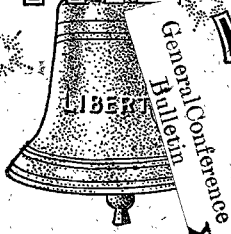


THE



SENTINEL OF LIBERTY

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

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

WHERE principles of justice are violated no one is secure in the possession of his rights.

THE true patriot demands no favors for himself or for his class, but only equality before the law.

THE state in its proper sphere is not against religion, but outside its sphere it is necessarily against the gospel.

To attempt to elevate the moral tone of society by civil law is like trying to make a man physically strong by the administration of stimulants. The patient may appear better for the moment, but collapse is sure to follow.

THE true office of civil government is not to make people better, nor even to keep them from becoming morally bad, but to safeguard known rights, and to enforce the discharge of those duties which individuals owe to society.

STATUTE may, and in fact often does, countenance wrong, but *law* recognizes only justice.

It is the duty of every one who has truth to communicate it to those who have it not. To this extent every man is his brother's keeper.

THE state can not be religious without antagonizing Christianity by interfering with the rights of conscience, for every religion is necessarily against some other religion, and if the state joins with one it must necessarily oppose some other.

THE SOURCE OF CIVIL POWER.

THE Declaration of Independence sets forth as a self-evident truth the proposition that governments derive "their just powers from the consent of the governed"—that is, from the people.

But to this some seek to oppose the Biblical declaration that "there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation."

There is not, however, the slightest conflict between the Declaration of Independence and the Word of God. There is, and there can be, "no power but of God." He is the source alike of life and power, and he has ordained both—that is, it is by his will that they exist.

Nor is this the only sense in which God has ordained both life and power; he has endowed man with both, and has ordained how power shall be exercised and how life shall be used and

transmitted; for with life God gave to men and women the power to transmit life to offspring. For this purpose God ordained the marriage relation. But though ordained of God this relation is nevertheless dependent upon the consent of the parties to it. But the power to transmit life, to bring into existence morally accountable beings made in the image of God, exists independently of the God-ordained limitations put upon its exercise by the Divine Being himself; and everybody knows something at least of how shamefully that power is misused, and that by this misuse God-given life is transmitted to beings that, but for the violation of the divine law, would never have an existence.

The powers of government like the power to transmit life were ordained of God in the very constitution of the human family. These powers God ordained when he made man. They were written in every fiber of the race, and though so shamefully misused, God suffers them to remain and to be exercised by men at will, subject only to the laws of human existence and to the overruling providence of the Creator.

It has been truly said that he alone is fit to govern others who knows how to govern himself. This faculty of self-government, self-control, was given to man in the beginning, and it is the foundation of all just government, for no man has a shadow of right to impose upon another any restriction to which he himself is unwilling to submit.

The faculty of self-government or self-control implanted in man by the Creator leads men to set bounds for themselves which they may not pass to trespass upon the rights of others. Persistent disregard of these rights by those who will not govern themselves leads naturally to coercion, so far as is necessary for the protection of the common rights of all. *And to this even the lawless ones consent by asserting for themselves the rights which by their lawlessness they deny to others.*

Such is the government ordained of God, *for it is the government which naturally grows out of the very nature of man.* Arbitrary, despotic government stands in exactly the same relation to this God-ordained exercise of governmental powers that the wanton, lustful use of the God-ordained power of reproduction does to the God-ordained exercise of that God-ordained power.

Governments derive their just powers from the consent of the governed or from the people, not be-

cause governmental power is not of God, but because, first of all, God vested this power not in the man-made thing which we call "the government," but in the people—that is, in the individual. The people then delegate to their own creature—to the government of their own making—such power as they see fit. The government has no just powers and can have no just powers that the people did not have as individuals before they made the government.

The text relied upon to prove the divine right of governments *apart from the people, and consequently the divine right of kings*, does not speak of men in power, but of power vested in men. It speaks not of fearing men, *but of fearing power*, and warns against resisting that power because it (the power) is ordained of God. For this reason, because it is ordained of God, "whosoever resisteth the power resisteth the ordinance of God." And this one can do just as well where no organized government exists as under the best civil system ever devised by men. The Bedouin, who in the heart of the Sahara strikes down and robs the traveler, as truly resists the God-ordained power of government as does the thug who plies his nefarious vocation in the most populous city.

Only tyranny fears to leave the power of government with the people, where God placed it in the beginning, and only tyrants care to deny that the only divine right civil government has comes to it through the people, and that it is held subject to the will of the people and the demands of justice, and not independently of the people or of justice.

As the individual has no divine warrant for doing injustice so the government can have no such warrant; therefore our fathers were right in claiming for the colonies only "full power" to do all "acts and things which independent states may of right do." For since the individual has no right to do a wrong the creature of the individual certainly can have no such right, for the people can confer only such powers as they possess. B.

THE possession of natural endowments greater than those of other men is not a warrant for imposing upon them and depriving them of the benefits of the little that they have. On the contrary, it is an obligation to help them add to and multiply the few talents that they possess.

“CHILDLIKE PEOPLE.”

It is becoming quite common now to hear the inhabitants of the colonies of the United States referred to with those terms which are applicable to the state of childhood. The *Outlook*, of New York, in its issue of October 4, speaks of the people of the Philippines as “childlike people.” The writer recently heard an address by a well-known public man, who is himself sometimes spoken of as “a beardless youth,” which was liberally interspersed with such terms as “our wards,” “these children,” etc. A few days afterwards my eyes fell upon these words of Thomas De Quincey, written in 1821:

“Those nations whose upper classes speak paternally and caressingly to the working classes, and to servants in particular, do so because they speak from the lofty stations of persons having civil rights to those who have none. Two centuries back, when a military chieftain addressed his soldiers as ‘*my children*,’ he did so because he was an irresponsible despot exercising uncontrolled powers of life and death. From the moment when legal rights have been won for the poorer classes, inevitable respect on the part of the higher classes extinguishes forever the affectionate style which belongs naturally to the state of pupilage or infantine bondage.”

