

THE SENTINEL OF LIBERTY

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

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THE SENTINEL OF LIBERTY.

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Liberty is the birthright of every man. If anyone does not have it, either he has been robbed of it, or else, like Esau, he has sold his birthright.

The civil law cannot "protect" a religious institution and at the same time protect the liberties of people who hold a multitude of opposing religious views.

Every man who is honest with himself knows deep down in his heart that every other man is justly entitled to the free exercise of the same rights as he himself.

The man who fails to govern himself, invites thereby either anarchy or despotism; for one of these must inevitably result from the failure of self-government.

The essential feature of the Sabbath institution is rest. God rested on the seventh day, and blessed the day and sanctified it; but he blessed the day "because that in it he had rested from all his work." The Sabbath is a religious institution, and rest from work is its essential feature. Hence the rest that is enjoined on the Sabbath day has a religious significance; it is

a religious act. And because it is such no human power has any rightful authority to require it of the people.

It has been said, "that government is best which governs least." This is true; but no people can have such a government who have not the faculty of self-government.

Men are not possessed of rights because of birth or station, of wealth or natural endowment, nor even because of being more civilized than others, but because they are men. Rights are an endowment by the Creator and belong alike to all men.

The Church Going Into Politics.

Cable news from London relative to the world's convention of Christian Endeavor to be held there this month, states that "Christian citizenship as a live power in American politics will be advocated by the Rev. Chas. M. Sheldon of Topeka, Kans." Mr. Sheldon is quoted as saying to a newspaper correspondent:

"There has never been a more favorable time than the present for the forces of Christianity to assert themselves in the realm of practical politics. I see there a promising field for the effort to throw open not only municipal affairs but state and national government as well. The support of the best individuals is bound to be coincident with the support of the best policies.

"Christian Endeavorers, as representing the youngest and most energetic workers in the religious world, must familiarize themselves with the ways and means politicians employ, and use them for the ends of good government. There is no question that the balance of power in many communities can be wielded by God's church army as soon as it realizes its strength."

The Rev. Mr. Sheldon seems to have forgotten, or never to have learned, the teaching of early church history upon this point. In the history of the early Christian church it is plainly set forth that the church,

as it grew and prospered, arrived at a period when her leaders saw a most favorable time "for the forces of Christianity to unite themselves in the realm of practical politics." And they did it. An arrangement was made with the emperor whereby the will of the church was embodied in the law of the realm; the church, in return for this great opportunity to advance the kingdom of God, merely giving her influence to secure the emperor in his seat of power. What could be more proper or fortunate for the Christian cause? The mould of Christianity was put upon all the realm through Christian laws, and of course an emperor who would thus favor Christianity ought by all means to be retained in power, and could most properly be given all the support the church could possibly command, just as now the political party which would enact Christian laws in the United States would deserve the full support of the Christian Endeavorers and all other Christian bodies here. That was "practical politics" for that time.

But somehow the expected good that was to come from this great stroke of joining Christianity with politics failed to materialize. The church began to receive the mould of the state, but the state failed to receive the mould of Christianity. The spirit of politics and with it the methods of politics came more and more into the church, and the church became more and more conformed to the world. The church had gone into politics to uplift the world, but instead of pulling the world up, had simply pulled herself down to the world's level. The result was the full development of the papacy, and the long night of the Dark Ages.

Now again we are told by a leader in the Christian church that "Christian Endeavorers * * * must familiarize themselves with the ways and means politicians employ, and use them for the ends of good government." Now, candidly, in the light of Christianity and in the light of history, will it be a good thing for Christian Endeavorers or any other Christians to "familiarize themselves with the ways and means politicians employ"? What is to be gained for the cause of Christianity through its adherents becoming familiar with bribery, intimidation, lying, wire-pulling and hypocrisy, as practiced by the successful politician? What is to be gained for the cause of good by the study of evil? The "ways and means" employed by the politicians to-day are ways that will surely corrupt the principles of righteousness. The study of them and the practice of them by Christian Endeavorers and others in the church will surely bring a flood of politics into the church, and produce an image of the papacy, just as the first union of the church with politics produced the papacy itself. The Christian church cannot open her doors to politics to

save sinners, any more than the ship at sea can save the man lost overboard by taking in the ocean with him. He might be drawn into the ship with the inrush of water, but the ship itself would be sent to the bottom. Many a godly church has been swamped by worldliness, through the mistaken idea that salvation can come to the world through that which is of the world.

The Rev. Mr. Sheldon has not hit upon anything new in his idea of having "the forces of Christianity assert themselves in the realm of practical politics." That is an old experiment, and anyone may read of the many trials given it from Constantine's day down to our own century, with the results that have followed. Would that Mr. Sheldon and the Christian Endeavorers might read history more carefully upon this point before proceeding further with their church-political program. • s.

"Is This a Christian Nation?"

In Sunday Reform Leaflets for January of the current year, Dr. E. Thomas, general manager of the Sunday League of America, undertakes to answer this question in the affirmative. Among the arguments by which he seeks to sustain his contention that the nation is Christian and ought therefore to have "Christian" laws, is this:

"It is said Congress is prohibited from establishing religion in the First Amendment to the Constitution. But what was understood by 'an establishment of religion' when that amendment was adopted, was a state church, and nothing else was thought of at that time. That phrase was in common use, and applied universally to the state church, which had recently been disestablished in Virginia. Congress was thus prohibited from taxing the people for the support of the 'Church of England in America,' or for the support of any other branch of the Christian church.

"But it was not understood as prohibiting the support of Christianity. On the other hand, the facts of our history show that Congress is continually acknowledging God, and at every session appropriating money, out of the public treasury, for the more firm establishment of and propagation of the Christian religion. Each house of Congress has its chaplain—a minister of some Christian church. He prays at each day's session—visits sick members as a pastor, and buries, with Christian burial, any that may die during the session—performing the functions of a pastor, each house of Congress being in a certain sense, a Christian church."

Again a little further on in the same connection the Doctor says: "Only Christian teachers are appointed to our Indian schools. Thus every Congress appropriates large sums of money for the support and establishment of the Christian religion."

This reminds us of the story of the camel which, being permitted to put its head inside its owner's tent

kept getting further in, little by little, until finally the beast occupied the entire tent to the exclusion of the former occupant.

Like all National Reformers, Dr. Thomas argues that the language of the Constitution which provides that "Congress shall make no law concerning an establishment of religion or prohibiting the free exercise thereof," means only that Congress should not set up any one denomination as the state church. But Mr. Madison, "the Father of the Constitution," said:

"There is not a shadow of right in the general government to intermeddle with religion. Its least interference with it would be a most flagrant usurpation."

And again in his memorial to the General Assembly of Virginia, protesting against the imposition of a tax, not for any single church, but "for the support of teachers of the Christian religion," Mr. Madison said:

"Who does not see that the same authority which can establish Christianity, to the exclusion of all other religions, may establish with the same ease, any particular sect of Christians, in exclusion of all other sects; that the same authority which can force a citizen to contribute three pence only of his property for the support of any one establishment, may force him to conform to any other establishment whatsoever."

