



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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L. A. SMITH, }
C. P. BOLLMAN, } - - - - - Editors.

THE despot in the seat of power is first cousin to the anarchist in the slums.



THE political party which bids for the Christian's vote ought to have in its platform the Golden Rule.



THE legislature can write laws upon the statute book, but the heart is the only place for writing the laws of righteousness.



THE Papacy represents imperialism in religion, proclaiming that one man must be ruled by another in religion in order to be saved from destruction.



WHEN a political party poses as representing the cause of Christianity it simply repeats the attempt made by the ancient people of Galilee to take Christ and make him a king by force.



THE mission of clergymen, as representatives of Christianity, is to come to wicked men not with the

stern uplifted hand of law and justice, but with the outstretched hand of love and pity.



THE best way to uphold law and order is to stand for the cause of right against all injustice.



THE man who proclaims that he is too good to do wrong is the one of all others to be carefully watched.



A KNOWLEDGE of intricate affairs of government is not the test of fitness for self-government. The true test is the power to resist every temptation to invade and encroach upon the rights of others.



THOMAS JEFFERSON ON POLITICAL SERMONS.

THE tendency of a class of clergymen to assume a superior knowledge in matters of law, government, political science, etc., on the basis of the superiority of their calling as ambassadors of God, was not unknown in the days of Thomas Jefferson, as appears from the following expression of his views on this subject, given in a letter to his friend, Mr. Wendover. The words of this eminent statesman are very pertinent at the present time:

"On one question I differ, . . . the right of discussing public affairs in the pulpit. . . . The mass of human concerns, moral and physical, is so vast, the field of knowledge requisite for man to conduct them to the best advantage is so extensive, that no human being can acquire the whole himself, and much less in that degree necessary for the instruction of others. It has of necessity, then, been distributed into different departments, each of which

singly may give occupation enough to the whole time and attention of a single individual. Thus we have teachers of languages, teachers of mathematics, of natural philosophy, of chemistry, of medicine, of law, of history, of government, etc. Religion, too, is a separate department, and happens to be the only one deemed requisite for all men, however high or low. Collections of men associate under the name of congregations and employ a religious teacher of the particular set of opinions of which they happen to be, and contribute to make up a stipend as a compensation for the trouble of delivering them, at such periods as they agree on, lessons in the religion they profess. If they want instructions in other sciences or arts they apply to other instructors, and this is generally the business of early life. But I suppose there is not a single instance of a single congregation which has employed their preacher for the mixed purposes of lecturing them *from the pulpit* in chemistry, in medicine, in law, in the science and principles of government, or in anything but religion exclusively.

"Whenever, therefore, preachers, instead of a lesson in religion, put them off with a discourse on the Copernican system, on chemical affinities, on the construction of government, or the characters or conduct of those administering it, it is a breach of contract, depriving their audience of the kind of service for which they are salaried, and giving them, instead of it, what they did not want, or if wanted, would rather seek from better sources in that particular art or science. In choosing our pastor we look to his religious qualifications without inquiring into his physical or political dogmas, with which we mean to have nothing to do.

"I am aware that arguments may be found which may twist a thread of politics into the cord of religious duties. So may they for every other branch of human art or science. Thus, for example, it is a religious duty to obey the laws of our country; the teacher of religion, therefore, must instruct us in those laws, that we may know how to obey them. It is a religious duty to assist our sick neighbors; the preacher must, therefore, teach us medicine, that we may do it understandingly. It is a religious duty to preserve our health; our religious teacher, then, must tell us what dishes are wholesome, and give us recipes, that we may learn how to prepare them. And so ingenuity, by generalizing more and more, may amalgamate all the branches of science into every one of them; and the physician who is paid to visit the sick, may give a sermon instead of medicine, and the merchant, to whom money is sent for a hat, may send a handkerchief instead of it.

"But notwithstanding this possible confusion of

all sciences into one, common sense draws the lines between them sufficiently distinct for the general purposes of life, and no one is at a loss to understand that a recipe in medicine or cookery, or a demonstration in geometry, is not a lesson in religion.

"I do not deny that a congregation may if they please, agree with their preacher that he shall instruct them in medicine also, or law, or politics. Then, lectures in these from the pulpit, become not only a matter of right, but of duty also. But this must be with the consent of every individual; because the association being voluntary, the majority has no right to apply the contributions of the minority to purposes unspecified in the agreement of the congregation."

Let us hope these words of Jefferson will not be overlooked by those clergymen of the present day who are so wont in their discourses and contributions to the press to assume the role of statesmen and physicians, for the purpose of demonstrating the necessity of Sunday laws to national prosperity and individual physical health.

LOVE OF LIBERTY VS. INTOLERANCE.

THE history of the colonial period of this country reveals the fact that it was settled very largely by men and women who, prior to emigrating from Europe, had suffered persecution for conscience sake.

The pilgrims sought and found in Massachusetts an asylum from the intolerance of the Church of England. "With few exceptions," says Baird, "the first colonists were Protestants; indeed Lord Baltimore's was the only Roman Catholic colony, and even in it the Romanists formed only a small minority long before the Revolution of 1775."

Much credit has been claimed by Roman Catholics for having established in the New World the first colony guaranteeing religious liberty to all of every faith, Protestant not less than Roman Catholic. It is doubtless true that the first Lord Baltimore, the author of the charter of the colony of Maryland, was a liberal-minded man. Reared a Protestant, he became a Catholic after arriving at the estate of manhood. "In an age," says Bancroft, "when religious controversy still continued to be active, and when the increasing divisions among Protestants were spreading a general alarm, his mind sought relief from controversy in the bosom of the Roman Catholic Church."

Calvert's change of faith did not cause a rupture with the king. James cared little whether his people were Protestant or Catholic so long as they respected his authority as king. But Catholics had more than once tasted persecution under the rule of Protestant sovereigns, and it was only natural that Lord Baltimore should desire a charter that would as far as possible guard his coreligionists against Protestant intolerance.

