

THE SENTINEL OF LIBERTY

"If a 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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GOD created men, but men make governments.

THE divine law cannot be administered by men.

IF Sunday is the American Sabbath it is not the Lord's Sabbath.

THE king upon his throne has no greater natural rights than has the meanest subject in his kingdom.

THE Lord does not ask civil government to deal with offenses against Him, "for God is judge himself."

IT is blasphemous assumption for any civil government to arrogate to itself authority to reenact the divine law or any part of it.

THE state can not stand between the divine law and the sinner in the day of judgment; therefore it it ought not to assume to put itself between the soul and God now.

PATRIOTISM asks only equal rights; greed seeks special privileges.

THE Christian must have faith in Christ; a state can not have faith, therefore a state can not be Christian.

CIVIL government can not be Christian, neither can it be anti-Christian while confined to its legitimate sphere; and since it can not be Christian it necessarily becomes anti-Christian the moment it takes on any religious character whatever.

CHRIST'S KINGDOM AND SUBJECTS.

THE utter futility of attempting to establish the kingdom of Christ by political methods is clearly seen whenever the nature of that kingdom is understood.

THE nature of the kingdom of Christ is clearly revealed in the Scriptures, not only by what is said of the kingdom itself, but by what is said of the subjects of that kingdom.

THAT Christ's kingdom is not a temporal, but an everlasting kingdom is plainly taught in the words of the angel to the Virgin Mary: "Behold, thou shalt conceive in thy womb, and bring forth a son, and thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David, and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1: 32, 33. Of this same kingdom the prophet Daniel says: "In the days of these kings [the last earthly kingdoms] shall the God of heaven set up a kingdom, which shall never be destroyed;

and the kingdom shall not be left to other people, * * * but * * * it shall stand forever." Dan. 2: 44.

This latter text shows not only that the kingdom is eternal, but *that its subjects are immortal*, for "the kingdom shall not be left to other people." In this mortal state one generation passes off the stage of action and leaves its possessions to the succeeding generation; but in the immortal state it will not be so. "The righteous shall inherit the land, *and dwell therein forever.*" "The Lord knoweth the days of the upright; *and their inheritance shall be forever.*" Ps. 37: 29, 18.

New Testament Testimony.

Upon this subject the New Testament is, of course, in harmony with the Old. Said our Saviour, speaking of his future, glorious kingdom: "They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, *neither can they die any more*, for they are equal unto the angels, and are the children of God, being the children of the resurrection." Luke 20: 35, 36.

The words of our Lord show that the subjects of his glorious kingdom will, before inheriting that kingdom, *be accounted worthy*. This places that kingdom after the final judgment of "the great day." And with this agree the words of the apostle: "Behold, I show you a mystery; we shall not all sleep [that is, die], but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we [the living] shall be changed." 1 Cor. 15: 51, 52.

The Hope of the Fathers.

As already seen from the quotations made from the 37th Psalm, the eternal nature of the kingdom of God was not a new truth, nor was it a truth revealed for the first time through the apostles, neither was the immortal nature of the subjects of that kingdom a new thought. As already seen, the psalmist had declared that they should "dwell therein forever," and in the Acts of the Apostles we learn that the "fathers" did not expect to inherit this everlasting kingdom in this *mortal* state, but that they looked to the resurrection as the time when they should enter upon the promised inheritance. When before the Jewish council Paul declared: "Of the hope of the resurrection of the dead am I called in question." Acts 23: 6. And again, when declaring his faith be-

fore Felix, he said: "This I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and having hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust." Acts 24: 14, 15. And, finally, before Agrippa, the apostle plainly declared his hope, the hope of the resurrection of the dead, to be the hope of the fathers; he said: "And now I stand and am judged for the hope of the promise of God made unto the fathers; unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you that God should raise the dead?" Acts 26: 6, 7. The apostle's question, "Why should it be thought a thing incredible with you that God should raise the dead?" connects this unmistakably with his words already quoted from Acts 23: 6, and shows that the "promise of God made unto the fathers," could be fulfilled only by the resurrection of the dead.

"If Ye Be Christ's."

The promise referred to by the apostle was the promise made to Abraham and to his seed, namely, "the promise that he should be the heir of the world." Rom. 4: 13. And that this was not a promise of a temporal inheritance to mortal men is made clear in the 11th chapter of Hebrews, for there we learn that those to whom the promise was made "all died in faith, not having received the promises [or, as one version has it, "the promised blessings"], but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth."

The promise was, as we have seen, the earth as an *everlasting* inheritance. The promise to Abraham was that he should be "the heir of the world." "Now to Abraham and his seed were the promises made. He saith not, And to seeds as of many, but as of one, And to thy seed, which is Christ." "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 16, 29.

So, then, every one who belongs to Christ is a joint heir with him to this world; not this "present evil world," sin-cursed and marred by violence, but as it will come forth the second time from the hand of the Creator, when in the presence not only of the assembled hosts of heaven, but of the throng of the

redeemed as well, that promise shall be fulfilled: "Behold, I make all things new."

How the Promise Will Be Fulfilled.

And this promise will be realized not by governmental action, but by the power of God, as graphically described by the prophet Ezekiel:

"The hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said he unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

"Then said he unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophecy and say unto them, Thus said the Lord God; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Ezk. 37: 1-14.

This promise is not to literal Israel, but to spiritual Israel. "Neither because they are the [literal] seed of Abraham, are they all children, but in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God, but the children of promise are counted for

the seed." "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." "And so all Israel shall be saved."

So, then, the kingdom of Christ is an everlasting kingdom, and its subjects will be men and women saved by divine grace, and changed to immortality in that hour foretold by our Lord, wherein "the dead shall hear the voice of the Son of God, and they that hear shall live," and come forth clad in immortality. "And there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away." Rev. 21: 4.

B.

SUNDAY LEGISLATION FOR ILLINOIS.