Thomas Jefferson, a man who certainly knew as fully at least as Dr. Thomas the meaning of the Constitution, felt that he as President was prohibited by the Constitution from issuing religious proclamations. He said: "I consider the government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, discipline, or exercises."

The treaty with Tripoli, written by a Congregational minister and signed by George Washington, expressly declares that "the Government of the United States is not in any sense, founded on the Christian religion."

In 1829 the Senate Committee on Post-Offices and Post-Roads presented to the Senate a report which was adopted, in which they said:

"With these different religious views, the committee are of the opinion that Congress can not interfere. It is not the legitimate province of the legislature to determine what religion is true, or what false. Our government is a civil, and not a religious, institution. Our Constitution recognizes in every person the right to choose his own religion, and to enjoy it freely without molestation. Whatever may be the religious sentiments of citizens, and however variant, they are alike entitled to protection from the government, so long as they do not invade the rights of others."

And again, the same committee said and the same Senate adopted these words:

"It is the settled conviction of the committee that the only method of avoiding these consequences, with

their attendant train of evils, is to adhere strictly to the spirit of the Constitution, which regards the general government in no other light than that of a civil institution, wholly destitute of religious authority. What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government can not deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them.

"Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established and the foundation laid for that usurpation of the divine prerogative in this country which has been the desolating scourge to the fairest portions of the Old World."

This report also declares (for it still speaks to the confusion of all who would undo the noble work of the Fathers of the Republic) that "the Jews are as free in this country as Christians and are entitled to the same protection from the laws."

Again, the following year, the House Committee on Post-Offices and Post-Roads presented a report on the same subject, in which they declare, "The Constitution regards the conscience of the Jew as sacred as that of the Christian." And again this report says:

"Congress acts under a Constitution of delegated and limited powers. The committee look in vain to that instrument for a delegation of power authorizing this body to inquire and determine what part of time, or whether any, has been set apart by the Almighty for religious exercises. On the contrary, among the few prohibitionists which it contains, is one that prohibits a religious test, and another that declares that Congress shall pass no law respecting the establishment of religion, or prohibiting the free exercise thereof."

There can be no question that this is the light in which the framers of the Constitution and their successors in the administration of the government viewed that instrument. It was not until a generation had arisen, schooled in the sophistries of National Reform, that any other view was entertained. Indeed, some of the same men who now make such arguments as that presented by Dr. Thomas were wont only a few years ago to assail the Constitution as a "Godless instrument" because it contained no recognition of Deity. But now that a justice of the Supreme Court has shown in an *obiter dictum* how to discover in that document something which is clearly not there at all, these men are not slow to avail themselves of this aid and to loudly proclaim that "this is a Christian nation," and that in a sense widely different from that in which Justice Brewer used the term.

Dr. Thomas' words: "Thus every Congress appropriates large sums of money for the support and establishment of the Christian religion," show very plainly the purpose of his contention that the nation is

Christian. He would give the widest possible currency to the idea that the Constitution prohibits only the setting up of a national church, such for instance as the Church of England, but leaves Congress perfectly free to enact any legislation desired in the interests of the Christian religion, the very thing which Mr. Madison, than whom no man had more to do in making the Constitution, designed should be forbidden by that instrument.

B.

Religious Exemptions Then and Now.

The exemptions usually provided in the Sunday laws of to-day for those persons "who conscientiously believe in and regularly observe Saturday as the Sabbath," have their counterpart in exemptions that were provided for conscientious dissenters from the religion of the state church in the early days of New England.

For example, we may cite the following law* passed in New Hampshire in 1714:

"Be it enacted by His Excellency, the Governor, Council and Representatives convened in General Assembly, and by authority of the same, that it shall be lawful for the freeholders of every respective town within this Province convened in public town meeting, as often as they shall see occasion to make choice of, and by themselves or any other person or persons by themselves appointed, to agree with a Minister or Ministers for the supply of such town, and what annual salary shall be allowed to him or them; and the Minister or Ministers so made choice of and agreed with shall be accounted the settled Minister or Ministers of such town; and the Selectmen for the time being shall make rates assessments upon the inhabitants of the town for the payment of the Ministers' salary, as aforesaid, in such manner and form as they do for defraying of other town charges, which rates by warrant from a Justice of the Peace, with the selectmen, or major part of them, directed to the constable or constables of the town, shall be by him or them collected and paid according to the direction of the Selectmen, for the end aforesaid:

"Provided always, that this Act do not at all interfere with Her Majesty's grace and favor in allowing her subjects liberty of conscience; nor shall any person under pretense of being of a different persuasion be excused from paying towards the support of the settled minister or ministers of such towns aforesaid, but only such as are conscientiously so, and constantly attended the public worship of God on the Lord's Day according to their own persuasion; and they only shall be excused from paying towards the support of the ministry of the town."

In other parts of New England the following law was in force in 1784:

"(1) No person soberly and conscientiously dissenting shall incur any penalty for not attending the worship and ministry established by law.

(2) All persons who belong to the denominations

known as Episcopal, Congregational (Separatists), Baptist, or Quaker, and those who usually worship with societies of any of these sects, shall be exempted from supporting the state church.

"(3) Societies of dissenting sects may have the same privilege of supporting their ministers, repairing their meeting houses, etc., as those of the church established by law.

"(4) All who do not attend and help to support a society of one of the dissenting sects shall be taxed for the support of the ministry of the society wherein they dwell."

Of the New Hampshire law, as regards its exemption clause, the historian tells us that "It looked very fair," but a different aspect was given it when it came to be construed. "Everybody was taxed, and whenever a dissenter claimed exemption he was asked to furnish proof that he was a dissenter. At every point his evidence was contested by the state. One of the dissenters, to prove that he was a Baptist, was required to prove that he had been immersed. * * * It was assumed that all were to be taxed; each individual had to fight for his exemption."*

Thus it is evident that the exemption clause contained in our religious statutes for the benefit of those who "conscientiously" dissent from the prevailing religion, is no evidence of any greater regard for religious freedom than was felt in New England early in the eighteenth century. It is only such a degree of religious freedom as is consistent with the church-and-state legislation of those colonial days, when people were compelled to pay taxes to support the state religion. It is interesting to note in this connection that such legislation at that time was supposed to be perfectly consistent with the full "liberty of conscience" allowed by "Her Majesty's grace and favor" to her American subjects. Americans have grown wiser on this point since that time, and there is still room for improvement.

Exemption clauses are not to-day a recognition of the right of religious freedom any more than they were back in the days of state religions, and they do not save the character of the religious laws to which they are joined. Such laws are religious legislation, and have no proper place in the American system of government. As noticed last week in the case of the Adventist barber prosecuted for Sunday work in Newark, Ohio, there is the same tendency to ignore the exemption clause to-day that was manifested in the cases to which the exemption applied in colonial times. That is characteristic of human nature, which is the same now that it was then. Real religious liberty exempts everybody from compulsion in religious matters. That is the kind of exemption called for by American principles of government. s.