The conclusion is obvious: The use of such terms marks a condition of affairs approaching that which existed two centuries ago when irresponsible despots exercised uncontrolled powers of life and death. It is the natural language of men toward those whom they regard as far below them in rights and privileges.

Now, it may not have occurred to those who are fond of using these paternal expressions, but nevertheless it is true, that children are by no means the most lawless and unmanageable beings in the world. The qualities and attributes of childhood are not the dangers against which society must protect itself by the maintenance of government. It is not for children that courts are instituted and prisons erected. I venture to say that if so-called full-grown nations were less “civilized” and more childlike there would be far more self-control and self-government manifested within their borders and in their actions. There would be no assumption of arbitrary power with the excuse that it is to be exercised only over “childlike people.” Self-government and the inalienable rights of men have little to fear from “childlike people.” They have much to fear, how-

ever, from those “grown-up” people who insist that other people are children to be ruled by them at their pleasure.

J. D. B.

WEALTH IN MONEY vs. WEALTH IN INTELLECT.

In a recent lecture before his class, Dr. Oscar L. Triggs, professor of literature at the University of Chicago, said:

“I am tired of hearing America criticised for its lack of artistic sense and creative power. Hereafter when people ask me who among Americans have shown a really wonderful creative genius and stand out head and shoulders above other men as Shakespeare does, I shall point to John D. Rockefeller and George M. Pullman.

“With their own individual intellects they have performed herculean tasks, and to-day their power is felt throughout the world. Shakespeare pictured to himself a scene and put it into words; these men conceived great industries, where thousands of men might find employment in producing what millions of people need. Who shall say that their genius was less than the genius of Shakespeare? It has a far-reaching, practical influence, and in my opinion it will be just as lasting.”

Concerning trusts the professor said:

“The trust; what is it? It is the product of evolution, and as such is a part of the order of things. It has been coming for more than a hundred years, and seems to have reached its culmination in men like Rockefeller. Everythings tends toward organization, and as soon as people have adjusted themselves to the new conditions they will be better than before. In my opinion the time is only a few years off when a few nations will rule the world.”

Doctor Triggs is quite right when he cites the gentlemen named as men of genius, but that they are entitled to rank with Shakespeare, Homer, and Dante is not clear.

Ability to accumulate property, to get and to keep, to lay under tribute thousands and tens of thousands of one's fellowmen, is not of a high order, nor does such an example benefit the race. Life is not all lived in this world. The few brief years allotted to each man here are only probationary—the germinating time as it were of the mind which may go on expanding to all eternity. Creature comforts are needful, but they are only for a day compared with the eternal treasures of a well-stored mind. Material things are only transient, they endure, but

for a moment, but truth is eternal, and a high ideal caught by the mind and crystalized into language, is as enduring as eternity.

The great literary lights of the world have been in advance of the ages in which they lived, and their work has been an incentive and an inspiration to generation after generation. But what lasting service did Cræsus render the world? Who of all succeeding generations was better for Cræsus' having lived? Then, too, the mighty fortunes of to-day are as much, yea even more, the creation of circumstances than of the men who control them. They are the product of modern civilization, and the very civilization that makes the trust possible makes, if not impossible at least improbable, the development of such literary geniuses as Shakespeare, Homer, and Dante.

Trusts can never make anybody better, and they can make only a few richer. Under the trust system no one can hope to become more than a cog in a great machine. When the people shall "have adjusted themselves to the new conditions," instead of being better than they were before, they will find themselves the helpless, hopeless slaves of organized greed.

B.

THE LORD'S DAY ALLIANCE IN ONTARIO.

A CORRESPONDENT writing from Oil Springs, Ontario, gives a very interesting account of the recent organization at that place of a branch of the Lord's Day Alliance. Our correspondent says:

"It was really amusing to note the contradictory statements made in the meeting. The question was asked, 'What form of Sabbath-breaking is most prevalent in this place?' The answer given by one of the ministers was in substance that many of the people were in the habit of going to the River St. Clair to spend the day, while others went visiting and allowed the hour of worship to go by unheeded, and the churches were well nigh deserted.

"Mr. Shearer, the organizer, said that it was not their place to say how the people should spend the 'Lord's day' so long as they did not work on that day. But in almost the next sentence he denounced Sunday cars, Sunday plays, Sunday parks, and Sunday excursions because they take so many people away from the churches.

"Mr. Shearer also said the Lord's Day Alliance would not persecute for conscience sake, but added that its members would not be idle, but would go about like a man he met out West who always car-

ried a loaded gun. He asked this man why he always carried his gun, and was told that it was to use in case anything happened. The speaker advised all members of the Lord's Day Alliance to follow this example and to always carry a gun loaded with the Sunday law ready to use it whenever they saw an infraction of the law.

"The speaker further said that this was a civil question. This seems strange since the prayer meeting of the church was given up that the Alliance meeting might be held. The church people were all urged to attend, and the ministers of the place and the church deacons all took an active part in the meeting.

"Another statement made by this organizer was that the members were not to be spies, and then proceeded to relate approvingly how one of its members, a minister, near the St. Lawrence, went out one Sunday morning to see if any men were working on the canal. He found about twenty-five men at work and gave them five minutes to quit or be arrested.

"After the meeting one man was heard to remark that hereafter if he saw any one doing anything on Sunday he would 'put him through.' He was asked what he would do in case he saw one working on Sunday who observed the seventh day—Saturday. His answer was: 'Then he had better leave the country. We have a law, and if he does not obey the law of the land he must suffer for it.' Whether civil or religious this is the spirit that the Lord's Day Alliance has aroused in this place."

And such is the spirit that is always aroused in every place by all efforts to enforce religious observances or institutions by civil law. It can never be otherwise.