THERE is a possibility, if not a probability, of new and more stringent Sunday legislation in the State of Illinois at an early date. As noticed in these columns last week, an agitation is now being carried on for Sunday closing of business places in this city, and while persuasion has been the means employed thus far for its accomplishment, the natural tendency of such efforts is to seek recourse to legislation. This agitation has been conducted intermittently in this city for several years, and the failure to attain the desired end by moral suasion must strongly suggest to its promoters the expediency of securing legislation as the only way of accomplishing practical and lasting results.

Considerable prominence is given to the movement by the Chicago *Record*, which, in an editorial on "Seven-day Slavery," says:

"With few exceptions the members of the grocers', bakers', butchers', and milkmen's associations which are endeavoring to secure Sunday closing may count on the support of the public. The work in which they are now engaged has been prosecuted under discouraging circumstances for years, but its failure in the past has been due chiefly to the attitude of a few dealers and storekeepers who insisted on taking advantage of all opportunities for Sunday sales. These do not comprise a large proportion of the whole number, but the menace of their competition has broken the force of the Sunday-closing movement, the dealers in a given neighborhood being reluctant to shut their stores if thereby a considerable amount of trade is to be diverted to one or two competitors."

The *Record* argues in favor of Sunday closing as being necessary to prevent "slavery" among those

affected by Sunday business. "Conceding," it says, "that a majority of those who are engaged in these industries desire a day of rest in the week, it is obviously unjust that they should be compelled to work on Sundays simply because a few of the number insist upon remaining open. Not only the store proprietors, but the employes have to be considered, and of these there are many in Chicago who now suffer the evils of seven-day slavery. The clerks who work hard from Monday morning until late Saturday night, only to resume their employment Sunday, getting only a short half-day for rest, and sometimes not even that during the week, have rights to be considered. On the whole, there are probably but few thinking persons among the consumers who would not willingly agree to make all the necessary purchases Saturday evening if they but stopped to consider what the Sunday purchasing habit entails upon thousands of hard-worked men and women."

The *Record* is entirely right in deprecating a week of continuous labor, but in its statement of the case it commits two errors. First, it designates as "slavery" work which is entirely voluntary, for neither shopkeeper nor clerk is forced to work on Sunday against his consent. Slavery is not voluntary work, but involuntary servitude. Second, it assumes that Sunday opening of stores is an invasion of personal rights, which is not true, since every person thereby employed has an undisputed right to Sunday rest: And here is an important point that should be noted: while Sunday opening of business places can never interfere with personal rights, Sunday closing, when it is by law, always does interfere with such rights. In the one case each individual is *free* to either work or rest as he may choose; in the other case he is *forced* to rest, be his choice in the matter what it may. In this as in every other matter the sole duty of the law is to preserve rights.

The *Record* hints, in conclusion, that legislation is being sought to suppress the few who have persisted in Sunday opening of their stores, thus securing an unfair business advantage, it is asserted, over those who would observe the day. It observes that "whether or not the advocates of Sunday rest succeed in securing legislation which will enable them to attain their aims they should be assured of the support of public sentiment. Seven-day slavery is obnoxious to American institutions and to American ideas as to what constitutes fair industrial conditions."

It is to be observed, finally, that this "seven-day slavery," which is so prominently put forward as an argument for Sunday closing, only balances up against a slight financial loss which might be incurred under the present optional arrangement. The storekeepers are not willing to close because they believe they might thereby suffer some pecuniary loss; so they remain in "slavery" because they are not willing to take the chances of making as large profits under the Sunday-closing plan as they make with Sunday opening, or are not willing to bear the small loss which might thereby be incurred. As an argument for legislation which would deprive people of the right to self-support by first-day labor, this attitude of storekeepers and other business men is clearly not entitled to much respect. s.

NATIONAL REFORM AND THE BASIS OF GOVERNMENT.

In the *Outlook* for October 6 appeared the following very pertinent inquiry from a reader of that journal—pertinent in view of the teaching of this leading American journal on the subject to which the inquiry relates:

"To the Editors of the *Outlook*:"

"In your editorial columns of September 15 you say: 'The *Outlook* does not believe that governments rest upon the consent of the governed.' May I ask, in this connection, upon whom or upon what you do believe governments justly rest? If the people do not and should not control in framing and maintaining the governments designed to rule over them, then it must be that the 'the divine right of kings,' or, what is the same thing, the right of a class, to rule is the true theory of government. Theoretically speaking, there is not a government under the sun, except dependencies, from a despotism to a republic, where the ruler did not get his power primarily from the people. It is true that in many instances the chosen ruler has usurped powers not originally granted, and on the ruins of a once free country founded a despotism; and this is the danger to all free people—is the greatest danger to America to-day."

To this the *Outlook* replied after the following manner:

"Just government rests neither upon the edict of a few strong men nor upon the consent of the many; it rests upon the law of God. No government is just which does not conform to the law of God. No edict of one, or few, or many or all can serve to make it just if it does not so conform."

In this strain the *Outlook* proceeded at considerable length.

Notice how the *Outlook*, in this reply, evades the question put by its correspondent. He inquires upon whom or what the editor of the *Outlook* believes governments "justly rest." The *Outlook* replies by defining the basis of "just government." The difference between the two is the difference between recognizing and ignoring the rights of the people. *Justly*, civil government must be by the consent of the governed, because the people have individually a natural right to do as they please, save that one must not infringe the rights of another; and civil government is bound to recognize this right. But if civil government does this it by no means follows that "just government" will be the result. It will be just in the sense of allowing civil and religious freedom; but in the broad, true sense of righteous, ideal government it will be as far from being just as the people are from being righteous. The only perfect government must be, of course, government which rests upon the only perfect law, which is the law of God; and this is "just government" in the broad, unqualified sense. So the *Outlook* can say truthfully enough that just government "rests upon the law of God." No one can say that government which rests upon the law of God is not just government. But at the same time it would be altogether *unjust* for *men* to attempt to institute civil government upon the basis of that law. God alone can set up a government upon the basis of his law, and he will do that when he shall have finished the work of gathering out from the world a people perfect in character—a truly "righteous nation"—to live under that government. That will be the ideal government, which is altogether impracticable in this far-from-ideal world. There can be no government of the people upon the basis of the law of God while the people themselves do not conform to the law of God. Here, the people have a right not to conform to the law of God, and it is by the will of God that they have that right. God gives every person the right to do wrong; for without freedom to do wrong there could be no development of character. So it is the will of God that civil government should protect all in the exercise of their natural rights; and civil governments "justly" rest upon the basis of the consent of the governed. This is as true in a Mohammedan or in any pagan country as in the United States.

