

THE

# SENTINEL OF LIBERTY



General Conference  
Bulletin

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

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## THE SENTINEL OF LIBERTY

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An institution of religion can never be a proper subject of human legislation.

The only reform which reforms is that which begins in the heart. True reform works from within outward, not from without inward.

The law of God is suited alone to the government of God. The law of the Infinite cannot be administered by finite man.

If one government must not attempt to enforce the laws of another government, then certainly no earthly government has any business trying to enforce the laws of the country and government of Heaven.

The only government that will never do injustice must be based on the law of God, but such a government must have God himself to administer it. With only man to administer such a government, it would be the worst of all governments.

FROM the Christian point of view, justification by faith is the only basis of true reform.

ACCORDING to Christianity, every man has the right to work six days in every week, and also the right to determine his working days by the Word of God and his own conscience.

THE law of God is perfect in itself, but as interpreted and applied to human affairs by men—as by Congress or a State legislature—it could not constitute a rule of righteous conduct. The office of interpreter of the law of God belongs to the Holy Spirit.

### THE LAW OF GOD AND THE PUBLIC CONSCIENCE.

SOME weeks ago the *Outlook*, a prominent eastern journal, replying to a correspondent's query as to what basis civil government rested on if not on the consent of the governed, said that the proper basis of civil government is the law of God. Replying to this, another correspondent inquires: "Who is to say what the law of God is? The Pope at Rome? He claims that right. The Czar in Russia? He crowned himself with the phrase, 'Dei Gratia'—'by the Grace of God.' The Kaiser in Germany? He says he is the vicegerent of God on earth, and will interpret God's law to his subjects. Will it be in your opinion an aristocracy? Such was the despotism of the old regime in France. \* \* \* Or would you turn over to a plutocracy the power of saying what is the law of God? Plutocracies are claiming the power now because they say they represent the intelligence and will, the executive power

and brains, of the community,—hence they should do the directing. \* \* \*

“If you ask me to answer this question, I will say that there is no infallible discoverer and stater of the law of God on this earth. No prophet, no book, no priest, no king, no class of men, no matter how well born or highly trained, no parliament, no matter how skillfully chosen, not even the majority of the people, no matter how calmly and deliberately their voting is taken, will always tell us aright what the law of God is, and always apply it aright.”

This is manifestly true, so far as human authorities are concerned, because no man is infallible, and therefore no number of men can be infallible, and only an infallible authority can be trusted to define the will of God. And this is just the reason why the law of God cannot be the proper basis of civil government. Not that there is anything faulty in the law of God, but man is finite and fallible; and as the authority in all civil government is necessarily human, the law of God, *as interpreted and applied by civil government*, would not constitute a correct standard of righteousness to which men could justly be held amenable. But mankind must be held strictly accountable to the divine law if the government of God is to be upheld before men and before the universe, and therefore an infallible authority to reveal to mankind the will of God is indispensable to God's eternal purpose for mankind; and there exists just such an authority, namely, the Holy Spirit. The Spirit interprets to men the meaning of the word of God, the Bible. This enlightenment of the Spirit being conditioned on the exercise of faith, it follows that each individual must be enlightened by himself and for himself alone, and therefore that the only government which can properly have the law of God for its basis is one whose fundamental law is made known, not by a supreme court or by decree of pope or king or the vote of a majority, but by the Spirit of God. The law of God, in other words, can be the basis only of the government of God.

But the correspondent before quoted believes that the voice of the majority, while not infallible, must in any case prevail over the voice of the individual or over that of the minority. He says:

“Far superior to any minority is the voice of the majority of the people. The individual has a right to his own opinion as to what is the law of God. He has the right to advocate it even unto his own death if he deems that necessary or wise. He has not the right to impose his opinion on others. So-

ciety, as an organic whole, speaking by the voice of the majority, has a right to say that this or that is a social matter, and to it the individual must submit because it is not an individual matter, but it concerns the whole.”

