling dervishes who seek to place Christianity on the same plane as the hideous doctrines of the impostor of Arabia."

It is probably true that the Catholics, if united, would hold the balance of power as between the two great parties in this country, and that they have the power to defeat any man or party particularly obnoxious to them. It remains to be seen whether "rum, Romanism, and idolatry" will have as great an influence on the present campaign as did Mr. Burchard's "Rum, Romanism, and Rebellion" sixteen years ago.

CONSIDERABLE alarm continues to be expressed because of the triumph in the late elections in Cuba of the Nationalists, who are stigmatized even by such papers as the *Independent* as "revolutionists." And why "revolutionists"? Simply because they demand absolute independence of the United States. It is conceded, however, that a majority of the delegates to the constitutional convention are men of ability.

MARQUIS ITO, premier of Japan and a statesman of acknowledged ability, says Peking should be evacuated, the empress and court permitted to return, and negotiations should come afterward. Otherwise, he says, further aggressive measures will plunge the whole empire into war and chaos will reign for years. It is thought that this view of the situation will prevail.

GENERAL ANDERSON, who commanded the first military expedition sent to the Philippine Islands, in discussing the standing of the mendicant orders in those islands, says: "I think our Catholic fellow-citizens make a mistake in giving their sympathies to the friars and not to their simple-minded yet sincere coreligionists who have been badly treated by them. There are some good men among them, but many, I fear very many, have not led edifying lives." General Anderson makes an exception, however, of the Jesuits, whose conduct, he says, commands respect.

It was Thomas Jefferson who, in a letter to Francis W. Gilmer, said: "Our legislators are not sufficiently apprised of the rightful limits of their power; that their true office is to declare and enforce only our natural rights and duties, and to take none of them from us."

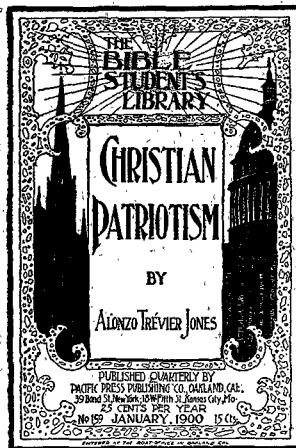
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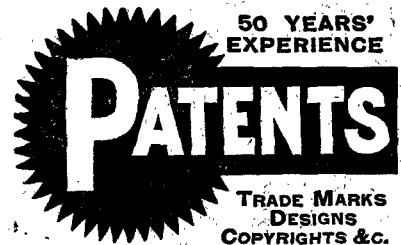
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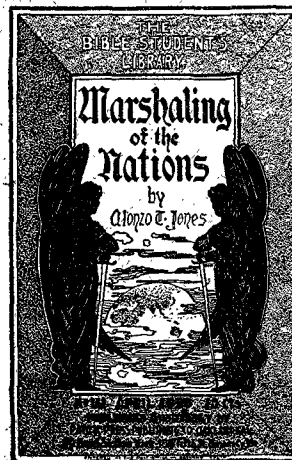
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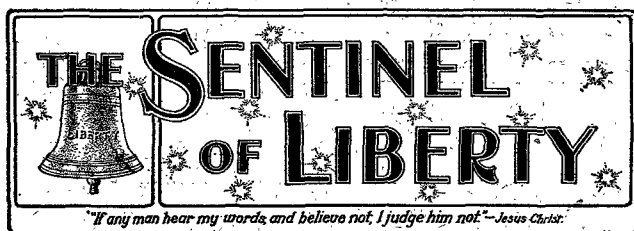
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CHICAGO, OCTOBER 18, 1900.

Any one receiving The Sentinel of Liberty without having ordered it, may know that it is sent by some friend. Those who have not ordered The Sentinel need have no fears that they will be asked to pay for it.

ANOTHER movement for Sunday closing of shops has been inaugurated in the stockyards district of Chicago.

THE advocates of compulsory Sunday observance are now pointing to the Paris Exposition as a "sad financial failure," which they allege is due to Sunday opening, and are inquiring whether the great fairs projected for Buffalo and St. Louis are to be kept open on Sundays. "Pastors, churches, and Christian Endeavor societies," we are informed, are giving their attention to this matter, and the question of Sunday enforcement is not likely very soon to become quiescent in this country.

In a recent editorial note the *Michigan Christian Advocate* says:

"I. H. S., the initials of '*Jesus hominum. Salvator*,' Jesus saviour of men, are often written in a monogram. Seeing it on the corner-stone of a church the other day, we were for an instant startled. The monogram looked so like another thing that for a moment we thought the United States dollar sign (\$) was carved on that stone."

Well, the dollar sign (\$) would not be greatly out of place on many churches, at least it might with great propriety be placed on the corner of the building in which is located the kitchen in which oyster suppers and other refreshments are prepared.

In quoting and commenting upon an editorial note from these columns the *Lutheran Witness* says:

"Of course, we have no sympathy with the false teaching that Sunday has taken the place of the

Sabbath. We would point out only this, how foolish it is for the state to try to enforce the obligations which man owes his God."

The *Witness* has hit it exactly. Not only is that teaching false which seeks to instil into the mind the thought "that Sunday has taken the place of the Sabbath," but it would make no difference if the doctrine were true. The state has no right to enforce any religious institution, either true or false.

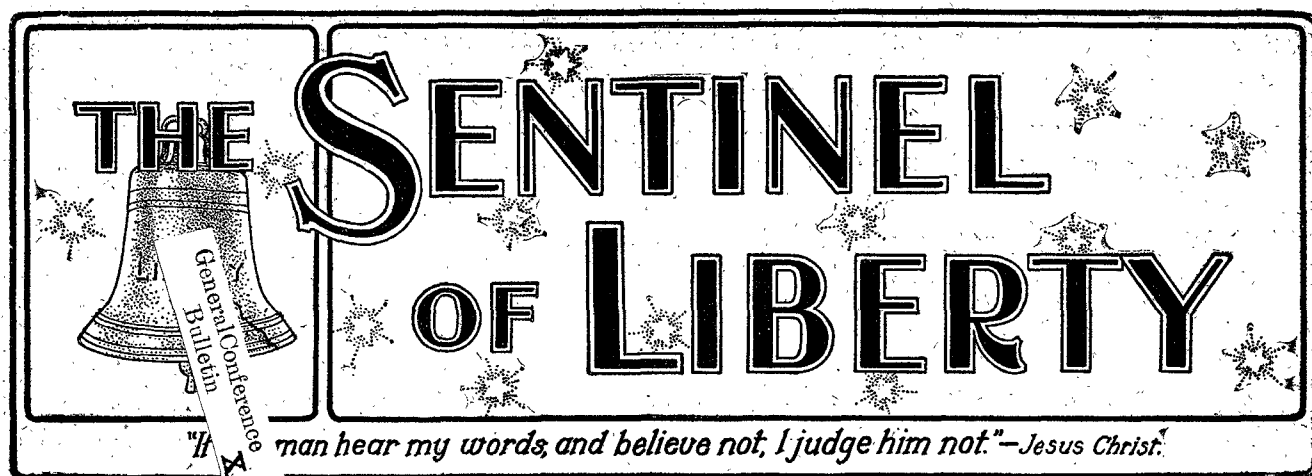
THE Canadian parliamentary campaign is now officially declared, the election day being fixed for November 7, the day after our own. The Lord's Day Alliance will doubtless make a strong effort to secure from the next parliament a Sunday law for the Dominion, as the provincial laws have been found inadequate to accomplish what is desired by the friends of the legal Sunday. The Sunday question is not, however, an issue of the campaign. It is said that the Liberals under Premier Laurier seem to have excellent prospects of being again intrusted with power.

WE sometimes hear certain civil statutes spoken of as "Christian laws." There is no such thing as Christian civil law. True, there are many civil laws that are in perfect harmony with the principles of justice, and thus in harmony with the principles of Christianity, but they are not Christian.

"MY MOTHER'S LIFE," by Mary Henry Rossiter, with an introduction by Bishop John H. Vincent of the Methodist Episcopal Church, is a most interesting sketch of the life and work of Mrs. S. M. I. Henry by her daughter. The book contains over three hundred and fifty pages, is handsomely bound in cloth, and is published by Fleming H. Revell Company of this city. It is a most helpful book well worth reading. Price, \$1.50. For particulars address the publishers.

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## THE SENTINEL OF LIBERTY

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L. A. SMITH, }  
C. P. BOLLMAN, } Editors.

GOD created men, but men make governments.

THE divine law cannot be administered by men.

IF Sunday is the American Sabbath it is not the Lord's Sabbath.

THE king upon his throne has no greater natural rights than has the meanest subject in his kingdom.

THE Lord does not ask civil government to deal with offenses against Him, "for God is judge himself."

IT is blasphemous assumption for any civil government to arrogate to itself authority to reenact the divine law or any part of it.

THE state can not stand between the divine law and the sinner in the day of judgment; therefore it it ought not to assume to put itself between the soul and God now.

PATRIOTISM asks only equal rights; greed seeks special privileges.

THE Christian must have faith in Christ; a state can not have faith, therefore a state can not be Christian.

CIVIL government can not be Christian, neither can it be anti-Christian while confined to its legitimate sphere; and since it can not be Christian it necessarily becomes anti-Christian the moment it takes on any religious character whatever.

### CHRIST'S KINGDOM AND SUBJECTS.

THE utter futility of attempting to establish the kingdom of Christ by political methods is clearly seen whenever the nature of that kingdom is understood.

THE nature of the kingdom of Christ is clearly revealed in the Scriptures, not only by what is said of the kingdom itself, but by what is said of the subjects of that kingdom.

THAT Christ's kingdom is not a temporal, but an everlasting kingdom is plainly taught in the words of the angel to the Virgin Mary: "Behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1: 32, 33. Of this same kingdom the prophet Daniel says: "In the days of these kings [the last earthly kingdoms] shall the God of heaven set up a kingdom, which shall never be destroyed;



and the kingdom shall not be left to other people,  
\* \* \* but \* \* \* it shall stand forever." Dan.  
2: 44.

This latter text shows not only that the kingdom is eternal, but *that its subjects are immortal*, for "the kingdom shall not be left to other people." In this mortal state one generation passes off the stage of action and leaves its possessions to the succeeding generation; but in the immortal state it will not be so. "The righteous shall inherit the land, *and dwell therein forever.*" "The Lord knoweth the days of the upright; *and their inheritance shall be forever.*" Ps. 37: 29, 18.

#### New Testament Testimony.

Upon this subject the New Testament is, of course, in harmony with the Old. Said our Saviour, speaking of his future, glorious kingdom: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, *neither can they die any more*, for they are equal unto the angels, and are the children of God, being the children of the resurrection." Luke 20: 35, 36.

The words of our Lord show that the subjects of his glorious kingdom will, before inheriting that kingdom, *be accounted worthy*. This places that kingdom after the final judgment of "the great day." And with this agree the words of the apostle: "Behold, I show you a mystery; we shall not all sleep [that is, die], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we [the living] shall be changed." 1 Cor. 15: 51, 52.

#### The Hope of the Fathers.

As already seen from the quotations made from the 37th Psalm, the eternal nature of the kingdom of God was not a new truth, nor was it a truth revealed for the first time through the apostles, neither was the immortal nature of the subjects of that kingdom a new thought. As already seen, the psalmist had declared that they should "dwell therein forever," and in the Acts of the Apostles we learn that the "fathers" did not expect to inherit this everlasting kingdom in this *mortal* state, but that they looked to the resurrection as the time when they should enter upon the promised inheritance. When before the Jewish council Paul declared: "Of the hope of the resurrection of the dead am I called in question." Acts 23: 6. And again, when declaring his faith be-

fore Felix, he said: "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and having hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust." Acts 24: 14, 15. And, finally, before Agrippa, the apostle plainly declared his hope, the hope of the resurrection of the dead, to be the hope of the fathers; he said: "And now I stand and am judged for the hope of the promise of God made unto the fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" Acts 26: 6, 7. The apostle's question, "Why should it be thought a thing incredible with you that God should raise the dead?" connects this unmistakably with his words already quoted from Acts 23: 6, and shows that the "promise of God made unto the fathers," could be fulfilled only by the resurrection of the dead.

#### "If Ye Be Christ's."

The promise referred to by the apostle was the promise made to Abraham and to his seed, namely, "the promise that he should be the heir of the world." Rom. 4: 13. And that this was not a promise of a temporal inheritance to mortal men is made clear in the 11th chapter of Hebrews, for there we learn that those to whom the promise was made "all died in faith, not having received the promises [or, as one version has it, "the promised blessings"], but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth."

The promise was, as we have seen, the earth as an *everlasting* inheritance. The promise to Abraham was that he should be "the heir of the world." "Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many, but as of one, And to thy seed, which is Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 16, 29.

So, then, every one who belongs to Christ is a joint heir with him to this world; not this "present evil world," sin-cursed and marred by violence, but as it will come forth the second time from the hand of the Creator, when in the presence not only of the assembled hosts of heaven, but of the throng of the

redeemed as well, that promise shall be fulfilled: "Behold, I make all things new."

#### How the Promise Will Be Fulfilled.

And this promise will be realized not by governmental action, but by the power of God, as graphically described by the prophet Ezekiel:

"The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

"Then said he unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophecy and say unto them, Thus said the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Ezk. 37: 1-14.

This promise is not to literal Israel, but to spiritual Israel. "Neither because they are the [literal] seed of Abraham, are they all children, but in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God, but the children of promise are counted for

the seed." "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "And so all Israel shall be saved."

So, then, the kingdom of Christ is an everlasting kingdom, and its subjects will be men and women saved by divine grace, and changed to immortality in that hour foretold by our Lord, wherein "the dead shall hear the voice of the Son of God, and they that hear shall live," and come forth clad in immortality. "And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." Rev. 21: 4.

B.

#### SUNDAY LEGISLATION FOR ILLINOIS.

THERE is a possibility, if not a probability, of new and more stringent Sunday legislation in the State of Illinois at an early date. As noticed in these columns last week, an agitation is now being carried on for Sunday closing of business places in this city, and while persuasion has been the means employed thus far for its accomplishment, the natural tendency of such efforts is to seek recourse to legislation. This agitation has been conducted intermittently in this city for several years, and the failure to attain the desired end by moral suasion must strongly suggest to its promoters the expediency of securing legislation as the only way of accomplishing practical and lasting results.

Considerable prominence is given to the movement by the Chicago *Record*, which, in an editorial on "Seven-day Slavery," says:

"With few exceptions the members of the grocers', bakers', butchers', and milkmen's associations which are endeavoring to secure Sunday closing may count on the support of the public. The work in which they are now engaged has been prosecuted under discouraging circumstances for years, but its failure in the past has been due chiefly to the attitude of a few dealers and storekeepers who insisted on taking advantage of all opportunities for Sunday sales. These do not comprise a large proportion of the whole number, but the menace of their competition has broken the force of the Sunday-closing movement, the dealers in a given neighborhood being reluctant to shut their stores if thereby a considerable amount of trade is to be diverted to one or two competitors."

The *Record* argues in favor of Sunday closing as being necessary to prevent "slavery" among those

affected by Sunday business. "Conceding," it says, "that a majority of those who are engaged in these industries desire a day of rest in the week, it is obviously unjust that they should be compelled to work on Sundays simply because a few of the number insist upon remaining open. Not only the store proprietors, but the employes have to be considered, and of these there are many in Chicago who now suffer the evils of seven-day slavery. The clerks who work hard from Monday morning until late Saturday night, only to resume their employment Sunday, getting only a short half-day for rest, and sometimes not even that during the week, have rights to be considered. On the whole, there are probably but few thinking persons among the consumers who would not willingly agree to make all the necessary purchases Saturday evening if they but stopped to consider what the Sunday purchasing habit entails upon thousands of hard-worked men and women."

The *Record* is entirely right in deprecating a week of continuous labor, but in its statement of the case it commits two errors. First, it designates as "slavery" work which is entirely voluntary, for neither shopkeeper nor clerk is forced to work on Sunday against his consent. Slavery is not voluntary work, but involuntary servitude. Second, it assumes that Sunday opening of stores is an invasion of personal rights, which is not true, since every person thereby employed has an undisputed right to Sunday rest: And here is an important point that should be noted: while Sunday opening of business places can never interfere with personal rights, Sunday closing, when it is by law, always does interfere with such rights. In the one case each individual is *free* to either work or rest as he may choose; in the other case he is *forced* to rest, be his choice in the matter what it may. In this as in every other matter the sole duty of the law is to preserve rights.

The *Record* hints, in conclusion, that legislation is being sought to suppress the few who have persisted in Sunday opening of their stores, thus securing an unfair business advantage, it is asserted, over those who would observe the day. It observes that "whether or not the advocates of Sunday rest succeed in securing legislation which will enable them to attain their aims they should be assured of the support of public sentiment. Seven-day slavery is obnoxious to American institutions and to American ideas as to what constitutes fair industrial conditions."

It is to be observed, finally, that this "seven-day slavery," which is so prominently put forward as an argument for Sunday closing, only balances up against a slight financial loss which might be incurred under the present optional arrangement. The storekeepers are not willing to close because they believe they might thereby suffer some pecuniary loss; so they remain in "slavery" because they are not willing to take the chances of making as large profits under the Sunday-closing plan as they make with Sunday opening, or are not willing to bear the small loss which might thereby be incurred. As an argument for legislation which would deprive people of the right to self-support by first-day labor, this attitude of storekeepers and other business men is clearly not entitled to much respect. S.

#### NATIONAL REFORM AND THE BASIS OF GOVERNMENT.

In the *Outlook* for October 6 appeared the following very pertinent inquiry from a reader of that journal—pertinent in view of the teaching of this leading American journal on the subject to which the inquiry relates:

"To the Editors of the *Outlook*:

"In your editorial columns of September 15 you say: 'The *Outlook* does not believe that governments rest upon the consent of the governed.' May I ask, in this connection, upon whom or upon what you do believe governments justly rest? If the people do not and should not control in framing and maintaining the governments designed to rule over them, then it must be that the 'the divine right of kings,' or, what is the same thing, the right of a class, to rule is the true theory of government. Theoretically speaking, there is not a government under the sun, except dependencies, from a despotism to a republic, where the ruler did not get his power primarily from the people. It is true that in many instances the chosen ruler has usurped powers not originally granted, and on the ruins of a once free country founded a despotism; and this is the danger to all free people—is the greatest danger to America to-day."

To this the *Outlook* replied after the following manner:

"Just government rests neither upon the edict of a few strong men nor upon the consent of the many; it rests upon the law of God. No government is just which does not conform to the law of God. No edict of one, or few, or many or all can serve to make it just if it does not so conform."

In this strain the *Outlook* proceeded at considerable length.

Notice how the *Outlook*, in this reply, evades the question put by its correspondent. He inquires upon whom or what the editor of the *Outlook* believes governments "justly rest." The *Outlook* replies by defining the basis of "just government." The difference between the two is the difference between recognizing and ignoring the rights of the people. *Justly*, civil government must be by the consent of the governed, because the people have individually a natural right to do as they please, save that one must not infringe the rights of another; and civil government is bound to recognize this right. But if civil government does this it by no means follows that "just government" will be the result. It will be just in the sense of allowing civil and religious freedom; but in the broad, true sense of righteous, ideal government it will be as far from being just as the people are from being righteous. The only perfect government must be, of course, government which rests upon the only perfect law, which is the law of God; and this is "just government" in the broad, unqualified sense. So the *Outlook* can say truthfully enough that just government "rests upon the law of God." No one can say that government which rests upon the law of God is not just government. But at the same time it would be altogether *unjust* for *men* to attempt to institute civil government upon the basis of that law. God alone can set up a government upon the basis of his law, and he will do that when he shall have finished the work of gathering out from the world a people perfect in character—a truly "righteous nation"—to live under that government. That will be the ideal government, which is altogether impracticable in this far-from-ideal world. There can be no government of the people upon the basis of the law of God while the people themselves do not conform to the law of God. Here, the people have a right not to conform to the law of God, and it is by the will of God that they have that right. God gives every person the right to do wrong; for without freedom to do wrong there could be no development of character. So it is the will of God that civil government should protect all in the exercise of their natural rights; and civil governments "justly" rest upon the basis of the consent of the governed. This is as true in a Mohammedan or in any pagan country as in the United States.

But note the significance of the *Outlook's* reply in the light of the work of the National Reform party and its allies. Civil government, says the *Outlook*, must rest not upon the basis of the consent of the governed, but upon the basis of the law of God. It says also in the same connection:

"History abundantly confirms De Tocqueville's sentiment, and disposes of the sentiment borrowed from Rousseau, that just governments rest upon the consent of the governed. \* \* This relic of an exploded philosophy is no better worthy of our reverence because it is found inserted in a parenthesis in the Declaration of Independence. An age which refuses to regard the Bible as a final and infallible authority will not consent to regard incidental phrases in the Declaration of Independence as final and infallible. Just government rests on conformity with the laws of God." (Italics ours.)

So then, in defense of the policy of foreign conquest—of government without the consent of the governed—the *Outlook* now boldly states *just what the National Reform party have all along declared*, and takes its position squarely with them in opposition to the system of government set up in the American Constitution.

This must indeed gladden the hearts of the National Reformers; they must rejoice exceedingly to see the American people thus ready to concede all that the National Reform movement has been contending for during the years it has been in progress.—to see the American Government thus being shifted from the basis of the Constitution, which they have denounced as "godless," to the basis of the Bible and the law of God, *humanly interpreted*, where they have all along wanted it. But it marks the end of civil and religious freedom, and the complete downfall of the rights of the people.

Such is the situation that exists in these United States to-day.

ACCORDING to *Pearson's Magazine*, the conversion of one native Chinese costs about \$450. Fifty years of missionary work on the part of the Protestant churches has resulted in the conversion of about 60,000 Chinese, at an annual outlay of \$2,000,000, necessary to maintain the thousand missionaries so employed. The Roman Catholics lay claim to nearly 200,000 converts, but this number seems a trifle large. This preponderance of Catholics is due to a treaty negotiated by the French government by

which Roman Catholic dignitaries rank equal with mandarins, governors of provinces, and other Chinese officials. While this does not bestow temporal power upon the clergy, it lends great dignity to them in the eyes of the office-worshipping natives.

### THE GUARANTEE OF "GOODNESS."

THROUGHOUT all history those who have sought to usurp dominion over their fellows and to override the inalienable rights of men have in the last extreme resorted to one common excuse. When the mask has been torn from their designs and the baldness of their claims and usurpations placed even beyond dispute by themselves, they have never yet failed to come forward with the most miserable of all defenses and the last resort of the guilty. As long as possible they strenuously deny that they covet any unlawful dominion over their fellowmen. But when at last their claims are shown to be without warrant in reason or in justice, and it is made plain that they are attempting to bring men under their own unlimited and arbitrary authority, suddenly their position and line of argument is altered, and the language of philanthropy and benevolence flows from their lips in unceasing streams. They seem to overflow with love for the human race, and especially for that part of it over which they have been extending their usurpations. They consider it marvellous that no one has seen before that they are the very impersonations of goodness and benevolence. They wonder that people have been and are so blind as not to see that they are surcharged with all the blessings that the human race needs and craves; that it has been left to them to make the great discovery that in themselves the sources of freedom, of liberty, of justice, of civilization, and of every good thing that can lighten the heart and brighten the countenance of man, are so inexhaustible that they are fully capable of supplying all these things in abundance to all the people of the earth. They are *so good!* Their anxiety to obtain supreme control of men is that they may the more readily spread this goodness far and wide. The greatest blessing that can come to men is rule and control by them. They are too good to injure any one; it is so delightful, knowing that they have the power of life and death over people, to hug them with beneficent arms, and to pour upon them from the vessels filled under their own supervision,

the oil of liberty and the anointment of civilization. The joy of this precludes all oppression; "we could not hurt anybody if we wanted to," say they.

Religious leaders who have sought "the favor of the laws and the patronage of the public authority" in order to silence all dissent and to increase their power over men, have invariably set up this defense. "We are the successors of the prophets," say they. "We are too kind and too religious to hurt any one; our religion enjoins us to love men; we seek only the best interests of men. We are the friends of the workingmen; we desire to save them from the tyranny of Sunday labor. We are anxious for the preservation of property, and would save car-wheels from that rapid decay and dissolution that is sure to follow continuous revolution seven days in the week. We would close up everything on Sunday but the churches, because we would make it easy for men to do that which it is best for them to do. We desire to give men perfect liberty to do right, and to suppress everything that would injure their souls. Like Richard Baxter, we will tolerate everything that is in the right and prohibit only those opinions that are 'shockingly in the wrong.' Men may well trust to us their temporal and eternal interests; we are *so good.*"

### A Hollow and Worthless Pretense.

The utter hollowness and worthlessness of this pretense of goodness by men holding arbitrary power over their fellowmen is brought plainly to view by the great French historian, Jules Michelet, in "An Historical View of the French Revolution." The following selection is from section IX, part II, of the Introduction:

"The illustrious Quesnay, physician to Louis XV. and to Madame de Pompadour, who lived in the house of the latter at Versailles, saw the king one day rush in suddenly, and was alarmed. Madame du Hausset, the witty *femme de chambre*, who has left such curious memoirs, inquired of him why he seemed so uneasy. 'Madame,' returned he, 'when ever I see the king I say to myself: There is a man who can cut my head off.' 'Oh,' said she, 'the king is *too good!*'"

"The lady's maid thus summed up, in one word, the guaranties of the monarchy.

"The king was too good to cut a man's head off; that was no longer agreeable to custom. But he could, with one word, send him to the Bastille, and there *forget* him.

"It remains to be decided which is best—to

perish by one blow or to suffer a lingering death for thirty or forty years.

"There were some twenty Bastilles in France, of which six only (in 1775) contained three hundred prisoners. At Paris, in '79, there were about thirty prisons where people might be incarcerated without any sentence. An infinite number of convents were subsidiary to these Bastilles.

"All these state prisons, toward the close of the reign of Louis XIV., were, like everything else, controlled by the Jesuits. They were, in their hands, instruments of torture for the Protestants and the Jansenists—dens for conversion. A secrecy more profound than that of the *leads* and *wells* of Venice, the oblivion of the tomb, enshrouded everything. The Jesuits were the confessors of the Bastille and of many other prisons; the prisoners who died were buried under false names in the church of the Jesuits. Every means of terror was in their hands, especially those dungeons whence the prisoners occasionally came out with their ears or noses gnawed away by the rats. \* \* \*

"The lieutenant of police went from time to time to breakfast at the Bastille. That was reckoned as a visit—a magisterial supervision. That magistrate was ignorant of everything, and yet it was he alone who gave an account to the minister. One family, one dynasty, Chateaufort, his son, La Vrilliere, and his grandson, Saint-Florentin (who died in 1777) possessed for a century the department of the state prisons and the *lettres-de-cachet*. For this dynasty to subsist it was necessary to have prisoners; when the Protestants were liberated their places were filled up with the Jansenists; next, they took men of letters, philosophers, the Voltaires, Frerets, Diderots. The minister used to give generously blank *lettres-de-cachet* to the intendants, the bishops, and people in the administration. Saint-Florentin alone gave away as many as 50,000. Never had man's dearest treasure, liberty, been more lavishly squandered. These letters were the object of a profitable traffic; they were sold to fathers who wanted to get rid of their sons, and given to pretty women who were inconvenienced by their husbands. This last cause of imprisonment was one of the most common.

#### The Government of Grace.

"And all through good nature. The king was too good to refuse a *lettre-de-cachet* to a great lord. The intendant was too good-natured not to grant one at a lady's request. The government clerks, the mistresses of the clerks, and the friends of these mistresses, through good nature, civility, or mere politeness, obtained, gave, or lent, those terrible orders by which a man was buried alive. Buried—for such was the carelessness and levity of those amiable

clerks—almost all nobles, fashionable men, all occupied with their pleasures—that they never had the time, when once the poor fellow was shut up, to think of his position.

"Thus the *government of grace*, with all its advantages—descending from the king to the lowest clerk in the administration—disposed, according to caprice or fancy, of liberty of life.

"Let us understand this system well. Why does such an one succeed? What does he possess that everything should thrive with him? He has the grace of God and the king's good grace. Let him who is in disgrace, in this world of grace, go out of the world—banished, sentenced, and damned.

"The Bastille, the *lettre-de-cachet*, is the king's excommunication.

"Are the excommunicated to die? No. It would require a decision of the king, a resolution painful to take, which would grieve the king himself. It would be a judgment between him and his conscience. Let us save him the task of judging, of killing. There is a middle term between life and death: a lifeless, buried life. Let us organize a world expressly for oblivion. Let us set falsehood at the gates within and without, in order that life and death be ever uncertain. The living corpse no longer knew anything about his family. 'But my wife?' 'Thy wife is dead—I make a mistake—re-married.' 'Are any of my friends alive? do they ever remember me?' 'Thy friends, poor fool, why, they were the persons who betrayed thee.' Thus the soul of the miserable prisoner, a prey to their ferocious merriment, is fed on derision, calumny, and lies.

"Forgotten! O terrible word! That a soul should perish among souls! Had not he whom God had created for life a right to live at least in the mind? What mortal shall dare inflict, even on the most guilty, this worst of deaths—to be eternally forgotten?

"No, do not believe it. Nothing is forgotten—neither man nor thing."

Thus was abundantly verified what has been said more recently, that "a government administered on arbitrary and irresponsible principles is to be judged not by the good deeds that a good man may do, but by the evil deeds that an evil man may do."

JOHN D. BRADLEY.

THE most conspicuous service that civil government can render the cause of moral reform is to guarantee to the individual the greatest possible degree of liberty in developing character, consistent with the equal rights of others.

**THE DANGER OF MODERN MISSIONS.**

By the Rev. Henry S. Nash, D.D., in the Churchman.

By the danger of missions is not meant the peril of life and limb into which our foreign missionaries must from time to time run themselves. So far is that from being a real danger of missions that it contributes mightily to their health and well-being. The apostolic exhortation, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" (1 Pet. 4: 12), applies in full force to the foreign field. It is not strange that now and then in heathen lands heroic missionaries lose life in order to find it. It would rather be strange if nothing of this sort befell them.

The blood of the martyrs has always been the seed of the church. For the blood that the martyrs gladly shed expresses the depth of faith, the strength of will, and the exclusiveness of purpose which are the church's mainstay. Indeed, one is tempted in these days to think that missions have lost something of their nobility by reason of the telegraph, the steamship, and all those modern inventions that keep the missionary so near home and make escape from peril so easy. A foolish thought, no doubt. For the times and the occasions of our work are all in God's hand. Yet in our gladness over the escape of missionaries from peril, we need to remember that something far more precious than the lives of 10,000 Christians is at stake in the foreign field. The singleness and purity of the missionary motive is the great issue.

**The Danger Not Imaginary.**

That the danger to foreign missions is very far from being imaginary, a glance at China will show. Nowhere else can the issue be made so plain. The storm-centre of our times is there. For a long while to come, the break-up of the old and the making of the new frame of life out there is sure to be one of the world's chief concerns. And since China is the one and sole heathen power which stands out against the influence of Christianity, somewhat as the Roman Empire stood out of old, it is the one place where the commercial and political and religious motives may most easily become confused.

"The flag" of one country or another has already, to all appearances, been substituted for the cross. The most flagrant case is the "monstrous cantle" that Germany has cut out of China as indemnity for the murder of German missionaries. It looks

as if the old German law of fines for bloodshed had suddenly come to life in time to help out Germany's expansion. A Christian missionary is murdered, and the crime is paid for in land. The blood of the martyr is no longer, then, the seed of the church. It has just the same significance as the blood of a German soldier shed in Sedan. It helps on the glory of the Fatherland. The "flag" has stolen a march on the cross.

No matter whether such an action lies inside the range of America or not; and no matter what the church connections of the missionary may be, an affair like this touches us all. Is not the purity of the missionary motive in serious danger? It is certainly worth while to put the question.

**Keep the Cross Far From the Sword.**

Let us clear our minds by going to the first sources of our religion. When our Lord permitted himself to be crucified, and when by his resurrection he authenticated and verified his death as God's deepest word to man, he purified and transformed the idea of God, cleansing it once and for all from the idea of force. Philosophy had not been able to do this. Neither was Judaism able. Even the prophets had not wholly succeeded. But the cross of Christ commended to men as God's greatest deed brought this to pass. Thus religion was taken out of politics. Before the Master died he took all pains to make clear the meaning of his death. "Put up thy sword," he said to the apostle Peter, through whose veins the blood of the Galilean peasant and patriot ran hot. And he did not forget in his own agony and distress—he did not forget to touch and heal the ear that Peter's clumsy sword had wounded. He would not permit the spotless purity of the cross to be so much as touched by the finger-tips of force.

Our Lord, then, bids us see to it that in the missionary field the cross be kept far from the sword. In his own temptation he gloriously withstood the pressure put upon him by the Messianic ideal of his people. He refused to Cæsarize himself in the slightest degree. The church, imitating his life, comes from time to time under the same temptation which he met and overcame, and her word to herself should be: "Look to it that thou be not Cæsarized."

The apostolic age teaches us the same lesson. The noble Jewish legend regarding the Benedicite—that it was sung by the three children in the fiery furnace—is a true parable of the church's victory over the world. From the death of Stephen to the



martyrdom of James, the bishop of Jerusalem, Christianity was in sore peril at the hands of the Jews. And no Christian ever dreamed of opposing force to force. From the days of Nero down many a persecution befell our religion at the hands of the heathen. And no Christian dreamed of drawing the sword. Happily there were no Christian "Powers" to deflower and degrade the purity of Christianity, no Christian "flag" to wrap around and conceal the cross. \* \* \*

#### "The Fifth Evangelist."

But when Christianity conquered the empire and became part and parcel of a great imperial establishment a tragical change began. Force commended itself to Christians as a fifth evangelist. Cæsar patronized Christ. We all know how quickly a treaty of alliance was made between the orthodox faith and the power of the empire. The legionary undertook to make the splendid argument of Athanasius pointed and resistless. Constantine and his successors took the confutation of heresy to be a part of their province.

After awhile force came upon the field of missions. Charlemagne "converted" the Saxons with fire and sword. The Grand Duke of the Russians, having taken his religion from Constantinople, proceeded to club his people into the river that they might be baptized *en masse*. The "secular arm" had come in to misrepresent and belie the news that the cross of Christ brought from God.

We look down upon the middle ages. We thank God that we no longer think of handing heretics over to the "secular arm," piously commanding the said "arm" to deal with them "without shedding of blood." But a brief study of recent events in connection with foreign missions may moderate our pride by suggesting that our Christianity is still entangled in that hideous confusion between the spiritual and the secular principles.

Our Government, whenever it has time and opportunity, presses upon Turkey the question of payment for the damage done to the property of American missionaries in Armenia. At first blush this strikes us favorably. It even thrills us to think of an American fleet in a quarter of the world where our flag has too long been unfamiliar. Bombard some Turkish port! Teach that pious liar, the sublime Porte, that he can not trifle with the lives and property of American citizens! But let us take a second thought. Might it not be better for American Chris-

tians to rebuild, twenty times over, the buildings which the "unspeakable Turk" has destroyed rather than make the "Oregon" and the "Kearsage" agents of the Lord Christ, of him who died for pure love of men? We do well to say that the deadliest error of Mohammedanism is its complete identification of church and state, its adulterous connection between force and religion, its perpetual alliance between the Koran and the scimiter. But is our shield altogether clean? Damages for missionary property destroyed, collected by the state, perhaps at the cannon's mouth! Is this the pure gospel of Christ?

#### Example of Vicious Consequences.

The present situation in China has brought to light another striking example of the vicious consequences ensuing upon an unclear conception of the missionary motive. A recent letter, signed by many of the missionaries in China, urged upon our Government the duty of strenuous exertions in defense of all Americans in China. Thousands of letters from the friends and kinsfolks and supporters of missionaries have been sent to Washington to press the same duty. Just a little while ago a prominent official complained that the Government was expected to send a regiment or a battleship to defend every single merchant and missionary who might be in danger. Observe the fatal association—"merchants and missionaries." Men who have gone out in search of gain are put on a footing with those who have gone forth in search of souls. And apparently Christians at home will have it so, for with one voice they demand that the Government shall protect the missionaries. \* \* \*

But are not our missionaries Americans? Are they not under the flag wherever they go? Is it not the bounden duty of America to protect them and all her citizens at all costs? Not so. Our missionaries go forth not as Americans, but as Christians. Their only flag is the cross. To demand of the state that it shall protect them by force of arms is to degrade and abase the missionary motive and to rob missionary efforts of their chief glory.

What a humiliating situation in China with English missionaries under the English flag, German missionaries under the German flag, American missionaries under the American flag, and so on. If the sublime Porte will but rouse himself and send one of his crazy warships to defend the Mohammedan missionaries in China—if there be any such—our shame will be complete.

The climax of tragic inconsistency is achieved when it is seriously asserted that the American forces should not leave China until assurance is given that the converts of American missionaries shall be protected. In this case the flag not only steals a march on the cross, but practically captures it. "Blood of the martyrs," indeed! A Chinaman converted by an American becomes in some sense an American—an American by brevet! And the "flag" must cover him! A short and easy way of laying heroic foundations for the future church in China.

America occupies a point of great vantage. Church and state are here so clearly separated that it should be easy for American Christians to clear their minds of the fatal confusion between the spiritual principle and the secular arm. It should be easy for us to see that we can better afford to lose many millions of missionary property and many thousands of missionary lives than to take a single step which shall lead the people of China to mix up the idea of force with Christianity, to confound Cæsar with Christ.

#### WASHINGTON'S REBUKE TO A PREACHER.

An interesting incident is related by Rev. J. B. Wakley in his work entitled "Anecdotes of the Wesleys," which contains a rebuke to every Methodist preacher or any other who has and is becoming absorbed in politics (Christian citizenship movements). It reads as follows:

"Martin Rodda was an English preacher in America during the war, and by incautiously meddling with politics exposed himself to the displeasure of those in power. At a certain time he was brought before General Washington, who asked who he was. Rodda told him he was one of John Wesley's preachers. 'Mr. Wesley,' rejoined his excellency, 'I respect; but Mr. Wesley, I presume, never sent you to America to interfere with political matters, but to preach the gospel to the people. Now go and mind your own proper work and leave politics alone.'"

The rebuke given in the foregoing by General Washington should be prized not only because it was administered by him, but because it accords with the life and teachings of the Author of the gospel, for when asked, on a certain occasion to occupy the place of a judge in dividing an inheritance between two brothers, he quickly replied: "Who made me a judge or a divider over you?" On another occasion,

when he was going to be taken by force and made a king, "He departed again into a mountain himself alone." These incidents in the life of Christ stand as everlasting rebukes to any minister of the gospel who would leave his sacred calling and engage in politics.

The charge that the great apostle to the Gentiles gave to Timothy as he was embarking in the gospel ministry is another rebuke along the same line. Said the apostle: "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." May the rebuke of the father of our country, which is in harmony with these examples that have been referred to, not go unheeded. "GO AND MIND YOUR OWN PROPER WORK AND LEAVE POLITICS ALONE." K. C. RUSSELL.

Mr. Edward Atkinson, editor of the *Anti-Imperialist*, has issued a final number of his paper, in which he expresses the opinion that the fight against imperialism is already won. Mr. Atkinson does not base his conclusion upon a conviction that Mr. McKinley will be defeated for re-election, but upon these assumed facts:

"1. The recognition of the fact that the conscience of the country has been stirred and will not permit warfare upon the people of the Philippine Islands to be continued.

"2. The physical condition of the army now in the Philippine Islands forbids a third campaign, even if the greater part of these troops were not soon entitled to be brought home and discharged.

"3. The present law does not permit new enlistments in excess of an army of about 28,000 men—no army bill can probably be passed before March 4. If such an act could be passed, no drilled force could be organized to take the place of the troops now in the East before their return, and, finally, even if the law should permit enlistments, the ghastly conditions of service in the Philippines are now so well known as to prevent the enlistment of few, but dead beats or degenerates."

The Springfield *Republican* takes issue with this view of the case, and think that imperialism will continue, which it doubtless will. The Word of God fortells that this nation is to go in the way of Rome, and it is now well started on that road. There will be no turning back.

THE only representative or substitute that any one can have in religion is the Lord Jesus Christ.

## News, Notes . . . and Comment

KINGSTON, N. Y., has fallen into line with the Sunday-closing movement. The order given out for the closing of all business places on Sunday was obeyed by the larger houses, but quite generally disregarded by the small shops and several arrests followed as the result. The *Kingston Freeman* gives this account of "the first arrest under the blue laws":

"Tuesday was a busy day in the recorder's court. Four cases were disposed of. The first case called was that of the people against Henry Butler. The prisoner was arraigned on a warrant procured by Charles Brock, charging him with violating the Sunday law. Brock claimed that on Sunday last Butler shined the shoes of a man at his place of business on the Strand. The defendant pleaded guilty and was fined \$3, which he paid."

"Who ever thought this would happen here in Kingston?" is the comment of a Kingston resident. Things are happening to-day which it was declared a few years ago would not be possible under this free Government, for the germ of such developments has been lying dormant, but not dead, in all the Sunday laws, however obsolete and apparently innocuous they may have seemed heretofore. The Sunday reform movement now in progress is causing these latent seeds sown far back in church-and-state times to spring up and bear the fruit of religious intolerance.

The city authorities of Kingston say that the Sunday-closing ordinance there will be strictly enforced.

OFFICIAL reports have been published in this country of the conviction by court-martial of two American officers for torturing Filipino prisoners at Mariguina. They were sentenced to be reprimanded merely. In passing upon the finding of the court, General McArthur said:

"It is obvious that a cruel and illegal assault was perpetrated by these accused officers upon certain native prisoners—an assault not only criminal in its effect under the laws of war, but in the remote consequences well calculated to inflict permanent injury upon essential interests of the nation. \* \* \*

It is believed that the sentence of the court will be sufficiently executed by reminding Captain Brandle and Lieutenant Perkins that, by reckless defiance of the ethics of their profession, they have inflicted incalculable injury upon the interests of their country, and have also cast unwarranted aspersion upon the reputation of the United States army for sentiments of honor and humanity."

"We confess," says the *Outlook*, "that this sentence appears to us unwarrantably light. We hesitate to criticise without fuller knowledge, but it appears to us that a 'cruel and illegal assault' upon native prisoners inflicts a more serious blow upon the American cause than any act of cowardice, and on this ground, no less than upon the more sacred ground of humanity, deserves far more serious penalty than a mere reprimand."



THINKING a few days since that the efforts of one of the leading politicians of the country to settle the great coal strike had been successful, the *Springfield Republican* threw out these suggestions which are none the less pertinent because the supposed settlement had not been affected:

"Everybody believes that the successful ending of the great coal strike has been due to politics. Everybody believes, if everybody does not know, that if there had been no presidential election pending, this strike would have gone the way of most other strikes in recent years—the mine owners would have stood their ground, the strikers would have resorted to marching and intimidation to keep others away from the mines, the troops would have been called in, there would have been the usual collisions, and finally a rushing back to work in squads and the collapse of the strike. Indeed, troops were early called to the scene in this case, and there was marching and also the usual threatening demonstrations against those who remained at work, but from the time when the politicians took hold of the matter the troops appeared to lag superfluous on the scene, while the marching of the strikers went on without let or hindrance. Thus in the popular mind a precedent had been made, and it may prove a troublesome one to the party now in power. Strikers hereafter will begin to expect presidential interference on their behalf also, and if it is not forthcoming, woe then be unto that party among the votes of workingmen. Presidential campaigns especially are likely to become seasons of general strikes, which the party in power must settle in a satisfactory manner or take the consequences."

The very fact that this strike has been conducted

as quietly as it has is evidence of the truth of what the *Republican* says. The strikers have not been less demonstrative than during former strikes, but through fear of jeopardizing the party in power the authorities have taken an entirely different course from the one pursued in the past; and it is not at all unlikely that should the strike continue until after the election threatening demonstrations against those who desired to work would no longer be permitted. The whole thing simply emphasizes one of the dangers which threaten popular government.



In a lengthy review of a recent book, "The Evangelization of the World in this Generation," by John A. Mott, the *Sunday School Times* says:

"There is no lack of hindrances to the evangelization of the world in this generation. The unevangelized are numerous and widely distributed, and in a few cases inaccessible. Oriental governments are suspicious, and so-called 'Christian powers' are most un-Christian in their treatment of alien races. Foreigners are frequently the leading source of corruption in Oriental cities."

This only emphasizes the folly of calling nations "Christian." There never has been and there never can be in this present world any such thing as a truly Christian nation.



NOTWITHSTANDING all the efforts put forth in Austro-Hungary even by the government itself to correct the erroneous impression, thousands and tens of thousands of people in that country still believe that the murder of Christians and the offering of their blood is a part of the Jewish ritual worship. It is charged by Count Von Hoensbroech, of Berlin, that "orthodox Protestant and the Ultramontane Catholic are zealously at work to make use of this lie to scare" the people, and to incite them to deeds of violence against the Jews. Count Von Hoensbroech is a member of one of the leading families of the German aristocracy. He was a member of the Jesuit order, but, dissatisfied with its principles, he left the order a few years ago. His brother is still a member of the Centrum, the Catholic or Ultramontane party in the German Reichstag.



THE following from the *Catholic Columbian* is going the rounds of the Catholic press:

"A young man of Elkhart, Ind., recently received

from a brother, who is a soldier in the Philippines, a package of 'loot' which has a peculiar interest for Catholics. The package contains two richly gold-embroidered vestments, a silver figure about six inches long, which seems to have been taken from a crucifix, a rosary, a large iron key of distinctly foreign make, probably a church key. That the relics are genuine beyond doubt is proved by the fact that the package bears the approval of a commanding officer, Captain J. W. Porterfield, Company M, Thirtieth Infantry, U. S. V."

This item, which is rather too circumstantial to be wholly a canard, seems to bear out at least in part the reports of the looting of churches in the Philippines by American soldiers, notwithstanding official denials.



THE secretary of the New England Sabbath Protective League, who has been active in Rhode Island for some time past, states that Sunday baseball and bicycle races have been prevalent there of late, and that "mass-meetings" have been held to awaken public sentiment against them. But public sentiment, which mass-meetings are supposed to reflect rather than to create, is evidently not opposed to these Sunday sports, since it is upon public patronage that they depend for success. The main trouble with the Sunday cause is that it affords no ground for an appeal to revealed truth.



IN New York, October 20, just before starting for his home in St. Paul, Archbishop Ireland reiterated the statement he made before sailing for America, to the effect that the Pope is well pleased with the relations of the American Government to the church in the Philippine Islands.



IT is said that a Russian general in command of troops ordered to China, but afterwards recalled, is reported to have said that his men were required to meet another foe. Press correspondents suggest that "the foe" means Germany.



IT is said information has been secured by the police to the effect that Anarchists have condemned the Pope to death. These misguided men should remember that while they may kill Giacchino Pecci they can not kill the Pope. True, for a few days the the papal chair would be vacant, but the papal system would survive, and while men die the Pope lives in the system.

WE shall be glad when the present political campaign is over and it again becomes possible to state a fundamental principle of just civil government, or even to refer to the Declaration of Independence, without being regarded as favoring one or the other of the great political parties. THE SENTINEL is not in politics and does not discuss any question from a political standpoint.



"THE ethical definition of politics," says the *Catholic Standard and Times*, "is 'an enlarged morality.' The practical definition, as most frequently illustrated, is 'a condensed and systematized rascality.'"

### THE "AMERICAN SABBATH."

AT a recent W. C. T. U. Convention at Downs, Kans., as noted by the *Logan Republican*, one of the questions discussed was "Shall the American Sabbath Be Preserved?" Strong ground was taken in favor of the legal enforcement of Sunday, but none of the speakers even attempted to explain the incongruity of coupling the words "American" and "Sabbath" together, thus making the term "American Sabbath."

As only the Lord has power to command men under penalty of sin there can certainly be no moral obligation resting upon anybody to pay any regard to the "American Sabbath." Indeed it is not clear that America has any "Sabbath" peculiarly her own.

There is, it is true, the Lord's Sabbath or the "Lord's day," as it is called in Rev. 1: 10, which is, as everybody knows, the seventh day of the week. But surely America has no claim on this day. Then there is the first day or Sunday, which came to us as an inheritance from the English Puritans, but it is no more American than a coat made in London, but worn in America, is an American coat.

But laying all this aside, and granting that it is well understood what is meant by the term the "American Sabbath," what right has America or any other country to have such an institution? If a weekly rest day is desired, why call it a Sabbath?

We all know something of the purpose of the Sabbath of the Lord. It was made for man, *i. e.*, for all men, Americans as well as others, and was given to the race as a memorial of God's work of creation and of his rest at the close of creation week. But what

has America done that deserves to be commemorated by a weekly Sabbath? And even if some event could be found that could be fittingly commemorated by a weekly rest, would it be just the proper thing for America to seize upon the Lord's idea and set up a counterfeit of his Sabbath, which must in the very nature of the case detract from the regard paid to His memorial?

But if it be said that the day so generally observed is called the "American Sabbath" only because it is the custom of Americans to observe it, then this name which is supposed by some to greatly add to the prestige of the day amounts to no more than saying that the thing is good and ought to be observed because we Americans observe it.

Now, seriously, would it not be much better to drop all talk of the "civil Sabbath," the "American Sabbath," the "Christian Sabbath," etc., etc., and speak only of "the Sabbath of the Lord," or of "the Sabbath," as do the Scriptures?

But, then, to adopt this suggestion might result in confusion as to the day referred to, since, as before stated, in the Scriptures these terms always mean not the first day of the week, but the seventh day; and so we shall probably continue to hear these various qualifying words coupled with the word Sabbath, the use of which is, however, itself a confession that the day thus designated is not *the* Sabbath.

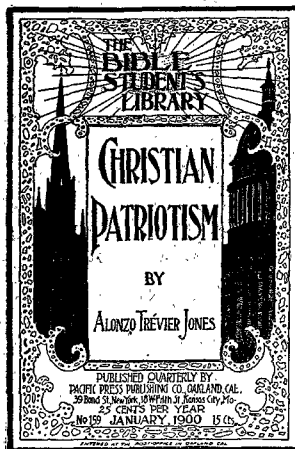
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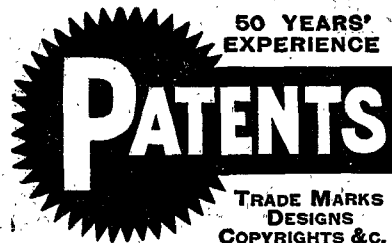
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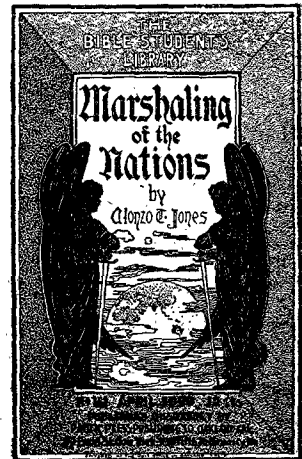
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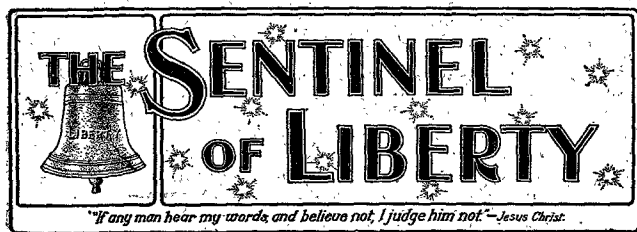
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Any one receiving The Sentinel of Liberty without having ordered it, may know that it is sent by some friend. Those who have not ordered The Sentinel need have no fears that they will be asked to pay for it.

A RECENT letter from a representative of the International Religious Liberty Association who knows whereof he speaks says:

"The court records of the city of Baltimore, Md., U. S. A., show that from March 16, 1900, to October 2 of the same year, there have been 503 arrests for Sunday selling and four for 'Sunday labor' in that city. The first fifty of these defendants were declared guilty and were paroled, some on their own recognizance, others on bond of \$100 each. Five out of this fifty have broken their parole and have been fined, two of them \$25 and costs each, the others \$25.50 each and costs. One person was fined \$5 for 'Sunday labor.'"

Sixty-five cases were dismissed by the State; seven were reconsidered by the grand jury. The remainder of the original 503 remain still on the docket.

"CHRIST'S example teaches us that idleness as well as business is Sabbath-breaking," says the Rev. W. F. Crafts, in the organ of the New England Sabbath Protective League; and yet Mr. Crafts is laboring strenuously, as he has done for years, for the enforcement of the Sunday laws, which would compel people to spend the day he alleges to be the Christian Sabbath in idleness. "Sabbath-keeping," he says further, "requires such work as visiting the poor and sick and sinful, to do them good," and yet he would have the poor and sinful visited on the Sabbath by the police officer and dragged to the jail for doing honest work. It is very true that the Sabbath can not be kept by idleness, but demands activity in Christian work; in this Doctor Crafts speaks truly; but in this position he is altogether out of harmony with the idea of compulsory Sunday-keeping embodied in the Sunday laws. Honest work is always preferable to idleness, and if the poor

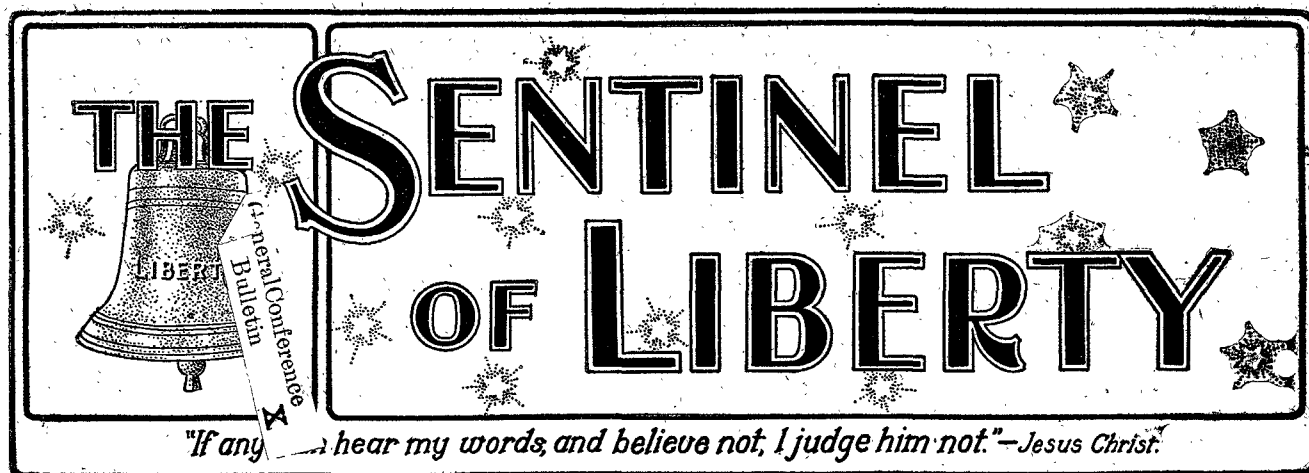
and sinful are to be visited on Sunday, by all means let it be by some one seeking to do them good, and not by the policeman with his billy.

THE Rev. Charles M. Sheldon makes the suggestion, in the interests of Sunday enforcement, that in towns and small cities "a corps of workers from different churches," or from "different Endeavor societies," "could gather statistics concerning the Sunday work being carried on" in all "departments of labor that could be found in the place," in order to see who is doing "necessary" and who "unnecessary" work on Sunday. The distinction between necessary and unnecessary labor is to be made "from a Christian point of view." He mentions that in one place where this suggestion was adopted it was found that out of 1,500 persons doing Sunday work, "at least 1,200" were doing work that was unnecessary. The possibilities contained in this suggestion when it is put into effect with a view of suppressing "unnecessary" Sunday work, are obvious. The courts would speedily be filled with discussions and arguments as to what work is necessary and what is not, and arbitrary lines of distinction between the two would be drawn by court decisions, while question is one that could never be satisfactorily settled. Such a question is not one with which the courts of law can properly or profitably meddle. Nobody wants a church committee to visit him and inform him as to what he may or may not do on Sunday as a work of necessity; but unfortunately there can easily be found people who would be pleased to serve on just such committees. Mr. Sheldon's suggestion will probably bear fruit in due time.

THE Springfield *Republican*, one of the most reliable papers published anywhere, says that the death rate from disease of American soldiers in the Philippine Islands is now in the vicinity of thirty per 1000, or nearly double that of the British army in India.

ACCORDING to a careful estimate made by Mr. Eugene Smith, a New York lawyer, crime costs this country \$600,000,000 every year.

THE continental European press are discussing the probability of the speedy end of constitutional government in Austria.



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## THE SENTINEL OF LIBERTY

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L. A. SMITH, }  
C. P. BOLLMAN, } Editors.

RIGHTS belong to individuals, but not to governments.

THE worst kind of criminals in the world are criminal ideas.

GOVERNMENTS exist not to perpetuate themselves, but to perpetuate the rights of the people.

THE Papacy maintains that not freedom of conscience, but the religious dictation of a Pope, is for "the greatest good to the greatest number."

To say that a man has no natural, inalienable rights is only another way of saying that the civil power may properly step in between an individual and his Creator.

IT is easier to determine what is for the greatest good of the individual than what is for the "greatest good of the greatest number," and when the former problem is taken care of the latter will take care of itself.

"We have a law, and by our law he ought to die" has ever been the bulwark of intolerance.

THE time to protest against an invasion of rights is when the principle is assailed. He who waits until his own rights are actually invaded will find himself placed at great disadvantage.

JESUS CHRIST died not to save men by governments, or by nations, or *en masse* in any other way, but as individuals; which means that individual welfare is the true basis of human welfare.

### THE PASSING OF THE DOCTRINE OF NATURAL RIGHTS.

LAST week we called attention to the ground taken by a leading American journal, the *Outlook*, edited by Lyman Abbott, in declaring the straight National Reform doctrine that the proper basis of civil government is not the consent of the governed but the law of God. And now comes another leading American journal, the *Independent*, and declares that the doctrine of natural rights must be set aside as an outgrown tradition; that, in fact, it is "likely to gasp out its last breath in the pending campaign," and that the only rule that can be followed in government is that of "the greatest good to the greatest number."

