

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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THE Golden Rule can not be made operative through legislation.



IF righteousness can not be established in a nation by Christian lives, it can not be set up by Christian votes.



NO law or institution can have a stable equilibrium unless it is founded on a principle that is eternal.



IF the civil government should undertake to deal with sin it would expend so much energy in that way that it would be rendered wholly inadequate to deal with crime.



PEACE and order, respect for law, and general prosperity are the fruits of love of justice and respect for natural rights. The despot may secure respect for force, but respect for law demands that the law conform with justice.

A ZEAL for "the law" may be only an evidence of Pharisaism.



CHRISTIANITY is instituted to preserve righteousness among men; civil governments are instituted to preserve only rights.



THE Sunday law of a pagan emperor of Rome (Constantine, 321 A. D.), made in behalf of a pagan institution, was the parent of all Sunday legislation.



RIGHTS never conflict; they run in parallel lines. In other words, they are equal. The poor man has just as many natural rights as the rich man, and just the same rights.



A LESSON FROM ANCIENT HISTORY.

AN idea which underlies much of the effort that is put forth to-day in the interests of moral reform, is that people would be good if they only had a chance to be good. They do not have a chance to be good, we are told, because under existing political and industrial conditions they are held in slavery against which the individual will and conscience struggle in vain. It is declared with great positiveness that in this condition of "Egyptian bondage" it is impossible for the people to do right, and that what is needed first, therefore, is deliverance from this state of oppression. This is the first great step to be taken in the direction of realizing in society the ideals of Christianity, and this deliverance must be accomplished by the state. The strong hand of the law must be raised to strike off the shackles and

overthrow the taskmasters and set the people free to serve the Lord.

One of the foremost advocates of this idea is Prof. George D. Herron, of Iowa, who is widely known as an author and lecturer. "Christianity," says Prof. Herron, "needs the state for its realization." "The people can never be wholly Christian," he affirms, "until the state becomes the organized Christianity of the people." When the state becomes Christian it will make and enforce Christian laws, and this will be the true remedy for the evils under which the people are held in servitude. So we find Prof. Herron and other would-be reformers of the day—a large number and representing powerful organizations—turning to politics and legislation, to secure from thence the word of command to the modern Pharaohs, "Let My people go, that they may serve Me."

Now, there are certain things recorded in sacred history which we are told were written for the instruction and admonition of the people of later times. Rom. 15: 4. And particularly is our attention called to the history of the ancient Israelites, who were the chosen people of God. The Israelites in Egypt were in a worse condition of bondage than are the people of this day, who, we are told, would be good if they only had a chance. They were in actual slavery, and so bitter was it that when Moses spoke to them of deliverance "they harkened not unto Moses for anguish of spirit and for cruel bondage." Ex. 6: 6-9. And from this bondage they were delivered, and their deliverance was as full and complete as God himself could make it. The Omnipotent, by a most awful display of his power and majesty, broke the power of Egypt and set his people free upon the pathway to Canaan, drowning all of Pharaoh's army in the Red Sea as the final crowning act in the drama of their emancipation. No deliverance from oppression could possibly be more complete; no exercise of power, political or legislative, could ever afford a people a better chance to be good than was given to that ancient people who went up out of Egypt. But what was the result?

Were the people good because they at last had a chance to be good? Alas! the truth was far otherwise. Scarcely had they gotten out of Egypt before they began to murmur and complain. First, they murmured because there was a lack of water; and, next, because they were afraid they would starve to death in the wilderness; and then they said, "Would

to God that we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh pots, when we did eat bread to the full." Ex. 16: 2, 3. They began to be sorry that they had ever been delivered. The rigorous bondage under which they had groaned in Egypt seemed actually to be preferable to their condition as a free people; and this was their sentiment on every occasion when they were put to the test. At Sinai, while Moses was absent on the mount, they set out to return to Egypt, having first made them a god to lead them back like unto one of the gods of Egypt. And, finally, out of the whole vast multitude that experienced the great deliverance from Egyptian bondage, just *two* individuals went through to the land of Canaan! The rest all died in the wilderness, and their deliverance, great as it was, profited them nothing.

How much, then, will it profit the people of this day, morally and religiously, to be delivered from the "slavery" of which Mr. Herron and his associates complain? How much can politics and legislation do for the people in the way of elevating their lives to the plane of righteousness? So far as deliverance from oppression was concerned, the Israelites had all the chance in the world to be good, but they failed completely, and even sighed for their former state of life. What was the trouble? Ah, they had not been delivered from the bondage of sin. That was the deliverance that they needed, and that is the one thing needful for the people everywhere at this day—the one thing that will bring them peace and contentment and real and lasting benefit. Mr. Herron and his fellow-reformers may as well cease their efforts to promote righteousness by legislation. They can at most only lead the people out to perish in the wilderness. Their vision of an earthly Canaan is but a mirage in the desert.

This history of the experience of the ancient chosen people was written expressly for the benefit of the people of this latter day, and why will not the would-be reformers, who are beseiging legislatures and grasping at political power in the name of the Lord, be admonished by the lesson it sets before them? Why will they not cease trying to reform society by might and by power and seek its accomplishment by the Spirit of God? It is their own fault if they turn away their ears from the truth and become blind leaders of the blind. s.

THE truly free man is he who rules himself.

PURITANISM AND PAPACY.

AN effort is being made to model this country upon the principles of Puritanism as it flourished in the early days of New England. It is, therefore, a matter of considerable interest to know what these principles are, and just how they affect political institutions.

"The principles of Puritanism," says George Bancroft, "proclaimed the civil magistrate subordinate to the authority of religion, and its haughtiness in this respect has been compared to 'the infatuated arrogance' of the Roman pontiff. In the firmness with which the principle was asserted the Puritans did not yield to the Catholics, and, if the will of God is the criterion of justice, both were, in one sense, in the right."

But in what sense were they in the right? Certainly not in the sense that the ministers of religion ought to dominate the magistrates. This is just what the bishops did in the fourth century, and we know something of the evils that came to both church and state as the result.

