

THE SENTINEL OF LIBERTY

"If any man hear my words, and believe not, I judge him not."—Jesus Christ.

VOLUME 15.

CHICAGO, JUNE 21, 1900.

NUMBER 24

THE SENTINEL OF LIBERTY.

(Continuing American Sentinel)

Published weekly at 324 Dearborn Street, Chicago, Illinois,

BY THE

INTERNATIONAL RELIGIOUS LIBERTY ASSOCIATION.

Entered at the Chicago Post Office as Second-Class Matter.

Subscription price, - - - \$1.00

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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 worshiping, 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.

* * *

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.

* * *

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.

* * *

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."

* * *

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.

* * *

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.

* * *

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 awakened 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 'society' 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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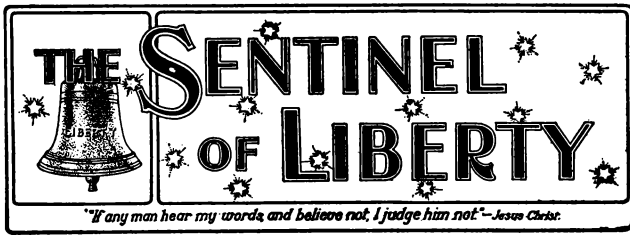
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ATLANTA, Ga.



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.