Such avowals from leading American journals are startling, and would be so to Americans everywhere but for the teaching assiduously put forth by influential Americans the past two years, leading away from the ideals of republican government.

"One of the theories which has suffered most in these critical days," says the *Independent*, "is that of

'natural rights.' It is true that it has been reiterated in very recent times and by a man conspicuously learned and able, the philosopher Spencer. And yet," affirms the *Independent*, "though buttressed by so eminent a name, it has failed to make any distinct impress on the age, and the revolt against it grows apace." The *Independent* seems not to recollect that this doctrine of natural rights has all through the century been standing in the Declaration of Independence, than which there has been no higher political authority for Americans, and is strangely oblivious to the fact that the Declaration of Independence has during this whole century most profoundly affected the political ideals and ambitions of men throughout the civilized world.

#### No Such Thing as a Real Right.

"The fundamental principle in social conduct, according to Spencer," continues the *Independent*, "is this: 'Every man has the right to do that which he wills, provided he infringes not the equal freedom of any other man.' So stated," says the *Independent*, "it meets with well nigh universal approval. But," it says, "the moment it is sought to determine what constitutes infringement, there arises a world of interpretations so diverse and numerous that if order is to be maintained on the planet, organized society, the state, must step in and compromise. As for particular 'rights,' to be fundamental, to be *real* rights, they must be of universal applicability." Then the *Independent* inquires, "Can any one point to a postulate of a 'right' which for any considerable time, by any considerable number of men, has been held to be absolute, unqualified by time, place or circumstance?" The conclusion is that there is no such thing as a "real right." "What one man declares to be a 'right,'" it says, "another declares a wrong; that which one generation holds to be natural and inalienable, the next generation considers unnatural and promptly alienates." "No society finds it possible to acknowledge an 'inalienable right' to life. \* \* \* In every part of the world society finds it necessary to determine the conditions under which its members shall live, *not* on the basis of universal moral law, but on that of social justice, which is but another name for social expediency. 'Rights' thus resolve themselves into postulates born of particular times, places, and conditions." Such is the *Independent's* conclusion, which amounts to saying that there is no such thing as a natural

right; that is, a right which a person has by virtue of his creation.

The doctrine of government by consent of the governed, the *Independent* finds, very naturally, to be equally far from being a "self-evident truth." "Examined judicially," it declares, this principle "is seen to be impossible, since it violates the fundamental assumption of every state—the assumption of power to determine what is best for the continuance of its own life. Examined historically, it is seen that no people has ever acknowledged it in practise." The *Independent* does not believe that "the fathers who promulgated it" could have "entirely meant it." If they had been of "an exacter turn of mind," they would have specified many exceptions to the rule, as in the case of females, minors, slaves, inhabitants of the territory not yet admitted into the union of states, etc.

#### A New Basis of Government.

From all this the *Independent* arrives at the conclusion before stated, which it puts as follows: "This absolute generalization regarding consent, disregarded by its formulators, and practically disavowed by every state that has ever existed, is likely to gasp out its last breath in the pending campaign. The progressive democratic philosophy of to-day is building the coming state in the light of considerations of social ends. It postulates nothing, it analyzes and decomposes old principles and theories, it concerns itself not with 'rights' but with duties, with social adaptations, with an ideal of 'the greatest good to the greatest number,' as that greatest good may be determined by experiences of fact."

This sweeps aside at once the whole system of American republican government set up a century ago upon the Declaration of Independence and the Constitution, and which has continued unquestioned by Americans down to the time of the capture of Manila. No more natural rights, no more consent of the governed, neither in the Philippines *nor in America*, but only the principle of "the greatest good to the greatest number," to be operated according to the dictates of expediency,—such is the basis to which American free government is being rapidly shifted before our eyes.

How will this affect the American people? This is simply to ask how it will affect an individual to deny that he has any natural rights, that his consent is necessary to his government, and to hold every interest that he may have subject to what men may

consider "the greatest good to the greatest number." Let us consider a case for illustration.

#### An Illustration.

Here is an individual who observes the seventh day as the Sabbath, according to the specifications of the fourth commandment. A committee of his neighbors, headed by a clergyman, visits him and informs him that he must keep Sunday.

"But," he says, "my conscience tells me that the seventh day is the Sabbath, and I can not keep two days in the week. I can not sanctify the seventh day without regarding the other days of the week as working days."

"The Christian Sabbath is not the seventh day of the week but the first day," is the reply; "and you must observe it. This is a Christian nation and you must observe the rest day fixed upon by the majority of the people. That is the law of the land."

"But it is my right," says the seventh-day Christian, "to be guided by my own conscience in the matter of Sabbath observance. The constitution of the State declares that 'every man has a natural and indefeasable right to worship Almighty God according to the dictates of his own conscience.'"

These words only provoke a mocking laugh. "Ho, ho, here is a man who clings to that old theory of natural rights! Why, my friend, that theory is all out of date. The progressive democratic philosophy of to-day has exploded those old notions of our fathers about natural rights and the consent of the governed. They were well enough in theory but they weren't capable of application to existing conditions in this government. If men were allowed to claim that they have natural, inalienable rights which the government must respect, some men would claim one thing and some another, and society and the government would be thrown into hopeless confusion. We have got to be guided now by what is expedient."

"And," adds the clergyman, "the constitution of the state is wrong in allowing that men may do as they please in matters of religion. That was the work of political atheists and it must be changed. Civil government, it is now recognized, rests not upon what men may will, but upon the law of God."

"But," persists the observer of the seventh day, "I am bound by the law of God, which says that the seventh day is the day to be observed as the Sabbath."

"The seventh day is not the Sabbath," rejoins the clergyman, sharply. "In this country it is settled that the first day is the Sabbath; public opinion and practise are overwhelming upon this point. The courts have declared it, Congress has declared it, and you can not be permitted to set up your opinion against the authority of the nation. You can not be permitted to teach anarchy."

"But my conscience—have I no right to that?" exclaims the one thus addressed.

"You have no right to set up your individual conscience against the national conscience," is the reply. "As we have said, it is not a question of your rights. That doctrine can not justify you, for it has had its day and been set aside. What must be secured in this nation is the greatest good to the greatest number. All are now agreed upon this, and the greatest good to the greatest number requires that all observe the first day of the week. We must have uniformity in this matter. So I repeat, you must hereafter observe the first day of the week. The public good demands it, and the state must see that this rule is firmly enforced."

So, instead of being able to claim the individual right of conscience in the matter of Sabbath observance, the dissenter from popular religious custom has nothing left to stand on but "the greatest good to the greatest number," and when he can prove that his freedom in religion is for the greatest good of the greatest number he will be allowed to worship differently from the majority *and not before*. But how long will it take an individual to prove that it is for the greatest good to the greatest number that he be allowed to observe the seventh day of the week instead of the first, in the face of popular teaching and custom touching this point?

As the result of such teaching as that we have quoted from the *Outlook* and the *Independent*, the fundamental American doctrine of natural, individual rights is being swept from under the feet of the American people; it is passing rapidly away before our eyes, and who is amazed or alarmed at the spectacle? It is high time indeed that the people everywhere should see and know what these things mean.

s.

THE spirit of liberty is not merely a jealousy of our particular rights, but respect for the rights of others, and an unwillingness that any man, whether high or low, should be wronged.

**"ON BENDED KNEE."**

ACCORDING to the *Chicago American*, of October 20, Hon. Howard Ferris, judge of the Probate Court of Hamilton County, Ohio, expressed himself recently in favor of adopting a uniform naturalization ceremony calculated to suitably impress the candidate for American citizenship. The judge is reported as saying:

"I think that there should be a ceremony accompanying the matter of naturalization. It ought to be of the most impressive character possible. The man ought to be impressed so that he will never forget the fact that he was on that day the recipient of an honor the like of which was never conferred upon him before.

"Legislative action along that line is not possible for the reason that the Federal statute leaves such a wide discretionary power with the court administering the oath, and seeing to it that the conditions of naturalization are present, that it is entirely within the discretion of the trial judge as to what ceremony, if any, shall accompany the oath.

"My idea is that inasmuch as the applicant for letters of naturalization is required to take upon himself the oath of allegiance, the oath should be explained to him. It should be made plain that hereafter the country from which he comes has no claim upon him whatever, and that he now swears fealty to new institutions, that he will follow a new flag.

"In New York and in other States the ceremony accompanying the taking of an oath makes it necessary for one to kiss the Bible to impress upon the party taking the oath the sacredness of the obligation. I see no reason why an obligation of the character in question should not be impressed upon the party in every possible manner, and if in token of sincerity and of love it would add the slightest to the impressiveness of the entire ceremony that one should kiss the flag, I see no reason why this should not be insisted upon.

"It would be a beautiful and patriotic thing for everybody to kiss the flag occasionally. When I administer the oath I give the subject a talk to the effect that that blessed symbol of freedom is the flag of his adopted country. I explain its meaning, and it should be impressed upon him on bended knee that his allegiance to the flag necessitates love, admiration, and respect under all circumstances, and that wherever that flag floats he may be assured of the fullest protection in every right.

"I hope to conceive a ceremony simple and patriotic, which will more fully impress upon the recipient the ideas expressed above. I am not a

stickler for kissing the flag, but I would like a simple act adopted that would show reverence to the country's banner."

The thoughts thus expressed by Judge Ferris are right in line with the flag salute introduced in many places in the public schools. In this salute the pupils are required to say: "We give our heads and our hearts to God and our country! One country! one language! one flag!"

In some respects this salute goes even further than the naturalization ceremony suggested by Judge Ferris, for the salute requires each pupil by repeating the words of the salute to make a profession of conversion, for giving the heart to God means that if it means anything. But while the contemplated naturalization ceremony does not, like the salute, propose to require a profession of conversion, it does propose to require the candidate for citizenship to pay divine honor to the flag. Bending the knee in reverence is an act of worship; hence it is an act that might very properly be refused on religious grounds.

The Romans held that the state was divine; indeed, the Roman state was the chief divinity from which all the other gods of Rome derived their dignity; but God forbid that a like idea should ever attach to this Government in the minds of American citizens, either of such as are to the manor born, as it were, or of those who become citizens by naturalization.

There is nothing divine about the flag. Only as the flag stands for liberty and justice is it worthy of respect. Blind devotion to one flag as the symbol of governmental power merely is no more praiseworthy than is blind devotion to another flag. If it is the power that is to be revered, then the flag that represents the most power is worthy of most devotion. Estimated in this way, Russia's might easily stand at the head of national emblems, but estimated from the standpoint of correct principles how different would be the conclusion.

Instead of being required to kiss the flag or to swear allegiance to it on bended knee, the candidate for American citizenship should be required to familiarize himself with the Declaration of Independence and the Constitution of the United States, and to swear allegiance to the principles of equality and justice therein set forth. Were this done, and were the Government ever true to these principles, there would be no lack of devotion to the flag of the

country, and no necessity to require an expression of it in meaningless forms or idolatrous acts. Judge Ferris' suggestion is full of mischievous possibilities. He should advocate a policy of education, not one of meaningless form and hollow profession. B.

### THE DOCTRINE OF EXPEDIENCY.

"AND one of them, named Caiphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not." John 11: 49, 50.

In these words the doctrine of expediency was proclaimed upon a certain notable occasion in the past. The argument seemed very conclusive to those who heard it then, but to us its heinous character is made manifest by the fact that it was spoken by an enemy of Jesus Christ for the purpose of justifying his crucifixion.

Yet the same wicked sophistry, in different words, is repeated over and over to-day. "It is *expedient* that *one* man should die for the people, and that the *whole nation* perish not." What is this but one way of stating the doctrine of "the greatest good to the greatest number"?

To be sure, it was not for the good of the Jewish nation that they crucified Jesus Christ; and it is not actually for "the greatest good of the greatest number" that one person should be deprived of his God-given rights. But this is not the point. The Jews *believed* that the welfare of their nation demanded Christ's death, and they acted on their belief, and people to-day will act on their belief, just as did the Jews in the time of Christ. They will be led to believe that in some cases, comparatively few, the individual must surrender what has been considered his natural rights in order that anarchy may not break in upon society and that the whole nation perish not.

The doctrine of expediency has its place, but it is wholly out of its place when it is used to deprive a person of his natural right to life, liberty, and the pursuit of happiness. The law of God knows nothing of expediency, and as surely as every man is amenable to that law so surely has he the inalienable right to that freedom necessary to the development of righteous character. In the sacred domain of conscience the individual stands alone with his God; the rest of mankind are necessarily and rightfully excluded. This sacred domain must

be preserved inviolate, and if through any theory of government it is not so preserved, then the greatest harm to the greatest number will be the inevitable result. s.

### RELIGIOUS LIBERTY; WHAT IS IT?

According to Webster's International Dictionary, "religious liberty is the free right of adopting and enjoying opinions on religious subjects, and of worshipping the Supreme Being according to the dictates of conscience, without external control." The Standard's definition is "freedom of religious opinions and worship as one's conscience may dictate."

Mr. Madison's memorial to the General Assembly of Virginia in 1785, protesting against "A Bill Establishing a Provision for Teachers of the Christian Religion," sets forth this: "We remonstrate against the said bill: 1. Because we hold it for a fundamental and undeniable truth, 'That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence.' The religion, then, of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate."

The "Act Establishing Religious Freedom in Virginia" passed after the defeat of the act against which Mr. Madison and hundreds of Presbyterians and Baptists protested, provided, "That no man shall be compelled to frequent or support any religious worship, place, or ministry whatsoever, nor shall be enforced, restrained, molested or burthened, in his body or goods, nor shall he otherwise suffer on account of his religious opinions or beliefs; but all men shall be free to profess and by argument maintain, their opinions in matters of religion, and the same shall in no way detract, diminish, or affect their civil capacities."

Again, in the memorial already referred to, it is said: "Whilst we assert for ourselves a freedom to embrace, to profess, and to observe the religion which we believe to be of divine origin, we can not deny an equal freedom to them whose minds have not yielded to the evidence which has convinced us."

These quotations show clearly that religious liberty means not only the right to hold, and to observe one's own religion, free from all restraint and compulsion, but likewise freedom from all compulsion touching the religious views, institutions and usages of others. B.

### THE EVIL OF MISUSING WHAT IS GOOD.

There are no worse evils in the world than those which arise from the perverted use of that which is good.

The tendency to pervert the use of what is good seems to be inherent in human nature. Men are prone to forget that the excellence which anything may possess in itself may be no justification at all for the use they have in mind to make of it.

Religion is the best thing in the world, in itself, but this is no reason why religion should be joined with the state. When used to serve the ends of politics, religion becomes a curse to mankind instead of a blessing. History is full of illustrations of this truth.

Lucifer was an exalted angel in heaven; he was perfect *in his place*, but he got out of his place and all his perfection counted for nothing. He put himself to a use never intended by his Creator, and from a perfect being of the most exalted type he became the worst of all beings—the devil.

The law of God is a perfect law; must it not therefore be the proper basis of civil government? Must not that government be the best which conforms to the perfect law of the Almighty? Clearly this must be so, and, therefore, men have reasoned, the law of God and his revealed will, the Bible, ought to be made the fundamental law of the land. Men are so reasoning to-day and they are actually leading the nation to this conclusion. But was the law of God ever designed to be enforced upon men by civil governments?

The law of God performs an indispensable office in the government of God, but when men try to make this law the basis of human governments they pervert it to a use from which only untold evil can result. The law of God can be administered only by its Author. Civil governments are administered by men, and in such governments the law of God would be wholly out of place. This is not to say that civil governments must be contrary to the law of God, but only that finite man is incapable of doing justice when he tries to use other than finite means. Man's law is finite and suited to the uses of governments administered by man. God's law is infinite and suited only to a government which God administers. When the finite and erring hand of man attempts the task of administering the government of which the divine law is the basis, the result can only

be the direst failure, and out of that failure arises the rankest forms of injustice. The evil which follows from the perversion of an institution is in direct proportion to the importance of that institution to human welfare in the place its Author has assigned to it.

The church, religion, and the law of God have their proper place in the divine economy, but that place is the government of God and not the governments of men. Men must receive the benefits of religion through their connection with the divine government and not through their connection with human governments. Human governments are not designed to make men better in character, and when they attempt to do this they only pervert the instrumentalities of the divine government and work havoc in the spheres both of civil government and of religion.

Let civil governments then keep in their appointed place and leave the moral welfare of the world to the care of those spiritual agencies which pertain to the government of God. And let it be remembered that the more essential to human welfare an institution is in its proper place, the more dreadful are the consequences of perverting it from its appointed purpose. s.

### A TRULY CHRISTIAN UTTERANCE.

Present Truth, London, England.

WHAT was indeed a most remarkable address was delivered recently at Hamburg to the General Protestant Missionary Association by Professor Adolf Harnack, of Berlin. Deprecating the idea of crusades in China, and protesting against the invoking of secular assistance by missionaries, he said:

"Protection should neither be asked by missionaries nor given to them in certain lands. It must be recognized that missionaries give up their rights as subjects of their own countries. The missionary ought not to go to regions where he feels he can not remain during times of persecution. If the course of political events makes the prosecution of missionary work impossible the missionaries must withdraw, even if they lose all they had gained. State churches, as such, should never engage in missionary enterprise. This should be a private undertaking. Missions should leave no doubt in the mind of the Chinese that they are a purely spiritual power. They should never be recognized as identified with worldly power. They should make it clear that they do not represent the interests of Europeans or Americans, but the interests of the natives."



Sad to say, Professor Harnack stood alone in this view. The association passed a resolution in favor of the full protection of missionaries by the secular arm, and sent a telegram to the Kaiser asking his assistance. Thus the members deliberately classed themselves as emissaries of the state and not messengers of God.

## SUNDAY ENFORCEMENT A STUPENDOUS FRAUD.

### A Scene in Court.

JUDGE BAILEY (addressing the prisoner): You have been summoned here, Mr. Jones, to answer to the charge of violating the Sunday law. Do you plead guilty or not guilty?

MR. JONES: I confess, your honor, to having labored on Sunday, the first day of the week, as charged in the indictment, but I deny having labored on the Lord's day, or of having committed any crime against any of my fellow-citizens.

JUDGE: This is no place, Mr. Jones, to discuss fine-spun theological distinctions, but we are here to see that the laws enacted by our legislature are obeyed and to punish the transgressor.

MR. JONES: Do you claim, your honor, that it is your duty to enforce a law that punishes an innocent man?

JUDGE: I am not here to decide as to the justice or injustice of the law. The lawmakers are responsible for the character of the law. If the enforcement of the law imposes pains and penalties upon innocent persons it is the duty of the people to petition the legislature to change or abolish the law. So long as the law remains upon the statute books it is my duty as judge of this court to see that it is obeyed.

MR. JONES: Then I understand, your honor, that if you knew that a person who had broken the Sunday law was innocent before God, and that he had not trespassed in the least degree upon the rights of his fellow-citizens, you would punish that man by fine and imprisonment.

JUDGE: I am not convinced, Mr. Jones, if it is proven that you have violated the Sunday law that you are innocent before God and that you have not trespassed upon the rights of others. Perhaps if I were convinced that the law was wrong, and to enforce it would impose unjust punishment upon an innocent man I might act differently. I certainly would feel loth to punish an innocent man.

MR. JONES: Would you be willing, your honor, to listen to the reasons why I believe that I am innocent of the charge brought against me; not so much that I may escape the punishment you might inflict on me, but that justice and right may prevail and the people of this community may see the injustice of Sunday laws.

JUDGE: Of course, Mr. Jones, that is what we are here for; to try your case and see whether you are guilty or not; and as you prefer to plead your own case you are at liberty to do so. However, we would like you to state your reasons as briefly as possible, as our time is limited.

MR. JONES: Thank you. I will endeavor to be as brief as I can.

When the officer arrested me I was digging some potatoes in my garden. Does your honor believe that the act of digging potatoes is in itself a crime against the state? Would you consider it such if done on any other day of the week?

JUDGE: Of course, no one thinks that domestic labor is in itself a crime against the state.

MR. JONES: Then, your honor, if there *is* any crime in Sunday work it is not in the work itself, but because of the character of the day on which the work is done, and you will agree with me that there is nothing in which the Sunday differs from other days of the week except in its *religious* character. If the day differs from the rest of the days of the week in its religious character, and *that only*, then for the state to compel the observance of that day is forcing the religion that is in the day upon the people and *nothing else*. And this is positively contrary to the spirit of our free institutions. The national Constitution provides that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof;" and in harmony with this provision nearly every State constitution contains, seemingly, ample guarantees of liberty of conscience.

JUDGE: But, Mr. Jones, there is a civil phase to this question, and that is what the legislature had in mind and not the religious phase. I can hardly think that our legislators would intentionally make laws enforcing religion upon the people in direct opposition to the Constitution of the Government.

MR. JONES: As to the motives the legislators had in passing the Sunday law I can not say. But this I do know, that if the religious element of the country had not urged it upon the legislature they never

would have thought of making such laws. But that it was at the solicitation of the clergy and the church leaders that they passed the Sunday law can be proven beyond a doubt. However, you must see, your honor, that there can be no such thing as a civil Sunday law. You understand, of course, the meaning of civility and incivility. To be uncivil is to disregard or trample upon the rights of another. But you admit that to do common labor on any day of the week is not trampling upon the rights of another, and therefore can not be uncivil; and if the mere act of labor on Sunday is not uncivil, then how could a law punishing a man for doing a civil act be a civil law?

JUDGE: Go on, Mr. Jones; we will consider that point later on.

MR. JONES: In regard to my being innocent before God, your honor will agree with me, that the Sabbath commandment says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt do no work." Now, if God commands me to keep the seventh day under pain of the second death, has any legislative body any right to step in and say that I shall not keep that day?

JUDGE: Oh, no, Mr. Jones, the legislature does not claim the right to say that you shall not keep the seventh day. No such thing is contemplated in the law. Far from it. And, further, Mr. Jones, if you are conscientiously convicted in your own mind that you ought to keep the seventh day as the Sabbath, I honor you for doing so. I hold that it is every man's duty to act out his conscientious convictions, so long as his convictions do not prompt him to interfere with the rights of another.

MR. JONES: I am glad to hear your honor so decide. It is an evidence to me that you desire to be just in your rulings. But please bear with me. You admit that because the commandment says "the seventh day in the Sabbath of the Lord thy God; in it thou shalt not do any work," no legislative body has any right to override the authority of the great God and say that I shall keep it.

JUDGE: Indeed I do, Mr. Jones, and I should be the last man to decide otherwise.

MR. JONES: Very well, your honor. Does not the same God in the same command say, "Six days shalt thou labor and do all thy work"?

JUDGE: I believe He does.

MR. JONES: Then, when God says, "The seventh day is the Sabbath; in it thou shalt do no work," no

legislative body has any right to say I shall not keep the seventh day, and if my conscience tells me it is my duty to keep the seventh day I should do so regardless of any human intervention to the contrary. Then when the same God says in the same command "Six days shalt thou labor," what right has any legislative body to say I must rest the first day and thus deprive me of one day's income contrary to the command of God?

JUDGE: I do not understand, Mr. Jones, that that clause of the divine law is imperative, and that every one is compelled to work six days. We all know that many good people are unable to work. Therefore we understand that the clause to work six days is only a permission to labor if we are able and desire to do so.

MR. JONES: Very well, your honor, we will accept your understanding of that clause in the commandment. But is it not true that the law gives me a *divine right to work six days*; and, if so, has any legislative body the authority to prevent me from exercising a *divine right*? Would not that be putting human authority in place of the divine, and thus exalting man above God?

JUDGE: We must confess, Mr. Jones that your reasoning is logical throughout. Do you wish to make any further defense in your case?

MR. JONES: There are many more reasons I might lay before your honor, but I will not occupy any more of your valuable time, but, thanking you for granting me permission to state my reasons, and hoping you will consider them in the light of truth and justice to all men, I close.

JUDGE: As it is about time to adjourn this court for to-day, and as I wish some time to consider your case, you can go, Mr. Jones, and await our decision.

#### A Private Conversation Next Morning.

STATE'S ATTORNEY: Good morning, Judge.

JUDGE: Good morning, Mr. Marsh.

ATTORNEY: Well, Judge, what do you think of Jones's defense yesterday?

JUDGE: Think of it! The man doesn't live that can pick a flaw in a single point he made. The principles of civil and religious liberty as presented by Jones in his defense are the principles advocated by all the noted jurists and statesmen since this Government was founded, and for years before.

ATTORNEY: That is my opinion exactly, Judge, and I have about made up my mind that Sunday

legislation and Sunday enforcement are, on the whole, a stupendous fraud, and if continued will work evil and result in persecution to some of our best citizens. But what will you do, Judge, with this case?

JUDGE: You may depend upon it, Mr. Marsh, I will never play the role of a Pontius Pilate and condemn an innocent man, for I am fully convinced that Jones is no more guilty of a crime against the state in lifting out some potatoes in his garden on Sunday than I was in examining some legal papers in my office on the same day. If the church leaders want to impeach me for refusing to sentence an innocent man, I am willing to step down and out. I realize that I am to be summoned before a higher court than I have presided over, and I do not want the blood of innocent men found on my garments.

ATTORNEY: Good; I honor you, Judge, for the noble stand you take and will stand by you.

JUDGE: Thanks; good day.

J. F. BALLENGER.

#### FOR AN ILLINOIS STATE SUNDAY LAW.

In line with what was said in these columns last week touching the prospect for a Sunday-closing law in Illinois is the following from the *Chicago News* of October 16:

"A wide interest in Sunday closing was awakened last year in different parts of the city, and the good effects of the movement are still in evidence, as shown by the agitation of the grocers, butchers, milkmen, and other tradesmen in favor of a State law enforcing Sunday rest. Several meetings for this purpose were held at various places in the city last Sunday afternoon, and the various clerks' and retailers' associations propose to appeal to the pulpit in aid of their plans, and also to distribute handbills and notices calling upon people to patronize only stores that observe Sunday closing.

"Logically this movement for a State law is the only hope for anything like a permanent and satisfactory solution of the Sunday question. It is extremely difficult at times to procure the assent of all retailers in a given neighborhood to an agreement for Sunday closing, and as long as there are exceptions their numbers are likely to be increased by recruits from Sunday closers who fear rivals will gain their trade. \* \* \*

"Laboring men and clerks and small retailers are especially interested in this Sunday question, aside even from any religious scruples or beliefs they may have. The rich man can rest when he pleases. The poor man, under conditions that are in danger of hardening into custom in many great cities, is often

compelled to work seven days in the week or 'lose his job.' As wages now are generally adjusted to the labor week of six days, labor would simply add to its toil without increasing the remuneration, should the seven-day week become the custom. It would also by this act cut off all opportunity for social converse, moral and religious instruction and development, and, in general, make life a monotonous vista of working days, broken only by a rare holiday. \* \* \*

"Whether, therefore, the enforcement of Sunday rest be regarded from either the Christian or the pagan point of view there is the authority and custom of practically all the past history of the world in its favor. Man is not a machine. He needs periodical rest to recuperate and to store up vigor for work. As a matter of fact, in the long run, any man will do far more and far better work working only six days in the week and resting the seventh than he will working all the time. Illinois should follow the example of many other States and enact a Sunday-closing law, and having enacted it should see that it is enforced."

#### TROUBLE AHEAD.

From the *Flaming Sword*.

The signs of the times, when accurately read and scientifically interpreted, indicate that the great culmination of the age is at hand. The world entered a vortex of war when war was declared between America and Spain, when the United States stepped into recognition as a world power and began action upon the Oriental stage close to the mouth of the dragon. We have passed through an age of war; and the age must culminate in war and revolution—the curse must ultimate in woes. The whirlpool widens in its sweep and must ultimately involve every element of the old order—every church and state, every organization, every great power, every civilized nation, and every department of industry, commerce, and political economy. We see millions of soldiers drilling for war, and hundreds of warships ready for action; we see the massing of capital for the purpose of protecting its interests against organized labor, and we hear the threats of the labor leaders that ere they surrender their cause they will command upon the field of action the millions of working-men. The affairs of the world are reaching the critical stage; the storm is approaching and its force is irresistible. There is no hope of escape from the destruction of the present order of the world; it is inevitable, for the way must be cleared for the new world!

## News, Notes . . . and Comment

THE progress of the agitation for Sunday closing in this city is indicated by the following, printed in the *Record* of October 22:—

"The fight for a state Sunday-closing law was formally opened yesterday in various parts of the city. In front of many churches pamphlets and circulars were distributed urging people to uphold the efforts to secure the passage of the law. Counter pamphlets and circulars were handed out at the same places, some containing the statement: 'We sell goods on Sunday.'

"At Robey and Division Streets retail clerks held a mass-meeting in the afternoon. Druggists joined the ranks of the advocates of the Sunday-closing law yesterday."



THE "New York State Conference of Religions" will, it is announced, hold a session in New York City November 20-22. In giving the reason for holding such a conference the *Evangelist* says that "the solid front presented by irreligious forces required religious forces to present an equally solid front, and that for this it was necessary to give prominence to our agreements rather than our disagreements."

Since prominence is to be given to "our agreements," we may look for prominence to be given to Sunday and to Sunday laws, since this is one of the very few points upon which there is anything like agreement among the various sects. This agreement refers, however, to the question of the enforced observance of the day rather than its authority. As soon as that point is touched there is great diversity of opinion, for since the Bible furnishes no authority for the institution every one must fix up a theory of his own. But notwithstanding this fact there is great unanimity in the opinion that Sunday-keeping ought to be enforced by civil law.



MR. EDWIN D. WHELOCK, in a letter to the *Daily News* of this city, says:

"In the enterprise established by the National Christian Citizenship League at Gull Lake, Mich.,

the purpose is not to build a city, nor establish a colony, nor to found a college. It is simply to conduct a summer school on the definite lines of present-day social problems in the light of the teachings of Jesus of Nazareth. In its physical features it will resemble some of the Chautauquas which are already established.

"The purpose is not to provide a place where a few theorists can withdraw themselves from a 'wicked world,' but rather where earnest men and women of all shades of opinion may spend two months of the year in conference, so that they may be the better able to place the imprint of the Nazarene upon public affairs during the other ten months. The teachers in this summer school will include the leading thinkers of this and other countries, the general arrangements in this department being in charge of Prof. George D. Herron, of Iowa."

This is the same school referred to in these columns in our issue of the 11th ult., as being located at Yorkville, Mich. It means simply a National Reform Chautauqua. We shall doubtless hear more of this enterprise in the future.



ARCHBISHOP IRELAND is credited with the statement recently made that "as a plain matter of fact the only safety which the Catholic Church at the present time has in the Philippines for the possession of her properties and for the lives of her priests is the protection afforded by the American flag, and all this is fully understood and fully recognized in Rome."

So great is the papal appreciation of the service rendered to "the church" by the Government of the United States that the archbishop was authorized to thank the President in the name of the Pope.

Commenting upon the archbishop's statement, the Michigan *Christian Advocate* says: "In view of the fact that the Philippine revolt was as much against the abuses of the Roman Catholic Church as against Spanish oppression, all this information is more calculated to gratify Catholics than Protestants."



EVERY little while we hear something about how Roman Catholics established religious liberty in America, and how "the church has ever stood as the champion of liberty," etc. But be it known that when a Roman Catholic speaks of religious liberty he does not mean thereby what is generally understood by the term; he means simply liberty for Cath-

olics. In "Faith of Our Fathers," pp. 264, 265, Cardinal Gibbons defines religious liberty thus:

A man enjoys religious liberty when he possesses the free right of worshiping God according to the dictates of a right conscience, and of practicing a form of religion most in accordance with his duties to God."

Of course "a right conscience" is a Catholic conscience. That this is what the cardinal means is evident from the fact that on page 269 of the same book he quotes from that eminent Catholic theologian, Becanus, the statement that "religious liberty may be tolerated by a ruler when it would do more harm to the State or to the community to repress it." "This," the cardinal says, "is the true Catholic teaching on this point."

The cardinal uses the present tense advisedly, for such is still the attitude of the Catholic Church—religious liberty not from principle, but from policy.



"THE Baptists of Germany are stalwarts," says the *Canadian Baptist*. "They have had to suffer persecution, and have in the past had to endure social ostracism. The editor of the *English Baptist* attended their Triennial Conference. He writes: 'There are no "open" Baptists in Germany. We explained the distinctions in England, and were always met at the end of our statements thus: "We, then, are close Baptists."' They have made grand progress in the face of what might appear insuperable obstacles. Baptists who think their principles worth suffering for, ever do make rapid advance."

And it is equally true of any people "who think they have principles worth suffering for" that they will prosper; but, sad to relate, there are many in these days, and some of them Baptists, who, whatever they may think of the value of their principles, are not willing to suffer for them. Thousands and tens of thousands of religionists everywhere must even be protected against a little financial loss or they can't keep the day they profess to believe they ought to keep holy unto the Lord!



A PRIVATE soldier, writing from the island of Panay, one of the Philippine group, to a friend in Portland, Maine, says:

"I enlisted so that I could stop drinking and I have succeeded, but do not think that it is because I can not get it, for the canteen follows the com-

pany wherever it goes, and a soldier can get both beer and whisky. Drinking is killing lots of good men. Taking everything into consideration, I wonder that every man here is not crazy. Last Sunday one hundred barrels of beer came. I had to work all the afternoon helping unload it, and at night I was on patrol. Well, the whole company has been drunk ever since. I'll bet there has been fifty fights. Monday night about 11.30 the captain came over with his pistol drawn to stop one. It's a sight and a shame that they should send beer and whisky into such a country as this. We left camp Meade with 128 men and two months ago we got eleven more recruits, but at present we have only seventy-eight for duty."

These facts are not calculated to make converts to the army canteen.



AN English journal, *Reynolds' Newspaper*, prints the following anent the "glorious victory" gained by England over the late Boer republics, now crown colonies:

"Mr. John Haggert has received letters from his son, Trooper Qs. Haggert, of Bethune's Horse, dated Platrand Station, July 18 and 22, in which he states that a post-office official at Durban has been sentenced to six months' imprisonment for opening letters from the men at the front. He continues: 'Probably you saw in the papers that in one case we ordered the women and children out of their houses and set the buildings on fire. It was a terrible sight to see the women and children looking at their homes being burned down and crying. We read the orders out to the Boer women stating that if they gave food or shelter to the rebel Boers we should commandeer all their stock and burn their houses down. The women are sent down to Natal. I do not care about this job of burning down houses and witnessing the grief of the women and children. It almost makes one shed a tear.'

Comment is unnecessary. The simple facts cry to Heaven.



THE archbishop of the state church in Sweden having made charges of immorality against dissenters in that kingdom, especially the Baptists, Peter Waldenstrom, one of the most influential members of the Swedish diet and a prominent Lutheran, has come to the defense of the Baptists against the charges of the archbishop. Among other things, Mr. Waldenstrom states that he visited all the disreputable places in Stockholm, such as saloons, rum

holes, the registry for lewd women, and prisons. On asking how many Baptists there were among the frequenters and denizens of those places, with laughter and surprise, the answer always was: "Baptists here, dear sir? There are no Baptists here! This is no place for them." In the crowds frequenting the low dives they told him if he thought them Baptists they could show him their certificates entitling them to the Lord's supper in the state church.

"Mr. Waldenstrom's letter," remarks the *Canadian Baptist*, "has pulverized the archbishop's charges, and has revealed the corrupt condition of the state church."



THE *Catholic Standard and Times* says: "There were no embitterments between Catholics and non-Catholics until they were begun by Luther in the period which followed the Middle Ages—the Renaissance."

Very true, and that for the reason that, as the same paper says, "there were no non-Catholics." Until the Reformation all Christendom was Catholic. Rome had for centuries kept it so by making it exceedingly unsafe to be anything else. True, there arose in the twelfth century the Waldenses and the Albigenses. Early in the fifteenth century Huss and Jerome dared to dissent from the doctrines of Rome, and just before the close of that century Savonarola gave his life for his faith; but until the "little monk of Wittenberg" led Germany out of the church of Rome almost bodily there were, in a sense, within the bounds of Christendom, no non-Catholics. However much individuals or communities may have desired to be non-Catholic in religion, Rome never recognized them as outside her fold. They were at most "erring children," to be disciplined and subdued by any means necessary. It is in view of this that the *Catholic Standard and Times* says:

"If there were any non-Catholics in those ages capable of doing anything inimical to the established Christian religion, after the downfall of Arianism, then surely we are behind in that grand march of progress to which he so strikingly refers, since we know not of these things."

"The rights of non-Catholics in the Middle Ages are entitled to some respect, if the rights of real Catholics in this one be deserving of little consideration. If the former did not exist, for the plain reason that there were no non-Catholics perceptible to

the naked eye, then surely they might be allowed to repose in the quiet of inconceivability."

And why does the *Standard and Times* talk in this vein? Simply because a Catholic priest has been reminding his coreligionists of some of the history of the Middle Ages, and contrasting that period with the present era of equal rights for Catholic and Protestant. It is to make the contrast less sharp that resort is had to the subterfuge that "there were no non-Catholics." There were none only because Rome suffered them not to continue.

#### A NEW JERSEY PREACHER AND THE MAINE LIQUOR LAW.

THE story is told by the daily press of the country, of a New Jersey preacher who, desiring to know the real truth concerning the practical workings of the Maine liquor law, recently visited that State disguised as "an up-to-date man of the world." The story is as follows:

The Rev. J. Ward Gamble, pastor of the First Methodist Episcopal Church of Vineland, N. J., has just returned home and resumed the charge of his large congregation, after having successfully accomplished one of the most remarkable undertakings ever devised and executed by a clergyman.

Disguised as an up-to-date man of the world, with swell outing suit, white duck trousers, radiant shirt waist of varied hues, and light russet shoes, he left Vineland about ten days ago, with the purpose of going to Maine to gather data concerning the celebrated law of the Pine Tree State which forbids the sale of intoxicants within its borders. Dr. Gamble adopted this disguise to more easily and effectually collect the information which he desired concerning the law in question.

"I am really glad I made the journey, as I fully satisfied myself that the celebrated Maine prohibition law is a farce," said Dr. Gamble on his return.

"For years conflicting reports have come from Maine as to the enforcement of the liquor law, some stating that the law was fully enforced, others denying it."

#### Bribes Less than Licenses.

"Finally I became interested in the subject and I made up my mind that I wanted to see how the law was working. There was but one way to accomplish this purpose—by a personal visit to Maine. Of course, I realized the fact that if I went as a minister of the gospel I would return without the desired data. Consequently I determined upon my disguise, which worked like a charm, as I was en-

abled to see for myself the full operation of the law.

"Without fear of molestation I took pains to cover a pretty good range of country, and I believe I got a reliable insight. I did the detective work myself. Some took me for a dude, some for a dunce, and others for a card sharp. I was offered drink by all. I went into hotels, restaurants and saloons, and now I am back home well informed on the subject.

"The result of my discoveries is interesting. I soon discovered that to intimate to the Maine people that the law is enforced draws a smile or a sigh, simply because every one in the State who has taken the trouble to look into the matter knows that it is not enforced and that little or no attempt is made to do so.

"The politicians and officeholders favor the law as it is, because they can say to the good people who want prohibition: 'We are for the law,' while the liquor interests do not object, as the fees and fines they pay to police and sheriff are considerably less than low license.

"Only occasional raids are attempted, and then only for the sake of appearance and to extort money from the saloonists.

#### Easy to Obtain Liquor.

"Without the slightest show of secrecy I visited a saloon, that is, a saloon in all but the sign above the door, located in a prominent position on State Street, Portland. Upon my arrival from Boston I innocently passed this place at the first glance, never suspecting anything out of the way until my eyes were opened a day or two later, when I finally discovered the true nature of the place and entered it. I asked for a lunch, whereupon the bartender sized me up for a dunce and replied: 'We have none, but I can serve you with anything you want to drink, old man.' 'But you have no right to sell here,' I said. 'O, yes, I have,' he replied. 'How do you work it?' I questioned; 'tip politicians?' 'No, I pay my fines.'

"He spoke as confidently as if a thousand-dollar license hung on the wall. When I left the place two policemen were standing near by and I asked them how often they fined the saloonkeeper in question, but they could give me no satisfactory answer. The place was free and open to all comers. Even women were constantly running in and out, carrying pails containing beer and ale.

"This is the state of things in all the large towns of Maine. Of course, if one wants to be blind to the facts and simply walks up and down the streets of the town looking for signs, he can easily go out of the State and still believe that prohibition prohibits in Maine.

#### Bar in a Drug Store.

"The day after my arrival in the State I began

my investigations unaided and unaccompanied, depending upon my disguise to carry me through. Not a soul was in my confidence except those in my boarding place. My object was to see if a stranger could get liquor.

"As I was anxious to begin my investigations as soon as possible I entered the first restaurant I encountered and asked for beer. The waiter replied, 'We have none, but you can get all you want at the hotel across the street.' I went over there and was accommodated.

"Next I entered a drugstore, so called, and found a bar, with all the usual fixtures of the modern saloon. The bartender, in a nonchalant manner, drew me off a glass of beer, for which I paid five cents.

"Later I entered several restaurants. All had bars, which were conducted quite as openly as if the place had been licensed.

"The Republican party is for retaining the law as a venerable institution and honorable name, The Democrats are for enforcement—at least, that is their platform. They accuse the dominant party of treachery and dishonesty. The Prohibitionists are discouraged and weak, while the church appears to be either indifferent or discouraged and waits to act until there is a better state of things in Maine.

"In conclusion, I might say that I believe that no more flagrant violation of liquor laws can be found in the United States than in Maine. The good old State is dishonoring the illustrious name of her great prohibition reformer, Dow, whose home was in the very town where the laws are most frequently set at naught—Portland."

Mr. Gamble's experience and the facts which he states bear witness that in morals as in other things "a stream can not rise above its source." It is impossible for the people of Maine, or any other State, to make themselves any better by law.

It is likewise true that statutes in advance of the moral sense of the people, cannot be enforced—that is, such laws will not be enforced except spasmodically. There can be no uniform operation of such a law. It is more than likely to be used for purposes of blackmail. It places temptation in the way of officers of the law and so corrupts the administration of justice.

That the liquor traffic ought to be abolished admits of no question, but it is more than doubtful if prohibition can be made effective unless supported by such an overwhelming public sentiment as to make it unnecessary; for a people who are at heart opposed to liquor drinking will not drink. Saloons would starve to death among them. The failure of the Maine law only emphasizes the truth that "there is no help in man."

B.



## What is Religious Liberty?

THE importance of a correct understanding of this question, and the principles governing the true relation and attitude of the church and state can not be overestimated.

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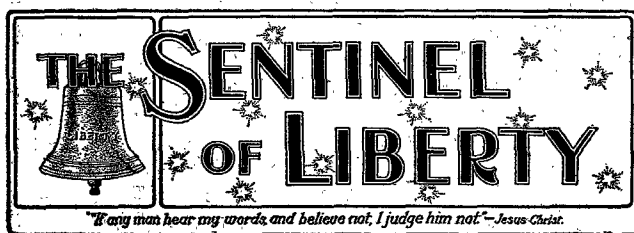
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CHICAGO, NOVEMBER 1, 1900.

Any one receiving The Sentinel of Liberty without having ordered it, may know that it is sent by some friend. Those who have not ordered The Sentinel need have no fears that they will be asked to pay for it.

MEN talk of the flag as though it were divine, but it is not a god, though in the providence of God it stands as the high-water mark of human liberty. It were infinitely better to preserve it as such rather than to let it become a thing before which to doff the hat while the heart is full of bitterness at the thought of wrongs perpetrated under its ample folds.



In considering our relations to "the powers that be," it ought never to be forgotten that we must distinguish between the "powers" and the men who are in power. The "powers" are ordained of God, and are always good and to be respected, but rulers are often bad, and demand that which is unjust and unrighteous. The Christian is ever to be subject to the right, but never to evil.



WHEN a colonial policy was inaugurated under this Government, and it was officially proclaimed that self-government is not a natural right of certain people dwelling outside the United States, we said it would not be long until the right of self-government would be questioned as applying to people within the United States. In other words, that this nation could not long deny the principles of the Declaration of Independence abroad and maintain them at home. And now, in confirmation of this, hear this editorial utterance of the New York *Independent*:

"This absolute generalization regarding consent [government by consent of the governed], disregarded by its formulators and practically disavowed by every state that has ever existed, *is likely to gasp out its last breath* in the pending campaign. The progressive, democratic philosophy of to-day is building the coming state in the light of *considerations of social ends*. It postulates nothing; it analyzes and *decomposes old principles and theories*; IT CONCERNS IT-

SELF NOT WITH 'RIGHTS,' but with duties, with social adaptations, with an ideal of *'the greatest good to the greatest number,'* as that greatest good may be determined by experiences of fact." (Italics and small caps ours.)

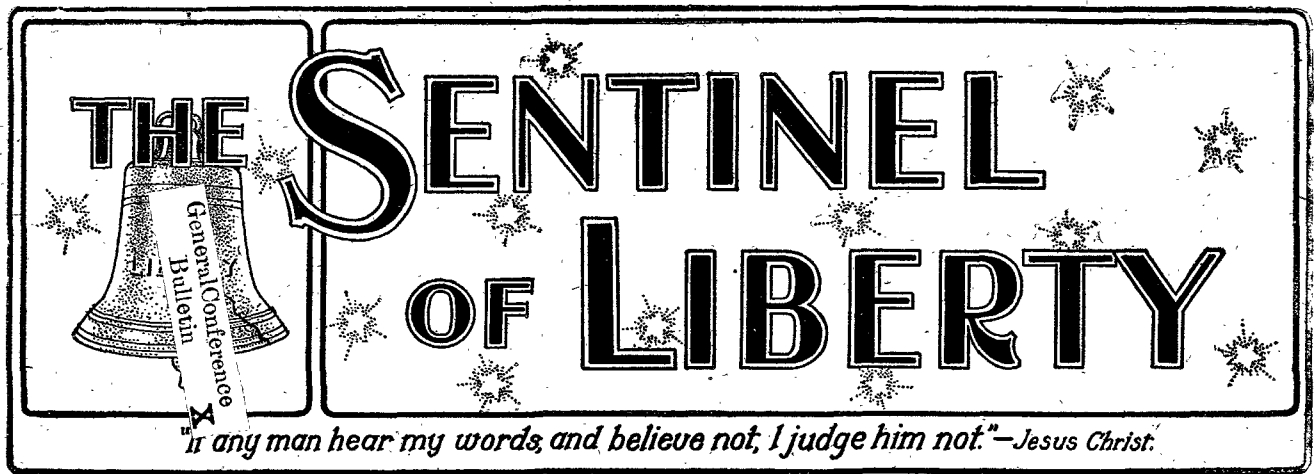
Where will you stand, reader—what security will you have for life, liberty, and the pursuit of happiness, when the Government under which you live no longer concerns itself with rights—*your rights*—but tries to be guided by the hazy principle of "the greatest good to the greatest number"? What will become of your right to worship God according to the dictates of your own conscience when the Government shall have dropped the theory of natural rights altogether, and the claim is set up that it is for the greatest good to the greatest number that your worship should be directed by the "national conscience" or the conscience of an ecumenical Christian council, or some other conscience not your own? And the *Independent* said this not to present something new and strange, but to sum up the prevailing teaching of the last two years on this vital subject.



WE hear much said at the present time about the "civic duties of Christians." The phrase is misleading. It conveys the idea that there are certain civil duties which pertain to Christians as such. This is not the case. The individual is the unit of civil society, and civil duties pertain not to Christians, but to men. A Christian sustains exactly the same relation to civil society as does one who is not a Christian. In other words, the profession or non-profession of Christianity does not affect one's relations to the civil powers at all. All persons, whether Christians, atheists, Jews, or pagans are equally bound to contribute to the support of the civil power, and to abide by the laws of justice. These are their civic duties, and the "civic duties" of the atheist are exactly the same as the "civic duties" of the Christian.



"If he be a god, let him plead for himself," was the noble answer of Joash to those who were demanding the death of the young man who had overthrown the altar of Baal. This is the answer of the friends of religious freedom to-day to every demand for the enforcement of law in behalf of religion. If a religious institution be not of God it should fall; if it be of God it can not fall. God is able to plead for his own.



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## THE SENTINEL OF LIBERTY

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C. P. BOLLMAN, } Editors.

COMPULSION, when applied in the domain of conscience, only drives men to wickedness under the cloak of religion, and thus brings disgrace upon both religion and the church.

THE gospel aims to make a man act like a Christian by converting him; legislation, when in the domain of religion, aims to make a man act like a Christian without converting him.

THE Christian church ought to be unlike the world, and should not complain if the practices of the world are in marked contrast with her own; this in the matter of Sabbath observance as in other things.

CHRIST does say, "Go ye therefore into all the world and preach the gospel to every creature," but he nowhere bids anybody to control the politics of the world. The minister who gets into politics gets outside the gospel commission.

HOWEVER free one may be from interference by his fellow-men, he only has *liberty* who is free in Christ Jesus.

EVERY man should know his own rights as a man; for then and then only can he know the rights of his fellow-men, for they are just the same as his own.

THE divine principle of self-government, self-control, makes unnecessary a pope in the church or a monarch in the state. "He that ruleth his own spirit" is greater "than he that taketh a city."

### POLITICAL ATHEISM.

It has been often charged against the framers of the national Constitution that they were political atheists, because they made the consent of the governed rather than the law of God the foundation of civil government. Those who make this charge belong to the class of individuals who put darkness for light and light for darkness. It states just the reverse of the truth.

Our forefathers who founded this nation said that civil governments are instituted among men to preserve the unalienable rights which all men have as their birthright; and in this they make a distinct acknowledgment of the Creator. *Not to have acknowledged that men have these rights would have been to deny the Creator.*

It was not by accident that the Declaration of Independence was made to say that "all men are endowed by *their Creator* with certain unalienable rights." Leave the Creator out and there is no basis left for the doctrine of rights.

If there is no Creator to whom every human being owes allegiance and to whom he must answer for himself independently of all other persons in the world, the problem of human government has only such obligations to consider as arise from the relation of each man to his fellow-men. In that case the only rights that could exist would be such as would arise out of society and not those descending from a Creator. It would remain merely for society to ordain the manner in which it should exist, without being under obligation to any higher source of authority than itself. Men might claim that they possessed individual rights, but the answer would be that society is above the individual, as the mass is greater and more important than the unit. And if there were no higher authority in the world than human authority this answer would be wholly true, and the individual would be bound to submit *in all things* to the rule of society.

Recognizing man's relation to his Creator, civil government is obliged to consider men *as individuals*, each man having a sphere in which he stands by himself, apart from all other individuals that compose society. But ignoring the existence of man's Creator, civil government considers men not by themselves as individuals possessing rights which even the government must not disturb, but only as component parts of the political whole; and then the question to be considered in their government is not what rights do men have as individuals which civil government must preserve, but what is for the general good of the whole? In other words, "the greatest good to the greatest number."

And this shows the real meaning of this phrase as a rule of civil government: *it means political atheism*. It stands for a system which, instead of honoring God, really denies him altogether.

The noble men who ordained the Constitution of the United States, by making that instrument the embodiment of the doctrine of inalienable human rights, recognized the Creator from whom alone such rights could come. And the men who to-day call the Constitution a Godless document and demand that it contain a "recognition of God" which would ignore the rights of those for whom the Constitution is the fundamental law, thereby deny the doctrine of inalienable individual rights, deny the Creator, and become themselves the authors of the political atheism which they charge upon Washington, Jefferson, and their co-patriots.

The doctrine that man is the possessor of certain inalienable individual rights is fixed unalterably and eternally upon the doctrine that man is the workmanship of a sovereign Creator. To deny this doctrine of rights is to proclaim atheism. s.

### IMPERIALISM—WHAT IS IT?

Now that the campaign is over (as it will be before this comes under the eye of the reader), it may be well to stop and candidly consider the meaning of the term "imperialism," so very familiar, and yet, it is to be feared, but little understood.

Imperialism is the opposite of republicanism, and republicanism, as defined by Abraham Lincoln, is "government of the people, by the people, for the people." And this is exactly what the American Government was designed to be and what it still professes to be. That it has always been exactly this, or that it now is exactly this, probably nobody will assert. Indeed, this is the ideal conception of government, and the ideal is difficult, if not impossible, of attainment in things human.

But the fact that things human are of necessity imperfect is no reason why men should not strive after the ideal in government. Touching the purpose of the fathers of the Republic in giving to their countrymen and to the world the Declaration of Independence, Mr. Lincoln said:

"They meant to set up a standard maxim for free society, which should be familiar to all and be revered by all; constantly looked to, constantly labored for, *and even though never perfectly attained, constantly approximated, and thereby constantly spreading and deepening its influence and augmenting the happiness and value of life to all people of all colors everywhere.*"

This and this alone is genuine republicanism. Adopt any other idea, lose sight of this ideal and settle down content with something else, admit, for example, that there are some people who have not the inherent right of self-government and who must be governed despotically by others, and the high "maxim" has been abandoned, the principle violated and genuine republicanism relegated to the realm of the impracticable.

But in truth there are but two ways in which people can be governed: they must be governed either by themselves or by others. The first is self-government—republicanism; the second, government by others—imperialism.

To depart from the principles of republicanism and adopt the principles of imperialism it is not necessary that a people shall conquer and make subject to themselves other peoples. The principle of self-government may be repudiated just as fully in domestic affairs as in the arbitrary government of distant provinces.

Prior to the great civil war of 1861 to 1865, Abraham Lincoln showed very clearly that the principles of the Declaration of Independence were violated by this nation in the maintenance of human slavery. With that incisive logic of which he was master, and with a grand eloquence due not so much to rhetoric as to truth, Mr. Lincoln, standing upon the Declaration of Independence, plead with telling effect the cause of the oppressed and down-trodden. The world knows the result.

And now again this same question of the right and nature of self-government is before the American people. Ere this paper falls from the press the people may have voted to sustain the policy of imperialism as applied to the islands recently acquired from Spain; or it may be that they will have repudiated the imperialistic policy as applied to those islands. But in neither case will the duty of those who would be true to their fellowmen and to themselves be done.

In the contest to be decided before this paper is off the press, one party has in effect declared in favor of imperialism, and the other against it. But who does not know that so far as the real principle is concerned, honors are practically even as between these parties? The very machinery of the parties themselves, with "boss rule," which so completely dominates not simply the party caucuses and conventions, but through these the whole governmental machinery from the smallest municipality to the Federal Government, is thoroughly imperialistic. Who believes that Tammany really represents Greater New York or that the corrupt Republican machine in Philadelphia is representative of the people of the Quaker city?—Nobody!

Again, the very party which in this campaign poses as the champion of self-government denies in several States the identical principles advocated in its national platform. The open, wholesale disfranchisement of the negroes of several of the Southern States is as certainly a violation of the principles of the Declaration of Independence as is anything that the Government has done or can do in the

Philippines. Thus, as touching the real principle, there is little to hope for from either of the great parties, nor indeed from any party.

If the rights of the people are to be preserved, it must be by the people themselves. And it is a sad fact that as a people we are rapidly losing the faculty of self-government. Self-government is only another name for self-control, and when the people fail to exercise self-control, when a whole community, or even a large proportion of a community, so far loses this faculty that they must be governed by force, there remains for that people only imperialism. Hence this is not a political question but a question of vital principle which touches, even if it does not shape, the character of every man.

THE SENTINEL OF LIBERTY is not only non-partizan, but it is non-political. We deal not with party questions or platforms, but with great underlying principles of justice. We seek not to mold national but individual life. It makes but little difference what party platforms are; they are made for campaign purposes and are not generally taken very seriously after they have served their purpose, but it makes a great deal of difference what the *people* are. We want the people—each individual for himself—to be loyal in his own heart and in his own life to the principle of right and justice, which is the principle of self-government, of self-control, not license for self and arbitrary control for the other man. This is where we believe God wants every man to stand, and it is where no party does *consistently* stand. B.

WHEN the church forsakes the power of the gospel for the power of the state, she forsakes the blessed ministrations of the olive, the fig tree, and the vine for the thorns of the unfruitful bramble. She has no longer for men the fat fruit of the olive, the sweet and good fruit of the fig tree, and the cheering wine of the vine. She has only the lacerations, and bruises, and tyranny of the bramble, and instead of preserving men's lives, devours them. She deprives men of the *substance* of good things and leaves them no support but her own *shadow*.



"THE natural rights of men, civil and political, are liberty, equality, security, property, social protection, and resistance to oppression."

## GOVERNMENT AND RELIGION.

A PROMINENT National Reformer, Rev. J. M. Foster, of New York, a minister of the Reformed Presbyterian Church, has recently given his reasons for not supporting the United Christian Party, even though its platform recognizes "God as sovereign, the Lord Jesus as King, and the Bible as the supreme law in national affairs." Of the party in question Mr. Foster says:

"They act within the political body that has accepted of authority under the Constitution of the United States, and their candidates, if elected, would be required to swear to support the Constitution.

"The national Constitution is the supreme law of the land and not a party platform, and while their sentiments before election day are good, their conduct in administering the Government would be regulated by a Constitution that does not mention God's name nor acknowledge Christ nor refer to the Holy Word. The sentiments of their platform reach to heaven, their conduct in office would be chained to earth by an immoral Constitution which they swear to support.

"Covenanters refuse to support the Constitution of the United States, either personally as officers or representatively at the ballot-box. They are not indifferent to politics, but there is a higher law to which we owe our allegiance. We take this position not from sentiments of unpatriotic disloyalty to our country, but from motives of patriotic loyalty to Christ. We can not take the oath of allegiance to the United States."

Doubtless Mr. Foster is entirely conscientious in this matter. The Scotch Covenanters, of whom the Reformed Presbyterians are the lineal descendants, witnessed to the sincerity of their faith by the things they suffered; but sincerity does not prove that its possessors are right; it simply entitles men to respect not due to mere pretenders.

Inasmuch as Mr. Foster and his coreligionists believe in moral reform by political action it is not easy to see why they refuse to act politically until the reform they seek has been accomplished. Whether they participate in the affairs of government or not, they are part and parcel of the people, and with us the people are, theoretically at least, the governing power. Therefore, if, as Mr. Foster maintains, the Government has an individuality and a responsibility apart from the individuals who compose the nation, we confess that we can not see how any one is going to escape his share of that responsibility simply by refusing to act his part.