It is true that under the theocracy the prophets were frequently bearers of divine messages to the kings, but that was a very different thing from the rule of religion insisted upon alike by Puritan and Papist. God has a right to send by whom he will send, but no man has any right to arrogate to himself the office of divine mouth-piece to command civil magistrates in accordance with his interpretation of the divine will.

Moreover, while both Puritan and Papist claimed for the minister of religion authority over the civil magistrate, *each denied the validity of that claim as put forth by the other.* "In the Roman Catholic Church," continues Bancroft, "the office [of interpreter of the divine will] was claimed by the infallible pontiff, who, as the self-constituted guardian of the oppressed, insisted on the power of dethroning kings, repealing laws and subverting dynasties. The principle thus asserted, though often productive of good, could nor but become subservient to the temporal ambition of the clergy."

In its last analysis there is, as Bancroft observes, a residuum of truth in the papal claim. In the realm of conscience religion is superior to the civil magistrate, but no more so in the person of the "supreme pontiff" than in the person of the humblest believer. In this realm religion is supreme,

because it is territory that the civil magistrate has no right to invade, but neither has the "supreme pontiff." This realm belongs to God alone, and to every usurper of his prerogative he says, "Who art thou that judgest another man's servant?" And this is only saying that in this realm the individual is answerable to God alone.

But right here both Puritan and Papist erred. Each could see that in this realm religion must be supreme, but neither saw that the individual must be the judge of the obligations imposed upon him by religion. Both devised a scheme which gave one man or a few men authority to bind the consciences of other men, while the truth is that God alone has that authority.

In the Roman Catholic scheme religion is above the magistrate and the Pope is the embodiment of religion, and is, therefore, above the magistrate. In the Puritan scheme religion is above the magistrate and the church, the visible organization on earth, is the embodiment of religion, therefore the church is above the magistrate. In the Christian scheme, as taught in the word of God, religion and the magistrate occupy two different realms. The first has to do with all the relations of life: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." But the second, the magistrate or the state, has to do only with civil relations. The magistrate is only an agent appointed to secure uniformity of action. Religion imposes upon the individual the duty of dealing justly with his fellowmen. The divine ordinance of civil government empowers the magistrate to compel by civil penalties the performance of civil duties. Beyond this the magistrate has no jurisdiction.

As already intimated, the difference between Puritanism and Papacy was one of method rather than principle. It is true that in the Papacy the pontiff is supreme, while in Puritanism the church is supreme; but this is a difference in degree or kind only, for in the Christianity of Christ the individual is supreme, so far as any human authority is concerned: "*One is your Master, even Christ, and all ye are brethren.*"

A despotism of many is even worse than a despotism of a single individual, for it is more hopeless. No majority, however large, has any legitimate authority over the conscience of any man. The Pope of Rome has just as much warrant to bind the consciences of all men as the General Court of Massa-

chusetts had to bind the conscience of Roger Williams. There is no difference in principle between Puritanism and Papacy. Puritanism simply displaces the despotism of the "supreme pontiff" by the despotism of the commune. Christianity offers "the glorious liberty of the sons of God." B.

AN EVIL NATIONAL EXAMPLE.

THE influence of the Sunday-law crusade and apostasy from true principles in the American churches is felt even in distant lands, where most of the people know nothing really of what is going on in America. The churches that have been working these many years to get control of the state have been sending out missionaries educated in the principles of artificial religion. It was at the suggestion of some of these, and with an idea of following the plan of American organizations, that a missionary Sunday-enforcement society was started in India some years ago; and what is done at home is urged to justify similar action abroad. Thus the home organizations, in making in America a likeness or image to the Papacy, are at the same time, in a very literal sense, "saying to them that dwell on the earth that they should make an image to the beast," the symbol of the papal power.

Circumstances in mission fields furnish many ways in which this idea of man-made religion may find vent. Here is an example: There is a Christian Marriage Act in India for the proper registration of marriages between Christians according to church rites. The heathen peoples have their own tribal regulations. Lately various missionaries have been discussing their experiences in dealing with members of their churches who marry heathen, and compromise by doing so in the heathen way. It was suggested by several writers in the *Baptist Missionary Review*, of Madras, that the missionary should prosecute such members at the law. Surely the law does not contemplate forbidding the Christian to apostatize and marry according to the heathen rites. Of course the Christian who does so is a heathen at heart, though in technical missionary phrase, and legally, I suppose, he would be classed as a Christian. There seemed some difficulty in stating the justification for the course urged. So a missionary writes, basing his argument on the precedent of American laws for the purpose of making men Christians:

"The real *raison d'être* [of the American Sunday

law] has no religious bearing whatsoever. It is the physical and moral welfare of the people at large whose protection is designed. If one man is allowed to desecrate the Sabbath others will follow his example until there will really be no day of rest, and so the whole people will suffer. Hence it is deemed expedient that here and there an offender should suffer in order that the masses may be saved. Have we not a somewhat similar case in this matter of prosecuting Christians? If an ignorant Christian is allowed to marry heathen fashion with impunity then he himself will not only be excluded from the church, but because of him many others also. The children and children's children of these thus excluded, will, in all probability, be shut out from the physically and morally uplifting influences of Christian teaching. A great wrong will thus be done them. Is it not expedient, then, that we should now and then hold our feelings in abeyance and set the law in motion upon offenders against the law of marriage in order that the great wrong I refer to be not done to their offspring and others within the sphere of their influence. It is not a spiritual matter at all, but one like that of Sunday observance at home—the protection of the welfare of the many against the wickedness of the few. And who are there beside the missionaries to guard in this way the interests of the people who are to come, and so make the nation better physically, mentally, and morally?"