The Episcopal Church was established by law in England. The king was not only a member of that church, but stood at its head. The most that Sir George Calvert could do to secure religious liberty for Roman Catholics was to secure toleration for all who held the Christian faith. For this reason "Christianity was by the charter made the law of the land, but no preference was given to any sect."—*Bancroft*.

This was far in advance of Virginia, the charter of which, as Baird observes, "enjoined that the mode of worship should conform to that of the established church of England." But it fell very far short of the "absolute religious freedom" of Providence and Rhode Island, and of the equally broad tolerance of the Quakers of Pennsylvania, whose colony was established upon "the principle of unlimited toleration," and which was therefore "a resort for people of all creeds and of none."—*Baird*.

The Puritans of Massachusetts, the Quakers of Pennsylvania, the Presbyterians and Baptists found in all the colonies, and the Roman Catholics in Maryland had all felt the heavy hand of persecution in the Old World, and all sought to secure for themselves that freedom of conscience which experience had taught them to prize even above civil liberty.

Experience is a hard school, but it teaches principles not so readily learned elsewhere. History records no instance of religious liberty being granted on the motion of the dominant sect. Freedom of conscience has ever been demanded by dissenters from the prevailing faith, and has in general been rather grudgingly conceded by the majority. This is not because the Christian religion is intolerant, but because so few ever completely yield themselves to the benign spirit of Christianity.

Intolerance is due to lack of faith in the overruling providence of God. The bigot is afraid to trust the management of divine affairs to the Divine Being. Like Uzzah, he must needs steady the ark by civil enactments. The Spirit of God will, he

fears, fail to subdue hearts unless His operations are re-enforced by civil penalties. On the other hand, the dissenter from the prevailing creed has nothing upon which to lean, nothing in which to trust except the justice of his cause and the power of his God. The result has uniformly been the development of a deeper piety and a more sterling manhood. B.

TOO BUSY TO NOTICE PERSECUTION.

A TERRIBLE and bloody persecution of Jews is in progress in Roumania. It presents the picture of "honorable men practically expelled from their fatherland, helpless women and children wandering footsore and weary from place to place, hundreds not knowing whither to turn." "The descriptions by eye-witnesses of the miseries of these poor creatures whose only crime consists in their being Jews," says a Hebrew journal, "makes the saddest reading imaginable. It seems scarcely possible that such things can be." The same paper recalls the mass-meeting held in the Mansion House, London, during a similar persecution in 1872, at which meeting the Earl of Shaftesbury, the Bishop of Gloucester, and others made ringing speeches in behalf of religious liberty, and it was declared by resolution that "this meeting protests against the outrages committed on the Jews in Roumania as a disgrace against modern civilization, and deeply sympathizes with the unhappy people."

But no one thinks of calling a mass-meeting to take note of the like outbreak of persecution to-day. Scarcely a thought, indeed, is given to it. Scarcely a mention of it has found its way into the columns of the press. What is the matter? Oh, England is very busy just now civilizing the Boers and extending her empire in China, and the United States is also very busy with the task of carrying the "white man's burden" in Asia, and the whole civilized world, in fact, is very busy watching the great work of empire building and the extension of the blessings of "Christian civilization" in Asia undertaken by the world Powers—too busy to pay attention to such a trifle as a persecution of the Jews in Roumania, or of a war in Central America, or of any minor disturbance anywhere. England and the United States, moreover, are getting familiarized with the picture of human suffering—that always goes with the work of empire building. The death lists that come back from the Transvaal and the Philippines no longer

excite any general interest. Greater things are before the public eye.

Take note that the present time is unusually favorable for bigotry and intolerance to do their work in this country. A few years ago the arresting and imprisoning of seventh-day Christians in various States under the Sunday laws excited no small comment in the public press and aroused no small degree of sympathetic interest in the public mind. Should the like movement to prosecute these people be inaugurated now, or even a greater one, it is wholly unlikely that the public would either know or care anything about it. Times have changed, and we are being swiftly carried forward to events that are to mark the final, crowning struggle of Despotism against Liberty for world mastery. s.

BENJAMIN FRANKLIN ON SUNDAY OBSERVANCE.

THE following, addressed by Benjamin Franklin to some representatives of New England orthodoxy as it was in his time, expresses the view of this great American, noted for his clear discernment and practical good sense, regarding the enforcement of Sunday laws:

"When I traveled in Flanders I thought of your excessively strict observation of Sunday, and that a man could hardly travel on that day among you upon his lawful occasions without hazard of punishment, while where I was every one traveled, if he pleased, or diverted himself in any other way; and in the afternoon both high and low went to the play or opera, where there was plenty of singing and dancing. I looked around for God's judgments, but saw no signs of them. The cities were well built, full of inhabitants; the markets well filled with plenty; people well clothed, fields well tilled, etc., which would almost make one suspect that the Deity is not so angry at that offense as a New England justice.

"If Christian preachers had continued to teach as Christ and his apostles did, without salaries, and as the Quakers now do, I imagine tests would never have existed, for I think they were invented not so much to secure religion itself as the emoluments of it. When a religion is good I conceive that it will support itself, and when it cannot support itself, and God does not take care to support it, so that its professors are obliged to call for the help of the civil power, it is a sign, I apprehend, of its being a bad one.

"When religious people quarrel about religion, or hungry people about their vituals, it looks as if they

had not much of either among them."—See "*Many-Sided Franklin*," by Paul Leicester Ford.

POLITICS AS A DEPARTMENT OF CHRISTIANITY.

DR. F. B. MEYER, one of England's most popular evangelists, has just spent a month in this country, during which he attended a large conference of ministers at Northfield, Mass. He is reported as saying on his return to London that "the widespread inclination manifested by American preachers to drag sensational topics into their sermons," so apparent four years ago, has largely disappeared, and instead there has come "a wide-spread return to Scriptural exposition, to the unfolding of the contents of the Bible, to dealing with the deepest questions of the soul." This is good. We would that all that he saw had been of the same character and tendency. But the report continues that "Dr. Meyer professes to have great faith in the ability of Christian Endeavorers to purify American politics," upon which he said:

"There is a generation of young men growing up which purposes to make politics a department of their Christianity. When this generation is of age I believe it will bring local and national governments to an ideal plane—at least to a plane on which will be found the best interests of the commonwealth."

