



THE SENTINEL OF LIBERTY

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

VOLUME 15.

CHICAGO, AUGUST 16, 1900.

NUMBER 32.

THE SENTINEL OF LIBERTY.

(Continuing American Sentinel)

Published weekly at 324 Dearborn Street, Chicago, Illinois,

INTERNATIONAL RELIGIOUS LIBERTY ASSOCIATION.

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

Subscription price - - - \$1.00

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ANARCHY is the worst form of despotism.

THE worst enemies of the state are those who use it as an engine of oppression.

IT is no part of the legitimate business of the state to settle religious controversies.

THE state is not the Creator of rights, neither has it any rightful power to abridge them.

JESUS CHRIST was put to death as an enemy of the state, while in truth he was its best friend.

THE worst anarchist is the man who, under the forms of civil law, overrides the principles of justice.

THERE are two all-sufficient reasons why there should be no law requiring anybody to observe Sunday by refraining from anything that might properly be done on any other day. The first is, all such legislation is wrong in principle. The second is, such laws foster a vital error in Christian doctrine, since Sunday is not the Bible Sabbath.

THE voice of the people is *not* the voice of God, therefore a government of the people cannot be a government of God.

PHARISEEISM is indigenous to the human heart, and in no way is it more frequently manifested than in acts of intolerance.

ONLY by voluntary choice can Sabbath-keeping become a part of anyone's nature. God does not write his law upon any heart by force.

RIGHTS are inherent in men. They are independent of everything on earth. This is, in effect, asserted by the Declaration of Independence.

A CATHOLIC POLITICAL PARTY FORMING.

IN the New York *Sun* of July 30, we note the following mention of a proposed "Catholic Federation" in the United States, which is to be "permanently organized soon:"

"The project for the federation of the societies of Catholic laymen throughout the United States that is now being agitated has received the strong approval of Mgr. Martinelli, the apostolic delegate at Washington. In a letter to John A. Kuster, of Columbus, Ohio, one of the most earnest advocates of the scheme, Mgr. Martinelli says:

"Believing, as I naturally and sincerely do, that Catholic interests are well worth protecting and promoting for the welfare both of religion and of the civil society, and knowing the value of united effort for the protection of any interest, I do not fail to appreciate the importance and desirability of such a movement as you tell me has been inaugurated. If, however, it is absolutely necessary that any and every Catholic society, however humble, in order to have the approval and encouragement of the church,

should maintain relations of filial respect, submission and obedience to the legitimate ecclesiastical authority for a great confederation of Catholic societies, such relations become infinitely more important and necessary. I hope, therefore, that as the movement progresses and the Catholic societies grow strong in union they will ever remember that before numbers and before union the great source of Catholic strength is an ecclesiastical authority.'"

The Object of the Proposed Federation.

Notice that this Catholic federation is to be formed to "protect" and "promote" Catholic interests, and that this is "for the welfare, both of religion and of the civil society." Readers of THE SENTINEL may remember that for a dozen years or more past, the National Reform Association and allied Protestant organizations have been almost continually before Congress with a scheme to "protect" and "promote" the observance of Sunday for the welfare both of religion and of the civil society, as they deem it. These Protestant organizations have for years been moving toward a position of political power and authority, with a view of exercising this power finally for the realization of their vision of the purification of politics and the establishment of righteous government. And now what else could be expected than that Rome, seeing all this, should imitate the example set here and also organize for the protection and welfare "of religion and of the civil society"? Protestants have deemed their organization necessary to the welfare of civil society, and now, behold, the Catholics deem their organization to be necessary to the same end. And who can say that the Catholics have not as much license to think the welfare of civil society depends on their united political action, as Protestants have to think the like thing of themselves? And who can say that the welfare of civil society will be more promoted by Protestant church activity in politics than by Catholic activity in the same sphere?

Protestants Should Have Foreseen It.

The truth is that Protestants should have foreseen that their efforts to get Congress to legislate for the "protection" of Sunday and the "promotion" of the general interests of morality and Christianity, as they view them, would simply and inevitably result in drawing Catholics into the same field and adding another point to the rivalry between the Protestant and Catholic bodies. Protestants have

put into the hands of Rome a cue and excuse for which she has long been seeking.

This Catholic federation has an endorsement which secures it against all opposition from Catholic sources, and a prospective strength which shows that politicians will not dare to ignore it. We quote again from the *Sun*:

Has High Endorsement.

"Cardinal Gibbons, Archbishop Ryan of Philadelphia, Archbishop Elder of Cincinnati, and many other members of the Catholic hierarchy have warmly endorsed the project.

"It has been decided to keep up the agitation for a Catholic federation for some time yet and then hold a national congress to perfect a permanent organization. This congress may be held in this city. Catholic societies with a membership of 600,000 have already announced their intention to enter the federation. The objects of the federation have been officially announced as follows:

"To work for the general welfare of Catholic interests apart from the special object of each society—leaving each society with its own constitution, language, government, and officers, but establishing a central board for the purpose of better carrying out the principles advocated; to vindicate the rights of Catholic citizens; to support the Catholic press and diffuse Catholic principles and protest against all measures antagonizing them."

Will Hold the Balance of Power.

We are informed, in conclusion, that "the federation will not be a Catholic political party, nor will it be affiliated with any political party." No, indeed! All it will do politically will be simply to boss all the parties by holding the balance of power between them, just as is done by the papacy in Germany, for example. The federation will not constitute a political party, but it will secure from the political parties what it demands for the advancement of Catholic interests in the United States.

This move on the part of the Catholics will almost certainly result in the formation of a Protestant counter-organization, and thus both Protestants and Catholics will be drawn into the vortex of politics, and religious controversies will be more and more transferred to the political arena; and all this will be against Protestantism and in favor of Rome; against republican government and in favor of despotism; against the new order of things represented by the Declaration of Independence and the Constitution and in conformity with the old order of things from

which the Pilgrim fathers fled to the shores of the New World. The lover of liberty and just government should be admonished that he must seek them elsewhere than in this nation or in any of the political systems upon the earth. s.