Your readers will recognize at once the familiar justification for Sunday laws, in phrase almost identical with the argument of Caiaphas in urging the prosecution of Jesus: "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not." There is no parallel between the case of the man who follows the Bible and is prosecuted under Sunday laws and the man who goes in the way of the heathen. But this habit of justifying resort to the powers of the law to punish men who act irreligiously has worked ruin in all time. And now that America is popularizing the papal methods of making men religious, the whole world will feel the evil influence of it.

The idea that somehow or other Christians can be manufactured is all abroad in mission fields. It gives a wholly artificial idea of what the Christian religion is. The other day I came across the case of a preacher for a certain mission who was sorry he had become a Christian! But here is a missionary (American, too, I think) who wants to compel a man by law to stop in the church in spite of his desire to go into heathen apostasy. The heathen are con-

tinually confronted with methods which give them the idea that Christians may be made by mission authority.

Of course the Bible rule in the matter of this matrimonial apostasy would be simply to recognize the fact of such apostasy, and then, "Let him be unto three as a heathen man." But the law does not allow the missionary to prosecute the heathen for being heathen; and the missionary ought to recognize the fact that this heathen man needs to have the gospel preached to him and not a prosecution to compel him to remain in the church, for the quotation shows that he is to be prosecuted really because he is bent on turning into heathen ways. Along with this method of keeping men Christians may be placed the flogging of adults converts. I know of even American mission stations in which this method of discipline is used by missionaries. The whole world is ripe for the message of the gospel of religious liberty. The heathen need to know that some of the methods which they see used, and which even they despise, are not Christian, but directly opposed to the religion of Christ's free gospel that creates Christians by the power of the divine Word.

Calcutta, India.

W. A. SPICER.

SOUTHERN CORRESPONDENCE.

The Sunday Law in Louisiana.

THERE has been renewed effort recently in behalf of saloon Sunday observance in some parts of Louisiana. The new mayor of New Orleans seems determined to enforce the Sunday law against flagrant violators, *i. e.*, against those saloon-keepers who keep their doors "wide open." Accordingly word was passed to the police force to keep a strict lookout for open saloons. Arrests were made, and the saloons for the most part were compelled to suspend business on Sunday. This forced the drink element to repair to towns across the river and elsewhere in an effort to "quench their thirst." The New Orleans mayor had no jurisdiction over these near-by towns, and so the rival saloons soon did a large business, to the detriment of the New Orleans dealers, who made a demand on the governor of the State to see that justice was done to all parties. The governor wrote the following letter to the sheriffs of Jefferson and St. Bernard parishes:

"My attention has been called to recent complaints in the public press of New Orleans and in

other quarters that while the authorities of that city are earnestly striving to have the Sunday law strictly enforced within its limits, certain persons in your parish are openly violating this law in plain knowledge of, and without interference from, the authorities thereof, thereby profiting from enforcement in New Orleans.

"There are diverse opinions as to the justice or expediency of the law adverted to, just as there are in regard to other laws, but there can be no difference of opinion as to the duty of the officers charged with the execution of the laws. They can not undertake to discriminate between laws, enforcing the one and ignoring the other. Hence, so long as any law remains upon the statute book it is the sworn duty of the officers charged with the enforcement of the laws generally to enforce such law.

"I would, therefore, enjoin upon you that you exercise the utmost vigilance in the enforcement of the Sunday law, so that the violators thereof may become convinced that it shall be executed as well as other laws, and that they will not be permitted to profit from the observance of this law by their neighbors.

W. W. HEARD, *Governor.*"

The principle involved in the matter is further expressed in an editorial of the New Orleans *Times-Democrat*, which we give:

"The attitude of the sheriffs of the two parishes adjoining Orleans—Jefferson above and St. Bernard below—in respect to the Sunday law calls up a number of difficult problems. That law is no more popular in New Orleans than it is in these parishes; and if it were submitted to popular vote we have no doubt that it would be overwhelmingly defeated. But does this unpopularity authorize the officials in one parish to nullify the law when it is enforced in a neighboring parish? Is the latter to be discriminated against and suffer positive injury because its officials believe it their duty to enforce the laws on the statute books, as they are sworn to do. In other words, is Orleans to suffer because it obeys the law and Jefferson and St. Bernard to be allowed to profit by the conscientiousness of our city officials?

"Whatever may be one's views as to the Sunday law, or even as to whether an official should enforce all the laws or not, no one can or will question the correctness of the governor's declaration that the people of no parish will be allowed to take advantage of the enforcement of a law in New Orleans. In other words, no one will assert that New Orleans should suffer because its officials obey an act of the legislature, while St. Bernard and Jefferson make a handsome profit at the expense of this city out of their nullification of that statute. The Sunday law is one for the whole State, not for certain parishes;

and if the people of New Orleans are made to accept it against their will, there is no reason why Jefferson and St. Bernard should escape its provisions. There must be equality in this matter, not discrimination against New Orleans in the interest of neighboring parishes."

Sunday laws are unjust from whatever view they may be considered. S. B. HORTON.

A TALE OF TWO NATIONS.

Splendid Isolation.

(Concluded.)

NOT very long after the Farewell Address was delivered Monroe gave birth to the now famous "Monroe Doctrine." From that day to this his thoughts on this subject have been a part of the political creed of all parties. This doctrine was announced by the President of the United States some seventy-six years ago, and the essence of it is:

"We owe it, therefore, to candor and to the amicable relations existing between the United States and those Powers, to declare that we should consider any attempt on their part to extend their system to any portion of this hemisphere as dangerous to our peace and safety."

And immediately after this there was enunciated the solemn declaration:

"With the existing colonies or dependencies of any European Power we have not interfered, and shall not interfere."

The words of the Monroe Doctrine are wonderfully deep, and especially significant on the point under discussion. Mark it! This doctrine is promulgated against the "*system*" of European statecraft. That system is essentially monarchical and imperialistic in its fundamental nature and tendencies. In its basic, nerve principles it is not founded upon the principle that governments derive their just powers from the consent of the governed.

