

THE SENTINEL OF LIBERTY

"If 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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It is no injustice to one to prevent his doing injustice to another.

THE plumb line of moral rectitude is not the law of man, but the law of God.

"PROPERTY rights are most secure," says Mr. Bryan, "when human rights are most respected."

YOU are answerable in religion to no power which will not undertake to be answerable for you at the bar of God.

TRUTH can always afford to be fair and even liberal. Only falsehood fears the light. Truth courts investigation.

TRUTH can never compromise with error, but it does not follow that those who hold truth ought to be intolerant. Intolerance is an evidence of conscious weakness.

THE early church did not seek the power of the state until she had lost the power of God. No more

do those to-day seek the aid of civil power who are conscious of a living connection with the source of divine power.

THE image and superscription upon the Sabbath are not those of Cæsar, but of the Creator; to him alone, therefore, is Sabbath observance to be rendered.

THE cause of Christianity is advanced in the earth not by one person triumphing over others, but by the individual conquest of self. The Christian conquers not by making others yield, but by yielding up himself.

PATRIOTISM.

THE true patriot is not always the man who dies for his country. The country needs men who are willing to live for it, no less than it needs men who will lay down their lives fighting its battles. To die for one's country is heroic, but to live for one's country is to render it even a greater service and to display a greater heroism.

If men are not willing to live for their country it avails nothing that they may be willing to die for it. Spain had men who were willing and ready to die for her, but the vices of selfishness had undermined her foundations and sapped her vitality and she could not stand the ordeal of war; and because of this the many who were willing to die for her threw away their lives in vain.

The nation may be preserved by the sacrifice of those who die for it, but it will not be worth preserving if its people live only for themselves. Selfishness is the sure breeder of despotism and of all that is detestable in government. An unselfish life

is the citizen's best tribute to his country. The nation may be preserved in war, but it must be built up in peace.

Who Will Live for His Country?

Who, then, is willing to live for his country to-day? Who is willing to live for this great country which has been the home of freedom, of civil and religious liberty, the refuge for the victims of despotism in other lands? Who is willing to live for those great principles of justice and respect for inalienable rights upon which this nation was established? Who is willing to stand by the American Constitution and the Declaration of Independence?

Who will say with that Declaration that "all men are created equal; that they are endowed by their Creator with certain unalienable rights," among which "are life, liberty and the pursuit of happiness," and that "to preserve these rights, governments are instituted among men, deriving their just powers from the consent of the governed"? Who will say this not merely by word of mouth, but by embodying these principles in his life?

Testimony of Eminent Americans.

Who will say with Thomas Jefferson that since "Almighty God hath created the mind free," "all attempts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the Holy Author of our religion, who, being Lord both of body and mind, yet chose not to propagate it by coercions on either, as was in his almighty power to do;" that "to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves is sinful and tyrannical," and that "to suffer the civil magistrate to intrude his powers into the field of opinion, and to restrain the profession or propagation of principles on the supposition of their ill tendency, is a dangerous fallacy which at once destroys all religious liberty"?

Who will say with James Madison that "religion, or the duty which we owe to our Creator and the manner of discharging it, can be directed only by reason and conviction, not by force or violence. The religion, then, of every man must be left to the conviction and conscience of every man, and it is the right of every man to exercise it as these may dictate"? Who will hold with Madison that "it is proper to take alarm at the first experiment upon our liberties"?

Who Will Stand by the Constitution?

Who will say with the Constitution that "Congress shall make no law respecting and establishment of religion or prohibiting the free exercise thereof or abridging the freedom of speech or of the press;" that "no religious test shall ever be required as a qualification to any office or public trust under the United States;" and that there shall be no inequality of rights "on account of race, color or previous condition of servitude"?

Who will say with Abraham Lincoln that "when the white man governs himself that is self-government, but when he governs himself and also another man that is more than self-government—that is despotism"?

Who will say with the great commander, U. S. Grant, "Let us all labor to add all needful guarantees for the more perfect security of free thought, free speech and free press; pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of nationality, color or religion. * * * Resolve that neither the state nor nation, nor both combined, shall support institutions of learning other than those sufficient to afford to every child growing up in the land the opportunity of a good common school education, unmixed with sectarian, pagan, or atheistical tenets. Leave the matter of religion to the family altar, the church, and the private school, supported entirely by private contributions. Keep the church and state forever separate"?

"Let Us Have Peace."

Who will believe that General W. T. Sherman spoke truly when he said, "War is hell"? and with General Grant will exclaim, "Let us have peace!"?

Who will say all these things not in words merely, but in deeds as well? Who will stand for these principles? Who will dare to have the true patriotism to live them out daily and monthly and yearly for his country's good? He who will do this will confer the greatest benefit upon his country, greater than he could render on the field of battle. And verily there is abundant need for such service as this to-day. The very life of the nation as a free republic depends upon it. National life in a republic is vitally related to the individual lives of the people, and only as the people are willing to live for the principles of liberty and justice in government, can "government of the people, by the people, for the people" be preserved on the earth.

“CHRISTIANITY AND GOVERNMENT.”

ON a recent Sunday the Chicago *American* had an article under the above heading from the pen of Col. W. J. Bryan, Democratic candidate for the Presidency. The possibilities of the future make Colonel Bryan's opinions on any subject of more than ordinary interest. In the outset of his article Colonel Bryan says:

“Standard oil and the water of life will not mix.

“‘If a man say, I love God and hateth his brother, he is a liar: for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?’

“Thus does John in his first epistle denounce those who pretend to love the Heavenly Father while they hate the earthly brother.

“Christ condensed the Ten Commandments into two when he said, ‘Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.’