SUNDAY ENFORCEMENT IN MASSACHUSETTS.

VERY appropriately, Massachusetts, that something over two hundred years ago hanged witches or pressed them to death, is now doing something in the way of Sunday enforcement.

It is true none of the people now living are in anywise responsible for the acts of those who lived over two centuries ago. Doubtless, too, they say, "Had we lived in the days of our fathers we would not have been partakers with them in the blood of the witches," etc., and yet, like the Jews in the days of our Lord's earthly ministry, they are in danger of acting on the same principle which they now condemn in words, but endorse in practice.

The witch-hanging blot on Massachusetts was due to an effort of the civil authorities to administer the law of the Old Testament. A similar effort to-day could have no better results, and yet that is substantially what the civil authorities of Boston are now contemplating, namely, an attempt to enforce by civil penalties, not exactly, it is true, the law of God touching the Sabbath, but a human interpretation of that law, as crystallized into statute by the State legislature and the city council.

The Boston Globe Gives the Facts.

The Boston *Globe* of the sixth instant tells the story thus:

"On Thursday last word was circulated among the Hebrew shop-keepers of this city that they would have to observe the Sunday-closing law, and the announcement created a good deal of excitement. The larger part of the dealers on Salem and the streets running from it belong to the orthodox Jewish church, and are strict in their observance of the Sabbath. No matter what the temptations of business they close Friday evening at 6 o'clock, and their stores remain closed until the same hour Saturday, thus observing the biblical Sabbath.

"To lose another day and be obliged to keep their places of business closed on Sunday seemed very hard to them. *But the police had the law with them, and their warning that offenders would be punished meant something.* The matter was talked over among the business men, and they consulted with Representative Borofsky, who counseled patience.

"At his suggestion a meeting of the principal business men of the section was called, and thirty of them met Saturday evening. * * *

"In the meantime Mr. Borofsky visited the police commissioners to lay before them the grievances of the North End Hebrews. He was assured that there was no intention of doing them any injury, *or asking more of them than was asked of all other citizens of the city.*

"The commissioners cited the Sunday closing law for him, and referred him to counsel Bangs. The section of chapter 434 of the acts of 1895 was pointed out by counsel Bangs, where it is stated that a citizen may carry on his ordinary business, *if in doing so he does not annoy others.* He explained that this did not include shop-keepers, and cited decisions of the supreme court to verify his interpretation of the law.

The commissioners were again seen, and it was shown them that as the legislature had evidently desired to permit those whose conscience would allow them to attend to their ordinary business on Sunday to do so, and that as the legislature was not in session an immediate change of the law would not be possible. *They only replied that they could not be expected to close their eyes to an infringement of the law as it stood.*

"Representative Borofsky then returned to his constituents and advised them to submit to the law, and at the same time prepare for action when the legislature would meet again."

Shops Open in Afternoon.

Sunday forenoon all the shops were closed, but word being received that no arrests would be made the shops were opened about noon, and remained open the rest of the day. "The policemen on the beat passed through the street," says the *Globe*, "but did not interfere with the dealers. At the Hanover street station the officer at the desk said that it was only the intention of the police to keep an eye on those who did business. This was being done, and what future action would be taken he did not know."

The fact that after mature deliberation the authorities decided to make no arrests, should not blind any one to the real issue.

Suppose that instead of working hardship upon a large number of people, evidently with considerable political influence, the rights of only one, or of a few, had been involved, does any one suppose for a moment that the "law" would not have been enforced? Certainly it would.

But the rights of a single individual are just as sacred and ought to be just as carefully guarded as the rights of a multitude. Rights pertain to indi-

viduals, and each individual has just the same rights as every other individual.

But these Jews were told by the police commissioner that there was no intention of doing them any injury, or of "asking more of them than was asked of all other citizens of the city."

The Inquisition could have said the same when trying to torture into its victims belief in the dogma of the "real presence," as held by the Roman Catholic Church. All were required to believe the doctrines of "the church;" therefore no more was asked of the poor broken, bleeding victim of the rack "than was asked of all other citizens."

The Real Question.

The real question is not, Is more demanded of some than of others? but, Is the demand just? has the state any right to make such a demand?

It is claimed that "the law forbidding business on Sunday is only for the protection of those who want to close on that day, but who can not do so without loss while others remain open." The plea is sophistical. Not until uniform hours of opening and closing on other days are established by law, together with compulsory closing on all holidays, can it be successfully maintained that Sunday-closing ordinances are not due primarily, and indeed wholly, to the supposed sacred character of the day. No amount of denial can alter the fact that to compel any man to forego on Sunday anything that he might properly do on other days, *under the same surrounding conditions*, is to compel him to render homage to a religious institution.

B.

THE BATTLE OF ARMAGEDDON.

A READER wants to know where in the Bible he can find mention of "the great battle of Armageddon."

The name "Armageddon" occurs but once in the Scriptures, namely, in Rev. 16: 16.

Armageddon, or "Megiddo," is the name applied to the hills overlooking the plain of Esdraelon, the place where Barak and Deborah destroyed Sisera's army (cir. B. C. 1296), and where nearly seven hundred years later (cir. B. C. 610), King Josiah was killed and his army defeated by the Egyptians under Pharaoh-Necho.

As used in Rev. 16: 16, it does not necessarily refer to locality, but may mean rather place of slaughter or defeat. Be this as it may, the unavoidable infer-

ence from the 16th chapter of Revelation is that the very last act in the tragedy of this world's history will be the gathering of the nations to battle just before the second coming of our Lord Jesus Christ.