Has society a right to say that Sabbath observance is a “social matter” and not an individual matter? and must the individual submit in this to the dictates of the majority? But still stronger than this is the following quoted by the *Outlook* from the *Springfield Republican*:

“Is there any other way within reach of human society of so perfectly consulting God as through the conscience of the people, not one or several, but all—the general conscience, freed, as far as it ever can be found, of the individual warp and twist of interest or pride or prejudice or sin or hereditary defect?”

Now put with these quotations the following statement made by Rev. David McAllister, editor of the *Christian Statesman* and chief spokesman of the National Reform party, made at a hearing before a committee of Congress in behalf of a bill to “Christianize” the Constitution:

“I say it comes to this: This matter of conscience is one that goes back to the moral sense of the people. It is not simply an individual conscience. \* \* \* Here is the nation which gives its decision according to its sense of right and wrong. That is the national conscience, and when the nation thus gives its decision, individuals whose conscientious views may conflict—\* \* \* in such cases the individual conscience must yield to the conscience of the whole people which is over him, and should be over him in order to enforce what is right, but which can be over him only by recognizing the Lord's supreme authority over the nation.”

The essential harmony of these three quotations is apparent. The *Outlook* says that the proper basis of civil government is not the consent of the governed, but the law of God. Some of its readers and exchanges give expression to a different view, but all agree in saying that the individual conscience must submit to the “public conscience” or the “state conscience” which must be over the individual to “enforce what is right.” And if civil government does not rest on the consent of the governed, the law of God is the only other basis on which it can be alleged to rest. As surely, therefore, as that the doctrine of government by consent of the governed is being abandoned in this country, we are

coming to the time when the "conscience of the people," the "voice of the majority," will decide for the individual what are the requirements of the law of God; not questions of political economy and national prosperity in secular affairs as heretofore, but questions of religion, in which an individual is bound by conscience toward God. This is the National Reform scheme which that party has long been seeking to have realized in the nation. To this false and ruinous ideal of civil government we are now hastening.

#### THE WISCONSIN SUNDAY REST DAY ASSOCIATION.

THE tenth annual convention of the Wisconsin Sunday Rest Day Association was held in Sheboygan, Wis., November 15 and 16. The president, Perry Millard, D.D., presided. The several meetings held in two of the largest churches and in the largest hall in the city were well attended by an excellent class of earnest Christian people.

The first meeting was held in the German Reformed church, and the first address and a portion of the devotional exercises were in the German language.

The address in German was by Rev. H. C. Nott, pastor of the German Reformed church of Milwaukee. His subject was "*Der buergertliche Sontag und persoentliche Freiheit*," or "The Civil Sunday and Personal Liberty."

Evidently Mr. Nott was deeply impressed with the importance of his subject, and with the danger the American people are in of allowing liberty to degenerate into license.

Mr. Nott seemed to entertain not even the shadow of a doubt as to the divine authority for Sunday. To him the "day when my Lord arose" and the day "blest at creation's close" are one and the same, and he plead eloquently for the preservation of Sunday as a day of worship, taking substantially the same position as Rev. Joseph Cook, of Boston, that "the Sabbath [Sunday] can not be long maintained as a day of rest unless it is maintained as a day of worship." The argument is an admission that the Sabbath is essentially a religious institution, dependent for its very existence upon its religious features. Therefore to ask the state to maintain the Sabbath is to ask it to maintain religious worship, for the latter is absolutely essential to the former.

Mr. Nott was at times eloquent; and again, as he reviewed the desecration of the day he holds sacred, his tone became pathetic. "It seems to me," he said; "that the sun shines brighter upon Sunday than on other days, and all nature unites in thanksgiving and praise to the Creator."

One thing, however, Mr. Nott forgot to tell his audience, namely, that while it is true that sin enslaves, and that in righteousness only is there liberty, let the people once admit—the principle become established—that the state may for any reason undertake to maintain religion, and personal liberty becomes only a memory. The Word of God teaches and all history testifies that religion, to be pure and uplifting, must be preserved separate from the civil power. The union of the two is corrupting, and in the Scriptures is called adultery.