But note the significance of the *Outlook's* reply in the light of the work of the National Reform party and its allies. Civil government, says the *Outlook*, must rest not upon the basis of the consent of the governed, but upon the basis of the law of God. It says also in the same connection:

"History abundantly confirms De Tocqueville's sentiment, and disposes of the sentiment borrowed from Rousseau, that just governments rest upon the consent of the governed. * * This relic of an exploded philosophy is no better worthy of our reverence because it is found inserted in a parenthesis in the Declaration of Independence. An age which refuses to regard the Bible as a final and infallible authority will not consent to regard incidental phrases in the Declaration of Independence as final and infallible. Just government rests on conformity with the laws of God." (Italics ours.)

So then, in defense of the policy of foreign conquest—of government without the consent of the governed—the *Outlook* now boldly states *just what the National Reform party have all along declared*, and takes its position squarely with them in opposition to the system of government set up in the American Constitution.

This must indeed gladden the hearts of the National Reformers; they must rejoice exceedingly to see the American people thus ready to concede all that the National Reform movement has been contending for during the years it has been in progress.—to see the American Government thus being shifted from the basis of the Constitution, which they have denounced as "godless," to the basis of the Bible and the law of God, *humanly interpreted*, where they have all along wanted it. But it marks the end of civil and religious freedom, and the complete downfall of the rights of the people.

Such is the situation that exists in these United States to-day.

ACCORDING to *Pearson's Magazine*, the conversion of one native Chinese costs about \$450. Fifty years of missionary work on the part of the Protestant churches has resulted in the conversion of about 60,000 Chinese, at an annual outlay of \$2,000,000, necessary to maintain the thousand missionaries so employed. The Roman Catholics lay claim to nearly 200,000 converts, but this number seems a trifle large. This preponderance of Catholics is due to a treaty negotiated by the French government by

which Roman Catholic dignitaries rank equal with mandarins, governors of provinces, and other Chinese officials. While this does not bestow temporal power upon the clergy, it lends great dignity to them in the eyes of the office-worshipping natives.

THE GUARANTEE OF "GOODNESS."

THROUGHOUT all history those who have sought to usurp dominion over their fellows and to override the inalienable rights of men have in the last extreme resorted to one common excuse. When the mask has been torn from their designs and the baldness of their claims and usurpations placed even beyond dispute by themselves, they have never yet failed to come forward with the most miserable of all defenses and the last resort of the guilty. As long as possible they strenuously deny that they covet any unlawful dominion over their fellowmen. But when at last their claims are shown to be without warrant in reason or in justice, and it is made plain that they are attempting to bring men under their own unlimited and arbitrary authority, suddenly their position and line of argument is altered, and the language of philanthropy and benevolence flows from their lips in unceasing streams. They seem to overflow with love for the human race, and especially for that part of it over which they have been extending their usurpations. They consider it marvellous that no one has seen before that they are the very impersonations of goodness and benevolence. They wonder that people have been and are so blind as not to see that they are surcharged with all the blessings that the human race needs and craves; that it has been left to them to make the great discovery that in themselves the sources of freedom, of liberty, of justice, of civilization, and of every good thing that can lighten the heart and brighten the countenance of man, are so inexhaustible that they are fully capable of supplying all these things in abundance to all the people of the earth. They are *so good!* Their anxiety to obtain supreme control of men is that they may the more readily spread this goodness far and wide. The greatest blessing that can come to men is rule and control by them. They are too good to injure any one; it is so delightful, knowing that they have the power of life and death over people, to hug them with beneficent arms, and to pour upon them from the vessels filled under their own supervision,

the oil of liberty and the anointment of civilization. The joy of this precludes all oppression; "we could not hurt anybody if we wanted to," say they.

Religious leaders who have sought "the favor of the laws and the patronage of the public authority" in order to silence all dissent and to increase their power over men, have invariably set up this defense. "We are the successors of the prophets," say they. "We are too kind and too religious to hurt any one; our religion enjoins us to love men; we seek only the best interests of men. We are the friends of the workingmen; we desire to save them from the tyranny of Sunday labor. We are anxious for the preservation of property, and would save car-wheels from that rapid decay and dissolution that is sure to follow continuous revolution seven days in the week. We would close up everything on Sunday but the churches, because we would make it easy for men to do that which it is best for them to do. We desire to give men perfect liberty to do right, and to suppress everything that would injure their souls. Like Richard Baxter, we will tolerate everything that is in the right and prohibit only those opinions that are 'shockingly in the wrong.' Men may well trust to us their temporal and eternal interests; we are *so good.*"

A Hollow and Worthless Pretense.

The utter hollowness and worthlessness of this pretense of goodness by men holding arbitrary power over their fellowmen is brought plainly to view by the great French historian, Jules Michelet, in "An Historical View of the French Revolution." The following selection is from section IX, part II, of the Introduction:

"The illustrious Quesnay, physician to Louis XV. and to Madame de Pompadour, who lived in the house of the latter at Versailles, saw the king one day rush in suddenly, and was alarmed. Madame du Hausset, the witty *femme de chambre*, who has left such curious memoirs, inquired of him why he seemed so uneasy. 'Madame,' returned he, 'whenever I see the king I say to myself: There is a man who can cut my head off.' 'Oh,' said she, 'the king is *too good!*'

"The lady's maid thus summed up, in one word, the guaranties of the monarchy.

"The king was too good to cut a man's head off; that was no longer agreeable to custom. But he could, with one word, send him to the Bastille, and there *forget* him.