It is not, however, the thought of the writer that any one is under moral obligation either to vote or to hold office. Quite the contrary, but this is only because we do not believe with Mr. Foster that moral reform may be accomplished by vote of Congress or that moral responsibility can by any possibility attach to anything except to moral persons—that is, to individuals.

Anybody may swear allegiance to the Constitution of the United States and go to work the next moment to secure the most radical changes in that instrument without violating his oath, *provided always* he proceeds according to constitutional methods. If, therefore, it is Christian duty to agitate for political reforms or for moral reforms by political methods and through political channels, then Mr. Foster and his fellow-reformers are clearly without excuse in their refusal to participate in politics simply because the Constitution is not now what they believe it should be.

But we are not of the number of those who believe that Mr. Foster and his coreligionists are advocating a real reform. They demand, first of all, that the national Constitution shall "acknowledge Almighty God as the author of the nation's existence and the ultimate source of its authority, Jesus Christ as its ruler, and the Bible as the supreme rule of its conduct, and thus indicate that this is a Christian nation, and place all Christian laws, institutions, and usages of our Government on an undeniable legal basis in the fundamental law of the land."

Let us see what is involved in this, or rather let us examine briefly one or two things involved in it. First, if it is designed to be more than merely complimentary; if it is to be practical, and Jesus Christ is indeed to be king, and the Bible the supreme rule of governmental action, then as Jesus Christ is not here in person, as he would not himself sit upon the throne, there would necessarily be a viceroy or one to rule instead of Jesus Christ and in his name. But this would be nothing short of another papacy, an exact image or likeness of the Roman Papacy.

Again, if the Bible were indeed to be the supreme rule of governmental action it would of necessity be judicially interpreted either arbitrarily by the pretended viceroy of Jesus Christ or by the courts, just as the Constitution and laws of Congress are now construed by the courts. And this was



boldly avowed before a committee of Congress by Rev. Dr. McAllister, a prominent National Reformer, March 11, 1896. At that time Doctor McAllister said, "We must interpret the Bible." And again, at the same hearing, Doctor McAllister said:

"In such cases the individual conscience must yield to the conscience of the whole people, which is over him, and should be over him in order to enforce what is right, but which can be over him only by recognizing the Lord's supreme authority over the nation."

Much more might be quoted, both from the two gentlemen named and from other representative National Reformers, but enough has been given to show that Mr. Foster and those who are of the same way of thinking regard the Constitution as immoral solely because it recognizes the right of every man to relate himself to God as he deems most fitting, and does not confer authority upon any man nor upon any set of men to dictate to others in matters of religious faith or practice. These men have a perfect right not to vote, but they ought to be able to give a more rational and more liberal reason for their course than that given by Mr. Foster. B.

### THE PAPACY AND PROGRESS.—I.

REV. THOMAS H. MALONE, in his article of dissent from Catholic federation in the October *North American Review*, to which attention was called in these columns recently, while declaring such action to be "pernicious in itself," puts forth as his chief objection that it will "prove injurious to Catholics," and is "likely to react upon Catholics everywhere." He considers the loyalty of Catholics to American institutions as beyond question, but in view of the fact that "ruthless and malign has been the misrepresentation in certain quarters of the spirit of Catholic citizens," such movements as that being forwarded by Bishop-McFaul are very unwise because they give excuse for certain "fanatics" to continue their "groundless attacks." In discussing this point Mr. Malone says:

"Catholics owe it to themselves to avoid giving, by their attitude or their acts, even the semblance of probability to the statements of those who, when talking about them, argue from the viewpoint of the Middle Ages, and picture Catholics doing now what Catholics did then. Enlightened non-Catholics realize full well that non-Catholics in the Middle Ages

did many things which their coreligionists would not do now, and appreciate clearly that Catholics have not been left out in the grand march of progress, which has brought with it new ideas, new interests, and new ways of looking at things.

"In the Middle Ages and the period of the Reformation politics and religion were almost one. To-day men, whether Catholics or Protestants, separate their politics and religion. \* \* \*

"At the present time \* \* \* the best of our citizens, those who have helped to make this country what it is and will continue to assist in her progress on broad humanitarian lines, have no fear of the Catholic element of our citizenship, which has been with us since the beginning and has thrown itself nobly into the common struggle.

"These people know that we are all 'brothers under the skin,' and whatever has happened in past ages, both sides were to blame, and both have learned the lesson of tolerance, liberality, and nationality, and it is not for us to throw into each other's faces the blood they then spilled, and which has long since cried to heaven for vengeance."

### Some Questions.

Now the writer has no desire to quarrel with Mr. Malone, nor to make any attacks upon Catholics, "groundless" or otherwise. He does not desire to question the loyalty of Catholics nor to say that they have "been left out in the grand march of progress." The statements of Mr. Malone may be, and doubtless are, true with reference to great numbers of Catholics as individuals, but certainly he is mistaken if he means that his language shall be taken as applying to the Catholic Church itself. Has the Papacy "learned the lesson of tolerance"? Has she learned to "separate politics and religion"? Has she kept up with "the grand march of progress"? Has she learned "new ways of looking at things"? Will she not do now what she did in the Middle Ages? These are vital questions that are suggested by the language of Mr. Malone.

In securing satisfactory answers to these questions it is unnecessary to go back to Torquemada and the Inquisition, to St. Bartholemew and the rejoicings of Gregory XIII., to the Duke of Alva and the wholesale murder of Protestants in the Netherlands, to the Dragonade and Louis XIV., or to the thunders of the papal pontiffs against the Albigenes and Waldenses. These are, indeed, things that can not be blotted from human memory, but we turn elsewhere for the attitude of the Papacy to-day.

### "Pope Leo Speaks to America."

It would be easy to pile up quotations from Catholic authorities showing that the church today stands where she has always stood, and that she is not only not ashamed of her record during the Middle Ages, but stoutly insists that she was right then and would be right in doing the same things now. But it is sufficient for the present purpose to go directly to the present head of that church and ascertain from him—the greatest living authority—the present attitude of the church. This he has made very plain on many occasions, but on none more plain than in his encyclical published in this country early in 1895. This document is recent and authoritative, and the writer will confine himself in this article quite closely to it in its bearing upon the questions enumerated above.

This encyclical has not received the attention that it deserves. Some stir was made over it *before* its appearance, but there has been little reference to it since. It came shortly after the appointment of an "apostolic delegate" to this country and the announcement from Catholic sources that the Pope had elevated "the United States to the first rank as a Catholic nation." The attention of the whole country had been called to this forth-coming document months before its appearance in the press on the morning of January 29, 1895. We shall quote from it as it appeared in the New York *Herald*, where it was published under the heading, "Pope Leo Speaks to America." A brief glance at the opening paragraphs is sufficient to show that no more appropriate heading could have been given it, for the Pope, while ostensibly addressing "our Venerable Brethren, the Archbishops and Bishops of the United States," was really speaking to the American people themselves in their national capacity.

### The Pope's Regard for "Christian" America.

In the opening paragraph the Pope expresses his high esteem and exceeding love for "the young and vigorous American nation." In the second paragraph he tells how he "commemorated together with you" the celebration by "your whole nation" of "the completion of the fourth century since the discovery of America." So greatly did he share in these rejoicings that he could not be "content with offering prayers at a distance for your welfare and greatness," but wished to be "in some manner pres-

ent with you in your festivities." "Hence," he says, "we cheerfully sent one who would represent our person." Satolli was the person sent, and he came not alone to represent the Pope at the World's Fair, and in that way alone to show the Pope's interest in the affairs of the American people, but with his coming to this country there was established "by the Apostolic See" "an American Legation." "By this action," the Pope says at another place in the encyclical, "as we have elsewhere intimated, we have wished, first of all, to certify that *in our judgment and affection America occupies the same place and rights as other states, be they ever so mighty and imperial.*" This action, he says farther, "accorded with the usage and policy of the Apostolic See. For it has been, from earliest antiquity, the custom of the Roman Pontiffs, in the exercise of the divinely bestowed gift of the primacy in the administration of the Church of Christ, *to send forth legates to Christian nations and peoples.*" Thus the pope responded to the declaration of the Supreme Court but a short time before that "this is a Christian nation." And let it be noted that that response, in the language of the Pope himself, was but the carrying out of "*the custom of the Roman Pontiffs*" "*from the earliest antiquity.*"

In the next paragraph the Pope declares that it was with "good reason" that he took part in this celebration of *the whole people of this country*, and gives as one reason that "when America was as yet but a new born babe, uttering in its cradle its first feeble cries, the Church took it to her bosom and motherly embrace." Continuing with these "reasons," he says:

"The very names newly given to so many of your towns and rivers and mountains and lakes, teach and clearly witness how deeply your beginnings were marked with the footprints of the Catholic Church. Nor perchance, did the fact that we now relate take place without some design of Divine Providence. Precisely at the epoch when the American colonies, having, with Catholic aid, achieved liberty and independence, coalesced into a constitutional republic, the ecclesiastical hierarchy was happily established among you, and at the very time when the popular suffrage placed the great Washington at the helm of the Republic, the first bishop was set by apostolic authority over the American church. The well-known friendship and familiar intercourse which subsisted between these two men seems to be an evidence that the United States ought to be conjoined in concord and amity with the Cath-

olic Church. And not without cause, for without morality the state can not endure."

It is interesting to note how much the Pope finds in common between the young republic of the New World, the great distinction of which has been the fact that it has in principle and largely in practice utterly divorced church and state and repudiated and denied the use of force in matters of opinion and religion, and the old sorceress of tyranny of the Old World whose chief distinction is that of occupying the highest place "among the contrivances which have been devised for deceiving and oppressing mankind." And it is interesting, too, to note with what care he manufactures the basis for the conclusion that this republic "*ought to be conjoined in concord and amity with the Catholic Church.*" This conclusion is the key of his encyclical; and the quotations thus far made are a fitting introduction to the paragraph to which especial attention should be given.

#### The Papacy and the Fathers of the Republic.

But first, we can not forbear a few remarks relating to the quotation just given. There may have existed the utmost friendship between John Carroll, the first bishop of Baltimore, and Washington and other great Americans of that day, but it does not follow by any means that the Catholic system was especially in favor among them, or that they felt at all the need of the "motherly embrace" of the church or that "the United States ought to be conjoined in concord and amity with the Catholic Church" in the sense in which the Pope uses these words. When, in 1783, the Pope, through his nuncio at Paris, made overtures to Franklin on the subject of appointing an apostolic vicar for the United States (extending, as it were, the arms of the church for the "motherly embrace"), he was informed that the subject, being purely spiritual, was not a matter with which the American Government could properly have anything to do. James Madison and others in Virginia considered it of the utmost importance to oppose a measure because they saw in it that which would "lead us back to the church of Rome." The first Continental Congress, in its memorial addressed to the people of Great Britain, written by John Jay, used these words in speaking of the establishment of the Catholic religion by the English government in a portion of the Dominion of Canada: "Nor can we suppress our astonishment that a British parliament should ever consent to

establish in that country a religion that has deluged your island in blood, and dispersed impiety, bigotry, persecution, murder, and rebellion through every part of the world." Honor should be given to whom honor is due, and it may be and doubtless is true that John Carroll is entitled to the credit and honor of having done what he could to aid the colonies in securing their independence, but it will never be possible for Leo XIII. or any one else to show that the Catholic Church is entitled to any credit or any honor for the Declaration of Independence and the setting up of a government on its principles.

The consideration of these things showing the real drift of the encyclical makes it necessary to leave until next week the important paragraph.

JOHN D. BRADLEY.

#### A TALE OF TWO NATIONS.

##### The Fathers: The Consent of the Governed, and the "Party Spirit."

No one can read the history of the infancy and early childhood of these United States and not become deeply impressed with the sacred reverence in which the Fathers held the pillars of priceless principle upon which the sheltering roof to so many millions—the Constitution of the United States, was upreared.

In the speeches, the letters, and the state papers of the time this everywhere appears. There is a rich fervor of righteousness and truth in them all. There is manifest a wealth of honesty and robustness of true life which is indeed refreshing. There is an entire absence of cant and catchy phrase making, and in its place a steady stream of loyalty to those principles of government to which they had pledged "their lives, their fortunes, and their sacred honor."

"It would be unbecoming," said President John Adams when Congress first met at Washington, "the representatives of this nation to assemble for the first time in this solemn temple without looking up to the Supreme Ruler of the universe and imploring his blessing."

"May this territory be the residence of virtue and happiness! In this city may that piety and virtue, that wisdom and magnanimity, that constancy and self-government which adorned the great character whose name it bears be forever held in veneration! Here and throughout our contry may

simple manners, pure morals, and true religion flourish forever!"—*Fourth Annual Address, November 22, 1800.*

Mirrored in these words are the innate desires of the founders of the nation. Their love for their country was not in word only, "but in deed and in truth." And we can truthfully say of them, as was fittingly said of George Washington just after he had passed away:

"Ancient and modern names are diminished before him. Greatness and guilt have too often been allied, but his fame is whiter than it is brilliant. The destroyers of nations stood abashed at the majesty of his virtue. It reprov'd the intemperance of their ambition and darkened the splendor of victory. The scene is closed, and we are no longer anxious lest misfortune should sully his glory. He has traveled on to the end of his journey and carried with him an increasing weight of honor. He has deposited it safely where misfortune can not tarnish it, where malice can not blast it."—*Address of Samuel Livermore, President of the Senate pro tempore, to John Adams, President of the United States, in behalf of the Senate, on the occasion of the death of George Washington.*

The jealous care with which these great men guarded the inviolability of the "consent-of-the-governed" principle is illustrated to a remarkable degree by the manner in which they feared the "party spirit."

Primarily it must be borne in mind that the founders of the American Republic did not anticipate in the beginning that America would ever be ruled by political parties. They regarded political parties as a menace to free government, and as a factor in events possessing a tendency to make null and void the consent-of-the-governed system in the North American Union.

These thoughts are admirably set forth in the famous Farewell Address of George Washington, as well as in the state papers of some of his immediate successors in the presidential chair:

"In contemplating the causes which may disturb our union it occurs as matter of serious concern that any ground should have been furnished for characterizing parties by geographical discriminations—*Northern and Southern, Atlantic and Western*—whence designing men may endeavor to excite a belief that there is a real difference of local interests and views. One of the expedients of party to acquire influence within particular districts is to misrepresent the opinions and aims of other districts.

You can not shield yourselves too much against the jealousies and heartburnings which spring from these misrepresentations; they tend to render alien to each other those who ought to be bound together by fraternal affection. \* \* \*

"All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with the real design to direct, control, counteract, or awe the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle and of fatal tendency. They serve to organize faction; to give it an artificial and extraordinary force; to put in the place of the delegated will of a nation the will of a party, often a small, but artful and enterprising minority of the community, and, *according to the alternate triumphs of different parties*, to make the public administration the mirror of ill-concerted and incongruous projects of faction rather than the organ of consistent and wholesome plans, digested by common counsels and modified by mutual interests.

"However combinations of associations of the above description may now and then answer popular ends, they are likely in the course of time and things to become potent engines by which cunning, ambitious, and unprincipled men will be enabled to subvert the power of the people, and to usurp for themselves the reins of government, destroying afterwards the very engines which have lifted them to unjust dominion.

"Toward the preservation of your Government and the permanency of your present happy state, it is requisite not only that you steadily discountenance irregular oppositions to its acknowledged authority, but also that you resist with care the spirit of innovation upon its principles, however specious the pretexts. \* \* \*

"I have already intimated to you the danger of parties in the state, with particular reference to the founding of them on geographical discriminations. Let me now take a more comprehensive view, *and warn you in the most solemn manner against the baneful effects of the spirit of party generally.*

"This spirit, unfortunately, is inseparable from our nature, having its root in the strongest passions of the human mind. It exists under different shapes in all governments, more or less stifled, controlled, or repressed, but in those of the popular form it is seen in its greatest rankness, and is truly their worst enemy.

"The alternate domination of one faction over another, sharpened by the spirit of revenge natural to party dissension, which, in different ages and countries, has perpetrated the most horrid enormities, is itself a frightful despotism. But this leads at length to a more formal and permanent despotism.

*The disorders and miseries which result gradually incline the minds of men to seek security and repose in the absolute power of an individual, and sooner or later the chief of some prevailing faction, more able or more fortunate than his competitors, turns this disposition to the purposes of his own elevation on the ruins of public liberty.*

"Without looking forward to an extremity of this kind (which nevertheless ought not to be entirely out of sight) the common and continual mischiefs of the spirit of party are sufficient to make it the interest and duty of a wise people to discourage and restrain it."

"It serves always to distract the public councils and enfeeble the public administration. It agitates the community with ill-founded jealousies and false alarms; kindles the animosities of one part against another; foment occasionally riot and insurrection. It opens the door to foreign influence and corruption, which finds a facilitated access to the government itself through the channels of party passion. Thus the policy and the will of one country are subjected to the policy and will of another.

"There is an opinion that parties in free countries are useful checks upon the administration of the government and serve to keep alive the spirit of liberty. This within certain limits is probably true; and in governments of a monarchical cast patriotism may look with indulgence, if not with favor, upon the spirit of party. But in those of the popular character, in governments purely elective, it is a spirit not to be encouraged. From their natural tendency it is certain there will always be enough of that spirit for every salutary purpose; and there being constant danger of excess the effort ought to be by force of public opinion to mitigate and assuage it. A fire not to be quenched, it demands a uniform vigilance to prevent its bursting into a flame lest, instead of warning, it should consume."—*From the Farewell Address of George Washington, September 17, 1796. Vide The Messages and Papers of the Presidents by Hon. James D. Richardson, of Tennessee, vol. 1, pp. 213 et seq.*

PERCY T. MAGAN.

(Continued next week.)

### CATHOLIC INDIAN SCHOOLS.

THIS article which we reprint verbatim, including the heading, from the *Catholic Standard and Times* of Philadelphia, shows most conclusively that the question of Catholic Indian Schools is not settled. Depend upon it, we shall very soon hear more upon this subject. The *Standard's* article is as follows:

#### "Non-Sectarianism Spells Protestantism."

"Recently we showed by the terms of official reports from the Bureau of Education, Washington,

D. C., that in Alaska grants of money and live stock are being systematically paid to Protestant missions in Alaska through the Rev. Sheldon Jackson. Alaska stands in relation to the United States in much the same position as the Indian Territories. Recently it was stated, publicly and emphatically, that the Government had once for all made up its mind that no more money would be paid to contract schools of any denomination, and it has rigidly carried out its stern decree in regard to the unhappy Catholic Indians.

"As for those who are not Catholics, so far as their material interests are concerned, they are in no way affected by the decision. Practically the change of policy means the coercion of the Indians to accept the Protestant religion or starve. The methods by which this insidious scheme is being worked are graphically described in a number of letters now given to the world in the November issue of the *Messenger of the Sacred Heart*. One of them tells how in a certain agency nineteen public schools have been erected under cover of being non-sectarian. All these are simply Protestant schools, and open and undisguised Protestant teaching is given in some. This is exemplified in the fact that Bibles are being given in them by Protestant clergymen and the children are being compulsorily baptized in the Protestant faith, even against their protests.

"These flagrant violations both of the Constitution and the Government's stern declarations against the sectarian principle are being perpetrated under circumstances which make the proselytism a thousand-fold more intolerable and galling. In the fact that it is the Indians' own money that is being utilized to paganize or Protestantize them is found the very cynicism of arbitrary wrong. The Indians in some of those places have petitioned that their children be sent to Catholic schools and the expense be deducted from the allowance made to them, under covenant, in lieu of the lands they handed over to the Government. But these petitions the rigidly impartial State Department has stoically refused. The Indians must not do as they please with their own money, but must have it bestowed as martinets in Washington and in Congress wish.

"Meanwhile the pall of starvation hangs over the Catholic schools. Nothing more pitiable than the present condition of the schools thus left derelict ever appealed to the hearts of the just and merciful. The teaching staffs in many cases are in a state of absolute famine, and the few poor Indian charges whom they have left suffer the pangs of hunger as well. The children pine under 'half rations,' while the religious who teach them half starve themselves in order to spare their slender store for their more tender charges. Think of it!

Forty days and nights in the wilderness with naught but spiritual sustenance to uphold the brave hearts who thus devote their lives to the service of those miserable 'wards of the nation'—the most pitiless guardian that was ever set over brother as his keeper.

"We can add nothing to the pathos of this story. It must go straight home to every noble heart, Catholic or Protestant, and waken the generous impulses of the better part of the people. But for Catholics it can have but one message. It must rouse them to instant effort for the relief of the stricken Catholic Indians and their teachers."

### ROME AND THE BIBLE.

From the Lutheran Witness.

THE bold statement has lately been made that the Romish Church fostered the circulation and study of the Bible in the vernacular even before the Reformation, and that she has not opposed the spreading of the Scriptures. In searching for historical truth in this matter it is necessary to bear in mind that the Romish Church has not always been and is not always in harmony with herself. Her history is notoriously of such composition as to admit of being adduced either in the affirmative or in the negative of many questions. All that is needed is to know what is to be proved or disproved, and the "painstaking" Romish historian will find the history to fit the case. Besides, Rome is very shrewd in accommodating herself to surroundings, and is never worse, from an evangelical viewpoint, than the times and other circumstances will permit. To judge of her position on any point it is necessary to know her express doctrine in connection with her practice when she felt free to carry out her will.

#### The Testimony of History.

The testimony of trustworthy history proves that Rome regards the Bible as a dangerous book for Christians, especially when read by laymen in their own language. The rule is that laymen are not permitted to read the Scriptures. In exceptional cases laymen may have the Word in a Romish translation if the respective bishops will give written permission; but the bishop must give this permission only when the father confessor certifies that the respective applicant is sufficiently grounded in papistical doctrine. Whoever, without such permission, is found in possession of a Bible in the vernacular lays himself

open to the suspicion of heresy, commits a great sin, and can not receive absolution until he has surrendered the book. The book dealer who sells a Bible to a Romish layman who has not the permission to read the same, is taken under discipline. This, we find, is the attitude in which history, past and present, finds Rome against the general reading of the Bible.

#### The Bible Placed on the "Index."

In proof, a few references. The great Pope, Gregory VII., wrote in 1080 that God was pleased to have the Word remain unknown in some localities in order to save the people from error. The Council of Toulouse, in 1229, prohibited laymen from possessing the two Testaments, and even from reading the Psalter in the vernacular. Similar action was taken by the Council of Tarracona, 1234. In 1564 Pope Pius IV. approved the following decree of the Council of Trent: "Whereas experience has taught us that the reading of the Bible in the vernacular has done more harm than good, be it resolved that the permission of the bishop or of the inquisition must be procured by the priest for such person as desires to read the Scriptures in the vernacular and is known to be sound in faith and in piety. This permission shall be given in writing. On the other hand, if any one desires to possess and to read the Bible without such permission; he shall not receive absolution from sins until he has placed the Bible in the hands of the officer sent by the bishop." Sixtus V. (1585-1590) amended this rule by ordering that even a bishop is not allowed to grant such permission to a layman, while Urban VIII. decreed in 1631 that not even a bishop himself is allowed to read a vernacular Bible without permission from the Pope. It is said that in the "Jesuits' Confession," called the "Hungarian Formulary of Damnations," is contained the blasphemous expression, "We confess that the reading of the Holy Scriptures is the origin of all heresies and sects and a source of blasphemy." In the beginning of the nineteenth century Dr. Leander Van Ness, a Romish professor of theology in the University of Marburg, finished a translation of the Bible which was at first received with approbation by the Romish authorities; but when it began to be distributed too generally among the people it was placed on the "Index" or list of books with which faithful Romanists must have nothing to do.

### The Gospels Suppressed in France.

In 1886, Henri Lasserre, a faithful Romanist, published a translation of the Gospels into French. He was known before that time as the author of a successful book on Lourdes and the miracles wrought there, of which he claimed to have proof in his own person. Turning to the study of Holy Writ, he derived so much benefit from the reading of the Book of books, that he determined to share this blessing with his fellow-believers, of whom hundreds, he said, who partook of the sacraments, had never opened a Bible. His translation, fairly correct and dedicated to "Our dear Lady of Lourdes," was received with the greatest approval by the highest Romish authorities, when, all of a sudden, on December 19, 1887, a decree of the "Congregation of the Index" appeared by which the book was unreservedly condemned, its publication forbidden, and those in possession of copies ordered to surrender them to the ecclesiastical authorities. To-day the book belongs to the rarities.

### Must Read in a Corrupted Text.

In order to stereotype and perpetuate error the Council of Trent placed the Apocryphal books—un-inspired human products—on equal rank with the books of God's Spirit-inspired revelation. Besides, that council decreed that "our Holy Mother, the church, possesses the sole right to define the true meaning and sense of the Holy Scriptures," and that the "holy Catholic and Apostolic Roman Church is the mother and mistress (regent and teacher) of all churches." To this, Cardinal Bellarmine, who lived in the seventeenth century and is the great exponent of popery as constituted under the Jesuitic system, adds: "Inerrancy is not found with a council of bishops; it is found only with the Pope." The Jesuits' Confession teaches: "All and everything taught, ordained, and instituted by the Pope, whether it is contained in the Scriptures or not, and whatever he commands must be accepted as saving and divine truth, and must, therefore, be held in higher esteem by the laity than even the commandments of the living God." And, lastly, when for good reasons it becomes necessary to allow the laity to have a Bible in the vernacular, the translation must be one "approved by the church," and must be read "with submission to the interpretation and authority of the church." This means that the Word must be read in the text—corrupted as every one

may know—that the Romish Church furnishes, and must be understood in the sense in which that church understands the Word. Thus the machinery for perpetuating error and superstition is perfect and efficient in either case, with or without the laity's having access to a Bible; and how cruelly in earnest the Romanists have been about quenching the light that would stream from an open Bible is evidenced by the dying groans of tens of thousands of martyrs, whose damning crime was loving and believing their Bible too well.

### "Rome Never Changes."

But has not, perhaps, Rome changed? Rome! Changed! The Reverend Burry, writing in the *Lutheran Standard*, quotes from a Romish catechism written by a Romish bishop and used in the diocese of Columbus, O. It teaches that the laity may read the Scripture in the original Hebrew and Greek, or in the Latin Vulgate translation, or in an approved modern version; but always with due submission to the interpretation and authority of the church. This hatred for the Word manifests itself to-day in the priest-ruled republics of our hemisphere in persecution of those who would introduce the open Bible. Pope Leo XIII., the present "liberal" pontiff, is not one whit behind his predecessors in fulminating against Protestant Bible societies and against the spreading of the Bible as "a pestilence, the ruin of faith, the great danger for souls." True, the Romanist will lay much stress on the fact that it is "Protestant" translations and "Protestant" societies for the spreading of the Bible which the popes condemn. But history proves that even a version from a Romish source, issued by episcopal authority, may find a place on the index of prohibited books. Besides, if it is fear for the supposed errors in Protestant versions that has called forth the denunciation of Bible societies, why has the Romish Church never used a vanishing moiety of its all but limitless resources to spread its versions broadcast among its people? Where are the Romish Bible societies and where does the Romish clergy, except where forced to it by conditions over which they have no control, where does this clergy encourage the people to search the Scriptures in order that they may prove all things?

### Dr. De Costa Answered.

Dr. De Costa, in his tirade against Protestants for maintaining that the Romish Church opposed



the spreading and popular reading of the Bible, makes much of the fact that there were in Germany, for example, versions of the Bible before Luther's translation. It has never occurred to any one to deny this historical fact. Between the years 1466 and 1522 there were printed in Germany as many as seventeen translations of the Bible into the vernacular. But the circulation was very limited for various reasons, prominent among which were the facts that the work of translation was so bunglingly done as to make the text well nigh unintelligible; and that the versions, made from the Vulgate, were replete with errors. Not until he was twenty years old, in 1507, did Luther, born of faithful church members, a diligent student and investigator, see a complete copy of the Bible. When, in 1522, he published his translation of the New Testament, the first edition of 3,000 was sold, at a comparatively high price, in the first three months. Afterwards edition after edition of the whole Bible was issued, and one hundred thousand copies, or more, were sold in forty years. Do these facts seem to bear out De Costa's statements about an "unchained" Bible, and that in "1507 small and cheap pocket editions were in circulation"? That Luther's translation was largely plagiarized from prior versions is one of those flings in the face of history and fact of which no one but a Romanist—preferably a newly converted one—could make himself guilty, and is altogether in line with the statement that in the "King James Version the Word of God was deliberately mutilated."

The translations of the Bible into the vernacular in the Middle Ages prior to the Reformation, were due largely, if not exclusively, to the dawning knowledge of the corruption and errors of the Papacy. Time and again men arose who saw more or less clearly the anti-Christian character of the Pope and his doctrine, and they sought for weapons in the Scriptures, as far as these were accessible. True, these translations fell far short of what they should have been, but they were far better than nothing and their effects were such as to rouse the murderous fury of the Romanists, who sought to root out these versions with fire and sword, and to offset them with translations from papistic sources. Since the Reformation the Romish Church has been largely on the defensive, and has been obliged to do, especially here in our country, what she would never think of doing in her day of uncontested supremacy. Whatever measure of encouragement and freedom for the

study of the Bible is given to Romanists here or elsewhere, is due largely to the spirit of the Reformation and the power with which God crowned this His work. Even for the followers of the Pope the Bible has been loosed from chains by the hand of God working through Martin Luther.

## News, Notes . . . and Comment

THE *Defender*, the organ of the "New England Sabbath Protective League," notes in its November number that "the Synod of New York, which embraces all New England, took a decided position at its annual meeting with reference to Sunday closing at the Pan-American Exposition at Buffalo. The clergymen and laymen making up that influential body," says the *Defender*, "were unanimous in their expression of opinion and their vote against Sunday opening." The *Defender* adds that "a committee of prominent business men of Buffalo was appointed by the Synod to further the movement for Sunday closing." "It will be a national disgrace," asserts the *Defender*, "if this great exposition, which will receive help from the United States Government, shall disregard the fundamental principles and practices of our national life." We would be pleased to be informed how long since Sunday observance became one of the "fundamental principles of our national life."



"We shall be pleased," says the organ of the "New England Sabbath Protective League," "to come into contact with all friends of the Lord's day in New England who believe that there are abuses which can be and should be remedied." We are not in New England, but we can point out one abuse that should be remedied; namely, the one very common in many places of invoking the civil law to compel all the people to keep Sunday simply because some of the people believe that keeping that day is a religious duty.



It was openly charged at the time of the great railroad strike in this city in 1894 that the burning of freight cars was not the work of the mob, but that

is was done by men in the employ of the railroads. The object, it was asserted, was to bring about Federal interference, which was finally secured. This charge seems to be sustained in large measure by evidence brought out in civil suits for damages brought by the railroads against the city and county. Ever since the great strike, attorneys for the labor unions have declared that the companies dare not allow these facts to be brought out in court, but recently one of these suits was tried and resulted in a verdict in favor of the city on the ground that the railroad companies, through their own employes, destroyed their own property, expecting, of course, to compel payment for it after the strike.



"THERE are those who deplore the fact that no World's Parliament of Religions was conducted in connection with the Paris Exposition," says the *Lutheran Witness*. "To make up in part for this seeming defect there has recently been held what is called the International Sunday Rest Congress, similar to the one at Brussels in 1896. Now we are not all clear as to what is what in this matter. It is announced that the assemblage was to consider 'only the physical and industrial gains arising from the week-day rest,' and yet, in the same breath, this congress is called 'an evidence of religion in its institutional form.' The very fact that religious journals attach any importance to such a project indicates that it is after all only an ill disguised attempt to further the cause of the 'Christian Sabbath.' If such is the case the Sunday Rest Congress is just as much out of place, and will do just as little real good as the World's Parliament of Religions did."



SPEAKING of the results of the eighteenth annual session of the Indian Conference, just held at Lake Mohonk, the *Independent* says: "For the Indian problem there is but one solution and conclusion,—the treating of the Indian just like the white man, giving him the same protection by law, the same privileges of citizenship and education and self-support, the same right and the same risk in paddling his own canoe in whatever waters he may choose."

Then the Indian will no longer constitute an exception to the rule of government by consent of the governed.

A ROMAN Catholic writer of some note takes a rather gloomy view of the future of "the church" in France, and predicts that "a day will of necessity come when they [the Protestants] will drive the cure from his church, the bishop from his cathedral, and every Catholic from public office."

If this is the trend in France the conditions are very unlike those in this country. Here Romanism is making very rapid progress, and is every day increasing its political influence. According to the best authorities, the same is true in other countries, notably England and Germany.



SUNDAY golf is said to be causing much discussion among golf players themselves at the present time in New England. The *Defender* suggests that "some timely, forceful sermons on 'amusements, their legitimate place, and the time for enjoying them,' delivered from pulpits, might have a restraining and healthful influence just now, if ministers would only preach them."



"MRS. CONGER, in a letter to her neice," says the *Christian Endeavor World*, "tells how a Chinese bullet made a hole in the Declaration of Independence in the American legation at Peking. The hole will be mended when an American is as safe in China as at home." It will take more than safety in China to repair the injury done to the Declaration of Independence, not by Chinese bullets, but by American politicians.

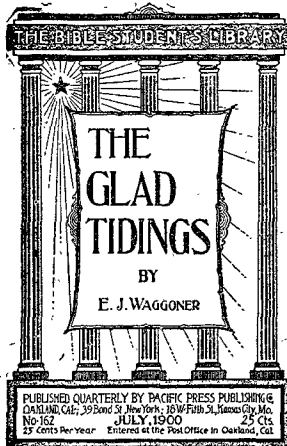


CAPTAIN LEARY, until quite recently governor-general of Guam, one of the islands acquired from Spain during the late war, is reported as saying in an interview that "if he had his way he would hang every American citizen who presumed to publicly express dissent from the present foreign policy of the Government, as it is being worked out in our dependencies." It may well be doubted whether the captain made the statement quite as strong as is reported, but the sentiment attributed to him is in perfect keeping with the spirit of imperialism.



MANY people have evidently grown tired of waiting for the coming of the kingdom of Christ, when war shall be learned no more, and so are declaring that the kingdom of Christ is war!—*Farm, Stock and Home*.

## THE GLAD TIDINGS.



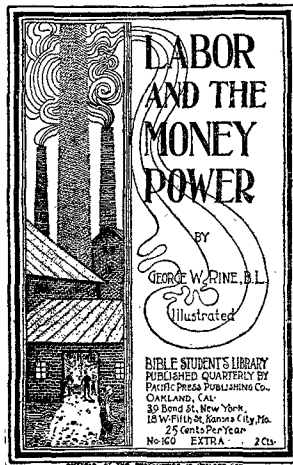
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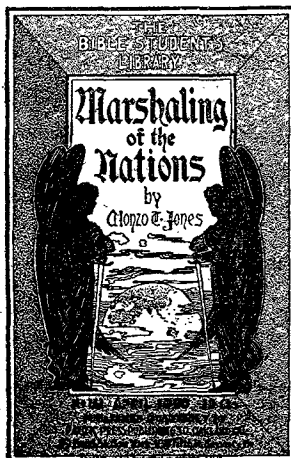
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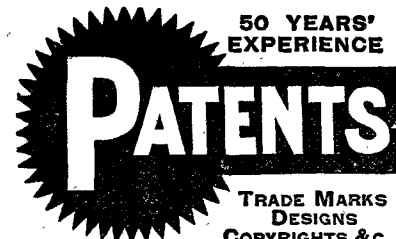
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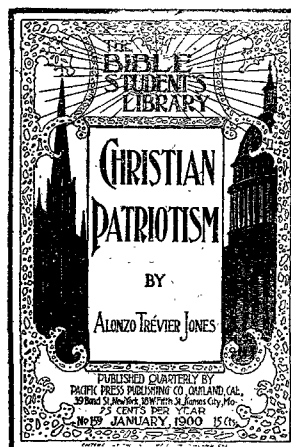
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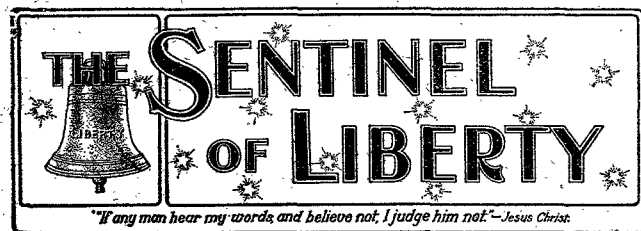
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CHICAGO, NOVEMBER 8, 1900.

Any one receiving The Sentinel of Liberty without having ordered it, may know that it is sent by some friend. Those who have not ordered The Sentinel need have no fears that they will be asked to pay for it.

THE secretary of the "New England Sabbath Protective League" reports through its organ that he has spoken seventeen times in the interests of the league the past month [October], and his engagements reach into February of 1901.

It is stated that an anti-Sunday-excursion bill will be presented at the the next session of the Maine legislature. Most of the religious bodies in the State have appointed strong committees "to watch over the bill."

THE Bible will not be read in the public schools of Chicago. This decision was reached recently by the school board by a vote of thirteen to six. The vote was upon a book of selections made by a committee of which Professor Swing and Cardinal Gibbons were members. The book is in use in the schools of a number of American cities.

A RECENT London despatch says: "The Sultan of Turkey continues to oppress the Armenians in the most heartless manner, according to a report of Bishop Mush to the Armenian Patriarch at Constantinople. He says everything in the way of crops, sheep, cattle, and furniture has been carried off by the Kurds and that many Armenians have died of starvation. The report concludes that the despair of all Armenians in these districts is such that they have come to wish that a general massacre might terminate their sufferings."

THE election in California this week decides that State's future policy touching the question of the taxation of church property. Up to this time

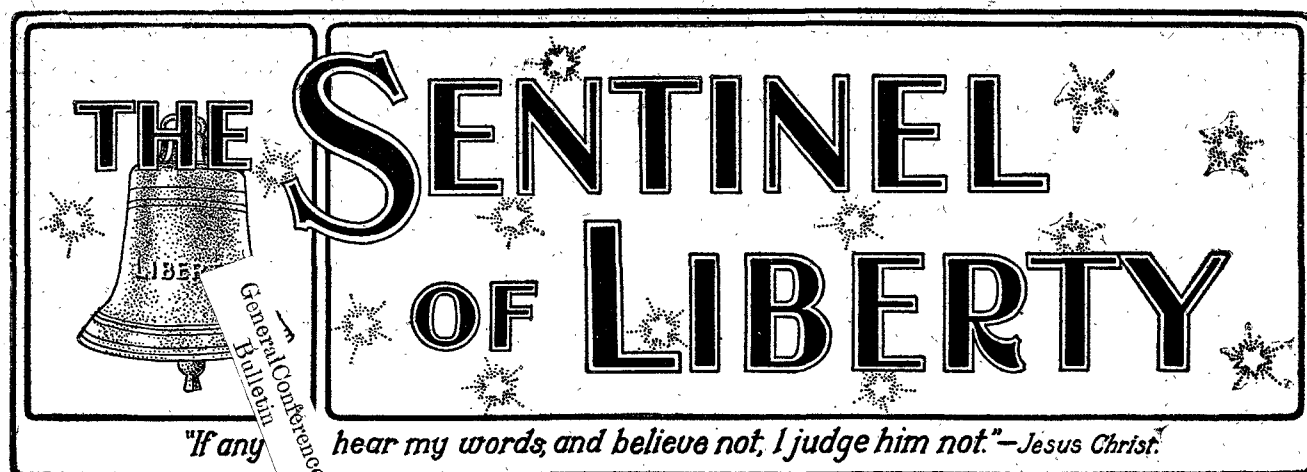
church property in California has been taxed, but now, as the result of persistent agitation by church leaders, a constitutional amendment is before the people "to exempt from taxation all buildings used solely and exclusively for religious worship, and so much of the real property as is required for their convenient use and occupation."

THE State Christian Citizenship League of Illinois has sent to every candidate for election to the Illinois legislature a list of questions, with a request for an answer to the same. The attitude of the candidate toward these questions, it is understood, will in each case determine the attitude of the Christian Citizenship League toward the candidate at the polls. The questions in this case relate principally to the saloon, but if they related to Sunday enforcement and other religious measures it would not be beyond the scope of the Christian Citizenship movement, as outlined in its literature. We are unquestionably rapidly approaching the time when candidates for political office will have to pass a religious test in order to be sure of the church vote.

THE liquor dealers' organization in Lexington, Ky., is lending its influence in favor of Sunday closing of the saloons, so as to render these disreputable institutions "law-abiding." The saloon, however, being a natural breeder of crime, is a natural outlaw, and its character is not changed in the least by its observance of Sunday.

This attitude of the liquor organization is pleasing to some of Lexington's clergy, one of whom, in commending Sunday closing, said that "the continual strain on nerve and brain is too severe without such refreshing, invigorating, and elevating influences as come from one day out of every seven devoted to moral, intellectual, and physical repairs." This is a poor argument for Sunday closing as applied to the saloon. If the strain of keeping open and doing business seven days in the week would become so severe as to wreck the institution entirely, by all means let the saloon be kept open the week through. We are not anxious for the liquor business to experience a periodical recuperation by the observance of Sabbath rest.

THE state deals with crime, but God alone has the authority to deal with sin.



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## THE SENTINEL OF LIBERTY

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L. A. SMITH, }  
C. P. BOLLMAN, } - - - - - Editors.

It is better to worship than to work on the Sabbath,  
but better to work than to spend the day in loafing.

WHEN the civil government takes care of individual rights all other interests which concern individuals will take care of themselves.

THERE can be no surer way to take away from a man the Sabbath which was "made for man," than to compel him by legislation to honor as a Sabbath a day he does not believe to be sacred.

THE civil power can not uphold any church against the power of the Spirit of God operating against that church, nor stay the progress of any church which is moving by direction of that Spirit.

CIVIL government guarantees to the individual its protection against the invasion of his rights by others. The government of God does not guarantee to any of its subjects protection of life, liberty, or property, but does guarantee to them a better character and protection from the ravages of sin.

AUTHORITY to rule over others that is claimed in the name of the Lord is always self-assumed authority.

CIVIL government has no authority to define sin, and neither the authority nor the wisdom to deal with an act as a sin. No sin can be rightly dealt with save by the universal and all-wise Sovereign. And as the transgression of the moral law is always sin, that law does not come within the scope of civil government. A sin is a blow struck at God's government, but civil government is not ordained to look after the things of God. Its purpose is to secure life, liberty, and property to individuals in society.

"ALL men are created equal, and are endowed by their Creator with certain unalienable rights." These rights belong only to individuals; they do not belong to the civil government nor to the church.

The reason these rights belong only to individuals is that they come from the Creator, who bestowed them upon man—the individual. God created the individual, but the existing organizations of individuals are the work of man himself.

It might seem that since individuals have these rights they must belong to the government which the individuals compose. But to make these rights inherent in the government would be to take them away from the ones on whom the Creator bestowed them. If, for example, the government had an unalienable right to existence it might, if necessary, sacrifice the lives of all the people under it merely to perpetuate itself, thus depriving the people of their own unalienable right to life, which it is the very purpose of the government to preserve. It is

often assumed, indeed, that the civil government does have the right to sacrifice any number of human lives for the sake of preserving its own life; but such an assumption reverses the truth which expresses the purpose of human governments. The government exists to serve the people, not the people to serve the government.

Nor has a church an unalienable right to existence which the civil power is bound to preserve. Individuals may and should live at peace with one another, but religions are necessarily at war with one another, and two churches, representing different religions, are necessarily opposed to each other. Christianity is opposed to paganism, Protestantism is opposed to the Papacy, and each religion would if it could exterminate all the others. Protestants would gladly convert every Catholic in the world to Protestantism, and Catholics would as gladly turn back every Protestant to the fold of Rome. Protestants would thus, if they could, destroy every Catholic church in the world, and Catholics would likewise destroy every Protestant church. And with it all the civil government could not in any way properly interfere.

If the civil government did interfere to perpetuate any church it would of necessity exercise its power *against* the church or churches which might be standing in opposition to the church thus favored. If, for example, the American Government should exercise its power to preserve the "rights" of "the church" (Catholic) in the Philippines it would necessarily uphold that church against the Protestant church, which is there, as everywhere, contending against it. The Government would necessarily set itself against the spiritual agencies by which Protestantism is seeking the overthrow of the Papacy in the Philippines, as it is in all places where the two religions come in contact. Such a thing would be utterly at variance with the ordained purpose of civil government.

Therefore the civil power can not undertake to maintain the "rights" of church. If it does it will inevitably fail to maintain the rights of individuals opposed to that church. The one thing that civil government can and should do is to maintain the rights of the individual. And when it does this it can not fail to pursue a just course with respect to the church. When the government protects the rights of every man no man will have any just cause for complaint, and when no man complains no complaint will be heard from the church.

## THE NATION AND THE RINCIPLS OF NATIONAL REFORM.

EVER since 1863 the National Reform Association has been at work in this country trying to undo the work of the founders of this Government. Very naturally the special objects of their attack have been the Declaration of Independence and the Constitution of the United States. Touching the first of these documents, at least it would seem that their work is done, their warfare accomplished.

All these years these Reformers have denied that governments derive their just powers from the consent of the governed. In a convention held in Sedalia, Mo., May 23 and 24, 1889, Rev. W. P. Gray, the secretary of the convention, said:

"I for one do not believe that as a political maxim governments derive their just powers from the consent of the governed. And so the object of this movement is to change that feature in our fundamental law. \* \* \* And I see in this reform a providence teaching us the necessity of recognizing something else besides the will of the people as the basis of government."

This doctrine was most industriously taught for years by pulpit and press, in schools and colleges; taught not only as sound political doctrine, but as Christian doctrine, until it became familiar to the ears of the men now prominent in public affairs, and proper conditions only were wanting to bring to its full fruition this evil seed-sowing.

The proper conditions came as a consequence of the Spanish-American war. Without any special design, merely as one of the incidents of war, this Government found itself in possession of the harbor of Manila, the capital of a large and rich group of Pacific islands. The natives were in revolt against their former masters, the minions of Spain. Like the American colonists of a century and a quarter ago, these people were trying to throw off a foreign yoke and establish a government of their own. The generous impulses of a free people inclined Americans to second this effort, and from the archives of state was heard a voice saying:

"We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed."



Never before had the Declaration of Independence spoken in vain, but now its voice falls upon ears deaf to the plea of justice. Ambition said: The young colossus of the West must be like all the nations—a great world-power. Greed pointed to the rich lands, to the undeveloped mines, to the virgin forests, to the teeming millions ready to exchange gold, and pearls, and various rare but rich materials for the products of the forge and factory of the busy West.

Other voices, too, were heard in excited and angry denial of the principle of government by the consent of the governed. The National Reform doctrine that governments do not derive their just powers from the consent of the governed, suddenly found many advocates. It was voiced by press and pulpit, by clergymen and statesmen. The clergyman pleaded the spiritual needs of the natives and the great advantage that would accrue to the church from American rule in the Philippines, and urged that it was a sacred duty to follow the "evident leading of divine Providence." The plea of the statesman was the difficulty of withdrawing from the islands, the need of coaling stations and fortified harbors in the far East, the obligation a great nation is under to civilization, and the duty of the Government to open to commerce every avenue that promises fair returns on invested capital; and last, but not least, that the possession of this Eastern empire, to be had for the taking, was "manifest destiny."

But, whatever the argument, all the advocates of the new imperial policy united in denying the doctrine of the fathers of the Republic that governments derive their just powers from the consent of the governed. And then, after the question was fully discussed, the people spoke upon it in a general election, and by their votes sanctioned the doctrine that governments do not derive their just powers from the consent of the governed.

And now what is the next step in this apostasy from the principles of republicanism? Clearly this, to deny at home and as applying to American citizens the doctrine of equal rights as it has been denied as applied to "inferior" races in distant islands. It was Lincoln who said: "This government cannot endure permanently half slave and half free." The same principle exactly is stated by Froude when he says: "If there is one lesson which history clearly teaches, it is this, that free nations can not govern subject provinces. If they are unable or unwilling

to admit their dependencies to share their own constitution, the constitution itself will fall to pieces from mere incompetence for its duties."

The spirit of arbitrary power has possessed the people. It manifests itself not alone in the dealings of the general Government with the Philippine Islands, not alone in the usurpations of the trusts, nor in both of these, but in the readiness of the people themselves to disregard the very foundation principles of free government if, perchance, such principles stand in the way of carrying out the popular will.

The National Reform attack upon the doctrine of equal, natural rights has been successful. The people have been educated *away* from the Declaration of Independence and into the doctrine that men are entitled only to such rights, or more properly, only to such privileges, as the state sees fit to grant them. This is where we as a people stand to-day. Are we individually ready for the issue? "Ye can discern the face of the sky: but can ye not discern the signs of the times?"

B.

#### UPHOLDING THE "RIGHTS" OF THE CHURCH.

CARDINAD RAMPOLLA, papal secretary of state, says that "the church needs in Cuba and the Philippines the cooperation of the American Government for the protection of its rights and liberties, as, indeed, the American Government needs the cooperation of the church for the pacification of those countries."

And Archbishop Ireland says: "As a plain matter of fact, the only safety which the Catholic Church at the present time has in the Philippines for the possession of her properties and for the lives of her priests is the protection afforded by the American flag; and all this is fully understood and fully recognized in Rome."

This means that the American Government is to maintain the "rights of the church," as defined by the church, in Cuba and the Philippines. But the true purpose of civil government is not to protect *churches*, but individuals, and this Government can secure the Catholic Church in the enjoyment of what she claims as her rights only by recognizing the well-known claim of that church to be superior over all other churches, and that she is divinely ordained to rule over men in both spiritual and temporal affairs. These are "rights" always unhesitatingly claimed by the church of Rome.

And as to the question whether the American Government will uphold these "rights" of the church in those countries, it is to be noted that the Pope said to Archbishop Ireland in a recent interview:

"We are well pleased with the relations of the American Government to the church in Cuba and the Philippine Islands. The American Government gives proof of good will, and exhibits in its acts a spirit of justice and of respect for the liberty and rights of the church. The reports we receive from bishops and others indicate this. \* \* \* Under the American Government there will be due respect for rights of property and of conscience.

"You will thank in my name the President of the Republic for what is being done." s.

#### A SUNDAY BILL IN ARGENTINA.

A SUNDAY-REST bill has been introduced in the legislature of the province of Santa Fe, Argentina, South America, which contains the following provisions:

"ARTICLE I. The legal working day in the province shall not exceed a maximum of twelve hours, Sunday being excluded. ["This sentence," says our correspondent, "is quite blind in the Spanish. I suppose it means that on Sunday *no* amount of work shall be done."]

"ART. 2. The townships or, in their stead, the executive power, are authorized to arrange the details of this precept and to enforce it, making the Sunday rest effective, as also the resting hours in the summer months." [The resting hours are from 11 A. M. to 2 or 3 P. M. Some townships enforced them last summer during the excessive heat.]

For a copy of this bill we are indebted to Mr. John Vuilleumier, a Protestant missionary now in Argentina, who sends us also some extracts from a speech made in favor of the bill by its author, Senor Ramon Lucero. It is interesting to note the ground taken in support of Sunday legislation in this Catholic country of South America, the province in question being, we are informed, a stronghold of the Jesuits. The senor said:

"Rest is a physical and moral necessity; where it is not granted, it must be enforced; where it is not used as a privilege, it must be enforced as a coercive measure; human solidarity commands us to defend the weak not only against the strong but also against themselves. \* \* \*

"Thus is explained the fact that from the most remote times, we find rest established in the legis-

lation of all civilized nations, either as a religious duty or, more generally, as a favor granted to slaves who in this way had a day of rest each week. [He here quoted Plato.]

"This precept is also practised in modern civilization, and it is noted that the most active, prosperous and free nations are those precisely who keep Sunday most strictly and who devote a larger part of this day to rest and *sport*. [Italics ours.]

"Nothing is so impressive as the spectacle presented on this day by the English people and the people of the United States. Nobody works; industry and commerce close their doors; theatres and concerts are empty; museums, and even international expositions, remain closed, while railroads stop their march."

The senor quoted from a speech by Macaulay in a debate in the House of Commons where an immense majority rejected a motion to open the museums on Sundays. Also, from Gladstone, to whom he attributed the statement that "it is necessary to secure for the people by all available means the benefits of a day of rest." He said further:

"In the North American Union, the mother of our own institutions, this matter has always been so considered. During the Revolutionary War, Washington gave his army the following order: 'In the future, the general leaves the troops free from duty on each and every Sunday, so that they may attend to their religious duties and take some rest.'

"Lincoln, while President, gave the army the following order on the 15th of November, 1862: 'The President, commander-in-chief of the armies of sea and land, would recommend to the officers, soldiers and marines under the flag, the observance of Sunday. Should we desecrate this day and the name of the Almighty, we might endanger the discipline and the reputation of our armies and jeopardize the cause which they defend.'

"And finally, a law of the North American Congress says: 'The sanctification of Sunday is an institution of public interest, a special means of honoring, in the house and church of God, the Creator and Providence of the Universe.' As a consequence, it is prohibited under fine to open groceries on that day or to attend any concert, ball, or theatre."

The author of the bill then talked of "rest as a physical and moral necessity," and claimed that the legislature has power to legislate in matters of "hygiene, public health, and public order."

In his quotations and statements relating to the United States the senor draws heavily on his imagination, as in general speakers in behalf of Sunday

legislation are prone to do. It is to be noted also that in Argentina it is assumed that the legislature has the same right to decree and enforce hours of rest on any day that it has to enforce rest on Sunday, and truly the one proceeding is no less arbitrary than the other. The people of Argentina accept such arbitrary measures because they have not known the liberty enjoyed by the people of North America. The idea of devoting a considerable part of Sunday to sport, as advocated by the author of this bill, is quite in keeping with Roman Catholic teaching touching the manner in which the day should be observed.

s.

### THE PAPACY AND PROGRESS.—II.

THE paragraph of the Pope's encyclical "to the Americans" which has the most direct bearing on the questions suggested by the language of Mr. Malone, is as follows:

"The church among you, unopposed by the Constitution and Government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance. Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the church; or that it would be universally lawful or expedient for state and church to be, as in America, dissevered and divorced. The fact that Catholicity with you is in good condition, nay, is even enjoying a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed his church; in virtue of which, unless men or circumstances interfere, she spontaneously expands and propagates herself. But she would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority."

It would seem that this language needs no comment. Blind indeed must be the person who can not see at the first reading of this paragraph that the Catholic Church *has not* "learned the lesson of tolerance;" that she *has not* learned to "separate politics and religion;" that she *has not* learned "new ways of looking at things;" that she is perfectly ready to do now just what she did in the Middle Ages. Notice, Leo does not want the favor of the laws and the patronage of the public authority because the church is restricted in her operations, and Catholics are not allowed "to enjoy their con-

stitutional rights in their integrity." He knows nothing of the things that it is claimed give rise to Catholic federation. He sees that the church "is free to live and act without hindrance," and that she has, in the enjoyment of such liberty, "from scant and slender beginnings, grown with rapidity to be great and exceedingly flourishing." But, "though all this is true, *it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the church; or that it would be universally lawful or expedient for state and church to be, as in America, dissevered and divorced.*" "She would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority." Let it be noted that the position of Leo, which is the position of the Papacy, is that perfect freedom and protection to live and act without hindrance is not enough for the church to-day; she must have from the state, and from the United States at that, "in addition to liberty," favor and patronage. Favor is "an act or course of kindness or generosity, as distinguished from one that is inspired by a regard for justice, duty, or right." It is "kindness bestowed upon one to the exclusion of others; partiality; preference." Patronage is "favor, aid, protection, or care extended to a person or work by a patron; special countenance and encouragement; guardianship."

The attitude of the Catholic Church to-day, and especially her attitude with respect to the United States, is stated in the paragraph given, just as it is, and so plainly that there is no possibility of its being misunderstood. The Roman pontiffs in their palmiest days, with all their arrogance and presumption, were never more bold in their statement of the attitude of the church toward the civil power. But the encyclical from which this is taken is astounding beyond any papal document of the Middle Ages for these reasons: (1) In view of the "grand march of progress" of the last few centuries, of which Mr. Malone speaks. (2) In view of the claims of Catholics that the church has kept step with this progress. (3) Above all else in view of the fact that it was addressed to the people of a nation which has stood before the world for more than a century on principles which forever forbid to any church or any religion "the favor of the laws and the patronage of the public authority."

This encyclical allows no escape from the following conclusions: (1) The church has not changed

or advanced in the slightest degree from her position in the Middle Ages on the relation of church and state. (2) She is withheld only by lack of opportunity and power from completely dominating governments and nations as in the Middle Ages; and she stands ready to do as she did then whenever she can do so without endangering her interests. (3) She considers that the times are auspicious in this country—the classic land of liberty—to claim the favor and support of government that she was accustomed to have on demand in the Middle Ages.

If there is a tendency to look at the church from "the view-point of the Middle Ages," the cause is not far to seek. She takes her stand on the *principles* of the Middle Ages. An investigation of her position to-day shows that the Papacy is one of the very few institutions that it is perfectly proper to judge from "the view-point of the Middle Ages." There is a sense in which she should crave such a view-point. The principles of the Middle Ages will appear more acceptable from the view-point of the Middle Ages than from the view-point of the present age.

When Leo calls attention to the "abundant fruits" that the church would bring forth were she in her "most desirable status," he points directly to all the fiendish atrocities of the Middle Ages that are attributable to state support of the Catholic system, for these were the fruits—the "abundant fruits"—of such a status. It might be possible to forget—at least in the sense of connecting them with the church of to-day—those deeds which blacken the Dark Ages, did not the church by her present conduct and claims force them upon our attention. The most desirable status of the church, according to Leo XIII., is the status that she enjoyed under Innocent III. and Gregory VII. It is a status that in no sense accords with the standards of the age and country in which we live. The declarations of Leo can not be reconciled with the principles of religious and civil freedom which this age is supposed to endorse.

What matters it, even if it were true, that Catholics established religious freedom first in the New World, and that "when America was as yet but a new-born babe, uttering in its cradle its first feeble cries, the church took it to her bosom and motherly embrace"? In the year 1895 Leo XIII. asserts all the powers the church has ever claimed, and says that she should hold such power in the United States.