B.

CONSCIENCE NOT A TEACHER.

From the Sunday School Times.

CONSCIENCE tells us that we ought to do right, but conscience does not tell us what is right. Conscience is a monitor in the spiritual school; conscience is not a teacher in that school. If we were shut up to the instructions of conscience we should be ever in doubt as to duty and often going astray. Therefore it is that God has given to us a specific revelation of his will and law, so that we may know our duty when conscience tells us that we ought to do our duty. If, indeed, conscience were a teacher to tell us our duty we should have little need of the Bible to give us instruction; then every person, the world over, would have the same standard of right doing and

holy living. But, as it is, we need the Bible *and* conscience, neither alone is sufficient. Conscience is given to all. A revelation is known to all, either by its record or by its transmission from parent to child, as from the beginning. Let us prize aright the God-given promptings of conscience and the God-given teachings of revelation. All of us need both.

TEACHING MORALITY ON A NON-RELIGIOUS BASIS.

From the Lutheran Witness.

IN all ages of the world, as far as history dates back, there have been men who have sought to inculcate morality, *i. e.*, the duty of doing right, apart from religion. And the present age is no exception to this rule. Right here in our country this question of teaching morality on a non-religious basis is being forced to the front, of late, by the circumstance that a good many people are beginning to see the evil fruits of an education devoid of religious moral training, such as the majority of our children are receiving in the public schools of our country. This leads many to conclude that in order to save our people from becoming a nation of infidels and profligates it will be necessary to introduce the teaching of religion into our public schools. Several attempts have been made to introduce some kind of religious instruction to suit the tastes of all the various Christian and non-Christian patrons of the public schools, but as there are, as a rule, among these, atheists and freethinkers who will have no religious instruction, even of the most "broad" and liberal kind, for their children, this attempt has always ended in failure, and is bound to end thus in the future. There is only one way left, then, in the opinion of these people, to ward off the awful danger that is threatening our nation from this quarter, and that is to lay more stress on the teaching of morality on a non-religious basis in our public schools. We may well ask the question, therefore: Will any beneficial results be likely to accrue from such a method of teaching morality?

Perhaps it will help us to find an answer to this question if we go back and review the effects that this manner of teaching morality has produced in the past. What is commonly called "moral philosophy" is exactly what is expressed by the heading of this article. This philosophy had its origin in Greece, where there were principally two schools,

the Stoics and the Epicureans. Both these systems made the happiness of the individual the final goal of moral conduct as well as the standard of morality, *i. e.*, they taught that man ought to strive to do those things at all times that tended to make him happy, and that if he succeeded in this he had fulfilled the object of his existence. But the two systems differed in this, that the Epicurean sought happiness in the enjoyment of pleasures, while to the Stoic it consisted in an inner self-sufficiency, *i. e.*, in such a high degree of satisfaction with yourself that you can afford to despise enjoyment and even endure suffering with equanimity. This "happiness principle" prevailed with more or less variation until, in the last century, the German philosopher Kant brought forward the proposition that obedience to duty, regardless of happiness, is the first and foremost demand of morality. This was supplemented later by the theory of utilitarianism, which defines duty as consisting in doing that which brings the greatest benefit to society.

This hurried outline of the history of moral philosophy will suffice to show that the teaching of morality on a non-religious basis has not been of a very stable character in the past. One system has antagonized and supplanted the other, and to-day philosophers are as far from agreeing what morality really consists in as they were thousands of years ago. This, it would seem, does not offer very much encouragement to those who advocate a moral training in our public schools divorced from religion. There is to this day no foundation upon which to base such a training, and to judge by past experiences, there never will be any. So long as a man refuses to accept the moral teachings of the Bible his conception of morality will always remain hazy and indefinite, because then his only moral guide is his natural conscience, which is corrupted since the fall, and therefore often errs in distinguishing between right and wrong.

Nor will the advocates of this non-religious training in morality be able to derive much encouragement for their cause from the successes of moral philosophy in the past. No doubt it has, in individual cases, produced characters which, in the eyes of men, were models. But, upon the whole, it is safe to say that it has done but little for the uplifting and betterment of humankind. The Stoic system of philosophy produced a set of men that were unconcerned about their own or their neighbor's welfare, because

it was their belief that the greatest happiness consisted in bearing unconcernedly whatever fate might bring to a person. The Epicurean system soon degenerated into a mere practice of the well-known motto: "Let us eat and drink, for to-morrow we die," and there is no doubt that it contributed in no small degree to the licentiousness and profligacy of the Roman Empire during its last declining years, and that the final collapse of Rome was largely due to the debauching influence of this system.

As for the utilitarian system, which has of late superseded those just spoken of, it must indeed be admitted that its tendency is of a more elevating character, but in spite of this it has been comparatively barren of results so far, chiefly for the reason, no doubt, that its own adherents are still dissatisfied with the system and are continually striving to perfect it by applying to it the process of evolution, and as there is little hope of ever completing this process, the prospects for deriving any benefits from this system for our rising generation in the way of inculcating morality in the public schools of our country are meager enough indeed.

It will also pay us here to cast a glance at China, where the renowned moralist Confucius inaugurated a system of morality on a non-religious basis thousands of years ago, which is clung to with remarkable tenacity by his nation to this very day. Confucius inculcated as the chief precepts of morality, veneration for ancestors and their customs, and filial obedience on the part of children to their parents and on the part of subjects to their government. What have been the effects of this system upon the Chinese people? It has made the Chinese a bigoted, self-satisfied people, hating bitterly every reform that would better their condition. It has made them a race of slaves and cowards, easily kept in humiliating bondage by a tyrannical government, whose rapacious officials regard the people merely as a source from which to extort as much money as possible for their own benefit.