"It remains to be decided which is best—to

perish by one blow or to suffer a lingering death for thirty or forty years.

"There were some twenty Bastilles in France, of which six only (in 1775) contained three hundred prisoners. At Paris, in '79, there were about thirty prisons where people might be incarcerated without any sentence. An infinite number of convents were subsidiary to these Bastilles.

"All these state prisons, toward the close of the reign of Louis XIV., were, like everything else, controlled by the Jesuits. They were, in their hands, instruments of torture for the Protestants and the Jansenists—dens for conversion. A secrecy more profound than that of the *leads* and *wells* of Venice, the oblivion of the tomb, enshrouded everything. The Jesuits were the confessors of the Bastille and of many other prisons; the prisoners who died were buried under false names in the church of the Jesuits. Every means of terror was in their hands, especially those dungeons whence the prisoners occasionally came out with their ears or noses gnawed away by the rats. * * *

"The lieutenant of police went from time to time to breakfast at the Bastille. That was reckoned as a visit—a magisterial supervision. That magistrate was ignorant of everything, and yet it was he alone who gave an account to the minister. One family, one dynasty, Chateaufort, his son, La Vrilliere, and his grandson, Saint-Florentin (who died in 1777) possessed for a century the department of the state prisons and the *lettres-de-cachet*. For this dynasty to subsist it was necessary to have prisoners; when the Protestants were liberated their places were filled up with the Jansenists; next, they took men of letters, philosophers, the Voltaires, Frerets, Diderots. The minister used to give generously blank *lettres-de-cachet* to the intendants, the bishops, and people in the administration. Saint-Florentin alone gave away as many as 50,000. Never had man's dearest treasure, liberty, been more lavishly squandered. These letters were the object of a profitable traffic; they were sold to fathers who wanted to get rid of their sons, and given to pretty women who were inconvenienced by their husbands. This last cause of imprisonment was one of the most common.

The Government of Grace.

"And all through good nature. The king was too good to refuse a *lettre-de-cachet* to a great lord. The intendant was too good-natured not to grant one at a lady's request. The government clerks, the mistresses of the clerks, and the friends of these mistresses, through good nature, civility, or mere politeness, obtained, gave, or lent, those terrible orders by which a man was buried alive. Buried—for such was the carelessness and levity of those amiable

clerks—almost all nobles, fashionable men, all occupied with their pleasures—that they never had the time, when once the poor fellow was shut up, to think of his position.

"Thus the *government of grace*, with all its advantages—descending from the king to the lowest clerk in the administration—disposed, according to caprice or fancy, of liberty of life.

"Let us understand this system well. Why does such an one succeed? What does he possess that everything should thrive with him? He has the grace of God and the king's good grace. Let him who is in disgrace, in this world of grace, go out of the world—banished, sentenced, and damned.

"The Bastille, the *lettre-de-cachet*, is the king's excommunication.

"Are the excommunicated to die? No. It would require a decision of the king, a resolution painful to take, which would grieve the king himself. It would be a judgment between him and his conscience. Let us save him the task of judging, of killing. There is a middle term between life and death: a lifeless, buried life. Let us organize a world expressly for oblivion. Let us set falsehood at the gates within and without, in order that life and death be ever uncertain. The living corpse no longer knew anything about his family. 'But my wife?' 'Thy wife is dead—I make a mistake—re-married.' 'Are any of my friends alive? do they ever remember me?' 'Thy friends, poor fool, why, they were the persons who betrayed thee.' Thus the soul of the miserable prisoner, a prey to their ferocious merriment, is fed on derision, calumny, and lies.

"Forgotten! O terrible word! That a soul should perish among souls! Had not he whom God had created for life a right to live at least in the mind? What mortal shall dare inflict, even on the most guilty, this worst of deaths—to be eternally forgotten?

"No, do not believe it. Nothing is forgotten—neither man nor thing."

Thus was abundantly verified what has been said more recently, that "a government administered on arbitrary and irresponsible principles is to be judged not by the good deeds that a good man may do, but by the evil deeds that an evil man may do."

JOHN D. BRADLEY.

THE most conspicuous service that civil government can render the cause of moral reform is to guarantee to the individual the greatest possible degree of liberty in developing character, consistent with the equal rights of others.

THE DANGER OF MODERN MISSIONS.

By the Rev. Henry S. Nash, D.D., in the Churchman.

By the danger of missions is not meant the peril of life and limb into which our foreign missionaries must from time to time run themselves. So far is that from being a real danger of missions that it contributes mightily to their health and well-being. The apostolic exhortation, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you" (1 Pet. 4: 12), applies in full force to the foreign field. It is not strange that now and then in heathen lands heroic missionaries lose life in order to find it. It would rather be strange if nothing of this sort befall them.

The blood of the martyrs has always been the seed of the church. For the blood that the martyrs gladly shed expresses the depth of faith, the strength of will, and the exclusiveness of purpose which are the church's mainstay. Indeed, one is tempted in these days to think that missions have lost something of their nobility by reason of the telegraph, the steamship, and all those modern inventions that keep the missionary so near home and make escape from peril so easy. A foolish thought, no doubt. For the times and the occasions of our work are all in God's hand. Yet in our gladness over the escape of missionaries from peril, we need to remember that something far more precious than the lives of 10,000 Christians is at stake in the foreign field. The singleness and purity of the missionary motive is the great issue.

The Danger Not Imaginary.

That the danger to foreign missions is very far from being imaginary, a glance at China will show. Nowhere else can the issue be made so plain. The storm-centre of our times is there. For a long while to come, the break-up of the old and the making of the new frame of life out there is sure to be one of the world's chief concerns. And since China is the one and sole heathen power which stands out against the influence of Christianity, somewhat as the Roman Empire stood out of old, it is the one place where the commercial and political and religious motives may most easily become confused.