Now, why was President Monroe opposed to the extension of the European principle of statecraft to this hemisphere? He tells the answer himself, stating that it would be "dangerous to our peace and safety"—that is, President Monroe saw that it would not be safe for the two systems of statecraft—that of the United States (government by the consent of the governed) and that of Europe (government by the consent of *some* of the governed only)—to come into too close contact with each other. He discerned

that close relations between the two would lead to the destruction of all that had been fought for in the war of the American Revolution. He knew that the two systems could not thrive together on the same soil. He foresaw that the safety of the American principles lay in guarding them with a "splendid isolation."

In all of these doctrines the Fathers of the American Republic were only carrying out the mind of the great God above in the case of the new nation. They may not, and doubtless did not, in all cases and things know that they were doing this, but they were doing it for all of that. Hence it has been most truly said, that "they builded better than they knew."

Equally President Monroe bound this nation not to interfere in concerns distinctly European. He was determined that the United States should dwell alone. Providence and nature had set her alone on the face of the earth, and this was done that in spirit and in life as well as in geographical body she might dwell in a sacred and splendid isolation.

"It was for this we bade the Old World leave
Us to ourselves, and set the vacant seas
Between our youth and her age-worn iniquities."

The Monroe Doctrine was proclaimed at a time when the "allied Powers" of Europe, whose representatives, assembled at Vienna, took to themselves the name of the "Holy Alliance," were attempting to give renewed prominence to the thought that kings govern by divine right. "It was intended to teach the people that all the liberties they were entitled to possess were such only as the governing monarchs deemed expedient to grant them; that they were entitled to none whatsoever by virtue of the natural law; that the attempt to establish representative and liberal government, like that of the United States, was an unpardonable sin against God, and that the highest duty of citizenship was obedience to monarchical authority."

Such were the principles of the "Holy Alliance" of the crowned heads of Europe. Its specific object was to re-establish the despotism of Spain upon her revolted colonies in South America and in Mexico. On the other hand, the essence of the Monroe Doctrine as then understood by all the world was that "while we forbid the establishment of despotic governments upon the American continent, we recognize the corresponding obligation to refrain from any

attempt to force our political system upon any part of the Old World."

Be it even so. One voice and one alone is wafted down from the days of the forefathers. The silent artillery of time has mown them down, but from their very sepulchres their warning voices say to the sons and daughters of the Republic: "THE PEOPLE SHALL DWELL ALONE, AND SHALL NOT BE RECKONED AMONG THE NATIONS."

PERCY T. MAGAN.

MUST CHRISTIANS DIE FOR THE GOOD OF THE STATE?

Written by a clergyman of the Seventh-day Adventists.

IT must be admitted by all that the power of civil government is the sword, and any person who persists in rebelling against the law of the state must be banished, imprisoned, or suffer death. The law must be sustained regardless of the life, liberty, or happiness of the transgressor. It makes no difference from the state's view-point what the character of the law may be; if it remains upon the statute books it must be enforced when occasion demands.

Again, it is conceded by the advocates of Sunday laws that those who by faith in Christ keep the seventh day or Saturday as the Sabbath, with all the other precepts of the moral code, are Christians. We have been told this many times by our opponents when we were trying to show them the evils of Sunday legislation. "Oh," say they, "we believe you are a Christian people, and that a person who keeps Saturday conscientiously is just as good a Christian as one who keeps Sunday, but then we must have a Sunday law to preserve the morals of the state."

Now, let us note the legitimate result of their course of action. You are a Christian, it is admitted, if you keep the seventh-day Sabbath and believe on Christ. A Christian is one who has Christ formed within, "the hope of glory" (Col. 1: 27), one in whom God works to will and to do according to his own good pleasure (Phil. 2: 13). He has Christ abiding in him (John 15: 4). Of all such Jesus says, "Inasmuch as ye have done it unto one of the least of these my brethern, ye have done it unto me" (Matt. 25: 40). Then when we punish a Christian, who are we in reality punishing? Are we not punishing Christ himself in the person of one of his brethren? All must admit that we are. Then when one of these little ones keeps the Sabbath according to the com-

mandment (Luke 23: 56), and refuses to keep the papal Sunday, and our Sunday-law advocates say, "We have a law, and by our law he ought to die," who are they killing, according to their own admission? Suppose Christ were here in person and would refuse to keep the pagan Sunday, would not the same law that would imprison his followers nail him to the cross again or dispose of him in some way? We all know that it would.

There are three positions, one of which our Sunday-law advocates must take:

1. They must decide that a person who by faith in Christ keeps the seventh-day Sabbath according to the commandment, with the other nine precepts of the moral law just as God wrote them with his own finger and spoke them with his own voice, are deceived and led by a wrong spirit and are unworthy to be recognized as citizens of any government; or—

2. If they acknowledge such persons to be Christians, then they must take the position that for the sake of sustaining a pagan Sunday law to preserve the morals of the state the majority of Christians have a right to fine, imprison, banish, or put to death the minority of Christians who refuse obedience to a law that deprives them of their inalienable rights; or—

3. They must admit that they themselves are doing the work of the evil one.

We leave them to choose which alternative of the dilemma they prefer, but we are well aware which one of them the majority will choose.

J. F. BALLENGER.

THE RELIGION WHICH PERSECUTES.

NOTHING can be more fatal, even to moral growth and spiritual progress, than a stereotyped immobility—that blind and narrow stagnation in the infallibility of opinionated ignorance, which delivers brawling judgments all day long on all things, unashamed, and which has always been as characteristic of imperfect and narrow religionists as it was of the "priests and Pharisees and hypocrites" in the days of our Lord. The example of those days, even if they stood alone, would be sufficient to show us that men, in the *name* of religion—and even while they claim to be the sole faithful supporters of true religion—are capable of committing in the *name* of the religion which they profess, the deadliest of crimes. If any other instances were wanting we may

see them in the deadly guilt of inquisitors, who, in the name of the Lord of love, blackened the blue of heaven with the Tophet-smoke of their bale-fires of hell by burning many a dear saint of God who held the truth which, to their own perdition, *they* rejected, and who lived lives transcendently holier and purer than their own.