Yes, teaching morality on a non-religious basis is an experiment that has been tried again and again in various ages and sections of the world, and thus far every attempt has proved a failure, and those who are now advocating its being tried in our public schools are not likely to have any better success with it. It is still true what the wise man said three thousand years ago, that "the fear of the Lord is the beginning of wisdom." There is no true foundation

for morality save that furnished by the divine Word, as Doctor Luther has stated so admirably in his "Small Catechism," in his explanation of the commandments. This one foundation for true morality is the fear and love of God.

THE ENGLISH RITUAL CONTROVERSY.

From the Literary Digest.

THE fires of the ever-threatening ritual controversy in the English Church, after a short period of comparative quiescence, show signs of renewed activity. After the successive pronouncements of the archbishops against the use of ceremonial incense, moving lights, and, latest of all, the reservation of the Sacrament, a proposal was made that a "Round Table Conference" on ritual be convened, representing all parties in the church, in the hope of an amicable agreement. Now, however, such hopes of compromise seem to have become slighter than ever. At a recent meeting of the English Church Union—which represents the High-Church element—official declarations were passed which condemn the opinion of the archbishops on reservation, and once more make evident the width and depth of the chasm which divides "Catholic" from Evangelical in the Church of England. The declaration states that it is the teaching of "the whole Catholic faith" that "in the Sacrament of the Lord's Supper the bread and wine, through the operation of the Holy Ghost, become, in and by consecration, according to our Lord's institution, verily and indeed the Body and Blood of Christ, and that Christ our Lord, present in the same most Holy Sacrament of the Altar under the form of bread and wine, is to be worshiped and adored."

A great cry has arisen from the Protestant party in the church over these words, which, however, only announce a doctrine of the Real Presence held by many in the Anglican Church for a long time, although probably never asserted with such publicity and *empressement* before. Roman Catholic papers say that this statement is by no means the doctrine of transubstantiation, since it is not asserted that the whole elements of the bread and wine become the body and blood of Christ. But for the ordinary English Protestant the doctrine of the Real Presence in any form is abhorrent, and the columns of the *Times* and of the leading religious papers contain many protestations, interrogations, and explanations. The extreme press of either side is urging the intro-

duction of the question into the coming general elections. The *Guardian* (High Church), however, thinks this would be a mistake, and that churchmen should deprecate the choice of violent partizans as candidates. The *Church Review* (High Church) says that its party would not meet with any success in proposing a campaign of religious propagandism, yet it deplors the divorce of religion and good citizenship. Passive resistance is no longer the true policy of the church, and some organization should exist that can present the High-Church side with weight to the political parties as an offset to the deputations of Evangelicals who from time to time wait upon the politicians with proposals of persecuting policies. The *Pilot* (High Church), too, advocates a moderate alliance of the church with politics for the present emergency. In the meantime the Earl of Portsmouth, a leader of the Protestant party, has given notice that at a given date he will call attention in the House of Lords to the "increasing lawlessness" in the church, and demand that immediate effect be given to a like recent resolution of the Commons that "if the efforts now being made by the archbishops and bishops to secure due obedience of the clergy are not effectual, further legislation will be required to maintain the existing laws of church and realm." At this declaration, according to the words of Dean Hole, in a recent letter, "Rome sneers, Geneva growls, the High Churchman distrusts, the Broad Churchman smiles." The earl tried hard to engage the services of the premier for his purposes, and begged him to bring in a bill "with the sole object of making the clergy obey the law," but the marquis declined the invitation.

RIGHTS NOT DEPENDENT UPON NUMBERS.

THE idea prevails to quite an extent that numbers have something to do with rights; that a large number of people have more rights or greater rights than a smaller number of people. But this is an error.

Rights are God-given and attach not to numbers, but to individuals. One man has just as many rights and just as much of each right as it is possible for any number of men to have. We speak of rights, not of privileges.

It is true that a large number of men are more likely to secure recognition of their rights than a smaller number of men; but this is not because the

larger number have more rights, but because they have more influence. When they combine to enforce their rights they have more power, hence their rights are more likely to be respected.

But rights do not belong to men because they are associated together in communities, in states, or in nations, but because they are men. "All men are created equal, and are endowed by their Creator with certain unalienable rights."

God has given rights to individuals for a purpose. Indeed it could not be otherwise. Individual rights are necessary to individual responsibility. The man who is to be held responsible for his choice must be free to make that choice.

Communities, states, and nations have rights only because the individuals that compose those communities states and nations have rights. The individual is first. He existed first, his rights are first, and to him alone does moral responsibility attach.

A FAMILIAR TONE.

IN the *Morning Star*, a Massachusetts journal, under date of May 24 last, there appeared an article entitled, "Our National Constitution Should Acknowledge Christ the King," by Rev. J. M. Foster, of Boston, Mass., from which I quote the following:

"The history of this country points to the establishment of a true Christian state that shall embody the principles of the mediatorial government.

"This country was settled by Christian men with Christian ends in view. One of the regulations of the Massachusetts Bay Colony was that if a man was absent from church one Sabbath without a cause he was fined five shillings. If absent a month he should pay twenty pounds. If he worked unnecessarily on the Sabbath he was fined. For a second offense he was imprisoned. If he flagrantly and blasphemously defied the Sabbath he was executed. These regulations obtained in Connecticut, Virginia, and among other colonies. They gave tone to our national life. We can not have a Christian nation without a Christian-Sabbath."

The real end that the author of the foregoing and those of his class are working to attain by getting Christ acknowledged as king in our national Constitution, is made so plain in the statements which we have quoted that no one can misunderstand it. Again, it is also evident from the favor with which such awful ideas are being received, as shown when a person dare without any disguise ad-

vocate such things. It will be noted that he says that the fines which were imposed as the result of the regulations of the Massachusetts Bay Colony for being absent from church on Sundays, and, further, the penalties which were inflicted upon those who did not observe Sunday, reached their climax in the infliction of the death penalty; and then he adds that these things "gave TONE to our national life."