* "Church and State in New England" (Johns Hopkins University Studies), pp. 43,44.

"Church and State in New England," pp 89, 90.

National Reform Logic.

The Baltimore Methodist has an Epworth League department, "edited by the Rev. Joseph Dawson." In the Methodist of June 28, Mr. Dawson discusses the question, "When Is a Nation Safe?" and under the sub-heading, "Christian Patriotism," he says:

"Christ was a patriot and loved his nation. He sought to teach truths, which, if followed, would lead to civic and national righteousness. We are his followers and must not stand aloof from matters pertaining to the good of our country. The politics of a nation are strictly regulated by the character of a nation. Your politics will not rise above the general level of national character any more than water will rise above its own level. Purer politics means purer men; nobler politics means nobler hearts."

There is no evidence that Christ loved "his nation" any more than he loved all nations. Indeed we are plainly told that "God so loved the world, that he gave his only begotten Son, that *whosoever* believeth in him should not perish, but have eternal life."

Again, the disciples were commissioned to go "into all the world, and preach the gospel to every creature;" and in almost the closing words of the closing chapter of the Bible, we find this gracious invitation, not to "his nation," but to all the world: "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, Come. And *whosoever will*, let him take of the water of life freely."

It is clear that Christ entertained no such feeling as that which is described by the word "patriotism." "Is he the God of the Jew only? is he not also of the Gentiles? Yes, of the Gentiles also."

Christian patriotism—the patriotism that is begotten by the Spirit of Christ—is love, not of the land of one's birth, not love of those of the same nationality as ourselves, but love of the "better country" (Heb. 11:8-16), and of all men because God loves them and wants to make them all citizens of that country.

The Christian's citizenship is not here. "For our citizenship is in Heaven." Phil. 3:20, R. V.

It is true that the world holds the Christian as a citizen of the country in which he lives; and in virtue of being a man the Christian has certain rights among men; but he is none the less a foreigner to earth and earthly things; being in the world but not of it.

But note Mr. Dawson's logic. He says: "The politics of a nation are strictly regulated by the character of a nation. Your politics will not rise above the general level of national character any more than water will rise above its own level. Purer politics mean purer men; nobler politics means nobler hearts."

In this Mr. Dawson reverses his own order. After first stating the truth, that "politics cannot rise above

the general level of national character"—by which he clearly means the general level of the character of the individuals who compose the nation—turns around and makes "purer politics" the means of making "purer men," and "nobler politics" "nobler hearts"!

But is not such reasoning "going down into Egypt"? It should never be forgotten that in morals the individual is everything. All character is individual character. And "purer men" and "nobler hearts" are possible only by the transforming grace of God. There is no power in politics to make any man one whit purer, or one heart one whit nobler. And what the church needs to-day is not "Christian patriotism" but Christ-likeness; not the power of politics, but the power of the Spirit of God.

"THE COMING OF THE KING."

"Are we preparing the way for the coming of the King?" asks Mr. Dawson. "Think of the evils abroad in the land, and ask, 'Am I doing my part as a Christian patriot?' Drunkenness, gambling and debauchery blot this fair land, defiling its young manhood and destroying its womanhood. Young people can do much to hasten the day when these things shall be no more. 'The earth shall be filled with the knowledge of the Lord,' is the hope for this and every other nation. Let us show our true loyalty by abstaining from evil, and be baptized with the spirit of Christian patriotism. For

"Breathes there a man with soul so dead
Who never to himself hath said:

"This is my own, my native land?"
Whose heart hath ne'er within him burned
As home his footsteps he hath turned
From wandering on a foreign strand?"

What do Christian men mean by such appeals—by such a mingling of the sacred and the common? Patriotism is love of country. The Chinaman may be just as patriotic as the American. Indeed the Chinese are so devoted to their country that no self-denial is too great for them to make during life, that after death their bodies may be carried back to final sepulcher in their own beloved China.

It is "Christian patriotism" of the very kind advocated by Mr. Dawson that has made Europe an armed camp, and filled her harbors, not with peaceful merchantmen, but with floating forts bristling with engines of destruction.

The world needs to-day not more love of country—which is only another name for selfishness—but more love of souls. It is sad to see "drunkenness, gambling and debauchery blot this fair land, defiling its young manhood and destroying its womanhood," but no appeal to love of country will ever stop the inroads of sin. The heart of the moral leper may swell

within him at the thought: "This is my own, my native land." The Deist may be just as patriotic as the Christian; but only the latter can feel and exhibit in his life an unselfish love for souls for whom Christ died.

The rulers of the world to-day are busy stimulating "patriotism." The thrones of earth are dependent upon it. In America it means one thing; in Russia another. Patriotism is not a virtue per se. Only three years since, patriotism—love of his country—caused General Weyler to issue his infamous reconcentrado order in Cuba. It is patriotism, love of country, that animates the Chinese Boxers to-day. Patriotism is well enough in its place. It is a conservative and preservative force which the world doubtless needs in some measure, but let us not mistake it for Christianity, nor make of it an idol. Fetishism is no part of Christianity. B.

A Tale of Two Nations.—Christ and the Kingdom.

Empire brought ruin in Israel. "How doth the city sit solitary that was full of people! How is she become as a widow! she that was *great among the nations*, and princess among the provinces, how is she become tributary!" All the hopes of Israel's empire had turned to ashes on her lips.

At last there came "the voice of one crying in the wilderness." This was John the Baptist, the forerunner of Jesus Christ; in thrilling tones he preached, "Repent ye, for the kingdom of heaven is at hand." Thousands flocked to hear his words; many were actuated by high and noble purposes and a desire for a better life, but others because they thought that by connecting themselves with this strange herald, a prominent place in the new kingdom would be given them.

At last the Master came—the long looked-for Messiah, the One of whom seers had written and prophets foretold. He "went about all Galilee teaching in their synagogues and preaching the gospel of the kingdom." All throughout his life Christ preached concerning "the kingdom," but the majority of those who heard him believed that the kingdom of which he spake was a temporal, earthly monarchy. Nothing could have been further from the mind of Christ, and his whole life-work reveals this fact.

In the earlier stages of his mission, he was led of the Spirit into the wilderness to be tempted of the devil. It is written "And the devil taking him up into a high mountain showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, all this power will I give thee and the glory of them; for that is delivered unto me; and to whomsoever I will I give it. If thou therefore will worship me, all shall be thine."

In the Bible the devil is called the prince of this world. What he stated was true, that the power of the nations belonged to him. In general, he manipulates them as he wills. Most successfully has he done this. Looking back over the pages of history how clear it is that human governments have been largely the instruments in the hands of the evil one for the oppression of the people of God.

Here was an offer from His Satanic Majesty to the Prince of Peace. Satan offered Christ the rulership of all the kingdoms of this world. This was one of the most overpowering temptations which Satan was permitted to bring against the Saviour. The Master could look down the ages of time and see all the suffering of himself and his followers—would it not be far better for him personally to take immediate charge of the governments of the nations of the world? He could then so order events that his servants need never suffer persecution or distress.