The fact that "there is a generation of young men growing up which purposes to make politics a department of their Christianity" is little realized by many people, but it should be known by all. It is a fact of such significance that all the people should be awake to it, and especially should Christian people arouse to the situation. Dr. Meyer is at the head of the English Christian Endeavorers, and he doubtless knows whereof he speaks. The fact which he points out bodes no good for either religion or the state.

This will not be the first time that a generation of people has arisen with the determination "to make politics a department of their Christianity." A generation of this sort came with the falling away of the early church from the pure principles of the gospel. The manipulation of politics as a department of their Christianity by that generation resulted in firmly saddling the Papacy upon the world, and from that day to this the principal work of that iniquitous system has been to make and keep poli-

tics a department of Christianity. This scheme was tried by Calvin at Geneva; it was tried by "the saints" in the days of Cromwell; it was tried by the Mathers in New England. Because of this scheme the true church was obliged to flee for refuge into the wilderness, and millions of saints were "worn out" by the fires of persecution and the dreadful implements of intolerance. Because of the department of politics the history of so-called Christianity is one of the most melancholy records of past times.

But it would seem that the important question for Christian people when confronted by a generation which purposes to make politics a department of its Christianity, would be, Can politics be made a department of Christianity—of the Christianity of Christ? Would the Master have politics made a department of *his* religion? This question should appeal with special force to Dr. Meyer, who, in his excellent little book, "The Shepherd Psalm," has well written: "We take a long time ere we learn that the place of usefulness and blessedness is in following the lead of Jesus. We are much more liable to imitate some scheme which our judgment may have passed upon after a hurried hearing of its claims than to ask where Christ wants us to be and whither he is leading. The one ambition of our being should be to be sure we are resolutely following the Shepherd whithersoever He goeth."

Let Christians turn to the text-book of Christianity—the Bible—in which Dr. Meyer notes a renewed interest, and distinguish between the true and the false in the following:

One day as the Saviour went forth, a publican named Levi, sitting at the receipt of custom, gave his heart to the Master, and was on the point of forsaking his toll-booth and the business of tax-gathering. But Jesus hastened to say to him, "That is unnecessary, Matthew. You can be my disciple right here. Politics is to be a department of Christianity, and now is a good time to begin that work. The years of experience you have had as a publican is just what is needful to make that work a success, and you must remain where you are and push the work of that department." But the Master did not speak thus. He said, "Follow me." "And he left ALL, rose up, and followed him."

Again: Two men, brothers, were in dispute over an inheritance, and one of them appealed to the Saviour to cause his brother to divide the in-

heritance with him. And Jesus said to him: "You have correctly divined my mission. The settlement of disputes and the apportionment of legacies is a part of my work. Christianity is to have a department of politics for the consideration and settlement of all such affairs, and you have given me a good opportunity to start that work." Was this the attitude of the Master toward that appeal? No. He said: "Man, *who made me a judge or a divider over you.*" And then, taking the incident as a text, he proceeded with the work for which he had come, and warned his hearers to beware of the evil of covetousness.

And again: There was a generation of people, a considerable company, in the days of the Master who were enthusiastic in the determination not only to make politics a department of *their* Christianity, but a department of the Christianity of Christ. So strong was this determination that they proposed that the Saviour be made a king, and in case of reluctance on his part they were prepared to force the honor upon him. Jesus perceived their purpose and hastened to assure them that their task was not as hard as they had anticipated. "I am glad," he said, "that so large a company of people is so thoroughly imbued with the true spirit of my mission. Christianity is for the good of the world and the salvation of mankind, and the sooner Christian people can obtain possession of the seats of authority and dominion the sooner will its blessings be spread throughout the earth. Where the kings of the Gentiles now exercise lordship Christians should be placed. This will bring local and national governments to an ideal plane—at least to a plane on which will be found the best interests of the commonwealth.' Politics must be made an important department of Christianity, and the accomplishment of the purpose which you are now determined upon will enable me to make this work a success. I therefore accept your offer of temporal dominion." What saith the Scriptures? "When Jesus therefore perceived that they would come and take him by force to make him a king, *he departed again into a mountain himself alone.*" And again, at another time, "Jesus answered, *My kingdom is not of this world.* If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; *but now is my kingdom not from hence.*"

If there is indeed, as Dr. Meyer alleges, "a wide-

spread return to Scriptural exposition, to the unfolding of the contents of the Bible, to dealing with the deepest questions of the soul," there should follow a rapid decrease in the ranks of that generation of young men or any other people which purposes making politics a department of Christianity. Sensationalism is by no means as grave a danger as is such a purpose with such a backing. But it is doubtful if this interest in the Scriptures will be deep and lasting, for there is every reason to believe that the generation of young people which purposes to make politics a department of their Christianity is constantly increasing.

The truth nevertheless remains that Christianity and politics are everlastingly distinct and separate. They work in different spheres by different agencies for the accomplishment of different ends. A politician will, if he has an opportunity, make what is called Christianity a department of politics, but a Christian should never desire to make politics a department of Christianity. A politician should become a Christian, but a Christian should never, never become a politician.

JOHN D. BRADLEY.

THE SUNDAY LAW AND THE JEWS IN BOSTON.

THE Sunday-closing crusade in Boston, considered with reference to its effect upon the Jews, is thus described by the *American Israelite* (Cincinnati):

"The statement made in these columns last week that the Massachusetts law made no provision for the exemption from the operation of the Sunday laws of conscientious observers of the seventh-day Sabbath, was erroneous. The law reads:

"Whosoever conscientiously believes that the seventh day of the week ought to be observed as the Sabbath and actually refrains from secular business and labor on that day, shall not be liable to the penalties of the section for performing secular business and labor on the Lord's day, if he disturbs no other person."