Let us note the familiarity of this *tone*, and what did really give tone to our national life.

This "Tone" Familiar to All the Worthies of the Ages.

This "tone" that has been so clearly defined, was one with which the three Hebrews were familiar, when they heard the mighty roar of the fiery furnace which was heated seven times hotter than usual, and into which they were cast because of their loyalty to their Maker.

Daniel recognized this familiar tone in the roar of the lions as he was thrust into their den because he dared to obey "the law of his God" in opposition to a government whose laws were never reversed.

Jesus Christ heard this tone as the angry mob exclaimed, "Crucify him!" "Crucify him!"; and again, as the nails were driven through his tender flesh into the cross upon which he gave his life. The apostles heard it in the clanking of the chains with which they were bound in dolesome prison cells.

From fifty to seventy-five millions of martyrs have heard this awful tone in the crackling of the fire that burned the fagots that were placed about the stakes on which they were bound and burned, because they refused to renounce their faith in the gospel of Christ.

The same tone was also heard in the drop of the executioner's knife on the guillotine block, that severed the heads of those saints who chose rather to forfeit their lives than to yield the truth that had made them free. Roger Williams heard it in the cold and lonely blasts of winter, during which he was banished for his faith.

This same familiar tone has been heard in the click of the prison door and the rattling of the chains and balls on the hardened criminals in the chain-gang, by those who, in this land of so-called freedom, dared observe the seventh day Sabbath, and work on Sunday according to the law of God.

The "Tone" of "Our National Life" Determined by Immortal Principles.

The principles which have really "given tone to our national life" are diametrically opposed to those which are advocated in the foregoing, as will be seen from the following quotations:

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."—*First Amendment to the United States Constitution.*

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness."—*Declaration of Independence.*

That which inspired the founders of our Government to embody these immortal principles in its very foundation was that at that time they were just emerging from the religious bigotry and oppression of papal and colonial times that had stained the history of the past.

It should be evident to every American citizen that our nation's prosperity in the past has been due to the principles of religious liberty and freedom, permitting every man to worship God according to the dictates of his own conscience, but now there is a revival of the same old spirit of religious intolerance, and it is sweeping over the country like a tidal wave. There seems to be no question as to its ultimate success when one realizes that the movement has, as its supporters, the great religious organizations which are working with all the enthusiasm and power they have "to place all Christian laws, institutions, and usages of our Government on an undeniable legal basis in the fundamental law of the land." May every liberty-loving citizen arouse himself and labor to rescue some one from the sinking "ship of state."

K. C. RUSSELL.

"THE Roman Catholic priests of Lima, Peru," says the *Lutheran Witness*, "are stirring up their adherents against evangelical missions. Protestants were accused of being responsible for the burning of the famous cloister of Ocapa, and although the enmity of the people is directed primarily against certain sectarians, the small Lutheran congregations in Lima and Callao are also made to suffer."

THE WRONGS OF THE COAL MINERS.

ACCORDING to the *Citizen*, of Archibald, Pa., the coal miners certainly have serious grievances. The *Citizen* claims to give the facts just as they are. The conditions which it describes exist in collieries employing 75,000 workers of all grades.

There is, according to the *Citizen*, no uniformity. At some mines the men are paid by the ton, at others by the car, and there is no uniform ton or standard car. The ton, it says, ranges from 2,800 pounds to 3,600, while the car varies in its capacity from one and a half to four tons. There are, also, differences in the pay for rock work, for the opening of chambers, etc. At some mines the men are well paid for certain kinds of work, while at others they receive no pay at all. Again there are other inequalities and injustices. The coal before it leaves the mine for the breaker is weighed and credit given to the miner for tonnage, the latter, however, to be revised at the breaker. If the standard at the breaker is different from that at the mine, which is sometimes the case (and generally it is greater), the figures have to be rectified. Again the "docking boss" inspects the coal and he is at liberty to dock the men according to his own whim from five hundred to one thousand pounds per car for dirty coal, and this dockage is said to amount at certain breakers to forty tons daily. Even then the process is not complete. Says the *Citizen*:

"The coal is then ground into various marketable sizes. At some breakers, when there is a demand for sizes smaller than chestnut, the sizes larger than chestnut are diverted into special chutes and these sizes are again conveyed to the top of the breaker. Then they are run through again and ground into smaller sizes. For all the sizes smaller than chestnut, and there are five, the men do not get one cent of pay. About one-fifth of the coal run through the breaker is ground into those sizes.

"The coal is then loaded into the big cars and is ready to be shipped to market. Before it leaves the breaker it is weighed again. This time the standard ton is 2,240 pounds and the operators are paid according to that standard. The weight of all the sizes smaller than chestnut is deducted from the net tonnage as shown by the small scales at the top of the breaker. It generally happens that even after deducting the smaller sizes the tonnage is greater on the large scale than it is on the small scale. This is due to the fact that the coal on the large scale is weighed according to the to the 2,240-pound ton, while on the small scale it varies, as we have

said, from 2,800 to 3,600 pounds. Do the men get credit for the additional tonnage? Oh, no. There is nothing said about it. A few years ago the men got credit for an overplus, but they have not lately. It is estimated that in this so-called 'balancing the scales' the men lose about four per cent of the coal they mine.

"At some of the mines where coal is paid for by the car there must be a certain amount of 'topping' on it. If the car should be an inch below the standard height the miner is docked a quarter of a car. It may readily be seen that this is an item of considerable consequence. Another innovation at mines where coal is so loaded is the 'bony boss.' It is the duty of this man to examine the coal before it is taken out of the mine. If the car contains dirty coal or the 'topping' is not of the required height he has the privilege of docking the car or else sending it back to the miner from whom it comes, to be filled again."



"LIBERTY consists in the right to do whatever is not contrary to the rights of others."



THE powers of government that God ordained he conferred upon the creature of his own hand, the crowning work of creation—man; and not upon the creatures of man—cliques, combinations, confederacies, and monarchs and emperors.