#### "The Epidemic of Crime."

The second address of the evening was by Rev. Judson Titsworth, of Milwaukee, and was in English. Mr. Titsworth's complete subject as assigned to him by the committee of arrangements was, "The Epidemic of Crime the Nation's Peril."

The speaker found fault with this phrasing of the subject, and spent not less than fifteen minutes in showing that "there is no epidemic of crime," and that the subject should have been described as "The Spirit of Lawlessness the Nation's Peril."

In Mr. Titsworth's opinion the world is rapidly growing better. This he sought to prove, not by statistics, but by glittering generalities and personal reminiscences. Forty years ago, he said, drinking was very common among ministers of the gospel. His own pastorate was separated by two pastorates from that of a highly esteemed old minister who habitually returned from his pastoral visitation, "not a little, but a good deal the worse for flap," a mixed drink common only two generations ago. But drinking is now practically unknown among ministers, and while still too common, in polite society drunkenness is everywhere disreputable.

But while looking upon the bright side of things, and cherishing as a sacred thing the belief that the world is growing better, Mr. Titsworth declared that there is a growing spirit of lawlessness which does constitute a menace to the nation. This lawless spirit is manifest in the failure and even refusal of civil officers to enforce the laws they are sworn to administer. Holding up the Sunday law of Wisconsin, he said:

"Go to-morrow morning to the mayor of the city or to some police justice and say to him, 'Here, so and so is violating this law; I want a warrant for him.' Do you suppose you would get it? No; he would laugh in your face."

This condition of affairs the speaker characterized as "anarchy."

That there is a growing spirit of lawlessness in this country, and that it is a menace to free institutions, there can be no doubt. But it is not due primarily to disregard of Sunday and to the failure and refusal of civil officials to enforce the Sunday laws. The root of the trouble is much deeper than this, and the fault lies not at the door of the magistrate, but at the door of the preachers, as any one can readily see who will candidly consider the facts for even a few moments.

Reverence for God and his law lies at the foundation of reverence for all law and regard for our fellow-men. Anything that undermines reverence for God and for his law destroys in like measure respect for all law.

For years the ministers of the country have been discrediting not only the law of God, but his entire Word, and this very largely in the interest of the Sunday institution. The law of God says plainly, "The seventh day is the Sabbath of the Lord thy God." The ministers say, "Not so; the first day is the Sabbath," and stigmatize the ancient Sabbath as "Jewish," speaking of it as "that old Sabbath," calling it and the whole law in which it is embosomed "a yoke of bondage," etc. Thus the ministers have educated the people to despise the law of God. Is it any wonder that they despise the laws of men?

Again, men have come to know their rights as men better than they used to know them, and all attempts to maintain and enforce so-called "laws" that trench upon personal rights serve to increase contempt for law in general. Of no class of laws is this more true than of Sunday "laws." Men feel and know inherently that the keeping of a day as a Sabbath is a matter with which the state has of right nothing to do; they feel that every attempt to compel them to render such a service is flagrant usurpation, as it is, in fact, and thus feeling they, one and all, disregard in greater or less degree all such "laws." Few indeed can be found who do not disregard, more or less, the letter of the various Sunday laws.

Those who are really alarmed at the growth of lawlessness, instead of urging as a certain panacea the maintenance and enforcement of religious "laws" against which the better sense of all right-thinking men revolt, should favor only the maintenance and enforcement of such laws as appeal to the common sense of mankind as being just and necessary to the preservation of equal rights. But Sunday "laws" do not belong to this class.

B.

### THANKSGIVING PROCLAMATIONS.

THE President of the United States and the governors of the several States have issued the usual Thanksgiving proclamations calling upon the people to lay aside their usual vocations on Thursday, the 29th day of November, and, assembling in their usual places of worship, give thanks to God for the blessings of the year. Of course no two of these proclamations are identical in phraseology, but while some are more devotional in tone than others, they one and all call upon the people to engage in acts of worship.