“The first defines man's duty toward the Almighty, the second his duty toward his fellowmen. The fatherhood of God and the brotherhood of man are parts of the same gospel and can not be separated. We have no way of measuring man's love toward the Creator except by the good will which he manifests toward his fellow-creatures.

“There is a wide zone between the affirmative benevolence which religion commands and the rectitude which government compels. The Christian can not content himself with a life of negative harmlessness; the fruits of the spirit must manifest themselves in positive helpfulness.”

Might Well Have Laid Down His Pen.

And here Colonel Bryan might well have laid down his pen, for when he wrote the next to the last sentence he said more that is really to the point than in all the rest of the article.

It is exactly because of this “wide zone between the affirmative benevolence which religion commands, and the rectitude which government compels” that there can be no such thing as Christian civil government. The one is natural or earthly, the other is spiritual or heavenly. The one is civil government by fallen men, the other is moral government by Him who is perfect in all his ways and righteous in all his thoughts.

Civil government can not command anything simply because it is right. Civil government can require only justice, “an eye for an eye and a tooth

for a tooth.” Christianity goes far beyond this and says: “Sell that ye have *and give alms.*”

Civil government has no right to take something for nothing. Just government gives to the people protection, public improvements, etc., for every penny that it takes from them by taxation. Not to do this is to practice robbery under color of law.

It is for this reason that government has no right to command any man to be generous. It can return him no equivalent. When the gospel enjoins benevolence *it promises future reward.* “Sell that ye have and give alms; *provide yourselves bags which wax not old, a treasure in the heavens that faileth not.*” Luke 12: 33.

Civil Government Must Be Just.

Civil government can be and ought to be just, but it can not be Christian because of the “*wide zone between the affirmative benevolence which religion commands and the rectitude which government compels.*”

Of his purpose in writing, Colonel Bryan says:

“The object of this article is not to point out ways in which the Christian may aid his brother, but rather to indicate a few of the ways in which he may be doing injustice to him.”

But the title of the article is “Christianity and Government.” If the object of the writer was simply to appeal to the moral sense of the individual the article should have been given a different heading. Possibly this was the editor's mistake.

Again, if the object of the writer was to define the duty of civil government, still the article should have been given a different heading, for, as we have shown, government can not be Christian, for it can at best be only just, and “there is a wide zone between the affirmative benevolence which religion commands and the rectitude which government compels.”

Moral Responsibility.

Not the least evil of treating civil government as a moral person, is that it transfers moral responsibility from the morally responsible individual to a moral nonentity, to which of course no moral responsibility can possibly attach.

It is true, as Colonel Bryan says, that “the person who robs by force or by fraud is no more guilty, from a moral standpoint, than the man who purposely secures legislation which transfers to the shoulders of others the public burden which he himself ought to bear.”

It does not follow, however, that government ought to take cognizance of the immorality of such an act and endeavor to compel moral rectitude. The immorality is in the heart. "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witnesses, blasphemies. These are the things which defile a man." But the injustice is in the act. The latter can be reached and corrected by civil government; the former can not. It can be corrected only by true religion. Therefore Christianity and government occupy essentially different spheres.

This is not to say that any man can be a saint in the church and a sinner in public office. It is only saying that all moral responsibility pertains to the individual. The government declares and enforces civil *rights*; Christianity teaches and enjoins *moral duties*.

Civil rights *may* be respected by immoral men; they *will* be respected by truly moral men. But even the most scrupulous regard for civil rights not inspired by that love that "thinketh no evil," falls infinitely below "the affirmative benevolence which religion commands." "There is a wide zone between" them.

B

SOME ERRORS OF "APPLIED CHRISTIANITY."

THE following quotations are taken from an article on "Religion and Politics," which appears on the editorial page of a leading Chicago daily (the *Chicago American*, Sunday edition):

"I see nothing strange or unreasonable about the proposal to make the mind of Christ the mind of our legislation and organizations. * * * It does not seem mystical to me to believe that the mind of Christ shall become the creative spirit of political action and express itself in the statutes of the state."

"Not only must government become Christian, but Christianity must become political. Christianity needs the state for its realization as much as the state needs Christianity for its redemption and perfection. There can be no adequate actualization of Christianity in the world except it actualize itself in the political life of the nation. The people can never be wholly Christian until the state becomes the organized Christianity of the people. The Christian state will be the political realization of Christ's quality of right."

These are the utterances of Rev. George D. Herron, D. D., lately professor of "applied Christianity" in Iowa State College. As an exponent of this subject Prof. Herron has not been taken very seriously thus far by the American people, but it

would be a mistake to suppose that his ideas are producing no impression. That they are accorded space and prominence in a leading newspaper, is proof to the contrary. Prof. Herron has persevered in reiterating them before the public, and is now finding a hearing which, from his standpoint, must be encouraging. The prospect is, indeed, that his conceptions of the relation of Christianity to politics and civil government will be received with increasing favor by the people. For such a result the times are propitious. Men have become drunken with the wine of false doctrine, until they no longer view things in the light of sober common sense and of the old and tried principles of right, but see the truth through a mental haze which distorts it into every shape of falsehood. It is a time favorable to the rise of new doctrines. Agitation, intensity, are characteristic features of this time. People are on the watch to see and to hear some new thing, but not from a love of the truth. The times portend a famine of truth, with an abundant harvest of error.

Prof. Herron tells us that he sees "in our land the beginnings of a great political movement, inspired for the purpose of translating the righteousness of Christ into the legislation of the nation and the making of His mind the national political sense of this country." Upon this point he no doubt sees clearly. The beginnings of such a "great political movement" are apparent to him who will pause and observe what is taking place. Its purpose is no doubt, that "of translating the righteousness of Christ into the legislation of the nation;" but such a purpose can never be attained. The righteousness of Christ is of God, for the salvation of man, whom it reaches only through faith. This righteousness came not by any law nor can it be put into the form of law. But it does not need to be "translated" into any law, even if this were possible. It is perfectly adapted to every need of the human family just as it is. Only just as it is will it do any person any good. In thinking to translate this righteousness into legislation, men will only put something of their own devising in the place of that righteousness and put their trust in that which has no salvation. That is the trouble with every scheme which would join Christianity with politics; it only shuts away from salvation those who trust in it. God's plan of salvation is not through politics, but through faith and love.