In a milder form we may see the same pernicious results of incompetent religious arrogance in the fact that some of the best, wisest, most earnest, and most brilliantly gifted divines of our own day—men, such as Professor Maurice, and Charles Kingsley, and F. W. Robertson, and Dean Stanley, and others—were all through their lives the favorite victims of the venomous attacks with which the so-called “religious” press of party church newspapers is rife. Like Wesley and Whitefield, like Luther and Melancthon, like Savonarola and many more, these men, owing to the refusal of “priests” to accept the new truths which shake their usurped authority and expose the ignorant baselessness of their “infallible” judgments, have stood up, “the very butt of slander and the blot of every dart that malice ever shot.” An unprogressive religion is a decadent and dying religion; a religion which refuses new light is a dead religion. Such forms of belief will inevitably sink into abject and priest-ridden superstitions or into the cumbersome paraphernalia of externalism, which thinks that God cares for the murmuring of rites and ceremonies, whereas he has again and again taught us that he requires our hearts, and that without heart sincerity all else is but as the small dust of the balance.—*Rev. F. W. Farrar, Dean of Canterbury, England.*

EMPIRE AND SELF-GOVERNMENT.

From the Evening Standard, New Bedford, Mass.

Among the sayings of Thomas Jefferson recently brought to renewed attention is this: “I am persuaded that no constitution was ever before so well calculated as ours for extensive empire and self-government.” The sort of empire that goes along with self-government was the empire that Jefferson had in mind. He was talking about that kind of empire which the poets tell about when they sing of the empire of mind and the empire of affection and the empire of freedom. Nobody need have any quarrel with that variety of imperialism.

CHRISTIANITY AND ORIENTALISM.—II.

More of Gnosticism and Its Speculations.

Beyond the regions of light, where God and his family dwell, existed a rude and unformed mass of matter, heaving itself continually in wild commotion. This the Supreme God would never approach, as it was contrary to his nature. But in the peopling of the pleroma, since the divine evolutions of life become feebler the farther they are removed from the first link in the series, since their connection with the first becomes more loose at each succeeding step, out of the last step of the evolution proceeds an imperfect, defective product which can not retain its connection with the divine chain of life, and so sinks from the world of Aeons down into chaos, or, what is the same notion differently expressed, “A drop from the fullness of the divine life spills over into the bordering void.” Now first the dead matter, by connection with the living which it wanted, received animation. The wild and heaving mass of matter is reduced to order and beauty and peopled with human beings, and with animals of different species, and, finally, endowed with and enriched by some portions of the celestial light or substance. This builder of the world, who is thus distinct from the Supreme God, they called the Demiurge. He is a being who, though possessed of many shining qualities, is arrogant in his nature and much inclined to domination. He therefore claims absolute authority over the new world he has built, and that he may retain such authority he jealously and by every possible means excludes the knowledge of the Supreme God.

Man is composed of a material, and therefore of a vicious body, and of a celestial soul, which is in some sense a particle of the deity himself, hence the conflict within between good and evil. The nobler part of man is miserably oppressed by the body, which is the seat of base lusts. By these lusts of the body we are not only drawn away from the knowledge of the Supreme God and induced to render our homage to the Demiurge and his associates, but we are filled and polluted with the love of terrestrial objects and sensual pleasures.

From this wretched bondage the Supreme God labors to rescue his offspring in various ways; and especially by the messengers he sends to them from the world of spirits. The most powerful of these messengers, and one of the Aeons from the pleroma, was Christ. But this effort of the Supreme God to

restore the knowledge of himself to his offspring, is resisted in every possible way by the Demiurge, or world-builder. Still God will ultimately prevail, and having restored to liberty most of the spirits now imprisoned in bodies, he will dissolve the fabric of the world; and then the primitive tranquility will return and God will reign with the happy spirits in undisturbed felicity forever.

Scripture Teachings Overturned.

Such in general was the theory of Gnosticism, but the variations of it in different places and by different teachers were almost infinite. It will be seen that this philosophy puts God the Creator practically into the place of Satan, making him the author of evil and the enemy of the Supreme God. The serpent, too, was a sacred symbol, the symbol of redemption, for he only sought to obscure the knowledge of the world's creator that he might restore the knowledge of the Supreme Deity.

One sect, the Cainites, carried this overturning of the Scripture teachings so far as to exalt all the bad characters of the Bible, with Cain at their head, into heroes of the true faith, who were opposed and oppressed by the Demiurge because they sought to restore the knowledge of the Supreme God.

Especially Gnosticism, in all its varied sects, arrayed itself against the human nature of Christ. As all matter was malignantly evil, how could Christ, who was an emanation from the Infinite Spirit, have a human body, a material body, subject to the same temptations as our own? They generally considered Christ our Saviour as consisting of two wholly separate natures, or even of two persons, the man Jesus, and the Son of God, or Christ. Some denied the human nature and the human body entirely, and asserted Christ to be a pure and divine spirit only wearing the outward semblance of a body so that we might see him. Small idea can be given in this paper of the wonderfully imaginative genius displayed in these speculations; but as one historian has said, "Gnosticism was pure poetry."

Gnosticism the Pride of Knowledge.

All genuine reformations begin with the humble and lowly and those untaught in the schools, and so unhampered with human creeds and the pride of human knowledge. The early church was no exception to this rule. Gnosticism was the reaction of the aristocratic and philosophical spirit against what was termed the narrowness and ignorance of

early Christianity. It arose almost simultaneously in all the great centers of Christianity. Its progress was especially among the higher and more opulent; and in their lofty pretensions, they claimed great superiority over the humbler Christianity of the vulgar.

Paul had warned the church against this very thing when he wrote, "Beware lest any man spoil you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ." The peculiar power of this deception over the Christians lay in the fact that it professed to be "after Christ," and to glorify him far beyond the dream of the humbler Christians. To these Gnostics the Christian idea of Christ's humanity and of his being tempted in all points as we are was debasing to Christ, yet it is in that very fact alone that the gospel is revealed in Christ to tempted souls.