The world at large has long anticipated a struggle involving all the European Powers over the settlement of the Eastern question, or, in other words, the apportioning among the Powers of the Turkish Empire. But until "manifest destiny" landed the United States in the Philippine islands, thus making this nation one of "the kings" or powers "of the East," it seemed impossible, from a human standpoint, that this Government could ever be drawn into the impending conflict. But now it seems just as impossible that the United States should not be involved in the settlement of the Eastern question, whether that settlement shall involve merely the driving of the Turk from Europe and the division of his territory, or whether it shall include also, as now seems propable, the partition of China.

In the light of the prophecy of Rev. 16: 13-16, it seems clear that the work of gathering the nations is now going forward. Already the whole world has been brought together by steam and electricity until peoples once widely separated not only by distance, but but by diversity of interests, are now brought as near together as, though separated only by brooks instead of oceans. Indeed the world is, so to speak, no larger now than was a single state a century ago. And not only so, but the unparalleled growth of colonization, commerce and general land-hunger is surely and swiftly bringing face to face in the Orient the conflicting interests of the great world Powers. For years statesmen and soldiers have foreseen that a great conflict is only a question of time. Often it has seemed that the storm was about to burst; but each time civilization has shrunk back aghast at the prospect, and peace has been preserved. But the storm clouds, though stayed, have not been dissipated. On the contrary, they have continued to gather blackness until their pent-up forces are beyond human conception.

Intensity is seen everywhere. The nations are bending all their energies to be prepared for the conflict which is now seen to be inevitable. The lesson is not far to seek. This arming of the nations means, as do the strange things taking place in our own land—this sudden change from simple republicanism to military imperialism, this leaving the pursuits of peace for the arts of war, the train-

ing of armies, and the building of navies—it means that the end of all things is near. And in view of it all, God's word to all who will hear is, "Be ye also ready, for in such an hour as ye think not, the Son of man cometh." B.

A TALE OF TWO NATIONS.

The American Commonwealth.

THE fathers of the United States announced her birth with sentences of truth which will live in eternity. The principles which they enunciated were heaven-born, not man-made. They said that the colonies assumed their separate and equal station among the powers of the earth "according to the laws of nature and of nature's God." They founded their Republic on eternal verities, not on human maxims and theories.

"We hold," said they, "these truths to be self-evident that all men are created equal: that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness. That to secure these rights governments are instituted among men, deriving their just powers FROM THE CONSENT OF THE GOVERNED."

The great Alexander Hamilton truthfully said, "*The Declaration of Independence is the fundamental constitution of every State.*" It is a declaration of great general principles, as well as a recital of certain specific grievances. It was never written to meet the exigencies of one particular time or people. No nation prior to this one had ever declared it as a principle good for all mankind that all men are created equal, or that governments derive their just powers from the consent of the governed. None of the great nations of Europe ever taught or ever believed these principles.

Such doctrines as are contained in the Declaration of Independence had, practically speaking, been lost to earth since that unfortunate day when the hosts of Israel petitioned the prophet Samuel to make them a king to rule over them, that they might be like all the nations round about. These truths were born again; they were resurrected with a fresh and God-given life at the time when the American Republic came to its noble birth. They constituted her christening robe and her birthright, peculiarly her own, and the first infant cry of her national life.

The Divinity of These Truths.

I desire to impress upon every heart the divinity of these truths. I desire to make plain to all that the forefathers and some of the great men who have lived since, considered them divine in the basic thoughts and nerve principles which they present.

Well has Charles Sumner said:

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

And again he says:

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

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

In summing up his views on America's greatest state paper, George Bancroft, the finest historian which this continent has yet produced, gave utterance to this beautiful tribute to the immortality of the great document:

"This immortal state paper, which for its composer was the aurora of enduring fame, was 'the genuine effusion of the soul of the country at that time,' the revelation of its mind, when, in its youth, its enthusiasm, its sublime confronting of danger, it rose to the highest creative powers of which man is capable. The bill of rights which it promulgates is of rights that are older than human institutions, and spring from the eternal justice that is anterior to the state."

In the Providence of God.

It was God who brought the United States into existence. It was God who set her secure betwixt the twin oceans that she might work out and develop, untrammelled by foreign precedent and precept, the great truths, the custody and advancement of which he had entrusted to her hands and heart.

The King of kings and Lord of lords set the commonwealth of the United States in the world just as verily as thousands of years before he had set the commonwealth of Israel, and moreover he set both in the world for one and the same purpose.

God set Israel in the world to give to all the nations of the earth the true principles of the Christian religion. This was the task assigned her in her capacity as a church. He also set Israel in the earth to give to all the nations the true principles of government among men. She was God's chosen instrument in the elder day to carry heaven's wondrous truths to a world which was suffering for the lack of them.

Likewise in the latter day God has set the commonwealth of the United States in the earth for a twofold purpose, and that twofold purpose is the same as was his purpose in the people of the Jews. The true principles of the Christian religion were designed of God to go forth from this land as from no other in these last days. He provided that this might be so. He ordained that all nations and kindreds and tongues and tribes and peoples should be benefitted and blessed thereby; and he also set this nation in her place, and gave to her a charge to carry the truth of *government by the consent of the governed*, and that *all men are created equal*, its twin sister, to every nation on the globe. In this the work of Israel and the work of the United States are one

and the same. And who will rise and say that God has any less interest in the work of the one than of the other, or that the work of the latter is not as fully outlined in the sacred Scriptures as the work of the former?

PERCY T. MAGAN.

CHRIST'S KINGDOM NOT OF THIS WORLD.

From "Religion and the State," by A. Hovey, D. D.

ALTHOUGH the general duty of subjection to "the powers that be," or the laws and rulers of the state, is very sacred it can not be urged as a valid excuse for disregarding the Lord's requirement to confess him before men. It was, therefore, the duty of the apostles to preach the good news of salvation through Christ, though forbidden to do this by "the highest human authority to which they could have felt that they owed allegiance," and even to say boldly in the presence of this great court, "It is right to obey God rather than men." And this fact of a higher law for the Christian, of a paramount duty on his part to be a loyal and obedient subject in the Kingdom of Christ, affords a strong presumption that, kept within their proper spheres and directed to the attainment of their distinctive ends, the authority of Christ and that of the state will never come into collision, and this is equivalent to saying that their spheres and aims and methods are very distinct; that the kingdom of Christ is on a different and higher plane than the state.