"Under this statute law the Jewish stores have been allowed to keep open on Sunday. But the police have discovered many cases where the storekeepers didn't observe Saturday and sought to keep open Sunday also. In these cases the offenders have been brought into court when it was known they did business both on Saturday and Sunday, and fined as violators of the Sunday law. It has been constantly charged by the Gentile storekeepers that the Jewish

proprietors used the law as a subterfuge, closing from Friday at sunset to Saturday at sunset, the extent of the Jewish Sabbath, and then opening Saturday evening, thus obtaining the cream of the trade.

"The courts, however, have never convicted the Jewish storekeepers where it was shown that they conscientiously kept their places closed from sunset Friday to sunset Saturday.

"But the board of police have been diligently studying the statute with the idea of enforcing it against the Jews, notwithstanding the clause which seems especially to exempt them. They have decided to place the burden of proof upon the storekeepers themselves, and make them prove not only that they observed the Jewish Sabbath, but that they conscientiously believe that the seventh day of the week ought to be observed as the Sabbath." Police officers say it will be interesting to note the method by which the proof is submitted.

"The rule which has gone forth involves some 1,500 storekeepers in the South End, West End, North End, and Roxbury. Besides the Jewish storekeepers it applies to the fruit dealers, shoeblacks, and all those who sell goods not especially exempted by statute law. Baker shops are permitted to do business during certain hours, and so are newspaper stores. Drug stores also are exempted and are also permitted to sell cigars, while cigar stores are interdicted from doing business. Stable-keepers may let horses and carriages, and boats and yachts may be hired on Sunday or any other day of the week.

"The Jewish dealers, it was stated at police headquarters, were willing that a test case should be made. It is, therefore, the intention of the police to summon all storekeepers who do business on Sunday to appear in court Monday [September 10]. Then a case will be selected to be carried to the Supreme Court for adjudication."

Notice the fact that the authorities have placed the burden of proof upon the exempted storekeeper, and require him to show not only that he observes the seventh day, but that he conscientiously believes that day ought to be observed as the Sabbath. That is the way Baptists were treated under laws exempting them from contributing to the support of the State church. They were required to furnish proof that they had been immersed, etc. Thus the Sunday law leads the club-wielding official of civil government into the inner sanctuary of conscience. And this is due to "exemption." In such cases it will be "interesting," no doubt, "to note the method by which the proof is submitted."

As recently pointed out in these columns, more-

over, those bent on enforcing the law have discovered that there is legal precedent for construing the exemption in a narrower sense, so as to exclude the permission to keep open places of business. Between this interpretation of the law and the necessity of proving a conscientious regard for the seventh day, "exemption" does not appear to be any very great blessing to the seventh-day people in New England's leading city. s.

FREEDOM OF WORSHIP IN SPAIN.

THE attitude of that "most Catholic country," Spain, toward religious freedom is well illustrated by the following, which was printed in a Spanish journal of Zaragoza last August in view of a prospective Christian Endeavor convention which was to be held in that city. It may be remembered that some years ago Catholics in the United States came forward with a "Freedom-of-worship" bill for themselves, which they sought to have enacted into law as though they needed some further liberty, although they had as much freedom of worship as any church in the land. This journal from which we quote states the real Catholic position on this point:

"If the news which is abroad should be confirmed, it is proposed to celebrate to-morrow in Zaragoza, in the very land which has been pressed by the feet of Mary, in the land watered by rivers of blood shed by the innumerable martyrs of the Catholic Church, in that land which has become immortalized by its great prowess in its opposition to the foreign yoke, an assembly of the most bitter enemies of the worship of the Virgin, of the blood of our martyrs, of the glory of our ancestors, of all that which is the soul of our life, our existence, and our name.

"The project of this meeting comes from England, from that great saint of Protestantism, Dr. Clark, according to the *Esfuerzo Cristiano*, a monthly bulletin of the sect, which is published (let us admit it with shame) in Zaragoza. . . .

"Zaragoza! The Protestants have lost their senses, or they do not know us, do not know the people of Zaragoza, the town which has made itself famous by its indomitable energy in defending its national and religious independence, which can not be the meeting place of any Protestant congress, much less of the first. The pretense is as audacious as it is puerile, and by it the sectaries of the apostate Luther show that they are utterly ignorant of the ground on which they stand, and that their daring is equalled only by their stupidity.

"This 'First National Convention' will not be

celebrated; and, if it should be celebrated, it will be in secret and in the shape of a most foolish and ridiculous failure, like that of the project for the programme, which appears more like a railway timetable than a programme.

"In setting out upon this campaign of opposition and protest, coming from the depths of our soul, against this projected convention, we are sure that we are not moved by religious fanaticism of any kind, nor by pretended intolerance toward the enemies of our faith; we are simply Zaragoza Catholics, lovers of the lawful right of reason and of all the rights of the truth, of that truth which will make you free, as the gospel says, and which flees therefore from the bondage of error. The error of free study of this Word, after having borne its standards through India, Mexico, Japan and China, comes to plant them in front of the invincible standard of the Virgin of the Pillar. Fortunately, although it was prepared with caution, the unworthy plot has been discovered in season. . . .

"Inhabitants of Zaragoza! Gather round our banner, which is that of the Virgin of the Pillar, with the tenacity, with the energy, with the proverbial integrity, of our land. Let every one be in his place, and the victory is sure. They challenge us, they provoke us, they wish to stain the blessed soil of Zaragoza with a manifestation unworthy of our beliefs. In Zaragoza there is no place for other manifestations than those of the great body of Catholics, protesting against the indignity."

Nevertheless, says the leading Endeavor organ, the convention was held, and was a great success.

It is a good thing, we may add, for Christian Endeavor that in some lands it comes into contact with religious intolerance. It thus learns to view the arguments and claims of intolerance from the standpoint of the victim rather than from the side of power and popularity and the "law of the land." The principles of Romanism and the arguments of intolerance are the same in America that they are in Spain.

ANNEXATION sentiment is growing among the white population of Cuba.



"AUSTRIA," says the *Catholic Mirror*, "is the only country in the world which never put a woman in prison. Instead of giving a woman so many months in jail she is sent, no matter how terrible her record, to one of the convents devoted for the purpose, and kept there during the time for which she is sentenced."