Christianity Triumphant Over All the Forces of Evil.

All historians agree that Gnosticism did the church more injury than all its open conflicts with Judaism and paganism. But, though this Orientalism has colored many of the teachings of the popular Christianity of the day, yet over this most insidious foe, as far as any outward organization is concerned, Christianity has grandly triumphed, and this, too, without any earthly aid. In the second century Gnosticism rivalled Christianity itself in numbers and influence. It was of a sublime and imposing character as an imaginative creed. It was adapted to music and poetry, and for two centuries the world rang with the mystic hymns of its greatest poet, Bardesanes; but by the sixth century it had almost entirely disappeared.

The grand conclusion of this series of papers is that since Christianity has met once, and entirely unaided, has conquered grandly all the various forces of evil, it can do it again. The man who says it can not do this alone, and who makes this assertion the reason for asking for some other power to aid it, is, while having a form of godliness, denying to Christianity its pristine power.

But Jesus said, "All power is given unto me in heaven and in earth; go ye therefore and preach the gospel to every creature, and lo, I am with you always, even unto the end of the world."

G. E. FIFIELD.

[NOTE.—In the preparation of these articles I have consulted the writings of Milman, Mosheim,

Neander, Gibbon, Kitto, and all the standard encyclopædias, and I have used freely the expressions of the various writers, even when lack of space forbade a direct and extended quotation. G. E. F.]

HIGHER CONCEPTIONS CONCERNING SABBATH REFORM.

From the Sabbath Recorder.

THE Sabbath must not be reduced to a ceremony, and Sabbath-keeping must not be made burdensome. The evolution along this line finds its most prominent expression in the history of the Jewish people and in the attitude of Christ. So far as recorded statements show, Sabbath-keeping among the Jews found highest expression at the lips of Isaiah, as recorded in the 58th chapter. Here the spiritual side of Sabbath-keeping, and its mission and power to uplift men and bring them into communion with God, is set forth sharply. It is a glorious ideal, and men of all time are blest who seek to gain the heights on which Isaiah stood, when he wrote the words in the 13th and 14th verses of that chapter. During the century which preceded the birth of Christ, Jewish conception of the Sabbath and of its importance reached a low point, so far as spiritual observance was concerned. The Sabbath became a ceremonial affair, burdened with unjust and unscriptural restrictions. Christ sounded the key-note touching the Sabbath as it ought to appear in his kingdom, when he rejected the low ground and burdensome restrictions that Judaism had placed upon it, and exalted it for its worth in developing the spiritual life of men and bringing them into communion with God. The standard Christ set concerning the Sabbath is the starting point from which Sabbath reform ought to radiate, and the form by which Christian practice ought to be regulated.

The position taken by Christ was so far above that occupied by the Jews, and so much deeper as to spiritual meaning, that neither the Jewish convert, nor, at a later period, the converts from paganism, grasped it. Whether they could have done so we may not answer, though we believe that they would have approached much nearer to a just conception but for the sharp opposition to Judaism, which identified the Sabbath with the narrow views of the Jews, and failed to rise to the height which Christ occupied. This failure, coupled with the theory that the law of God, as contained in the Old Testament, was

inferior, or was abrogated, resulted in the first great perversion of the Sabbath question under Christianity. Rejecting the idea that the Scripture, as interpreted by Christ, was the standard in Sabbath-keeping, logically and actually, men were forced to create a new standard. From the middle of the second century forward this new standard took rapid shape and development, resulting in the state-church, after the Roman Catholic model. For centuries this model was followed, and all higher features of the Sabbath question were lost sight of, while the Sabbath itself, as Christianized by Christ, was buried under a mass of holidays, with Sunday at their head. The deep darkness that followed, the loss of spiritual power on the part of the church, the comparative degradation of Christian life, and the numerous evils which grew up, form God's answer to the state-church theory. These results unite to show that under Christianity the Sabbath must not be based upon the authority of the state-church, and that it must remain where Christ left it. The law of evolution, as shown by the history of the first fifteen hundred years of Christianity, has declared an infallible verdict on this point. That verdict is in accordance with Christ's statement: "By their fruits ye shall know them." No one can be indifferent to that verdict and hope to escape increasing difficulties.

WHERE there is no liberty there can be no temperance. The inmates of a State prison are all total abstainers, but this does not make them all temperate men. [We believe, too, that they all keep 'Sunday and go to church.] The object of teaching, preaching, and example should be to make men temperate—that is, self-controlled. The social ex-communications, the rule-making, the legislation, which tend to substitute the control of one man over another man, work against temperance because they work against self-control.—*The Outlook.*



MANY politicians of our time are in the habit of laying it down as a self-evident proposition that no people ought to be free until they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water until he had learned to swim. If men are to wait for liberty until they become wise and good in slavery they may indeed wait forever.—*Thomas B. Macaulay.*

News, Notes . . . and Comment

THE effort recently made to commit the G. A. R. organization to the project of securing the transfer of Memorial Day to the last Sunday in May, was defeated, but a strong minority manifest themselves in its favor. It will be heard from again later.



IT is regretfully acknowledged by American press writers that American troops in China participated with those of the European Powers in the sacking and looting around Peking. The only troops that held aloof, we are told, were the heathen Japanese.



IN a letter treating on the present political outlook, ex-Secretary Olney says that "perfection in a candidate or a platform is an idle dream." This is true, and this is the reason why the plane of politics can never be raised to that of Christianity, and no stream that flows out of politics can reach the kingdom of God.



NOR much can be said with certainty regarding the outcome of the Chinese situation, but the *Independent* (New York) is of the opinion that for the present "a detachment of each army will probably remain in Peking" to "watch the Empress Dowager," and also "to watch each other." As regards the latter statement this is quite a safe prediction to make.