In 1897 the Duc de Broglie, writing for the church, declares that the Pope "is far from approving the principles of the American Constitution, with its absolute separation of church and state, in matters of religion," and that "the church can never give her approval to the principle of an absolute equality between all forms of religious thought." At the present moment the Pope is mourning over the "painful" situation in which he finds himself because he can not *oppose* the free propaganda of Protestantism in Italy, especially in Rome. As in 1878, he sorrows that "there is no restriction on the press," and that "here [in Rome] Protestant churches are built even in the most populous streets as if to insult us." The Duc de Broglie says that the church is immovable on the point of freedom of conscience for the faithful, and he might have said with more truth that she is equally as immovable on the point of no freedom of conscience for those who are not of the "faithful."

The church may dilate upon her progress, she may loudly claim to have been the first to establish religious freedom in the New World, and to have nurtured the American Republic from its birth, but in spite of all her fair pretenses there appears across her front in bold and unmistakable characters the legend, STATE SUPPORT, SUPREMACY IN CIVIL ADMINISTRATIONS, THE FAVOR OF THE LAWS AND THE PATRONAGE OF THE PUBLIC AUTHORITY. And even while her words are most plausible and fair there comes from her throat another voice, deeper and more authoritative, saying: "The church can never give her approval to the principle of an absolute equality between all forms of religious thought." "It would be very erroneous to conclude that in America is to be sought the most desirable status of the church." "She would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority." "What the church has done in the past for other nations she will now do for the United States."

The same arrogance and presumption which marked the church in a day of great intellectual darkness are the very same characteristics that she manifests in this day of great intellectual light.

The Papacy has indeed made progress within recent years, but not progress that indicates that she has learned the lesson of tolerance, or that she has learned to separate politics and religion. It is the

progress mentioned by Mgr. Satolli in his letter to the New York *World* in March, 1895, following closely upon the publication of the encyclical "to the Americans." At the close of a review of the career of Leo XIII. he said:

"During the seventeen years of his rule nothing has been more remarkable than the incessant growth of his benignant moral influence. To-day his words are listened to with deference by every court, every government, every people. On every question touching universal human interests his counsel is sought eagerly and welcomed gratefully. Despite, then, all the adverse trend of mundane circumstances, despite the loss of the external symbols of its high authority, the Papacy has gained in power and splendor since the accession of the present glorious pontiff. As Macaulay says in one of his most noble essays: 'The Papacy remains, not in decay, not a mere antique, but full of life and youthful vigor.'"

The fact that the encyclical of Leo was received with scarcely a protest in this country demonstrates that the language of Satolli is too well-founded in actual conditions. When the American people listen with deference—as they have listened—to such a document as that sent them by Leo in 1895, an evil day has come for human liberty and "the grand march of progress." The American people should be the first to protest against such assumptions and encroachments upon the principles for which their nation has stood sponsor. But it appears now that they will realize only when it is too late to escape the snare, the meaning and purpose of the policy of Rome which is given with such Jesuitical adroitness in Leo's encyclical "to the Americans."

And now, in conclusion, the writer will say, as when he began, that he has had no desire to attack Catholic individuals from the Pope to the humblest peasant who contributes his "Peter's pence." The Pope is but an old man, not more dangerous or more cruel by nature than other men, and is soon to pass from the pontifical chair to the grave. The people of the Catholic communion are, as Mr. Malone says, much like other people; and they, too, come and go. But "the Papacy remains not in decay, not a mere antique, but full of life and youthful vigor," and always the same in her principles and policies; and it is with the Papacy that the writer has tried to deal.

JOHN D. BRADLEY.

## A TALE OF TWO NATIONS.

The Fathers: The Consent of the Governed, and the "Party Spirit."

(Concluded.)

GEORGE WASHINGTON was followed by John Adams, who, in one terse paragraph, set forth his mind on the menace of political parties:

"In the midst of these pleasing ideas we should be unfaithful to ourselves if we should ever lose sight of the danger to our liberties, if anything partial or extraneous should infect the purity of our free, fair, virtuous, and independent elections. *If an election is to be determined by a majority of a single vote, and that can be procured by a party through artifice or corruption, the Government may be the choice of a party for its own ends, not of the nation for the national good.* If that solitary suffrage can be obtained by foreign nations by flattery or menaces, by fraud or violence, by terror, intrigue, or venality, the Government may not be the choice of the American people, but of foreign nations. It may be foreign nations who govern us, and not we, the people, who govern ourselves; and candid men will acknowledge that in such cases choice would have little advantage to boast of over lot or chance."—*Inaugural of John Adams, Philadelphia, Pa., March 4, 1797.*

The manly honesty of the foregoing citations is touching in its simplicity. They breathe lofty ideals for the new-born Republic. Instinctively our better natures turn to them as we whisper a prayer over our present lot, and sorrow that the wishes of the Fathers have not been realized in their sons.

We think of the picture of things as Washington and Adams hoped they would be, and contrast it with events as they now are. We hear on every side the jangle of cheap political talk. We see the "spirit of revenge" natural "to party dissension." Once again it perpetrates "the most horrid enormities," and is itself a "frightful despotism." And we know only too well that all of this will lead at length "to a more formal and permanent despotism." The result can only be as it has been so many times before, that men will "seek security and repose in the absolute power of an individual." Then the last sad act in the failure of self-government will be enacted: "The chief of some prevailing faction, more able or fortunate than his competitors, will turn this disposition to the purposes of his own elevation ON THE RUINS OF PUBLIC LIBERTY." And the fire of "party spirit," instead of "warming," will indeed "consume."

GOVERNMENT can not make right wrong nor wrong right.

The men who framed the Constitution thought that they had devised a scheme for the election of the chief magistrate of the Republic, which would make him Olympian in his administration, and raise him above all party faction. They adopted the device of a double election.

The Constitution directs each State to choose a number of presidential electors equal to the number of its representatives in both houses of Congress. These electors are directed to meet some weeks later in their respective States, on a day fixed by law, and give their votes in writing for President and vice-President.

It was thought that this plan would secure the choice by the best citizens of every State, in a quiet and deliberate manner, of the man whom they in their unfettered discretion should deem most fitted to be chief executive of the Union. The votes were not to be counted by States, so that the vote of each and every elector would have its full weight.

No part of the Constitution has so utterly belied the expectations of the framers as this. The President of the United States is not elected by a comparatively small body of men, the best citizens of all the States. He is not elected by such men sitting in quietude in their different States, undisturbed by party orators and popular influences. The presidential electors have become a mere cog-wheel in the machine; a mere contrivance for giving effect to the decision of the people. "Their personal qualifications are a matter of indifference. They have no discretion, but are chosen under a pledge." They are bound to vote for a particular candidate. In choosing them the people virtually chose the President.

That all of these things are not as the Fathers intended them is very evident. That the founders of the nation designed this double election in order to eliminate the influence of party is also patent. But their hopes have not been fulfilled, and in nothing does party and party machinery control to a greater extent than in the choosing of the President of the United States.

Party spirit now dominates, and party spirit, according to the thought of the Fathers, is destructive of a really free and popular form of government. But be it so. The ideals of Washington, and Adams, and Jefferson, and Madison have not been realized. The ideals of Christians, as far as the things of this world are concerned, are not realized. Nevertheless

we must labor on, pray on, and ask the great Dispenser of events to bless our rulers and those in authority.

PERCY T. MAGAN.

### APPLYING THE GOLDEN RULE.

A WRITER on the solution of a certain question recently said, "We have committed the Golden Rule to heart: now let us commit it to life." Some may think this does not mean very much, but if once considered in all of its force and power it will be found to be the very best solution of every difficulty.

Let us get this rule before us that we may study it: "All things whatsoever ye would that men should do to you, do ye even so to them." MATT. 7: 12. This command has been usually called the Saviour's Golden Rule, a name given to it on account of its great value.

All that you *expect* or *desire* of others under similar circumstances, do to them. Act not from selfishness or injustice, but put yourself in the place of the other, and ask what you would expect of him then. This brings the living principle of the rule into the life and causes one to respect the rights, the privileges, and the honor of every other one.

The Golden Rule committed to life makes one impartial and just in all things. It destroys envy, false conduct, unkindness, slander, theft, adultery, and murder. It has been well said that this law is what the balance wheel is to machinery. It would prevent all irregularity of movement in the moral world, as that does in a steam-engine.

Its application is easy, and its justice is seen by all men, and when inwrought in the heart and reduced to deeds, all will acknowledge its force and value.

While reasoning together upon the quoted words above, an ancient rabbi said to a man: "Whatever is hateful to you, do not do to another." All existing difficulties could be settled by this rule, and obedience to it would prevent further difficulties.

The application of this rule, committed to life, would enlarge the sphere of justice for all men; but the principles must be applied in Christ's way. The Golden Rule must be applied in the individual life before it can be applied in the collective life. Its power must be the Spirit of God received by faith. Politics, human science, and man-made theories are all powerless, but the Golden Rule is all powerful in all men who commit it to life. Does any man wish

to be deprived of his right to worship God according to his own conscience? Does he wish to be compelled to serve God as some one else may dictate? Then will he in any way lend his influence to deprive others of this right or compel them to adopt certain forms of worship? Certainly not! Committing this rule to life, then, guarantees perfect liberty, perfect freedom, and perfect equality. In this rule we find persuasion, not compulsion; freedom, not servitude; love, not hatred.

Jesus of Nazareth is the Saviour of the human race. In his principles of justice, in his principles of brotherhood we find the solution of every difficulty, the settling of every question, for a question is never settled until it is settled right, according to truth. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

"If any one knock at the door of my heart," said Luther, "and ask, 'Does Martian Luther live here?' I would answer, 'No; he has moved out to make room for Christ to move in.'" Committing the Golden Rule to life is Christ moving in, and the Golden Rule committed to life is God working in you both to will and to do of his good pleasure.

It is one thing to study a lesson to *recite* it, but it is quite an other thing to study a lesson to *know* it. Committing the Golden Rule to mind is of little value to any one, but committing it to life is of great value to the individual and to all who have to do with him. It makes home happy, communities peaceful, churches Christ-like, and, finally, gains an entrance through the gates into the city of God.

W. H. THURSTON.

### GOVERNMENT PROTECTION OF MISSIONS.

By Rev. J. T. Gracey, D.D., President of the International Missionary Union, in the *Missionary Review of the World*.

THE utterances of Lord Salisbury about the triumphs of missionaries in early church history, without government protection, may be a diplomatic hint of a change of policy in government patronage of the modern missionary. But Lord Salisbury needed not to go back so far to find illustrations of the success of non-combative evangelism, and there is little ground for his intimation that Protestant missionaries rely unduly on the arm of flesh.

Rev. J. Hudson Taylor, of the China Inland Mission, has under his leadership missionary subjects of several of the western powers. Does anybody sup-

pose he would like to see a syndicate of these powers combined for their protection? Members of that mission tell of riotous persecution, involving imminent peril to their own lives, without a hint to government about redress, which advertised the mission and provoked investigation of Chinese hitherto indifferent to it, and this resulted in conversions, and from among these specific converts came some of the most efficient evangelists and leaders of the native church. Bishop Ridley, of Caledonia, tells of his being spat upon, knocked down, and kicked about by savage ruffians, without any thought of appealing to his own British government to keep the peace in British Columbia. The brute who abused him afterward clasped his feet and begged his pardon, and at last died a triumphant Christian. The inherent might of this non-combative love has won victory for hundreds of modern Christian converts from heathendom. It is the native Christians that have to bear the brunt of persecution without redress from civil or political source.

Bishop Ridley tells of a heathen band who entered the church of Indian Christians and forbade their reading the Bible to the people. Because they would not promise to comply with this demand the savages tore down the edifice with axes and bars, and because it was too great a task to pull down the tower, set fire to it and burned it up. One young Christian said, "Shall we not fight for the house of God?" An older Christian replied, "No; Jesus never fought, he died. We will rather die than fight." There was no appeal to government for redress; no requisition for punishment of the criminals. They bore it all meekly and lovingly, declining to "put up a good fight in the name of the Prince of Peace," and the result was the conversion of the tribe to which the men of the mob belonged—the strongest tribe on the Pacific coast. "From that night onward," said one of the rioters, "I dreaded the Spirit of God. \* \* \* When I hunted among the mountains the Spirit of God hunted me, and I was afraid." Another man was one day holding the tape measure while the bishop was measuring out the best site in the town to begin a new church, when he said, "Bishop, do you know that that hand set fire to the church? It did; and until I heard the native preacher say that the blood of Jesus Christ cleanses from all sin, I never had peace in my heart, but when I heard that my fear went away."



### Triumphs of Grace.

All mission lands have furnished such illustrations of the triumphs of grace. Chinese Christians are eminent in these ranks. The case of Ling Ching Ting is well known. Persecuted, falsely accused, and sentenced to two thousand bamboo stripes, which left him almost lifeless and his back a jelly, his first words on being able to speak were, "Teacher, this poor body is in great pain just now. \* \* \* Jesus is with me. I think perhaps he is going to take me to heaven, and I will be glad to go. But *if I get up from this you will let me go back to Hok-chiang, won't you?*" Back to the men who had falsely incriminated him and beaten him almost to death, without any civil protection or other assurance of his safety, his Christian zeal carried him, and he won these enemies to Christ.

No; Lord Salisbury needed not to go back so far to point the moral of the triumph of the principles of Christianity without government patronage. Nor will he be likely to have to wait long for similar illustrations. The most perplexing problem likely to confront missionary boards in China is not how to procure indemnity, nor how to secure civil and political guardianship for missionaries, but how to deter missionaries from re-entering fields where the danger is most imminent. If the missionary societies were to make the call for volunteers to enter the most perilous place in China a score of men and women would proffer their services to one that they could send, men who would spurn the suggestion that they must have government guaranty for their safety. Lone missionary women have not been regardful of the restrictions of consuls from re-entering isolated stations near the locality of the massacres of the Foochow provinces. Missionaries in Uganda have not asked the powers to avenge their personal injury, and elsewhere they have braved the dangers which the governments have superadded to those of the heathen conditions. The missionaries were not responsible for the Indian mutiny. It was the "hut tax" innovation in Sierra Leone that resulted in the massacre of missionaries. It is the abominations of the "concessions" that create peril for missionaries in other African colonies. The South African war is not a "missionary" war. Missionaries did not suggest "treaties" with North American Indians nor with Chinese. Hon. William B. Reed, as minister plenipotentiary, put the missionary clause into the treaties with China. Missionaries

did not solicit it. Even French Roman Catholic missionaries did not take the initiative in this compact. They come under "the most favored nation" clause.

It was not missionaries, but United States Plenipotentiary Hon. Anson Burlingame, who put into a treaty with China the axiom that one of the fundamental rights of mankind was the privilege to change one's residence. If that was a fallacy the United States was the first to override it by Congressional act; the Chinese government did not dispute the proposition then, nor has it since done so. It is not missionaries, but John Barrett, ex-minister of our Government to Siam, and who, it is rumored, is a possible successor to Mr. Conger, who says: "We can not recall our missionaries unless we are ready to recall our merchants."

### Indemnities for Missionaries.

Of what use has the treaty with Turkey been to restore values destroyed in the Armenian massacres? Has the American Board ceased its operations while waiting for a paltry hundred thousand dollars, for the collection of which a "naval demonstration," costing far more than that sum, is reported as imminent?

Missionary indemnity for damage done American missions in this present uprising in China would not figure at all, except in name or principle—it would scarcely, at the utmost, reach one three-hundredth part of the money indemnity which has been mentioned as a probable sum to be requisitioned by the United States from China. If money indemnity is to be demanded from China it must be too long-coming to be of avail for missionary rehabilitation.

China cares nothing for demand of blood; life is too cheap. Somebody dies when this is insisted on, but generally not the person who committed the crime. The punishment of officials by degrading them is a temporary farce; the deposed officers being reappointed to some other office, and presently advanced higher than ever. Chinese are amenable to but two kinds of punishment—loss of territory and cash indemnity. But any considerable cash indemnity, such as the two hundred million dollars to Japan in the late war, means outrages of "squeezing," and corruption, and oppression, against which, when pressed too far, the ordinary Chinese rebels, and the native Christian seeks protection of the missionary patronage.

To appeal for "indemnity" is, therefore, a course which complicates the missionary situation, and it is probable the boards in America may forego their technical claims in the case of China. The United States is not likely to take a territorial indemnity, and she may have to administer some form of Chinese imperial revenue, if ever she gets a cash equivalent. The whole situation is so complicated that missionary societies and missionaries may pause before reaching any conclusions as to the course they should pursue.

But what governments are to do is quite another question. It was, perhaps is, "in the air," that Lord Salisbury's speech was a manifesto, indicating that the allied powers might withdraw all government protection from missionaries hereafter. But France is not likely to consent to that. She has always extended her protection over Roman Catholic missions as a matter of state policy. With a million of adherents in China, and her "chief priests" advanced to mandarins she is not likely now to retreat from her precedents, and especially when precedents are pretexts for her meddling with politics through missions for five hundred years in the far East. The Russian Empire is inseparable from the Greek Church, and it is not likely she will attempt the impossible, and tell her bishops and other ecclesiastical functionaries in her missions in Peking that she will not protect them. Great Britain's policy of colonization includes the missionary as advance courier of commerce, and she is not likely to begin a differentiation against the missionary as a "subject," when she spent two millions in Egypt to defend a "subject" who was a Jew. The United States would brook no discrimination between classes of her "citizens."

But government patronage and protection is not a missionary question; it is distinctly a government matter. Missionaries would differ among themselves as widely as any other citizens would, as to how the government's action would affect missionary or political interests. The writer asked an experienced missionary of Constantinople what would be the effect on missions if the government withdrew from them their protection in their civil capacity, and he replied, "I would not like to see it tried in Turkey." Another missionary from the interior of China replied to the same question, "The only effect on the Chinese mind would be that they would attribute it to weakness."

That the protection of missionaries as subjects or citizens has its own perplexities is conceded, but it is not a missionary problem, it is a state question. They would find that Lord Salisbury's appeal to return to primitive practice would not afford them any relief. There are men who would face the antagonism of their own governments as quickly as they would that of a heathen one to preach Christ in the regions beyond. The Moravian missionaries to the Iroquois were imprisoned in the city of New York because they would not desist. When Dr. Schauffler was told by the Russian minister at Constantinople, "My master, the Czar, will not let you put foot on that territory," Schauffler's immortalized reply was, "My Master, the Lord Jesus Christ, will not ask the Czar of all the Russias where he shall put his foot."

#### "REPRESENTATION WITHOUT TAXATION."

THE present is a time of the heaping together of vast treasures, and a time when the just dues of those who reap—the common people whose labor makes wealth of the raw materials of nature—are kept back by fraud. Many are the ways in which this is done and new ways are continually being devised. One of these methods of fraud was quite thoroughly exposed at a mass-meeting held in Central Music Hall, this city, October 29. The meeting was called by the Chicago Teachers' Federation, and the following facts were brought to its attention.

The State Board of Tax Equalization of this State has for years, contrary to law and to the decision of the State and United States Supreme Court, allowed the franchises and capital stock of a great number of large corporations located in Chicago to go untaxed. According to the arrangement of the board the county of Cook must pay a certain proportion of the State tax, so that the escape from taxation of so much property held by these large corporations has greatly increased the burden of taxation on the property of the ordinary people. This increase has been from twenty to fifty per cent. For twenty-three years no railroad in this State has been assessed on its franchises. In 1875 the franchises of the railroads were assessed at twenty-two millions of dollars. In 1899, as for many years previous, no value was given to their franchises. In 1874 two small street-car lines in Chicago were paying taxes on franchises valued at over a million

dollars. In 1899 seven hundred miles of electric and cable car lines paid no tax whatever on their franchises. In 1874, three years after the Chicago fire, the board of equalization assessed the franchises of two gas companies in Chicago at a half million dollars. In 1899, when the gas trust had almost exclusive occupancy of hundreds of miles of streets in Chicago, there was no franchise tax, though the company had informed its stockholders that its franchise was worth fifty million dollars.

The Teachers' Federation finds that twenty-three corporations alone in the city of Chicago are escaping taxation on franchises and stocks to the amount of \$235,829,000. Only one street-car line in Chicago pays taxes on its franchise, and it is only two or three blocks in length. The other companies owning hundreds of miles of street railways pay no tax whatever on their franchises.

These corporations are required to fill out blanks and submit them to the board of equalization. In the places were the value of stocks and franchises are required by law to be given they write "Unknown," and this is accepted by the board. In a number of instances it has been found that companies making such report have within a few weeks of the time of making the report given to their stockholders the exact statement of the value of such properties.

Speeches were made on this matter by prominent men. One speaker said that "no taxation without representation was the principle of the Revolutionary fathers, but now the tendency seems to be representation without taxation." It was pointed out that those who own the most valuable and paying properties, on which there is scarcely any taxation, are the very ones who have most influence with boards of equalizers and legislatures.

The closing speech was made by John L. Spalding, Roman Catholic bishop of Peoria, whose words are always marked by deep thought, and seem in this case to be inspired by the highest considerations of justice and morality. His speech dealt not so much with the particular matter under consideration, but with the state of affairs from which it springs and of which it is a symptom. He declared that notwithstanding the fact that the people of to-day are accustomed to congratulate themselves that the world is getting better than it used to be, and that they can bring statistics to prove it, the power of moral indignation seems to be gradually creeping

away from men. They stand silent in the presence of great wrongs. This he declared to be the sure forerunner of moral death. Greed seems to be in complete control. It is the dominating motive in almost everything. It seems to be more important to have great commercial interests than to sustain manhood and womanhood. Gold is thought to supply every human need. The things that men make are considered of more value than the men themselves. The truth that happiness and virtue have their springs within and not without, seems to be passing from the minds of men in the mad accumulation of material things. Greed and commercialism are dominating all the organized institutions of society.

Speaking directly of trusts, he said: "Corporations which use franchises given them by the people to defraud the people are worse than highway robbers. By their oppressions they make the conditions of human existence almost unendurable to great numbers of people, and drive poor men and poor women into crime. The trusts urge that they act in self-defense. Competition is fierce and their existence depends upon their supremacy. Well, men may fight in self-defense, they may go so far as to kill men in self-defense, but they must not corrupt and debase men in self-defense; and the self-defense of the trust must stop when it comes to corrupting and debasing society. It is said that a corporation has no soul. Well, a trust has a soul; it has the soul of a devil, and it goes about seeking whom it may devour. The organized powers of society seem to be gradually developing into government of the trust, by the trust, and for the trust more than one of the people, by the people, and for the people. If things continue as they are at present, within fifty or one hundred years there will be a few great corporations, and most of the people will be servants and slaves."

The bishop declared that one of the most erroneous and dangerous ideas that seemed to have at the present time the strong endorsement of public opinion was that legality is justice. "All the great crimes of history," he declared, "have been legal. The Christian martyrs were executed and the horrors of the Inquisition were carried on according to law."

J. D. B.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you."—St. James.

## News, Notes . . . and Comment

THE SENTINEL OF LIBERTY is not an organ of any political party, and consequently is not affected one way or the other by the outcome of the political election. It has the same truths to present, the same principles of justice to advocate now that it had before.



THE principles of just government are as eternal as the government of God, and are binding in all countries always, whatever may be the fate of the political parties that may champion them.



THE *Defender*, a paper devoted to the advocacy of the legal enforcement of Sunday, notes with evident approval that "most of the Jews who have kept their stores open on Sunday" "in the Jewish section of Boston" "have been fined by the lower court." "One man has appealed to the higher court."



THE president of the League for Social Service, Dr. Josiah Strong, has written a book dealing with the subject of "expansion," in which he says that new conditions have rendered necessary a revision of Washington's Farewell Address. "Reduced to its simplest terms," Doctor Strong says, "Washington's advice amounts to this, 'Let us mind our own business.' Admirable advice for that age and equally good for this. Then our business was confined to this continent; now it is in the ends of the earth. By all means let us mind it."

In this Doctor Strong voices the sentiment of most of the modern "reform" leagues and societies.



SPEAKING of the proposed Catholic federation the *Catholic Mirror* says it is essential to "remove politics from the contemplated sphere of action," and then shows how this expression is to be taken by referring to Windthorst, the noted leader of the Catholic party in the German Reichstag, as "a statesman and political leader," who "is to be admired," and "to be commended as an example to every Catholic youth." Herr Windthorst and his party

held the balance of power in the Reichstag, and the government could pass its cherished measures through that body only by making great concessions to the Catholic Church.

With this federation standing behind it and holding the balance of political power in this country the Catholic Church says: "We want and demand the removal of all disability arising from sectarian bigotry and hate, whether in the minds of the leaders of one party or the bosses of another."



A WRITER in "Arnold's Practical Sunday School Lessons" says that there are in the United States "about 225,000 liquor dealers and 1,200,000 bartenders." "More liquor is sold in one year than there is pork, wheat, and corn combined." "The drink bill of this Republic is \$1,025,000,000." "The physical and moral results of this condition of affairs are shown by the fact that in the State of Ohio alone, out of 9,430 insane people, 5,186 cases were traced to liquor; of 16,335 criminals, 12,596 were drunk when they broke the law." Nevertheless it is a matter of record in the Supreme Court of the United States that "this is a Christian nation."



THE *Catholic Mirror* reports that "the Catholic societies of Peoria, Ill., are forming a federation, the movement having been started by the German Catholic Bund. All the societies in the city are interested in the movement, and a prosperous organization is expected."



OF the States which at the late election gave an increased plurality for the dominant party over their vote in 1896, the foremost is Utah, with an increase of 41,000 votes.



GENERAL THOMAS M. ANDERSON, who commanded the first expedition of soldiers sent to the Philippines, denies the charge made recently by Bishop McFaul in the *North American Review* that Catholic churches were desecrated by American soldiers. The general says: "While our American soldiers are not altogether saintly, it is not true that they have looted and desecrated churches."



RIGHTS exist independently of government; despotic power may invade them, but justice still confirms them.

**"THE SIGNS OF THE TIMES."**

Most of our readers are doubtless familiar with the *Signs of the Times*, published in Oakland, Cal., but probably all have not seen the "Outlook" number, bearing date of November 28, and now ready. This is a double number filled with most interesting and timely articles. The paper is most handsomely illustrated with original drawings. The following are among the important articles in the "Outlook" number of the *Signs*: "The Gospel Outlook," "A Nineteenth Century Review," "The European Outlook," "The Church and State Outlook," "The Papal Outlook," "The American Outlook," "The Protestant Outlook," "The Mission's Outlook," "The Christian's Outlook," etc. There are also two excellent original poems, "Columbia, Where Leadest Thou?" and "The Bridegroom Cometh." This latter is set to appropriate music. The *Signs* is always good, but this number is especially so, and ought to have a wide circulation.

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and our lives full of little things that are not worth the while. We have bent the knee to show, to display, and we have lowered ourselves in doing it; surrounded ourselves with the trivial and the useless, and filling our lives with the poison of artificiality and the unnatural we have pushed the real, the natural, the simple, the beautiful—the best, and most lasting things—out of our lives."

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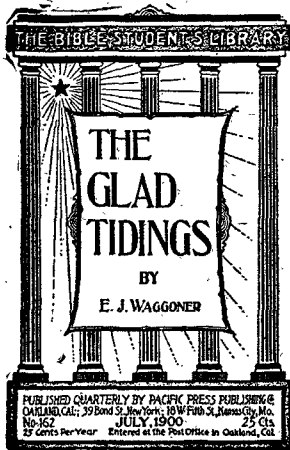
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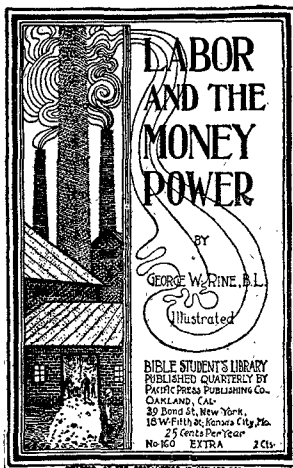
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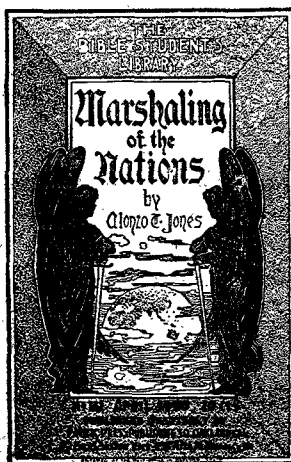
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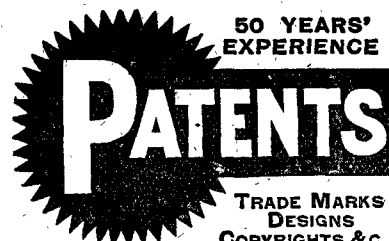
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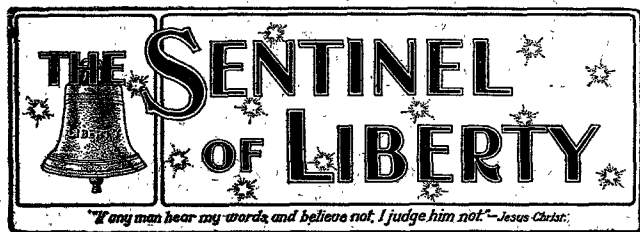
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Any one receiving The Sentinel of Liberty without having ordered it, may know that it is sent by some friend. Those who have not ordered The Sentinel need have no fears that they will be asked to pay for it.

"WASHINGTON leaders," we are now informed, "are preparing a most imposing celebration" for the next presidential inaugural. "We should strive," says one member of the inaugural committee, "to excel in the glory of that day the splendor of the jubilee of England's queen."

These words are suggestive, but not of republican government.

THE chief of the navigation bureau, admiral Crowninshield, now tells us that the United States navy must be made four times as strong as it is, in order to be in condition "to fight a first-class European power;" and Senator Proctor, of the senate committee on military affairs, says that the regular army we have heretofore maintained is "absurdly small," and that no doubt Congress will at its next session increase it 55,000 or 60,000 men, and authorize the President to increase it to 100,000 if he thinks best.

A CORRESPONDENT in Argentina, from whom we quote elsewhere in this issue, writes that "most of the provincial constitutions, as also the federal constitution, here in Argentina make definite provisions in favor of liberty of conscience, but at the same time they state that the Roman Catholic religion is the religion of the state, to be by it devoutly sustained and protected."

You may smile at the inconsistency of this; but is it any more so than for a North American State to assure liberty of conscience to its citizens and at the same time to require all of them to do honor to a day it designates as the "Christian Sabbath"?

"OH, for a good Christian politician!" exclaims the Rev. Charles M. Sheldon, as quoted in a recent

sermon delivered in New York City. "The average politician," Dr. Sheldon says, "reminds me of the Pharisees, whom Christ likened to whited sepulchers."

If Dr. Sheldon will note what history has to say on the subject of "Christian politicians," we think candor will force him to admit that such persons were never of any great benefit to their own or to later generations, but quite the contrary. The men who have tried to administer Christianity through civil government have succeeded only in discounting both civil government and Christianity, and this not because they were lacking in skill, but because the two are fundamentally different in character. Of course the official of civil government should be an honest man; but it takes more than mere honesty to make an individual a Christian.

#### A "SPECIAL" SENTINEL.

THE SENTINEL OF LIBERTY of December 6 will be a special illustrated number, containing seven or eight half-tone illustrations. It will be printed on an extra fine quality of paper, and will present a very attractive appearance.

The general subject of this "special" issue will be the movement now on foot to secure the Sunday closing of the Pan-American Exposition to be held at Buffalo, beginning next May.

The agitation of this question and the interest in it will be second only to that concerning the closing of the Columbian Exposition in 1893. The advocates of enforced Sunday observance are already at work, and as this matter will be settled long before the exposition opens, there is no time to lose.

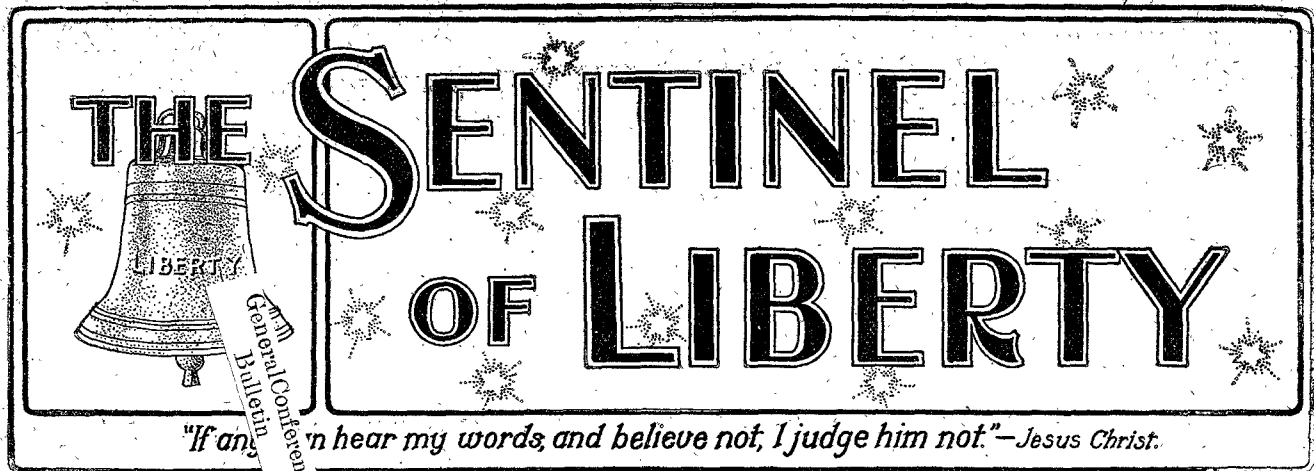
Literature treating upon the principles involved in compulsory Sunday observance should be scattered broadcast now while the minds of the people are directed to this subject.

Though it will cost much more than usual to produce this copy of THE SENTINEL, we will supply it at the usual rate of one cent per copy, or \$8.00 per thousand.

We will send a limited number at the rate of one and a quarter cents per copy in single wraps to lists of names furnished to us. Please write names and addresses very plainly.

Orders for this number should be sent in as soon as possible so that we shall know how many to print.





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## THE SENTINEL OF LIBERTY

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L. A. SMITH, }  
C. P. BOLLMAN, } Editors.

AN institution of religion can never be a proper subject of human legislation.

THE only reform which reforms is that which begins in the heart. True reform works from within outward, not from without inward.

THE law of God is suited alone to the government of God. The law of the Infinite cannot be administered by finite man.

IF one government must not attempt to enforce the laws of another government, then certainly no earthly government has any business trying to enforce the laws of the country and government of Heaven.

THE only government that will never do injustice must be based on the law of God, but such a government must have God himself to administer it. With only man to administer such a government, it would be the worst of all governments.

FROM the Christian point of view, justification by faith is the only basis of true reform.

ACCORDING to Christianity, every man has the right to work six days in every week, and also the right to determine his working days by the Word of God and his own conscience.

THE law of God is perfect in itself, but as interpreted and applied to human affairs by men—as by Congress or a State legislature—it could not constitute a rule of righteous conduct. The office of interpreter of the law of God belongs to the Holy Spirit.

### THE LAW OF GOD AND THE PUBLIC CONSCIENCE.

SOME weeks ago the *Outlook*, a prominent eastern journal, replying to a correspondent's query as to what basis civil government rested on if not on the consent of the governed, said that the proper basis of civil government is the law of God. Replying to this, another correspondent inquires: "Who is to say what the law of God is? The Pope at Rome? He claims that right. The Czar in Russia? He crowned himself with the phrase, 'Dei Gratia'—'by the Grace of God.' The Kaiser in Germany? He says he is the vicegerent of God on earth, and will interpret God's law to his subjects. Will it be in your opinion an aristocracy? Such was the despotism of the old regime in France. \* \* \* Or would you turn over to a plutocracy the power of saying what is the law of God? Plutocracies are claiming the power now because they say they represent the intelligence and will, the executive power

and brains, of the community,—hence they should do the directing. \* \* \*

"If you ask me to answer this question, I will say that there is no infallible discoverer and stater of the law of God on this earth. No prophet, no book, no priest, no king, no class of men, no matter how well born or highly trained, no parliament, no matter how skillfully chosen, not even the majority of the people, no matter how calmly and deliberately their voting is taken, will always tell us aright what the law of God is, and always apply it aright."

This is manifestly true, so far as human authorities are concerned, because no man is infallible, and therefore no number of men can be infallible, and only an infallible authority can be trusted to define the will of God. And this is just the reason why the law of God cannot be the proper basis of civil government. Not that there is anything faulty in the law of God, but man is finite and fallible; and as the authority in all civil government is necessarily human, the law of God, *as interpreted and applied by civil government*, would not constitute a correct standard of righteousness to which men could justly be held amenable. But mankind must be held strictly accountable to the divine law if the government of God is to be upheld before men and before the universe, and therefore an infallible authority to reveal to mankind the will of God is indispensable to God's eternal purpose for mankind; and there exists just such an authority, namely, the Holy Spirit. The Spirit interprets to men the meaning of the word of God, the Bible. This enlightenment of the Spirit being conditioned on the exercise of faith, it follows that each individual must be enlightened by himself and for himself alone, and therefore that the only government which can properly have the law of God for its basis is one whose fundamental law is made known, not by a supreme court or by decree of pope or king or the vote of a majority, but by the Spirit of God. The law of God, in other words, can be the basis only of the government of God.

But the correspondent before quoted believes that the voice of the majority, while not infallible, must in any case prevail over the voice of the individual or over that of the minority. He says:

"Far superior to any minority is the voice of the majority of the people. The individual has a right to his own opinion as to what is the law of God. He has the right to advocate it even unto his own death if he deems that necessary or wise. He has not the right to impose his opinion on others. So-

ciety, as an organic whole, speaking by the voice of the majority, has a right to say that this or that is a social matter, and to it the individual must submit because it is not an individual matter, but it concerns the whole."

Has society a right to say that Sabbath observance is a "social matter" and not an individual matter? and must the individual submit in this to the dictates of the majority? But still stronger than this is the following quoted by the *Outlook* from the *Springfield Republican*:

"Is there any other way within reach of human society of so perfectly consulting God as through the conscience of the people, not one or several, but all—the general conscience, freed, as far as it ever can be found, of the individual warp and twist of interest or pride or prejudice or sin or hereditary defect?"

Now put with these quotations the following statement made by Rev. David McAllister, editor of the *Christian Statesman* and chief spokesman of the National Reform party, made at a hearing before a committee of Congress in behalf of a bill to "Christianize" the Constitution:

"I say it comes to this: This matter of conscience is one that goes back to the moral sense of the people. It is not simply an individual conscience. \* \* \* Here is the nation which gives its decision according to its sense of right and wrong. That is the national conscience, and when the nation thus gives its decision, individuals whose conscientious views may conflict—\* \* \* in such cases the individual conscience must yield to the conscience of the whole people which is over him, and should be over him in order to enforce what is right, but which can be over him only by recognizing the Lord's supreme authority over the nation."

The essential harmony of these three quotations is apparent. The *Outlook* says that the proper basis of civil government is not the consent of the governed, but the law of God. Some of its readers and exchanges give expression to a different view, but all agree in saying that the individual conscience must submit to the "public conscience" or the "state conscience" which must be over the individual to "enforce what is right." And if civil government does not rest on the consent of the governed, the law of God is the only other basis on which it can be alleged to rest. As surely, therefore, as that the doctrine of government by consent of the governed is being abandoned in this country, we are

coming to the time when the "conscience of the people," the "voice of the majority," will decide for the individual what are the requirements of the law of God; not questions of political economy and national prosperity in secular affairs as heretofore, but questions of religion, in which an individual is bound by conscience toward God. This is the National Reform scheme which that party has long been seeking to have realized in the nation. To this false and ruinous ideal of civil government we are now hastening.

### THE WISCONSIN SUNDAY REST DAY ASSOCIATION.

THE tenth annual convention of the Wisconsin Sunday Rest Day Association was held in Sheboygan, Wis., November 15 and 16. The president, Perry Millard, D.D., presided. The several meetings held in two of the largest churches and in the largest hall in the city were well attended by an excellent class of earnest Christian people.

The first meeting was held in the German Reformed church, and the first address and a portion of the devotional exercises were in the German language.

The address in German was by Rev. H. C. Nott, pastor of the German Reformed church of Milwaukee. His subject was "*Der buergertliche Sontag und persoemliche Freiheit*," or "The Civil Sunday and Personal Liberty."

Evidently Mr. Nott was deeply impressed with the importance of his subject, and with the danger the American people are in of allowing liberty to degenerate into license.

Mr. Nott seemed to entertain not even the shadow of a doubt as to the divine authority for Sunday. To him the "day when my Lord arose" and the day "blest at creation's close" are one and the same, and he plead eloquently for the preservation of Sunday as a day of worship, taking substantially the same position as Rev. Joseph Cook, of Boston, that "the Sabbath [Sunday] can not be long maintained as a day of rest unless it is maintained as a day of worship." The argument is an admission that the Sabbath is essentially a religious institution, dependent for its very existence upon its religious features. Therefore to ask the state to maintain the Sabbath is to ask it to maintain religious worship, for the latter is absolutely essential to the former.

Mr. Nott was at times eloquent; and again, as he reviewed the desecration of the day he holds sacred, his tone became pathetic. "It seems to me," he said, "that the sun shines brighter upon Sunday than on other days; and all nature unites in thanksgiving and praise to the Creator."

One thing, however, Mr. Nott forgot to tell his audience, namely, that while it is true that sin enslaves, and that in righteousness only is there liberty, let the people once admit—the principle become established—that the state may for any reason undertake to maintain religion, and personal liberty becomes only a memory. The Word of God teaches and all history testifies that religion, to be pure and uplifting, must be preserved separate from the civil power. The union of the two is corrupting, and in the Scriptures is called adultery.

### "The Epidemic of Crime."

The second address of the evening was by Rev. Judson Titsworth, of Milwaukee, and was in English. Mr. Titsworth's complete subject as assigned to him by the committee of arrangements was, "The Epidemic of Crime the Nation's Peril."

The speaker found fault with this phrasing of the subject, and spent not less than fifteen minutes in showing that "there is no epidemic of crime," and that the subject should have been described as "The Spirit of Lawlessness the Nation's Peril."

In Mr. Titsworth's opinion the world is rapidly growing better. This he sought to prove, not by statistics, but by glittering generalities and personal reminiscences. Forty years ago, he said, drinking was very common among ministers of the gospel. His own pastorate was separated by two pastorates from that of a highly esteemed old minister who habitually returned from his pastoral visitation, "not a little, but a good deal the worse for flap," a mixed drink common only two generations ago. But drinking is now practically unknown among ministers, and while still too common, in polite society drunkenness is everywhere disreputable.

But while looking upon the bright side of things, and cherishing as a sacred thing the belief that the world is growing better, Mr. Titsworth declared that there is a growing spirit of lawlessness which does constitute a menace to the nation. This lawless spirit is manifest in the failure and even refusal of civil officers to enforce the laws they are sworn to administer. Holding up the Sunday law of Wisconsin, he said:

"Go to-morrow morning to the mayor of the city or to some police justice and say to him, 'Here, so and so is violating this law; I want a warrant for him.' Do you suppose you would get it? No; he would laugh in your face."

This condition of affairs the speaker characterized as "anarchy."

That there is a growing spirit of lawlessness in this country, and that it is a menace to free institutions, there can be no doubt. But it is not due primarily to disregard of Sunday and to the failure and refusal of civil officials to enforce the Sunday laws. The root of the trouble is much deeper than this, and the fault lies not at the door of the magistrate, but at the door of the preachers, as any one can readily see who will candidly consider the facts for even a few moments.

Reverence for God and his law lies at the foundation of reverence for all law and regard for our fellow-men. Anything that undermines reverence for God and for his law destroys in like measure respect for all law.

For years the ministers of the country have been discrediting not only the law of God, but his entire Word, and this very largely in the interest of the Sunday institution. The law of God says plainly, "The seventh day is the Sabbath of the Lord thy God." The ministers say, "Not so; the first day is the Sabbath," and stigmatize the ancient Sabbath as "Jewish," speaking of it as "that old Sabbath," calling it and the whole law in which it is embosomed "a yoke of bondage," etc. Thus the ministers have educated the people to despise the law of God. Is it any wonder that they despise the laws of men?

Again, men have come to know their rights as men better than they used to know them, and all attempts to maintain and enforce so-called "laws" that trench upon personal rights serve to increase contempt for law in general. Of no class of laws is this more true than of Sunday "laws." Men feel and know inherently that the keeping of a day as a Sabbath is a matter with which the state has of right nothing to do; they feel that every attempt to compel them to render such a service is flagrant usurpation, as it is, in fact, and thus feeling they, one and all, disregard in greater or less degree all such "laws." Few indeed can be found who do not disregard, more or less, the letter of the various Sunday laws.

Those who are really alarmed at the growth of lawlessness, instead of urging as a certain panacea the maintenance and enforcement of religious "laws" against which the better sense of all right-thinking men revolt, should favor only the maintenance and enforcement of such laws as appeal to the common sense of mankind as being just and necessary to the preservation of equal rights. But Sunday "laws" do not belong to this class.

B.

### THANKSGIVING PROCLAMATIONS.

THE President of the United States and the governors of the several States have issued the usual Thanksgiving proclamations calling upon the people to lay aside their usual vocations on Thursday, the 29th day of November, and, assembling in their usual places of worship, give thanks to God for the blessings of the year. Of course no two of these proclamations are identical in phraseology, but while some are more devotional in tone than others, they one and all call upon the people to engage in acts of worship.

There is scarcely anything in our political system that affords a better illustration than does this custom of proclaiming days of thanksgiving, of how a wrong custom may come in time to have all the force of law.

Speaking of the principles of complete separation of church and state, Mr. Madison said: "There has been another deviation from the strict principle, in the executive proclamations of fasts and festivals."

Mr. Jefferson, while President, wrote to Rev. Mr. Miller, saying:

"I consider the Government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, disciplines, or exercises."

This letter was written July 10, 1822. Seven years previous Mr. Jefferson, writing of an address from Baptists, said:

"The Baptist address, now enclosed, admits of a condemnation of the alliance between church and state under authority of the Constitution. It furnishes an occasion, too, which I have long wished to find, of saying why I do not proclaim fastings and thanksgivings as my predecessors did."

Mr. Jefferson's reason, briefly stated, was: "The Constitution has directly precluded them [the United

States] from "assuming any authority over religious exercises.

"But," said Mr. Jefferson, "it is only proposed that I should *recommend*, not prescribe, a day of fasting and prayer—that is, that I should indirectly assume to the United States an authority over religious exercises which the Constitution has directly precluded them from. It must mean, too, that this recommendation is to carry some authority, and to be sanctioned by some penalty on those who disregard it, not, indeed, of fine and imprisonment, but of some degree of proscription, perhaps, in public opinion. And does the change in the nature of the penalty make the recommendation less a *law* of conduct for those to whom it is directed?"

Mr. Jefferson's reasoning is sound. It is manifestly improper for a civil ruler to issue religious proclamations. His *recommendations* must of necessity have something of the force of *law*, however much he may seek to make it appear otherwise, and, in the very nature of the case, they come in time to be clothed in more imperative language.

It is interesting to contrast the language of President McKinley's recent Thanksgiving proclamation with the idea of simply recommending such observance, which seems to have prevailed among all classes of citizens a century ago. Mr. McKinley designates Thursday, November 29, "to be observed by all the people of the United States, at home and abroad, as a day of thanksgiving and praise to Him who holds the nations in the hollow of his hand."

Observe that the day is appointed and "set apart" "*to be observed*," not that it *may be observed*. The language is not permissive, but mandatory; and for this, not William McKinley, but custom is to blame. The recommendation of to-day becomes the command of to-morrow. A century ago the President was asked merely to *recommend* a day of religious observance; *to-day* he *appoints and sets apart* such a day "to be observed by all the people of the United States at home and abroad."

Nor did Mr. Jefferson object to religious proclamations solely from the standpoint of the Constitution. He maintained not only that such proclamations were inimical to religious liberty, but that they were also injurious to the best interests of religion. He said:

"I do not believe it is for the best interests of religion to invite the civil magistrate to direct its exercises, its discipline, or its doctrines, nor of the

religious societies that the general Government should be invested with the power of effecting any uniformity of time or matter among them. Fasting and prayer are religious exercises; the enjoining of them an act of discipline. Every religious society has a right to determine for itself the times for these exercises, and the objects proper for them, according to their own particular tenets; and this right can never be safer than in their own hands where the Constitution has deposited it." B.

## A TALE OF TWO NATIONS.

### The Bible and the Nations.

FIVE times in two short chapters in the book of Daniel it is written: "The Most High ruleth in the kingdom of men." No other statement of fact in the Bible is repeated so explicitly and so often in such a brief space. The fact that this truth is so often and so plainly stated ought to make it abundantly clear to thinking people that God wishes to impress mankind, and especially the rulers of the earth, with the idea of his kingship over all. The very words were spoken to two of the kings of Babylon, Nebuchadnezzar and Belshazzar, and their empire was the most brilliant of the old time monarchies.

Moreover the same inspired record states that this truth is recorded "*to the intent that the living may know* that the Most High ruleth in the kingdom of men."

In this elder hour of time in the governmental affairs of earth we see only the strife of nation with nation and party with party. We see two powerful political factors struggling for the supremacy. We discuss their platforms and their principles. We praise, criticize, or condemn according to the promptings of judgment, habit, or taste. But how seldom do we stop and consider that God is behind it all, ruling and overruling in it all.

"God ruleth in the kingdom of men." Forever let these words sink into the ears of citizen and subject. They are worthy of an hour's thought. Our better natures owe them this.

But the bad king comes to the throne just the same as the good. A wicked magistrate takes the reins of civil rule. Nevertheless God's word standeth fast forever. "The Most High ruleth in the kingdom of men and giveth it to whomsoever he will, and setteth up over it the basest of men." Yes, God may set up the basest of men over a nation to pun-

ish that nation for its evil deeds and to bring it to an end.

Babylon was a great empire. In pride Nebuchadnezzar ruled over it. He was humbled by the Almighty, and made to eat grass like a beast for seven years. He repented and sought the Lord and commanded all of his people to do the same thing. Then his kingdom flourished. He died, and afterwards Belshazzar, his grandson, came to the throne. He knew the experience that Nebuchadnezzar had passed through. Nevertheless he did wickedly. The figures of national guilt climbed higher and higher. And then God brought him and the wicked nation over which he ruled to an end.

The empire of the Medes and Persians followed next. In the beginning the rulers inclined to righteousness. They sought the Lord and assisted in the promulgation of the knowledge of the true God in the earth. Rulers and people alike were temperate and frugal. But ere long things changed and God brought this nation also to an end.

The empire of Greece followed with Alexander at its head. His career was meteoric. In the course of his travels and conquests it is certain that he had abundant opportunity to learn of God and know of his ways. But these were neglected; his empire was humbled to the dust and the Romans succeeded to the first place as a great world power.

Of all the ancient nations none had such an opportunity to be taught of God as the Romans. It was during the days of their prowess and power that Jesus Christ was born into the world. They had already conquered the Jews, and were in constant communication and business intercourse with them. The greatest of the apostles preached in the capital city, and the churches of the simple Christians dotted the empire from east to west. Yet Rome persecuted the Christians, and the rugged Germans came and swept the once world-conquerors away.

So it has ever been and will ever be. As nations can not be punished in the world to come they receive their punishment here. An account is just as surely kept by the Almighty with a nation as with an individual. And when the figures of crime and transgression reach a certain limit which God has fixed there is no more mercy; disaster, disgrace, and disintegration quickly follow.

P. T. MAGAN.

So far as his fellow-men are concerned, every man has a right to do moral wrong.

### SUBJECTION TO THE HIGHER POWERS.

PAUL says, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." The words, "higher powers," do not here mean civil powers, but heavenly powers. Heaven is higher than earth; God's law is above all earthly or civil laws. Man's first duty is to obey God, that is, the "higher powers." Man should also obey the "powers that be," that is, the civil powers, when those powers are in perfect harmony with the "higher powers" that be, the kingdom of Heaven, the government of God. The law of God is made for all the universe, and every being that obeys this law is subject to the higher powers. This obedience and subjection exists in every inhabited world but ours, and Paul was desirous that it should exist in this one, therefore the injunction, "Let every soul be subject unto the higher powers." We should honor God's law before the highest earthly powers, and when we do so we show that we are subject to the higher powers. We should do this although the powers that be command us, under penalty of death, to do otherwise.

This test will soon be brought to bear upon those professing godliness, as it was upon the Hebrew captives when they refused to bow down to a graven image at the command of Nebuchadnezzar the king of Babylon. They were subject to the higher powers, but were not in this instance subject to the powers that be. We may ask, Why did they not obey the king of Babylon? Why were they not subject to the powers that be? We answer, they disobeyed the king and were not subject to the powers that be, for one reason and for only one; and that is, if they had not done so they would not have been subject to the higher powers. So the only right thing for them to do was to be not subject to the powers that be, but at the same time be subject to the penalty that must follow the violation of the civil statute. This is exactly what they did, and God signally justified them in their course. If they had obeyed the king in this instance, they would have disobeyed God.

This shows us how far we can be subject to the powers that be. It must be in everything that does not conflict with the higher powers. It is evident that this point is not well understood. Why so? Because we are often asked, Shall we not obey the

powers that be? Our answer always has been and must be, Yes, when the commands of the powers that be are in harmony with the higher powers that be. In so doing we shall recognize God as the supreme ruler, and thus honor the law of his kingdom. This the meek and humble Jesus did, and this the meek and humble follower of Jesus will do. From the course events have taken in our nation the past few years, we may conclude it will not be long before the test that was brought upon the Hebrew captives will be *our* test. Rev. 13: 10-18. May we endure as they endured.

H. W. REED.

### CAN THE WAY BE FOUND?

TOUCHING the merits of the controversy between the Filipinos and the friars, the *American Israelite* says:

"The question of the right of the United States to make some sort of an arrangement in the Philippines by which in an equitable manner its people can regain the vast properties wrung from them by the ecclesiastics can be answered in only one way. Almost, if not every nation in Europe and many on the Western continent, have replied in the affirmative. It is not 'confiscation,' as the Roman Catholic Church calls it, but simple restitution of what has been stolen. The kings and nobles who drove the serfs from their cultivated lands to turn the soil into forests for the chase, were no more guilty than the friars who filched from the peasants their little holdings to make their freeholders slaves, upon whose labor their taskmasters grew fat.

"Of all the curses that the people of the Philippines have labored under, none is greater than the domination of the priestly caste. It is no wonder that the friars want the strong arm of the United States to replace that of Spain to protect them from the just wrath of an enslaved and long-suffering people. It remains to be seen whether this country will lend itself to the iniquity that flourished so long under the protection of priest-ridden Spain. If this country intends to govern the Philippine Islands it must find some way of returning to the people the lands of which they have been robbed by the friars, and then relegating the latter to the position which all other priests occupy under the Constitution of the United States."

No man has any right to commit any aggression whatever upon the equal rights of another, no matter how exalted he may be, nor however humble his victim.

### SUNDAY FISHING APPROVED.

"It is all right to fish on Sunday," declares the rector of the Episcopal Church at Lake Geneva, Wis., whose congregation includes many prominent society people, with a number of millionaires who have summer homes at Lake Geneva. The propriety of Sunday fishing is, however, according to this authority, limited by circumstances. If a man is busy through the week working to support his family so that he has no time to go fishing it is all right he says for him to engage in this sport on Sunday, "provided he has done his duty to his Maker by attendance upon divine service at some place of worship." But "when a man can fish any and all of the six days of the week it is wrong for him to do so on Sunday." While fishing is in-itself an innocent pastime on any day, says this Episcopal clergyman, it is made "sinful when we indulge in it to the neglect of our religious obligations."

This opinion touching this popular form of Sunday sport is quite in harmony with the Roman Catholic conception of proper Sunday observance, and as history shows us no authority for Sunday observance other than the Roman Catholic Church, we see no reason why the propriety of Sunday fishing should be questioned, although the rector's statement is said to have given something of a shock to the larger part of the congregation to whom it was spoken. Fishing is not at all in harmony with the Bible idea of Sabbath-keeping, it is true, but while authority for Sabbath-day fishing is wanting in the text-book of Christianity it is equally wanting for the obligation of Sunday. The Bible idea of Sabbath-keeping belongs with the day Scripturally designated as the Sabbath, which is not the first day of the week, but the seventh. The Roman Catholic conception of Sabbath-keeping, on the other hand, belongs with the day set apart by decree of that church, which is Sunday. And the longer the Protestants churches hold on to Sunday the more will they approximate to the Roman Catholic idea of religious obligations and the more completely will they be drawn back to the ground occupied by the church from which they drew away in the sixteenth century. In short, Protestants must either give up Sunday as a religious day or give up Protestantism. To this decision they are held by a logic that is inexorable. And of this the Papacy is well aware.

S.



## NOT JUST GOVERNMENT, BUT THE JUST BASIS OF GOVERNMENT.

CIVIL government may or may not be just, and we can not reasonably expect that any form of civil government always will be just; but it is possible that civil government should always rest upon a just basis, and the people have a right to expect and demand that this shall be true of the government under which they live.

The United States has not always been a just Government, but it has always rested on the just basis of civil government. The Government was for a long period unjust to the negro—it maintained the system of negro slavery. Other acts of injustice might be cited. But all the time the basis of the Government has been a just one—the consent of the governed. The basis of this Government is the principles announced to the world when the nation had its birth—July 4, 1776. Those principles are stated in the Declaration of Independence. The reason why the colonists separated from Great Britain, as there stated, is that Great Britain did not recognize the “self-evident truths” that “all men are created equal,” that the Creator has endowed all with “certain unalienable rights,” and that the purpose of civil governments among men is to “preserve these rights,” and therefore that civil governments derive “their just powers from the consent of the governed.” The colonists separated from Great Britain in order that they might establish a government which should recognize these truths—which should be established upon this basis. In the Constitution, however, there was a recognition of the system of negro slavery; the Government was not true to its own basic principles, and the Civil War was the terrible price it had to pay for its inconsistency and its injustice.