News, Notes . . . and Comment

IN the display of alcoholic liquors at the Paris Exposition is to be seen an intoxicant distilled by some Catholic monks, on whose flasks a representation of the cross of Calvary appears as a trade-mark.



IT is estimated by missionary society officials that from fifty to sixty men, women, and children belonging to the Protestant missionary force in North China have been recently murdered by the Chinese.



SPEAKING of things that are being brought to light in China, the *Christian Register* says that "it seems to be possible, if not probable, that it will finally appear that the rebellion put down by Chinese Gordon contained within it the elements of the new life which may yet renovate the Chinese Empire."



WE learn from a sermon delivered recently at St. Joseph's College, Philadelphia, by a Jesuit "Father," that it was Lord Baltimore who "gave to the Constitution of the United States its most precious tenet—that of religious freedom"! And Catholics have much to say about Protestant falsifying of history.



A CUBAN correspondent of American Catholic journals writes that "nowhere in history perhaps has the union of church and state wrought more evil effects than in Cuba, and in their desire to effect a separation the Cubans are going to many unreasonable extremes."

People who have experienced the evils of church-and-state union are usually willing to proceed to any necessary extremes to get rid of it.



THE Marquis Ito, one of the foremost of Japanese statesmen, in a recent conversation expressed this view of state religion, on which point it seems Japan sees clearer than most of the "Christian nations": "At one time I held the opinion that if Japan was seeking admission into Christendom she

ought to adopt Christianity as the state religion—a conventionalism like the dress-coat—but now I am inclined to sympathize with many of our more thoughtful people who urge that no country can be benefited by playing fast and loose with religion and the deeper matters of what they call the soul."

"Playing fast and loose with religion"—that expresses the character of state "Christianity." Its Christianity is exalted or laid aside, just as will suit the selfish purposes it has in view.



SUNDAY, June 16, a resident of New Britain, Connecticut, was arrested on a charge of fishing in the "Farmington reservoir," near that town. The defendant, at his trial, averred that he was not fishing, but had merely killed a frog. Being convicted and fined \$3, he appealed to the superior court, the judge of which, in order to sustain the verdict of the lower court, decided that a frog is a fish, notwithstanding proof to the contrary from zoological authorities and the dictionary submitted by defendant's attorney. The Sunday law does not bother itself with fine distinctions.



THE New York *Tribune* reports the enforcement of the Sunday law of that State upon two Italians at Mount Vernon, Sept. 16. "The old blue laws," says the *Tribune*, "were enforced in Mount Vernon yesterday [Sunday], when policeman Kirkeby arrested Michael Mispere and A. Ciclime for chopping wood. The men were caught by the officer sawing and splitting a log near their home in Fourteenth Avenue. They said they wanted the wood to kindle a fire, so their wives could cook dinner. 'This is not a free country,' exclaimed one of the prisoners. 'If a man can't cut wood in this country on Sunday I'm going back to Italy to live.'



SOMEONE has sent us the following press item relative to the chain-prayer political movement said to have been started by the Indiana W. C. T. U., which, it appears from this statement, was far from being of the dimensions given it in the newspaper reports:

"INDIANAPOLIS, IND., Sept. 10.—The endless prayer scheme of Mrs. Mary Balch to defeat President McKinley was turned down at a meeting of the officers of the Indiana W. C. T. U., which was secretly held at the residence of Mrs. F. T. McWhirter, president

of the State organization. Mrs. Balch is secretary of the Indiana organization, and her scheme had the appearance of having been a State movement. Every member of the central committee was present at the meeting, and Mrs. Balch presented her scheme. She was permitted to explain it in detail, and some heated speeches were made against the proposition. Mrs. Balch was the only one to vote in favor of it, and the vote decided that the W. C. T. U. would remain out of politics."



THE Boston *Herald* reports that the city of Manchester, N. H., has prohibited within its limits the avocations of palmists, card readers, and clairvoyants. "Some interesting questions," says the *Herald*, "will be raised, and it is more than likely that some of them will be settled in court to test the validity of the New Hampshire statutes."



A LOUISIANA court has given a decision in the case of a girl seventeen years of age who was induced to enter a convent without the consent of her parents, who brought action for her recovery. The decision affirms that the girl is subject to the will of her parents, and can be restored to them under *habeas corpus* proceedings, even though she were willing and even anxious to remain in the convent, and was subjected to no restraint.



LORD ROBERTS, the British commander in South Africa, has shown a disposition to make the occurrence of the chief acts marking British success there fall when practicable upon important dates in English history, and now he is said to have chosen July 4 as the date of his proclamation annexing the Transvaal, an event designed to mark the extinguishment of that republic. Does Lord Roberts believe it is time to give a different meaning to July 4?



A BRANCH of the "Lord's Day Alliance," the Canadian organization for promoting Sunday legislation, was recently organized in St. John, New Brunswick. It is, of course, composed mainly of clergymen. The clergymen, a correspondent writes us, have been showing their zeal for Sunday in various ways, one of which was the serving of a notice on the electric-car company to stop running their cars on Sunday. As it happened that this company also supplied the city and some of the churches with

light, the reply was made to the ministers that the company would not discriminate between the running of cars and the manufacturing of light, but that if the cars were stopped the entire plant would shut down, leaving city and churches in darkness. Upon learning this the ministers saw things in a different light, and the cars have continued on Sunday as usual.

It is insisted by the members of the Alliance that the law enforcing the "Lord's day" is purely a civil regulation, and they declare that as such it must be served on all alike. The Rev. Mr. Fotheringham (Presbyterian), on being interrogated as to its effect upon observers of the seventh day, replied that the latter "must get out of the way." This states the real purpose for which the Sunday laws are now invoked—to get an opposing religion and its advocates "out of the way."



THE latest news from the Philippines is such as leads Washington officials of the War Department to say they "would not be surprised if the Government had trouble with the friars." The latter are reported to be inciting disturbance against the conditions imposed by American rule.