"The flag" of one country or another has already, to all appearances, been substituted for the cross. The most flagrant case is the "monstrous cantle" that Germany has cut out of China as indemnity for the murder of German missionaries. It looks

as if the old German law of fines for bloodshed had suddenly come to life in time to help out Germany's expansion. A Christian missionary is murdered, and the crime is paid for in land. The blood of the martyr is no longer, then, the seed of the church. It has just the same significance as the blood of a German soldier shed in Sedan. It helps on the glory of the Fatherland. The "flag" has stolen a march on the cross.

No matter whether such an action lies inside the range of America or not; and no matter what the church connections of the missionary may be, an affair like this touches us all. Is not the purity of the missionary motive in serious danger? It is certainly worth while to put the question.

Keep the Cross Far From the Sword.

Let us clear our minds by going to the first sources of our religion. When our Lord permitted himself to be crucified, and when by his resurrection he authenticated and verified his death as God's deepest word to man, he purified and transformed the idea of God, cleansing it once and for all from the idea of force. Philosophy had not been able to do this. Neither was Judaism able. Even the prophets had not wholly succeeded. But the cross of Christ commended to men as God's greatest deed brought this to pass. Thus religion was taken out of politics. Before the Master died he took all pains to make clear the meaning of his death. "Put up thy sword," he said to the apostle Peter, through whose veins the blood of the Galilean peasant and patriot ran hot. And he did not forget in his own agony and distress—he did not forget to touch and heal the ear that Peter's clumsy sword had wounded. He would not permit the spotless purity of the cross to be so much as touched by the finger-tips of force.

Our Lord, then, bids us see to it that in the missionary field the cross be kept far from the sword. In his own temptation he gloriously withstood the pressure put upon him by the Messianic ideal of his people. He refused to Cæsarize himself in the slightest degree. The church, imitating his life, comes from time to time under the same temptation which he met and overcame, and her word to herself should be: "Look to it that thou be not Cæsarized."

The apostolic age teaches us the same lesson. The noble Jewish legend regarding the Benedicite—that it was sung by the three children in the fiery furnace—is a true parable of the church's victory over the world. From the death of Stephen to the

martyrdom of James, the bishop of Jerusalem, Christianity was in sore peril at the hands of the Jews. And no Christian ever dreamed of opposing force to force. From the days of Nero down many a persecution befell our religion at the hands of the heathen. And no Christian dreamed of drawing the sword. Happily there were no Christian "Powers" to deflower and degrade the purity of Christianity, no Christian "flag" to wrap around and conceal the cross. * * *

"The Fifth Evangelist."

But when Christianity conquered the empire and became part and parcel of a great imperial establishment a tragical change began. Force commended itself to Christians as a fifth evangelist. Cæsar patronized Christ. We all know how quickly a treaty of alliance was made between the orthodox faith and the power of the empire. The legionary undertook to make the splendid argument of Athanasius pointed and resistless. Constantine and his successors took the confutation of heresy to be a part of their province.

After awhile force came upon the field of missions. Charlemagne "converted" the Saxons with fire and sword. The Grand Duke of the Russians, having taken his religion from Constantinople, proceeded to club his people into the river that they might be baptized *en masse*. The "secular arm" had come in to misrepresent and belie the news that the cross of Christ brought from God.

We look down upon the middle ages. We thank God that we no longer think of handing heretics over to the "secular arm," piously commanding the said "arm" to deal with them "without shedding of blood." But a brief study of recent events in connection with foreign missions may moderate our pride by suggesting that our Christianity is still entangled in that hideous confusion between the spiritual and the secular principles.

Our Government, whenever it has time and opportunity, presses upon Turkey the question of payment for the damage done to the property of American missionaries in Armenia. At first blush this strikes us favorably. It even thrills us to think of an American fleet in a quarter of the world where our flag has too long been unfamiliar. Bombard some Turkish port! Teach that pious liar, the sublime Porte, that he can not trifle with the lives and property of American citizens! But let us take a second thought. Might it not be better for American Chris-

tians to rebuild, twenty times over, the buildings which the "unspeakable Turk" has destroyed rather than make the "Oregon" and the "Kearsage" agents of the Lord Christ, of him who died for pure love of men? We do well to say that the deadliest error of Mohammedanism is its complete identification of church and state, its adulterous connection between force and religion, its perpetual alliance between the Koran and the scimiter. But is our shield altogether clean? Damages for missionary property destroyed, collected by the state, perhaps at the cannon's mouth! Is this the pure gospel of Christ?

Example of Vicious Consequences.

The present situation in China has brought to light another striking example of the vicious consequences ensuing upon an unclear conception of the missionary motive. A recent letter, signed by many of the missionaries in China, urged upon our Government the duty of strenuous exertions in defense of all Americans in China. Thousands of letters from the friends and kinsfolks and supporters of missionaries have been sent to Washington to press the same duty. Just a little while ago a prominent official complained that the Government was expected to send a regiment or a battleship to defend every single merchant and missionary who might be in danger. Observe the fatal association—"merchants and missionaries." Men who have gone out in search of gain are put on a footing with those who have gone forth in search of souls. And apparently Christians at home will have it so, for with one voice they demand that the Government shall protect the missionaries. * * *

But are not our missionaries Americans? Are they not under the flag wherever they go? Is it not the bounden duty of America to protect them and all her citizens at all costs? Not so. Our missionaries go forth not as Americans, but as Christians. Their only flag is the cross. To demand of the state that it shall protect them by force of arms is to degrade and abase the missionary motive and to rob missionary efforts of their chief glory.

What a humiliating situation in China with English missionaries under the English flag, German missionaries under the German flag, American missionaries under the American flag, and so on. If the sublime Porte will but rouse himself and send one of his crazy warships to defend the Mohammedan missionaries in China—if there be any such—our shame will be complete.

The climax of tragic inconsistency is achieved when it is seriously asserted that the American forces should not leave China until assurance is given that the converts of American missionaries shall be protected. In this case the flag not only steals a march on the cross, but practically captures it. "Blood of the martyrs," indeed! A Chinaman converted by an American becomes in some sense an American—an American by brevet! And the "flag" must cover him! A short and easy way of laying heroic foundations for the future church in China.