The consent of the governed means always the just basis of government, but it cannot always mean justice in government. And an act of injustice or incompetency on the part of a republican government cannot properly be used as an argument for dispensing with the consent of the governed and setting up a different form of government. Nor can the fact that the only government that would never do injustice would necessarily be based upon the law of God, be taken as an argument for making that law the basis of civil government in the United States. The government of God is based on the law

of God, and is never unjust; but should men try to administer the civil government on that basis, they would do terrible injustice to some of the people all the time.

Touching this distinction between just government and government on a just basis, the following statements, addressed to the *Outlook* by one of its correspondents, are to the point:

“When you deliberately reject this moral basis of government [the consent of the governed], and treat as illusive the central idea of our national life, not a few of your readers are shocked. A favorite illustration with you is the sanitary gain to Santiago under General Wood. Suppose, if Maximilian had established his throne, that he would have cleansed Vera Cruz of yellow fever, would that justify his forcible government of the Mexicans? Your illustrations of the rule of Quay and of the Tammany Society would be to the point if the Declaration said that all governments resting in consent of the governed are just. Instead, the principle declared is that the test of fitness of a government to do its work and be rightly administered is the moral basis, the support of a majority of the citizens. None maintain that such a government is necessarily just; but that, when sustained by the popular will, its errors are, on the whole, less than its effect if enforced from a power without, acting against that will.

“The injustice and mistakes of governments constituted by the people are inevitable. But we do not question that the Supreme Court at Washington is a just and right depository of judicial power because of its errors in the Dred Scot case, or in its last decision against the income tax. Compared with the slow but pervasive and natural growth of public sentiment leading to an enlightened consent of the governed, the arbitrary and forcible rule—even if benevolent, hygienic, and puritanic—is plainly against nature, and is not less tyranny because it has good ends in view. Surely this gradual process of education and consent is the ethical, moral way—the method of divine rule and revelation in the world; and the readers of the *Outlook* have learned to look for enlightened spiritual theories of government, and not to expect there arguments for the obsolete, materialistic, and specious doctrine of so-called Divine Right as a basis of ruling others against their consent.”

THE reason why civil government can not be based on the law of God is that no man or assembly of men—king, emperor, or a majority of the people—are competent to apply the law of God to human affairs with infallible correctness.

## APPLIED CHRISTIANITY.

WE are heartily in favor of applied Christianity, because we believe in Christianity and know from observation and from the testimony of others that the application of its principles to the affairs and conditions of human society tends to elevate human character and alleviate human misery.

But we do not believe that in order to apply Christianity it is ever necessary for a Christian to do that which in itself is wrong or to put on an appearance of evil, since both these things are contrary to express injunctions of Scripture. And, therefore, we cannot agree with the idea of applied Christianity presented in the following editorial by a leading Chicago paper, the *Inter-Ocean*, and printed under the heading given this article:

"The Rev. H. M. Allen of this city offers the latest novelty in applied Christianity. In the district where Mr. Allen lives the sale of strong drink is forbidden. Sundry persons constantly seek to violate this prohibition. Few of the citizens who stand for temperance thereabouts are fitted by experience to get the evidence necessary to convict the law breakers. Many of them never took a drink of any alcoholic liquor. Hence, they find it difficult to go into court and swear that any beverage which happens to be in question is of the forbidden kind.

"Now it occurred to the Rev. Mr. Allen that certain experiences of his youth, long since repented, might be made profitable to righteousness. So he did not thunder in his pulpit over the blighting influence of the dramshop, but went quietly to the suspected places, bought and consumed their illicit merchandise, and then appeared as a witness in court against the sellers.

"When asked how he knew that he had bought beer from the accused, Mr. Allen answered that when a college student he was in the habit of drinking beer and had not forgotten its taste and effects, although he had ceased to indulge in its use. As a result of Mr. Allen's efforts, the 'blind-pig' business on the South Side is proving decidedly unprofitable.

"Many people doubtless felt a decided shock when they read of a minister's visiting saloons, even for the purpose of obtaining evidence against violators of the law. Upon reflection such feeling will be seen to have but little justification. While many worthy people consider beer drinking a sin, they will admit it is not a crime. But the selling of liquors in certain places and to certain persons is a crime.

"Now, the duty of every good Christian to the commonwealth is plain. The injunction, 'Render unto Cæsar,' and others like it, are universally held

to require a Christian to obey and help enforce the laws and to aid in the punishment of crime. While we may rejoice, for many reasons, that it is seldom necessary for a minister to run the risk of getting drunk in order to discharge his duty to the state, we must confess that the risk, in cases of necessity, involves no moral turpitude.

"Mr. Allen unquestionably limits his example in beer drinking to cases which he deems of absolute necessity. Any man, no matter how high his moral standards, feels justified in taking human life under certain conditions. The end does not justify the means, but it often justifies unusual activity. In taking an unusual method to protect his parishioners from the evil of grog-shops at their doors Mr. Allen doubtless feels entirely justified. And the common-sense Christian, while he may not applaud Mr. Allen's course, will think long before condemning his application of Christianity."

The trouble with the "applied Christianity" of this day is that men want to apply Christianity in some other way than was shown to the world by its divine Author. The life of Jesus of Nazareth, who "went about doing good," is purely a record of applied Christianity, and that record was written in order that the men of this day might apply Christianity according to the perfect example set them long ago in Judea. But many who profess faith in Christianity to-day seem to have lost faith in Christ's way of applying it to the heart of the individual sinner through his faith in its author, and want to apply it to society *en masse* through the civil government. It is sufficient condemnation of this kind of "applied Christianity" that it finds no warrant for its claims in the teaching or example of Jesus.

I AM not of opinion to think the church a vine in this respect, because, as they take it, she can not subsist without clasping about the elm of worldly strength and felicity, as if the heavenly city could not support itself without the props and buttresses of secular authority.—*John Milton*.

THIS is the masterpiece of a modern politician, how to qualify and mould the sufferance and subjection of the people to the length of that foot that is to tread on their necks; how rapine may serve itself with the fair and honorable pretenses of public good; how the puny law may be brought under the wardship and control of lust and will.—*John Milton*.

## News, Notes . . . and Comment

AMONG the topics announced for discussion at the "New York State Conference of Religion," to be held in New York City November 20-22, we note, "Political Ideals of the Bible," "Dangerous Classes in a Republic," "Religion Vital to Democracy," "Religious Education in the Public Schools," "The Ideal Commonwealth as the Kingdom of God," "The Unused Power of the Church in Politics." The announcement circular states that the purpose of the conference is "to promote the largest practicable junction of religious forces for the furtherance of these fundamental religious, moral, and social interests which are vital to the stability of the commonwealth."

This gathering is not designed to be a "parliament of religions," but a "conference of religion." No effort at contrasting or comparing the views of different denominations will be made, but the effort of the meeting will be in the opposite direction. Every point upon which unity of action is possible will be emphasized and its importance magnified. That Sunday observance will be one of these it is easy to foresee.

A special report of the proceedings of this convention will be given in THE SENTINEL.

\* \*

THE following item is from *Harper's Weekly* of November 10:

"The Rev. Charles M. Sheldon, the author of 'In His Steps,' had lately an interesting experience of Sabbath-keeping in this exaggerated city. He thinks that no one should work on Sunday but ministers, and disapproves the running of street cars and all public and private conveyances, except, doubtless, on errands of necessity or mercy. His Sunday engagements a fortnight ago included morning service at Carnegie Hall and evening service at Sterling Place in Brooklyn. He was staying in Brooklyn. He walked from there over to New York to the day service and back to Brooklyn for the evening service, arriving an hour late for the latter and keeping 500 persons waiting. Some of the brethren, who are less sweeping than he in their Sabbath-keeping convictions, are disposed to smile at him. Nevertheless he did well. There is nothing so instructive to a

preacher, and especially a rigid Sabbatarian, as to practise regularly what he preaches. Nothing else will help him so much to arrive at a conclusion as to the precise point at which Sunday work should stop."

This indicates that Mr. Sheldon is determined to be consistent at any cost. But a man who is so severe with himself is not likely to spare others when he is able to invoke the law in behalf of his ideas of "Sabbath-keeping."



Is it not barely possible that there is something the matter with "our civilization" and "our political system" when such a journal as the *New York Independent* feels obliged to speak of the government of our leading city after this fashion:

"A center of learning, of art, and of ethical enthusiasm, the home of a multitude of the strongest intellects and most forceful moral personalities of the New World, endures a government unspeakably vile, conducted by men more brutal than the beasts of the field, and who excel the Patagonian savages chiefly in their knowledge of the arts of wickedness. New York City, with brains and energy enough in it to create the most efficient, the cleanest, the wisest and the most progressive administration which the world has ever seen, has a government that smells to heaven worse than the murders of Macbeth."

Is it not barely possible that "our government" is not so essential to the happiness and prosperity of the less civilized races as certain political orators would have them and us believe? Is it not barely possible that these less civilized peoples, less skilled in the arts of wickedness, would be just as well off under some governmental system of their own devising as under one thrust upon them from the country where boss rule has risen to such infamous pre-eminence?



FROM the date when the barons of England compelled King John to sign Magna Charta, down to the time when negro slavery was abolished in the United States, the civilized world in general made steady progress in the direction of the recognition of individual rights. Following Magna Charta, the people of England secured from the British monarchy the Petitions of Rights, next the Bill of Rights, and later the Writ of *Habeas Corpus*, all of which were bulwarks erected between the common people and the arbitrary exercise of governmental power. Fol-

lowing these came, in America, the Declaration of Independence, proclaiming to the world the political equality of all men and setting up an ideal of government to which even the people who gave it birth never perfectly attained. Now, however, a reaction has set in, a retrograde movement has begun, indicated by the growing tendency to disparage the Declaration, the Constitution that grew out of it, and to disregard the rights of the inferior races of men. Where will this reactionary movement find a stopping place? This is the important question, and it will become a more serious question as the days go by.

“THE soldier should not have a will of his own, but all of you should have one will, and that is my will. There exists only one law, and that is my law; and now go and do your duty, and be obedient to your superiors.” So said the German Kaiser to his soldiers on one occasion, according to a writer in *McClure's Magazine*. This writer continues:

“So the German soldier waits patiently for orders, and when they come he obeys, no matter what obstacle lies in the way. And in the next European war he will be next to invincible if he is well led.”

From this it can be seen why military excellence has nothing in common with Christianity and excellence of manhood. It means that men must have no minds and consciences of their own; that they must become mere brute machines, subject to the will and law of another. This would be bad enough of itself, but the purpose for which men are thus degraded—to slaughter their fellow-men against whom they have no grievance—is so much worse than the purposes of ordinary slavery that it hides and excuses as it were this great wrong; for how can *men* carry out such a purpose on the part of others unless they are first hypnotized and drilled into machines?

PRESS dispatches state that the recent presidential election is taken in Germany to mean the abandonment of the “Monroe doctrine,” which has heretofore stood in the way of German colonial schemes in South America. A dispatch from Bremen to the *Chicago Record* states the following:

“Bremen, Nov. 11.—The pan-Teutonic view of Mr. McKinley's re-election is that it makes the

Monroe doctrine a thing of the past. The abandonment of the famous doctrine is thought to have been fully indorsed by the approval given by the popular vote to an imperialistic American policy. The *Weser Zeitung* declares that all is now clear sailing for Germany, which, in the pursuance of its own expansionist ideals, need not fear a conflict with the United States.”

The naval program for the coming year, it is stated, calls for an expenditure of over \$80,000,000.

THE attitude of the courts of law toward the practice of “faith healing” is indicated by the following statement made by a Cleveland (Ohio) judge in passing sentence upon a “faith healer” in that city who had failed to report to the health department a fatal case of diphtheria. After the public prosecutor had declared that the act of treating the case by “faith healing” was close to murder, the judge said:

“There is more in this case than the mere violation of an ordinance, and the sooner we get rid of these faith-cure people the better it will be for society in general. I am going to impose a heavy fine in order to deter others from practicing a doctrine without medicine, which is absolutely necessary.”

AN illustrated lecture, entitled “The Passion Play,” was advertised to be given in an opera house in Trenton, N. J., on Sunday evening, November 11. The pastor of the First Methodist church of that city “characterized the production of the lecture on a Sabbath and for pay as an outrage,” and a painted sign was displayed in his church, reading as follows: “Don't go to an opera house show on the Sabbath. Come and hear the word of God.”

Of course this minister has a right to speak his mind on this matter, and certainly his method of preventing “Sabbath-breaking” is far more commendable than the method that is frequently resorted to. It is better to *invite* people to come to church and hear the word of God than to command them under penalty of the law not to do something else that they wish to do.

ACCORDING to the New York *Tribune's* Philippine correspondent American control in those islands has been too lenient, and there is to be commenced at once a “drastic” campaign against those who fight for “liberty and loot.” He reports a Spanish friar as

saying: "You could stop this revolution at once if you wanted to by taking drastic measures against the leaders; shoot them on the Luneta, or banish them, and the people will believe you are in earnest in your efforts to stamp out revolt." This is exactly what a Spanish friar might be expected to say. It was the tyranny and "drastic measures" of the friars that drove the Filipinos to war in the first place.



A CONVENTION is soon to meet in Cuba to adopt a constitution which will be the basis of government in the island. We note on this point some interesting words in the *Catholic Mirror* of November 10:

"HAVANA, CUBA, October 31.

"There are indications of stormy times for the Cuban Constitutional Convention and its breaking up in a row is not an impossibility. It appears now that there will be at least three factions, and it is doubtful if either one will have a very strong working majority. The cause of the trouble and the danger of the failure of the convention lie in the fact that it has virtually become known that the administration is coaching a clique of delegates with the object of presenting the convention with a constitution carefully drafted in Washington. This was suspected from the first. Whether or not the coterie with the intervening government back of it will be strong enough to carry its point and give Cuba an American-made constitution remains to be seen."

There can, of course, never be real self-government under a constitution which the people have not themselves made.



THE following good reasons for keeping religion separate from politics were given in a sermon delivered the Sunday before election by a Methodist Episcopal clergyman of Phoenix, Arizona:

"We legislate as citizens, not as church members or Christians. Religious convictions may constitute the highest citizenship and the citizen may enter the field. But why not the Christian, as such, enter this field? Because it is opposed to the spirit of our institutions, which have been so delicately poised on the question of religion.

"The church can not healthfully espouse any political method. First, because political methods are not first in importance, being rather resultant than causative. Second, because the church needs equal evangelical influence over men of all political creeds. It is the mission of the church to save all classes in all parties.

"It is unwise for a church to take any political attitude that would produce among organized classes any irritation against it. There is but one step from hatred of a church to hatred of religion.

"Whenever a religious organization voices itself on the political exigencies it goes beyond itself and blunders.

"The infection is abroad. These are times of more or less ecclesiastical tinkering with politics. Many of our people are not drawing the line. There are preachers and churches unconsciously in the double business of politics and religion. A non-sectarian state can not exist in harmony with a partisan state."

The subject of "good citizenship" is making no small stir among religious people of all churches in that Western city.



THE past century of British domination in India has been marked by twenty-four famines.

#### SUNDAY REST CONGRESS AT THE PARIS FAIR.

From the New York Independent.

ONE of the most significant facts of the time is the attention being given in Europe to the question of Sunday rest for employees. Three years ago an International Congress on the subject was held at Brussels, followed this year by another in connection with the Paris Exposition. The attention given to it by the Paris journals and the membership indicate the hold the question has on the public mind. The presiding officer, Berenger, was a member of the French Senate and Institute, and among the delegates were representatives of various associations and industries, as well as of several of the states of Europe.

The discussions took up the various phases of the question in relation to manufactures, commerce, transportation, public service; but the point that occupied far more attention than any other in the congress was that of legislative intervention for the protection of the Sunday rest. On the one hand, delegates from Belgium, Germany, Austria, Great Britain, and Switzerland, where Sunday laws are now enforced to a greater or less extent, urged the justice and necessity of such intervention to protect the rights of the great majority in any branch of business against the selfish competition of the few, on the principle so generally accepted in this country that the liberty of rest for each depends upon a

law of rest for all, while, on the other hand, all such legislation was earnestly opposed, especially by the French members of the congress, as involving infringement of personal liberty. It was urged by them that after all such laws could not be enforced, except so far as they accorded with the customs and convictions of the people, and that reliance for the procuring of Sunday rest must be placed upon the good will of employers.

It was conceded, however, by both sides, that it was the duty of the state to set the example of according Sunday rest to all engaged in the public service, save in cases of real necessity. This question (which seemed for a time likely to divide the congress) was finally settled by the adoption of a resolution affirming the right of the civil law to intervene in favor of the Sunday rest, but refraining from expressing any judgment as to the application of this principle in different countries; the circumstances of each country must be left to decide as to whether and to what extent the State should thus intervene.

#### THE DESTRUCTION OF PEKING.

FROM the Michigan *Christian Advocate* of Nov. 17, we take the following description which pictures the present state of the former Chinese capital, after having fallen a prey to the armed forces of the "Christian nations:"

"Peking has been almost as thoroughly destroyed as Jerusalem of old. In the northern city were four allied banks supposed to be as safe as the Bank of England. All are destroyed and the bank bills thrown into the streets, burned, or carried off as souvenirs. The city gates and towns have been burned or leveled with the ground. The temple of heaven has been turned into a military camp. The palaces of princes and the handsome dwellings of the rich have either been razed or transformed into dwelling places for foreigners and headquarters for officers. The sacred temples and altars where mighty pagans worshiped, have been turned into stables for horses, doors to sacred retreats have been thrown open wide, and tablets to deified ancestors have been cast down or sent to museums in foreign lands. Around the base of the marble altars rinder-pested cattle have been cremated in the very urns that were used for Imperial sacrifice. Surely the departed sages will turn in their graves if they know that those azure domes have been blackened by the smoke of burning beasts unfit for the table of foreign devils!

The emperor's hall of fasting is a storage room for the army, and cart-loads of loot are sold at auction for a song in its courts. The world-famed libraries have been torn to pieces, costly volumes which can never be replaced destroyed, and innumerable essays and documents thrown to the four winds or turned into firewood for troops. The famous Han-Lin University is so completely demolished that only two of its spacious halls out of twenty-five remain. In the southern division of the city, where the anti-foreign sentiment has always been more pronounced than elsewhere, and where nick-names for all persons not Chinese reached the lowest line of the vocabulary, the encroachments of military devices and modern inventions are conspicuous and complete. The hated railroads, electric cars, and telegraph lines penetrate its spacious squares and thread its ancient streets, and large portions of its sacred soil, no foot of which could ever be purchased for missionary purposes, will hereafter be obtainable for foreigners' uses as foreigners may desire or ask.

"The 'forbidden city,' too, which no foreigner was ever allowed to enter, has been made as common as any other part, the British field artillery having three months ago penetrated its inmost recesses and fired a salute of one and twenty guns to indicate that the occupation in force of the innermost shrine of Chinese exclusiveness was now completely accomplished. Thus was added the last touch to the punishment of Peking."

THE *Catholic Mirror* reports that an informal conference was held in Philadelphia, Sept. 16, to consider steps to be taken for the formation of the proposed Catholic federation in this country. A committee was appointed to issue a call to the various national Catholic organizations to select delegates to a preliminary meeting, which is to be held Thanksgiving day in New York City.

A COMMITTEE of Congregationalist ministers has been appointed to wait on the Chicago Board of Education and request that the recent order given by the board, opposing the reading of the Bible in the public schools, be reconsidered.

"It is the church and not the ballot-box that will decide the nation's future," says the Michigan *Christian Advocate*. The future of the nation depends upon the kind of education the people have received and not upon the ballots by which their sentiments are carried into effect.

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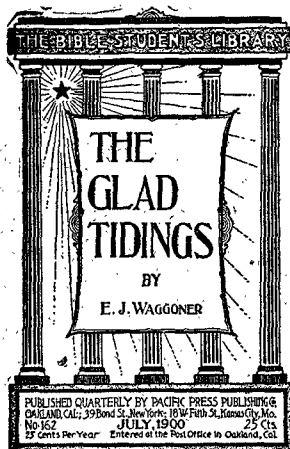
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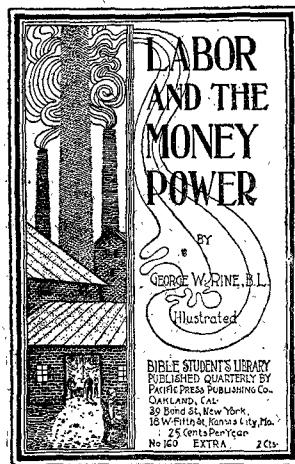
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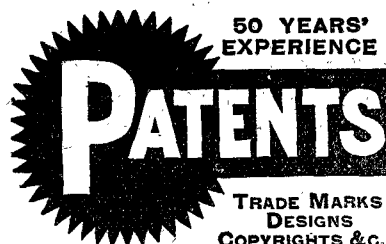
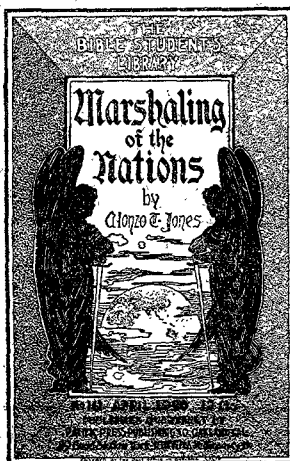
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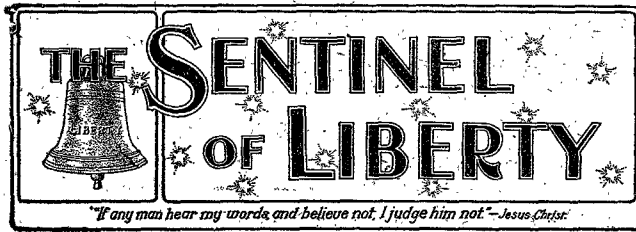
## PAGAN COUNTERFEITS in the Christian church

By C. A. S. TEMPLE.

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KANSAS CITY, MO.



CHICAGO, NOVEMBER 22, 1900.

Any one receiving The Sentinel of Liberty without having ordered it, may know that it is sent by some friend. Those who have not ordered The Sentinel need have no fears that they will be asked to pay for it.

WE print this week a partial report of the proceedings of the Wisconsin Sunday Rest Day Association; more will appear later. And immediately following this convention in Wisconsin comes the "Conference of Religion" in New York City, of which we will also give a special report. The next few issues of THE SENTINEL will be among the best that have ever been issued. Now is the right time to circulate a few copies among your friends.

"I DON'T understand all this THE SENTINEL says about natural rights and religious liberty," some people are saying. Well, dear reader—if you are one of these—the subject of man's proper relation to the civil power, and of the distinction between the things of Cæsar and the things of God, is rather a deep subject, and we can't help that; but it is an intensely practical subject. It is one you can not separate from your own experience, and that you will be called upon some day to explain. We do not ask you to study these things for our benefit, but for your own. The themes of the Scripture are deep, but we can not afford to skip them, nevertheless.

HAVE you seen the "World's Outlook" number of the *Signs of the Times*, published in Oakland, Cal.? If you have not, send for a copy right away and see if it is not the best investment you can possibly make of ten cents. The publishers do not offer you in this ten cents' worth of *amusement* or mere entertainment, but set before you information that is interesting because of its tremendous importance to the people at this time. They are not aiming to benefit themselves, but to benefit you. Five to twenty copies, 5 cents each; over twenty copies, 4 cents each. Address *Signs of the Times*, Oakland, Cal.

THE recent lynching of a colored criminal in Lincoln County, Colorado, is generally admitted to be the worst example of this form of lawlessness that has occurred in any part of this country. Terrible as was the crime for which this criminal was put to death (by burning at the stake), the fact remains that lawlessness can not be suppressed by lawlessness; fire can not be extinguished with fire. The education the public mind receives from such occurrences is necessarily of the most baleful kind. What other conclusion can be drawn from them but that the people are losing that regard for their own constitutional forms of justice which indicates the faculty of self-government?

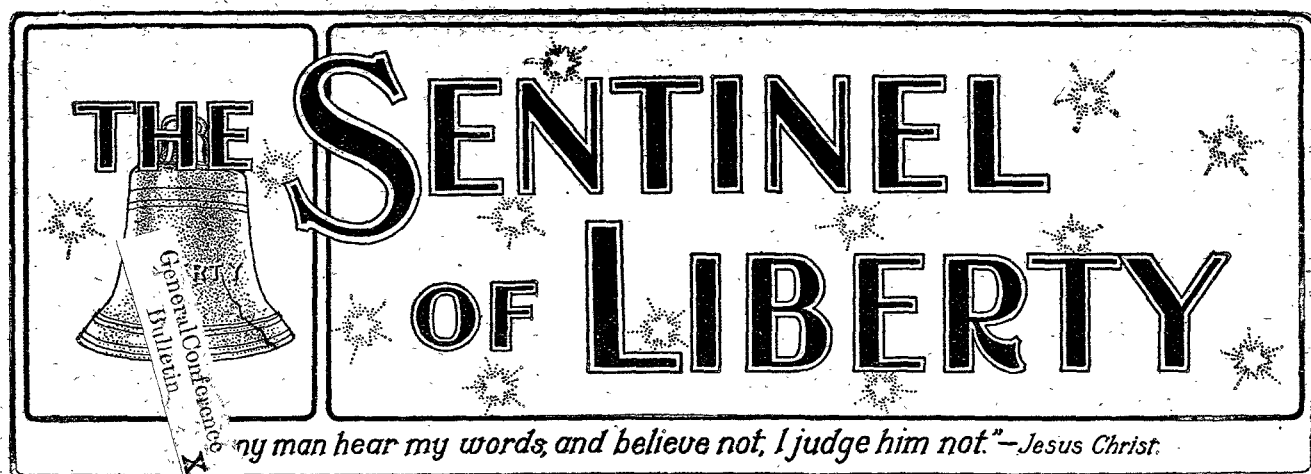
THE importance of the Sabbath to the happiness and prosperity of mankind is not a reason why men should take charge of the institution, but is a reason why men should keep their hands off it. That which comes from the hand of God can not be improved by the hand of man.

#### DECEMBER SIXTH.

AS announced last week, THE SENTINEL of December 6 will be specially adapted to educational effort in connection with the agitation for closing the Pan-American Exposition on Sunday. Do not forget the date, and do not fail to share this effort with us, by circulating a goodly number of this special issue.

This number will be profusely illustrated with half-tone cuts, and printed upon supercalendered stock, thus making the paper attractive as well as instructive. The price will be one dollar per hundred, or eight dollars per thousand to tract societies.

It will be remembered how far-reaching were the results of the Sunday closing agitation in connection with the World's Fair, when our nation took so important a step in repudiating the principles of Protestantism by enacting a confessedly religious law, making as a condition of governmental support the closing of the gates on Sunday. We now have opportunity to recall the tremendous significance of that legislative action under circumstances that will at once add interest and lend force to that bit of American history. We are confident that friends of religious liberty everywhere will gladly embrace this opportunity to sow the seed of truth under conditions so favorable.



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## THE SENTINEL OF LIBERTY

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L. A. SMITH, }  
C. P. BOLLMAN, } - - - - - Editors.

THERE is no moral value in forced obedience.

THE political atheist is not merely he who does not acknowledge God in the heavens, but he also who will not recognize God in the conscience of his fellow-man.

JUST government does not favor one class above another. Indeed, government should know only citizens, each of whom has rights equal to the rights of each of his fellow-citizens.

WITHOUT a Sunday law everybody is free to rest or to work on that day as he may choose. With a Sunday law nobody is free, but all are compelled to stop work. Thus Sunday laws do not operate to promote human freedom.

To enjoy Sabbath rest means something more than merely stopping work. Because an individual stops work on the Sabbath, it does not follow that he is going to feel rested at the close of the day, or

be physically benefitted by the intermission. The Sabbath without *religion* is neither restful nor beneficial.

THE declaration of Scripture that "every one of us shall give account of himself to God," constitutes an unanswerable reason why every one of us should be free from coercion in religion by a power which can say nothing to God in our behalf.

THE one sure antidote for intolerance is love. No one can be intolerant toward any person whom he loves; and as Christianity fills an individual with love for all men, in Christianity lies the world's hope of the long-sought era of universal peace and good will.

### THE TWO SYSTEMS OF GOVERNMENT.

THERE are in the world to-day, and have been more or less from earliest times, two general theories or systems of government. One of these systems recognizes a sphere of thought and activity belonging solely to the individual, independently of any and all other persons in the world. The other system sees the individual as a mere unit in the aggregate of human society, having no proper sphere of action save such as pertains to the whole body of the people among whom he is politically included.

The one system holds up the doctrine of natural rights; the other system cares not about rights, but only about what is expedient.

The one system declares that just government must be by consent of the governed; the other declares that an individual may justly be governed without his consent.

The one system recognizes that man came into being through the act of a Creator, to whose authority the individual must be always amenable; the other system makes the individual amenable always to a human authority, either that of a monarch or that expressed by the will of the majority.

The one system is based on Christian principles; the other system is atheistic.

To admit that all men have "certain unalienable rights," is to admit, as did the founders of this Republic, that there is a Creator from whom all men derive their existence. To deny that all men have such rights, on the other hand, is to assert that all men derive their existence from some other source.

The National Reform scheme of government, by denying that all men have "certain unalienable rights," represents political atheism; and those who confess themselves to be atheists, by denying the existence of a Creator, likewise deny that men have unalienable rights. Both these parties belong, politically, in the same class. They uphold the same general system of government. One party, represented by the National Reformers, claim that the government is from God through themselves as his chosen servants, and they ignore the rights of such as differ from them upon the plea that all must be subject to the will of God. The other party, who openly deny the existence of a Creator, have nothing to say about the will of God, but hold that the will of the people must always prevail over that of the individual. These two parties assume different premises, but arrive at the same conclusion; their schemes of government amount to the same thing in the end; starting from different points of belief they ultimately come together on a common political platform—they find themselves united in maintaining that an individual must be governed in all things by the will of the majority—united in doing away with the individual conscience, the one party by affirming that it must be subservient to the state conscience, and the other by denying the religious foundation upon which conscience rests.

The sole foundation of the other system of government, which exalts the individual by recognizing that it exists to serve the individual and not to be served by him, is Christianity. Men may scoff at individualism as an outgrown theory; but Christianity upholds it. Christianity represents self-government in its perfect form, government in which individual freedom attains its acme. While

God endures Christianity must endure; and while Christianity endures individualism has a sure support. It may stand discredited among the ephemeral systems of time, but it is the chosen government for eternity. s.

#### HAVE PROTESTANTS A RIGHT TO MAKE SUNDAY LAWS?

To this question THE SENTINEL OF LIBERTY gives, as it has ever given, a negative answer. It denies that any class of people, Protestant or otherwise, have the right to use compulsion upon others in the sphere of religious observances. But it is interesting to note the fact that the right of Protestants to say how Sunday shall be observed is boldly denied by the Church of Rome. That this is a fact is plainly stated in the following from the *Catholic Press*, the leading organ of the Papacy in Australia, the occasion of its utterance being an agitation which has been going on in New South Wales regarding "Sunday desecration:"

"But there is something still wanting to a full statement of the untenable position taken up by those sticklers for "Sabbath" observance. What right, anyhow, have these gentlemen as Protestants to lay down the law as to what is to be done or not done on Sunday? Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles. If the 'Bible and the Bible only is the religion of Protestants,' if 'whatever is not read therein nor may be proved thereby' has no claim on their faith or observance, what scrap of title can they show for all their dogmatic insistence as to the requirements of the Lord's Day? From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first. Thus Sunday observance is an incongruous adjunct of the Protestant faith, utterly out of keeping with its fundamental principle, and strongly suggests a religion that suffered sadly from too much hurry in the making.

"If any Sabbatarian wants to know the proper method of spending the Sunday, the Catholic Church is the natural source to apply to for information. Under her direction the Sunday supplanted the Jewish Sabbath, and she is, therefore, the best fitted to settle any dispute as to its claims."

These are statements which should cause Protestants to do some serious thinking before proceeding further with the enforcement of Sunday observance. Does not the Church of Rome know what

she is talking about in this matter? We have not only her own word, but that of history and of Scripture, to assure us that on this point she speaks the truth.

### THE TREND OF THE TIMES.

ONE of the most significant things announced recently is that it is gravely proposed to authorize the President of the United States to maintain "a regular army of such size as to him may seem fit." This proposition is supported by no less influential men than Senator Hawley, chairman of the Senate Committee on Military Affairs, and Senator Proctor, ex-Secretary of War.

Probably there is not a man in the country who would use this power more wisely or more moderately than Mr. McKinley, but he is only human, and even were he more than he is, according to the unwritten law which governs the presidential succession he can be President only four years from the fourth day of next March. Then another will take his place whose ambition may be tempered by less sterling moral principles than seem at least to govern the life of the present chief executive.

The King of Prussia and Emperor of Germany, "war-lord" though he be, has not as much power either as king or emperor, nor as both together, as it is seriously proposed to put into the hands of the President of the United States. The Prussian Diet, more jealous of the rights of the people than some American statesmen at least, refused as far back as 1862 to give such power to the king, than whom few statesmen and soldiers in Europe have ever stood higher in the estimation of their fellow-men. In 1886, the Reichstag in passing the army bill guarded with jealous care the rights of the several German States, giving the emperor only certain well-defined powers.

We can not believe that an American Congress will enact the proposed legislation, but equally strange things have happened. Indeed, this that is proposed is only one of the straws showing the direction of the wind. The people are becoming careless of their rights on the one hand, while on the side of government the drift is toward despotism. We are not alarmists, but we can not close our eyes to patent facts.

B.

DON'T forget the "special" for next week.

### PURPOSE OF THE CATHOLIC FEDERATION.

ACCORDING to the *Catholic Standard and Times* (Philadelphia), one object of the Catholic federation now being organized in this country, is the protection of Catholic interests in the territory taken by the United States from Spain. "We must never forget," says the *Standard and Times*, "that the Catholic population of those islands have been deliberately placed outside of the American Constitution, and subjected to the principle of taxation without representation. They have none to look to, then, in the whole world, for the protection of their interests, spiritual and material, but their fellow Catholics of the United States."

But we have from Bishop Messmer, who undoubtedly speaks with authority on the subject, a full outline of "the objects and methods of organization" of this movement, as regards both the religious and the civil fields of its activity. The *Standard and Times* copies it from the *Catholic Tribune*:

"The aims of the federation in the religious field, Bishop Messmer thinks, should include these subjects: Education (Catholic schools, colleges, universities); literature (periodical press, books, Catholic literary societies, Catholic Truth Society); Catholic societies; Catholic emigration, homes, colonization, homes for Catholic sailors; Catholic conventions and demonstrations, Catholic congresses, State and national; secret societies. In the social field: The poor and orphans (St. Vincent de Paul societies, Catholic aid societies); the laborers (labor unions, strikes); marriage and divorce, the Sunday observance, the drink problem, the theatre, gambling and prostitution, obscene literature.

"In the civil sphere the Bishop proposes these objects: Religious rights of Catholics in State institutions (reformatories, prisons, workhouses, orphans' and insane asylums, etc.); in the public schools (sectarian exercises and Bible, anti-Catholic text-books, discrimination against Catholic teachers, Catholic candidates for graduation and diplomas, compulsion in State schools, etc.); chaplains in the army and navy; veterans' homes; the Catholic Indians; taxation of church property; State support of sectarian (Protestant) institutions; corruption in politics (bribery at elections, in the legislature)."

Did you notice that Sunday observance is mentioned as one of the things this federation is designed to push forward? Thus one more great organization is to be added to the others already in the field, whose whole energies may at any time be

turned in the direction of enforcing the Sunday institution upon the people.

From the statement of the objects of this federation included in its "civil sphere" of activity, it is plain that questions touching the relation of church and state, and also matters involving the antagonism of Catholicism against Protestantism, are to be agitated and pushed to the front in this country by this Catholic organization. In all this the Papacy sees much to be gained.

### A TALE OF TWO NATIONS.

#### The Bible and the Nations.

ATHENS was the capital of ancient Greece. Once when he visited that place the Apostle Paul delivered a remarkable sermon to its idolatrous inhabitants. As he stood on the Mars' Hill he spoke a classic on the relation of nations to the God of heaven. That classic is just as much truth for the nations of the present day as it was for the kings of ancient time:

"God hath made of one blood all the nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. That they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us. For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring."

The rise and fall of nations are not the mere happenings of chance or fortune. Increase or diminution of national domain come not altogether as the result of success or defeat upon the battle field. It is God who appoints the time when, and the place where, a nation shall arise. It is he who says when it shall fall. It is the Almighty who decrees the enlargement or the straightening of its territory. "He hath determined the times before appointed, and the bounds of their habitation." And all of this is arranged by the God of heaven "that they might seek the Lord, if haply they should feel after him, and find him." Then every time a nation rises or falls, wins or loses territory, there is a lesson in it for the children of God, for these things are in some way connected with the seeking of the Lord by that nation. Hence it is that matters of national importance are not to be passed over by the Christian as matters of indifference. He should study them prayerfully, not as politics, but as prophetics.

They are all of momentous weight in the history of the children of God on earth.

To every nation, as to every man, God has committed its work. The Captain of our salvation sets the course of the man, and bids him steer the bark of his life for a port of spiritual and religious perfection, wherein is immortality and everlasting peace. On the chart of the ocean of time the haven which he is to gain is faithfully marked. Happy is the man who knoweth and obeyeth his Creator in this. With the individual man, the goal pertaineth to the things of the soul, to the things of spirituality.

So also it is with nations. The King of kings sets the course for every ship of state. Happy are the legislators who hold thereto. For the nation God appointeth a harbor of perfection in things civil, just as verily as for man he appointeth it in things religious. Should the nation turn aside and steer another course, naught but the rocks of destruction await it.

All this is clearly brought to view in the great Book of books. It was Job who said: "He leadeth away counsellors spoiled, and maketh the judges fools. He looseth the bonds of kings, and girdeth their loins with a girdle. He leadeth princes away spoiled, and overthroweth the mighty. He removeth away the speech of the trusty, and taketh away the understanding of the aged. He poureth contempt upon princes, and weakeneth the strength of the mighty. He discovereth deep things out of darkness, and bringeth out to light the shadow. He increaseth the nations, and destroyeth them: he enlargeth the nations, and straighteneth them again. He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way. They grope in the darkness where there is no light, and he maketh them to stagger like a drunken man."

P. T. MAGAN.

### VERY SIGNIFICANT.

DURING the annual convention of the Missouri W. C. T. U., held in Kansas City, Oct. 31 to Nov. 2, 1900, part of the program for the forenoon of Oct. 31 was devoted to Sabbath observance. During the afternoon the president's address, a very able paper on the living issues of the present time, made a very favorable comment on the work of Spiritualism as a potent factor in the present reform work.

Thus we see that those who are expecting to see the time soon come when religious laws shall be enforced are beginning to turn their eyes favorably toward Spiritualism, Satan's masterpiece of last-day deception, as an aid in the accomplishment of their purpose. Truly the Word of God is a light that shineth in a dark place. The wise heed its warning and are safe.

R. C. PORTER.

### MORE LAW AND LESS LIBERTY.

A PUBLIC meeting of the "Lord's Day Alliance," of the Dominion of Canada, was held in Toronto, Nov. 9, 1900.

In a short opening address, the chairman stated that the Alliance is engaged in a work of "stupendous difficulties." This assertion was repeated. The fundamental principle of the organization, that its object is to retain existing legislation for Sunday observance and secure more, was also announced.

Quite a number of resolutions were passed in regard to various forms of Sunday desecration. The subject of railway traffic received considerable attention, and when the resolution in regard to it was considered, one member remarked that the Alliance is not yet able to combat such a powerful evil, so for the present that form of Sunday desecration would better be let alone. None of the other members seemed to share this sentiment, however, and it was stated that while we are lopping off the branches, we need to take care of the trunk of the evil. The matter of successfully combating this form of Sunday labor was a matter of considerable perplexity. It was proposed to obtain petitions from the citizens of the sections of the country through which such offending lines run, remonstrating with the officials in regard to the matter. But then it was stated that experience had shown that railways considered such petitions as so much waste paper. The idea of obtaining stricter legislation was met with the assertion that it would be impossible to get any legislation through which a railway would not run an express train at the rate of sixty miles per hour on Sunday, if it could make money by so doing. It was very much regretted that during the past year Sunday traffic, freight and passenger, local as well as through travel, had greatly increased. The only successful way of accomplishing the purpose seemed to be by agitation of the

question and creating a general sentiment against patronizing Sunday trains.

The resolution to make a strong effort to get the Saturday half-holiday established by law was warmly advocated; also to compel all places of business to close by nine or ten o'clock Saturday night. The object of these measures is to enable the people to have opportunity to take necessary recreation, and finish their work in ample time so they may not be so tired out that they are not disposed to attend meeting on Sunday, the arm of civil law being thus invoked to interpose in behalf of the churches so that they may be better filled with worshipers at the Sunday services.

As to the evil of the Sunday newspaper, it was stated by one member that the recent efforts of two leading dailies in London, Eng., to establish Sunday issues were met by defeat so that they discontinued these Sunday papers after a few weeks' trial, and that this was not done because of any law interfering with their work, for there was no law there to interfere with the publishing of Sunday papers; but the Sunday issues were discontinued simply because the sentiment of the people against them was so strong that they were a financial failure.

The Women's Christian Temperance Union was mentioned as the strongest ally of the Alliance. It was also stated concerning the contact of the Alliance with the saloon, that it is not fighting the saloon only so far as the saloon violates the Sunday law. This would indicate that the W. C. T. U. had, to some extent, left its high and holy calling and come down to give its strength to enforcing a religious observance on unwilling citizens.

A resolution was passed that called for a change in the law so that those who are convicted in the the lower courts of violating the Sunday law, may not be allowed to appeal their cases to the higher courts. This resolution met with some opposition in view of the fact, which must be plain to all, that this would greatly abridge the right of the citizen. This would be a very evident return to the tactics of the Dark Ages, as indeed all religious legislation really is. But in no other way can religious observances be enforced upon the people, but by depriving them of their rights, both civil and religious.

The necessity for increased funds for carrying on the work of the Alliance was strongly urged, the statement being made that "if the people know that we have several thousand dollars and the law to



back us up, we can carry through almost any project we undertake." Money is power, and law is power, that is true; but there is still another power with which the Christian ministry is supposed to be best acquainted, that is the power mentioned in Rom. 1:16, the power of the gospel. How would such a declaration as this do as a substitute for the one advanced? "If the people know we have the love of Christ and the power of the gospel to support us, all our efforts to do them good will meet with success"? Would not this be more in harmony with the principles of Christianity?

As already stated in the convention, the Sunday newspapers were most successfully brought to an early extinction in London, Eng., without any law to interfere with them, merely because they did not have the support of the sentiment of the people. Why not take that as an object lesson, and labor not for the enactment and enforcement of law on this purely religious question, but to "persuade men" as the apostles did? And again: If law is secured, how much of a barrier is it against mighty corporations, in view of the statement that any railway company would run an express train right through such Sunday legislation at the rate of sixty miles an hour, if it wished to do so?

As was admitted in the meeting, the influence of many ministers in riding on the cars themselves on Sunday has a powerful influence in favor of Sunday trains. Yet the avowed object is still maintained—to retain all existing Sunday laws and and obtain more. At the same time a movement is set on foot to greatly restrict the liberties of the citizen by taking from him the right to appeal to the higher courts when convicted of Sunday violations in the lower courts. So the object before the Lord's Day Alliance and its adherents is really: *More law* for religious organizations or establishments, *and less liberty* for the individual citizen.

As did the Papacy of old, so do these now, disclaim any part in arresting Sunday violators. They simply claim to act as informers, and turn offenders over to the civil authorities, thus assisting those who make the arrests. This basis of operation, adopted by the Alliance, is the same screen behind which those who caused the apprehension of so-called heretics hid in days gone by.

Without doubt these movements are intended by their promoters to work for the ultimate good of society and of citizens; but, like Saul of old, they

seem to be moved by a mistaken zeal. It is to be hoped that many of them will imitate his example of abandoning carnal weapons and civil and ecclesiastical indictments, for the spiritual weapons of faith and love.

Oakville, Ont.

F. D. STARR.

### IT OFFENDS THE JEWS.

WE reprint the following from the *Jewish Chronicle* (Mobile, Ala.), not because we have any disposition to criticize the expression "Christian charity," as does the *Chronicle*, but because it illustrates the impropriety of a religious address to the people by a person acting in a political capacity. Such proclamations must needs give offense to some class of the people on religious grounds. A proclamation from the chief executive of a State or of the nation is necessarily addressed to all classes of people in the State or the nation, and it is discourteous, to say the least, to address an atheist as though he believed in God. But either the Thanksgiving proclamation does this, or else it ignores the atheist altogether, and treats him as a political nonentity; and this from the person (governor or president), who, in his political capacity, represents the atheist as fully as he does the Christian. Of late, also, the Thanksgiving proclamations have shown a tendency to give offense to the Jews. It is so in the present instance, and it will be remembered that one issued by President Cleveland did the same, by making a direct allusion to Christ. The *Chronicle* says:

"President McKinley is out with his Thanksgiving proclamation. In speaking of the grand united effort made by all the citizens of the land to alleviate the distress in 'the tragic visitation that overwhelmed the city of Galveston,' he refers to the 'sympathy and Christian charity,' which proved that 'we are one united people.' The President in speaking of the sympathy and charity shown by the citizens of the country might have left off the qualifying term attached to the word charity. Charity knows no creed. It is neither Christian, Jewish, Mohammedan, nor any other of the numberless creeds that make up the religious world. It is simply charity. I am well aware of the sense in which the President and our neighbors generally employ this term in this connection. But it is a wrong use, and it is about time that the world should know it. There is no such thing as Jewish virtue or Christian virtue. Virtue is virtue the world over. Honesty is honesty, truth is truth, justice is justice, whether

Jew execute it or Christian perform it, and the sooner our neighbors learn this the more apt they will be to render that justice and that charity which they are accustomed to denominate Christian, but which in reality is nothing more nor less than charity without the qualifying term."

#### MEETING OF THE TORONTO (ONT.) BRANCH OF THE "LORD'S DAY ALLIANCE."

A MEETING of the Toronto branch of the Canadian religious organization known as the "Lord's Day Alliance," was held in that city, November 13. The following report of the proceedings was made by the *Toronto World*, a paper which does not look with favor upon the Alliance, and is inclined to belittle its work and influence. That this organization is accomplishing much work, however, and has the zeal necessary to success in what it aims at, is quite clear. We quote from the *World's* report:

"In his annual report the secretary, Rev. J. C. Tibb, pointed out that the branch has, during the year, made more or less successful efforts to stop the sale of refreshments, ice-cream, and cigars on Sunday. They had not been so successful with the street-cars to Munro Park or Mimico. The Sunday entertainments at the Island, it was observed, had ceased to be sacred, as comic songs had been sandwiched in. Great difficulty has also been encountered in obtaining witnesses to prove the sale of liquors in parks on Sundays.

#### Sunday Ice-Cream Parlors.

"Rev. J. G. Shearer, the traveling secretary, said that Montreal and Toronto would have to settle the kind of Sabbath we are to have in Canada. He would not like to say how often in his travels throughout the province he had had the remark thrown in his face, when appealing for funds: 'Well, you can not keep the Sabbath in Toronto. You had better go back there.'

"The Sunday ice-cream parlor,' he continued, 'is an established institution.'

"Rev. J. C. Tibb: 'No, no! It is not!'

"Mr. Shearer: 'I take exception to the secretary's opinion. It is established here, as in some other places. I myself saw it sold in this city on more than one occasion this summer, and I must insist that the secretary is in error. And the Sunday soda-water fountain, and the tobacco store, and the candy shop are here.'

"A voice: 'And the Sunday concert.'

#### The Sunday Concert!

"Mr. Shearer: 'Oh, yes; the Sunday concert. Everybody knows about that. I have been deeply

pained with the development along these lines.' 'Montreal,' he continued, 'was even further advanced in these things than Toronto, but through the efforts of the Roman Catholic authorities in that city, the police had ordered the theatres to close on Sunday.' [Hear, hear, and applause.] 'There will not be,' he said, in conclusion, 'any arresting of these things in Toronto until there is a mighty educational campaign inaugurated here.' [More applause.]

#### Mr. Tibb Speaks of Great Work.

"Rev. J. C. Tibb contended that the ice-cream and soda-water fountains were not allowed to go unmolested, therefore they were not established. Fourteen convictions were obtained for selling ice-cream on Sundays this year, and the Alliance virtually closed the largest places until the Exhibition. The offenders had been fined \$15 and \$20 each. With regard to the druggists, he declared that two-thirds were as much opposed to Sunday sales as were the members of the Alliance.

#### Ice-Cream is Legal.

"John A. Patterson then got up and stated the law upon the subject. 'A restaurant,' he said, 'can legally sell ice-cream on Sunday. It has been held that a restaurant is entitled to sell food, and ice-cream contains food nutriment. But unless it is a restaurant the proprietor cannot sell food on Sunday. The result is that a great many people are getting restaurant licenses. Everybody is hungry or sick on Sundays now.' [Laughter.]

"Drug clerks,' he added, 'were instructed in some instances to drop the eyelid and ask customers, 'Are you sick?' before serving a drink. If they were sick it was all right. These facts had been sworn to in the Police Court.'

"J. K. Macdonald, who had come in late, got up and said an effort should be made to regain the Sabbath in Toronto in its pristine purity.

"Where are the pastors of the city churches to-night,' he asked, 'when a matter of such importance is discussed? I only see three. [Hear, hear.] For the state of things that is pictured here to-night the responsibility lies at the doors of our ministers. [Hear, hear.] I know that to be the case. The claims of the Sabbath have not been presented to the worshiping people of Toronto as they should have been. Had they been, there would have been no Sunday street-cars. [Hear, hear.] We want our spiritual leaders to take a deeper interest in this matter than they have up to the present time.'

#### Church Goers Use Sunday Cars.

"The street-cars are here,' he continued, 'and any one can see that there must be a large number of church-going people—possibly those who voted

against them—using them to-day, and this is working a vast amount of mischief. We ought, as men opposed to this thing, to go on our hands and knees, even roll our bodies over and over, rather than use the Sunday street-cars. [Applause.] These are questions we want to face, and we want our Christian ministers to live up to the principles they profess. [Hear, hear.]

"The following officers were then elected for the ensuing year, one each for the different denominations represented:

"President—Rev. W. H. Hincks.

"Vice-presidents—John Aitken, Rev. Dr. Thomas, J. C. Copp, Rev. Mr. Ryan, and Rev. L. H. Wagner.

"Secretary—Rev. J. C. Tibb (re-elected)."

### THE LIBERTY OF CHRIST.

CHRIST is the executor of the divine plan of salvation. Self sacrifice is the secret of its power. With his own life Christ bought a world of sin, and ratified the contract with his blood. Adam traded the world to the devil for the privilege to die. The Lord shouldered the responsibility of death, and by death bought the right to let man live. And this right of life the Redeemer is pledged to bestow upon all who will recognize his authority as the Life-giver. This is life by virtue of a gift. In the gift is bound up the privilege of growth. In Christ no restriction is placed upon life, conscience, or action; this is liberty, the liberty of Christ. For, "If the Son shall make you free, ye shall be free indeed." Sin is the only element of bondage on earth, and Satan is the inventor of sin, and all who are slaves to sin are in bondage to the devil; for "know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." For, "Of whom a man is overcome, of the same is he brought into bondage."

#### The Purpose of God.

The inhabitants of heaven are free; they are free from one another, and free from themselves. Their pleasure is good, and their profit is the glory of God. Before man sold his right to live, he enjoyed the liberty of Christ; but he traded the liberty of life for the bondage of death: he gave himself to be a slave to a taskmaster whose only pleasure would be the suffering and death of his subjects. His treatment of the human race stirred the pity of heaven, and God's own hand held out a release for all. He had compassion for a race of slaves, and

offered them the best his universe contained, the gift of liberty, liberty in his Son. If love could win the human family the world would be converted. For this the eternal God is willing, and this is infinite love.

#### Living Issues.

Liberty lives, and will live forever. It will triumph over bondage as certainly as principle will conquer passion. The issues of life are battles waged in the human heart, of liberty or bondage, victory or defeat. Christ is a revelation of liberty, and during his earthly ministry his life was a battle royal; and the lesson taught the universe was liberty in death.

The traditions of the elders taught that the church is the source of power, therefore they demanded of the Lord his credentials. Spiritual usurpation is the most dangerous element that can fall into the hands of man. It is as much more dangerous than temporal usurpation as the power of Satan is greater than the power of man. The Pharisees were usurpers; their claims to power and authority were glaring assumptions that could not stand the test of truth. Christ is heaven's representative of power and authority. He is the genuine, all others are counterfeit. As usurpers, the Pharisees could only demand; as the rightful heir, who alone possesses power and authority, Christ could command.

#### The Climax.

Iron-hearted Rome could subdue armies and waste kingdoms, but it could not resist the unjust demand of a Jewish rabble. Before its tribunal innocency could not plead his outraged cause. Purity and virtue were crushed beneath the feet of cruel passion and revenge. Upon the block of human injustice, with a Roman Pilate on the judgment seat, the Son of God was made to suffer at the hands of an impassioned church mob. The power of the church was greater than the sovereignty of Rome, and the guiltless was condemned to die. If usurped power could triumph then here is victory, the greatest that usurpation can bestow. But from the ashes of apparent defeat arises the flame of victory. The pathway of liberty may lead through the garden, the judgment hall, to the cross, and into the tomb; but priestly plotting and worldly power can frame no law, can hollow no tomb, and can make no seal that can restrain its power. And even now, while the vesper bells of time are tolling the death

knell of the world, the saints of the eternal God will wash their robes in the blood of the Lamb (not in the blood of their fellow men), and in a little while shall shine as the stars forever and forever.

Montrose, Colorado.

BARTON W. MARSH.

### PERSECUTION UNDER SUNDAY LAWS IN THE SIXTEENTH CENTURY.

THE records of slavery in the island of Porto Rico, investigated by the United States commission appointed to examine into and report upon the condition of that country and its people, yield testimony showing how it fared with people who differed from the majority in the matter of Sabbath observance under Spanish Catholic rule three centuries ago. The following report is made by Mr. Charles E. Buell, secretary to the head of the commission, Dr. H. K. Carroll:

"Prior to the establishing of negro slavery, the slavery of the Indians, who were declared to be rebels of Porto Rico, was decreed by Don Fernando the Catholic, pursuant to the *Ley de Partidas*, or law of the ancient Spanish Code. It seems also that white slavery existed to some extent in the island during the early days of colonization. From the most trustworthy accounts, there were white female slaves sent to Porto Rico from Spain and her dependencies, and the more important fact appears that these white female slaves were so sent on account of their religious faith; they were victims of a religious persecution; these white female slaves were forced into slavery and deported, banished to a far-away island, as a punishment for a belief that was contrary to the belief of the then state church of Spain. The most probable cause of the punishment of these women was their belief in, and obedience to, the commandment of the Decalogue regarding Sabbath observance; they were keepers of the seventh day as the Sabbath, and for this they were sold into slavery, and were sent thousands of miles from their native homes to an island which was then considered as a most undesirable place to be held in bondage.

"According to the historian, Don Jose' J. Acosta, there were sent from Spain to Porto Rico during the period from 1511 to 1515, for sale, white female slaves, *cristainos viljas* (old Christians). This classification implies that these Christian women were believers in a creed older than the then Catholic belief; namely, the belief of the primitive Christian sect, which differed mainly in the observance of the Sabbath day, instead of Sunday (*Sabado* instead of *Domingo*).

"This data of the illustrious abolitionist,' says Señor Brau, 'is corroborated by the license granted by the Catholic king to Hernando de Peralta, in Burgos, July 2, 1512, to take to San Juan two white Christian slaves; this confirmation is strengthened by the fact that Don Fernando declined to hear the petition which the authorities of Porto Rico addressed to him asking that the introduction of these slaves to the island should be prohibited, because the inhabitants preferred them in marriage to the other women, who were held in less esteem on account of their being *cristainos nuevas* (new Christians) or better said, tainted with Moorish and Jewish blood.'"

Of the degradation of the people in general, caused by the forcing of slavery upon the island, Mr. Buell says:

"The competition of slavery with the free labor of the island was sufficient to pauperize the free laborers, and to-day the mass of peons that live scattered throughout the island bear testimony to the dire necessities which held the free laborers in a bondage that was worse than slavery."

"The poverty of the people, growing out of the condition due to competition with slavery, has led to a desire to live isolated, to seek seclusion. One gentleman, speaking of the scattered condition of the peons, says: 'If the planters could be prevailed upon to allow the peon class to live on the estates, and not employ those who have to walk three or four miles to work, the owners would lose nothing, and the peons would become sociable and form villages, in which schools could be gradually established.'

"The result of slavery in Porto Rico now raises one of the most difficult problems: how to educate and elevate the scattered peons."

WHAT the grounds and causes are of single happiness to one man, the same ye shall find them to the whole state.—*John Milton*.



It is to the everlasting renown of the founders of this Government that at the very outset they left religion to the wisdom and folly of the individual, and said as between the state and the church, there shall never be any union. The men who to-day wish to put God into the Constitution, and the men who to-day would, if they could, determine by statute what we should and should not do one day in seven, are the men that belong to the age when the [Catholic] Church was supreme and the school house did not exist.—*J. E. Roberts*.

### THE REFORMATION AND CIVIL LIBERTY.

THERE can be no doubt that the political liberty which the people of civilized lands enjoy to-day is one of the fruits of the great Reformation of the sixteenth century. The connection of the two can be plainly traced in history, and is plain from the deductions of logic. The fundamental Christian doctrine of justification by faith could lead to no other result than that of the recognition of a sphere of thought and action in which the individual is free from the dictation of any other man, whether king or pope, that sphere being the sphere of his natural, unalienable rights. The recognition of these rights in government led to the substitution of republican government in the place of the absolute monarchies under which men had hitherto lived.

The following thoughts on this subject are expressed by a writer in the *Chautauquan*, who gives, however, entirely too much credit to Martin Luther for the work accomplished in the great reform in which he was the central figure. Luther was but the instrument employed by the Author of liberty to bestow the blessing of liberty upon the down-trodden race. His teaching was not his own, but that of his Master who centuries before had taught throughout Judea. The Reformation simply turned men back to the divine truths that had been hidden under the accumulated rubbish of tradition, back to the pure gospel as the Saviour taught it, and civil liberty was the natural result.