But the Master did not so reckon. His kingdom was a different kind of a kingdom altogether. His kingdom was not to be an earthly monarchy. He had come to earth to stand faithful to the same principles of government which with his Father he had given to Israel in the beginning; he had come to bring to the fulness of its birth that wonderful principle of "government by the consent of the governed." "Let every man," he says, "be fully persuaded in his own mind." Christ did not see in the temptation of Satan a "special providence," or "moral responsibility," or an "opportunity to Christianize all nations," or "manifest destiny." With steadfast eye and untrembling voice he turned to the arch deceiver with the words, "get behind me, Satan." His kingdom was not to be sustained by human arms. Force and arbitrary power have no place in it. It propagated itself not by human power, pomp and pageant, but by the prayers, by the sacrifices, by the sufferings and by the blood of that noble army of martyrs who "loved not their lives unto death."

But Israel was steeped in the idea that at last an opportunity had come to cast off the hated Roman yoke, and for Israel to once more become an important factor in the politics of the world.

P. T. MAGAN.

"The greatest good to the greatest number" is sometimes urged in defense of laws which trench upon personal rights, such as Sunday statutes. But the plea is sophistical. The same logic would justify the confiscation of the wealth of the few for the good of the many. It would justify even the hold-up gang, who, for the "good" of several, rob the individual. But suppose the principle were to prevail in such matters, what then? Neither the life nor the property

of any one would be safe. In like manner let the doctrine be generally accepted that the rights of the minority may be invaded for the good of the majority, and no one is secure in his rights.

Sunday Laws Undoing the Reformation.

Some years ago the National Reform party, the father of all the religious organizations now calling for Sunday enforcement in the United States, expressed a desire for union with Rome in the interests of "Christian" legislation. They said:

"We may be subjected to some rebuffs in our first proffers, and the time has not yet come when the Roman church will consent to strike hands with other churches as such; but the time has come to make repeated advances, and gladly to accept cooperation in any form in which they may be willing to exhibit it. It is one of the necessities of the situation."

And also:

"Whenever they [the Catholics] are willing to cooperate in resisting the progress of political atheism, we will gladly join hands with them."

These utterances of course came to the notice of the Catholics, and in due time came the Catholic reply, given at a congress of leading Catholics, as follows:

"There are many Christian issues in which the Catholics could come together with non-Catholics and shape civil legislation for the public good. In spite of rebuff and injustice and overreaching zealotry, we should seek an alliance with non-Catholics for proper Sunday observance."

This leaves no doubt of the willingness of the Catholics to join hands with the Protestants for the promotion of Sunday observance. When the time is ripe for the union this willingness will be openly shown. Both sides anticipate some rebuffs, because Protestants in general are not as ready as are the National Reform party to strike hands with Rome, and Rome must proceed cautiously and not seem too desirous of Sunday legislation, lest Protestants become suspicious and withdraw their hands from the movement. But Catholic leaders have been, from that time to this, speaking in favor of enforced Sunday observance, standing apparently on the same ground as that taken by Protestant advocates of Sunday laws, notwithstanding the Sunday observance allowed and approved by the Catholic church admits of practices which would not be tolerated by the Puritans. It is well known that the Catholic church places Sunday on a level with other feast days which rest upon her authority, and does not enjoin that strict observance of the day which is deemed essential by Protestants who base Sunday keeping upon the fourth commandment. Other church days are of equal importance with Sunday in the Catholic view, yet it is of Sunday observance that the Catholic church has most to say at the present time.

At the Sunday Rest Congress held in Chicago the year of the World's Fair, a prominent part was taken by Cardinal Gibbons and Archbishop Ireland, and the pleas then made by these prelates for Sunday observance are quoted in leaflets sent broadcast through the country by Protestant "Sabbath associations." And Catholic spokesmen have not receded since from this position of warm support of Sunday laws.

What then must result from the continued and increasing efforts that are being put forth by the various church organizations for a legal Sunday? Is it not plain that the Protestant and the Catholic churches must be drawn together and become finally united upon this point? Sunday observance and its enforcement by law is becoming more and more a bond of union between Protestantism and Rome.

It was at the point of Sunday observance that the Reformers stopped in their separation from Rome in the sixteenth century. They still retained in their belief and practice a Sabbath resting upon tradition and the authority of the church. To this the Protestant churches have persistently held; and now this very thing has become active as a power to draw the Protestant and Catholic divisions together again, and heal the breach made by the Reformation. But in this the Protestant world is simply being drawn back to Rome, for Rome has not moved at all from the position she has always held.

And thus does Sunday legislation work to undo all that was gained by the Reformation, and place Rome once more in a position of supremacy over the religious world. s.

Bishop Cranston Again.

Two weeks ago reference was made in these columns to sentiment attributed to Bishop Cranston, in a sermon delivered in Denver, June 17. According to newspaper reports, the Bishop, after expressing the opinion that civilized nations ought to rule in China, said:

"It is worth any cost in money, it is worth any cost in bloodshed if we can make the millions of Chinese true and intelligent Christians. I would cut all the red tape in the world, and break all the treaties ever made to place the armies of the United States in the fore next to Great Britain. We must not be the tail end of everything. The open door must be maintained for Christianity as well as commerce, and the bigotry of Russia, which now shows so strongly in the events taking place in China, must not be allowed to interfere with the progress of humanity, civilization, and religion."

To the credit of Christianity be it said that the protests against the Bishop's sanguinary sentiments have been neither few nor feeble. Among the briefest and best, however, is this from Rev. George Bedell Vosburgh, pastor of the First Baptist church, of Denver:

"Is it worth any cost of money or bloodshed to the United States to force Christianity upon China?"

"Irrespective of the opinion of Bishop Cranston, or of anybody else, I should say 'No,' and emphatically 'No.'

"You cannot force Christianity upon any nation nor upon any people nor individual. You may force ecclesiasticism, an ecclesiastical system, upon a people or individual, but you cannot force Christianity.

"A Christian is a person who makes a free, deliberate and decided choice of Christ as his personal Savior. A man who accepts the ecclesiastical system of Christianity through force can never be at heart a true and intelligent Christian.

"Ecclesiasticism has frequently been forced upon a people by stress of arms, and has always resulted disastrously. Any return to such a means of conversion would be a return to the barbaric methods of the middle ages.

"The question is at once absurd and abhorrent. No Christian will ever take the sword to compel any people or peoples in matters of faith, and no man, not even a heathen, with a particle of manhood in him, would be so compelled.

"Christianity will conquer, but it will conquer the world as the sun of spring conquers the frosts of winter—by the power of sunshine and love."

This is sound, as to the principles involved, though we cannot share Mr. Vosburgh's confidence that Christianity will conquer the world in the sense which he probably contemplates. It is doubtful if genuine Christianity is holding its own in Christian lands. Moreover, the Scriptures do not teach the conversion of the world and a thousand years of peace before the second advent of Christ. According to the Bible the last days are to be days of commotion, strife, bloodshed and great wickedness, even among those professing godliness.

A JEWISH OPINION.