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News, Notes . . . and Comment

Two judges in New Jersey have recently decided that negroes can not be naturalized in the United States. One of these decisions was by Judge Kirkpatrick, in a United States court at Trenton. The other was by a State judge.

It is said that there are now in China 108,166 foreign troops and 326 guns, while 124,500 men and 172 guns are *en route*.

SPEAKING of the case referred to in these columns last week the New York *Christian Advocate* defends the right of any one to leave his property to be used in combating the doctrine of the immortality of the soul, if he chooses so to do. After stating the ground of the contest, with which our readers are already familiar, the *Advocate* says: "This is no ground for breaking a will. This wing of Adventists simply believe this: that immortality is a gift to the true believer; that without this gift people are extinguished by the dissolution of the physical body, but Christ gives the principle of immortal life to those who believe in him."

THE impossibility of making a community better by law or of even compelling a lawless community to be law-abiding has been illustrated in South Carolina by the failure of the law giving damages to the heirs of any person lynched in that State.

Suit was brought by the son of a negro who was lynched. The charge of the judge was as nearly as possible in the nature of instruction to the jury to find for the plaintiff. A verdict was, nevertheless, returned in favor of the county.

So determined, however, was the judge that justice should be done and the law carried out to the letter, that he set aside the verdict and ordered a new trial, but again a verdict has been returned for the county. To the credit of the press of the State, be it said, that prominent papers are demanding that the law be enforced. The *News and Courier* of Charleston says: "It is to be hoped that the case will

be pressed to a third trial, and a fourth, and as many more as may be necessary to vindicate the law involved in it, according to the evidence and the judgment of the court."

THE new capital of China is nearly four hundred miles from a railroad. Thus far all efforts to induce the imperial family to return to Peking have been futile, and so far as easy communication with the Chinese government is concerned, the Powers are not as well off as before they took Peking.

A COMPLETE list of Protestant missionaries known to have been killed from the beginning of the Boxer movement in China to September 5, has been received by the American Bible Society from its agent in Shanghai. The list numbers 178 names, 66 men, 73 women, and 39 children. Among them are 69 Americans, 25 men, 24 women and 20 children. "Singularly enough," says the *Michigan Christian Advocate*, "not a single missionary of our own Methodist Episcopal Church, according to Doctor Leonard, was killed."

It has been arranged to introduce the reading of the Bible into the public schools of this city. For this purpose a book of Bible extracts has been compiled by a committee, one member of which is a Catholic. Of course the purpose is to supply "unsectarian" religious instruction from original sources, and incidentally to give the pupils the benefit of familiarity with Bible literature; and this last object is the only one that will be at all met, and that only very imperfectly, because no really intelligent idea can be formed of the Bible by simply reading excerpts from it.

The principal object, namely, that of giving religious instruction, will also fail. Religion can not be taught in that way. Upon this subject the testimony of Doctor Conrad, editor of the *Lutheran Observer*, is of value. After spending three years in Germany the doctor said: "There is no real religion. Religion is turned over to the schoolmaster. The parents say: 'The schoolmaster teaches religion; I am not responsible for that.'"

The experience of Germany in attempting to teach religion should be a warning to all the world. In no country, probably, are all the walks of life so permeated with infidelity as in Germany, and yet in

no country in the world, is so much attention paid to the teaching of religion. Religion ought to be taught to every child, and the Bible ought to be read by everybody. Every individual, man, woman, and child, ought to be familiar with the language of the sacred Scriptures, but the necessary instruction can not be given in the state schools. The miserable makeshift of reading selections from the Scripture will not only fail of its purpose, but it will deceive unthinking parents with the thought that their children are receiving religious instruction when they are not.



RELIGIOUS agitation in Austria has reached a point where the discussion has been taken up by the press of the Roman Catholic Church. Most of these papers assert that the agitation will result beneficially to the Catholic Church. The *Reichspost* says:

"It has shaken hundreds of thousands of Catholics out of their lethargy, while the 'Away from Rome' agitators can report only 'ten thousand' apostates to their cause. The whole movement is beginning to awaken a wide and deep excitement in favor of the church throughout Catholic Austria. In many places where it has hitherto been impossible to secure the funds for the Catholic Church, money has been given in abundance. Missions have been started where none before existed. Thousands of men now come to the communion who had not attended for years. In short, the Catholic Church of Austria is being shaken from center to circumference, and will only gain by the agitation."

This may all be true, but Rome never welcomes this sort of a "shaking up."



SPEAKING of the new constitution to be framed for Cuba the Havana correspondent of the *Catholic Mirror* says: "There is little doubt but that every draft of a constitution agreed upon by the various parties will provide for freedom of worship and an entire separation of church and state. Herein the Cubans will build wisely."



THE result of the recent elections in England has alarmed France. The emphatic endorsement of the South African war by the voters is regarded as a personal triumph for Joseph Chamberlain, and the French fear that this means that "an era of jingoism will be inaugurated which will seriously threaten the peace of Europe."

As showing the loyalty of the Cubans to the Roman Catholic Church and religion, a correspondent of the *Catholic Mirror* says:

"The most ignorant negro that ever drew his machete for Cuban liberty will order a foreigner to remove his hat when a statue of our mother of God is borne by a religious procession. Are not these the acts of loyal Catholics?"

Certainly, but not of men who know and respect religious liberty. To compel a Protestant to remove his hat to "a statue of our mother of God" is to require of him an act of idolatry scarcely second to that for refusing which the three Hebrews were consigned to the fiery furnace in the days of king Nebuchadnezzar.



THE utter inability of many people to think of our civil institutions as purely civil is well illustrated by the following from a Protestant journal:

"A Catholic lady complained bitterly against a teachers' employment agency because she could get no position in a public school on account of her religion. But why should she complain? Does any one suppose for a moment that Catholic directors would employ a Protestant to teach Catholic children? Not a bit of it. Catholics are too selfish for that, and yet they would love to have the privilege of teaching the children of other people who have as little use for Catholicism as the Catholics can possibly have for other religions."