"Another fruit of the Reformation was personal liberty in religious belief. . . . Christ gave men personal liberty from the ceremonial laws under which the Jews had lived for hundreds of years. Luther gave men liberty from the religious customs of Rome. . . . Justification by faith was the idea upon which Luther rested his reform. He found this thought in the great mine of truth and then found its meaning in his own heart. His understanding of it was comprehensive and it has never been corrected to this day.

"With the searchlights of science, philosophy, and history, and the experience of individuals in the church, all directed upon Luther and his work, we look back at him and say that he understood justification by faith."

"Luther shook the whole world and moved it to think about God, to search for a new meaning in the Scriptures, until to-day Christian people in all parts of the world are dominated by Luther's interpretation of the Scriptures. Luther was awakened first. He was the first man reformed. He saw the price-

less heritage of personal religious liberty, and the idea set him in motion to blaze his way among mankind with this axe of truth. He led men to worship at a new shrine. In a word, Luther led the church back to God. Not only dissenters were influenced, but the Roman Catholic Church, from which he had been cast out, felt the reaction and became better.

"Luther taught and preached in moderation, but with great power. Calvin was a follower of Luther, but lacked Luther's moderation and worldly wisdom. . . . The Reformation penetrated the whole religious system in England and wrought a complete change. . . . The spirit that was in Martin Luther has, like a fine ether, penetrated the established Church of England.

"The Pilgrims' theory was, reform the individual, and then the individual will reform the nation. In 1620 a company of these Pilgrims sailed from Deltahaven and in December landed at Plymouth. They brought to this continent and planted in New England soil the idea of the Reformation—justification by faith. That was the beginning of religious liberty here. More than a hundred years later John Wesley and Whitefield came to this country declaring the same view, making a plea for the same sort of liberty. . . . The Reformation was the basis of Wesley's movement. . . . In this country the liberty which every man enjoys to worship God according to the dictates of his own conscience so long as he preserves good order and the public peace, is a fruit of the Reformation, and American Christians are debtors to Luther and the Reformation for a great deal of the momentum given to the cause of religious liberty."

"We now come to the consideration of political liberty, which we regard as one fruit of the Reformation that, in one form or another, has come to all civilized nations."

"When Luther struck the blow that gave men religious liberty, it gave them political liberty also. . . . He did not presume to serve as a statesman, and yet he commenced a political reformation that has through the centuries run almost parallel with the religious reformation, and the political fruits are not the least among the great blessings that Luther's Reformation has conferred upon the world."

Luther engaged in the only reformation that really reforms men, and that was a reformation based on the doctrine of justification by faith. And this is the only basis of true reform work in our world to-day.

IF you are searching for a place to begin reform work look into your own heart first.

## News, Notes . . . and Comment

A CANDY peddler in New York City was arrested on a recent Sunday, says a New York paper, "for the heinous offense of selling his wares to children on their way to Sunday school."



SUNDAY, the 18th inst., the Sunday law was strictly enforced in West Superior, Wis. A press dispatch states that "Superior never saw such a quiet Sabbath. The mayor's order to the chief of police was obeyed to the letter, only such places as livery stables, street-cars, restaurants, and others expressly excepted in the city attorney's opinion, being permitted to run."



THE *Christian Endeavor World* reports that "it is no dream that the Hyde Park, Chicago, Christian-citizenship committee has begun an aggressive campaign to secure Sunday closing, to publish a list of grocers selling wines and liquors, and to induce people to abstain from patronizing department stores that sell liquors in their grocery department or restaurants. They are toning themselves up for the work by having 'Elijah Tone,' and Dr. Martyn's 'Christian Citizenship' read at their monthly meetings."



CONSIDERABLE agitation was recently stirred up in Asheville, N. C., by an effort of some of the people, headed by several clergymen, to prevent a Sunday concert announced to be given in that place. The concert was given, whereupon those opposed announced that the manager would be prosecuted under the Sunday law, which, while silent on the subject of concerts, does prohibit Sunday "labor." This, however, required a warrant, and as the warrant could not be legally served on Sunday, the manager escaped by taking an immediate departure from the town.



THE *Catholic Standard and Times* characterizes as a "cock-and-bull story" the newspaper report extensively circulated, that the Pope had recently said: "I pray God to so illumine President McKinley's

mind that he may avoid the dangers of imperialism." "When the authentic version of the matter comes to hand," says the *Standard and Times*, "we shall most certainly find that if such words were used by the holy Father at all, they were accompanied by qualifications which would give them a widely different meaning from that which, taken by themselves, they would seem to bear."



A POLICY similar to that adopted by the Spanish General Weyler in Cuba for enforcing submission of the people to Spain has been adopted by General Kitchener in the Transvaal for the purpose of enforcing submission to Great Britain. In Europe and even in some parts of England the system is condemned as inhuman.



THE American commander-in-chief in the Philippines ascribes the persistence of the inhabitants in resisting American rule, to "ethnological homogeneity, which induces men to respond for a time to the appeals of consanguineous leadership, even when such action is opposed to their own interest." We fail to see how this throws more light on the subject than would the simple statement that the Filipinos are fighting from love of liberty.



SOME idea of the difficulties in which the English state church has become involved through its connection with the civil power, may be gathered from this statement in the *English Churchman* of Nov. 8: "For some time past the desirability or otherwise of instituting legal proceedings against some well-known London vicars, who are alleged to be conducting the services of their churches in a manner at variance with ecclesiastical law, has been under the consideration of leading Protestant churchmen."

The offending vicars are guilty of using incense in the church services, and in various other ways imitating the worship of the Church of Rome. Legal proceedings can be taken to oust these Romish vicars from their "livings," under the Church Discipline Act, passed by Parliament in 1840.

It appears, however, that the vicars have no intention of leaving, but will, as one of them said, "resist to the very utmost" the attempt to re-

establish Protestant forms of worship in their churches. The result is, as stated by the *St. James Gazette*, that "the Bishop of London is on the horns of a dilemma. If he exercises his Episcopal veto, he will be greeted with a howl of execration." On the other hand, if he "allows the prosecution to proceed, vicars of numerous churches who recently curtailed their exuberant services at the Bishop's request, have arranged to reintroduce their forbidden ceremonies. This," says the *Gazette*, "would entail complete anarchy."

A Protestant state church is at best no further away from Rome than the border line between Protestantism and Rome, and naturally presents an inviting field for the "missionary" work of disguised Romanists. This is the trouble to-day with the Church of England.



The following words, uttered by a prominent Methodist clergyman from South America, to an immense audience of Methodists in New York City, on the occasion of the General Missionary Conference in that city, are worthy of note:

"A former speaker has said a condition where half of the world is pagan and the other half Christian can not endure long. The same can be said with as much truth of a state of affairs where Christendom is divided into two great camps, with Protestantism on one side and Greek and Roman Catholicism on the other. The time is upon us when anew the questions which appeared in the Protestant Reformation will begin to agitate the world, and demand to be pushed to their final issue."

Several severe arraignments of the Catholic Church were made by this speaker and others, which were received by the audience with "tremendous applause."



"ARE we all savages?" inquires *The Independent* in an editorial alluding to the wholesale massacres perpetrated by certain of the "Christian" powers in China. "Can none of us," it asks, "boast that our Christian culture has taken the brute out of us? We fear that even among us in America a mob of men can become a pack of wolves. Such savage mobs have we seen in New York, in Mansfield, O., in many a labor riot, and many a lynching crowd. They have chased negroes through the streets determined to kill; they have stripped and covered with

tar a harmless preacher; they have cried 'scab' and tried to murder workmen; they have stripped women naked and then shut the doors against them; they have stormed jails and taken out their victims and hanged them; they have seized men suspected of crime and burned them at the stake. We can shrink in horror from the incredible tale of Russian barbarism on the Amur; but it is not incredible, for we have millions of Cossacks right among us in this Christian land, who would do the same thing, or who have done as horrible things, if not on so large a scale."

And why is this so? Simply because, we answer, civilization does not mean Christianity. The trouble with the perpetrators of these outrages, and with the men who perpetrate the fearfully corrupt rule in our great cities, against which *The Independent* and other papers so loudly protest, is not that they are not civilized, but that they are not Christianized. Civilization alone does not take the "brute" out of anybody; indeed, a civilized brute is the worst kind of a brute, because he is the most intelligent kind. Mere knowledge of the truths taught by civilization, or of truth in any realm of science, does not confer power upon an individual to do right. If it did, the devil would be one of the best beings in existence.

The truth which this points out is a very important one. The people need to distinguish clearly between civilization and Christianity. This done, they will see that not civilization, but Christianity, is that which is to bless and uplift the inferior races of mankind. Not the soldier, but the Christian missionary, has the "right of way" in the Philippines, in Cuba, and in every benighted quarter of the earth.

#### "AWAY FROM ROME" MOVEMENT SPREADING.

From the New York Independent.

THE agitation in Austria against the Roman Catholic Church, which began as a distinctly German movement, and has been confined chiefly to the German provinces, is now spreading among the other nationalities of that empire. For several months already the crusade has been gaining ground among the Slavs. In the Catholic province of Slavonia the newspapers are engaged in a determined attack on the church of Rome, chiefly for its antagonism to the best elements of modern culture. One of the liberal papers says that if the people of Slavonia had created



their civilization on the basis of Protestant principles they would now be a powerful nationality. "Show us a clerical poet, or author, or artist, or savant who has done any permanent good to our people. Catholicism and culture are mutually antagonistic."

Among the Czechs the movement is also steadily spreading, being under the special leadership of the indefatigable Doctor Ishka, whose program includes the organization of a national Czech Church entirely independent of Rome. This leader is really an Old Catholic, and although refused acknowledgment as such by the Old Catholics of Germany only last year has found a warm advocate in Ignaz Kutshern, the editor of the Old Catholic *Volkruf*, the official organ of this body in Austria, who warmly indorses the agitation of Ishka and an anti-Rome movement side by side with that of the Germans. The organization of an Old Catholic National Church of the Czechs is also declared by leading Protestant churches of Austria as a healthy antidote to a radical clerical reaction which is believed to be on the way.

Ishka's propaganda has been so pronounced that the authorities of the state recently arrested him in Prague while delivering an address, on the ground that he was plotting to estrange the Czech people from their old faith, and that he was in complicity with Russian protagonists of the Pan-Czech movement, having also received funds for his work from St. Petersburg. So far, however, the "Away from Rome" cry among the Czechs seems to partake somewhat of an academic nature, and has not penetrated the masses. This latter the church authorities very much fear, on account of the well-known reverence the Czechs maintain for the memory of Huss, which could readily be made a battle-cry. In the meanwhile the movement is constantly growing in the German provinces, and is now almost entirely a religious and non-political movement.

The total number of conversions to the Protestant Church in these German provinces for the twelve months ending April, 1900, as officially reported by the state authorities, was 7,665, of whom 7,224 came from the Roman Catholic Church, which, however, gained 975 converts from Protestantism during this period, making a gain in favor of the Protestant Church of 6,690. The total increase so far has far surpassed the ten-thousand line. The "Away from Rome" propaganda has evidently come to stay, and is one of the fixed facts of modern religious life.

It is impossible to have and enforce a Sabbath law without some degree of interference with personal freedom in Sabbath-keeping.



It is stated that "Oom Paul" will, on his arrival in Holland, issue a proclamation to the world for the justification of his cause and with the hope that arbitration may yet come to the aid of the Boer republics.

### SPECIAL ARTICLES ON INTEMPERANCE AND DRUG HABITS.

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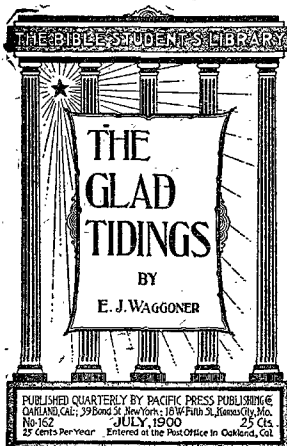
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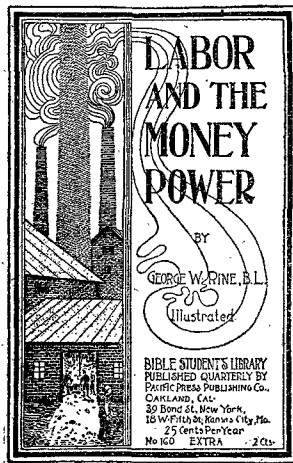
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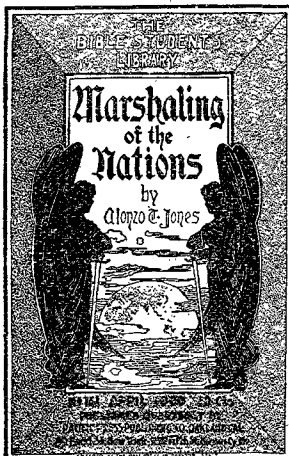
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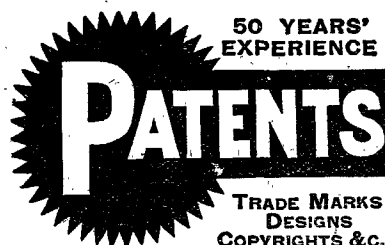
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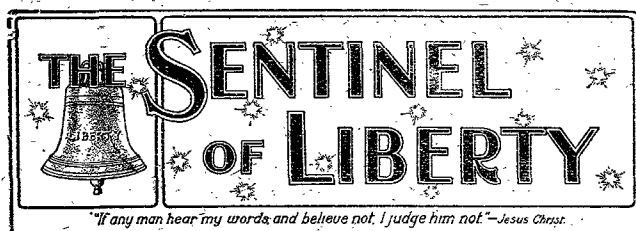
## PAGAN COUNTERFEITS in the Christian church

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CHICAGO, NOVEMBER 29, 1900.

Any one receiving The Sentinel of Liberty without having ordered it, may know that it is sent by some friend. Those who have not ordered The Sentinel need have no fears that they will be asked to pay for it.

THE "special" SENTINEL comes next week. Don't forget what we have said about it, and don't forget to order a supply for missionary use.

Look this paper through carefully, and see if you are not convinced of the necessity of such a journal in this country to-day. And if so, is it not worthy of your support?

ONE of the announced objects had in view by the promoters of the Catholic federation is "the Sunday observance." See page 739. Upon this common ground Protestantism and Rome are being drawn together.

IN Canada the "Lord's Day Alliance" intends to secure a law which will take away from the person convicted of Sunday desecration the privilege of appealing to a higher court; in other words, to deny to him what is granted to the worst criminals. See page 741.

THE SENTINEL does not want anybody to be a pessimist, but it does want everybody to be vigilant, for "eternal vigilance is the price of liberty." Ignorance may be bliss, but it is not folly to be wise when peril is approaching. You may not see it coming, but that is no evidence that it will overlook you.

WHAT will you do, reader, when the "law of God" is set up in this country as the basis of government, instead of the consent of the governed? Will you be swept along with the current of popular acquiescence in the new system? If not, what is to hold you against it?

THE best conscience is a non-elastic one that the owner can not stretch over the conduct of some one else.

"STRAWS show which way the wind is blowing," and for some years there has been a wind blowing in this country from a direction which always indicates a storm. Read THE SENTINEL a few weeks and you will be convinced that this is so.

THERE is only one generation between us and the Dark Ages; that is, the coming generation would repeat the scenes of that period of history if they were educated to it. Everything depends on the kind of education the people are getting.

SUNDAY laws and ordinances can not do very much against the powerful corporations that do business on Sunday, but they will have less trouble in dealing with unsupported individuals who make Sunday a working day.

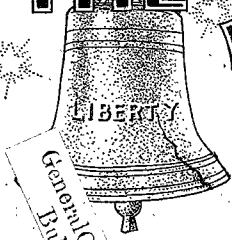
THE question as to whether or not the Constitution follows the flag, is to be argued before the United States Supreme Court next month. The question has, however, been settled so far as the people can settle it, by the recent election.

CALIFORNIA, the only State in the Union that did not favor the churches either by a Sunday law or by exempting church property from taxation, at the recent election reversed its position on the taxation of church property by a "large majority." Church property will hereafter be exempted there as in other States; in other words the people will be taxed by the State to help maintain the churches. This victory will no doubt encourage the people who are calling for a Sunday law in that State, and a determined effort to that end may be expected in the near future.

#### ONE FARE FOR THE ROUND TRIP.

THE Grand Trunk Railway System will run its Annual Canadian Excursion from Chicago on December 13, 14, 15, and 16. Returning tickets will be good to leave destination until January 5, 1901. For information as to rates and train service, apply to J. M. Burgis, G. P. and T. A., 249 S. Clark Street, cor. Jackson Boulevard, Chicago.

# THE SENTINEL OF LIBERTY

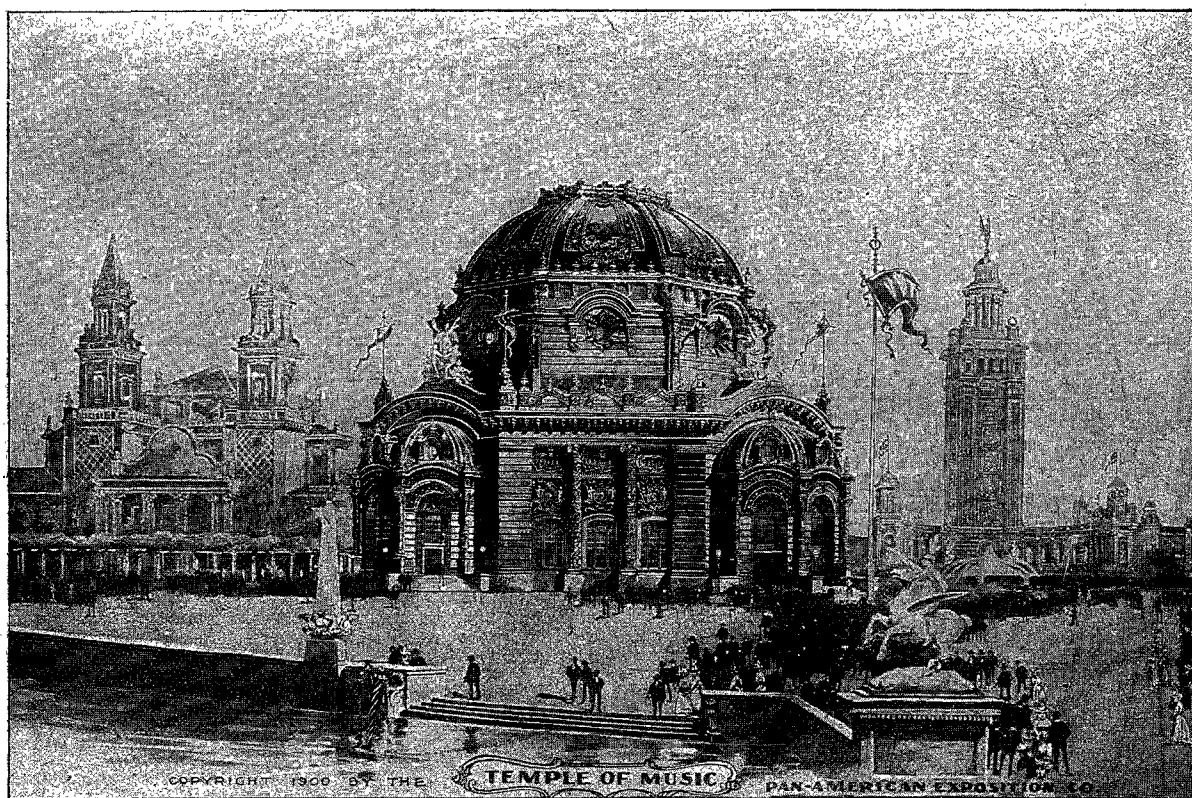


*"If any man hear my words, and believe not, I judge him not."—Jesus Christ.*

VOLUME IX

CHICAGO, DECEMBER 6, 1900.

NUMBER 48.



## THE PAN-AMERICAN EXPOSITION.

WITH ten thousand flags waving a welcome to all, and with fitting display and stately ceremony, the first great Exposition of the twentieth century will be opened at Buffalo, N. Y., on May 1, 1901. The initial events will be of stirring interest, and the rising curtain will reveal a scene of unexampled beauty.

Architectural works, mammoth in proportion and graceful in outline, brilliant with color and finished with intricate and infinite detail, will have a

setting of rare foliage and vivid bloom, amid pleasing fountains, placid pools and rippling lakelets, making a fairyland of undreamed loveliness and unimagined possibility. The work of preparing this splendid Exposition is moving forward at all points with such speed as to insure the completion of all plans before the opening day.

The enterprise received official endorsement by the Federal Government when Congress in July, 1898, by resolution declared that "A Pan-American Exposition will undoubtedly be of vast benefit to the commercial interests of the countries of North,

South, and Central America, and it merits the approval of Congress and of the people of the United States."

March 3, 1899, Congress appropriated \$500,000, and declared that "it is desirable to encourage the holding of a Pan-American Exposition on the Niagara frontier in the city of Buffalo, in the year 1901, fittingly to illustrate the marvelous development of

Invitations were issued by the national Government through the Department of State, in June, 1899, to all the nations of the Western Hemisphere to participate in the Exposition. Official acceptances have been received from Canada, Mexico, Honduras, Nicaragua, Salvador, Guatemala, Guadeloupe, Dutch Guiana, Bolivia, Argentine Republic, Chili, Costa Rica, Brazil, Peru, Venezuela, and Haiti. There are some twenty independent governments and as many more dependencies in the Western Hemisphere. It is expected that nearly all of these countries and island groups will be represented at the Exposition.

#### Site of the Exposition.

The site chosen for the Exposition consists of a plot of 350 acres, including 133 acres of improved park lands and lakelets, in the northern part of the city. The site is about one mile long from north to south by half a mile wide, of somewhat irregular shape. The main approach from the city will be through one of the most beautiful parks in the world. The site has not alone the merit of extraordinary beauty but is the most accessible of all those available. Its northern boundary is the New York Central Railway's double-track belt line which encircles the city. The entire twenty-six steam railways which enter Buffalo will have access to these tracks and to the great Exposition station. On three sides of the Exposition grounds are electric trolley lines connecting with 300 miles of city and suburban tracks, and a five-cent fare will carry the passenger to the most remote points within the city limits.

#### Classification of Exhibits.

The scope of the Exposition is very broad, intending to show to the world in a most interesting way the progress of all the nations of the three Americas during a century of marvelous development. The exhibits will have groupings as follows:

Electricity and Electrical Appliances.

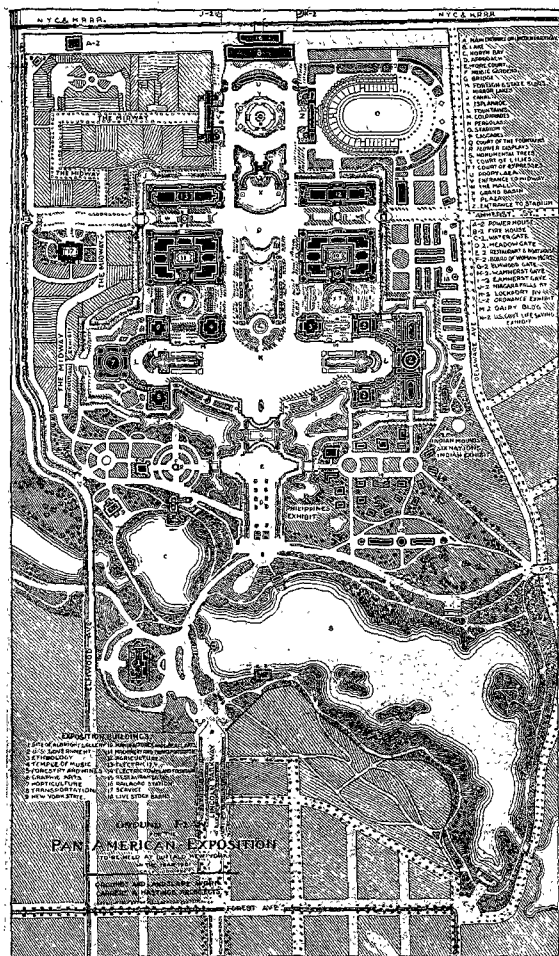
Fine Arts: Painting, Sculpture, and Decoration.

Graphic Arts: Typography, Lithography, Steel and Copper-plate Printing, Photo-Mechanical Processes, Drawing, Engraving, and Bookbinding.

Liberal Arts: Education, Engineering, Public Works, Constructive Architecture, Music, and the Drama.

Ethnology, Archæology, Progress of Labor and Invention, Isolated and Collective Exhibits.

Agriculture, Food and its Accessories, Agricultural Machinery and Appliances.



GROUND PLAN OF THE EXPOSITION.

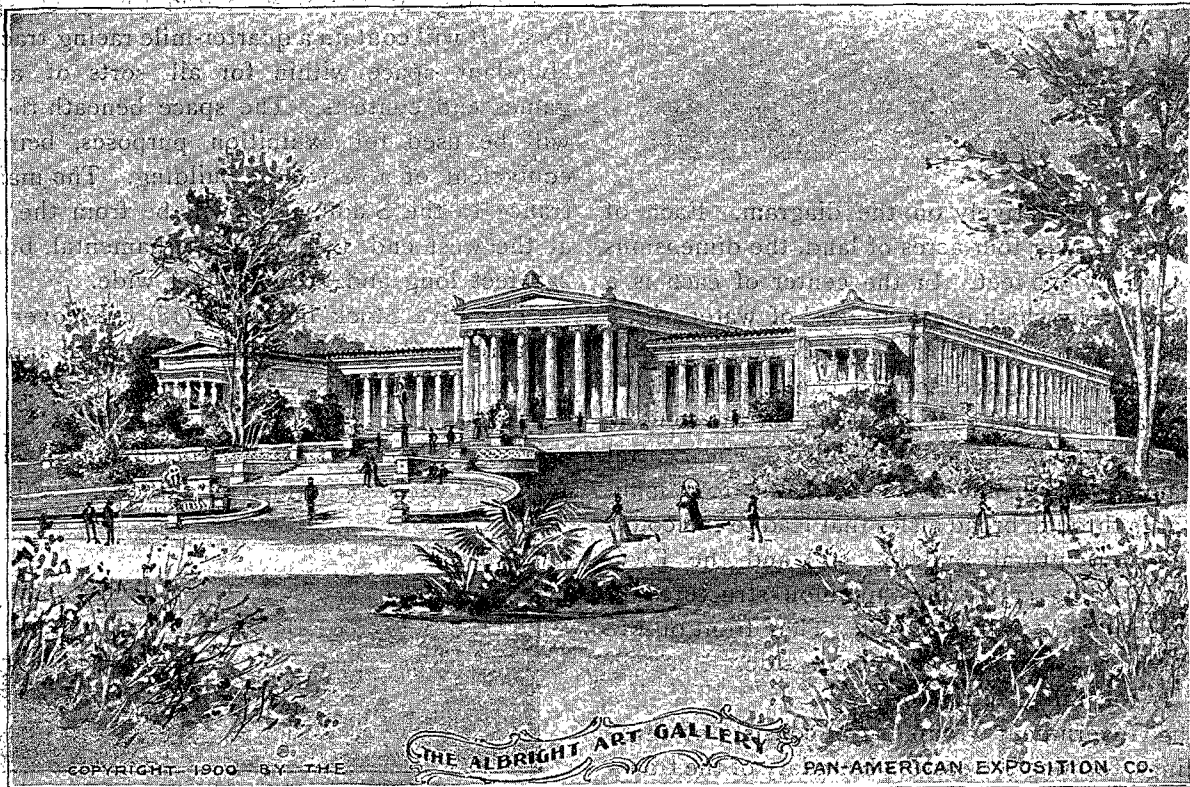
the Western Hemisphere during the nineteenth century, by a display of the arts, industries, manufactures and the products of the soil, mine, and sea," and also declared that "the proposed Pan-American Exposition being confined to the Western Hemisphere, and being held in the near vicinity of the great Niagara cataract, within a day's journey of which reside forty million people, would unquestionably be of vast benefit to the commercial interests, not only of this country, but of the entire hemisphere, and should therefore have the sanction of the Congress of the United States."



Horticulture, Viticulture, Floriculture.  
 Live Stock.  
 Forestry and Forest Products.  
 Fish, Fisheries, Fish Products and Apparatus for Fishing.  
 Mines and Metallurgy.  
 Machinery.  
 Manufactures.  
 Transportation Exhibits, Railways, Vessels, Vehicles.

shade and richness to this noble pleasure ground. Upon the 133 acres of Delaware Park the landscape artists are grafting with perfect skill the broad grounds that will contain the main group of Exposition buildings.

The main Exposition buildings are ranged around a broad court over 2,000 feet long, the same having a transverse court, the Esplanade, about 1,700 feet from east to west. From the Approach the visitor



Exhibits from the Hawaiian Islands, Porto Rico, and the Philippine Islands.

To this classification will be added numerous special exhibits in buildings of their own, and the many State and foreign exhibits in separate buildings. About fifteen acres of space have been set apart for the State and foreign buildings.

#### **Landscape Features.**

The landscape architects have been commissioned to prepare the most artistic setting for the Exposition that a liberal expenditure can secure. They have the advantage, as a beginning, of one of the finest parks in the world, upon which hundreds of thousands of dollars have been expended, and which time has helped to beautify by adding size and symmetry to the many rare trees that give

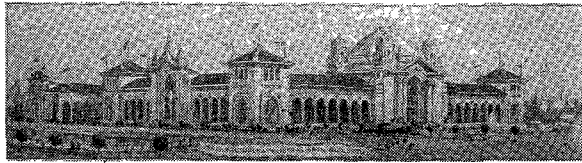
comes to the Fore-Court (E), thence crossing the Triumphal Bridge (G) to the Esplanade (K). The Court of the Fountains (Q) is 500 feet wide by 1,000 feet long, and the Plaza (Y) is 500 by 350 feet. This great court is richly embellished with aquatic pools, fountains, statuary, balustrades, shrubs, trees, lawns, and formal floral displays. The Mall (W-W) is partly shaded with tall poplars. A grand canal, with Mirror Lakes (I-I) supplies a means of circumnavigating the main group of buildings in electric launches, gondolas and other small craft. Beyond the canal in all directions the grounds are laid out with lawns, trees, shrubs and flowers. The large number of buildings for isolated exhibits, public comfort, etc., are in these parts of the grounds. The Music Gardens (F), west of the Fore-Court, consti-



tute a feature of much importance and interest. East of the Fore-Court about fifteen acres are devoted to the State and foreign buildings, ranged about a court that is made gay with fountains, flowers and other suitable exterior embellishments.

#### Exposition Buildings.

The largest buildings of the Exposition are those devoted to manufactures and liberal arts, and machinery and transportation. They are marked Nos.



10 and 11 respectively on the diagram. Each of these covers over four acres of land, the dimensions being 500 by 350 feet. In the center of each is a broad court, in which is a long pool of water with a central fountain. Winding paths are bordered with shrubs and flowers, and sodded banks reach down to the water's crystal edge. Settees for the comfort of visitors will be liberally supplied. The central fountain will be visible from any of the four main entrances through broad aisles that lead to the court.

The Agricultural Building (12) and the Electricity Building (13) are companion structures in size, each being 500 by 150 feet. They front on the Mall, which passes on the south side. Between them is the tall electric tower.

The Government group (2-2-2) consists of three buildings, forming the eastern boundary of the transverse court or esplanade. The main building is 600 by 130 feet, with a central dome 250 feet above the floor. Two curved colonnades will extend from near the middle of the west side of the main building 162 feet to the two lesser buildings, forming a semi-circular court. The two smaller buildings will be 150 feet square. They will contain the aquariums and exhibits of the United States Weather Bureau and the new collections from Porto Rico, Hawaii and the Philippine Islands. The large number of other exhibits belonging to the Federal Government will find a place in the main building.

At the opposite or western end of the Esplanade are the Horticultural (7), Forestry and Mines (5) and Graphic Arts (6) buildings, connected by curved colonnades, forming a semi-circular court similar to that enclosed by the Government group. The Horticultural

Building is 220 feet square with a central lantern 236 feet high. The others of the group are each 150 feet square with pavilions ninety-eight feet above ground. Large conservatories are entered through the colonnades.

The Stadium (O) will be the grandest sporting arena ever erected on the Western Continent. Its circumference, covering about ten acres, will be larger than the colosseum of Rome. The top row of seats will be sixty-two feet from the ground and the seating capacity is estimated for 25,000 spectators. It will contain a quarter-mile racing track and abundant space within for all sorts of athletic games and contests. The space beneath the seats will be used for exhibition purposes, being the equivalent of a very large building. The main entrance to the Stadium (2) will be from the Plaza, at the west end, through an ornamental building 241 feet long and fifty-two feet wide.

The Live Stock buildings (18) will cover about ten acres, and are east of the Agricultural and Manufactures buildings.

The Albright Art Gallery, the gift of J. J. Albright, costing \$350,000, will occupy a site in the park, and will be a permanent edifice. It will serve



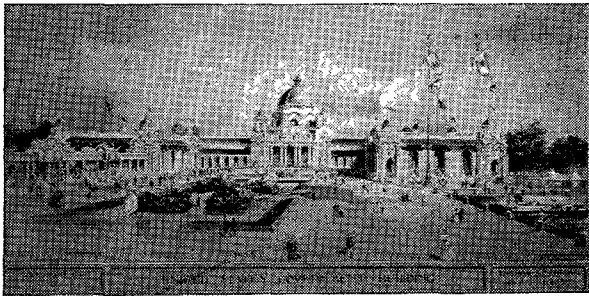
the purpose of an art building for the Exposition, and the fine collection of paintings and sculptures belonging to the Buffalo Fine Arts Academy will be transferred to it, there to remain. A maintenance fund of \$100,000 is being raised by private subscription and is nearly all subscribed.

#### A Famous Carillon.

The largest and finest chime of bells in the Western world, belonging to St. Joseph's Cathedral, Buffalo, will contribute their music to the grandeur of the Exposition. This splendid carillon consists of forty-three bells and cost \$25,000. The bells weigh from twenty-five pounds up to 5,068 pounds. A special campanile will be built for them at the Exposition, and a new arrangement will permit their proper ringing by means of an electro-mechanical

cal device. They will add a very interesting and important feature to the great Exposition.

Buffalo is one of the greatest commercial cities of North America, ranking as the fourth in importance of all the cities of the world in its marine business. Within one night's ride of Buffalo are the homes of 44,000,000 people, or more than half the population of the United States. The city is preparing for the entertainment of a vast number of visitors throughout the Exposition season.



#### WHY WE OPPOSE SUNDAY CLOSING.

IN all seriousness THE SENTINEL OF LIBERTY would respectfully enter a strong protest against any State enactment to close the gates of the Pan-American Exposition on the first day of the week.

Why? Not because we are opposed to Christianity, for we do not believe Sunday closing by the State would represent Christianity at all, but rather the opposite.

Nor is it because we are opposed to any church or organization which demands Sunday closing, for we are opposed to no church, and maintain the right of every man to hold and advocate whatever religious opinions he may choose, restrained only by a proper respect for the rights of others.

Nor do we oppose Sunday closing because we do not want the working-men, whom the decision of the question may affect, to enjoy the privilege of resting one day in the week. We have nothing to say against the right of any man to observe the first day of the week as a sabbath. Nor is it that we oppose Sunday, for legislation favoring any other weekly day of rest would be quite as bad as that enjoining Sunday observance.

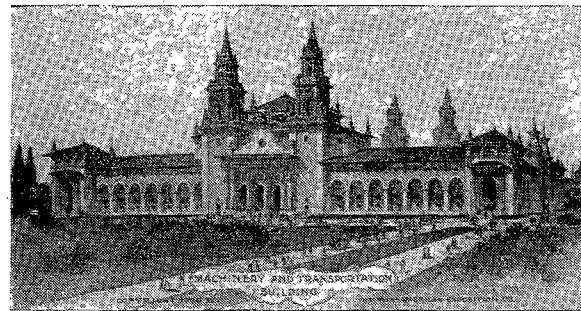
We oppose Sunday closing by the State because the State can not show favors to religion without injuring both its own interests and those of the Christian church.

We oppose Sunday closing by the State because the Christian church can not make any alliance with Cæsar without practically denying her alliance with the Omnipotent.

We oppose Sunday closing by the State because, as nobody is forced to work on Sunday against his consent, such action by the State will preserve no person's rights, while it necessarily will invade the rights of those who would visit the Exposition were the gates not closed.

We oppose Sunday closing by the State because such a proceeding would involve the whole principle of church-and-state union, and would establish a precedent upon the strength of which further legislation for Sunday or for any other religious observance might be demanded.

We oppose Sunday closing by the State because Sunday observance is a matter to be decided by the individual conscience and not by decree of the civil power. If the directors of the Exposition feel that they can not sanction an open Exposition on Sunday, if exhibitors feel that they can not conscientiously display their exhibits on that day, if the people feel in conscience bound to stay away from the Exposition on the first day of the week, that is



their right, and we have nothing to say against it. But for the good of the Exposition, for the good of the State, and for the good of religion and the church, let the question of Sunday observance be settled by the people individually, each one for himself, and not settled by seeking to force the decision of one person upon the conscience of another.

S.

#### WHAT DO WE MEAN BY MORALITY?

THIS question was asked at the New York State Conference of Religion by a Hindu. It is little wonder that this representative of paganism asked the question, for conflicting theories had been pre-

sented touching this subject, and one of the papers read had attempted to treat morality as something quite apart from religion. But this Hindu said of morality: "It has a much deeper meaning. It lies within the spiritual, and the true basis of ethics is not utility; it lies deep in the soul of our souls, just as Jesus the Christ expressed the idea in the sentence, 'Love thy neighbor as thyself.' It is the unity of the soul. There lies the solution, the true basis of ethics."

No man ever said a truer thing, whether pagan or Christian. Morals must have a sanction, and that sanction can be nothing else than the will of God, the divine law. Therefore he who advocates governmental supervision of morals advocates governmental supervision of religion, because it is impossible to separate the two.

Utilitarianism may furnish a sufficient basis for mere civics. It may be sufficient to regulate to a certain extent the daily intercourse of man with man, in business and in political life, upon the basis of utilitarianism; but there is that in every soul which demands something better, something higher; and that higher thing is that which was defined so aptly by this Hindu. It would be well if Christians could discern as clearly that ethics can not be dis severed from religion nor religion separated from ethics.

B.

#### A DOUBTFUL REASON FOR SUNDAY CLOSING.

As reported in the *Buffalo Courier* of November 20, the Ministers' Association of the Methodist Episcopal church in Buffalo met the previous evening and discussed the question of Sunday closing of the Exposition. Rev. W. F. Crafts, with whom the Sunday closing idea has long been a hobby, was present and addressed the meeting. "After considerable discussion," says the *Courier*, "the following memorial was unanimously adopted:

"To the Directors of the Pan-American Exposition:

"The following resolution has been unanimously adopted by the Methodist ministers of Buffalo and vicinity:

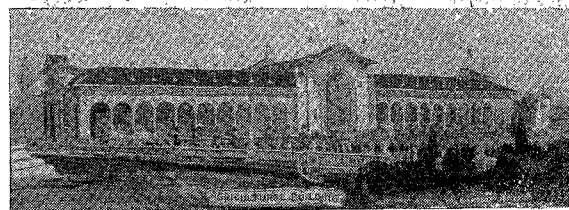
"Whereas, It has always been the American policy to observe the American Sabbath at national and international fairs by entire Sunday closing when a fair has been held in this country, and by the closing of the American exhibit in foreign fairs; and

"Whereas, In granting aid to the Columbian World's Fair, the American people by act of Con-

gress secured through petitions, estimated by Senator Hawley and Congressman Dingley to represent an overwhelming majority of our people, an act of Congress conditioning the appropriation on Sunday closing, which should be regarded as morally binding on similar use of the people's money in aid of the Pan-American; and

"Whereas, The disregard of that condition by the Chicago directors in the supposed interest of increased revenues, they confessed, by reversing their action, caused loss instead, because of the great number who refused to attend by way of protest against that trampling on an American Christian institution; therefore, be it

"Resolved, In the name of conscience and commerce, that we petition and ask all good citizens to join us in petitioning the directors not to open the Pan-American Exposition for any part of Sun-



day on any pretext, lest there should result, in spite of all attempted restraints, increased violations of the letter and spirit of the Sabbath law through the incoming of Sunday excursions, bringing vast throngs of people, and so making the day one of toil, traffic, and turmoil."

To us this appears to be very doubtful reasoning. "Whereas," it says, the opening of the Chicago World's Fair gates on Sunday resulted in a loss to the exposition because the people would not attend, therefore, "Resolved," that the Pan-American Exposition should be closed on Sunday for fear that "vast throngs of people" will come to it on that day, making the day one of "traffic and turmoil."

Such inconsistency in speech is always associated with insincerity in the thing professed. Is there not, back of this statement by the clergy, another and more real reason for their opposition to Sunday opening? Is it not because Sunday is a religious day, and its exaltation a part of their religious calling? Candidly, is not this the true secret of their attitude in the matter?

AN act can not be demoralizing merely because it is done on the first day of the week. Whether or not such an act is contrary to Christianity is a question depending for its answer upon the question,

Which day of the week is the Christian Sabbath? But what has a legislature or other political body to do with the consideration of such questions? One person can not decide Christian duty for another person. Each individual must decide Christian duty for himself.

### SUNDAY LAWS AND THE WORKING-MAN.

THOUGH primarily religious in their nature, origin, and purpose, Sunday laws are often urged in the interests of the working-man. It is argued that such laws are necessary to secure to labor the blessing of periodical rest. But it is open to serious question whether the working-man is really benefited by such legislation.

The demand for Sunday legislation comes primarily from the religious forces of the nation. Were it not for the influence of the churches, there would be no Sunday legislation such as we now have.

The working-man asks only freedom from toil on Sunday. The churches demand protection primarily, not for the man but for the day. Hence, the ordinary Sunday law not only closes factories, etc., but it closes also places of amusement, including public libraries, museums, and in some places stops street-cars and public excursions. Therefore, the man who asks for a Sunday law in order that he may rest, indirectly asks for a law that will greatly restrain his own liberties on that day.

The rich man can use his carriage on Sunday and go where he will, but stop street-cars and excursion trains and boats, and the poor man is confined to his own home or at most within walking distance of his home.

The rich man has a well-stocked library and all the latest magazines and papers, but the poor man must obtain these in a public library or content himself with the Sunday paper, and the friends of Sunday legislation declare that the Sunday paper must go.

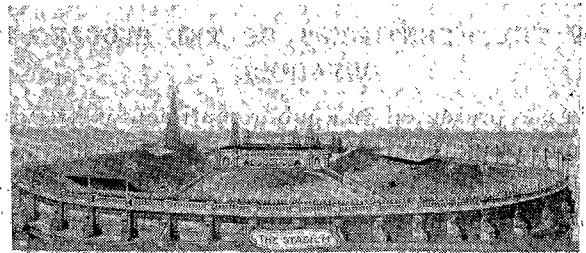
The rich man can take his family to visit the art galleries and museums at any time, but the working-man must see these things on Sunday or not at all.

The rich man can take his family into the country or to the seashore when he will, but the poor man and his family must take such outings on Sunday or not at all.

The tendency of Sunday legislation is to become more and more restrictive. Those who are

urging it proceed upon the theory that Sunday can not be preserved as a day of rest unless it is preserved also as a day of worship. Their real purpose is to fill the churches on Sunday, and, that this may be done, they seek to close everything else. They would suppress not only the Sunday paper, the Sunday excursion, and the Sunday street-cars, but they would abolish the Sunday concert and close the Sunday library and the Sunday museum—everything, in fact that comes in competition with the churches.

Personally, we do not believe in attending fairs, etc., on the day we regard as the Sabbath. We believe that every man ought to have conscientious convictions upon this subject, and that he ought to



be true to those convictions, but if any man has not such convictions it is vain to compel him to act as though he had such convictions. The man who does not go on an excursion on Sunday, but remains at home simply because he must, might just as well go so far as moral considerations are concerned, and if that is practically his only opportunity, he certainly would be physically better off were he to go. Nothing but dissipation is any more destructive to either physical or moral power than chafing under enforced idleness and restraint. Only voluntary Sabbath-keeping can be of any value physically or morally.

A great fair affords an opportunity of a lifetime to thousands of working-men and women. They can ill afford both the time and the money to visit it, but if it is open on Sunday with, perhaps, reduced admittance fee, they can afford to attend. They feel that they ought to have the opportunity. Nobody needs to go who does not wish to. It becomes a very serious question, therefore, whether those who do not believe in Sunday fairs have any right to insist that the gates shall be closed simply because their consciences are tender on the subject.

In the case of the World's Fair in this city in 1893, thousands and tens of thousands who did not visit the Fair at all, and who had no expectation of

visiting it, were counted as petitioners for closing the gates on Sunday, thus becoming in a measure consciences for other people. Doubtless the same will be true, though not to so great an extent, with the Pan-American Exposition next summer. We are among those who believe that the question of Sunday closing should be settled, not by those who do not care to attend on that day, but by the managers and by those who could attend better on Sunday than at any other time. In short, the matter should be allowed to adjust itself without resort to the tactics adopted with only partial success to secure the Sunday closing of the Columbian Exposition.

B.

### HOW THE "SENTIMENT OF THE PEOPLE" IS OBTAINED.

It is represented that public sentiment is strongly in favor of closing the Pan-American Exposition on the first day of the week. This impression is sought to be given by means of "petitions" and memorials forwarded to those in charge of the Exposition, from churches, Sunday-schools, various religious organizations, "mass-meetings," etc., praying that Sunday be observed at the Exposition by closed gates. There is something peculiar and interesting about these petitions for Sunday closing, as they are now gotten up, and it will be worth while to repeat a short chapter of modern history touching on the question of the extent to which such memorials are really indicative of public sentiment.

We have but to go back eight years, to the World's Columbian Exposition held in Chicago, to obtain the desired information. At that time Congress was deluged with petitions from all sorts of religious and some secular bodies, calling for closed gates on Sunday, and purporting to express the sentiment of an overwhelming majority of the people. Upon analysis, this claim of the Sunday petitioners was found to be of a very hyperbolic nature. As showing how this fact appeared, we quote the following which was written on this point at the time these petitioners were claiming the attention of Congress:

#### "Champion Repeaters."

"THE *Congressional Record* of May 5, under petitions and memorials presented in the Senate the day previous, contains a record of memorials praying that Congress take some action to close the World's Fair on Sunday, and that no further appro-

priations be made for the World's Fair except upon guarantee of Sunday closing, from one church of Missouri; four churches of Virginia and West Virginia; thirteen churches of Michigan; thirteen churches of Nebraska; twenty-seven churches of Indiana; thirty churches of Illinois; two hundred and fifty-one churches of Ohio, an Evangelical Alliance representing all the churches in Cincinnati; a District Epworth League; and a County Sabbath School Association; and petitions from the Woman's Christian Temperance Union, containing 223 individual signatures—all these last also of Ohio.

"This style of memorializing Congress, by wholesale, is what the *Christian Statesman* boasts of as 'the new method of petitioning,' and says:

"The old method of petitioning by miscellaneous signatures, obtained hastily at the door and on the street, is not only slower, but more likely to result in mistakes than the new method, by deliberate vote, after explanation and discussion, in citizens' meetings, labor lodges, and church assemblies. These indorsements of organizations also show, by the name of the organization, just what sort of people are favoring the movement."

"It certainly is a much easier way, to count up supposititious petitioners—for the presiding officer in a public meeting to have the resolution adopting the memorial read, and say, 'You hear the resolution. Is there any objection? I hear no objection. The resolution is adopted,' and then sign himself as representing a hundred, or a thousand, or ten thousand, or more, according to the size of the organization, and his official position in it.

"This looks like a very easy way of rolling up immense petitions, does it not? And so it is, for it involves the most stupendous system of repeating ever invented. Take, for instance, to exemplify this, the results obtained from the deliberate (?) vote of the gatherings named in the description of the 'new method.' A citizens' meeting will be representative, and composed of men from all the different churches, all the different labor lodges and organizations, young men from all the different Sunday schools, Christian Endeavor Societies, Epworth Leagues; women from the Woman's Christian Temperance Union, Christian Endeavor, Epworth Leagues, King's Daughters, Sunday schools, etc. Here in this citizens' meeting they have all petitioned once. That is one vote. But the matter is presented before a labor lodge, and if a vote is taken, those who were present at the citizens' meeting are counted again. The repeating has begun. Different meetings and councils of this organization are called, and each one of these votes is counted as *represented* by the authority of the officers or delegates present at their different councils, grand councils, etc., up to the highest representative

body of the organization. But the repeating continues. Many of those who are members of labor lodges are also members of churches. Their church sends in a petition; they vote again. The ministers' meeting of their town sends in a petition; they are represented again. The repeating goes on. Their Sunday school petitions; they vote again. The county Sabbath school association memorializes Congress; again they are counted. Their churches convene their different presbyteries, synods, conferences, ecumenical councils, etc.; in them all they are represented again and again, over and over. The multiplicity of the repeating becomes bewildering. But the Evangelical Alliance may vote them again, and scattering congregations of repeaters may be gathered at almost any extra religious service, revival or union meeting. Through the organizations of the Christian Endeavor Society and Epworth League the same process is followed."

Some very astonishing things were disclosed in these "representative petitions" which came before Congress at that time. It was found that more petitions for Sunday closing came in from some States than could be made from the signatures of every man, woman, and child the State contained. This was brought to public attention by the *Washington Post* of May 5, 1892, which in the same connection asked some very pertinent questions. This is what the *Post* said:

"In their efforts to close the World's Fair on Sundays, the good people who are so careful of other people's morals seem to have temporarily forgotten their own. They have been working the various States with petitions, and getting signatures with a zeal that is literally appalling. The Michigan petition has just reached the Chicago managers, and upon examination is found to represent 800,000 more people than the last census discovered in the State. The inference is that the propaganda, so far as Michigan is concerned, at least, includes not only the grown folks, but the babies, the yellow dogs, the wolves, and the catfish. There is no other way to account for the size of that petition.

"A similar growth is indicated in Ohio, and perhaps in other States. But the feature of real interest is the astonishing disclosure of ardor on the part of persons who constitute themselves guardians of their neighbors' consciences. It suggests a great many ideas which we cannot fully catalogue in the limited space at the disposal of a daily newspaper. It occurs to us to inquire, however, whether it be worse in morals to look at an industrial exhibit on Sunday than to concoct and utter falsehoods during the week?"

Such is the way in which these petitions for Sunday closing are made to represent the "prevailing sentiment" of the people. Such representations are certainly not entitled to much respect. s.

#### WHAT THE COURTS SAY ABOUT IT.

SHOULD the Pan-American Exposition be closed Sundays on the ground that Sunday is a religious day which the people are religiously bound to observe by refraining from work? Is this the reason why the State should decide in favor of Sunday closing? "Oh, no;" say the advocates of enforced Sunday observance, "we only ask for Sunday closing on civil grounds. Laws enforcing Sunday rest are not religious laws at all, but civil laws; they enforce a civil Sabbath."

But is this true? History gives no such answer. The fountain head of the stream of Sunday legislation was wholly religious; at what point did the stream change its character? The courts of law have spoken over and over again upon the character of Sunday laws. What have they said on the subject? Let us note some of their decisions.

In 1824 an English judge said:

"It seems to me that the object of the statute was to prevent persons keeping open shop and *disregarding the decency of the Lord's day* by the public show of their ordinary trades and occupations."—*Littledale J.*, in *Bloxsome vs. Williams*, 5 D. and R., 82.

In 1811, in the State of New York, Judge Kent said of the Sunday law:

"The statute has, for over a century, recognized the *sanctity* of the obligation and punished its violators."—*Ruggles' case*, 8 Johns, 290.

In *Boynton vs. Page* (12 Wend., New York, 57) the decision speaks of "the public order and *solemnity* of the day."

Twenty-five years later (1859) another New York judge declared that the Sunday law of New York "explicitly recognizes the first day of the week as *holy time*."—*Campbell vs. International Soc.*, 4 Bos., N. Y., 298.

A Pennsylvania decision (*Jeandelle's case*, 3 Phil., 509) affirms that "the day [Sunday] is clothed with a *peculiar sanctity*." In *Moore vs. Hogan* (2 Duv., 437) two statutes of Kentucky are contrasted, the decision stating that "one applies to Sunday as *sacred*, and the other to holidays as *secular*." An



Iowa decision (*Davis vs. Fish*, Green, 406) affirms that Sunday is "*sacred*, set apart for rest," etc.

A North Carolina decision (Ricket's case, 74 N. C., 184), referring to the Sunday law, says that "All religious and moral codes permit works of necessity and charity *on their sacred days*." A Georgia decision uses still stronger language: "All courts should abstain from the transaction of ordinary business *on this holy day*."—*Gholston vs. Gholston*, 31 Ga., 625. Another Georgia decision says: "The Sabbath is regarded as the Lord's day, and it is protected from violation by so many guards, that the courts should not be allowed to *invade its sanctity*."—*Bass vs. Irwin*, 49 Ga., 436. In *Weldon's case* (62 Ga., 449), Sunday is declared to be a "*holy day*."

One class of decisions is based on the idea that the state has power to consecrate Sunday. Of this class of decisions, Mr. Ringgold, author of the "Law of Sunday," says:

"These are cases which hold that its sanctification was accomplished by statute. Thus one reason given for 'separating' the day as a 'holy' one in Massachusetts is the fact that the legislative power has exacted the observance of it as such.—*Pearce vs. Atwood*, 13 Mass., 324."

In the case of *People vs. Ruggles* (New York), Judge Kent affirmed that "the statute for preventing immorality *consecrates the first day of the week as holy time*."—8 Johns, 290. In *Moore vs. Hogan*, a Kentucky report, the judge speaks of the Sunday law as "the statute *consecrating the Sabbath*."—2 Duv., 437. In *Weldon's case* (62 Ga., 449), it is laid down that Georgia courts and magistrates are to regard Sunday as the Lords' day "as a mere matter of law, irrespective of religious obligation and duty."

Another class of decisions is based on the idea that Sunday is sacred by both divine and human authority. A decision by a New York judge in 1861 said that "It does not detract from the moral or legal sanction of the law of the State that it conforms to the law of God, as that law is recognized by the great majority of the people."—*Linden Muller's case*, 33 Barb., 548.

In a Pennsylvania decision (*Eyre's case*, S. and R., 347) it is said that "Sabbath breaking is the violation of a divine as well as a human law." Another Pennsylvania decision uses this language: "It may not be essential, but it is far from being irrelevant, to the decision of the present case, to sustain the *divine authority* of its institution" (Sunday). Fur-

ther, it says that the day has been "set apart by *divine command* and human legislation as a day of rest. \* \* \* It has come down to us with the most solemn sanctions both of man and of God."—*Johnston's case*, 22 Pa., 102.

An Arkansas decision informs citizens of that State who play cards on Sunday that the day "is set apart by divine appointment, as well as by the law of the land, for other and better engagements."—*Stockden's case*, 18 Ark., 186.

An Iowa court declared, in the case of *Davis vs. Fish* (1 Green, 406), that Sunday observance has been "established by laws both human and divine, for *public worship and private devotion*—a time-honored and heaven-appointed institution." Maryland has said likewise: "The Sabbath is emphatically the day of rest, and the day of rest here is the Lord's day or Christian Sunday. Ours is a Christian community, and the day set apart as a day of rest is the day consecrated by the resurrection of our Saviour."—*Kilgour vs. Mills*, 8 G. and J., 268.

Georgia has gone furthest in recognizing the religious character of Sunday laws, by speaking thus:

"The law fixes the day recognized as the Sabbath day all over Christendom, and that day by *divine injunction* is to be *kept holy*; on it thou shalt do no work. The Christian Sabbath is a civil institution older than our Government."—*Karwisch's case*, 44 Ga., 204. And again:

"Independently of the moral obligation resting upon all men to obey the law of the Lord, and to observe by abstaining from all secular business on the day set apart for his worship throughout Christendom, the rest of one day in seven from all physical and mental labor is a great conservative, refreshing, invigorating means, *designed by Almighty wisdom* for the preservation of health and the recreation of our mental and bodily faculties. But neither the law of God nor the law of man forbids us to do good on the Sabbath day. \* \* \* When the State of Georgia, therefore, excepts works of benevolence and charity from the operations of this penal statute, it but *reenacts the law of the Almighty* as announced by the Saviour and beautified by his example."—*Salter vs. Smith*, 55 Ga., 244.

Most of these decisions were rendered prior to 1875. In them the courts have pronounced with unmistakable clearness that Sunday laws are religious laws, based upon the supposed sacred character and divine obligation of the day. Back in that earlier period of American history the belief in



Sunday as a sacred day was almost universal. But within the last quarter of the century, and especially toward the close of it the claims of the seventh day as the true Sabbath have been widely heralded in this country, and the old belief in the sanctity of Sunday has been greatly lessened. So widespread has become the religious indifference to the day that it has been found necessary to devise a new support for the Sunday laws, and this new-found support is the idea that such laws are not religious, but civil. But the necessity for a new support did not create a new fact; it did not in the least change the character of Sunday legislation. What it was in character before this new claim was put forth, it remained afterward. Its character can no more be changed than can the spots of the leopard.

Sunday is a religious institution, and Sunday laws are religious laws; so says history and so say the courts. In the face of such testimony there is nothing left to do but to admit the fact.

#### NATIONAL REFORM IN JAPAN.

AND now we have a Sabbath Union in the Island of Japan. During the month of October, this present year, about four hundred and fifty representatives of the Christian church came together at the capital of that country to consider questions of interest in connection with the advancement of the interests of the church among the Japanese. Among other things it was decided to organize a Sabbath Union. A proposition was made to call it "Lord's Day" or Sunday Union, but this was rejected. Deep regrets were expressed by Audrey of the Church of England and others, that the Greek and Roman Catholics were not represented in the conference, but many were the expressions of confidence that these bodies would cast their influence and support in favor of the union.

Judging from the work of Sabbath unions in other lands, we may look for a demand upon the Government of Japan for a Sabbath law, for this is the sole object of Sabbath unions.