America occupies a point of great vantage. Church and state are here so clearly separated that it should be easy for American Christians to clear their minds of the fatal confusion between the spiritual principle and the secular arm. It should be easy for us to see that we can better afford to lose many millions of missionary property and many thousands of missionary lives than to take a single step which shall lead the people of China to mix up the idea of force with Christianity, to confound Cæsar with Christ.

WASHINGTON'S REBUKE TO A PREACHER.

An interesting incident is related by Rev. J. B. Wakley in his work entitled "Anecdotes of the Wesleys," which contains a rebuke to every Methodist preacher or any other who has and is becoming absorbed in politics (Christian citizenship movements). It reads as follows:

"Martin Rodda was an English preacher in America during the war, and by incautiously meddling with politics exposed himself to the displeasure of those in power. At a certain time he was brought before General Washington, who asked who he was. Rodda told him he was one of John Wesley's preachers. 'Mr. Wesley,' rejoined his excellency, 'I respect; but Mr. Wesley, I presume, never sent you to America to interfere with political matters, but to preach the gospel to the people. Now go and mind your own proper work and leave politics alone.'"

The rebuke given in the foregoing by General Washington should be prized not only because it was administered by him, but because it accords with the life and teachings of the Author of the gospel, for when asked, on a certain occasion to occupy the place of a judge in dividing an inheritance between two brothers, he quickly replied: "Who made me a judge or a divider over you?" On another occasion,

when he was going to be taken by force and made a king, "He departed again into a mountain himself alone." These incidents in the life of Christ stand as everlasting rebukes to any minister of the gospel who would leave his sacred calling and engage in politics.

The charge that the great apostle to the Gentiles gave to Timothy as he was embarking in the gospel ministry is another rebuke along the same line. Said the apostle: "No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier." May the rebuke of the father of our country, which is in harmony with these examples that have been referred to, not go unheeded. "GO AND MIND YOUR OWN PROPER WORK AND LEAVE POLITICS ALONE." K. C. RUSSELL.

Mr. Edward Atkinson, editor of the *Anti-Imperialist*, has issued a final number of his paper, in which he expresses the opinion that the fight against imperialism is already won. Mr. Atkinson does not base his conclusion upon a conviction that Mr. McKinley will be defeated for re-election, but upon these assumed facts:

"1. The recognition of the fact that the conscience of the country has been stirred and will not permit warfare upon the people of the Philippine Islands to be continued.

"2. The physical condition of the army now in the Philippine Islands forbids a third campaign, even if the greater part of these troops were not soon entitled to be brought home and discharged.

"3. The present law does not permit new enlistments in excess of an army of about 28,000 men—no army bill can probably be passed before March 4. If such an act could be passed, no drilled force could be organized to take the place of the troops now in the East before their return, and, finally, even if the law should permit enlistments, the ghastly conditions of service in the Philippines are now so well known as to prevent the enlistment of few, but dead beats or degenerates."

The Springfield *Republican* takes issue with this view of the case, and think that imperialism will continue, which it doubtless will. The Word of God fortells that this nation is to go in the way of Rome, and it is now well started on that road. There will be no turning back.

THE only representative or substitute that any one can have in religion is the Lord Jesus Christ.

News, Notes . . . and Comment

KINGSTON, N. Y., has fallen into line with the Sunday-closing movement. The order given out for the closing of all business places on Sunday was obeyed by the larger houses, but quite generally disregarded by the small shops and several arrests followed as the result. The Kingston *Freeman* gives this account of "the first arrest under the blue laws":

"Tuesday was a busy day in the recorder's court. Four cases were disposed of. The first case called was that of the people against Henry Butler. The prisoner was arraigned on a warrant procured by Charles Brock, charging him with violating the Sunday law. Brock claimed that on Sunday last Butler shined the shoes of a man at his place of business on the Strand. The defendant pleaded guilty and was fined \$3, which he paid."

"Who ever thought this would happen here in Kingston?" is the comment of a Kingston resident. Things are happening to-day which it was declared a few years ago would not be possible under this free Government, for the germ of such developments has been lying dormant, but not dead, in all the Sunday laws, however obsolete and apparently innocuous they may have seemed heretofore. The Sunday reform movement now in progress is causing these latent seeds sown far back in church-and-state times to spring up and bear the fruit of religious intolerance.

The city authorities of Kingston say that the Sunday-closing ordinance there will be strictly enforced.

* *

OFFICIAL reports have been published in this country of the conviction by court-martial of two American officers for torturing Filipino prisoners at Mariguina. They were sentenced to be reprimanded merely. In passing upon the finding of the court, General McArthur said:

"It is obvious that a cruel and illegal assault was perpetrated by these accused officers upon certain native prisoners—an assault not only criminal in its effect under the laws of war, but in the remote consequences well calculated to inflict permanent injury upon essential interests of the nation. * * *

It is believed that the sentence of the court will be sufficiently executed by reminding Captain Brandle and Lieutenant Perkins that, by reckless defiance of the ethics of their profession, they have inflicted incalculable injury upon the interests of their country, and have also cast unwarranted aspersion upon the reputation of the United States army for sentiments of honor and humanity."

"We confess," says the *Outlook*, "that this sentence appears to us unwarrantably light. We hesitate to criticise without fuller knowledge, but it appears to us that a 'cruel and illegal assault' upon native prisoners inflicts a more serious blow upon the American cause than any act of cowardice, and on this ground, no less than upon the more sacred ground of humanity, deserves far more serious penalty than a mere reprimand."