"THE principles of the Declaration of Independence," says the *Independent*, will apply to the people of the Philippines only when they "shall be fitted by the diffusion of civilization and education to be independent, and 'assume among the Powers of the earth' a 'separate and equal station,' needing no protection." All such talk is good encouragement for the men who are trying to re-enslave the Southern negro.



A LETTER sent out by the Vatican to the Catholic governments with reference to the change of

Italian rulers, states that since 1870 the condition of the Papacy has been steadily growing worse, and invokes the assistance of all Catholics and all Catholic states to relieve the Roman pontiff from a situation that has become "intolerable." We do not anywhere read that He whose vicar the Pope claims to be, whose home was not a palace or His raiment kingly, who owned no vast treasures of gold and jewels and received no princely income, ever sought to be relieved from such an "intolerable" situation.



SPEAKING of the complaints of outrages made by the missionaries in foreign lands, that are almost daily received at the State Department in Washington, the *Church Standard*, of Philadelphia, offers this commendable comment:

"It would seem that comparatively few such letters ought to be written and that many indignities should be silently borne. Indeed, we may go further and admit that there is much force in the contention of the Rev. J. Hudson Taylor, of the China Inland Mission, that in the long run appeals to home governments work nothing but harm. His testimony was that he had known of many riots that had never been reported and of much suffering endured by missionaries in silence, which had 'fallen out rather to the furtherance of the gospel.' 'If we leave God to vindicate our cause,' he said, 'the issue is sure to prove marvelous in spirituality.'"



A RESIDENT of Springfield, Mass., a man named McFethries, has drawn up a plan for securing and perpetuating general peace throughout the earth, which he has submitted to the President and to the sovereigns of Europe, and has also given to American and European newspapers for publication. It provides for a combination of Russia, Germany, France, England, and the United States, representatives of which governments are to draw up a preamble "with conditions satisfactory to all," agreeing to cease from war themselves, and, further, to "use their combined efforts" to prevent war between other nations. International jurymen are to be named and authorized to decide international disputes, their decision to be binding upon all. Then the armaments of the nations are to be reduced yearly, at a great saving of money, etc.

There is only one thing standing in the way of the success of this and similar schemes, and that is the fact that people are selfish, and don't want to be

bound by agreements they may have made when it seems to their advantage to disregard them; and there is always an excuse to be found or invented for disregarding obligations when the *disposition* to such a course is in the heart. The whole history of the Powers of Europe is full of illustrations of this truth. We may read there in the clearest language that policy and not principle is the deciding influence in political affairs.

We have the assurance of Scripture that wars are to cease, even "unto the ends of the earth," but this grand result is to be secured only by the intervention of Him who is to come and dash in pieces the kingdoms of earth and destroy the wicked out of it. "He breaketh the bow and cutteth the spear in sunder; he burneth the chariot in the fire." Ps. 46: 8-10. After that grand but awful consummation "the meek shall inherit the earth, and shall delight themselves in the abundance of peace."



ACCORDING to the Boston *Sunday Post* of Sept. 9, the strict enforcement of the Sunday law in Boston has led to an agitation of the question whether the sale of beans should be allowed or prohibited on Sunday. The *Post* says:

"The crusade against the selling of pork and beans on Sunday, inaugurated last week, has attracted much attention, and the bakers are indignant over the matter. The police officials and the bakers interpret the law regarding the matter in a widely different way. It appears that the law of 1895, chapter 434, permits the 'making and selling on the Sabbath by bakers and their employees of bread and other food usually dealt in by them before ten o'clock in the morning.'

"Now the question seems to hinge chiefly on the interpretation of the phrase, 'other food usually dealt in by them.' The bakers hold that this includes pork and beans; the police officials hold the contrary opinion. The police officials, too, believe their view is sustained by the action of the court in the cases which came up last week.

"At any rate the police department of Boston has set its intricate machinery at work to run to earth the succulent Sunday morning bean. No baker, so it is understood, will be allowed to sell pork and beans on Sunday mornings hereafter, and this action, the police say, is based on an intelligent interpretation of the law governing Sunday selling."

In these times of riotous outbreaks and general increase of crime, it is nothing less than ridiculous for the government of a great city to concern itself

and waste its police energy over the question of whether the sale of beans ought to be allowed on Sunday. Such questions have no proper place in civil government. They belong wholly to the sphere of religious controversy, and are best settled by each person for himself by the dictates of his own conscience.

The large cities have enough to do in making life and property secure within their limits, without giving time and attention to questions of theology. The matter of Sunday selling of goods is one that in no way affects the life, liberty and property rights of the people, until the government steps in to prohibit it; then the liberty and property rights of the people are at once invaded, and criminals are left more at liberty to prey upon good citizens in proportion as the energies of the police force are expended upon such inconsequent questions. Indeed, if the city government were to try to establish by law all the points of morality urged upon them by zealous people whose ideal of government is a theocracy, the murderers and other criminals would have a very free field for their nefarious operations.

There is certainly no call for the manufacture of new "crimes" to occupy the attention of the police. All such efforts can only detract from the security of society under civil government.



THIS item from the Springfield *Republican* is a nut that contains some solid meat:

"In calling attention to the Christian sack of of Tien-Tsin, the *Republican* said that full reports from Peking were not in. Details, however, are beginning to arrive. In an Associated Press dispatch it is stated:

"The ministers remain in Peking. The city has been entirely looted except the palace, and auction sales of loot, in which valuable silks, furs and bronzes are the principal articles, are held daily. The chief bidders at these sales are army officers.'

"Take facts as they are, and you find that pious and civilized Christendom has looted two rich Chinese cities within two months, while all that can be said of the Filipinos in this respect is that they might have looted Manila, although they actually did not loot its sister city of Iloilo when they had a chance. The argument is, of course, that the Filipino 'savages' were incapable of self-government."



IN all lands the view is the same to the Christian when he looks toward home—the world above.

DEPARTING FROM AMERICAN PRINCIPLES.

What Prominent Americans Are Saying.