Prof. Herron is doubtless sincere, but he is following the leading of a great and dangerous error. Nor is he following it alone.

“DIVINE HEALING” AND THE RIGHTS OF CONSCIENCE.

INDICTMENTS have been returned in Mansfield, Ohio, against five of the ringleaders in the recent anti-Dowie riots in that city. It will be greatly to the credit, not only of Mansfield, but of Ohio as well, if these cases are vigorously prosecuted. The Ohio Bill of Rights, after providing that “no preference shall be given by law to any religious society,” adds, “nor shall any interference with the rights of conscience be permitted.”

It is true that the followers of Doctor Dowie, the members of the “Christian Catholic Church,” for this is their denominational name, not only believe in “divine healing,” but they believe in no other healing; and herein lies, if not the sum, at least a large part of their offending. But is not this their absolute right?

Who has any right to say to an individual that he must employ a physician if he does not want to? Who has any right to dose any man with drugs against his will? It may be granted that under certain circumstances the community at large, the State or the municipality, may interfere; but even in such cases the interference must be for the sake of the community, not to confer a benefit on an individual who is unwilling to receive it.

In very many cases any forced treatment would be worse than none at all. If an individual believes in prayer and does not believe in drugs, even though the drugs might otherwise be beneficial, it is more than doubtful if they would be of any service if poured down a protesting throat.

There have arisen from time to time eminent physicians who have openly declared that drugs do more harm than good. Doubtless thousands die annually who might live were it not for the “medicines” which they take. Again, some are undoubtedly benefitted by intelligent medical treatment. We believe that on the whole physicians do much good in every community, but it is due more largely to the advice they give and the confidence they inspire than to the drugs they administer.

Moreover a good many people make it a matter of conscience to employ no physicians, but to trust

wholly to the Lord. To the mind of the writer the use of means is not inconsistent with trusting the Lord.

In the thirty-eighth of Isaiah is recorded the case of Hezekiah’s sickness and recovery. He was healed by the Lord *in answer to prayer*, yet “Isaiah had said, Let them take a lump [cake] of figs, and lay it for a plaister upon the boil, and he shall recover.” Isa. 38: 21.

But the idea of forcing any sort of treatment upon anybody is repugnant to the spirit of freedom, not only in religion, but in civil things as well. Better that an occasional victim of a misguided faith die than that a whole people lose their inalienable right to trust in the Lord or in physicians, as they themselves elect. There is something that some people prize more highly even than life itself, and that is the right to preserve “a conscience void of offence toward God.” To this class we believe belong many of the disciples of the doctrine of “divine healing.” They should be left free to work out the problem of continued physical existence for themselves in their own way.

B.

WHY WE OPPOSE SUNDAY LEGISLATION.

WE oppose Sunday legislation because we oppose Sabbath legislation. We oppose the enforcement of any weekly day of rest.

We oppose Sabbath legislation because the Sabbath is a religious institution, in the observance of which legal mandates can accomplish nothing, but only “faith which worketh by love,” as declared in the Scriptures.

We oppose Sabbath legislation not because we do not want people to rest one day in seven, but because Sabbath rest ought not to be and can not be secured by civil enactments.

We oppose Sabbath legislation not because we have any sympathy with the course of greedy corporations or employers in “robbing” the working-men of the day of rest, but because we oppose laws which rob people of their right to work upon any day they may choose, and of their liberty to choose for themselves whether they will keep the Sabbath or not.

We oppose Sabbath legislation not because we do not want people to be free to obey the dictates of conscience in regard to Sabbath rest, but because we want them to obey the dictates of conscience rather

than the dictates of law. They can not do both; and just to the extent that Sabbath observance is dictated by law it fails to be dictated by conscience.

We are opposed to Sabbath legislation not because we want people to be robbed of their manhood, but because we want them to have manhood enough to do right from the love of right, to act from principle rather than from policy. The more a person leans on the law to help him do right the more will he fail to develop moral backbone.

We oppose Sabbath legislation, in short, because compulsion is opposed to freedom in the service of God; because it is opposed to natural rights; because it usurps the place of conscience and weakens moral independence; because it is against the rights both of man and of God, to whom all forced service is abomination; because, in a word, it is against the highest welfare of man and contrary to the ordinances of God. s.

“THE ARMIES OF THE CROSS.”

A LOUISVILLE dispatch of the 16th inst. reports Bishop H. C. Morrison as saying on the occasion of laying a church corner-stone on the previous day:

“I thank God that Allen and Lambeth, over there [in China], and the Methodists in this country, are responsible for the present trouble in China. With bowed head I thank God that in some small way I am to blame for the unrest in China today. I thank God that each and every one of you and all the Methodists in the country are to blame. It is the itinerary of Methodism.”

The bishop continued, saying in substance that it was that pushing spirit, that outstretching for the beyond, that had sent the Methodist missionaries into the far East.

He blessed God that the present unrest, as he termed it, had come about. It was just a foreshadowing of the time soon approaching when China “would be cut from end to end by the armies of the cross, carrying the gospel to the heathen.”

If the unrest in China were due mainly, or even largely to the preaching of the gospel, then indeed might not only Bishop Morrison but all Christians thank God for a part in it. But if we are to believe the almost if not wholly universal testimony of the missionaries themselves, the present unrest is due to two causes, neither one of which is any credit to the Christian name.