THE New York *Christian Advocate* gives this condensed statement of the movement for negro disfranchisement in the South as it now stands:

"The negroes in North Carolina are to be deprived of the right of suffrage. The constitutional amendment which was passed provides that no white man and no descendant of a white man who was entitled to vote in 1867 needs to be able to read or write in order to be qualified to vote. No negro, however, can vote unless able to read and write any section of the Constitution, nor then unless he has paid a poll-tax. This is going on in all the Southern States, yet it is probable that the Federal Government will do nothing, though the strong presumption is that all such enactments are contrary to the Constitution of the United States as it now is. The candidate of the party promoting this scheme assured his audiences that the amendment will not disfranchise a single white man, and the most illiterate will be allowed to register, even though not entitled under the provision popularly spoken of as the 'grandfather clause,' and that the most rigid educational tests will be applied to negro applicants."

The disfranchisement of the negro can tend only

toward the re-establishment of negro slavery. The negro can not stand still in a position of "disfranchised freedom;" the South would not long tolerate him in that position. Either he must advance upward toward the political and intellectual heights occupied by the race with which he is in contact, or retrograde to his former position of servitude. "Half slave and half free," as Lincoln stated it, is a condition less tolerable than the old-time slavery.



THE instructions given the Philippine Commission, appointed some time ago by the President to take in charge the task of establishing American Government in the Philippines, are now made public. They were drawn up last April, but the present was deemed a more opportune time for setting them before the people. The Filipinos are by these instructions promised all the rights enjoyed by American citizens, except that of trial by jury and the writ of *habeas corpus*. They are to enjoy full personal liberty and protection of property rights under guarantees similar to those of the American Constitution. On the point of religious freedom the instructions say:

"That no form of religion and no minister of religion shall be forced upon any community nor upon any citizen of the islands; that, upon the other hand, no minister of religion shall be interfered with or molested in following his calling, and that the separation between state and church shall be real, entire, and absolute."

Further, it is provided that "no law shall be made respecting an establishment of religion or prohibiting the free exercise thereof," and "the free exercise and enjoyment of religious profession and worship without discrimination or preference shall forever be allowed."

These guarantees of religious freedom are certainly all that any people could desire. They are even stronger than are those enjoyed by citizens of the United States, excepting those of South Carolina, for that State is alone in having a constitutional provision against any State legislation respecting an establishment of religion or prohibiting the free exercise thereof. Happy will it be for the long-enslaved people of those islands if these guarantees are carried into effect.

It is to be noted, however, that very important exceptions are made in the personal rights to be en-

joyed by the Filipinos. They are not to have the right of trial by jury nor of *habeas corpus*. The Pittsburgh *Dispatch* remarks that "these two things the islanders have never enjoyed, so they will not be missed"! But no one can read the history of the events which led up to the incorporation of these rights in the American system of government without realizing that they can not be removed from that system without leaving a ruinous gap in its guarantees of personal freedom. And it may well be questioned how, without these rights, the guarantees made to the islanders under the new government are to be realized. It is provided, for example, that they shall not be deprived of life, liberty, or property "without due process of law," but "due process of law" means, in America, the privilege of trial by jury; and if the tendency to unwarranted invasion of personal liberty is so great here in the United States as to necessitate for the people the privilege of trial by jury and of *habeas corpus*, how much more must such privileges be necessary to the security of personal liberty in the Philippines, where rulers will not feel answerable to the people, and despotism can pursue its work with so much more safety and freedom.

The good intentions of the President will come to naught through the inherent badness of the system through which they seek to be carried into effect.



A PROPOSITION to license clairvoyants is before the Chicago city council. This class of persons have been recently put under the ban in Manchester, N. H., and opinion as to the propriety of permitting them in Chicago is not wholly in their favor. One resident writes to the *Daily News* advocating the prohibition of clairvoyancy as a misdemeanor, and opposing license on the ground that it would operate in favor of the wealthy clairvoyants and against the poor ones. The *News* adds that the proposed ordinance should be considered with unusual care, because "to license clairvoyants is to give them a legal standing and to throw about their calling the respectability of law," which, in its opinion, would be practically the same as legalizing a fraud.

Clairvoyants are undoubtedly frauds, but not all frauds can be rightfully prohibited by law. The line can not be drawn between clairvoyants and spiritualists, which are recognized as a religious sect. The question whether a person can hold communi-

cation with or derive information from occult intelligences or not is not one that a city council or a legislature can settle. We believe the best thing is for everybody to let clairvoyants alone.



AMONG the exhibits which make up the display at the Paris Exposition an impressive but unintentional one is that of the dual character—the “Jekyll-and-Hyde” combination—in human nature. It is thus described by Mr. Charles Wagner in the *Outlook*:

“From the gallery where I stand, surrounded by suffering and charity, between the statues of Valentine Haüy and Abbe de l’Epee, I look over that alcohol plain where clerical and lay distillers enter into rivalry, and a heartbreaking contrast takes possession of me. The same epoch that displays such care in solacing that which is wretched in life has exercised its ingenuity in distilling all these poisons, in opening the worse fountains of evil; and, through some curious unpremeditated coincidence, the two elements are brought close together, and the devil’s stills are placed side by side with the laboratories where steep and simmer the salutary drugs which destroy microbes and restore strength. It would be impossible in this age to declare in a more tragic manner that there are two men, two natures, in each of us. These two men may be found everywhere—in the mad competition existing at the same time, and despite itself, with combination; in the conjunction of the serious and the frivolous, of liberty and oppression, of antiseptics and intoxicants.

“If the reader permits, I will show him these two men in still other forms. Here, at the head of the bridge of the Trocadero, there is a heavy red, cupola-like structure, in shape a gigantic soup-tureen cover. From holes pierced in the side come out long stems, but not of spoons; these are cannon of all calibers. The firm of Schneider, of Creusot, among others, exhibits these enormous guns. A little further on are found the land and sea artillery of all nations—a collection of engines of destruction such as the world has never before seen. As we leave the place our imaginations picture scenes of naval battles, bombardments, villages on fire, fleets thundering and wrapped in smoke. Mankind seems to us mere food for cannon. Age of iron and of fire, of violence and blood.