THINKING a few days since that the efforts of one of the leading politicians of the country to settle the great coal strike had been successful, the *Springfield Republican* threw out these suggestions which are none the less pertinent because the supposed settlement had not been affected:

"Everybody believes that the successful ending of the great coal strike has been due to politics. Everybody believes, if everybody does not know, that if there had been no presidential election pending, this strike would have gone the way of most other strikes in recent years—the mine owners would have stood their ground, the strikers would have resorted to marching and intimidation to keep others away from the mines, the troops would have been called in, there would have been the usual collisions, and finally a rushing back to work in squads and the collapse of the strike. Indeed, troops were early called to the scene in this case, and there was marching and also the usual threatening demonstrations against those who remained at work, but from the time when the politicians took hold of the matter the troops appeared to lag superfluous on the scene, while the marching of the strikers went on without let or hindrance. Thus in the popular mind a precedent had been made, and it may prove a troublesome one to the party now in power. Strikers hereafter will begin to expect presidential interference on their behalf also, and if it is not forthcoming, woe then be unto that party among the votes of workingmen. Presidential campaigns especially are likely to become seasons of general strikes, which the party in power must settle in a satisfactory manner or take the consequences."

The very fact that this strike has been conducted

as quietly as it has is evidence of the truth of what the *Republican* says. The strikers have not been less demonstrative than during former strikes, but through fear of jeopardizing the party in power the authorities have taken an entirely different course from the one pursued in the past; and it is not at all unlikely that should the strike continue until after the election threatening demonstrations against those who desired to work would no longer be permitted. The whole thing simply emphasizes one of the dangers which threaten popular government.



In a lengthy review of a recent book, "The Evangelization of the World in this Generation," by John A. Mott, the *Sunday School Times* says:

"There is no lack of hindrances to the evangelization of the world in this generation. The unevangelized are numerous and widely distributed, and in a few cases inaccessible. Oriental governments are suspicious, and so-called 'Christian powers' are most un-Christian in their treatment of alien races. Foreigners are frequently the leading source of corruption in Oriental cities."

This only emphasizes the folly of calling nations "Christian." There never has been and there never can be in this present world any such thing as a truly Christian nation.



NOTWITHSTANDING all the efforts put forth in Austro-Hungary even by the government itself to correct the erroneous impression, thousands and tens of thousands of people in that country still believe that the murder of Christians and the offering of their blood is a part of the Jewish ritual worship. It is charged by Count Von Hoensbroech, of Berlin, that "orthodox Protestant and the Ultramontane Catholic are zealously at work to make use of this lie to scare" the people, and to incite them to deeds of violence against the Jews. Count Von Hoensbroech is a member of one of the leading families of the German aristocracy. He was a member of the Jesuit order, but, dissatisfied with its principles, he left the order a few years ago. His brother is still a member of the Centrum, the Catholic or Ultramontane party in the German Reichstag.



THE following from the *Catholic Columbian* is going the rounds of the Catholic press:

"A young man of Elkhart, Ind., recently received

from a brother, who is a soldier in the Philippines, a package of 'loot' which has a peculiar interest for Catholics. The package contains two richly gold-embroidered vestments, a silver figure about six inches long, which seems to have been taken from a crucifix, a rosary, a large iron key of distinctly foreign make, probably a church key. That the relics are genuine beyond doubt is proved by the fact that the package bears the approval of a commanding officer, Captain J. W. Porterfield, Company M, Thirtieth Infantry, U. S. V."

This item, which is rather too circumstantial to be wholly a canard, seems to bear out at least in part the reports of the looting of churches in the Philippines by American soldiers, notwithstanding official denials.



THE secretary of the New England Sabbath Protective League, who has been active in Rhode Island for some time past, states that Sunday baseball and bicycle races have been prevalent there of late, and that "mass-meetings" have been held to awaken public sentiment against them. But public sentiment, which mass-meetings are supposed to reflect rather than to create, is evidently not opposed to these Sunday sports, since it is upon public patronage that they depend for success. The main trouble with the Sunday cause is that it affords no ground for an appeal to revealed truth.



IN New York, October 20, just before starting for his home in St. Paul, Archbishop Ireland reiterated the statement he made before sailing for America, to the effect that the Pope is well pleased with the relations of the American Government to the church in the Philippine Islands.



It is said that a Russian general in command of troops ordered to China, but afterwards recalled, is reported to have said that his men were required to meet another foe. Press correspondents suggest that "the foe" means Germany.



It is said information has been secured by the police to the effect that Anarchists have condemned the Pope to death. These misguided men should remember that while they may kill Giacchino Pecci they can not kill the Pope. True, for a few days the the papal chair would be vacant, but the papal system would survive, and while men die the Pope lives in the system.

WE shall be glad when the present political campaign is over and it again becomes possible to state a fundamental principle of just civil government, or even to refer to the Declaration of Independence, without being regarded as favoring one of the other of the great political parties. THE SENTINEL is not in politics and does not discuss any question from a political standpoint.



"THE ethical definition of politics," says the *Catholic Standard and Times*, "is 'an enlarged morality.' The practical definition, as most frequently illustrated, is 'a condensed and systematized rascality.'"

THE "AMERICAN SABBATH."

AT a recent W. C. T. U. Convention at Downs, Kans., as noted by the *Logan Republican*, one of the questions discussed was "Shall the American Sabbath Be Preserved?" Strong ground was taken in favor of the legal enforcement of Sunday, but none of the speakers even attempted to explain the incongruity of coupling the words "American" and "Sabbath" together, thus making the term "American Sabbath."

As only the Lord has power to command men under penalty of sin there can certainly be no moral obligation resting upon anybody to pay any regard to the "American Sabbath." Indeed it is not clear that America has any "Sabbath" peculiarly her own.

There is, it is true, the Lord's Sabbath or the "Lord's day," as it is called in Rev. 1: 10, which is, as everybody knows, the seventh day of the week. But surely America has no claim on this day. Then there is the first day or Sunday, which came to us as an inheritance from the English Puritans, but it is no more American than a coat made in London, but worn in America, is an American coat.

But laying all this aside, and granting that it is well understood what is meant by the term the "American Sabbath," what right has America or any other country to have such an institution? If a weekly rest day is desired, why call it a Sabbath?

We all know something of the purpose of the Sabbath of the Lord. It was made for man, *i. e.*, for all men, Americans as well as others, and was given to the race as a memorial of God's work of creation and of his rest at the close of creation week. But what

has America done that deserves to be commemorated by a weekly Sabbath? And even if some event could be found that could be fittingly commemorated by a weekly rest, would it be just the proper thing for America to seize upon the Lord's idea and set up a counterfeit of his Sabbath, which must in the very nature of the case detract from the regard paid to His memorial?