They Looked for an Earthly King.

It was this fact that made it so hard for the Jews of our Saviour's time to see in him the promised Messiah, for they were expecting a restoration of the theocracy, a perfect and final union of church and state, religion being sustained by the civil power and the civil power sanctified by religion. They were looking for one to fill the vacant throne of their royal line who should unite the heroism of David with the wisdom of Solomon, and by an era of conquest usher in an age of peace; who, as the favorite of Jehovah and the pride of all the people, should bear, like the Pope in other days, two swords—the temporal and the spiritual—and lead the nation to victory over the Gentiles, as well as to holier worship in Zion. It is not, therefore, surprising that many welcomed the harbinger of Christ preaching repentance, and listened without offense, but not without wonder, to the sermon on the mount, but turned away from Jesus with contempt when he refused to

wear an earthly crown. Nor is it altogether unaccountable that the chosen twelve, who were the daily companions of the Lord, expected until the very hour of his betrayal, that he would yet be a temporal prince, uniting divine authority with human, the sanctions of religion with the power of the sword, and making his kingdom one of this world. It was extremely difficult for them to receive the idea of a spiritual dominion resting on the power of grace and truth.

On a High Plane.

But it was such a kingdom, on a plane far above that of any earthly authority, that Christ came to establish. It was such a kingdom that he professed to rule in his language to Pilate: "My kingdom is not of this world. If my kingdom were of this world, my servants would fight." "I am a king. To this end have I been born, and to this end am I come into the world, that I may bear witness to the truth. Every one that is of the truth heareth my voice."

Pilate was convinced by the divine bearing and candor of Jesus that whatever might be his authority, whether real or imaginary, it pertained to religion and not to the state; it rested in no degree upon secular power, and contemplated in no case an appeal to the secular arm; and this testimony of Christ was in absolute harmony with the whole tenor of his life and teaching. He took no step to connect his cause with the state as such. He threw out no hint of its needing the support of the civil power. He provided for no statesmen or soldiers to carry on his work, but only for preachers and teachers. Had not the Jews been strangely tenacious of their belief and strangely blind to the spirit of Jesus they would have perceived much sooner than they did that his dominion over men must ever be spiritual, no imaginable state of affairs being likely to make him accept an earthly crown.

Christ's Dominion Not Civil.

And his apostles came at last to understand this. By the death, the resurrection, and the ascension of Christ; by the outpouring of the Spirit on the day of Pentecost and the light of inspiration added to that of providence, they were made to know that their Lord's dominion was not civil and national, but spiritual and universal; not of this world and sustained by force, but from above, and supported by grace, and to comprehend the new and great fact that, though engaged in a fearful conflict, the weapons of their warfare were not carnal, but mighty

through God to casting down strongholds, and bringing every thought into captivity to the obedience of Christ. And one of them, writing to the Ephesian saints, utters, in view of their spiritual foes, this stirring cry:

"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand," going on then to enumerate in terms of blessed confidence the parts of this divine panoply for the Christian. All of them may be embraced in four words—Christian character and Christian truth. Without the former his readers were sure to be betrayed by traitors within, and without the latter they were in danger of being put to shame by external foes. But armed with grace and truth from him who has infinite store of both they were able to repel every assault and win from seeming defeat real victory.

The Simple Majesty of Truth.

The records of history justify this language, for the rage of paganism, fierce as a bear robbed of her whelps; the scorn of philosophy, falsely so-called; the sword of the state wielded by the fanaticism of a perverted church, and the pride of natural science soaring with untried wings into the heights of speculation, have been met one after another and put to shame by the simple majesty of Christian character and Christian truth.

Indeed, these are the only weapons with which they have ever been successfully met. They are weapons of celestial origin and temper, not made with hands, but given by the Lord of life, and therefore are they certain to prevail over those of grosser material fashioned by the skill of man.

The lesson from all this would seem to be that the kingdom of Christ is independent of the state, ruling in a higher sphere and with a view to higher interests, having laws and forces of its own that agree in character and work in harmony towards the same great end, and that any attempt to unite the two must be fraught with peril to the higher, if not to the lower.

Most manifest is it that the higher has no need of direct assistance from the lower in accomplishing the ends for which it was established among men, and that any admission of the lower into its proper domain and work will soil its purity and weaken its power.

—♦—♦—♦—

GOD asks no man to administer his divine law.

THE ONTARIO SUNDAY LAW AGAIN.

AT the hearing in Toronto, already referred to in THE SENTINEL concerning the Sunday law, a labored effort was made by the lawyers who were defending the Lord's Day Act to show a great distinction between *travelers* and *passengers*. The act permits the conveying of travelers on a journey on the first day of the week.

A vigorous and prolonged effort was made to show that all local passenger traffic was a violation of the statute; that all that was permissible was allowing travelers to proceed to their destination who might not have completed their journey when Sunday came. The question was not how long the journey was, but when did the man start. So said the eminent lawyer. If he started before midnight of Saturday night, then he should be allowed to go on; if after midnight, then he was violating the law and must not be allowed to proceed. After listening to the lengthy argument of the learned advocates, one judge remarked: "It seems, then, that if a man starts on a journey on Saturday he is a traveler, but if he starts on Sunday he's a passenger."

One question asked by the judge was: Why not make the law apply to the man who begins a journey on Sunday, as well as to the man who ends a journey on that day? The answer was that that could not be allowed. The judge then asked: "But what if the man happens to oversleep and so seems compelled to take a morning train?" One of the judges also asked if a man going from Toronto to California might be considered a traveler and allowed to start on his journey on Sunday. The reply was in the negative.