In the first place the present “unrest” in China is

due to the unchristian aggression of so-called “Christian nations.”

The Chinese have seen their principal ports seized by the “Christian” Powers until they have not remaining for their own use a single fortified harbor in which to rendezvous their navy.

They have seen the carrying trade on all their rivers monopolized by Europeans, reducing thousands of junk owners and native boatmen to extreme poverty.

They have seen their burying-grounds ruthlessly violated by railroad gangs, and even by English golf players. (See “Vandalism in China,” page 523.)

They have seen homes destroyed and families reduced to starvation in order that foreign capitalists might add to their millions, and that steam might hasten the division of Chinese territory among the “Christian” nations.

They have seen their own native manufacturers and traders driven out of business by foreign competition, the very thing that all civilized nations endeavor to prevent by prohibitory and tariff laws.

Any one of these things forced upon this country by foreign Powers and submitted to by a weak administration at Washington, would produce a state of affairs here almost if not wholly as bad as that which has existed in China for the past two months, and for which Bishop Morrison thanks God!

Turning to the religious phase of the situation, we find that the Roman Catholic missionaries had secured governmental recognition entitling them to rank as mandarins, and that in some cases at least they had abused their power, using it in a manner that would not be tolerated for a moment in any civilized country.

As before intimated, there is nothing in all this that is calculated to be in any way helpful to the spread of Christianity in China, but rather the contrary. For when the Chinese shall be at last subdued, as will doubtless be the case, when they shall at last be compelled to admit foreigners into every part of the empire, and give free rein to the missionaries, will not the minds of the people be so embittered against the very name of Christianity that they will be much less ready to hear the gospel than they have been in the past?

We have surely fallen upon evil times when ministers of religion glory in the crimes that are committed under the guise of Christian civilization.

AN UNNATURAL SPIRIT MOVING THE WORLD.

THE occurrence of a race riot in the staid metropolis of the United States, in this time of domestic peace, is startling and significant. Yet it is not greatly surprising in view of the general character of the times upon which we have fallen. It is not out of harmony with the spirit of agitation, strife, and war that is so generally prevalent throughout the world.

There is usually some sort of reason that may be cited as accounting for if not excusing tragedies of this kind. In New Orleans a race riot is the natural outcome of conditions that have long prevailed throughout the South. But what reason can be alleged for a race riot of serious magnitude in New York City?

Verily he is blind or asleep who has not discovered that "the times are out of joint"—that a spirit is taking possession of the hearts of men which proceeds without reason or sober thought, and is leading them to act like men without mental equipoise—a spirit which intoxicates men with a thirst for blood. Not merely the low element of the population is thus affected, but men of respectability, who would never be thought of as participants in a street riot. Such persons were noticed as leading in the New York riot, and even the uniformed officials of the city whose special duty is to preserve the peace, seemed rather to join with the rioters than to make a stand against them. The spirit which inspires such actions is an unnatural one; it is against reason, against peace, against law and civilization.

And it is not confined to one locality. The whole world seems to have become intoxicated with it. From a bird's eye view of all lands, could one be taken, the impression might be gained that the world had become an arena of general strife and commotion. This condition of things is not noted alone by the Bible student who believes that we have reached the stormy scenes of earth's last days; it is remarked by thoughtful people everywhere. "What in the world is the matter with the world?" was the recent exclamation of a secular journal. There is something the matter, surely.

It is not a time of security for any one. Like the subterranean forces generated in the bowels of the earth, the spirit that is moving the world from beneath is active under the surface everywhere, and no one can tell where the earthquake may break forth. It is possible only to guard against this spirit in one's

own heart. If our own spirit is an opposite spirit to this, we shall not be gathered in with the forces that fill the earth with war and tumult.

Armageddon is ahead. There is a spirit to go forth in the earth to gather the nations to battle—to a scene of final strife and slaughter. Are not all things ready for such a gathering—are not men ready everywhere to fall in with such a movement? Is this spirit not already beginning its fateful work? s.

THE BOXERS OUTDONE.

THE damnable doings of the New Orleans mob, which are enough to shut the mouth of every American citizen against the Chinese Boxers, found a fitting climax in the burning of the Lafon school building and the fine negro residences round about. This building was as handsome as any white school building in the city. It was named after Thomy Lafon, a negro, who accumulated a fortune of some \$600,000 and left it all to charity, part going to the building of this school, part to a charity hospital and part to two homes for aged people, one for the colored race and one for the white; and simply because the school building was devoted to the education of colored people, this hellish white mob fired it! Talk about the devilish Chinese Boxers! It is said that as the flames enveloped the building, placing it beyond hope of saving, an aged colored preacher in the crowd raised his hands aloft and cried, "God has indeed deserted us," and, turning, he ran away as fast as he could go in the energy of his despair. The shame and the damnation of it are upon the whole American people.—*Springfield (Mass.) Republican.*

THE man who shot King Humbert, of Italy, is reported to have said, "I did not shoot Humbert; I killed the King."

But this is just what he did not do. The instant Humbert was dead another became King by the law of succession. Humbert died but the King lived. And Bressi's foolish and wicked act only riveted the fetters of monarchy the more firmly upon the wrists of Italy. Assassination may possibly "temper despotism," but it never made any people free. A Brutus may kill a Cæsar, but an Antony stands ready to take his place.

THE true Christian never mistakes the voice of Cæsar for that of the Good Shepherd.

NEWS, NOTES AND COMMENT

It is reported from Philadelphia that unusual activity in enforcing the Sunday law prevails in that city, and an organization has been formed known as the Business Man's League, for the purpose of making Sunday enforcement an issue in the politics of Pennsylvania.