"Bishop Cranston, at least, possesses the virtue of frankness," remarks the Chicago Israelite, "and says right out in open meeting what less candid parsons think, and what they have always tried and are now trying to accomplish. The heathen Chinese must be made true and intelligent Christians, no matter how much blood it may cost. This is not precisely the doctrine taught by him who preached peace on earth and good-will to man, but it is exactly the practice of Christianity whenever and wherever it has the power to enforce its will."

The sad part of it all is that such things are said and done in the name of Christianity. But even the Israelite admits that "this is not precisely the doctrine taught by Him who preached peace on earth and good-will to men." And why cannot all men, both Jews and Gentiles, see that what He taught is Christianity, and that anything contrary thereto is no part of Christianity?

The Scriptures themselves foretold a great apostasy from the truths of the gospel, and the Saviour

said: "The time cometh that whosoever killeth you will think that he doeth God service." John 16:2. Certainly, in view of these facts, nobody ought to say that *Christianity* is responsible for the deeds of Rome or even for the words attributed to Bishop Cranston.

"Roman Catholicism did not regard the Huguenots as 'true and intelligent Christians,' so they acted upon the identical proposition which Bishop Cranston now advances, and St. Bartholomew is on record to teach us how to inculcate a religion of love," bitterly remarks the Israelite. "The Protestants did as well by their Catholic brethren, and even to each other, when powerful enough to do so, and both treated the Jews according to the gentle Bishop's recipe—to say nothing of other heathens, barbarians, infidels, heretics, atheists, and similar dogs of unbelievers. The Bishop's readiness to break all the treaties ever made is also more in keeping with the practice than with the doctrine of his religion. Such a procedure would, no doubt, inspire great confidence in the good faith of the would-be teachers of heathens, who must be saved from soul destroying errors of their own belief and, likewise, from the bigotry of Russian Christianity."

The conclusion reached by the Israelite is that "Bishop Cranston is more anxious to make Methodists than Christians of the Chinamen, and that accounts for his willingness to spend unlimited blood and money—other people's—to accomplish that end. Christ or Cranston—which one of them is the Christian?"

There may be more truth in this conclusion than even the Bishop realizes. Intolerance, like hope, "springs eternal in the human breast." Even the mild John joined with James in the request to the Saviour that he call down fire from heaven to consume certain Samaritans because they received not the Lord. And too many to-day, forgetful of the Lord's rebuke to his ardent but misguided disciples, cherish the same spirit, and utter the same evil sentiment, thus misrepresenting Christianity.

"To listen to men like Cranston and his ilk one would be led to believe that Protestantism and Christianity are synonymous," says the writer in the Israelite. "It is rather amusing to see a small faction of Christianity disown the great majority of that faith. Roman and Greek Catholicism are professed by an innumerable number of followers than is Protestantism. Yet the latter minority condemns the majority to outer darkness. What Christianity really is must be inferred from its predominant branch, especially when the predominance is so great. Judged by this standard, which is the only fair one, the peoples of Roman Catholic countries will give a fair idea of what that religion does for those whom its influence has moulded."

But this conclusion as to how we must judge of what Christianity really is, is utterly illogical. The Declaration of Independence and the Constitution of the United States must be judged not by the words and acts of the advocates of military imperialism, even though they should in the end be fully sustained by a majority of the people and by the Supreme Court, but by the evident and expressed intentions of the authors of those great charters of American liberty. So, Christianity is not Roman nor Greek Catholicism, nor even Protestantism, or yet Methodism—it is what our Lord Jesus Christ did and taught; and all the world can never make it anything short of that.

B.

No Salvage On Lives.

(From the Chicago Journal.)

Thomas Hood told the truth when he said that bread was dear and flesh and blood cheap. The New York tug captains put it in another way when they refused to devote themselves to rescuing perishing creatures on the burning steamships at Hoboken.

"There is no salvage on lives," they exclaimed, and worked with mercenary enthusiasm toward saving merchandise while hundreds of people burned or drowned almost within arm's length.

It is not pessimism, but plain truth, to say that the episode was largely characteristic of the materialism which pervades our so-called advanced civilization. Under the thin veneer of education and religion the primeval man still exists.

The struggle for existence no longer takes the form of murderous combats over food. It is a competition for food's equivalent—money. And no skin-clad, cave-dwelling men of the stone age ever fought more desperately over the carcass of a goat than do their enlightened descendants over the pile of money which represents the necessities and comforts of life.

Fortunately the battles of today are usually—though not always—intellectual rather than physical. The modern troglodyte does not attack his neighbor with a club and wrest from him the spoils of the chase. His weapons are cunning, dissimulation and legal machinery.

But on occasion, as we have seen exemplified at Hoboken, the prehistoric man, breaking through his veneer, shows his contempt for human life as compared with material considerations. He harks back to the stone age and hunts his dinner at the cost of his neighbor's life.

"There is no salvage on lives." A fire engine will run over and kill or maim people in its haste to save not life, but property. Firemen themselves sacrifice their lives that piles of brick and stones filled with merchandise may not burn. Firemen can be replaced with-

out cost. Buildings and merchandise are expensive.

It is so in all the activities of human life. Men are cheap; there is no salvage on them. The New York tug captains merely declared with brutal bluntness what is exemplified in one form or another a thousand times a day in every city in every land under the sun.

The Army Worm.

(From the Chicago Chronicle.)

Dispatches from various parts of the country indicate a reappearance of the army worm. It is feared that serious injury to the crops may follow.

Serious injury to the crops always follows the army worm. The larger the army, the more serious the danger to the crops. It was the army worm that destroyed the Greek republics. It consumed all the crops, leaving too little food for the people who raised the crops.

The army and the army worm maintained incessant trouble in the Roman empire, the army precipitating frequent revolutions to eject unpopular rulers and enthrone pets of the army, the army worm consuming the substance of the common people.

Sometimes a variety of the army worm is developed in politics and ravages the moral fiber of a nation. It was the army worm that instigated Louis Napoleon to betray France into a conflict with Germany. It is the army worm that maintains cruel taxes upon the industry of Italy, menacing the kingdom with anarchy and the people with poverty beyond endurance.

It is the army worm that has brought on the gigantic famine of India. To maintain the imperial garrisons and the native troops the people have been taxed to death and have not enough money left to buy the necessaries of life where obtainable.

It is the army worm that has begun eating the vitals of China. Her millions can easily be mobilized into army pests to prey upon the peaceful vocations of the industrious until the empire will be ready to fall to pieces from army worm exhaustion.

It is well to be on our own guard against the army worm.

Prof. Isaac T. Headland, of Pekin University, China, says the present Boxer uprising began with trouble between the natives and Roman Catholic converts. The Catholics having the aid of priests learned in Chinese law, usually got the better of their antagonists before the authorities and secured advantages which aroused the jealousy of the Chinese to a high pitch. The two parties came into open conflict, and on some occasions several Chinese were killed. Out of this grew the present effort of the Boxers to get rid of the foreigners altogether.

NEWS, NOTES AND COMMENT

The Washington Post complains that one cannot get shaved in Washington on Sunday, though there is no trouble about getting drunk.