“But while you are thus reflecting, there emerges to view from the pleasant shade close by a pretty little house in Louis XVI. style, as attractive and pleasing as the Schneider tower is threatening and repellent. On the entrance you read, ‘Nursery for Infants.’ You enter; here are white cradles, nurses

busy in tending the babies, glass boxes built with extreme care to shelter in cotton the delicate bodies of those born too soon; the heat and amount of air are measured; in watching an almost fearful tenderness is used, as with precious treasures with which no risks must be taken. A moment ago we saw how to destroy at a blow hundreds of lives of strong men in the flower of their age; now we are invited to see what may be done to cherish the least hope of life, the least germ of human existence. What does this mean? What a mad contradiction! And how well might this age, if it understood itself, sum up all the anguish of its divided and tormented self in that sad cry of St. Paul, ‘O, wretched man that I am, who will deliver me?’”



FREE till October 1! Our map of China. Thereafter, fifteen cents per copy, post-paid. See p. 606.

BEATING THE AIR.

“Is Sunday for God or for golf?” was the subject of an impassioned discourse by a San Francisco pastor on a recent Sunday. He pronounced a severe philippic against Sunday desecrators, and particularly the young women who play golf. It appears that golf playing is becoming very popular among the leisure-having young ladies of California, and in their enthusiasm for the game they do not distinguish between Sunday and other days of the week.

Among the denunciatory sentences of the speaker (Rev. A. C. Bane), as reported in the *San Francisco Examiner*, are the following:

“If the women are going the same way as the men what will become of the Sabbath?”

“When the Sabbath is gone God’s hour and God’s people are gone.”

“When the churches are gone the nation is gone.”

“How fast are the women enlisting with the men in yielding to temptation! Women at the Sunday golf tourney, at the Sunday theater, at the Sunday ball game, at the Sunday horse race! Think of that!”

“To-day the places of worship are not crowded, but the places of revelry are.”

“Think of the unholy spectacle of thirteen young ladies, high up in California society, actually participating in the golf games at Del Monte on Sunday last, and for a prize, a silver cup!”

All this denunciation was natural and proper enough from the stand-point of the Rev. Mr. Bane,

who, we may suppose, fully believes that Sunday is a sacred day, upon which all persons are solemnly bound by decree of Heaven to abstain from worldly labors and amusements. But suppose some one of the denounced Sunday golfers should turn on him and ask, Why should we not play golf on Sunday? What is your evidence that Sunday golf or other forms of Sunday recreation are contrary to the mind and law of God? What could the clergyman say in reply? Could he point them to words of Scripture designating Sunday as the Christian Sabbath, and commanding people to observe it by refraining from worldly occupations? No; he would be obliged to admit that no text in all the Bible commands anybody to stop either work or play on Sunday. No text designates Sunday as the Sabbath. The whole claim that is made for Sunday as a sacred day of divine appointment—the whole claim upon which the Rev. Mr. Bane's philippic against Sunday golfers was based—rests on mere assumption! Jesus Christ rose from the dead on the first day of the week; therefore we *assume* that the Sabbath was transferred from the seventh day to the first day in honor of that event. The church instituted the change from the seventh to the first day, and we *assume* that the transfer was in harmony with the will of God. There is no recorded command for such a change, but we *assume* that Christ gave such a command to his disciples, etc. All this is only what the advocates of the day themselves admit. The Rev. Mr. Bane's denunciations, therefore, are shorn of all their force, save such as can be derived from mere assumption, which is certainly very little indeed.

This is the truth, and our friends who are denouncing people for spending Sunday in secular occupations may as well look it in the face. It is a fatally weak point in the cause of which they are the champions. However conclusive in their own minds may be the arguments based on inference and tradition in support of Sunday as being the Christian Sabbath, the young men and women of the rising generation are certainly not blind to the weak and flimsy nature of such proofs, and it is useless to expect that they will feel solemnly bound by such evidence. If clergymen would have their denunciations of Sabbath breaking taken seriously by well-informed people of this day they must speak in behalf of the day which really has solid support in the declarations of Holy Writ.

THE RESULT OF POLITICAL CHRISTIANITY.

FROM all the evidence relating to the causes of the Boxer outbreak in China thus far gathered it is clear that among the chief was the system of political "Christianity" established by Roman Catholic missionaries. For the purely religious part of the missionary's work the Chinese care nothing. It is only when religion is made to serve a political purpose that their antagonism is roused. The following statements throwing light on the situation in China as regards this point are made by an English journal, *The Bulwark*:

"After China's defeat by Japan the French minister plenipotentiary obtained the monstrous privilege for popish bishops embodied in the following regulation: 'In the different degrees of the ecclesiastical hierarchy the bishops, being in rank and dignity the equals of the viceroys and governors, it is convenient to permit them to demand interviews with the viceroys and governors.' As a viceroy in China is next to the emperor, papal bishops have obtained this rank and the privileges connected with it. Now, even consuls have no access to viceroys or governors, but the papal bishops have. Then priests are allowed the position and authority of a mandarin, and sit and act as magistrates. And what do they do? The Rev. W. O. Ellerich, of Chefoo, writing on June 20, says: 'Their business really is to look after lawsuits, and the training they possess is not so much in being able to expound the Scriptures, of which they are very ignorant, but to carry on a lawsuit successfully before the Chinese officials. . . . The foreign priest will back up the case before the native official, and if he refuses threatens him with the power of his country.' Another missionary, the Rev. F. M. Royal, writes: 'Bishops and priests are allowed the authority of a magistrate or mandarin. If of a higher rank than the mandarin, they sit in judgment in the case of a convert who is accused or is a party to a suit with a heathen, or if of equal rank the ecclesiastic sits with the magistrate and practically controls the decision.' Thus, we are told, in order to have a friend in court, in order to save law expenses and gain cases at law, hundreds and thousands of Chinese turn Roman Catholic. 'Unscrupulous men have joined the Romanists in thousands here this year. In Shantung ten thousand persons have been baptized, and the Romanists claim twenty thousand adherents in four districts. This policy is deliberately carried out all over China.'"