Referring to this a Jewish paper suggests that it "is inspired by a wide-spread presumption that the public schools are Protestant institutions." And this is the simple truth as to the presumption, but legally the public schools are purely secular, having no religious character whatever, and, of course, no sectarian bias. Doubtless, in many cases, color is given to the instruction in such schools by the religious views of both teachers and text-book writers; but this is unavoidable as long as human beings are human. The only remedy is for those who object to this to have their children educated in their own denominational schools. But certainly no effort should be made by anybody to make state-supported schools in anywise sectarian. They should be kept as purely secular as possible.



AN editorial correspondent of the *Catholic Mirror* comforts himself with the thought that while "the tendency of the Cuban politician of this generation

will be to put as wide a separation between church and state as possible, and the church will have to rely upon its own resources," yet "with all this the outlook for religion is infinitely brighter than it was under the Spanish regime. Less is to be feared from open antagonists than from false friends."



THE *Christian Advocate* (New York) notes that General Wood's report on Cuban affairs contains an argument in favor of the army canteen.



It is stated that Menelek, Emperor of Abyssinia, has issued an order forbidding the importation of intoxicating liquors into his dominions, and forbidding also the use of tobacco by his subjects under heavy penalties. He has also informed foreign Powers that he expects the support of friendly nations in saving his people from the influence of intoxicants and narcotics. We fear he will be disappointed.



In a recent letter from the capital to the *Chicago Record* of this city, William E. Curtis says:

"Washington is rapidly becoming the center of Catholicism in America. The apostolic legation is located here. In addition to the ancient Jesuit university, which was established at Georgetown during colonial days, we have now what is known as the Catholic University of Washington, a more extensive and wealthy institution, whose faculty represents the liberal element in the church. A year ago an enormous monastery of the Order of St. Francis was occupied by several hundred monks, and is now the headquarters of the greatest foreign missionary agency of the Catholic Church, the Franciscan Brotherhood. All their missionary work for the continents of America, Asia, and Africa is directed from here. The monastery, one of the most imposing ecclesiastical edifices in this nation, and which cost over \$100,000, is situated a mile or two beyond the Catholic University, near the Soldiers' Home. There is a good deal of mystery about the institution which gives it additional interest. The monks are seldom seen, except when they come or go through the little village of Brookland, which is their railway station."

Of a magnificent new convent just dedicated in Washington, Mr. Curtis says: "It was built by Mrs. Thomas F. Ryan, wife of a New York contractor and an associate of Whitney, Elkins, and Widener in the control of the street railways of New

York. This is an entirely new institution, and has been established for headquarters of the mothers superior of the Order of Perpetual Adoration, which heretofore have been in Brussels, but have been induced to come to this country by the prospect of extending their usefulness. The order is cloistered and contemplative; the sisters wear white robes and cloaks of velvet. They are mostly women of wealth and aristocratic connections, and in Europe their convents are the retreats for rich society women who wish to seek temporary seclusion from the world. A novitiate is to be opened in this city, and several daughters of rich families, religiously inclined, have already applied for admission. Thus far Mrs. Ryan has paid all the expenses of erecting the convent and bringing the sisterhood to the United States, and as a reward for her generosity her tomb is to be placed under the altar in the chapel."

Mr. Curtis further says that Cardinal Gibbons will soon "dedicate Trinity College, the first Catholic institution to provide a higher education for women. Its curriculum will include all the classics, the sciences, and the humanities which the Catholic Church has sanctioned for culture or scholarship, and its standard will be as high as Bryn Mawr or any other university for women in the world."

"The establishment of Trinity College is the direct consequence of the refusal of the Catholic University to admit women to its lectures; and it required a great deal of persuasion and a persistent effort to secure a sanction of the holy father for the new institution. This was secured, however, by Mother Julia, superior of the Sisters of Notre Dame de Namur, with the aid of Cardinal Gibbons, Archbishop Ireland and Archbishop Keane. Having obtained the permission of Rome, Mother Julia purchased a beautiful tract of twenty-seven acres of land adjoining the campus of the Catholic University and near the Soldiers' Home, where a handsome building has been erected and will be ready for occupation on the 1st of November. Mgr. Martinelli will represent the Pope and Cardinal Gibbons will preside at the ceremonies."



RECENTLY three hundred ministers of the Methodist Central Conference, in session at Fostoria, Ohio, adopted, with cheers, according to the *Columbian*, a long report on the state of the nation, which report exulted in the political achievements of the administration and stated in part:

"We are the custodians of the Philippines whether we desire it or not. Not for empire, but for

humanity's sake. We must be faithful to our trust to civilize and Christianize these new possessions. We are not to be turned aside by the cry of 'imperialism,' but, standing with the sword in one hand and the olive branch of peace in the other, we say to all concerned: 'We are doing a great work and can not be downed.' * * * God means that the American Government shall shine out as a light-house among the nations. He is turning and overturning that he, whose right it is, may reign King of nations as he is King of saints. No nation lives to itself; we are our brother's keeper. America has been in training long enough. The clock strikes the hour and we must marshal our host for the great battle. * * * We deprecate the saloon curse which is blighting our new possessions, but under the conquering reign of our Emmanuel, rum, Romanism, and idolatry are doomed and the final victory assured."

The closing words of this paragraph have given great offense to Catholics. The *Standard and Times* of Philadelphia says:

"'Rum, Romanism, and Rebellion' was the slogan at a time when a crisis like the present was at hand, and the cry had a boomerang effect upon the fools who resorted to it. Those who paraphrase it now ought to be left to the tender mercy of the Prohibitionists and the Women's Christian Temperance Union. But here we see the most barefaced merging of religion and politics and no Babbitts standing up in their pulpits to denounce the howling dervishes who seek to place Christianity on the same plane as the hideous doctrines of the impostor of Arabia."