At the recent State conference of Maine Congregationalists, held in Auburn, a committee was appointed to "make a study of the civil and religious observance of Sunday in that State."

A PROMINENT London paper suggests the desecration of the graves of the ancestors of the imperial family at Peking, as a wholesome lesson in civilization. Should this not be sufficient to impress the Orientals with the superiority of Western manners, probably they could be fully convinced by shooting a few score of poor wretches from the cannon's mouth, as was done in India half a century ago. Let the reputation of the great "Christian nations" be maintained at all hazards.

"SUNDAY golf," remarks the *Springfield Republican*, "and the favorite diversion among the summer colony of bridge whist for stakes, were denounced, and the fashionable folk who play them were severely arraigned by Rev. Dr. Braddin Hamilton, of New York, in his sermon at All Saints' chapel in Newport" on a recent Sunday. It would seem from the *Republican's* report that the chief count in the Doctor's indictment of the game was that it keeps people from church. The speaker said:

"Show the people of this country that the boastful, vulgar, brainless spendthrift is not the ideal citizen of this country. There are a good many people who might be excused if they spend Sunday in recreation and amusements; but the people of Newport have no such excuse, and the young man or young woman who will desert church on Sunday morning and go and play golf have very little respect for themselves and far less for the community which they are leading in the wrong."

Mr. Hamilton seems to feel about Sunday golf much as the bishops did in the fourth century about the circus. Then the people resorted to the circus and allowed the hour of worship to go by unheeded. Now the people read the Sunday papers, play golf, etc. Of course this is bad, but the remedy generally proposed, namely, more rigid Sunday laws and stricter enforcement of such laws, will not work any better now than it did then.

A SABBATARIAN at Oak River, Manitoba, recently received through the mails a threatening letter warning him to cease "distributing" his "most damnable doctrine."

This "most damnable doctrine" is the doctrine that Sunday is not the Sabbath, and that "the seventh day is the Sabbath of the Lord thy God."

That which makes this doctrine so "damnable" is the fact that those who hold and teach it can prove it by so many plain texts of Scripture.

Doubtless if the writer of the letter referred to had been able to produce a "thus saith the Lord" for his belief and practice touching a weekly day of rest, instead of writing an anonymous letter he would have gone to the Sabbatarian brother, would have asked him to open his Bible, and then and there he would have shown him the text which says that the seventh day has ceased to be the Sabbath and that the first day has now taken its place.

But conscious of his weakness, of his inability to meet the arguments of the Sabbatarian, he attempts to frighten him into silence by covert threats of personal violence. Such methods are unworthy of a man, to say nothing of a Christian.

OUR readers will remember that several weeks ago mention was made in these columns of the threatened religious persecution in Sas Katchewan, Canada. A woman, who is a Sabbatarian, whose husband was away from home, did some work on a wheat-field fence on Sunday. A few days later her husband, having returned home, was visited by a member of the Dominion police force, who gave him a copy of the Sunday law, intimating that any further breach of the law would probably result unpleasantly, even if the offender was a woman.

By inquiry we have learned that this woman thus threatened by the majesty of a religious law, lives in a rural community seventy-five miles from a railroad. It is a new settlement and while the

people are nearly all church members, they are far from being strict Sunday-keepers. Many of them spend the day "rounding-up" their cattle, etc. Practically everybody does more or less work on Sunday. Why then was this one woman singled out and warned to cease Sunday work? Simply because her Sunday work, following as it does the religious observance of the seventh day, emphasizes her dissent from the prevailing religion of the neighborhood. When she rests on Saturday, the seventh day of the week, and works on Sunday, the first day of the week, she says thereby, "The seventh day is the Sabbath, and Sunday is only one of the six working days." Her faithfulness to her faith is a rebuke to others, even though she says not a word.

It is only fair, however, to say that most of the people in the community referred to, are not in sympathy with the idea of singling out this lone Sabbatarian upon whom to visit the penalty of the Sunday law. They are too fair-minded for that sort of thing. But so long as the law remains any one who desires to do so may set it in operation. As Thomas Jefferson said of religious laws in this country, "A single zealot may commence persecution and better men be his victims."

A CORRESPONDENT of the *Sabbath Recorder*, writing from Garvin, Ia., says of the growth of the papacy in that section:

"Under the supervision of an archbishop, many, many country schools in Jackson and Dubuque counties have been put into the hands of Rome, and the Roman Catholic religion is now a part of the school course."

And these schools, remember, are public schools. Do such incidents, reader, furnish you any food for thought?

A FREETHOUGHT journal complains that at a meeting of the Young Men's Progressive League, a liberal organization, on July 3, one of the speakers, Mr. George Ohnstein, was arrested. "The league at once issued a circular setting forth the facts of the matter, and 50,000 copies were circulated. On Mr. Ohnstein being put upon trial, July 13, the case was dismissed, and that night the accused addressed a large audience without molestation. The technical charge was obstructing the streets, but as street preaching is permitted in Cincinnati the members of

the league are satisfied that this was only a pretext for suppressing free speech."

Such occurrences do not benefit anybody. They most certainly injure the cause of Christianity.

THE *Independent* (N. Y.) says that the partition of Chinese territory by Russia, Germany and France "is more than we can agree to." The German Emperor has been talking of revenge; but, says, the *Independent*, "Christian principle should control the relation between nations as well as individuals; and the language of the German Emperor has not been Christian." "In a campaign of this sort [to avenge the murder of the German envoy] we can take no part." "It is not our desire to break up the Chinese Empire; we only wish to make it safe for Americans to live and pursue their callings in that country."