Japan is a heathen country, and until recently the entire people worshiped heathen gods and observed heathen institutions in obedience to the laws of the country. The time came when Japan admitted the missionary to teach her people a knowledge of the Creator of the universe and the gospel of the Son of God. Can it be possible that the church of

the living God is so dependent on the powers of earth that it must seek the aid of a heathen government in upholding the very institution that is supposed to distinguish the true God from all false gods?

Jesus, after his resurrection, said: "All power is given unto me in heaven and in earth." "Go ye therefore into all the world and preach the gospel to every creature." If these men in Japan are the ambassadors of Jesus Christ, they have no need of any power save that of the King whom they serve.

It is a shame for the church that calls itself Christ's to invoke the aid of any government, much less of heathen governments, in the furtherance of its work.

ALLEN MOON.

#### THE LOGIC OF INTOLERANCE.

"THIS, the best republic in the world," declared one of the speakers at the Sheboygan meeting of the Wisconsin Sunday Rest Day Association, "is built upon that rigid Puritanical observance of the Sabbath. Destroy that and you destroy the republic; and another band of Pilgrims will be found hunting some spot on which to found a Christian republic."

It is by such declarations that men attempt to identify religion and religious institutions with the state, and to make heresy synonymous with disloyalty. A notable example of this is furnished by a tract, "The American Sabbath," published by the Presbyterian Board of Publication, wherein Rev. Robert Patterson, D. D., says:

"It is the right of the state to protect by law such a fundamental support of government. This attack on the Sabbath is treason against the very foundation of government. As such, let it be resisted by every American citizen. The American Sabbath is essential to American liberty, to our republic, and to God's religion."

On the same subject, Dr. W. F. Crafts says in his book, "The Sabbath for Man":

"It is the conviction of the majority that the nation can not be preserved without religion, nor religion without the Sabbath, nor the Sabbath without laws; therefore Sabbath laws are enacted by the right of self-preservation, not in violation of liberty, but for its protection."—Page 248.

It is the same old argument in justification of religious intolerance. "It is expedient for us," said Caiaphas, "that one man should die for the

people, and that the whole nation perish not." Said Demetrius: "Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands; so that not only this our craft is in danger to be set at nought; but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipeth."

Truly both the language and the logic of intolerance differ little from age to age. B.

### NEW YORK STATE CONFERENCE OF RELIGION.

NOVEMBER 20-22, there was held in the city of New York the second annual session of the New York State Conference of Religion. According to the program of this meeting, this conference "was organized in 1899 by a large number of persons belonging to eleven different denominations. Its General Committee now includes members of fifteen denominations. \* \* \* Its bond of union is not in a common formula, but in the one spirit which is variously expressed in different religious forms. Its purpose is to promote the largest practicable junction of religious forces for the furtherance of those fundamental religious, moral and social interests which are vital to the stability of the commonwealth."

It will be seen at once that the object of this organization is political rather than religious, since it is "for the furtherance of the fundamental religious, moral and social interests *which are vital to the stability of the commonwealth.*"

This thought was emphasized by many utterances during the progress of the convention. For instance, in speaking upon "The Ethical Progress of the Nineteenth Century," Rev. J. M. Whiton, Ph. D., of New York, said:

"In the strong regard given by these teachers to civic obligations and duties, they barred the extreme individualism of the Jeffersonian period by declaring, 'Without rights without duties, and no duties without rights.' And yet this doctrine of the nineteenth century is that the permanence of civil duties is the end for which these common rights exist, and is entitled to be called progress only so far as it succeeds in connecting the existence of freedom with the truth proclaimed by philosophy and

ethics, that the freeman is here only that he may better serve the commonwealth. In view of these signs, I dare declare that there has been more ethical progress during the nineteenth century than during all the preceeding eighteen centuries."

The same speaker contrasted the American theory of the primacy of the individual and of individual rights with the Greek idea of the primacy of the state and of the right of the state, and declared the Greek to be the correct theory. "Rights," he declared, "exist, but they exist that the individual may the better serve the state."

This is the very opposite of the grand and fundamental truth enunciated in the Declaration of Independence; namely, that governments exist to secure individual rights—to serve the people, and not that the people may serve them.

And this is the idea that every government of whatever sort it may be inclines to naturally. This has been the theory of every despotism the world has ever known; and the government that proceeds upon this theory can be nothing but a despotism.

It is only by constant vigilance and jealousy on the part of the people, however, that any government can be restrained or preserved from adopting and acting upon the theory of despotism. Every right which the people relinquish, either by direct grant or by careless indifference, the government gathers to itself, and the jurisdiction it takes it keeps.

It is an ominous fact that now the Government and the federated, or *federating*, churches are at one in advocacy and support of this despotic theory that the people and their rights exist to serve the state. Admit this premise and it is impossible to deny that nothing which does not strengthen and build up the state is a right. The individual becomes simply a cog or a spoke in the great car which, emerging from the temple of imperialism, crushes in its triumphal progress not only the bodies but the souls of men.

Other points of interest in connection with the Congress of Religion must be noted in future papers. B.

"BEASTS, birds, and fishes," says *The Defender*, "come under the generic title 'man,' for whom Jesus said the Sabbath 'was made,' and they should not be hunted and slaughtered on that day."

It is a pity that innocent creatures, enjoying the life the Creator gave them, should be hunted and

slaughtered on any day. But would *The Defender*, which desires laws to prohibit "man" from taking recreation on the Sabbath, also restrain the beasts, birds, and fishes from unnecessary roaming, flying, and swimming on that day? Sometimes we seriously wonder to what lengths these zealous people would not go if they had the power.

THE working-man who favors Sunday legislation for the sake of larger liberty will find that he has sold his liberty for a mess of pottage.

### THE FORCE OF INDIVIDUALITY.

ONE of the best thoughts suggested at the New York State Conference of Religion was by Prof. Walter Rauschenbusch, of Rochester, N. Y. Much emphasis had been laid upon the thought of unity in worship. Professor Rauschenbusch said: "There is something that we must bear in mind. We must not deceive ourselves by ignoring the fact that the whole man and every part of his soul life does not find full and satisfactory expression in any service wherein all distinctive and characteristic elements of worship are reduced to a common ritual uniformity. The Creator himself has distinguished human beings in races, in tribes, in families, in individuals. To attempt to destroy these differences is to attempt the impossible. More, it would be a decided loss to level down all distinctions to the humdrum mediocrity of uniformity. The most vital force of the world is the force of individuality."

Another speaker emphasized the same thought by saying, "Remember that all persecutors in religion have been communists. The logic of the persecutor has been communism in religion."

God has not cast all men in the same mold. In the works of the divine Being we find uniformity in diversity. There are myriad forms of life, beauty, and individuality, and yet perfect harmony. The same should be true and will eventually be true in the great domain of morals. Indeed, in the great hereafter, when the redeemed of all nations shall be gathered home, God's great spiritual temple, which he is now rearing, will reflect perfectly all the perfections of the divine character, and yet no two living stones in that great temple will be exactly alike. There will be perfect unity in diversity. All will be different, each having his own individuality, and yet all will be like God.

This truth and the importance of individuality are lost sight of by the persecutor and by the communist in religion, who would cast in a single mold all human souls; who would bind to his own conception of the divine law his fellow-men, and force them into reluctant conformity to his own moral and religious ideals.

B.

### CIVIL OR RELIGIOUS?

SUNDAY is the first day of the week. This is proven by the Sunday laws, and is admitted by those who are engaged in a warfare upon those who see fit to enjoy themselves in their own way upon that day.

The Sunday laws are not called religious laws, but "civil laws."

Then Sunday must be a "civil," not a religious day.

If Sunday is a "civil" day, then those things which are lawful and right on Monday, Wednesday, or Friday can not by any possible stretch of the imagination be wrong on Sunday, for a thing that is wrong at all on one day, must in the nature of things be wrong at all times and in all places by all people.

Now is Sunday, the first day of the week, a civil day or a religious one? There are seven days in the week, and in Genesis 1, where the weekly cycle of time is first brought to view, the days were numbered first, second, third, etc., down or up to the sixth; on each of these days work was performed; but on the following day, the seventh, God rested and sanctified it or set it apart for the use of mankind. Now God did not rest on the first day nor the third, but on the seventh. If he had rested on the third day it would have been a seventh part of time just as truly as the seventh day was. But he was not through working on the third day; he finished his work on the seventh day.

By this we see that God used the first day as a civil day; but, let us see if it is a civil day for man.

"Six days shalt thou [man] labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou [man] shalt do no work." Labor is permissible for six days, beginning to count with the first, but labor is prohibited on the seventh day; so we see that God says Sunday (as man calls the first day), is a civil, not a religious day.

C. H. HARRIS.

# THE SENTINEL OF LIBERTY

(Continuing American Sentinel.)

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L. A. SMITH, }  
C. P. BOLLMAN, } Editors.

SABBATH observance, to be of value physically or morally, must be voluntary.

"THERE is no doubt," says *The Defender*, organ of the New England Sabbath Protective League, "that Thanksgiving day sprang from the same ancestry as the Lord's day." This is but putting in other phrase the words of the historian Neander: "The festival of Sunday was always only a human ordinance." Now that *The Defender* has confessed the truth, it ought to cease quoting the fourth commandment in support of Sunday.

At the recent meeting of the Wisconsin Sunday Rest Day Association, at Sheboygan, the president said: "If a man must work on Sunday, he ought to have some other day to rest." Then, instead of demanding Sunday laws, why does not the Wisconsin Sunday Rest Day Association become simply a Rest Day Association, and direct its energies toward securing regular weekly rest for each man instead of demanding Sunday rest primarily?—Simply because the prime object is not to protect the man but the day.

THE question of prime importance in Rhode Island, says *The Defender*, is: "Shall an honest effort be made to remedy the demoralizing conditions which prevail in some of our public resorts on the Lord's day?"

This illustrates the difference between the position taken by THE SENTINEL OF LIBERTY and that of papers which are laboring for Sunday enforcement. The latter say, These demoralizing things must be stopped on the Lord's day. THE SENTINEL says, Let demoralizing practices be stopped on

every day, if they are such as come within the scope of legal prohibitions. No doubt many of the "demoralizing conditions" here spoken of are such as ought to be prohibited by law; but when we call for laws to prohibit them on the "Lord's day" only, we virtually sanction them on other days of the week. The saloon, for example, by obeying a law for Sunday closing, would by that very law be made a law-abiding institution. We do not want a law which upholds such an institution as the saloon six days out of every seven.

THE SENTINEL would have lawlessness suppressed because it is lawlessness, not because it is done on a day some people regard as sacred.

It is allowed by the Sunday laws that a person may on Sunday perform such work as is of "necessity" or "mercy." Is it allowable, then, for a man to work six days in the week when he must do so to support his family? Here, for example, is a man who conscientiously observes the seventh day. Will he be allowed to work the other six days in order to provide adequate food and clothing and a comfortable home for his family? Is it necessary for little children to have these things? Does mercy require that they have them? Most workingmen are too poor to support their families and lose two days out of every week.

"Oh," says some one, "the law does not require any man to lose two days in the week; let him rest on Sunday and work the other six days." This is asking that a man give up his conscience in order to comply with the law and support his family. The same law which recognizes the "necessity" of certain things compels a man to surrender his conscience. Is conscience, then, a necessity? or is it something that can just as well be dispensed with?

We believe religious liberty—freedom of choice in all religious observances—is a necessity. We believe all persons ought to have it, and that no human law ought to interfere with it. Don't you?

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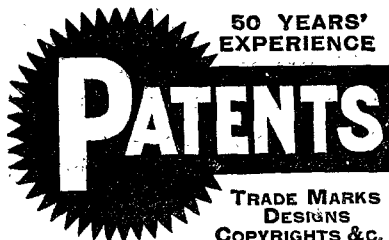
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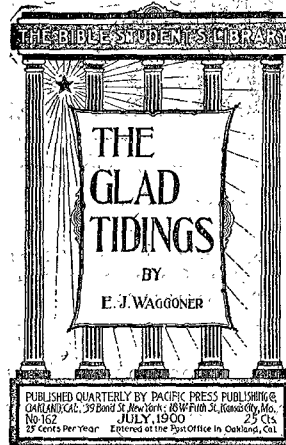
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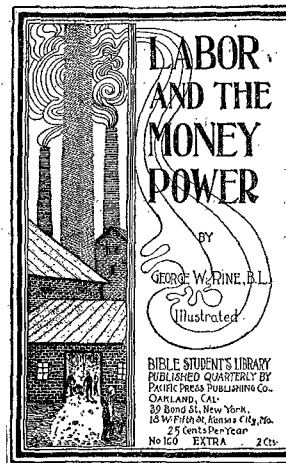
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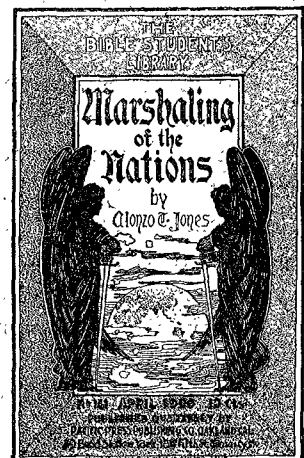
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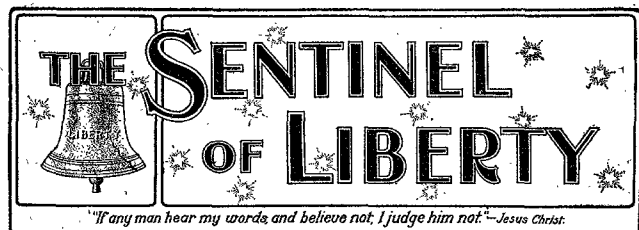
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CHICAGO, DECEMBER 6, 1900.

Any one receiving The Sentinel of Liberty without having ordered it, may know that it is sent by some friend. Those who have not ordered The Sentinel need have no fears that they will be asked to pay for it.

GRANTED that the Buffalo Exposition ought not to be open on Sunday, it by no means follows that it should be closed by act of the State. It is one thing to observe Sunday by act of conscience, which affects only the individual possessor, and quite another thing to secure Sunday observance by act of the legislature, which affects all persons irrespective of personal belief. Leave every person free, we say, to follow the dictates of conscience in the matter; and let the result decide the question of Sunday opening or closing of the Exposition.

AMONG the resolutions adopted at a recent meeting held in Sheboygan under the auspices of the Wisconsin Sunday Rest Day Association, was one demanding the Sunday closing of the Pan-American Exposition at Buffalo next summer. The action authorized the secretary to transmit a copy of the resolution to the managers of the Exposition "in the name of the convention." Of the two hundred or two hundred and fifty people present at the meeting, scarcely one in ten voted. Yet this resolution has doubtless been reported ere this as voicing the sentiment of "a large and enthusiastic mass-meeting of the people of Sheboygan."

So far as Sunday or any religious institution is concerned, we believe in the course advocated by Gamaliel, when he advised the Pharisees not to molest the disciples: "Refrain from these men and let them alone; for if this counsel or this work be of men it will come to nought; but if it be of God, ye can not overthrow it."

Leave the Sunday institution alone, to survive or perish as its character may merit. If it is of men it will come to nought, spite of all the decrees and enactments of all the legislatures on earth. And if

it be of God, if it is backed by the arm of Omnipotence, it will prevail without the aid of the arm of flesh. Let the Sunday stand or fall on its own merits.

THE spirit of religious intolerance is not dead in Iowa. The postmaster of the town of Hillsdale, Mr. J. C. Haney, was recently arrested and fined because he sold some stationery from the post-office newstand on Sunday. The prosecution was conducted by a town councilman, and seems to have been warmly supported by the mayor. What the particular animus of this prosecution is we are not informed, but it is stated that Mr. Haney has of late become inclined to the belief that the seventh day of the week, and not the first day, is the true Sabbath.

Why should any person be molested for such an act as the selling of stationery? The act is a good one six days in the week; how does it become bad, and to be prohibited, on the first day alone? It is held to be bad on Sunday because Sunday is a religious day. That is the difference, and the only difference, between Sunday and Monday or Tuesday. Then is not this prosecution based directly on religion? And is not religious prosecution only another name for persecution?

AN incident which occurred recently in New York City illustrates very clearly and forcibly both the quantity and the quality of the moral sentiment that is behind Sunday legislation. The incident was this: On Sunday evening, November 25, of this nineteen-hundredth year of grace, a reporter in search of news visited that section of New York known as the "Tenderloin," the home of gilded vice. Notwithstanding the crusade now in progress to purge the city of open wickedness, the saloons of the "Tenderloin" were "wide open" on this Sunday evening, and both men and women could be seen entering their front and side doors. A policeman, one of "the finest," stood complacently on a corner in plain sight of at least half a dozen open saloons. The reporter approached the officer and inquired where he might find an open barber shop. The policeman straightened himself to his greatest height, put on his most virtuous look, and in a severe tone made reply: "Young man, you won't find a barber shop open in this city Sunday evening. It's against the law."

# THE SENTINEL OF LIBERTY



"If any man hear my words, and believe not, I judge him not."—Jesus Christ.

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## THE SENTINEL OF LIBERTY

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L. A. SMITH, }  
C. P. BOLLMAN, } Editors.

CIVIL government can best serve God by leaving man most free to serve him.

THE vast majority of the world's martyrs have suffered death by the sanction of the civil government.

ACCORDING to Christianity, the great reforming and saving agency in the world is not law, but the gospel.

THE decalogue is the only moral code for which the world has any need, and only He who gave that law has power to enforce it.

WHEN the Creator spoke the ten commandments on Mount Sinai and "added no more," he left no room for any additions to be made by man.

THE Creator does not cast men in the same mold, and men can not be made to think, see, or believe alike by any act of civil government.

It is possible for an individual to conform to every requirement of human law, while violating every command of the divine law. The greatest legalists of old were the Pharisees.

It is human nature to be more or less despotic, and despotism has always found religion an inviting field. Hence there is always among men a tendency to invade the domain of conscience with legal prohibitions and penalties.

### CHRISTIAN GOVERNMENTS.

CHRISTIANITY is an individual matter. "Hast thou faith? have it to thyself before God," says the Scripture; and also, "Who art thou that judgest another man's servant? to his own master he standeth or falleth." And again: "So then, every one of us shall give account of himself to God."

Man, the individual, was created to love, believe, and obey his Maker. Civil governments were created not to love anybody nor to experience emotions of any kind. The gospel message to man is, "He that believeth and is baptized, the same shall be saved," but no civil government can believe, be baptized, and be "saved." Civil governments are temporal; the salvation of the gospel is for eternity.

The sphere of the individual human being is thus altogether different from that of the political entity created by individuals acting collectively, known as the government. Civil governments exist to preserve rights; to give order and peace to society in the place of anarchy. That is their sphere, and so far as Christianity can apply to it, civil governments can be Christian. But manifestly, the govern-



ment to be Christian must at least do what it is created to do; it must preserve the rights of the individuals who live under it. And if it does this, it will preserve the right of religious freedom—the right to be guided in religion by the dictates of one's own conscience; it will frown upon any measure that would compel the conscience.

The very way, therefore, for a government to manifest its Christianity is to compel no one in religious matters, to have no laws that would force the consciences of any, but to leave every one free to follow the dictates of his own mind. In other words, the civil government must be neutral; it must have nothing to do with religion one way or the other. This may at first glance appear like an anti-Christian attitude; but it is not so. It is the attitude which expresses as nearly as any civil government can express it, a Christian character. The government can not be religious without also being anti-religious, and interfering with the liberty of religious dissenters; to espouse one religion is necessarily to oppose some other religion. Jesus Christ said: "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." All religious service belongs to God, and therefore Cæsar can claim nothing in religion without exceeding his right; and while Cæsar acts in harmony with these words of Christ he comes nearer to being Christian than when he violates them, and demands religious obedience unto himself.

S.

#### THE WISCONSIN SUNDAY REST DAY ASSOCIATION AGAIN.

AMONG a number of interesting facts gleaned at the recent convention of the Wisconsin Sunday Rest Day Association were these: 1. The Association is "in touch with fifteen hundred churches." 2. The Evangelical Association, composed of eighty churches, supports the work of the Rest Day Association by regular annual donations, running from fifty cents to \$5.50 per church. 3. "Men who never go inside a church are deeply interested in the work of the Association."

Just what is meant by being "in touch with fifteen hundred churches" is not clear, since not nearly all of these churches contribute to the Association. Last year the secretary of the Association received only \$480 salary, which sum was practically all the donations received by the Association. Quite a quantity of literature is printed and

circulated, but this is made to pay for itself largely; while the special printing, such as programs, etc., for conventions, is paid for by special collections. Evidently the organization is not in a very flourishing financial condition, but the prospects are that its receipts will be considerably larger the coming year than during the past year. Many churches failed to contribute only because the matter was not thought of at the proper time.

The Evangelical Association, a branch of the Lutherans, seems to be really the backbone of the Sunday Rest Day Association, since most of its support must have come from the eighty churches composing that body. It is significant that while one branch of the Lutherans is opposed to drastic Sunday legislation, many have so far forgotten the principles of the Reformation as to look to the state to support a religious institution.

As the statement that men who never go inside of a church are deeply interested in the work of the Sunday Rest Day Association is wholly unsupported by any definite statement of facts, it can be treated only in general terms. We suspect that the wish to have this so is father to the thought that it is so. Certainly substantial evidence is lacking that such men are at all numerous.

However, there doubtless are irreligious men who are interested in the success of Sunday legislation. We have in mind now such a man in a Southern State, a confectioner, who, desiring to close his own shop on Sunday but not willing to make any financial sacrifice, prosecuted a poor, crippled Sabatarian, who was doing his best to support his family by keeping a small candy and fruit stand, closing of course on the seventh day of the week, and keeping open on Sunday. Of course his more prosperous neighbor's motive was wholly selfish; yet he was "deeply interested" in maintaining the Sunday law.

The test of every movement and of every institution ought to be not the number interested in its success but the real merits of the movement itself. The question to which ministers of the gospel ought to apply themselves is: "Ought the church of Christ to turn to worldly men and to the state for support, or should she rely wholly upon the power of the Holy Spirit promised by her divine Lord?" The Scriptures call the former course spiritual adultery, while the church which depends wholly on her Lord is depicted as a pure woman faithful to her marriage vows.

B.

**POLITICAL IDEALS IN THE SCRIPTURES.**

AMONG the subjects considered at the New York State Conference of Religion was "Political Ideals of the Bible." A paper was read on this subject by Prof. Nathaniel Schmidt, of Cornell University, and an extemporaneous address delivered by Professor Batten, of New York. In his paper Professor Schmidt set forth quite clearly the political ideals of the Jews, dealing principally with the Messianic thought prominent in the minds of the Jewish people who expected in the person of the Messiah a political deliverer.

Professor Batten said, after introducing his subject: "It may be disappointing to some, but the fact is, there is no political ideal in the New Testament. It is utterly impossible under the circumstances that there should be any such ideal."

Professor Batten then sketched briefly the conditions that existed not only at the time that Christ was upon earth, but for five hundred years prior to that time, and said: "Now it was impossible under such circumstances that there should be any political ideal." He spoke of the attitude of the political power toward religious systems, and of the change which was brought about with the introduction of Christianity, and of the struggle which took place in the Roman Empire when it became "Christian." "There seemed to be," he said, "an opportunity of taking on the old form of Jewish theocracy, of uniting church and state. There was a great struggle going on. There was an attempt on the part of the great men to build up a political actuality founded upon the New Testament, but they found in the New Testament scriptures no political ideal."

**Jesus Did Not Appeal to "the Powers that Be."**

"You remember when John the Baptist was apprehended and put in prison, our Lord did not appeal to 'the powers that be.' Then when the news was taken to him some time later that John had been beheaded, Jesus retired into the desert. He shows the same feeling again toward the state when telling the apostles that in carrying on the work committed to them they would suffer persecution, not only at the hands of their brethren, at the hands of their 'friends,' at the hands of the Jewish church, but above all at the hands of the Roman state. And he shows from beginning to end the recognition of this condition of things, that the state was a power that was hostile to him, and we

find him finally simply surrendering himself to that hostile force, and this was done without any great protest."

**Jesus' Silence Under Bad Government.**

Continuing, the speaker said: "We must not forget that Jesus lived under a government that was probably just as bad as any government in any American city or State. It was a mass of corruption. Now what was Jesus' attitude toward all that? It was that of humble submission. His silence was something extraordinary. You remember when they brought a message to him from Herod; and we understand what was back of it all. The messengers were those very willing people, the Pharisees. They said, You ought to get out of this country because Herod is going to destroy you. Jesus answered with a word that is generally interpreted as being essentially contemptuous, 'Go ye, and tell that fox, Behold, I cast out devils and I do cures to-day and to-morrow, and the third day I shall be perfected.'"

The speaker explained that while the Saviour's words were generally understood as being an expression of contempt, they were not necessarily so, as the original gave rather the idea of cunning: Go, tell that cunning ruler. But however this may be, our Lord would not turn aside from his work because of the opposition of the political power. He had a mission, and it was his duty, a duty from which he would not swerve, to fulfil that mission, and he did not recognize the right of any earthly power to interfere with his work. But neither did he claim the right to use any force or compulsion whatever in carrying forward his own work. This he carried so far as to teach the doctrine of non-resistance. Upon this point Professor Batten said: "On the negative side toward the state there are some striking instances, for example,

**The Doctrine of Non-Resistance**

that our Lord preached. Some of us do not like it, but it takes a good deal of interpretation to destroy the force of it. There was a time when Jesus seemed to show that he might for a moment depend upon a strong human arm in the time of danger. But whatever may have been his meaning, Jesus had no intention whatever to influence any man to trade his coat for a sword. It was evident he was not counting on any such thing, for when one of his disciples misunderstood his meaning and started to use the sword, he was promptly

rebuked and told that such was not his mission. 'For all they that take the sword shall perish with the sword.'

#### **"My Kingdom Is Not of This World."**

"There was another occasion when Jesus showed most unmistakably his attitude toward the state; it was when he said, 'My kingdom is not of this world, if my kingdom were of this world then would my servants fight that I should not be delivered to the Jews. But now is my kingdom not from hence.'

"Now the reason for this position that Jesus takes has been incidentally alluded to. It is stated in the words already quoted, 'My kingdom is not of this world.' Jesus came here to establish the kingdom of heaven, and his teaching shows from beginning to end that the kingdom of heaven is not the kingdom of this world. The Roman state had absolutely nothing to do with it whatever. After his death and after his resurrection you remember how the people came and asked him if at last his kingdom should be restored. His answer showed that he had no intention whatever to restore the temporal kingdom of Israel. The kingdom he came to establish is entirely distinct from the state. Something that may have indirectly a great influence upon the state, but something that is not of the state.

#### **The Christian's Duty to the State.**

"Jesus showed, however, that every citizen owes a duty to the state, when he said, 'Render to Cæsar the things that are Cæsar's.' Jesus recognized the worst government that ever was, a bad government that was soon to take his own life, as holding its position by virtue of the power of God. You remember also that Paul and Peter exhorted the Christians to obey the civil power, that power that was hostile to them. Those to whom they wrote acknowledged allegiance to Jesus of Nazareth, but the apostles nevertheless counseled them to be obedient to the state. This does not mean that we can sweep the whole thing out of existence. Jesus came to establish the kingdom of heaven."

#### **Dr. Whiton's Opinion.**

It was evident that the thoughts expressed by Professor Batten were not such as the projectors of the Conference hoped to call out when they determined upon the program. J. M. Whiton, Ph. D., chairman of the executive committee, was upon

the platform, and hastened to break as far as possible the force of Professor's Batten's remarks. He said:

"I think that there were very clear conceptions of responsibility for the realization of political ideals among the prophets of Old Testament history; and that Jesus in his ministry quietly set his seal upon these prophets. \* \* \* It has been said that we have no Christian sources at all. But the Christian ideals in that respect are to be found in the Old Testament, not in the New. It is to Israel that we must go for political ideals, and the books of the Old Testament are just as truly Christian Scriptures as the New Testament."

#### **What Are the Political Ideals of the Old Testament?**

The answer to this question must depend upon what is meant by "Old Testament ideals." Does the question refer to the ideals of the people, recorded and preserved in the historical portion of the Old Testament? or does it refer to what "holy men of God" taught upon the subject of ideal government? Judging from Professor Schmidt's paper the former was intended, for he dealt almost entirely with the historical phase of the question, telling what the people aspired to, what they asked of Samuel, and what the Lord in response to that demand instructed the prophet to give to them.

From this, the historical standpoint, one of the political ideals of the Old Testament, that is of the people whose history is there recorded, was monarchy, that they might "be like all the nations."

Still later, after the kingdom had been rent in twain and had become subject in turn to Syria, to Babylon, to Medo-Persia, to Grecia, and to Rome, the political ideal of the people was the restoration of the temporal monarchy that Israel might again "be like all the nations." It was the prevalence of this ideal, wide-spread and delusive as it was, that led the Jews to reject the Messiah when he came as the babe of Bethlehem, the carpenter of Nazareth, the teacher of Galilee, instead of coming to set up again the throne of David in the city of Jerusalem.

But such was not the political ideal of the Old Testament. The political ideal of the Old Testament was Theocracy—government of a willing people by God himself. And had sin never entered there never would have been any other kind of government, for Adam as the head of the race would have administered only the will of God.

But man rebelled against God's government and would have none of it. Israel demanded a king;

and the Lord said to Samuel: "They have not rejected thee, but they have rejected me, that I should not reign over them."

But notwithstanding Israel's rebellion, the Lord did not forsake them utterly nor give them over entirely to their enemies. The promise was: "The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come." Gen. 49:10, R. V.

Jewish independence ceased more than six centuries before the beginning of the Christian era, but not until A. D. 70 did they lose their national existence, and Jerusalem permanently cease to be their capital. There was the complete end of the Theocracy as foretold by the Prophet Ezekiel:

"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more until he come whose right it is; and I will give it him." Ezek. 21:25-27.

This was spoken in the days of Zedekiah. The kingdom was then tributary to Babylon, but it was overturned and given to Medo-Persia, then to Grecia, and then to Rome, under which power Jerusalem was utterly destroyed, the site of the temple plowed as a field, and the last vestige of Jewish political power was destroyed—taken away to be no more "until he come whose right it is," when it will be given to him.

#### The Bible Ideal.

The realization of this promise to Christ is the only "political ideal" known to either Testament. The Jewish Theocracy only dimly foreshadowed the everlasting kingdom of God to be established upon the ruins of all earthly, temporal kingdoms. Our Lord has gone "into a far country to receive for himself a kingdom, and to return." Luke 19:12-27.

#### What the Scriptures Teach.

As THE SENTINEL has many times shown in the past, the misdirected efforts of many well-meaning people are due to a misapprehension of the teaching of the Scriptures of truth concerning the kingdom of Christ. But there should be no confusion or misapprehension upon this point, for the Scriptures are very plain upon the subject.

The Scriptures speak of two thrones, and consequently of two kingdoms (for a throne necessarily implies a kingdom), namely, the throne of grace and the throne of glory. Says the apostle: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." Heb. 4:16.

This throne of grace is the throne from which grace or favor is dispensed. Says the Scriptures: "Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens." Heb. 8:1.

Christ is now a priest-king, not upon his own, but upon his Father's throne. He himself makes a clear distinction between the throne he now occupies and that which he will one day take. He says: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Rev. 3:21.

#### When Christ Will Take His Throne.

Christ also tells when he will take this throne; it is "when the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25:31.

The kingdom of grace, over which Christ now reigns, and the kingdom of glory, which according to the word of God is still future, are of course very closely related. The purpose of the kingdom of grace is to prepare subjects for the kingdom of glory. There is, however, this important difference, that while the kingdom of grace is temporary, spanning only time from the fall of man to the close of human probation, the kingdom of glory is coincident with the future eternity. The promise to Christ is, "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; *and of his kingdom there shall be no end.*" Luke 1:32, 33.

But it will not be so of the throne of mercy; the time will come when Christ will leave that throne, and then will go forth the decree: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22:11.

#### How Christ Takes His Kingdom.

Then follow the events so graphically foretold in the word of God. Christ will then appear having

"on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. 19: 16. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead *in Christ shall rise first.*" 1 Thess. 4: 16. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24: 31. "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven," Matt. 8: 11. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Dan. 7: 27.

But what then will become of the nations of this earth, and of their wicked rulers and people? Let the word of God answer. To the Son the Father says: "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.\* Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel." Ps. 2: 8, 9.

#### **The Destruction of Wicked Powers.**

The Revelator thus describes this destruction:

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." Rev. 19: 19, 20.

Describing the scenes that come in connection with the destruction of all things earthly and temporal, the Apostle Peter says:

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up. \* \* \* Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 10-13.

The promise to which the apostle refers is recorded in Isaiah 65: 17:

"For, behold, I create new heavens and a new earth."

The glory of this new earth, this everlasting kingdom prepared for the people of God "from the foundation of the world," is thus described by the prophet:

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. \* \* \* And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35.

Again, in Revelation 21: 1-8, we read:

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

#### **Could Folly Be Greater?**

Such is the description which the Bible gives of Christ's everlasting kingdom, and of the time and manner of the setting up of that kingdom; and yet mortal men propose to usher in that kingdom by political action; they would bring Christ to his throne by acts of parliaments and of congresses; they would take him by force and make him king! Could folly be greater, or presumption more pronounced? In the very presence of eternal realities, and in view of the plain testimony of the Scriptures of truth, should not men the rather "stand still and see the salvation of the Lord"?

B.

As Sabbath-keeping is a duty which every individual owes to God, and for the performance of which every individual must give account, it is a matter in which every individual must be free to act for himself, and not one in which a majority can govern the conduct of the minority.

## ROGER WILLIAMS AND THE QUAKERS.

THE biography of Roger Williams is an essential part of the early history of Rhode Island. Then, too, to all who believe in the total separation of church and state, and in the sovereignty of the individual conscience in matters relating to religion, all facts concerning Mr. Williams and his struggles and conflicts concerning this doctrine must ever be of absorbing interest.

It is well known how he was banished by the theocratic magistrates of Massachusetts from the Massachusetts Bay Colony, to become, in the providence of God, the founder of the colony of Rhode Island. He first made himself unpopular with the authorities in Massachusetts by declaring that the charter of the colony was invalid. He contended that, as the land belonged to the Indians, it should be purchased from them, and that the king of England had no right to give it away and to authorize his subjects to take forcible possession, and to murder the Indians if they refused to vacate. Thus it was his high principles of honesty and integrity that brought him into disrepute. He discovered that the world, which is ever run on conventional standards, has no place in its galaxy of glory for a life of unswerving principle. Such lives are frequently glorified or canonized in after generations, but never while they are a standing rebuke to the shallowness and hypocrisy of their contemporaries.

The final cause of his banishment, however, was his views on the question of soul liberty. He taught that neither bishop nor king has a right to proscribe religious faith, holding that man is responsible for his religious opinions and practices to God alone. He denounced the law which compelled every man to contribute to the support of the church, and he denied the right of the magistrates to enforce any of the precepts of the first table of the decalogue which, he asserted, related to man's duty to God alone. The magistrates would not brook such limitations to their powers, and Williams was driven out in the dead of winter into the wilderness inhabited only by beasts and savages. To use his own words, he was "sorely tossed for one fourteen weeks in a bitter winter season, not knowing what bread or bed did mean." Having previously, while in Plymouth, made the acquaintance of the chiefs of the Wampanoags and the Narragansetts and learned their language, on reaching their country on the shores of

the Narragansett Bay he was kindly received by them. From them he purchased territory, and he became the founder of the State of Rhode Island and of the city of Providence, which city he named in commemoration of God's merciful kindness to him in his distress.

Williams designed that the colony of Rhode Island should be a haven of rest for all those who were oppressed for conscience sake. There were some five or six men who came with Williams from the Massachusetts Bay Colony and settled with him on the Narragansett. In the original agreement between these men it was stipulated that there should always be in the territory they possessed perfect freedom of conscience.

Later, to protect the purchase he had made from the Indians from others who might seek to have the same territory granted to them by the king, Williams visited England and secured a charter from the king for the colony of Rhode Island. At this time, without regard to the will of the king, Massachusetts was independently oppressing, on account of their religion, even those who in the mother country might have lived peaceably and quietly. Mr. Williams made this one of the reasons for seeking of the king a charter for Rhode Island, and, at his request, the principles and guarantees of religious liberty were so clearly stated in the charter itself that Williams seems to have understood that, should these rights ever be violated in the colony, the charter itself would thereby become invalid.

That the effort to carry out these high principles at that early day was not without its difficulties is evident. We get a glimpse of this in the records, thus: "The 21st day of May, 1637, it was agreed that Joshua Verin, upon breach of covenant for restraining liberty of conscience, shall be withheld from the liberty of voting till he shall declare the contrary."—*Rhode Island Colony Records, Vol. I, page 16.*

It seems that Verin had refused to let his wife go to meeting to hear Mr. Williams preach as often as she wished to go. Of this occurrence, Governor Winthrop of Massachusetts writes as follows: "At Providence, also, the devil was not idle. For, whereas, at their first coming together, Mr. Williams and the rest did make an order that no man should be molested for his conscience, now men's wives and children and servants claim liberty hereby to go to all religious meetings, though never so often, or

though private, or upon week days; and because one Verin refused to let his wife go to Mr. Williams so oft as she was called for, they required him to be censured. But there stood up one Arnold, a witty man of their own companie, and withstood it, telling them that when he consented to that order, he never intended it should extend to the breach of the ordinance of God, such as the subjection of wives to their husbands. Then one Green replied that if they should restrain their wives, all the women in the country would cry out against them, etc. Arnold answered him thus: 'Did you pretend to leave Massachusetts because you would not offend God to please man, and now would you break an ordinance and commandment of God to please women?' In conclusion, when they would censure Verin, Arnold told them it was against their own order, for Verin did what he did out of conscience, and their order was that no man should be condemned for his conscience." Still Verin was censured and temporarily disfranchised, and he left Providence and went back to Salem. While there may be displayed some sense of humor in these words of Governor Winthrop, they can hardly have been written in bitterness or sarcasm, for long after this Williams wrote of Winthrop that "he loved me as a son to the end of his life."

This was doubtless only one of many incidents in the early history of religious liberty in Rhode Island, but these were only incidents.

The real test that came to Roger Williams and to his principles of soul liberty was over the question of the Quakers, as they were then called. It was natural that the Quakers, proscribed in all the other colonies and persecuted to the death in Massachusetts, should rendezvous in Rhode Island. This the records show that they did in large numbers. It was natural, too, that Roger Williams and the Quakers should mutually misunderstand each other. This is almost always true to some degree of both parties to a present controversy. It requires the perspective of after years to make some things perfectly plain.

Roger Williams abhorred the teachings of the Quakers, and considered them not only perverse of the gospel, but also subversive of all order and of all authority both ecclesiastical and civil. While restricting civil authority strictly to civil things, Mr. Williams believed in civil authority and in the privilege and duty of every Christian to take part in civil government and thus to restrain the ungodly

from their incivilities. Right or wrong, this was his belief, and it was never his nature to believe things by halves.

He also believed in the authority and discipline of the church over its members. One of the reasons why, in his estimation, the union of church and state was so evil, was that it inevitably resulted in the lowering of the standard of the church to the level of the state. When the church consisted of only those who voluntarily associated themselves for religious purposes, the authority of the church could maintain the discipline at a high standard without wronging any one, since he who dissented was free to withdraw. The Quaker doctrine of the "inner light" seemed to Mr. Williams to be subversive of all such authority and discipline of the church. It was undeniable, as the Quakers taught, that church authority as well as the authority of the state, had often been used to hinder and persecute the truth. So there was truth in their teaching that one man with the inner light—one man under the immediate guidance and inspiration of the Spirit—was higher in authority than a whole united church without this Spirit. On the other hand, it was doubtless true that there were those among the Quakers who professed this inner light who did not possess it, and who, by their actions in taking unwarranted liberties, gave pith and point to the argument against them.

The Quakers were also non-combatants, and believing that a Christian could not bear arms and fight, many of them believed and taught that the citizenship of the Christian was in heaven only, and that he could therefore take no part in earthly governments. They believed also that these conclusions of theirs were the only logical conclusions from Mr. Williams' own premises, and that Mr. Williams was denying himself in not receiving them. All this Mr. Williams rejected with indignation, and considered as nothing short of sheer anarchy. So, as we have already said, he considered their teachings as subversive of all authority, both ecclesiastical and civil. When all this is remembered, together with the fact that the Quakers were becoming numerous in Rhode Island, and that the other colonies were beseeching almost threateningly that Rhode Island unite with them in their banishment lest they bring law and order into disrepute, it will be seen that in this matter Williams' principles of religious liberty were put to the utmost test.

It is the accusation of the Quakers, first made by



George Fox himself, that in this matter Mr. Williams was untrue to his principles, and that he, to some extent, sanctioned their persecution. In another paper we shall consider this accusation.

G. E. FIFIELD.

### THE SPIRIT OF TYRANNY RAMPANT IN OUR REPUBLIC.

THE following by Ella Wheeler Wilcox in the Chicago *American* is a cogent comment upon the trend of the times. The incident related may seem trivial in itself, but it is only one of a great many things of like character which go to make up a very large part of American life as it is now lived. The writer we quote says:

"What is the use of talking about living in a Christian democracy, when every day of our lives we are silent witnesses to or aiders and abettors in acts of petty injustice and tyranny which belong to a heathen monarchy.

"For instance, you occupy the seventh floor of a large apartment house. You prefer to be high up above the dust and noise, and near the air and light.

"You have many telegrams and C. O. D. parcels. There is but one elevator for passengers, with a freight basement compartment, and in the rear of the house a dumb-waiter.

"The owner of the building has instructed the elevator boys to bring up no messengers and no parcels in the passenger elevator.

"This is understood to be a rule formed for the comfort and convenience of tenants.

"But why has he not had the humane thought to say to these elevator attendants:

"Tell boys who have collections to make to send parcels up by the dumb-waiter, and to return and take the freight elevator; treat all who come to this house with consideration and politeness, whether drivers of wagons, laundrymen, or the President of the United States?"

"The man who would make one request of his employes of this kind would be aiding the march of Christian civilization far more than by large subscriptions to church and mission work.

"I called recently at an apartment house on Fifty-seventh Street, New York. A pale, anæmic, ill-fed and delicate looking white boy, with a basket of groceries, was being berated by a lusty colored elevator attendant.

"Just you ring the bell on the sixth floor, and see if the lady is home," the small boy was saying. 'I went up all them stairs onct, and couldn't get no answer.'

"Go up yerself—there's the stairs," responded the bronze lord of the elevator. 'I'm not here to do your work.'

"But just ring der bell—it won't take a minit," pleaded the boy. 'If she ain't in sure, I'll take the basket back.'

"Why don't you take the boy up?' I asked. 'Put his basket in the dumb-waiter and let him ride up. Five flights is a long climb for the little fellow to take again.'

"Them's my orders, lady," the elevator king replied. 'No delivery boys allowed in heah.'

"He seemed to feel the vast difference in his social status as he referred to the delivery boys.

"That is one of the worst features of this thoughtlessness on the part of the proprietors of such buildings. Not only is there no consideration shown the army of delivery men and messenger boys, but the spirit of the sycophant and bully is fostered in the apartment attendant. He is taught to bow and scrape and be courteous to tenants and callers, but allowed to be brusque and brutal to people whom he looks upon as his inferiors.

"It is the spirit of the old world of monarchical tyranny, from which America revolted, set free and rampant again in our Republic.

"It is all wrong—un-democratic—un-Christian—uncivilized.

"It is on a par with the inhuman architecture in most of our houses and apartment buildings, where the room intended for the prop of the home, the domestic, is only fit for a dog's kennel—cramped, uncomfortable and unventilated.

"And all these unjust conditions, placed in appalling contrast with the princely luxury of the wealthy and idle classes, are little streams which flow into the great river of righteous discontent which is sweeping through our land. If it rise and inundate the whole social structure some day, whose fault will it be?

"So many gods, so many creeds,  
So many paths that wind and wind,  
While just the art of being kind  
Is all the sad world needs."

BISHOP THOBURN (Methodist), of India, thinks that within ten years the United States will be governing a hundred millions of Chinese in their own land.



"If ever the policy of an administration was indorsed by a people, the course of this administration in the Philippines has been indorsed." So says Senator Lodge.

## News, Notes . . . and Comment

THE clergymen of Red Bluff, California, are seeking by means of a petition to secure the closing of business places in that town on Sunday. The petition is signed by business men who agree to close upon Sunday and by citizens who endorse the movement. There is no Sunday law in California; otherwise it is likely an appeal would be made to the law.

The clergy have, of course, a perfect right to work for Sunday closing by this or any other form of moral suasion.



THE coming Catholic federation "is not," says the *Catholic Mirror*, "to be sectarian in a narrow, bigoted sense, which would exclude in a principle all cooperation with non-Catholic organizations or individuals." There is to be cooperation, says the *Mirror*, "wherever our field is the same as theirs, and wherever we can join our efforts with theirs on the basis of a common Christian principle of morality." "There is no reason why a Catholic federation should not exercise its powerful influence where non-Catholic organizations have been trying to do good long before an organized effort had been made by Catholics."

This drawing together of Catholic and Protestant organizations is for a purpose that will be more clearly seen later on.



A RECENT press dispatch, dated at Washington, states that the European Powers are now inclined to the policy of partitioning China, and that, if this is done, the United States "can consistently pursue one of two courses. She can withdraw absolutely from China, or she can join the 'concert' and be one of the beneficiaries when the territorial leases are secured as security for the payment of the indemnity." The dispatch adds that "to withdraw from China would, in the administration's opinion, be inglorious," and that to join in the partition act "with as great a degree of consistency as possible is the problem to be solved by this Government."

As regards the Roman Catholic claim that the United States Government ought to give money to Catholic Indian schools, it is pointed out by "excellent Catholic authorities," says *The Independent*, that "more Italians come to the United States in one year than the total number of Catholic Indians, and they are sadly neglected religiously."

Why show more interest in the spiritual welfare of the Indians than in that of the Italians? Is it not because the Papacy is anxious to maintain relations with the United States Government?



A CANNON has lately been planted on the French side of the English channel at a point where the English coast is only eighteen miles distant. The cannon is one that can throw a projectile twenty miles, which would be two miles inland on English territory. A London paper has expressed some concern over the situation.

It is apparent that at the rate the throwing power of cannon is being increased it will not be very long before France can bombard England, and vice-versa, without the use of any fleet at all.



"By taking the Philippines the President has made us an Eastern power," says Senator Lodge. In the prophetic Scriptures the Eastern powers are denominated "the *kings* of the East." Rev. 16: 12.



THE "Christian Citizenship" movement has spread to Australia. A Melbourne journal, lately received, mentions that "a meeting of the National Christian Citizen's League" was held in that city October 11, at which the League spoke its mind on the question of Sunday enforcement by this declaration:

"Inasmuch as God has given the seventh day as one of rest from labor, and that day is being violated by unnecessary Sunday toil in many trades, it is determined to rigorously enforce existing Sunday laws, and, if necessary, seek for additional legislation."

This moves the Melbourne paper to inquire how the seventh day can be violated by "Sunday toil," since "every school boy knows that Sunday is the first day of the week, while the seventh day comes at the other end of the week." "The two days," it observes, "are just as far apart as the week will allow them to be, yet we are gravely told by these

religio-politicians that the seventh day is being violated by Sunday labor."

A good cause has no occasion to deviate from the language of truth.



THE idea that the world is growing better finds one of its strongest supports in the Darwinian theory of evolution. The evolutionist derives his hopes for the future from his ideas of the past. While it is evident to him that the condition of society to-day is any thing but promising, so that, as one evolutionist says, "men fear to face the future," and "no one has the heart to probe the next decade," still he believes that somehow mankind is bound to rise higher and higher in the plane of existence; for did he not rise to his present height from the plane of the lowest animal life? If it be true that man did ascend from the lower animal species in this way, then the belief in his further evolution to greater heights follows of necessity; and this evolutionary theory is now held almost universally in both the church and the world. Guided by what he does not know—by that which pertains only to an infinite, impenetrable past—the evolutionist goes contrary to every conclusion that is to be drawn from the things that he does know—that he learns from history and sees around him in the world to-day. Yet he fancies himself led by the highest wisdom.



THE secretary of the Wisconsin Sunday Rest Day Association claims that the Sunday law of that State would have been repealed a year ago, had it not been for the work done by the Association. Having learned something of the extent of its influence, the organization has now assumed the aggressive and will demand of the legislature, to convene in January, more stringent Sunday legislation.



A SAN FRANCISCO paper says that "the late Dr. Stallard left a fund to provide an annual prize for the best essay on the principles of the Declaration of Independence. The competition is limited to the students of Stanford and Berkeley Universities. The amount is one hundred and fifty dollars. This year's competition drew out exactly five essays from the two thousand Berkeley students and none from Stanford's eleven hundred. History is a specialty

of Stanford, in fact it has more students there than in any other course except plain 'English.' It seems odd that none of the hundred and twenty-four who are devoted to historical lore should be found to venture on an opinion regarding the Declaration of our national independence."



"JUDGING its fruits by their melancholy experiences at the hands of the soldiery of the Christian powers," says the *Monitor* (Roman Catholic), "the heathen Chinese can scarcely be blamed if they manifest a reluctance to exchange their present religious faith for Christianity."



THE Cubans have from the first opposed the appointment of a foreign prelate to be head over them in religion, and the latest word from Havana is that "the fight now being waged against Bishop Sbarètti, the head of the Catholic Church in Cuba, and special representative of the Pope, continues to grow in bitterness." The Cubans want a religious leader chosen from one of their own number. Such a request, of course, savors too much of independence.



DISCOURSING upon the "sadness of science," in *The Independent*, David Starr Jordan, president of Leland Stanford University, makes some noteworthy statements.

Looking at "things as they really are," he says, "there is much to discourage in human history, in the facts of human life. The common man, after all the ages, is still very common. He is ignorant, reckless, unjust, selfish, easily misled. All public affairs bear the stamp of his weakness. Especially is this shown in the prevalence of war. The boasted progress of civilization is dissolved in the barbarism of war. Whether glory or conquest or commercial greed be war's purpose, the ultimate result of war is death. Its essential feature is the slaughter of the young, the brave, the ambitious, the hopeful; leaving the weak, the sickly, the discouraged, to perpetuate the race. Thus all militant nations become decadent ones."

"That there seems no way out of this," he continues, "is the the cause of the boundless despair of the thinking men of Continental Europe." He then quotes from one of these, Dr. Ross:

"Progress seems to have ended in aimless dis-

content. The forces of darkness are still strong, and it seems sometimes as if the Middle Ages would swallow up everything won by modern struggles. Many alarms prove false, but it is the steady strain that tells on the mood. It is pathetic to see how men fear to face the future. No one has the heart to probe the next decade. The outlook is bounded by next Sunday in the park or theater. The people throw themselves into the pleasures of the moment with the desperation of doomed men who hear the ring of the hammer on the scaffold."

One can not help being reminded of those words uttered in Judea by the chief Prophet in the presence of His disciples, as His eye rested upon an age of the world then future:

"Distress of nations, with perplexity; \* \* \* men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 25, 26.

Can it be that we have reached the period of human history to which these prophetic words relate?



THE women of the W. C. T. U. are determined to destroy the army canteen, or military saloon. During the recent session of the National W. C. T. U. at Washington, the House passed an act abolishing the canteen, and an earnest effort is being made to secure favorable action in the Senate. Something of the nature of the contest and of the feeling that is being engendered by it may be gleaned from the following from the Washington correspondent of the *Record* of this city:

"The ladies of the W. C. T. U. have invaded the Senate and made earnest pleas for the abolition of the canteen before the committee on military affairs last Saturday. None of them had ever seen a canteen, but they had plenty of statements from others. A man of the name of Crafts, the same who says that he witnessed an orgy of the President and his cabinet over four bottles of appolinaris water in the President's room at the capitol on the closing night of the last session of Congress, testified that he had visited a canteen at Newport during the Spanish war and witnessed horrible scenes there. He said the soldiers were all drunk and that half of them deserted that night. The records of the war department show that Crafts must have been mistaken. There was no canteen at Newport during the Spanish war; there was no camp of soldiers there; there was no such desertion as he describes from any company or regiment at any camp during the war; but it is not a matter of any consequence, because

Crafts has been before congressional committees repeatedly, and no attention is now paid to his statements."

It is doubtless true, as charged by Mr. Curtis, that Dr. Crafts was unfortunate, or he may have been even reckless in some of his statements, but certainly in this fight against the army canteen he is on the right side. The Government has no right to be in the saloon business. It is to be hoped that a good cause will not be injured by unwise methods.

### "TOO HUMANE."

CAPTAIN-GENERAL CAMPOS was "too humane" to bring the war against the Cubans to a successful conclusion, and so he was recalled and General Weyler was placed in command. Our own war department it is said found fault with General Otis because he was "too humane," and he was succeeded by General McArthur, who is being urged to adopt more drastic measures against the Filipinos. Lord Roberts was also "too humane," and has been succeeded by Lord Kitchener. But as long ago as last September Lord Roberts took the position that the Boers were no longer waging a legitimate war and had no right, moral, natural or other, to persevere in their struggle for their nationality against British authority. So he served notice:

"First, That 'the farm nearest the scene of any attempt to injure the railroad line or wreck a train' (that is, break British communications) 'is to be burnt, and that all farms within a radius of ten miles are to be completely cleared of their stock, supplies, etc.'"

"Second, That all women and children of Boers in arms against Britain, who may be living in towns occupied by the British army, will be expelled from those towns and compelled to seek protection where they may."

Lord Roberts defended this latter measure as necessary in order to prevent the transmission of intelligence to "our enemies." He notified General Botha to warn his burghers who had wives and children in towns occupied by the British, to prepare to receive them, and he continued:

"As nearly all the passengers' vehicles belonging to the Netherlands railway company have been removed eastward \* \* \* the families must \* \* \* travel in trucks. I will endeavor to provide Mrs. Kruger, Mrs. Botha, and as many other ladies as

possible, with closed carriages, but I am not sure that I shall succeed in finding any."

Against this General Botha protested, saying:

"I sincerely regret to see that the determination of myself and burghers to persevere in the struggle for our independence will be avenged by you on our wives and children. Since it is the first instance of this kind known \* \* \* in civilized warfare, nothing else remains for me to do but to protest against your proposed intentions, it being against the principles of civilized warfare and extremely cruel to women and children. It is especially cruel \* \* \* to the wife of his honor, the State president, who, as you are aware, can not travel without fear of losing her life."

And this mode of warfare, wherein the women and children were driven from their homes because the men would not cease fighting, was inaugurated under a general who was "too humane," and who has been succeeded by one who is at least expected to be less humane; and yet the world prides itself upon its Christian civilization which has done so much to mitigate the horrors of war. B.

### THE FRIARS AND THE STARS AND STRIPES.

THE *Catholic Mirror* of December 1 gives prominence to a letter from a Roman Catholic in Manila, descriptive of a "grand civic and religious parade" conducted there by the Dominican friars in honor of "our Lady of the Rosary." The writer lauds the friars in the highest terms, and does not see why such a magnificent procession, which carried six statues on which were over \$200,000 worth of jewels and vestments, should not "forever silence the critics of the Dominicans."

The writer says that "everybody that is anybody in Manila turned out" to see the procession, but he regrets that it did not make the impression that was desired on the American commissioners, and on the officers of the army and navy. He believes, however, that "these object-lessons to those who have eyes to see will no doubt do away with much prejudice against the friars."

"The stars and stripes," he says further, "mean liberty of worship at home and abroad; so those who are its champions will see that it is not defiled and that the friars may continue to work in these islands." "What the friars did in Manila last Sunday they can do in any town in these islands. Let the stars and stripes float in every town and \* \* \*

give protection to the friars, and all will be peace and prosperity."

From which it is evident that the friars in the Philippines are supported by the Catholic authorities in America, and that from all indications the rule of the friars is not likely to be curtailed under the sovereignty of the United States.

Incidentally the *Mirror's* correspondent touches on the system of justice that is in vogue in the islands, by mentioning that "the native pastor of Malolos is now serving a six year's sentence for being an accomplice in the murder of a United States soldier. He was bound with ropes and led through the streets and country places to prison in some island, where he and others are *being starved* by headquarters' orders, until *some information is obtained* in reference to the crime for which he and they have been sentenced." (Italics ours.) In America they do not as yet starve criminals, and the finding of some information about the crime precedes the sentencing and deportation of the prisoner to the jail. S.

It was stated at the late meeting of the Wisconsin Sunday Rest Day Association that some of the German churches in that State hold their regular services Sunday morning and attend picnics in the afternoon.

KRUPP, the German iron manufacturer who turns out the big guns for Emperor William, the Sultan of Turkey, and whoever else has the cash to pay for them, is said to be the largest employer of labor in the world, having on his pay roll, Jan. 1, last, 41,750 men. It is significant, also, that this flourishing firm is engaged rather in supplying the implements of war than those of peace. Wars have always been more or less popular, and, notwithstanding our progress in civilization, there is no indication of any waning of this popularity.—*Chicago News*.