The statement was made by these lawyers that when the Sunday law was made travel was mostly by stage coach or by boat, and these being slower means of transportation than the railway cars, some allowance must be made for the travelers to reach their destination, but that in no case could a stage, boat, train, or whatever it might be, legally continue to run on Sunday unless it had through travelers (not passengers) who were going through to the end of the route, and who had started on their journey before Sunday came.

One of the judges asked in case a boat started out from Hamilton for Montreal, and reaching Toronto on Sunday, should find that it had no passengers for Montreal, must it tie up at Toronto till after Sunday? The answer from one of the law-

yers arguing for the Lord's Day Act, was that the boat should certainly tie up; and then taking another thought, he said he supposed it would have to be allowed to go on to its destination in order to start back on schedule time; but the judge said, "That has nothing to do with the case."

It was evident from the many questions of like nature that the judges asked and the expressions on their countenances, that they were somewhat amused over some of the positions taken; and quite likely the lawyers themselves would have been amused at such inconsistencies if they had not been defending the Lord's Day Act, and under the necessity of producing some kind of an argument. One of the judges asked: "If a man starts on a stage coach to go a hundred miles or more and after riding a mile, changes his mind and gets out, is he a passenger or a traveler?"

It seemed that the forbearance of the court was great to listen so long to the intricate reasoning to demonstrate the distinction between *traveler* and *passenger*, and all this to show that all the local Sunday travel in the country is illegal, and more than that, that all long journeys on that day are unlawful unless commenced before Sunday.

They Scented Danger.

But the judges could see something more than amusement in this matter. They several times made expressions about "the *dangerous nature*" of these views, and of positions taken touching the Sunday law. And that is just what every one should see in all this religious legislation business. Not only unfair distinction between *words* is the result, but unfair discrimination between *individuals, citizens*, for whose benefit all laws are supposed to be made.

One of the counsel for the Lord's Day Alliance had occasion to refer to Blackstone, who speaks of violations of the Lord's day, "vulgarly but wrongly called Sabbath-breaking." So be it known that by the authority to which this Sunday-law advocate referred, Sunday work or amusement *is not Sabbath-breaking*. Then let all cease speaking of it as such. How much better it would sound if all would learn wisdom from Mr. Blackstone and cease to call the act by a common but improper term.

If we could go a little further back than Mr. Blackstone went we could see ample reason for saying that Sunday labor was vulgarly but wrongly called Sabbath-breaking. In fact it is somewhat

recently that Sunday has assumed the title of Sabbath, but history shows that several centuries earlier it *assumed* the title of Lord's day, which title it did not have when our Lord himself was here on earth. "From the beginning it was not so." Let us get back to fundamental and original principles.

F. D. STARR.

WHAT WE OPPOSE.

WE are not opposed to the Sabbath, but we are opposed to Sabbath legislation.

We oppose no person's right to rest one day in seven, but we oppose the idea that any person should be compelled to rest whether he wishes to or not.

We do not oppose granting any person the privilege of resting on the day he believes to be the Sabbath, but we oppose making one man's privilege another man's duty.

We are opposed to compelling people to work when they ought to rest, but we are also opposed to compelling people to rest when they ought to work. There is no law in this country compelling any person to work when he does not want to, and there should be no law compelling anyone to rest when he wants to work.

We believe every person should obey the dictates of his conscience, but we are opposed to making the conscience of one person the rule of conduct for another.

We are not opposed to law, but we believe every statute should conform to the law of justice.

We are not opposed to any church nor to any state, but we are opposed to any union between church and state.

We oppose Sabbath legislation because the use of force in religion is contrary to the gospel, contrary to conscience, and against the welfare of both church and state.

We are opposed to no man or organization of men, but we are opposed to all principles, by whomsoever held, that work against man's natural and inalienable sights.

We believe in reform, but we believe moral reform must come not through legislation, but by the quickening of conscience.

We are opposed to attempts at reform by legislation because such efforts ignore and often override conscience, and because they set up the law of man in the place of the law of God. We are not opposed

to law, but we are opposed to any act by which a man or set of men assume the prerogatives of God.

We oppose religious legislation not because we would set aside law, but because such legislation sets aside the law of God.

We oppose efforts to reform society by legislation not because we do not earnestly desire such a reform, but because we believe it can be accomplished only by a far higher power than any legislature can exercise.

We desire the reformation of society, but we say the appeal must be made not to law, but to conscience; not to the legislature, but to the throne of the Most High.

LOVE NEVER FAILS.

CHURCH and state are separate organizations and are controlled by different agencies. The state is defended by the sword, the church by love. If our treaty with China has been violated and our ministers have suffered we must compel the empire to respect its honorable contract. But if our missionaries have been persecuted they cannot appeal to the temporal power for defense. The Author of Christianity suffered death and triumphed. The missionary who welcomes the musket as an aid to the extension of missions has no faith which will overcome the world. The church is humbled when her ministers advocate the musket as a civilizing agency. It may punish, it cannot civilize. The strenuous life of the nation and the church will not be manifested in battle, but in peace. China has been a peaceful nation, but if China's millions were drilled in soldiery as they have been in peace there would be no more talk of dividing the empire than there is of dividing America among the European powers.

Christianity must civilize heathen nations. This appeal to Cæsar indicates a lack of the heroic love which sacrificed all for the kingdom of Christ. Missions founded and carried on with no other motive but love must dispel the darkness. Love never fails. Hate is the ally of decline and final fall.—*Rev. J. H. O. Smith, pastor Union Christian Church, Chicago.*

THERE is only one thing as unreasonable as anarchy of the type represented by Bressi, the assassin who murdered King Humbert, and that is the assumption that some men have a divine right to rule other men without their consent.

NEWS, NOTES AND COMMENT

THE Kaiser's recent speech calling for vengeance upon the Chinese because of the murder of the German ambassador at Peking is noted by Japanese papers as one "unworthy of a Christian monarch." Even the heathen understand that Christianity makes no call for vengeance upon its enemies.