Unfortunately for this mild program, other nations than the United States must be consulted in the settlement of the Chinese question. The United States, we are told, would like to withdraw and leave only an "open door" for trade, but unfortunately, Russia and Germany intend to remain and occupy the chief Chinese centers, and "this is more than we can agree to." Yet "it would be a very serious task to try to defend China against Germany and France; almost an impossible one, even for Great Britain, Japan, and the United States, if Russia should join Germany and France. This," the *Independent* adds, "will call for a great congress of the Powers, backed by all the moral force which Christianity and the principles enunciated at The Hague can offer."

YES; it will call for all this, and a good deal more; for, looking back from this date at The Hague congress which was to do so much for peace through the "moral force" of Christian principles, it is certainly a very optimistic, not to say credulous, person who would have any confidence in such a "backing" to restrain two powerful nations bent on enriching themselves by the seizure of territory. It will call for some far more material backing than the mere enunciation of principles by the remaining Powers.

THE United States may have gone into China with the best of intentions, but unfortunately good intentions will play very little part in deciding the question of withdrawal. It is very desirable to have an "open door" into China, but unfortunately Russia

and Germany persist in slamming the door shut. What is the United States to do in the face of such bad conduct from her Asiatic neighbors? If the integrity of China is not to be maintained, and the territory of the empire must needs be partitioned, must not this country have a hand in the distribution of the "slices"? And will not that be justifiable under the circumstances? Thus leads the pathway to empire.

"In a political sense Christendom is to-day the world," says H. K. Carroll, D. D., L. L. D., in the *Homiletic Review*. "If we take a map of the globe and mark upon it the possessions and spheres of influence of the Christian Powers there will be little or nothing left to the independent control of non-Christian governments. The islands of the sea are all appropriated. The Western Continent is wholly under Christian rule."

CHRISTIANITY should never be confounded with civilization, as is done in these words of Dr. Carroll. If we mark upon this map of the globe the amount of territory that has been stolen by the "Christian" Powers, that has been appropriated by them in deliberate violation of the fundamental precepts of Christianity, we shall see that the earth is still far from being under Christian control. Civilization is in itself but a thin veneer over savagery. Christianity is a change from the savage nature to the divine nature. There are Christian "savages" and savage "Christians," and the former are infinitely preferable to the latter. Christianity blesses the inferior races of mankind, but mere civilization scorches and blasts them. This is the testimony of all experience. The weaker races of the earth can not copy the white man's virtues and can not resist the white man's vices. Without Christianity civilization only brings to the savage other unclean spirits to keep company with his own, and his last state is worse than the first. The wickedest places of the earth are not in heathen territory, but in so-called Christian lands.

Politically, Christianity is not represented on the earth at all.

REV. CHARLES M. SHELDON, the gentleman who wrote "In His Steps," or "What Would Jesus Do?" and who ran the Topeka *Capital* for one week as he thought Jesus would have done, visited England and

Scotland recently and was much alarmed at some things he saw.

"If England goes to destruction in the next century," says Mr. Sheldon, "it will not be because of outside war or dangers from other nations, but because she has drunk herself into destruction."

But let us see; is not England a "Christian" nation with "Christian" laws, and especially a strict Sunday law rigidly enforced? The query that naturally arises in view of what Mr. Sheldon saw is this: If governmental recognition of the Creator, and the legal enforcement of Sunday does no better than this for England, will like measures do any more for the United States?

A RECENT London dispatch says that "only athletic clergymen need apply for pastorates in rural English districts. One country curate has received his order of removal, not because of any objection to his theology, but because he is a poor cricket player. The vicar declared: 'What the parish needs is a good, fast bowler, with a break from the off.'

"The vicar evidently considers that the doctrine expounded by a clergyman capable of winning the county championship is irresistible to the average village lad."

BISHOP CRANSTON is reported as saying: "A very rich Chinaman, whose business relations with foreigners are valuable and extensive, said to one of them in the frankness of friendly conversation: 'I am worth to-day ten millions, but I would give my fortune gladly to see China rid of every foreigner and the country back where it was before your people came. You have brought insatiable ambitions, and the discontent and unrest which led you to leave your own country for ours. Our people were happy in their patriarchal government and simple life. You foreigners are breaking down the old order and making them as unhappy as yourselves. Even your women are never satisfied with their condition.'"

A CORRESPONDENT of the *Catholic Standard and Times*, writing from Havana under date of July 21, describes a "monster parade" in that city upon the occasion of the installation of the newly-elected municipal officers. "It is estimated," says the correspondent, "that over 30,000 persons took part in the inaugural parade, and it was quite different from any parade that I have ever witnessed in the city. As

usual, there were civic, political and military organizations in line, men on horseback wearing the uniform of the Cuban army. * * * Every previous parade since the American occupation has given a prominence to the American flag, the flag being carried alongside of the Cuban colors; but if there was one American flag in that great popular demonstration I have yet to meet the person who saw it. I mention this circumstance as significant of the inner mind of the Cubans. The significance of the absence of the Stars and Stripes was emphasized by the presence of the Spanish colors, particularly as it is only a few months since the Spanish flag was torn down by some hotheaded Cuban and an order was issued by Mayor Lacoste forbidding it to be raised in Havana. Another fact of a kindred nature was the appearance in the line of the Spanish band, this being the first time it has appeared in public for about a year."

SUNDAY afternoon, July 29, Rev. Thomas Marshall, field secretary of the Presbyterian Board of Foreign Missions and a Chinese missionary of wide experience and more than national fame, delivered an address before the Moody Bible Institute in this city, in which he charged that European nations, especially England, Germany and France, are responsible for all the trouble typified in the national uprising against foreigners in China. "The missionaries are not to blame," he asserted, "at least not the American missionaries. The 'robber' nations of Europe, when caught in the act of despoiling the Chinese of their territory and desecrating the Chinese graves by running railroads through them, are trying to make scapegoats of the innocent missionaries and are using the Christian evangelizing forces for political and selfish ends." He ended by declaring that when the European "land grabbers" are driven out of China the Chinese may be in a mood to listen to the Christian gospel.