* * *

The story is told by a contributor to the Sunday-school Times of a Chinaman who, being converted to Christianity, refused to keep his shop open on Sunday, despite the danger incurred from anti-foreign sympathizers. Some ferocious soldiers demanded admittance and were refused; but, instead of wrecking the store, as was expected, they retired, remarking that as the man appeared conscientious in his belief—which he had explained to them—they would not molest him. Surprised at his escape from the threatened danger a friend asked the newly made Christian how it was that no harm had befallen him, and the answer was: "The God whom I serve protects his children." And yet we are told by the advocates of Sunday sacredness in this country, that "the Sabbath" cannot be preserved without the aid of civil law!

* * *

A Sunday closing ordinance has been adopted in Hillsdale, Mich. It decrees that no meat markets, groceries, or other business places shall be open on Sundays, save drug stores, and these only between the hours of 9 and 10 o'clock a. m. and 6 and 7 o'clock p. m. Livery stables are allowed to be open for "ordinary legitimate business" only. Those persons are exempted who "conscientiously believe in and keep Saturday as the Sabbath." The ordinance was passed without a dissenting vote. Any violation of it is to be punished by fine or imprisonment.

* * *

A Washington, D. C., telegram dated July 1 states that "Another Cuban scandal has just come to light through reports to army officers received at the war department. Thousands of poor laborers," says the dispatch, "have been at the mercy of the money sharks, who through the favoritism of the civil administration have been permitted to buy up the time checks of the workmen." By this means these "money sharks" were "enabled to have the full pay of the common laborers turned over to them. The war department has ordered that an immediate stop be put to the practice." And thus the unsavory record goes on.

The state fish commissioner of Indiana is a clergyman, the Rev. Mr. Sweeney; nevertheless it is allowable, by his permission, to catch fish on Sunday when that is the first day following the last day of the prohibited season, which in Indiana is from March 31 to July 1. Mr. Sweeney says that a good deal should be forgiven a fisherman who has restrained his strongest desire for two months.

* * *

And now complaint is made that the elephant at the Lincoln Park Zoo is not allowed to rest on Sunday, but is compelled "to tramp back and forth on a park path carrying half a dozen persons on her back at five cents per head."

* * *

Commenting upon the late cabinet crisis, the Catholic Standard and Times says:

"There is, seemingly, but one course open to the unfortunate Italian monarchy. It may have to 'go to Canossa,' as Bismarck had, and seek a reconciliation with the Papacy. The Catholics of Italy hold the key of the position, and they are seemingly the only force that now stands between monarchy and anarchy. We may have stirring events in the peninsula before the world is many months older."

And what is true of Italy is true in large measure in every civilized country under heaven. The Catholics "hold the key of the position"—that is the balance of power—not only in Italy and Germany, but everywhere, and nowhere more fully than in the United States.

* * *

The past year's growth in Christian endeavor, according to Secretary Baer, has been remarkable. More societies have been added to the rolls during the last 12 months than for several years. There are now 59,712 Christian Endeavor societies in the world, with a total membership of 3,500,000. Every single nation in the world is represented. There are three thriving societies in the Philippines. The treasurer's report showed the finances in good condition. The total receipts were \$11,263, and the total expenses \$11,413.

* * *

In a recent speech at Exeter Hall, London, Lord Salisbury, touching upon the present troubles in China, said he wished the missionaries would not get themselves martyred, or if this was inevitable, that they would get martyred as quickly as possible. The English premier very properly regards it a misfortune that the martyrdom of Christian missionaries should result in serious international complications. Certainly the Author of Christianity never designed that such should be the case.

"One thing is sure," remarks the Springfield Republican, "that not until the man is set above the dollar can there be any successful modification of the power of concentrated capital."

* * *

The Anglo-Israel craze is again claiming attention. A Canton, Ohio, minister is said to be writing a book in which he will endeavor to show that an alliance between this country and Great Britain is foretold in Biblical prophecy.

* * *

"Christ did more for personal liberty in the world, when he taught personal accountability," says "Sunday Reform Leaflets," "than all the political reformers that have ever lived." Very true. But why do not the Sunday "reformers" follow his example and teach personal accountability instead of teaching state accountability?

The St. Louis Strike.

A reader of the Sentinel of Liberty writes to us from St. Louis as follows concerning the strike in that city:

"Editor Sentinel:—I am a resident of St. Louis, and having followed the reports of happenings incident to the labor situation here, I must acknowledge that I was surprised at your article on the last page of your issue of June 7th.

"It is true that several persons have been wantonly murdered, mostly by the newly-sworn deputies put in by the sheriff. If the outrage you speak of was committed by men or even participated in by men, or by any person in any way connected with the strike, it did not appear in any of the trials, three girls being convicted of the crime. They were all Catholics of the lowest class. As usual we find Romanism at the bottom of our misfortunes.

"If the strikers demanded recognition of the Transit Company, and refused to disband as a union, have they not the same right to endeavor to dissolve the trusts that the trusts have to endeavor to dissolve them? Or has the poor man no rights in America that the trusts are bound to respect?

"I am in a position to know that the strikers did many things to facilitate a possible adjustment of the difficulty, but the Transit Company demanded unconditional surrender.

"For whose protection was our Constitution framed? And for what reason or on what grounds can the strikers be censured because the deputies or hirelings of the Transit Company wantonly shot down our peaceable citizens? One of our ministers was beaten by Officer Nolan because he met him on the street. The officer was a Romanist, as his name implies. The minister, Dr. G. E. Stokes, is a cripple, and at the officer's mercy, being unable to defend himself had he so desired. There have been too many outrages of this kind since the strike here gave cover to this low Catholic element.

"I never belonged to a labor union in my life, and

do not know that I ever shall, but I am an American, and live under the American Constitution, and am most emphatically opposed to these outrages against American principles and laws. To me there are no classes; I judge only as between man and man, whether they be rich or poor, free or bond. And may the God of Sabaoth deliver us from the prejudice of ignorance."

We have no prejudice against labor, nor in favor of capital. The Scriptures speak of the very conditions which now exist in the world, and in a way not at all flattering to those who are oppressing the poor. But two wrongs can never make one right. It is barely possible that the violence which characterizes almost every strike is committed, not by strikers, but by a "low element" acting simply under "cover" of the strike, but it does not seem probable. It is not reasonable that during nearly every strike there is a "low element" standing ready to jeopardize their lives and spend their money doing acts of violence, mobbing nonunion men, blowing up cars, etc.

In many cases trades unions of various kinds have shown themselves quite as despotic as have capitalists. We do not know all the facts connected with the St. Louis strike, and may have been misled by newspaper reports as to some of the details, but we are not mistaken when we say that trade unionism is not less a foe to free government than combinations of capital. Both violate every principle of individual rights. B.

A Presbyterian clergyman at Hamburg, Ia., where the question of enacting a Sunday closing ordinance is being agitated, says in a Hamburg paper that "Columns might be filled with quotations from the founders of our nation—from Washington, Franklin, Adams, Jefferson and many others, exhorting our people to enact, keep, and enforce such laws" (Sunday laws).

