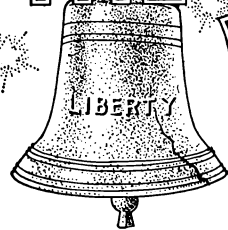


THE



SENTINEL OF LIBERTY

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

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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. Despotic power 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 conventons 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 tabôod, 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 innocency, 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 signification. 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 appropri-

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. 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 amphitheatres of the Romans, and a day without a battle, a massacre, or an ambuscade 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 Diedriches 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 "critikal," 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., 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.

J. A. HOOPES,
 Sec. Gen. Conf.

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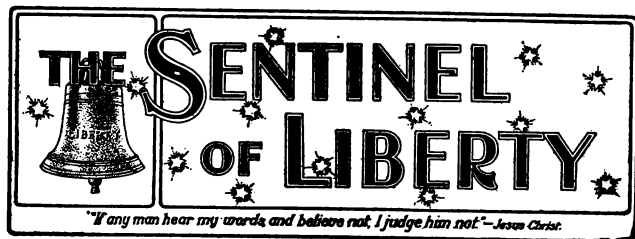
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CHICAGO, JULY 5, 1900.

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.

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.