"Who are the Boxers?" said Mr. Marshall. "They are simply the patriots of China. They are the same kind of patriots that grand old Andrew Jackson was—that the American hosts who followed Jackson to repel foreign invasion proved themselves to be. Suppose the French government should come and take New Orleans, the English New York and Washington and the Germans Boston. What would we see? Why, the American cowboy would leave

his herds on the plains, the farmer would leave his plow and the students of this Bible institute would leave their missionary labors, and all would take up arms to drive the invaders and the robbers from our shores."

THE *Social Forum* for August has a paper on "The State and the Children." The first third of the article abounds in references to the Scriptures, especially to the teachings of our Saviour. "With such a lesson from Christ," says the *Forum*, "it is not hard to see the duty of the state to the child. The child's first teachers and guardians, especially in infancy, are its parents, but the state must see that no child be neglected, that all have proper care and training and instruction." And again: "Compulsory education it is the duty of the state to enforce."

Of course, since the *Social Forum* goes to the teachings of Christ to learn the duty of the state to the children, it must include his teachings in "the proper" "training and instruction" that "it is the duty of the state to enforce." The *Social Forum* is certainly entitled to a front seat at all so-called National Reform functions.

VANDALISM IN CHINA.

IN his speech at the Jewish Chautauqua, Governor Roosevelt insisted strongly on the right of every man to worship according to his conscience, and that right being respected. Now, the Chinese worship their ancestors, and we laugh at their superstition. The English in China are not content with laughing; they insult. To their constant outrages against Chinese sentiment are largely due the Boxer troubles. Listen to this confession from *Black and White*:*

"It is probably the knowledge of this fact" [ancestor worship] "that led 'the foreign devil' to build his railways across graveyards in the Celestial Empire. Knowing that a strong prejudice already existed against the introduction of the Iron Horse, it was but natural, and in characteristic good taste, that the European should choose the shortest cut into the heart of the yellow man, with the result, among others, that certain gentlemen rejoicing in the name of 'Boxers' are to-day exceedingly anxious to offer the retort courteous and a-ching some of our countrymen. Again, some zealous 'sportsmen' lately enjoyed

* "Black and White" is a high-class English pictorial periodical published in London and New York.

themselves immensely at Singapore by playing a local golf match over a Chinese graveyard. 'The links were very sporty, the tombs serving for bunkers,' writes one of the players. 'The tombs are being slowly hacked to pieces by the wild efforts of the players to get the balls out of the crevices in the bricks.'"

The Vandals, too, must have been civilized people.
—*Catholic Standard and Times*.

BRYAN ON THE LOVE OF MONEY.

IN a recent newspaper article Colonel Bryan quotes this resolution adopted last year by the General Synod of the Reformed Church, at Tiffin, Ohio:

"The danger to be apprehended from certain agencies, which are slowly but surely revolutionizing the entire social fabric by the absorption of the wealth of the country in the hands of a few, the steady enlargement of the poor classes of people and the gradual diminution of a prosperous and happy middle class, the hope of every thriving State; the rapid increase and intensification of all those social and industrial agencies which tend to make human life a burden of despair to the many and a material paradise to the few—all these things cannot but exert a baleful influence upon and prove a constant hindrance to the progress of the kingdom of Christ upon earth."

Colonel Bryan's comment upon the resolution is that it "might with propriety have concluded with the familiar quotation from Timothy: 'But they that will be rich fall into temptation and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which, while some coveted after, they have erred from the faith and pierced themselves through with many sorrows.'"

Would not James 5:1-9, R. V., have been still more appropriate? It reads thus:

"Go to now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold, the hire of the laborers who have mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that have reaped have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. * * * Be patient therefore, brethren, until the coming of the Lord. Behold, the

husbandman waiteth for the precious fruit of the earth, being patient over it, until it receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord is at hand. Murmur not, brethren, one against another, that ye be not judged; behold, the Judge standeth before the doors."

SUNDAY OBSERVANCE IN PARIS.

DESPITE the Exposition, or rather, as some Parisians believe, because of it, the movement against keeping shops open on Sunday in Paris has recently gained considerable encouragement, writes a correspondent in the *New York Times*. A few weeks ago M. Millerand, minister of commerce, and M. Mougeot, under secretary of state for postal and telegraph matters, issued a circular inviting an expression of opinion from the chambers of commerce as to the advisability of closing post offices and stopping the work of postal employees at noon on Sundays, provided that the telegraph offices always remained open, and that arrangements were made for the sale of stamps and postal cards at telegraph counters. The chambers of commerce strongly supported the proposal of the ministers, and adopted a resolution in favor of the entire plan. The *Times* correspondent thinks the proposed arrangement will soon be put into execution, thus stopping the afternoon deliveries. "The scheme finds favor among business houses generally, as they consider that the present system is no longer justified by the requirements of business, and when once the rule has been put into force, those stores which still keep open on Sundays will be forced to close." Those familiar with Paris know that most of the houses of any importance already close on Sundays, and among the smaller tradespeople even the grocers close at noon. The postal service, however, has held out until the present time, closing at four in the afternoon.—*The Outlook*.

WHEN a cat hates a dog the cat is excusable. In the first place, a cat can't think accurately, and in the second place, it has seen dogs tear up kittens.

But when a Jew hates a Christian, when a Christian hates a Jew, when a Protestant hates a Catholic or a Catholic hates a Protestant, the one that does the hating is sure to be a dull, stupid kind of a human being.—*Chicago American*.

LITTLE BETTER THAN "BOXERS."