JULIAN HAWTHORNE says: "Commercialism was some time since engrafted on Christianity, and throve so well that to-day, like a tropic creeper which has sucked the life out of a tree, it alone survives. It puts a money value on everything, and punishes or rewards by exacting money or bestowing it."

It is a matter of common rumor that Chief Kipley, of this city, has discovered on "the force" a policeman who, to use the chief's own words, "knew he could not make an arrest without a warrant," merely on the oral complaint of a citizen. "Doubtless," remarks the *Daily News*, "this man deserves to be promoted to a captaincy at least, but he will be worth a great deal more to American liberty if he is kept on a beat."

NOT long since, after an engagement with American troops, the officer in command of the Filipino "savages" sent all the American wounded he had captured into the American lines, and with a statement that the prisoners he had taken would be well treated. Would it not be well to send this "savage chief of still more savage men" to Germany to secure the revocation of Emperor William's no-quarter order; and then to China to teach the science of "civilized warfare" to certain of the allies?

A dispatch from Rome, under date of August 10, says:

"It is the subject of common conversation here that a reconciliation between church and state is one of the possibilities of the immediate future. Yesterday Prince Henry, the Kaiser's brother, had a long

interview with the Dowager Queen Margherita, after which he paid a visit to the Pope, and through Cardinal Rampolla, delivered him a letter from the Emperor of Germany.

"It is believed that Prince Henry also conveyed to the Pope the dowager queen's ardent wishes for a reconciliation between the secular government and the Vatican. The plan, it is asserted, is supported by the Kaiser."

FIELD MARSHAL VON WALDERSEE, the German, chief of staff, has been appointed commander of the German troops in China. The news of this appointment had a depressing effect on the Wall Street and other stock markets.

The only inference to be drawn from this appointment is that the German Emperor foresaw long-drawn-out trouble ahead in China. "Six weeks will elapse before he can reach the gulf of Pechili," says a most careful and ably edited daily paper. "That there is an ominous note in this appointment can not be denied, and it may mean that Germany intends to enlarge her Chinese empire to compensate for the murder of her ambassador."

NOTWITHSTANDING all sensational reports to the contrary sent out some time since from Shanghai, it is now known that all the foreign ministers in Peking, with the exception of the German representative, were living only a few days ago.

All the foreigners in the city were besieged, however, in the British consulate by the regular Chinese troops. Notwithstanding this fact the Chinese government seems able to exercise some control over the situation, and offers to send the foreigners to Tien-Tsin under escort. Very naturally the ministers refused to trust themselves in the open to the keeping of those who have for weeks been endeavoring to murder them.

Nobody seems to fully understand the situation, and the efforts thus far made to reach Peking with adequate relief forces have failed. Up to the time of writing this note the Powers have not been able to agree on a commander-in-chief. So that the army operating for the relief of the foreigners in Peking is in reality five or six different armies, each absolutely independent of the others, so far as recognizing any central authority is concerned. All told, the allies do not number more than twenty-five or thirty thousand effective men. In view of these facts, and many others which we have not space to

give, it is certainly not exaggeration to say that the situation in China is desperate, so far at least as the safety of the beleaguered foreigners in the Chinese capital is concerned.

The Defender, organ of the "New England Sabbath Protective League," cites "the better enforcement of Sunday in Palmer, Mass.," as "a type of conditions which may be obtained in every village and city if a few earnest men and women so desire and demand."

REV. T. DEWITT TALMAGE, who has just returned from a trip to Russia, where he visited the Czar, says that he "found as much religious liberty in Russia as there is in New York or Washington." This is not at all complimentary to New York and Washington and America in general. If it is true, and Dr. Talmage ought to be a competent judge in the matter, it indicates a loss of liberty in the United States rather than a gain of liberty in Russia, for the rigorous persecution of dissenters in Russia, and the ruthless crushing out of every vestige of independence in Poland, proclaim the despotism of the Russian Empire to-day. Religious intolerance is a natural outgrowth from the roots of the Russian system of government, but the foundations of the American Republic gave a promise of better things. There is something radically wrong when as much despotism can be found in New York and Washington as in Russia, for that is what Dr. Talmage's words really mean.

THE St. Louis *Globe-Democrat* had a cartoon recently which was quite significant in its way. This cartoon was entitled, "The Logical Champion of Christendom."

On the left of the picture was a sinister-faced human figure clad in armor and holding in his two hands a broken sword inscribed "Selfishness." Upon the breastplate of this figure appeared the name "Europe."

On the right was the figure of a muscular Chinese Boxer, with a torch in one hand and a huge broadsword in the other, and a look of diabolical ferocity on his face.

In the center, confronting the Boxer, and a little in advance of "Europe," stands "Uncle Sam," with a *uplifted cross in one hand and a drawn sword in the other.* Upon the sword appears the word "Justice."

The cartoon is misleading in several respects. In the first place, the Boxer uprising is not a movement against Christianity as such, but only to the extent that Christianity is identified in the Chinese mind with the greed and injustice that has driven China to desperation.

Again, if "Uncle Sam" keeps his place he will not pose in China as the champion of anything but the natural and treaty rights of American citizens. The United States now has in the Sulus a large number of Mohammedan *subjects*. It would be the duty of the Government to extend to these the same protection, in case of need, that is demanded for the missionaries and other Americans now in China. But who in such a case would think of depicting "Uncle Sam" with the crescent in one hand and the sword in the other?

The Government of the United States has no duty to protect anything but rights. The missionaries have claims upon the Government only as citizens.

COAL is said to be mined so easily in China as to cost only twenty-five cents per ton in some parts of the empire. Doubtless this fact will be duly considered by the Powers in arranging their "spheres of influence" "after the war is over." The end of England's coal supply is already in sight, and "black diamonds" are not abundant nor are they easily mined in some parts of the continent of Europe.