THE axiom that governments derive their just powers from the consent of the governed is a baseless assumption.—*Lyman Abbott.*



THE Constitution or national policy adopted by thirteen half-consolidated, weak, rescued colonies, glad to be able to call their lives their own, can not be expected to hamper the greatest nation in the world.—*Franklin McVcagh.*



IT is a favorite notion now to quote the words "governments are instituted among men, deriving their just powers from the consent of the governed," as if these embodied a law of application to all inhabitants alike. . . . The Declaration of Independence was a formal notice that the inhabitants of the colonies consented no longer to British rule.—*New York Tribune.*



THE Declaration of Independence was made to suit a particular existing condition of things. The Declaration meant simply that the colonies had become tired of the English domination, deeming it oppressive and intending to set up a government of their own, by the right of revolution. They were not laying down a principle for anybody except themselves.—*New York Sun.*



I WANT to say before I conclude, Mr. Chairman, that I am not impressed with the argument that all government is by consent of the governed. That is a proposition that, however nicely it looks theoretically, we have never adopted in practice in this country. . . . The rule does not apply to republican representative government.—*Speech in Congress by Representative Dalzell, of Pennsylvania.*



AND so to-day there are those who wave the Declaration of Independence in our faces, and tell us that the thing to do is to deliver over those islands of the archipelago in the East to the people who are their rightful masters; for "all governments derive their just powers from the consent of the governed." So wrote Thomas Jefferson. Do you remember that the Lord said to Joshua, "My ser-

vant is dead"? And so is Thomas Jefferson.—*Rev. P. S. Henson, Chicago.*



THE Declaration of Independence was the greatest campaign document that was ever written, but when the colonial representatives argued the question that all men were created equal, what they meant was that they were just as good as Englishmen. They had no thought of the negro slaves who were toiling on American plantations, or of the Indians, whom they despised and detested. The application was direct to themselves, and the sweeping generalizations were gratifying because they imparted the necessary fervor to the document.—*Chicago Times-Herald.*



THE framers of the American Declaration of Independence were inspired by an ardent patriotism and by lofty motives, and their statements embodied a sufficient justification of the cause to which they sought to devote their countrymen; but there was no revelation of universal and eternal truth in the "glittering generalities" with which they prefaced those statements. On the contrary, they consecrated to perpetuity some of the most obvious fallacies that were ever promulgated to mislead men. They proclaimed it to be a self-evident truth "that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness." Whatever interpretation and exegesis may do for this declaration, in the sense in which it is commonly accepted and used in the place of argument, it is neither self-evident nor truth. . . . All men are simply not created equal in any possible sense of the word.—*Amos K. Fiske, in North American Review.*

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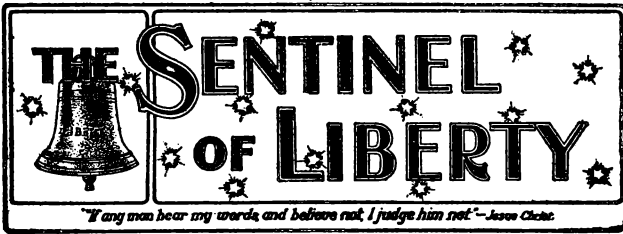
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CHICAGO, SEPTEMBER 20, 1900.

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

BOSTON, the most Catholic city in the United States, and Baltimore, the chief seat of Catholic authority, are now foremost in enforcing Sunday observance.



HAVE you noticed how the United States to-day is saying to "them that dwell on the earth" that they should make an "image to the beast"? Read "An Evil National Example," p. 580.



THE advocates of church-and-state schemes of government are not saying as much to the public about their work as they used to, but they are *doing* a great deal more than ever before. Did you know that?



"THE only legitimate prayer in politics," says Rev. J. P. Brushingham, pastor of the Chicago First Methodist Church, "is this: 'Thy will be done,' or 'May heaven bless the nation and guide those who are in authority.'" If a person, therefore, votes as he prays his vote must be too indefinite to count.



ICE-DEALERS in Florence, South Carolina, have recently been indicted for selling ice in that city on Sunday. The *Charleston News and Courier* condemned the proceeding, observing that the case "would excite no surprise or comment if it were reported from a town in New England," but was entirely foreign to the spirit of South Carolina.



THE *Cleveland Leader* says that "with the Christian people on his side the President should be able to defeat the forces of repudiation and national dishonor easily"—this in view of a vote passed by the

Methodist Central Conference of Ohio indorsing the Administration's foreign policy. Has the nation reached a place in its political affairs where the political cleavage follows the line of religion? There is a dangerous state of things indeed if that is so.



AFTER some delay, due to a misunderstanding, we are apprised of the final facts in the case of Mr. G. W. Vaughan, of Hickory, North Carolina, who was arrested under the Sunday law of that State in June last. As our readers will remember, Mr. Vaughan was convicted and sentenced to pay a fine of \$25, besides costs of trial. He took an appeal to the superior court of the State, and this court reversed the verdict, setting aside both fine and costs imposed by the lower court. Thus a stumbling-block has been laid in the way of religious intolerance in that State.



"THEY'LL never insult another Christian missionary in China," exclaims the *California Independent*. Perhaps not, but the prevention of insults is not quite the point in Christian missionary work. It is more important to ask, Will the chastised and intimidated Chinese be any more disposed to accept Christianity than they were before they felt the wrath of the Powers?



THE great coal miners' strike in Pennsylvania, inaugurated to compel the coal companies to redress the heavy grievances of the miners, really affects only the miners themselves and the millions of people dependent for fuel upon the product of their labor. The coal companies simply raise the price of their stock of coal and lose nothing. Indeed, it is said they often find it to their advantage to precipitate a strike for the purpose of obtaining a higher price for surplus stock.



THE ready response of the whole country to the cry of stricken Galveston, and the exhibition of the spirit that refuses to be dismayed in the face of overwhelming ruin, but is determined to repair the disaster, are two things pleasant to contemplate in connection with the most appalling catastrophe known in American history.