It is probably true that the Catholics, if united, would hold the balance of power as between the two great parties in this country, and that they have the power to defeat any man or party particularly obnoxious to them. It remains to be seen whether "rum, Romanism, and idolatry" will have as great an influence on the present campaign as did Mr. Burchard's "Rum, Romanism, and Rebellion" sixteen years ago.

CONSIDERABLE alarm continues to be expressed because of the triumph in the late elections in Cuba of the Nationalists, who are stigmatized even by such papers as the *Independent* as "revolutionists." And why "revolutionists"? Simply because they demand absolute independence of the United States. It is conceded, however, that a majority of the delegates to the constitutional convention are men of ability.

MARQUIS ITO, premier of Japan and a statesman of acknowledged ability, says Peking should be evacuated, the empress and court permitted to return, and negotiations should come afterward. Otherwise, he says, further aggressive measures will plunge the whole empire into war and chaos will reign for years. It is thought that this view of the situation will prevail.

GENERAL ANDERSON, who commanded the first military expedition sent to the Philippine Islands, in discussing the standing of the mendicant orders in those islands, says: "I think our Catholic fellow-citizens make a mistake in giving their sympathies to the friars and not to their simple-minded yet sincere coreligionists who have been badly treated by them. There are some good men among them, but many, I fear very many, have not led edifying lives." General Anderson makes an exception, however, of the Jesuits, whose conduct, he says, commands respect.

It was Thomas Jefferson who, in a letter to Francis W. Gilmer, said: "Our legislators are not sufficiently apprised of the rightful limits of their power; that their true office is to declare and enforce only our natural rights and duties, and to take none of them from us."

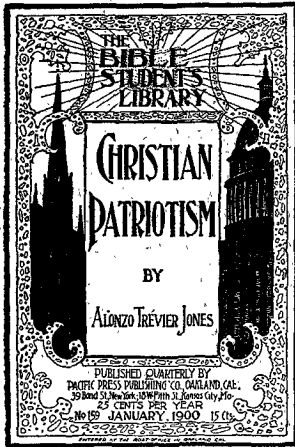
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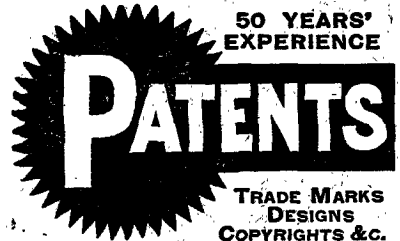
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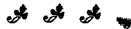
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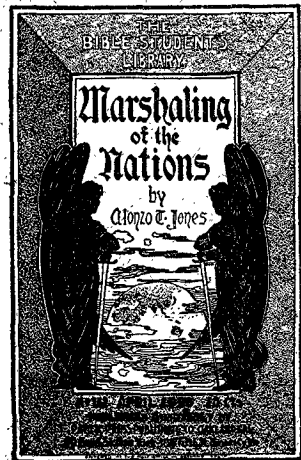
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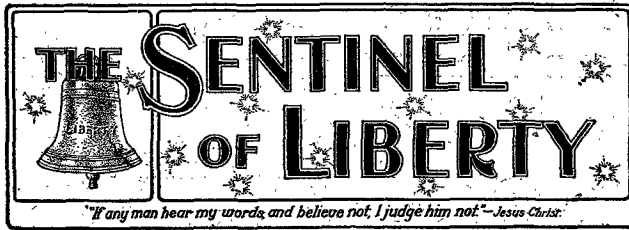


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CHICAGO, OCTOBER 18, 1900.

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.

ANOTHER movement for Sunday closing of shops has been inaugurated in the stockyards district of Chicago.

THE advocates of compulsory Sunday observance are now pointing to the Paris Exposition as a "sad financial failure," which they allege is due to Sunday opening, and are inquiring whether the great fairs projected for Buffalo and St. Louis are to be kept open on Sundays. "Pastors, churches, and Christian Endeavor societies," we are informed, are giving their attention to this matter, and the question of Sunday enforcement is not likely very soon to become quiescent in this country.

In a recent editorial note the *Michigan Christian Advocate* says:

"I. H. S., the initials of '*Jesus hominum. Salvator,*' Jesus saviour of men, are often written in a monogram. Seeing it on the corner-stone of a church the other day, we were for an instant startled. The monogram looked so like another thing that for a moment we thought the United States dollar sign (\$) was carved on that stone."

Well, the dollar sign (\$) would not be greatly out of place on many churches, at least it might with great propriety be placed on the corner of the building in which is located the kitchen in which oyster suppers and other refreshments are prepared.

In quoting and commenting upon an editorial note from these columns the *Lutheran Witness* says:

"Of course, we have no sympathy with the false teaching that Sunday has taken the place of the

Sabbath. We would point out only this, how foolish it is for the state to try to enforce the obligations which man owes his God."

The *Witness* has hit it exactly. Not only is that teaching false which seeks to instil into the mind the thought "that Sunday has taken the place of the Sabbath," but it would make no difference if the doctrine were true. The state has no right to enforce any religious institution, either true or false.

THE Canadian parliamentary campaign is now officially declared, the election day being fixed for November 7, the day after our own. The Lord's Day Alliance will doubtless make a strong effort to secure from the next parliament a Sunday law for the Dominion, as the provincial laws have been found inadequate to accomplish what is desired by the friends of the legal Sunday. The Sunday question is not, however, an issue of the campaign. It is said that the Liberals under Premier Laurier seem to have excellent prospects of being again intrusted with power.

WE sometimes hear certain civil statutes spoken of as "Christian laws." There is no such thing as Christian civil law. True, there are many civil laws that are in perfect harmony with the principles of justice, and thus in harmony with the principles of Christianity, but they are not Christian.

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