SURPRISE is expressed in some quarters at the announcement from Washington that Cuban independence is to have not only "a string to it," but a five-fold cord, a sort of "cable-tow," as it were. But this need surprise nobody. In the very nature of things Cuba can never be independent. She may have a large measure of local self-government, but that is all; and THE SENTINEL professes no prophetic gift, either. It is "*manifest destiny.*"

"THERE are in Japan," says the New York *Independent*, "120,963 enrolled Christians, of whom 53,924 are Roman Catholics, 41,808 Protestants and 25,231 Greek Catholics. If we include their unenrolled children and other dependents, this would give about 225,000 souls, or about one-half of one per cent. of the population of Japan outside of Formosa."

According to the logic of some people in this country, the Japanese Christians, being in such

small minority, have no rights that anybody is bound to respect.

But very fortunately rights attach to human beings and not to numbers. One man has just the same natural rights as a thousand men, and his rights are just as sacred and just as inalienable.

A Jewish paper says: "The Paterson Young Men's Christian Association have imported what they call a converted rabbi, and invite the public to come to their hall and hear him tell how he was converted. Of course he tells a lot of other stuff about the Hebrew church. Naturally, the Hebrews, who are numerous and successful in Patterson, object to this procedure."

We fail to see why the Hebrews should "object to this procedure." Certainly it is the privilege of any Jew, even though he be a rabbi, to become a Christian if he wants to; and, having become a Christian, it is not only his privilege, but his duty to tell the reasons that impelled him to make the change. The vindictiveness exhibited by many Jews toward those who become Christians is not becoming in men who demand liberty of conscience for themselves. A Jew does not forfeit his rights of conscience by becoming a Christian, neither does he cease to be a man.

"THE little ray of humor," says the Springfield *Republican*, "that sometimes penetrates the most gloomy situation is furnished, in this time of anxiety over the great mystery in China, by the flight of Minister Wu in his automobile over the asphalt pavements of Washington, bearing the precious dispatch announcing the safety of the ministers. Imagine the representative of a nation barbarous enough to murder the ministers of other powers operating an automobile!"

In the same column and separated from it by only one note of seventeen lines, the *Republican* has this:

"The right jingo spirit breaks out in a letter to the London Morning *Post* from its South African correspondent, Mr. Stuart, who writes: 'Again I had the joy of seeing the smoke of a rebel's house ascending.' Unfortunately the colonel of the regiment interfered with his joy: 'Greatly to our sorrow, he forbade any more burnings.' Mr. Stuart was a guest of Sir Alfred Milner when he made his tour in the northern part of Cape Colony, and concludes that Sir Alfred 'strikes terror into the hearts of the Dutch.'"

Now why should it be thought any more strange that the representative of a nation capable of killing

the envoys of other nations, should use an automobile than that the correspondent of a great London paper should deplore the fact that he and other highly "civilized" and even "Christianized" savages from a great "Christian nation" should not be permitted to burn houses over the heads of women and children?

After all Western civilization is not so very many "laps" ahead of Eastern civilization; or at least that type of it represented by the *Post's* correspondent is but slightly removed from savagery.

FIENDISH BARBARITY IN CHINA.

STORIES of fiendish barbarity continue to come from China; and unfortunately they do not all tell of the cruelty of the Boxers. The most recent recital of acts of shameful savagery was telegraphed from San Francisco by the Associated Press, August 7, and purports to be the story told by Mrs. E. B. Drew, wife of the British commissioner of customs at Tien-Tsin, who arrived from the Orient on the transport Logan. She says:

"During the bombardment we lived most of the time in the cellar of our house, which was partially wrecked by big shells. Sleep was out of the question most of the time, and so unstrung were we that little food satisfied us. There was ever present the haunting fear of the Chinese triumphing and slaughtering every foreigner and convert.

"Some, probably all, of the women were prepared to act in case the Chinese effected an entrance. But it appears the allied officers were prepared to act. I did not know it at the time, but I understood that ten or twenty men had been detailed to kill all the foreign women in case the Chinese were the victors."

"Mrs. Drew, with much indignation," says the dispatch, "then spoke of atrocities committed by Russian troops, saying:

"They pillaged, looted, tortured and murdered right and left. There were many infants and children killed by bayonet thrusts. And many were tossed from bayonet points, only to be caught and again tossed time and again. There is ample evidence of these occurrences.

"And about the Chinese women. They were mistreated and murdered in house after house. It seemed as if nothing could stay the mad frenzy of these Russians.

"Out from Tien-Tsin, along the Peiho and Yellow rivers, are numerous little villages. The Russians swept through the villages, destroying life and property. In these places they also tossed infants

and older children in the air from bayonets. And every time this child-tossing tragedy was enacted the dead body of a mother, father or both would be hard by. The Russians also drove women and children into the Peiho and Yellow rivers, where they were drowned.

"After shooting and murdering to their hearts' content the Russians would pillage, loot and burn every house that caught their eyes. There was no attempt at concealing all of the remarkably barbarous conduct. I do not pretend to say how many women and children were butchered by the Russians. I never heard the number estimated, save that a great many had been bayoneted and some shot.

"In view of what they had been guilty of in and around Tien-Tsin, none of us were surprised to hear of a murderous act by the Russians at Taku. It is generally accepted as true at Tien-Tsin that the Chinese commander of the Taku forts was murdered by the Russians when he was in the act of surrendering his sword."

Tien-Tsin Looted by Allies.

"Prof. O. D. Clifford of the Imperial University of Tien-Tsin, who was one of the last to leave the besieged city, says:

"Looting by the allied forces began as soon as they got the upper hand. The Russians led in this and went to extremes. They are naturally cruel, and expecting no mercy, they showed none. I was an eye-witness to eight cold-blooded murders by them. The victims were old and infirm Chinese. The Russians stole everything in sight, looting the houses in the settlement, as the Chinese would have done."

"The tales of Russian brutality are said to be confirmed by the Rev. Frank Haynes, a Methodist missionary."

Heart-Sickening.