But if it be said that the day so generally observed is called the "American Sabbath" only because it is the custom of Americans to observe it, then this name which is supposed by some to greatly add to the prestige of the day amounts to no more than saying that the thing is good and ought to be observed because we Americans observe it.

Now, seriously, would it not be much better to drop all talk of the "civil Sabbath," the "American Sabbath," the "Christian Sabbath," etc., etc., and speak only of "the Sabbath of the Lord," or of "the Sabbath," as do the Scriptures?

But, then, to adopt this suggestion might result in confusion as to the day referred to, since, as before stated, in the Scriptures these terms always mean not the first day of the week, but the seventh day; and so we shall probably continue to hear these various qualifying words coupled with the word Sabbath, the use of which is, however, itself a confession that the day thus designated is not *the* Sabbath.

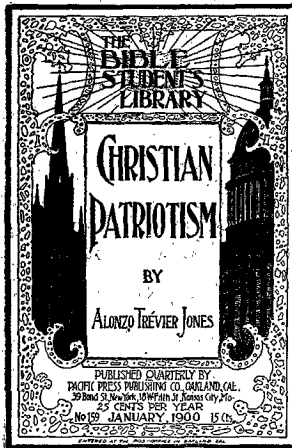
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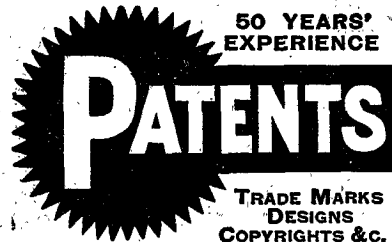
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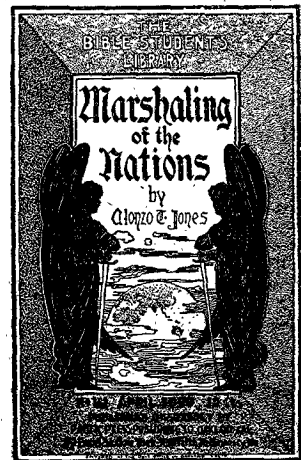
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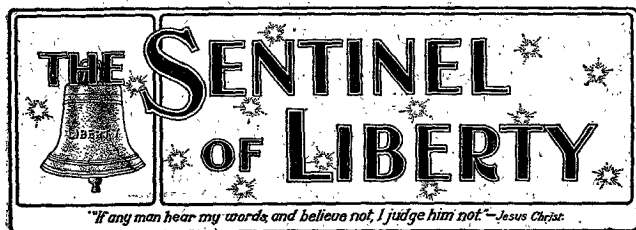
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CHICAGO, OCTOBER 25, 1900.

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.

A RECENT letter from a representative of the International Religious Liberty Association who knows whereof he speaks says:

"The court records of the city of Baltimore, Md., U. S. A., show that from March 16, 1900, to October 2 of the same year, there have been 503 arrests for Sunday selling and four for 'Sunday labor' in that city. The first fifty of these defendants were declared guilty and were paroled, some on their own recognizance, others on bond of \$100 each. Five out of this fifty have broken their parole and have been fined, two of them \$25 and costs each, the others \$25.50 each and costs. One person was fined \$5 for 'Sunday labor.'"

Sixty-five cases were dismissed by the State; seven were reconsidered by the grand jury. The remainder of the original 503 remain still on the docket.

"CHRIST'S example teaches us that idleness as well as business is Sabbath-breaking," says the Rev. W. F. Crafts, in the organ of the New England Sabbath Protective League; and yet Mr. Crafts is laboring strenuously, as he has done for years, for the enforcement of the Sunday laws, which would compel people to spend the day he alleges to be the Christian Sabbath in idleness. "Sabbath-keeping," he says further, "requires such work as visiting the poor and sick and sinful, to do them good," and yet he would have the poor and sinful visited on the Sabbath by the police officer and dragged to the jail for doing honest work. It is very true that the Sabbath can not be kept by idleness, but demands activity in Christian work; in this Doctor Crafts speaks truly; but in this position he is altogether out of harmony with the idea of compulsory Sunday-keeping embodied in the Sunday laws. Honest work is always preferable to idleness, and if the poor

and sinful are to be visited on Sunday, by all means let it be by some one seeking to do them good, and not by the policeman with his billy.

THE Rev. Charles M. Sheldon makes the suggestion, in the interests of Sunday enforcement, that in towns and small cities "a corps of workers from different churches," or from "different Endeavor societies," "could gather statistics concerning the Sunday work being carried on" in all "departments of labor that could be found in the place," in order to see who is doing "necessary" and who "unnecessary" work on Sunday. The distinction between necessary and unnecessary labor is to be made "from a Christian point of view." He mentions that in one place where this suggestion was adopted it was found that out of 1,500 persons doing Sunday work, "at least 1,200" were doing work that was unnecessary. The possibilities contained in this suggestion when it is put into effect with a view of suppressing "unnecessary" Sunday work, are obvious. The courts would speedily be filled with discussions and arguments as to what work is necessary and what is not, and arbitrary lines of distinction between the two would be drawn by court decisions, while question is one that could never be satisfactorily settled. Such a question is not one with which the courts of law can properly or profitably meddle. Nobody wants a church committee to visit him and inform him as to what he may or may not do on Sunday as a work of necessity; but unfortunately there can easily be found people who would be pleased to serve on just such committees. Mr. Sheldon's suggestion will probably bear fruit in due time.

THE Springfield *Republican*, one of the most reliable papers published anywhere, says that the death rate from disease of American soldiers in the Philippine Islands is now in the vicinity of thirty per 1000, or nearly double that of the British army in India.

ACCORDING to a careful estimate made by Mr. Eugene Smith, a New York lawyer, crime costs this country \$600,000,000 every year.

THE continental European press are discussing the probability of the speedy end of constitutional government in Austria.