WE can hardly blame the Boxer if he scouts the professedly philanthropic motives of the civilized Powers. We can plainly see that he may shout "tu quoque" at the Caucasian and proceed to kill every white man in sight, justifying himself by the Caucasian's own acts.

When the Russians, like so many wild beasts, scoured the streets of Tien-Tsin, stabbing, shooting, bayoneting and slashing old men, women and infants in arms they destroyed any confidence which may have lingered in the minds of the neutral Chinese. Hereafter when the allied Powers make professions of humanity and philanthropy the Chinese will point to the massacre of Tien-Tsin and that argument will silence all pretensions. It is unanswerable.

Nor will it do to make the Russian contingent a scapegoat—to allege that the Muscovites are more bloodthirsty than other white men. It is but a few days since the German Emperor declared that no quarter should be given the Chinese—declared it in cold blood and without the impelling excitement of a battle.

If civilized rulers profess such sentiments what is to be expected of soldiers in the field? Are they likely, once the animal is aroused, to display any less savage ferocity than the Russians? Will not the Tien-Tsin episode be repeated by other troops if the opportunity arises?

Civilization is only skin deep and the veneer comes off very quickly when civilized man engages in war. Opposition enrages him. The sight of blood infuriates him. Met with obstinate resistance, he celebrates his victory, as the Russians did, by massacre and loot. He reverts to the animal with a facility which is at once surprising and terrifying.

The Russians did what might have been done by the troops of any other nationality if they were given license. Not given it, they are likely to take it. There is little difference among men once they smell blood.—*Chicago Chronicle*.

WAR-TIME "PROSPERITY."

It is said that war makes money plentiful. Temporarily, just as it does for a man who owns a fine house and slaps a mortgage on it. He can revel in the luxuries for a season, but when the time to pay it, plus interest, rolls along—well, that's different.

Fool is he who imagines that the wanton and enormous destruction of property and young men tends to enrich the world. Reason repudiates the frightful fallacy.—*Troy (N. Y.) Times*.

THE HISTORY OF BABYLON.

"WE may soon be in a position," remarks the *Literary Digest*, "to study the lost history of Babylon as we can now study that of Greece and Rome. In a recent lecture at the Industrial Art Museum at Berlin, Professor Delitzsch, the celebrated Orientalist and explorer, stated his hope, says *Biblia* (June), 'that in a short time it will be possible to reconstitute the history of Babylon from its monuments. Contemporary inscriptions on monuments show that the excavators are unearthing the relics of a prehistoric epoch antecedent to the period to which we assign Abraham. The list of kings will furnish an excellent foundation for the historical reconstruction of the epoch.'

"This has been made possible by the discoveries of the expedition sent out by the German Oriental Society under the direction of Koldewey. Nebuchadnezzar's favorite temple has already been explored, and the excavators are now attacking 'the edifice proper in which Cyrus signed the edict authorizing the return of the Jews to their own land, and in which Alexander died.'"

It is a forcible commentary on the world's condition to-day that, as the *Springfield Republican* remarks, "the revolution in Colombia does not attract the slightest attention from the world," although "the word comes that 2,700 men have been killed in fifteen days, a mortality which, in ordinary times, would seem sensational enough." The *Republican* advises that "the combatants would do well to put off their fighting till they can have a chance to get some military glory out of it." And still would-be prophets of the day are crying "peace and safety."

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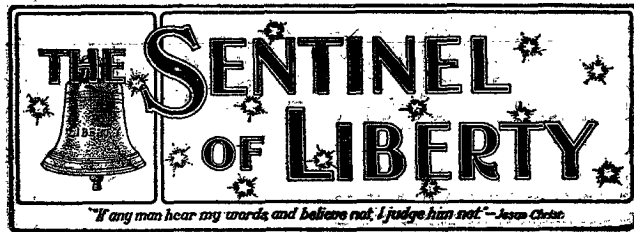
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CHICAGO, AUGUST 23, 1900.

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

THE only crown the world offers to Christ is a crown of thorns.

THE Constitution was the natural and logical result of the Declaration. It is therefore natural and logical that the scoffs and sneers at the Declaration which have been heard in this country for some time should be followed by repudiation of the Constitution.

THE *Boston Herald* calls attention to the extraordinary financial successes of the legal profession of the day in corporation practice, and then notes the fact mentioned by Tacitus, that the Roman lawyers in many cases acquired great fortunes at a time when the methods by which they were secured "were slowly but surely bringing about the degeneracy of society, the paralyzation of industry, the complete loss of political liberty and the partial extinguishment of civilization." The inference is not far to seek.

THE claim that the national Constitution recognizes Sunday by the words "Sundays excepted," where it provides that the President shall have ten days in which to return bills passed by Congress, is a claim that is made much of, but nevertheless it amounts to nothing. The Constitution does not recognize Sunday. It does not recognize the day, it recognizes a right—the right of the President to abstain from business on the day he believes in and observes as sacred. The Constitution says that ten days shall be allotted the President to consider a bill that comes to him from Congress for his signature or veto before such bill shall become a law of its own force. Unless Sundays were excepted from these ten days, either the President would be obliged to work as usual on Sunday or a less number

of days would be allotted to the consideration of the bill. This is why the Constitution contains the words in question. The object of the phrase is to secure ten days for the consideration of bills by the President without obliging him to work on Sunday. It recognizes his right to observe the day, but does not recognize the day itself at all any more than legislation exempting the Turkish ambassador from official business on Friday would be a recognition of that day in the character claimed for it by Mohammedans. The Constitution is wholly a secular document.

"THE United States is [are] the great armed neutral of the world," says Senator Davis, of Minnesota. "It will have peace, not as the boon of a suppliant non-combatant, but as the right of a peace-loving, armored, pussiant nation whose rights are secured by its manifest ability to cause other nations to respect them."

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