Not one of these many alleged quotations was cited, for the very good reason that not a line has come down to us from any of these founders of our nation favoring Sunday laws, while on the contrary Jefferson and Madison gave especial emphasis in their writings to the necessity of keeping religion and the state entirely separate, and throughout their career as American statesmen took special pains to guard against any step in the direction of a return to the entanglement of church and state affairs, from which the nation had cut loose.

Yet men who profess to be the ambassadors of the God of truth will stand before the people and say that "columns might be filled with quotations" from these men, favoring Sunday laws. Is it any wonder that infidelity in the United States finds plenty of material upon which to feed?

The Boxers and Other Chinese Secret Societies.

(By Margherita Arliha Hamm, in *New York Independent*.)

A Chinese riot belongs to the same class of social phenomena as a South or Central American revolution. The chief difference is that it is usually carried on against a local official or administration, and very rarely against a higher authority. Riots against provincial governments occur about once in twenty-five years, while a widely extended riot directed against the central government does not take place more than once in a century. * * *

It must be remembered that China is not uniform in its population, language and customs. The Chinese from one vast body, and the Manchus, who constitute the ruling classes, are different in every respect. Two centuries and a half have not yet brought about a coalescence of the two nationalities. In his heart the Chinaman proper detests the Manchu, and regards him as a usurper and tyrant. The expression *Fan Kwi*, or foreign devil, is applied by the conquered race much more frequently to the Manchu than to the European. In fact, its application to the latter enables patriotic Chinamen to express revolutionary sentiments with comparative impunity.

After the Manchurian conquest the conquered population formed by degrees a great secret society, looking forward to the expulsion of their conquerors and the reinstatement of the Mings upon the imperial throne. With characteristic cunning the leaders of the movement disguised their organization as a religious body, and gave it the title of *Wan-Kiang*, or the *Incense-Burners*, the burning of incense at that time as to-day being a religious ceremony of universal use. The *Wan-Kiang* organized and conducted so many riots in the last century that it was finally prohibited by law.

The first edict proving ineffective, subsequent and severer ones were passed under which many terrible prosecutions were conducted by the magistrates. The result was that the *Wan-Kiang* vanished. Its five grand lodges disappeared, and its very name passed away before the end of the century. But there suddenly sprang up a new organization, known as the *Pih-Lien-Kiao*, or *Water Lily Society*. Like its predecessor it had five grand lodges, and a ritual so closely resembling that of the first that many who know the Chinese character feel justified in calling it the same body under another name. This society ran into the present century, and was likewise prohibited by the Council of State. Similar prosecutions were conducted by the magistrates until one fine day the *Water Lilies* vanished.

Around 1820-1821 a new society organized exactly as the *Water Lily* appeared in the Empire. This was the famous *Triad Society*, known in the northern prov-

inces as the *Tien-Ti Hwui*, in the Middle Provinces as *San-Hoh-Hwui*, and in the Southern Provinces as *Sam-Hop Wui*. This is the powerful body whose members, under the name of the *Hung League*, were the chief actors in the terrible *Taiping* rebellion, which raged from 1850-1851 to 1865, a rebellion in which anywhere from twenty to thirty millions of human beings were caused to perish. The crushing of the rebellion and the terrible punishment meted out to the rebel survivors kept the *Triad* for a long time in the background. Not until the seventies did it make any appreciable appearance, and even then it was under many other names besides the one notorious in the ears of the magistrates. In *Fuhkien*, a rebellious province, it took the name of *Ghee-Hin*; in northern *Kwang Tung* of *Ghi-Hing*; in southern *Kwang Tung*, in *Hunan*, *Hupei* and *Honan* of *Ko-Lo-Wui* or *Ko-Lao-Hwui*.

In the eighties it began to instigate riots in China, and incidentally to use *Hong Kong* as a base of supplies. The *Peking* authorities complained to the British Minister, and the result was the passage of statutes compelling the registration of all Chinese secret societies in the Far Eastern colonies of Great Britain, and finally the prohibition of the *Triad*.

As might be expected, the prohibition had merely a nominal effect. In 1888, just prior to the prohibition, the number of members of Chinese secret societies, including those of the *Triad*, in *Hong Kong*, *Singapore* and *Penang* was about equal to the male Chinese population of those three cities, while in 1893, with no *Triad* society appearing upon the registers, the registration had kept pace with the population, which was thirty per cent. larger than it had been six years before. Between 1891 and the breaking out of the Chinese-Japanese war the *Ko-Lo-Wui* instigated many riots, more especially in the central and southern provinces. A careful examination of their work showed that they were organized the same as the *Triads* and the *Water Lilies*, the only difference being in the nomenclature. Thus the *Triad* had five grand lodges—viz., *Kwang Tung* and *Kwang Si*, *Fuhkien*, *Hupei* and *Hunan*, *Yunnan* and *Sz'chuen*, and *Cheh Kiang*, *Kiang Su* and *Kiang Si*. The five grand lodges covered, therefore, ten of the more important provinces of the Empire. The *Ko-Lo-Wui* had, and is said to have, five grand lodges—viz., *Kwang Si* and *Kwang Tung*, *Hunan* and *Hupei*, *Sz'chuen* and *Yunnan*, *Kiang Su*, *Kiang Si* and *Cheh Kiang*, and *Anhui* and *Honan*, or eleven provinces. The differences are very significant to any one familiar to Chinese political life. The appearance of *Anhui* and *Honan* means that the districts controlled by the so-called *literati* have joined forces with the older revolutionaries, while the elision of *Fuhkien* simply means that it has joined the grand lodge of *Kwang Si* and *Kwang Tung*.

The Ko-Lo-Wui movement does not seem to have been conducted with the same skill as the Triad. It culminated in a fiasco so pitiable as to be funny. The conspirators, thinking doubtless to profit by the example of Chinese Gordon, hired a group of European mercenaries, who were so addicted to drink that the Chinese government, aided by the English authorities at Hong Kong and Singapore, the Portuguese at Macao, the Spanish at Manila and the Japanese at Yokohama and Nagasaki, had no trouble in suppressing the revolt in the bud. This was followed by the war with Japan in which, to their amazement, the Chinese found themselves utterly routed by a small people who for years they had called "the little brown dwarfs."

The results of the war seemed to have dampened all revolutionary ardor. There were comparatively few disturbances between 1895 and 1899. Those that did occur were piratical or predatory rather than revolutionary. In 1898, toward the close of the year, a new society was registered by the British authorities under the name of I-ho-Chuun and I-ho-Tuun. The name is essentially Mongolian in its significance. I, the first radical, means righteousness or probity, ho, peace or tranquillity and chu'un the clenched hand or the hand in action. The juxtaposition of the three radicals conveys about the same idea as the English phrase the church militant. It is on account of the last syllable or radical that the members of the latest movement have been termed Boxers. * * * The organization is conducted in about the same style as masonry in this country. * * * *

In each lodge or chapter there are grades of membership, and there is a system of representation in the prefectural and provincial lodges and the grand lodge. Orders are carried with remarkable swiftness, owing to the fact that in their membership there is at least a majority of the Imperial Mail carriers, as well as a small army of compradores and boatswains on the many steamers which ply the coast and the larger rivers.