### ONE FARE FOR THE ROUND TRIP.

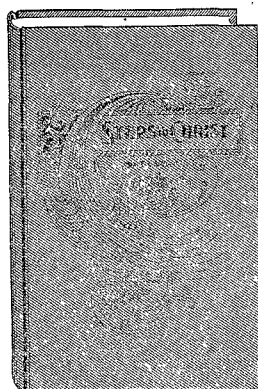
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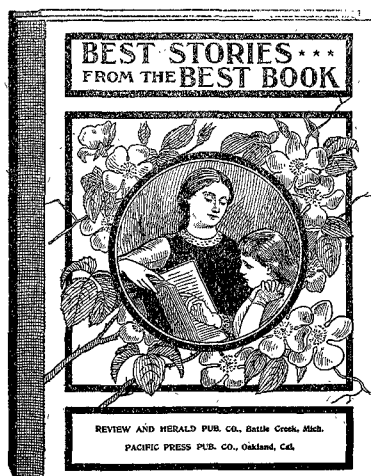
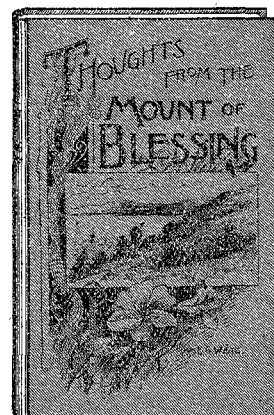


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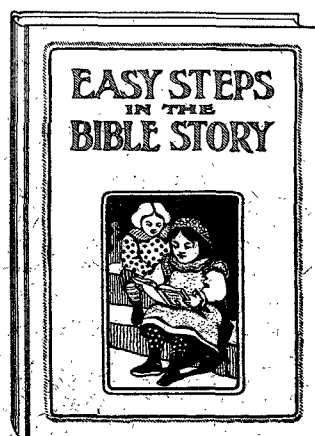
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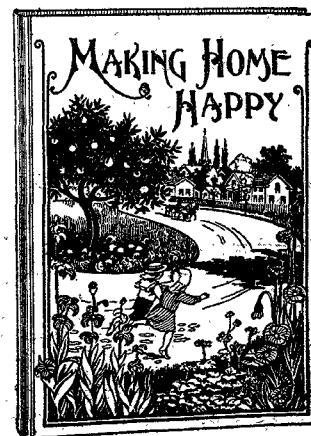


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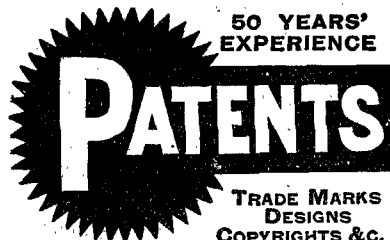
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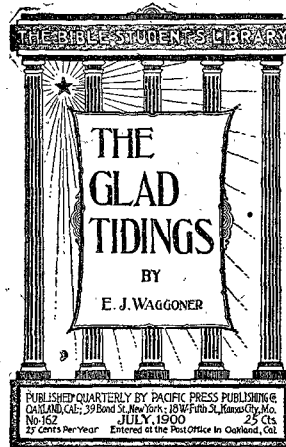
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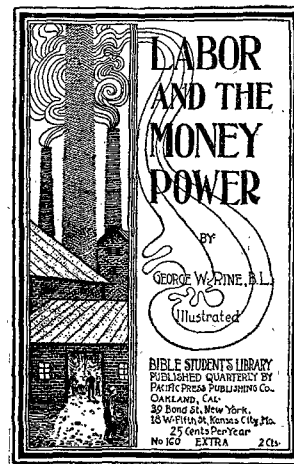
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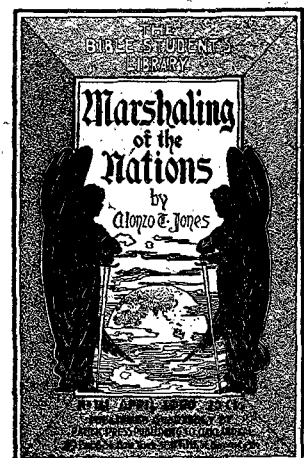
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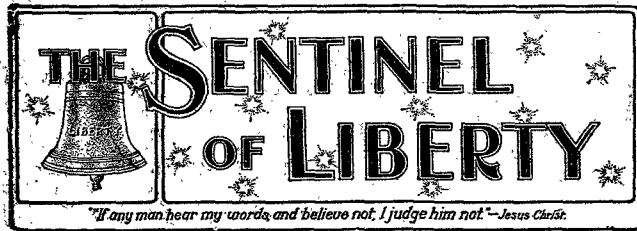
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CHICAGO, DECEMBER 13, 1900.

Any one receiving The Sentinel of Liberty without having ordered it, may know that it is sent by some friend. Those who have not ordered The Sentinel need have no fears that they will be asked to pay for it.

THE SENTINEL OF LIBERTY is published to advocate liberty of conscience as a Christian principle of government, and to oppose the use of force—coercion—in religion.



THERE are in this country to-day a number of powerful religious organizations which are actively working to secure the enforcement of religious observances—particularly Sunday observance—by law; and to oppose them in this work there exists one organization standing for religious freedom, with this paper as its organ. THE SENTINEL OF LIBERTY is the only paper to be had that is devoted entirely to the exposition of the truths pointing out the danger in this growing tendency to confuse the sphere of religion with that of politics. Is this not a good reason, reader, why you and your friends and neighbors should take THE SENTINEL?



A PRESS report of the national convention of the W. C. T. U., held in Washington, D. C., December 3-6, states that an amendment to the constitution of the organization providing that nothing should be incorporated into any plan of W. C. T. U. work which might become the occasion of sectarian controversy, "was rejected by a vote of 312 to 15."

The author of this proposed amendment was Mrs. S. M. I. Henry, one of the founders of the W. C. T. U., and for some years its national evangelist. The object of the amendment was to prevent any sanction being given by the W. C. T. U. to the prosecution of seventh-day observers under the Sunday laws. Notice that such an amendment would be offered at this meeting was given by Mrs. Henry one year ago.

We believe that many members of this organization will yet see that a "Christian Temperance

Union" has nothing to gain for its cause from joining with those who invoke the aid of the civil power to decide the religious controversy over the day of the week to be recognized as the Sabbath.



RECENTLY a movement against the "dives," constituting the resorts of the criminal and vicious classes, has been in progress in this city, and some of these places have been compelled to close up. One of the worse of these, smarting under the penalty inflicted on it by the friends of decency, sought for a weapon of retaliation, and now comes out with a threat to secure the enforcement of the Sunday-closing ordinance. In this case the execution of the threat may prove impossible, owing to the fact that Chicago, unlike most cities, has no clear Sunday-closing ordinance, and the law of the State merely provides that no one shall on Sunday, by labor or amusement, "disturb the peace and good order of society."

We call attention to the incident, however, as affording a comment upon the nature of such ordinances. What must one think of the character of an ordinance which amounts to a dead letter so far as good citizens are concerned, and is invoked only by vicious people bent on using it as a weapon of retaliation, or by one class of religionists to make trouble for members of a rival sect? Christian clergymen who labor to uphold such ordinances should remember that the Christian's weapons of warfare for the reformation of society "are not carnal"—not such as the vicious element of society ever feel inclined to use.

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WE have just made arrangements with one of the best publishers in this city whereby we are enabled to offer our readers an excellent illustrated history of the Chinese Empire for only 25 cents. This history is a paper-bound volume of over 240 pages, printed in long primer type, on good paper. The authors are General Tchong-Ki-Tong, military attaché of Imperial Legation at Paris, and John Henry Gray, M. A., LL. D., Archdeacon of Hong-kong. It is a book that we can recommend. Sent postpaid on receipt of price.

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# THE SENTINEL OF LIBERTY

"If any man hear my words, and believe not, I judge him not."—Jesus Christ.

VOLUME 15.

CHICAGO, DECEMBER 20, 1900.

NUMBER 50.

## THE SENTINEL OF LIBERTY

(Continuing American Sentinel.)

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L. A. SMITH, }  
C. P. BOLLMAN, } Editors.

THE more you compel an individual to "respect the Sabbath," the more disrespect he has for it in his heart.

THE Sunday law began its career as a law against heresy, and while it may have changed its profession, it has never changed its character.

SHALL we condemn a man for following the example of the God of heaven? "No," you say, "of course not." Then why arrest and fine any person for working on the first day of the week?

No man should be either required or forbidden to do any act contrary to conscience, however erroneous that conscience may be, *unless the doing or forbearing to do that act trenches on the equal rights of others.*

It has been said that "the liberty of the individual ceases where the rights of society begin." But this is an error. Rights never come in conflict

Governments are for the preservation, not for the deprivation, of rights. It is for this very purpose that governments are instituted. The rights of society do not conflict with the liberty of the individual. The liberty of the individual does not cease where the rights of society begin. The liberty of the individual ceases only where the rights of society *are invaded.*

### PUBLIC SENTIMENT AND THE CONSTITUTION.

In a recent article in the *Independent* (New York), Hon. John W. Foster, ex-Secretary of State, says some very significant things. Referring to the "necessity to find new and enlarged markets for our agricultural and manufactured products," Mr. Foster says:

"It is this condition of affairs which has secured the general support of the country to Secretary Hay's statesmanlike policy of 'the open door' in China. The same sentiment has operated, although possibly in a subordinate degree, to vindicate the unprecedented act of our Executive in sending a considerable army into a country with which we were nominally at peace, without the constitutional warrant of legislation by Congress, and aiding in taking possession by force of that nation's capital. And upon this sentiment more than any other the President must rely for support for his act of breaking with all the precedents of our foreign relations in joining a concert of European nations to arbitrarily determine the destiny of a great empire with which we have heretofore maintained the most friendly relations. I do not write this to criticise the conduct of our Government in the Orient. Far from it. Its conduct up to the present in Chinese affairs has been wise and prudent, and has commanded the approval of all good citizens. My object is to emphasize the fact that the public senti-

ment of the country is prepared to indorse such extreme and even violent measures to keep the markets of the world open to our farmers and manufacturers."

It should be borne in mind that these are not the words of a critic of the administration, but quite the contrary. The circumstances, in Mr. Foster's view, fully justified the President in "sending a considerable army into a country with which we were nominally at peace, *without the constitutional warrant* of legislation by Congress, and aiding in taking possession by force of that nation's capital."

In so saying Mr. Foster does not of course intend to question either the constitutional right or the bounden duty of the President to rescue if possible the members of the United States legation; but there his ordinary power *under the Constitution* ended, and his extraordinary power under "*public sentiment*" began. True, the President had power to call Congress together, but he did not, so all the proceedings of this Government in China since the rescue of Minister Conger, have been extra-constitutional, that is, outside of and beyond the Constitution.

It matters not, so far as the principle is concerned, that, as Mr. Foster says, the action of the Government "up to the present in Chinese affairs has been wise and prudent." The fact remains, as Mr. Foster also states, that it is upon "public sentiment" rather than upon the Constitution that "the President must rely for support for *his act of breaking with all precedents of our foreign relations* in joining a concert of European nations *to arbitrarily determine the destiny of a great empire* with which we have *heretofore* maintained the most friendly relations."

And what is the source of the "public sentiment" that is back of these extra-constitutional measures? The same thing exactly that is back of the sentiment which sustains the English government in its war upon the South African republics; namely, the commercial spirit. "My object," says Mr. Foster, "is to emphasize the fact that the public sentiment of the country is prepared to indorse *such extreme and even violent measures to keep the markets of the world open to our farmers and manufacturers.*"

There was a time when the American people were too jealous of their liberties to brook any departure from the strict letter of the Constitution; but times have changed, and now "*public sentiment*" will not suffer so trifling a thing as the Constitution to stand in the way of "material progress."

Like Mr. Foster, we have no disposition "to criticise the Government." The President and his advisers have only done what the people demanded that they should do. It is the people who have estimated the relative value of money and of liberty, and they have put the dollar above the man. In harmony with the Declaration of Independence, the Constitution was framed to safeguard human rights. In harmony with the spirit of commercialism, "public sentiment" demands that the Government shall safeguard first of all the avenues of trade and the dollars that circulate therein. The times are upon us foretold by Jefferson when of the people he said: "They will forget themselves, *but in the sole faculty of making money.*"

B.

#### THE POPE'S TEMPORAL SOVEREIGNTY.

In a recent discourse in Washington, D. C., Archbishop Ireland touched on the subject of the temporal sovereignty of the Pope, which he predicted would soon be restored by "the Italian people and Christendom at large."

In attempting to show the necessity of temporal sovereignty for the Roman pontiff, the Archbishop said:

"If the Pope is a civil subject of an authority outside of himself he has not the necessary freedom. The ruler or government would interfere, make laws impairing his freedom of action, or strive to impose methods more serviceable to the state than the church. The Pontiff's words must bear no possible suspicion that they were imposed by men who have no authority in things moral and spiritual. If the sovereign Pontiff be the subject of the King of Italy what guarantee is there for other peoples and other rulers that, whether through fear or favor, Italian influences have not penetrated into the Vatican, and that Italian interests are not to be served? The peril of national jealousies would be the greater were the foreign countries at the time warring with the King of Italy. We, in America, are willing indeed to hearken to the words of Peter, but it must be plain that they are not the words of a foreign ruler, whose sole purpose is the interest of a foreign nationality, not of the church.

"The dependence of a bishop upon the civil ruler severs him from union with Christians in other countries, reduces his church to the condition of a national church, and disrupts the oneness of the universal church. Other churches than the Catholic do not demand civil independence and temporal

power for their chieftains because no other church than the Catholic is a world church."

From the assumption that the Pope is the head of the church, and is its infallible guide in faith and morals, all this that the Archbishop says follows naturally enough. The assumption of the Pope to be the spiritual leader of the church demands that he be also a temporal sovereign, for the reasons here stated. He who supports the papal system is logically bound to advocate the restoration of the temporal sovereignty.

No man in the Protestant church claims to be the church's head and spiritual guide; hence the Protestant system of religion calls for no temporal sovereign and has no occasion to contend for sovereignty with earthly powers. The head of the Protestant church is Jesus Christ, whose liberty is untrammelled by earthly sovereigns, and whose action is altogether above any suspicion of being influenced not only by fear or favor, but by the ignorance and prejudice which are more or less characteristic of every human mind. s.

#### DISREGARD OF LAW.

MUCH is said upon every side about "the growing disregard of law," and the necessity of inculcating "reverence for law as law."

Who is responsible for this condition—this growing disregard for law? and how can "reverence for law as such" be instilled into the minds and hearts of the people?

That the disease—disregard for law—is widespread and deep-seated no one can doubt who will read with even a modicum of care and thought the daily newspapers for even a short time. Nor do we refer merely to the records of violations of law by private individuals. These are frightfully common, but far more alarming are those violations of law which are participated in by whole communities, and even by officials sworn to administer and enforce the law, municipal, State, and national.

Not long since a mob of men and women in this city drove from their work a gang of street-cleaners, pelting them with all manner of missiles. But why this exhibition of lawlessness? Simply because the city authorities, by failure to enforce the law regulating street-sweeping, set an example of disregard of law.

The law provides that the streets must be sprinkled before they are swept by machines; and that

the revolving brooms or brushes must do their work inclosed by side curtains to control as far as possible the necessary dust. But, utterly disregarding these wise sanitary provisions, the city officials not only set an example of lawlessness, but they gave the people just cause for complaint. The result was mob violence. True, this incident was only a tempest in a teapot, as it were, but it serves to illustrate many very much larger tempests with much more serious consequences.

We need only refer to the lynchings, which are no longer confined to any one section of the country. To what are they due? First, to the "law's delays," or in other words, the failure of the authorities to apply promptly the legal remedy and inflict merited punishment on evil doers. Other causes there doubtless are, but this was almost the only one referred to fifteen or twenty years ago. Others have come in later. The people simply ceased to reverence laws which through the failure of those who were sworn to enforce them ceased to command respect.

Then the political "boss," who is ever ready to exploit both the people and the law, has done much to bring law into disrepute.

The giant corporations which manage in a thousand ways to evade the law, have had a large share in causing distrust and even hatred of law to take the place of reverence for law in the minds of the masses.

And last, but not least, the general Government itself, by disregarding the Constitution—the fundamental law of the land—simply because "the end" seemed to "justify the means," and because, as ex-Secretary Foster explains, as noted in an article in another column, "public sentiment" demanded it in the interests of the extension of trade.

If officials do not respect the law it is in vain to expect that the people will do so. Reverence is impossible for "laws" that are made only to enable the rich to exploit the poor, or that are made to be enforced only against the poor and uninfluential.

If the Government can set aside the Constitution or disregard its provisions because "the end seems to justify the means," is it any wonder if the mob assumes the same attitude toward the statute that stands in the way of the carrying out of their will?—Certainly not. "Like rulers, like people" is just as true as the more familiar saying, "Like priest, like people." B.

### ATLANTA CLERGYMEN PROHIBIT A SUNDAY CONCERT.

THE Strauss Grand Orchestra, of Vienna, now touring the United States, recently came in contact with the "American Sabbath" and some of its zealous defenders. The itinerary of the orchestra was such that it could be in Atlanta, Ga., only on Sunday, December 9, and arrangements were made in advance for a concert to be given in the Grand Opera House in that city on the evening of that day. Atlanta has an organization known as the Evangelical Ministers' Association, which determined that the concert should not be given. Accordingly, a few days preceding the above date, it adopted resolutions condemning Sunday concerts, and appointed a committee on "Sabbath desecration" to deal with this particular concert. The chairman of this committee at once prepared the following memorial to the board of police:

*"To the Honorable Board of Police Commissioners of the City of Atlanta:*

"The Evangelical Ministers' Association of Atlanta respectfully petitions your honorable body that you will interfere in the holding of the Strauss concert which is advertised for next Sunday night at the Grand Opera House.

"Believing as we do that such a concert held on the Sabbath is a desecration of the Lord's day and an open violation of the State law, and will prove an entering wedge to the further desecration of our Christian Sabbath."

As the regular meeting of the police board would not occur until after the time appointed for the concert, the chairman of this committee, Dr. Holderby, went in person to members of the board and secured the signatures of a majority to an order instructing the chief of police to prevent the giving of the concert. Notice to that effect was then issued from the police department to the owner of the opera house. The business manager of the orchestra at once came to the city, and made every effort to conciliate the ministers and to secure permission to fill the engagement. He declared that the action of the ministers and the police was unprecedented in the experience of his company, and that it had never entered his mind, in arranging for the concert on Sunday evening, that it would be a violation of any city or State law. He explained that the concert which Mr. Strauss proposed to give was of selections from "the most famous and ele-

vated of the world's musical composers;" and offered finally to arrange the program so as to present only such compositions as would be "appropriate to the sacred character of the day." The ministers held another meeting and determined not to recede from their demand. The concert was then given up, although expense in arranging for it had already been incurred, previous to the action of the ministers, of more than \$2,000.

The incident brought out the fact that on a recent Sunday evening a musical entertainment was given by a local band in this same opera house, and that in the parks of the city bands frequently play on Sunday afternoons. The music at none of these entertainments could be called "sacred," yet nothing has been done to prohibit them. The ministers of Atlanta evidently intended that the "strangers" from Europe should be made to respect their "Sabbath" whether those who sojourn permanently in the city do so or not.

If there was any reason why the city authorities should have forbidden the giving of the concert, it does not appear in the memorial prepared by the ministers. Their demand is based wholly upon religious grounds, and does not cite a single reason that justified police interference. It appears also that neither in the State Sunday law nor in the ordinance of the city was there anything that could apply to the proposed concert. The law is very stringent in regard to keeping open places of business and following one's ordinary calling, but nowhere is it intimated that a concert is unlawful. The ministers insisted, however, that it was not "a work of charity or of necessity." The manager for the orchestra, while expressing himself as ready to comply with the law, said that he was convinced that the action of the ministers was far from being either a work of charity or of necessity.

It seems that the authorities concerned themselves very little about the language of the law, but acted simply on the demand of the ministers. This dictation to police officials by ministers whereby they are enabled to force respect for their religious convictions from people who are violating no law and infringing upon no right of others, is an entering wedge far more dangerous than a Sunday concert can possibly be.

JOHN D. BRADLEY.

PERSUASION, not force, wins men to truth.

**INVESTIGATE THE SUBJECT.**

AMONG the resolutions passed at the annual meeting of the Lord's Day Alliance, recently held in Toronto, Canada, was one in reference to the people known as Seventh-day Adventists.

It was recommended that earnest efforts be made by the clergy to warn the people against the teachings of this denomination, and that ministers themselves study the subject of the Scriptural and historical basis of Sunday observance more thoroughly.

The latter part of this recommendation is certainly right to the point. In this a great many persons among the laity as well as the clergy are very remiss. Investigation of the subject has led many to the clear conviction that there is no Scriptural proof whatever for the observance of the first day of the week as the Sabbath, and history shows clearly that the change from the observance of the seventh day to that of the first was made by human authority. This subject seriously needs investigation on the part of the people in general. It is to be hoped that the resolution will be heeded in this respect.

It is somewhat noteworthy that among all the religious organizations in the land, Seventh-day Adventists should be the only one thus prominently mentioned. Why should this be? It must be because it is recognized that this denomination stands by itself in calling the attention of the people to this important subject with the purpose of getting all the people to investigate the question.

Will not the matter bear investigation by the laity or common people? Have the clergy jurisdiction over the literature of the people? The remark was made that the common people could not stand it to read the literature of the denomination in question, that they are not competent to do this, and ministers are at fault who allow their members to read this literature. This savors too much of papal interference with personal rights. We have more confidence in the intelligence of the people than that. Let all read up on this subject.

*Oakville, Ont.*

F. D. STARR.

HE who would observe the Sabbath out of fear of the law, or fear of public opinion, would do homage not to the Sabbath, but to the slavish principle of fear. Real homage to the Sabbath must proceed not from fear but from love.

**ROGERS WILLIAMS AND THE QUAKERS.**

*(Concluded.)*

As already stated, it was natural that the Quakers, proscribed in all the other colonies, and persecuted to the death in Massachusetts, should rendezvous in Rhode Island. The records say: "The number of Quakers in Rhode Island constantly increased. Horace Gardner, who was flogged and imprisoned by the authorities at Boston in May, 1658, was an inhabitant of Newport in Rhode Island. Thomas Harris, who was imprisoned and repeatedly flogged the following month, had moved from Barbadoes to Rhode Island. Catherine Scot, who was imprisoned for two weeks and publicly flogged in the autumn of the same year, was the wife of Richard Scot of Providence. William Robinson, the first Quaker put to death, had been 'moved by the Lord to go from Rhode Island to bear witness in Massachusetts.' His companion at the gallows, Marmaduke Stevenson, came by way of Rhode Island from Barbadoes. Mary Dyer, the only woman put to death, was wife of William Dyer, secretary of Providence plantation."—Page 8, Introduction to "George Fox Digged out of His Burrows." Under these circumstances, we might expect some protest would come to Rhode Island from Massachusetts. It came in the form of a "Letter from the Commissioners of the United Colonies to Rhode Island, concerning the Quakers." We will give it complete in its quaint spelling and punctuation.

**Letter of the Massachusetts Commissioners.**

"The Commissioners being informed that divers Quakers are arrived this summer at Rhode Island, and entertained there, which may prove dangerous to the Colonies, thought meet to manifest their minds to the Governor there as followeth:

"Gent: We suppose you have understood that the last yeare a companie of Quakers arrived at Boston upon noe other account than to disperse their pernicious opinions had they not been prevented by the prudent care of the government, whose by that experience they had of them, being sensible of the danger that might befall the Christian Religion heer professed by suffering such to be received or continued in the country, presented the same unto the Commissioners at their meeting in Plymouth, whose upon that occasion commended it unto the General Courts of the United Colonies, that all Quakers, Ranters, and such noted heretiques might be prohibited coming among us; and that if

such should arise from among ourselves, speedy care bee taken to remove them (and as we are informed), the several jurisdictions have made provision accordingly. But it is by experience found that means will fall short without further care by reason of your admission and receiving of such, from whence they may have opportunity to creep in among us, or means to infuse and spread their accursed tenets to the great trouble of the colonies if not to the subversion of the laws professed in them.

"Notwithstanding our care which hath hitherto taken to prevent the same, whereof wee can not but bee very sensible, and think noe care too great to preserve us from such a pest, the contagion whereof (if received) within your Collonie were dangerous, &c., to be difused to the other by meanse of the intercourse especially to the place of trade amongst us. Wee therefore make it a request that you as well as the rest of the collonies take such order herein that your neighbors be free from that danger; and that you remove those Quakers that have been received, and for the future prohibit them coming amongst you; whereunto the rule of charity to yourselves and to us (we conceive) doth oblige you, wherein if you should, we hope you will not bee found wanting; yet wee could not but signifie this oure desire; and further declare that we apprehend that it will bee oure duty seriously to consider what further provisions God may call us to make to prevent the aforesaid mischief. And for oure further guidance and direction herein, wee desire you to impart your mind and resolution to the General Court of Massachusetts which assembleth the 14th of October next; wee have not further to trouble you att present, but to assure you wee desire to continue your loving friends and neighbours, the Commissioners of the United Collonies, Boston, September 12, 1657.

"SIMON BRADSTREET, President."

#### Points of Interest in the Letter.

This letter is of interest, not only because of its quaintness, but also because it betrays their genuine anxiety, and their absolute ignorance of the fact that the truth itself has power to defend itself against error. Incidentally it reveals the fact that the spiritual truths which the Quakers taught did have power in contrast with the stiff formality of the old New England worship. The letter contains a covert threat of friendship withheld and the privilege of trade denied if the request was refused. It makes plain the fact that Roger Williams, hating the Quakers as he did, and earnestly desiring the trade and friendly relations of all the colonies, had his principles of liberty put to the strongest possible test.

To this letter the government of the Colony of Rhode Island replied in a quite lengthy epistle. First they stated their desire to live on terms of peace and loving correspondence with all the colonies, and "to return to the other colonies such as fly from the hands of justice for matters of *crime* done or committed against you." "And as concerning these Quakers which are among us, we have no laws whereby to punish any for only declaring by words, &c., their minds and understandings concerning the things and ways of God, as to salvation and eternal conditions. And we moreover finde that in those places where these people aforesaid in this colonie are most of all suffered to declare themselves freely, and are only opposed by arguments in discourse, there they least of all desire to come. \* \* \* And yet we conceive that their doctrines tend to very absolute cutting downe and overturning relations and civil governments among men, if generally received." Then follows a statement of their intentions of bringing the matter to the attention of the General Assembly of the colony to meet the next March.

#### Rhode Island's Reply.

This letter, in contrast to the one from Massachusetts, shows plainly the belief of Roger Williams and his associates in the fact that truth itself is king in the realm of thought, and that it can conquer all opponents. The General Assembly of Rhode Island considered the matter, and here is their reply:

"Honoured Gentlemen: There hath been presented to our view by our Honoured President, a letter bearing date of September 12th last, subscribed by the Honoured Gentlemen Commissioners of the United Colloneys concerninge a companie of people (lately arrived in these parts of the world) commonly known as Quakers, who are generally conceived pernicious, either intentionally, or at leastwise in effect, even to the corrupting of good manners and disturbing the common peace and society of the place where they arise or resort unto, &c.

"Now, whereas, freedom of different consciences to be protected from enforcement was the principal ground of our Charter, both with respect to our humble suit for it, as also to the true intent of the Honourable and renowned Parliament of England in granting of the same unto us; which freedom we still prize as the greatest happiness man can possess in this world. Therefore we shall, for the preservation of our civil peace and order, the more seriously take notice that these people and any others that are



here, or shall come amongst us, be impartially required, and to our utmost constrained to perform all duties requisite toward the maintenance of the right of his Highness, and of the government of that most renowned Parliament of England in this Colony, which is most happily included under the same dominion, and graciously taken unto the protection thereof. And in case they, the sayd Quakers which are here, or who shall arise or come amongst us, doe refuse to subject themselves to all duties aforesaid, as trayninge, watchinge, and such other engagements, as other members of civil societys for the preservation of the same in justice and peace; then we determine, yea, and we resolve to take and make use of the first opportunity to inform our agents residing in England that we may humbly present the matter unto the supreme authority in England, humbly craving their advice and order how to carry ourselves in any further respect toward this people so that therewithal *there may be no damage or infringement of that chief principle in our Charter concerning freedom of conscience*; and we also are so much the more encouraged to make our address unto the Lord Protector his Highness and government aforesaid; for that we understand there are or have been many of the foresayed people suffered to live in England; yea even in the heart of the nation. And thus with our truly thankful acknowledgements of the honourable care of the honoured gentlemen, Commissioners of the United Colonies, for the peace and welfare of the whole country, as is expressed in their most friendly letter, we shall at present take leave and rest. Yours, most affectionately desirous of your honour and welfare.

JOHN SAFFORD, Clerk of the Assembly."

#### **They Needed No Government.**

This letter is a masterpiece of diplomacy. It boldly declares their determination that all things shall be done so as to maintain, and not to infringe their chief and dearest principle of liberty of conscience. It admits that the problem is a grave one, and asserts the intention of falling back for advice upon the mother country, of which, at that time, Massachusetts was tacitly asserting its independence.

There is no record that the Quakers were ever "constrained to take part in the traynings and watchings." At one time when a number of the commissioners of Rhode Island Colony were at Providence, in the house of Thomas Olney, Roger Williams propounded to them the following question: "We have a people here amongst us who will not act in our government with us: What course

shall we take with them?" Then George Cartwright, one of the commissioners, asked him what manner of persons they were? "Do they live quietly and peaceably amongst you?" This they could not deny. Then he made this answer: "If they can govern themselves they have no need of your government." This is a true indication of the attitude of Williams towards the Quakers. Though they became so numerous that in 1661, when the General Meeting was established in Rhode Island, in Massachusetts grave apprehensions were aroused "that the Quakers were gathering together to kill the people and fire the town of Boston," yet, though hating them as he did, Williams never invoked against them the civil power.

#### **Williams Debates with the Quakers.**

When George Fox was in Providence, Williams did not attempt to meet him, for on a previous occasion he had gone into the Quaker meeting to speak against their teachings, and one of the Quakers was "moved by the Spirit to sing, and another to pray, and a third to dismiss the meeting," and so Williams had no opportunity. After Fox had gone to Newport, Williams sent him a challenge to debate, and he paddled his own canoe the thirty miles to meet the champion of Quakerism. But Fox had gone before the challenge arrived. The debate was held, however, with others of the chief men among the Quakers, and, as is usual in such cases, both sides claimed the victory. Williams published an account of the discussion under the somewhat humorous title, "George Fox Dugged out of His Burrows." One reason given by Williams for this debate was his desire to vindicate the colony from the charge of being in alliance with the Quakers—a charge which would naturally be made by Massachusetts, because so many of the Quakers resided in Rhode Island undisturbed. Still, when William Harris, who was a prominent lawyer, and one of the original settlers, sided with the Quakers, and taught that the logical outcome of Williams' doctrine, and also the teaching of the Scripture, was that a Christian could have no part whatever in civil governments, Mr. Williams considered this teaching thus saddled on to him and presented by one of so much influence, as subversive of all authority, and anarchistical in the extreme. So Williams had Harris indicted for high treason, and committed to jail.

### Why Harris Was Indicted.

Here is Williams' own account of it. "William Harris, for politic reasons, turns Generalist, and writes against all Magistrates, Laws, Courts, Charters, Prisons, and Rates, &c., pretending himself and his Saints to be the Higher Powers, and in public writings he stirred up the people most seditiously, and most desperately, threatening to begin at Massachusetts and to cry out no Lords, no Magistrates. This cost myself and the colony much trouble. Myself by speech and writing opposed him, and he was committed for writing against his Magestie's Honor, Prerogative, and Authority. He lay for some time in prison until the General Assembly, where the Quakers (by his wicked, ungodly, and disloyal plots) prevailing, he by their means gets loose, and leaves open a door for any man to challenge the King's Magesty."

This, it is admitted by all authorities, is an unfair statement of the case. Williams evidently misunderstood Mr. Harris. Harris was a man of undoubted probity, and was often trusted with responsibility in the colony. Williams often spoke of the king's charter granting them liberty of conscience. William Harris, with that higher idea of Christian liberty which he got from the Quaker doctrine of the "inner light," wrote against this, and declared that no king could grant liberty of conscience by his laws. His dealings with William Harris brought upon Williams much adverse criticism, and this is the origin of the charge first made by George Fox, himself, that Williams denied his principles, and justified the persecution of the Quakers. The descendants of William Harris, of the seventh generation, still live here in Providence, and are personally known to the writer. They still reiterate this charge, and this led to this investigation. Williams was passionate sometimes, and partial. He had his share of the usual faults of great men, but, though his principles were tested to the utmost, unless this be an exception, he ever remained true to the doctrine of absolute liberty of conscience.

G. E. FIFIELD.

### SUNDAY PROSECUTIONS IN MARYLAND.

THE spirit of religious liberty does not seem to have wholly triumphed in the State of Maryland yet. On the twenty-seventh day of November, Mr. J. H. Rhodes and Mr. Harry Curlett (Seventh-day

Adventists) were summoned to appear before a magistrate to answer the charge of working on Sunday. These men were residents of Winchester, Md. But as the local magistrate was a brother-in-law to Mr. Rhodes, he requested that the men be tried before the magistrate in Queenstown.

When the time came for trial the defendants presented a request that their cases be waived for trial at the county court next May. This the magistrate granted, but in so doing said that in order to do this the costs must be paid. This they did, and the cases were carried over. It is probable that the cases will never be called up again, for the law of Maryland states that charges for Sunday labor shall be tried before a magistrate.

These prosecutions were started by opposing religious factions. A minister of the Methodist Protestant Church told his members that if they did not take steps to stop this Sunday work he would have to take it up himself. And so spies went to work and soon found Mr. Rhodes, who is the elder of the Seventh-day Adventist church in Winchester, or Ford's Store, and who had sacredly kept the seventh day, at work painting on his house, and making no more noise than the swish of his paint brush, and they immediately hastened off to the constable and led him around to where he could see with his own eyes that Sunday was being desecrated.

But how to sustain a charge against Mr. Curlett was a puzzle till a man stepped forth who said he did not want any thing to do with the case, but he could not lie, and he could witness to having seen Mr. Curlett assisting Mr. Rhodes. "All right," said the magistrate, "I summon you as a witness."

So these men, honest in their conviction of duty to fulfil the command of God, "Six days shalt thou labor and do all thy work, but the seventh day is Sabbath of the Lord thy God, in it thou shalt not do any work," are now under bonds to answer to the county court for having faithfully followed the command of God. No one was disturbed, for no noise was heard. So that religious intolerance is at the foundation of the whole thing. When will professed Christians learn to show the spirit of the Author of Christianity, who said, "If any man hear my word and believe not, I judge him not"? Again the same divine Spirit asks the question, "Who art thou that judgest another man's servant? to his own master he standeth or falleth."

O. O. FARNSWORTH.

## THE "LIBERALITY" OF THE PAPAL CHURCH UNDER LEO XIII.

Doctor Burt in Christian Advocate.

An approved biography of Leo XIII. contains the following statement: "It is an old and barefaced accusation, which the enemies of the church have continually repeated, that she does not give sufficient attention to education, and that even her priests are ignorant. But the reign of Leo XIII. has given a positive denial to all such assertions." The author, however, attempts to prove his statement by simply showing that the Pope has caused to be published a fine edition of the works of Thomas Aquinas, has erected a statue to him in the Vatican, and has made the study of this learned philosopher to be introduced into all the universities, colleges, seminaries, and schools in the Roman Catholic world. But do these facts constitute Leo XIII. a leader among educators?

It is well known that Leo XIII. has always been one of the most zealous disciples of Thomas Aquinas. While he was bishop of Perugia he founded an academy for the special study of the "angelic doctor." In 1875, as cardinal, he presented to Pius IX. a request that Thomas Aquinas might be proclaimed universal patron of all studies in the universities, academies, and seminaries of the world.

In harmony with his views as bishop he issued an encyclical August 4, 1879, recommending the teaching of the philosophy of Thomas Aquinas in all the schools and seminaries. This he confirmed by another letter written October 15, 1879.

On January 18, 1880, the Pope placed at the disposal of his editors sixty thousand dollars for the publication of a new edition of Thomas Aquinas, and again, on November 21, 1880, another sum of forty thousand dollars. On August 4, 1880, Leo XIII. declared his favorite philosopher to be the patron saint of all Roman Catholic universities, colleges, and seminaries throughout the world. The Pope then recommended a thorough education for those whose special duty it might be to confute the doctrines of the Reformation, "which education can be obtained only in the philosophy and scientific theology of which Thomas Aquinas was master." \* \* \*

Every book and pamphlet written by Roman Catholics during the reign of Leo XIII. which has contained a line or word expressing the right of free thought or of private judgment has been immediately placed on the "Index," while the writers

have been compelled to choose between retraction and absolute submission or excommunication. Some time ago the bishop of Cremona and others were called to account for a certain liberal tendency in their writings. The Pope gave them to understand that they were to believe and hold all that Thomas Aquinas taught and nothing else. Their letters of retraction were as follows: "I deplore what your holiness deplores. I desire what you desire and condemn what you condemn. I recognize no party but the Roman Church, and no father but the head of that church."

In a letter to the vicar-general of Rome, dated June 26, 1878, the Pope says: "In the midst of many reasons for rejoicing we have much sorrow because of the general condition of the church, especially here in Rome, the center of Catholicism and the seat of the vicar of Christ. Here there is no restriction on the press; here Protestant churches are built even in the most populous streets, as if to insult us."

Again, on July 12, 1878, he wrote another letter to the vicar-general, complaining of the liberty given to Protestants to build churches and open schools, by which means they "spread the poison of their errors." Then he issued the following decree: "The supreme excommunication, reserved as a special prerogative of the Pope, is hereby pronounced against all those who give their names to the heretical sects, of whatever denomination, who take part in their religious services or listen to their preachers, who print the invitation to these services or the subject of the discourses. They commit mortal sin who go to sing or play in Protestant churches, the publishers who print Protestant books, and the architects, contractors, masons, and laborers who work in the construction, repairs, or decoration of any Protestant church. Parish priests are hereby instructed to see that no one will work for Protestants." This is not a document of the Middle Ages, but one that emanated from Leo XIII. \* \* \*

In his encyclical to the bishops of Hungary, August 20, 1886, which is really a political program for the Catholics of Hungary, the Pope speaks of the "modern sects as being more terribly fatal than the ancient Moslem." With the modern Moslem the Papacy seems to be in most cordial relations. \* \* \*

The authorized biographer of the Pope says: "In his glorious pontificate Leo XIII. has given special attention to the religious orders, has encouraged them, and helped them to rise up into their former

position and power in the church." On September 17, 1882, he recommended the cult of St. Francis of Assisi, and on May 30, 1883, he constituted the third order of Franciscans. He himself wished to be known as the protector of Franciscans, but the Jesuits have been specially favored by him. He was at first their pet disciple, and then became their willing servant. In his brief of July 13, 1886, the Pope pronounced a eulogy on the Jesuits, whom he declared to be worthy of great honor in the Catholic Church, and he abrogated the brief of his predecessor, Clement XIV., giving back to the Jesuits all the privileges and immunities which they once enjoyed.

On October 12, 1892, Leo XIII. addressed a letter to the new general of the Jesuits, in which he greatly praised the order, and on July 30, 1895, he gave into the care of the order the direction of all the colleges and schools in Egypt.

It is a contradiction of terms to speak of Leo XIII. as liberal and the friend of free institutions, whether they be ecclesiastical or civil, when by his every act he has proved himself to be the friend of the Jesuits. By restoring them to power he struck a dagger into the heart of liberty. This institution, born in Spain, soon spread over all nations, but because of its political intrigues, its immoral teachings, and its crimes, Clement XIV. was obliged to abolish the order. But a secret society of that kind, proportions, and power could not be destroyed by a papal decree, and hence the Jesuits, casting off for a time their distinctive garb, remained the same in heart and intent. They lived for a time in the dark until they got rid of the Pope who had decreed their death, and then came forth more heinous than before. After the death of Clement XIV. the Jesuits returned to enjoy many of their rights and privileges. They became the confessors and counselors at courts and the favored educators of the aristocracy of the nations of Europe, but it was reserved to Leo XIII. to recognize them officially and place them in power. Now the Pope remains prisoner, and the Jesuits are directing affairs as they please.

The Jesuits hate our Constitution and our free institutions, and secretly seek to undermine the Republic. "Eternal vigilance is the price of liberty."

Let me conclude by quoting another line from the Pope's authorized biographer: "Leo XIII. has absolutely continued the work of Pius IX. and faithfully sustained his principles since he is verily his successor."

## News, Notes . . . and Comment

A ROMAN CATHOLIC paper says that "those 'prominent' Cubans who have put themselves on record as not approving of Mgr. Sbarretti, as Bishop of Havana, belong to a class which is constitutionally averse to all bishops, priests, and to religion itself." This may be true, but it is well to remember that it has long been the habit of Rome to brand as "infidels" all those who oppose "the church."



COMPTROLLER COLER of New York very truly says: "All of our bad citizens are not among the uneducated classes; in fact, the most dangerous person in the community is the highly educated man of great ability who uses his talents not for the good of the community as a whole, but to advance the private interests of himself and those he represents at the cost of the public rights of the people."

This is right in line with the conclusion reached by Dr. Wines and President Gates in their papers on "Dangerous Classes in a Republic," read before the New York State Conference of Religion.



IN connection with a Methodist revival effort at Titusville, Pa., a move is being made to close all business places in that city on Sunday. It is declared to be the intention of the leaders in this move to enforce the Sunday law upon all classes of Sunday desecrators. This is taken to mean trouble for some people living there who observe the seventh day, as the Sunday law of Pennsylvania makes no exception in such cases.

It strikes us that the arresting and locking up of people in jail is a curious proceeding to accompany a revival of Christianity. In all Christian revivals that we know of there has never been manifest any such thing as this. There has been no spirit to demand such a thing. On the contrary, the spirit that took possession of the people at such times has been one of gentleness and love, as was the spirit manifested by Him from whom Christianity takes its name. The effort was not to cast men into physical bondage, but to set them free from spiritual

bondage—not to give them less liberty, but more liberty. And if we know anything of the spirit of Christianity, it is the spirit of the fullest liberty, always.

We fear there is something wrong with a revival effort which calls upon the civil power to supplement its work by inflicting legal penalties upon those regarded as sinners. A true revival seeks not to condemn men, but to save them.



SPEAKING of the impractical methods of the church in politics, Bird S. Coler says:

"The politician begins down among the people, in a barroom or the open air, and works up to a club. The church too often begins with a club and works down to a failure."

But this is only because the church is not commissioned to do political work. The work of the church is to make good men, not to exploit them in the field of politics after they are made. The preacher who carries the vote of his church in his vest pocket is not less dangerous, nor is he probably much better, than the ward "boss." To state it as mildly as possible, he is out of his place and on dangerous ground.



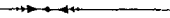
A PORTION at least of the Roman Catholic press of the country has taken alarm at one passage in the President's message. The *Monitor* says:

"President McKinley, in his message to Congress, speaks of a thorough investigation into the subject of the property holdings of the religious orders in the Philippines. This is a needless and unwarranted reflection on the religious organizations in question. There is vastly more property owned by the Catholic Church in this country, in proportion to the number of its adherents, than in the Philippines. The property in both cases has been acquired and accumulated in substantially the same way.

"Suppose bigots here should set up a hue and cry anent the 'wealth' of the Church in America and impute its ownership to dishonest methods? Would the administration deem it expedient to investigate such charges? Under the terms of the Paris treaty the property rights of the Church in the Philippines stand precisely on the same basis as those in the United States. The Government treads on dangerous ground when it oversteps the conditions of its own compact, which, in common with

all treaties, becomes the fundamental law of the land."

We do not pretend to know the facts relative to this property. It would seem that under the Paris treaty the laws under which the property is held by "the church" must settle the question. If the property was acquired by "due process of law," however unjust that law may have been, the Government will find itself powerless to touch it under the treaty which is a part of "the supreme law of the land." Rome foresaw the difficulty and provided for it in the treaty.



### "THE UNUSED POWER OF THE CHURCHES IN POLITICS."

IN speaking before the New York State Conference of Religion on "The Unused Power of the Churches in Politics," Rev. Alfred W. Wishart of Trenton, N. J., made this statement:

"Our warfare is not against political candidates, but against a low state of social and political morals expressed in a corrupt political system. The overthrow of Croker in New York and of Ashbridge in Philadelphia will be followed by the rise of other bosses just as bad, if that is possible, unless we go to the root of the difficulty.

"For the churches to mistake the vital issue by taking sides in the quarrels of bosses for political patronage and power, is to invite confusion, distrust, and a positive loss of influence. In some respects, in the cities at least, there are not two great parties. There is only one—'The American Mass-querading Party.' This party is composed of so-called good citizens, blinded by partizanship and marching shoulder to shoulder with the most vulgar rascals in the community."

Mr. Wishart's thought is the true one. He believes that the work of the church is educational. Good men will be good citizens and good citizens make clean politics. This is the theory; the practice is that the really good men are so hopelessly in the minority that the rascals generally get the offices, or a large share of them. The fact is that just as some diseases in the individual must be treated by toning up the whole system of the patient, rather than by trying to remove the disease by treating the symptoms, so the diseases of the body politic must be treated, for the most part, by raising the moral tone of the community.

This work of moral reform properly belongs to the church, but the church must not engage in it

for political purposes. The work of the church is to save men, to fit them for eternal life. This is the purpose of the gospel, and to use it for anything short of this is to prostitute it, and to fail of the very object for which it was given. The object the minister and the church should always have in view, is the salvation of men from the guilt and power of sin. This accomplished, such men will be honest wherever they may be placed in the providence of God; and not only so, but they will exert a saving influence. In this way the church not only can, but must necessarily, exert an influence not alone in politics, but in all human affairs. But this is not what is generally meant by the church in politics. Too often the church undertakes by political methods to "turn the rascals out," and generally succeeds only in installing another set of rascals no better than the first. It is well that Mr. Wishart has called attention to this fact and to the failure due to it, and has suggested a better way. B.

#### "DANGEROUS CLASSES IN A REPUBLIC."

THIS is one of the subjects considered at the New York State Conference of Religion, and papers were read upon it by Dr. Fred. Howard Wines, of the Census Office, Washington, D. C., and President George A. Gates, D. D., of Iowa College.

Such was the agreement between these papers that the second gentleman felt called upon to remark that Dr. Wines' paper rendered some portions of his unnecessary, but that each had written without any knowledge of the views of the other. In view of this fact the agreement was certainly remarkable.

The gentlemen agreed that the dangerous classes were not the poor, the unemployed; not the paupers, nor even the "criminal classes," but the moneyed and landed aristocracy that is rapidly gathering to itself the great bulk of the wealth of the country. Not only immensely wealthy men, but gigantic corporations are pooling their issues until well-nigh every industrial and commercial interest is controlled by them, and not only the people, but even the laws are exploited in the interests of the trusts.

The result is first discontent, and then contempt and even hatred of law. So that at the doors of the wealthy must be laid the responsibility for the unrest, the spirit of lawlessness, and for much of

the crime of to-day; and to find the dangerous classes we must go not to our asylums, our jails, our State's prisons, but to Wall Street, to the stock exchange, to the board of trade, to the chamber of commerce, etc. The dangerous classes are the men who exploit the people for gain. B.

#### THE CHURCH IN POLITICS.

HON. BIRD S. COLER, Comptroller of New York City, read a paper at the recent New York State Conference of Religion on "The Unused Power of the Churches in Politics." Among other things Mr. Coler said:

"There is a place for the church in politics and public affairs. That fact will not be denied except by those politicians who fear that good influences would crowd them out before they could reform. In my opinion the place for the church as an organized force in temporal affairs is not in the ward meeting, the political convention, or the party council. Its influence should be exerted beneath and beyond those partizan and factional units in our political system.

"When conditions become unbearable we have in the past followed the simple rule of turning out one party and putting in another. This method has never reformed a party or a politician, and it never will produce permanent good government in city, nation, or State. When our political conditions are bad and our public service corrupt or incompetent, the real fault lies beyond partizan policy or factional organization, deep-rooted in untaught and misguided public sentiment. In that broad, neglected field of public opinion, perverted by false teaching, or its moral sense blunted by precept and example—there is the place for church influence in politics.

"To improve civic and political conditions the church must reach the masses, and reach them in the guise of a patient, practical agency for material improvement. I intend no disrespect or levity when I say that I do not believe you can win one vote for good government by telling a man his chances of going to heaven will be improved if he votes a certain ticket on election day. But you can in time win unlimited thousands of votes when you convince the masses of the people that honest and intelligent city government means better material conditions for them."

In brief, Mr. Coler's idea is that the church has no place "in politics" as the term is generally understood. And in this the Comptroller is unquestionably right. The appropriate work of the church

is to make good, clean men—men who will be honest in all the walks of life; in the home, in private business and in public office. And this is only incidental; it comes not as the *end*, but as an adjunct of character-building.

The real work of the church is to bring men into harmony with God; to restore in the human soul the image of God. The primary object is to prepare citizens for the everlasting kingdom of God. Of course the more good men there are in any community, the higher will be the moral tone of that community, and thus the church necessarily and inevitably exerts "political" influence; but a church in politics in any other sense than this is a church outside its legitimate domain, acting outside of the gospel commission, and consequently without divine warrant.

B.

### STARTLING STATISTICS.

For several years the *Times-Herald* of this city has been collecting criminal statistics, and has just published a table showing the average number of murders committed in each State and Territory in the Union during the last ten years.

The awful total of recorded murders for the decade is 98,790, an annual average of 9,879 or 27.04 (plus) per day, which is more than one murder for each hour of the twenty-four during the entire year, or, in other words, 98,790 murders in 87,660 hours.

Texas heads this horrible list with an annual average of 1,021 murders, or nearly three per day; while Vermont occupies the place of honor, in this instance, the foot of the column, with an annual average of only six homicides.

Nor do these figures tell the whole sad story of the taking of human life. There are doubtless very many murders in the country each year that are never reported as such. It costs money to investigate the cause of death, and for this reason it is frequently not done. The individual dies. Some accommodating physician gives a death certificate based on a description of the "symptoms"; the body is buried, and there the matter ends. Not infrequently "murdered" ought to be written into the space where appears the name of some disease. In many country places a physician's certificate of the cause of death is not even required, and heart failure, apoplexy, acute gastritis, and kindred "dis-

eases," carry off their victims and no questions are asked, and very often there is not even suspicion.

But the known facts are bad enough, to say nothing of what a more rigid system of supervision would almost certainly disclose. Human life is held far too cheaply. The crime of murder has ceased to be regarded with that horror with which it was viewed half a century ago. As one contemplates such an array of figures as that presented by the *Times-Herald* statistical table, one instinctively couples together the Saviour's prediction: "As the days of Noah were, so shall the coming of the Son of man be" (Matt. 24: 37), and the statement of Gen. 6: 13, that in the days of Noah the earth was "filled with violence."

The world is looking for an era of peace, when all men will be converted. The Scriptures tell of "perilous times." 2 Tim. 3: 1-5. The "nations" are talking of a time when "they shall beat their swords into plowshares, and their spears into pruning-hooks," but the Lord says of that same time: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. \* \* \* Let the heathen be awakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about." Joel 3: 9, 10, 12.

"A prudent man seeth the evil and hideth himself; but the simple pass on and suffer for it."

B.

CIVIL injustice and religious intolerance have ever intrenched themselves behind mere statutes, misnaming them laws. "We have a law, and by our law he ought to die," said the Jews when accusing the Saviour of men. It was civil "law" that cast the three Hebrews into the fiery furnace, that consigned Daniel to the lion's den, that put to death the apostles, that gave to the wild beasts the early Christians, that clothed with authority the Inquisition and carried out its cruel decrees, that burned Huss and Jerome, and tortured and put to death millions of martyrs in the Dark Ages, that whipped, banished, and hanged Quakers and Baptists in New England and Virginia, and that even to-day fines and imprisons in various places honest, God-fearing men for practical dissent from the prevailing practice touching proper Sabbath observance.

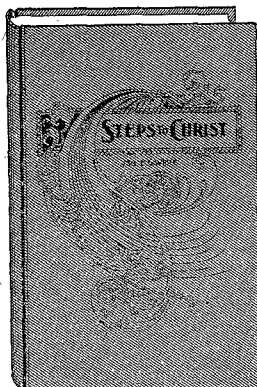


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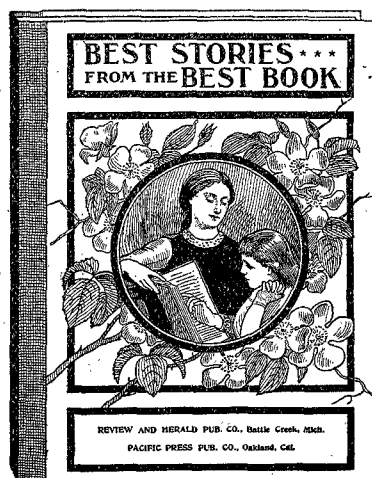
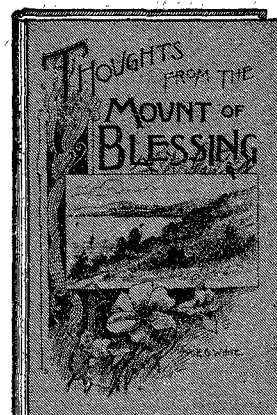


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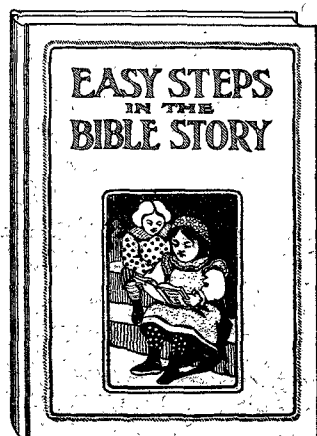
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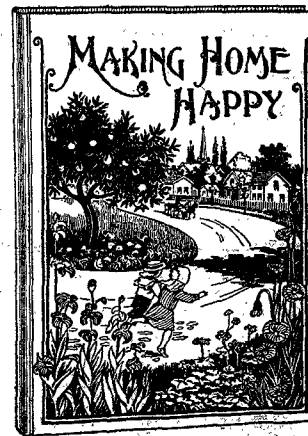


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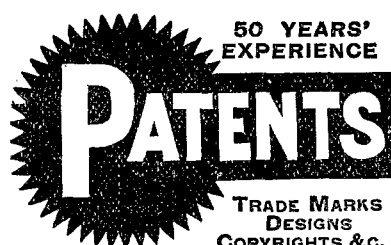
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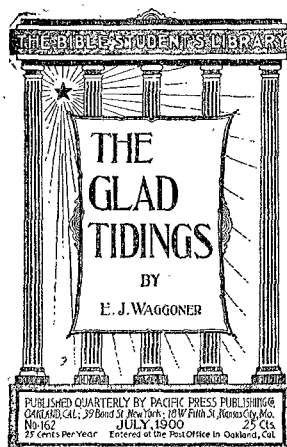
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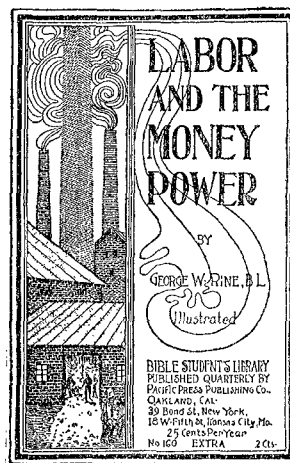
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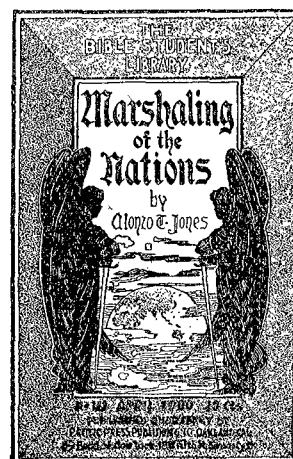
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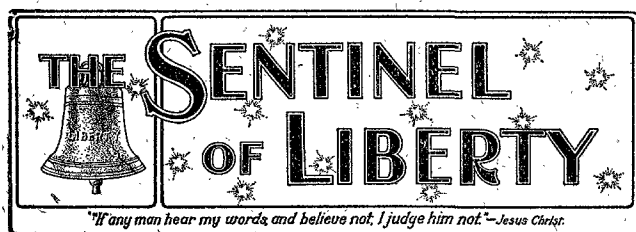
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CHICAGO, DECEMBER 20, 1900.

Any one receiving The Sentinel of Liberty without having ordered it, may know that it is sent by some friend. Those who have not ordered The Sentinel need have no fears that they will be asked to pay for it.

### NO PAPER NEXT WEEK.

As a volume of THE SENTINEL consists of fifty numbers, the present paper completes the issues for the year 1900. Number 1 of Volume 16 will bear date of January 3, 1901.

"THOSE missionaries," says the *Monitor* (Roman Catholic), "who are represented as demanding and insisting upon the wholesale decapitation of prominent Chinese officials 'in the interest of Christianity in China,' are supplying the celestials with a very potent argument against future toleration of foreign missionaries."

Do you think we are making a big fuss about nothing in what we are saying about threatening perils in this Republic? Well, that is just what the antediluvians thought about the things said to them by Noah. Remember that so great an event as the destruction of the world once came upon the people without their perceiving its coming till they found themselves actually involved in it.

THE *News*, of Salt Lake City, has this to say about attacks recently made upon the Roman Catholic Church by leading Methodists:

"There is no need of us [*sic*] taking up the defense of the Roman Catholic Church. That body is strong enough to fight its own battles. But the principle of religious liberty is involved, and an assault upon that principle should not go without rebuke. Those who would deny others the privilege of worshiping God according to the dictates of their conscience, are ignorant of one of the fundamental principles that has attained recognition through long contests and many sacrifices on the part of the noblest men and women the world ever saw. Their agitation may become a menace to free institutions.

When religious liberty is broken down there is no barrier between political liberty and its assailants. One will perish with the other."

We do not understand fully the nature of the "assault" referred to, but if it consists only in attacking by voice and pen the dogmas and practices of the Catholic Church, or of any other church, it is certainly not in violation of religious liberty.

"At a meeting of ministers representing three different denominations—Congregational, Methodist and Baptist—held recently in the Y. M. A. lecture-room," says a daily paper, "it was decided to hold three Sunday afternoon mass-meetings to rouse the city to the importance of making provision for the unfortunates who are affected by the recent order of the mayor, which closes dens and basement dives in response to the crusade for purity." This action speaks well for the ministers concerned. Many of the poor creatures driven from the dives are more unfortunate than vicious, and to simply drive them to the streets will do neither them nor the city any good. If Christian people will only extend to them a helping hand they will be doing real reform work.

SPEAKING for Sunday closing of the Pan-American Exposition, a Buffalo clergyman says:

"We have but to allow our great expositions and other special features to lead the way, and all other money-making institutions will fall into line."

If this is true, as we believe it is, it constitutes a good reason why the Pan-American Exposition should not lead the way in the matter of Sunday closing by law. The people of this country should not be educated to believe that Sunday observance by decree of the civil power is in keeping with the principles of republican government.

As regards Sunday, let every man be fully persuaded in his own mind whether or not it is his duty to observe the day, and act accordingly. If this is done, the question of opening the Exposition will take care of itself.

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