Such recitals are heart-sickening. With the great British Empire crushing out the life of two republics in South Africa; with the United States troops hunting down and shooting Filipinos simply because, after being sold by Spain like so many cattle, they refuse to recognize their new owners; with the Russians practicing the most horrible barbarities in China, and the Emperor William sending forth his soldiers with instructions to give no quarter, it seems almost impossible to regard civilization as other than a failure.

PRESIDENT KRUGER says that his men will continue the war indefinitely.

MAJOR-GENERAL BATES, commanding the Department of Southern Luzon, recently issued the following order:

"Rumors having reached these headquarters that unjustifiably harsh measures have been employed in some instances to extort information from captured ladrones, officers of this command are reminded that general orders of the War Department provide ample and lawful methods for the treatment of prisoners, spies and other persons not entitled to the rights of recognized belligerents, and all departures from the provisions of said orders are strictly prohibited. While it is not believed that any officer of this command would, either openly or indirectly, sanction any unmerciful acts, and still less that he would deliberately order them, all persons in military service in this department are nevertheless warned that no end can be so desirable or important as to justify a departure from the recognized laws of war or a resort to any deliberate measures of cruelty."

This appears to substantiate in a measure the reports of cruelty practiced by the soldiers, but not the complicity of the general officers.

LIEUTENANT-COLONEL WAGNER, a German war expert, writes to the *National Zeitung* of Berlin in a rather discouraging tone of the situation in China. He says that "the defenses of Peking are not to be despised. The city can not be taken by storm, and, if determined resistance is offered, a small force, if able to enter, would be caught as a rat in a trap."

Referring to the campaign of 1860, he remarks that at that time "the allies started out with 20,000 men. For the final attack upon Peking they had only 8,000 left."

Colonel Wagner thinks that had the Chinese held out longer on that occasion, the allies would have been in a very bad way, and adds the warning: "To get out of Peking may be more difficult than to get in."

LAST Sunday Mansfield, Ohio, was again visited by two representatives of Doctor Dowie's work. The previous Sunday they were not allowed to leave the cars. This time, as the daily papers tell the story, "they secured a rig, driving over in time for an early breakfast. Then they went to the house of one of the faithful, E. H. Leiby, to hold services. It was several hours before their advent was known. When Mayor Brown, Attorney J. P. Seward and three officers arrived at the Leiby residence they found a crowd of 200 persons, and the services in full

swing. The mayor informed the elders that their presence was distasteful to Mansfield, might cause serious trouble, and that while no violence would be attempted, they would be escorted out of the city and placed on a train. The policemen showed the Dowieites to a carriage and drove them to Crestline, as per promises."

This seems almost incredible. These men were only doing what they had a perfect right to do. But the officers sworn to administer the law violated it by dispersing a peaceable assembly!

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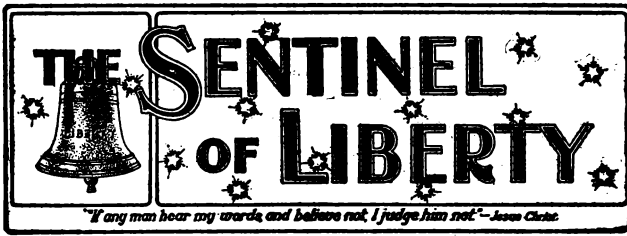
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CHICAGO, AUGUST 16, 1900.

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

THE true test of loyalty is not adherence to any party, but to principle. The real patriot is the man who loves justice more than he does himself.

WRITING of the Old-World outlook, from the standpoint of the Chinese embroglio, Julian Hawthorne asks, in the *Chicago American* of the first instant: "Is not this the beginning of a cataclysm which may destroy the world as we have known it, and erect upon its ruins a new world whose nature no imagination is bold enough to forecast?"

THE SENTINEL proposes to treat every man with the respect to which men are entitled because they are men. We must of necessity quote the sayings of men and must name individuals. But while doing this, and while making such comment as seems to us meet, we shall not intentionally speak disrespectfully or slightly of any man nor of any people. It is for this reason that we say Thomas Paine, not "Tom" Paine; Colonel Ingersoll, not "Bob" Ingersoll; Doctor Dowie, not "Dr." Dowie.

It is true that two of these men were unbelievers and the other does not believe as we do; but it is just as true that we do not believe as he does; and, inasmuch as he is several years older than any man connected with this paper, it is not improbable that he began to believe as he does before we began to believe as we do. Of course we would be glad to be able to convince him of what we firmly believe to be his error, but we must recognize the fact that before God he has just the same right to his faith that we have to ours.

We don't believe in the liberality that holds that it makes no difference what one believes. It does. Every man ought to believe the truth as it is in Christ Jesus. But while this is true, we do admire

the liberality that can recognize the worth of manhood wherever it exists, and that while intolerant of error is never intolerant of men.

The late John Clark Ridpath was a Methodist and a delegate to the quadrennial conference of 1888; but such was Dr. Ridpath's nobility of mind and liberality of thought, that he and the late Colonel Ingersoll were warm personal friends. If there were more liberal-minded men like Dr. Ridpath would there not be fewer unbelieving men like Colonel Ingersoll?

"FRICTION between the Vatican and Washington" is reported from London. The cause of the friction is that the Filipino demand "that the present Spanish clergy be expelled from the Philippines, and their property confiscated, *has not been rejected with indignation*" by the Washington authorities.

Doubtless this Government has an immense problem on hand in the settlement of the question of church property rights in the Philippines. There are vast possibilities in it, just as there were in the Edict of Milan ordering the restoration to "the whole body of Christians" of the church property confiscated by order of Diocletian.

That edict of Milan, just as it was, resulted in less than four years in the full official recognition by the Roman Empire of the Roman Catholic Church as *the Christian church*; and each step in the whole transaction from beginning to end seemed to be absolutely necessary.

EVERYWHERE the advocates of "religion and the state," which is only another name for church and state, are active in promulgating their doctrines. The friends of liberty of conscience ought to be doubly active.

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