It is from the latter that the rioters obtain their arms and ammunition. While the trade in modern weapons is prohibited by the law of China, and the importation of such goods interdicted, nevertheless every foreign craft is allowed to carry an armory sufficient to repel pirates or to subdue a mutiny, and nearly every China coaster and river boat has an armament of reasonable size. They have drills, and in addition nearly every officer practices regularly so as to be prepared for emergencies. Even the steam launches which are used to communicate with boats in the harbor are often armed, while their European commanders are almost invariably supplied with a revolver. The revolutionaries purchase these weap-

ons from the ships, paying, of course, a very heavy profit to the mariner. He in turn has no difficulty in resupplying himself at Hong Kong and other ports.

In this fashion a steady stream of rifles, repeaters and revolvers is flowing from the Western world into the interior of China. While the amount is small for each boat, yet when it is remembered that there are several hundred boats, and that each boat makes from four to thirty and forty trips a month, the sum total may be and probably is very large.

No matter how well armed the Boxers may be they cannot prove formidable foes to European soldiers. They have no discipline and no officers. Even the Chinese soldiers are fictions of the most pitiable sort. The garrison, consisting nominally of five thousand troops, has actually a thousand or fifteen hundred. On inspection days, when high military officials come from the capital, provincial or national, two thousand workmen are hired to play the soldier for one day. Their uniform is a red cloak, with a black and white ring target in the back. This with a gun, which may be an ancient Springfield musket or a Martini-Henry, a Winchester or a fowling piece, is all that distinguishes the soldier from the coolie.

While these coolies belong to the secret societies and are employed in the riots, they constitute a miserable and even cowardly mob. All the officers in the Chinese war service are Manchus, with a few foreigners as military instructors. Scarcely one of the two hundred thousand that appear on the nation's roster is a member of these revolutionary bodies. Unless, therefore, the Manchus in whole or in part join the Boxers there is no possibility of the latter offering any very serious resistance to the contingents of the Great Powers.

Nevertheless the Boxers and the Triad Society represent forces which are opposed to modern civilization. While they are patriotic from one point of view they have no lofty ideals and no genuine love of liberty. If they win in the present contest they will organize a government as much unsuited to the modern age as that of the Empress Dowager. It is therefore to be hoped that the Great Powers in putting down these tremendous outbreaks will not make the momentous error of restoring the Empress Dowager to the power she possessed heretofore. What is needed is a protectorate of some sort, which will faithfully and honestly administer the cumbrous legal and political system which is an organic part of the Chinese civilization. The revolt, be it remembered, is directed not against the system, but against the abuses and wrongs committed by those who administer that system. No other system is feasible, and none other would produce good results among the four hundred millions of human beings that constitute the Empire.

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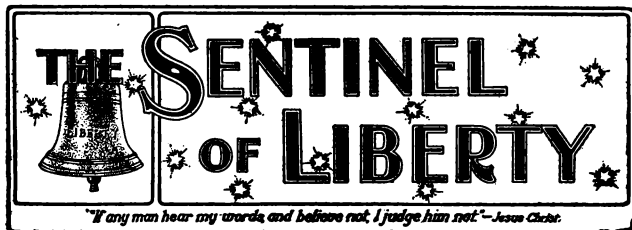
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CHICAGO, JULY 12, 1900.

Any one receiving The Sentinel of Liberty without having ordered it, may know that it is sent by some friend. Those who have not ordered The Sentinel need have no fears that they will be asked to pay for it.

A Seventh-day Adventist woman at Fletts Springs, Saskatchewan, Canada, whose husband was away from home, did about an hour's work on a recent Sunday upon a wheat-field fence, and was a few days thereafter served with a copy of the Provincial Sunday law. The penalty for Sunday work in that province is "a fine not to exceed \$100" and costs of prosecution.

The question of Sunday enforcement is being widely agitated in the United States at the present time. Two places where this agitation is reported as particularly acute just now, are Hamburg, Ia., and Baltimore, Md. At the latter place about fifty men are under indictment for disregard of the Sunday ordinance.

For the atrocious insult offered to Germany and the United States by the murder of their representatives in China, both these powers have declared that satisfaction will be exacted of the Chinese; and other governments that have been similarly treated are doubtless of the same mind. But if satisfaction is sought by armed force, what will be the cost of obtaining it? This nobody seems to know, or indeed can know, and the outlook promises a terrible war if the attempt to coerce China is made. The mutual distrust and jealousies of the powers over the prospective prizes they see in Chinese trade and territory, is a further element in the problem that adds much to its uncertainty and perplexity.

Who but the great powers of Europe can be really to blame for the terrible situation that exists to-day in China? There can, of course, be no possible justification for the fiendish work of the "Boxers"; but what other feeling than one of intense resentment against the foreigners could be excited by the manifest intention of the powers of Europe to appropriate the country and divide it up among themselves with no more

regard to the inhabitants—their claims, their interests, feelings, and wishes in the matter—than as if they were the "cattle upon a thousand hills"? The powers which have been so coolly proceeding with this selfish program should have known that only an intense hatred of the foreigner by the Chinese could be the result, and that only such deeds as have been reported could be expected from a barbarian people thus aroused to fury.

"Big guns," says Li Hung Chang, "give no title for the possession of a country. The will of the people is that title." This is but putting into other phrase the truth that governments derive their "just powers from the consent of the governed."

You Want These Maps.

The eyes of all the world are turned to-day upon China, as the theater where is now being enacted the greatest of world dramas, the end of which no man can foresee. While these thrilling events of world-wide significance are taking place, no one can afford to be in ignorance of the great changes which they portend, and to properly understand and follow the events of this world drama as they come, a good map of the territory in which they are transpiring is indispensable. Just such a map the Sentinel of Liberty is now prepared to furnish its readers—in fact, three separate maps, printed on the two sides of a sheet 21 by 28 inches. These maps have been especially prepared with reference to this great "eastern question" where Europe and the United States are now acting together, and for this reason is immeasurably superior to the ordinary map. Covering one side of the sheet is a colored map of Asia, showing the area, population and chief cities of the different provinces and districts, and the governing political power, including Japan and the Philippine Islands. On the other side are two colored maps, one of China and Malaysia, showing the convergence of Russia, France, Japan and the United States upon the Chinese empire, and another giving an enlarged view of northeastern China, which is the seat of the present disturbances. In addition, there is a printed description of China, touching upon its territorial divisions, form of government, people, religion, foreign commerce, etc., and outlining the history of foreign aggression upon the empire, and the origin and nature of the "Boxer" movement. We might say more, but we have not the space.

Certainly you want these maps and you want them now. The cost is nothing—only 15 cts. for the three, sent postpaid. Furnished free with new full-price subscriptions to the Sentinel. Send in your orders at once. Address Sentinel of Liberty, 324 Dearborn St., Chicago.