The purpose of this religio-political system, it appears, is to facilitate the getting of converts from

the Chinese. It thus appears as an evil system used to promote hypocrisy, and attended with the most disastrous results; and it is no less evil in principle when endorsed by Protestants in the United States, as it is by the many whose aim is to set up a Christian government.



“No fewer than 486 Acts of Parliament have been passed to cope with the drink curse,” says an English magazine, “and still it flourishes.”

RELIGION AND STATE EDUCATION IN AUSTRALIA.

THE question of state teaching of religion is being agitated in Australia. A Melbourne journal says:

“The effort now being made in Victoria to introduce religious instruction into the state school system of the colony has called forth the following protest from the Lutheran Synod. We copy from the *Age* of July 19:

“At a ministerial conference at Murtoa of the eastern district of the Evangelical Lutheran Synod in Australia, the following resolution was adopted:

“Resolved that this conference, after due deliberation, emphatically protests against the intended introduction of religious instruction into the state schools for the following reasons, viz: 1. That according to Holy Writ, the sacred duty of religious instruction does not rest with the state, but with the parents and the church. 2. That state interference in religious matters is contrary to the constitution of our colony. 3. That there is no necessity for religious instruction in state schools, since not only the Roman Catholic Church, but also our church, although a very small body, support their own parochial schools, which clearly proves that the other denominations can do the same. 4. That it is impossible to give religious instruction of an undenominational and undogmatic character, especially in a community of different persuasions.

“It was resolved to forward a copy of this resolution to the Minister of Education.”

“These conclusions are certainly logical, and must commend themselves to reasoning minds. God has not made the state the exponent of His Word in any way. On parents and the church He has placed the solemn duty of teaching His will and His Word to the children. No person who does not for himself humbly seek wisdom from God, and who is not enlightened by the Spirit of God, can teach to

others the Word of God. This preparation can neither be given nor demanded by any earthly government.”



WHEN duty is taken care of, destiny will take care of itself.



“UNDER the old theocratic form of government,” says a “Sunday reform” leaflet “God made, construed, and executed law through his own instrumentalities. We in this land do the same thing by the will of the people.”

But it will not do for the people to put themselves in the place of God and make and execute the same kind of laws that were in force under the ancient theocracy.



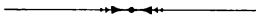
THE *Charleston News and Courier* remarks that “it may take some time to determine whether the looting of Tien-Tsin comes under the head of duty or destiny.”



THE Russian government, after solemnly declaring it was not at war with China, has confiscated five million taels deposited in the Russo-Chinese bank by the Chinese government.



THERE is no imperialism in the present policy of the Government, we are often assured, but somehow it has been necessary for the defenders of this policy to speak very disparagingly of the Declaration of Independence, or interpret it in new and unheard-of ways.



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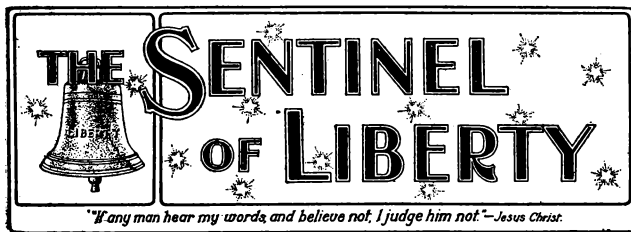
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CHICAGO, SEPTEMBER 27, 1900.

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.

It is affirmed upon good authority that "the present year has seen a greater number of controversial books against Protestantism issued from Catholic presses than any preceding year."



FROM the time of China's war with Japan to that of the "Boxer" uprising the Chinese have evidently been making rapid improvement in the art of fighting with modern weapons, and if they continue this rate of improvement the European Powers may ere long find that in essaying to "civilize" China they have undertaken a larger contract than they can execute.



SPEAKING in behalf of Sunday observance, Hon. John M. Pattison, of Cincinnati, is quoted as warning the liquor dealers that if they pursue a course tending to "the breaking down of the American Sabbath" "the people will finally shut the saloons, not for one day in the week, but for seven."

If this is so, then by all means let the saloons pursue just that course.



"THE facts of the Indian school question," says the *Catholic Mirror*, "constitute an urgent plea for Catholic federation." This new federation of Catholics is not for political purposes at all, we are assured, but we learn from the *Mirror* that it will be an organization before which politicians and political parties may be expected to make obsequence. "No public official, no political power, can afford to scorn so many of his fellow-citizens when it is known that they are united, and can, if necessity arise, stand together in defense of their rights."

The *Mirror* hopes for a resumption of "pleasant relations" between the Catholic Indian Bureau and the Government, though anticipating "bitter oppo-

sition from the bigots." It intimates that this Catholic agency might still be getting money out of the Government if this Catholic federation had been organized years ago.

So here it is, in their own words. The purpose of this federation will be to enable Catholics to demand Government aid and recognition for institutions of their church, and its political power will be strong enough to compel politicians and parties to do its bidding. That is the way the federation will "keep out of politics," and some Protestant societies that we might mention are keeping out of politics in the same way.



"I HAVE no sympathy," says Rev. Dr. Talmage, speaking of the Chinese situation, "with the suggestion that the Powers should employ force of arms to maintain the status of Christianity in the empire. The day for crusaders has gone by. If China wishes to exclude the Bible from entrance at the 'open door, then these men and women who wish to carry it to them must prepare themselves for the career of martyrdom, as has been done by Christians in all ages."



By the treaty of 1858 between China and the United States the Chinese government is bound to afford protection to Chinese converts to Christianity against physical harm, and now the United States Government is pondering the question whether to withdraw its troops from Peking and leave the Chinese Christians to meet the revengeful onslaught of their anti-Christian enemies or to take these converts along with its army for protection, thus distinguishing between Christian Chinese and heathen Chinese. The Government does not wish to do either one.



RELIGIOUS despotism denies a man the right to think, and civil despotism denies him the right to act.

REMEMBER

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