There is scarcely anything in our political system that affords a better illustration than does this custom of proclaiming days of thanksgiving, of how a wrong custom may come in time to have all the force of law.

Speaking of the principles of complete separation of church and state, Mr. Madison said: "There has been another deviation from the strict principle, in the executive proclamations of fasts and festivals."

Mr. Jefferson, while President, wrote to Rev. Mr. Miller, saying:

"I consider the Government of the United States as interdicted by the Constitution from intermeddling with religious institutions, their doctrines, disciplines, or exercises."

This letter was written July 10, 1822. Seven years previous Mr. Jefferson, writing of an address from Baptists, said:

"The Baptist address, now enclosed, admits of a condemnation of the alliance between church and state under authority of the Constitution. It furnishes an occasion, too, which I have long wished to find, of saying why I do not proclaim fastings and thanksgivings as my predecessors did."

Mr. Jefferson's reason, briefly stated, was: "The Constitution has directly precluded them [the United

States] from "assuming any authority over religious exercises.

"But," said Mr. Jefferson, "it is only proposed that I should *recommend*, not prescribe, a day of fasting and prayer—that is, that I should indirectly assume to the United States an authority over religious exercises which the Constitution has directly precluded them from. It must mean, too, that this recommendation is to carry some authority, and to be sanctioned by some penalty on those who disregard it, not, indeed, of fine and imprisonment, but of some degree of proscription, perhaps, in public opinion. And does the change in the nature of the penalty make the recommendation less a *law* of conduct for those to whom it is directed?"

Mr. Jefferson's reasoning is sound. It is manifestly improper for a civil ruler to issue religious proclamations. His *recommendations* must of necessity have something of the force of *law*, however much he may seek to make it appear otherwise, and, in the very nature of the case, they come in time to be clothed in more imperative language.

It is interesting to contrast the language of President McKinley's recent Thanksgiving proclamation with the idea of simply recommending such observance, which seems to have prevailed among all classes of citizens a century ago. Mr. McKinley designates Thursday, November 29, "to be observed by all the people of the United States, at home and abroad, as a day of thanksgiving and praise to Him who holds the nations in the hollow of his hand."

Observe that the day is appointed and "set apart" "to be observed," not that it *may be observed*. The language is not permissive, but mandatory; and for this, not William McKinley, but custom is to blame. The recommendation of to-day becomes the command of to-morrow. A century ago the President was asked merely to *recommend* a day of religious observance; *to-day* he *appoints and sets apart* such a day "to be observed by all the people of the United States at home and abroad."

Nor did Mr. Jefferson object to religious proclamations solely from the standpoint of the Constitution. He maintained not only that such proclamations were inimical to religious liberty, but that they were also injurious to the best interests of religion. He said:

"I do not believe it is for the best interests of religion to invite the civil magistrate to direct its exercises, its discipline, or its doctrines, nor of the

religious societies that the general Government should be invested with the power of effecting any uniformity of time or matter among them. Fasting and prayer are religious exercises; the enjoining of them an act of discipline. Every religious society has a right to determine for itself the times for these exercises, and the objects proper for them, according to their own particular tenets; and this right can never be safer than in their own hands where the Constitution has deposited it." B.

## A TALE OF TWO NATIONS.

### The Bible and the Nations.

FIVE times in two short chapters in the book of Daniel it is written: "The Most High ruleth in the kingdom of men." No other statement of fact in the Bible is repeated so explicitly and so often in such a brief space. The fact that this truth is so often and so plainly stated ought to make it abundantly clear to thinking people that God wishes to impress mankind, and especially the rulers of the earth, with the idea of his kingship over all. The very words were spoken to two of the kings of Babylon, Nebuchadnezzar and Belshazzar, and their empire was the most brilliant of the old time monarchies.

Moreover the same inspired record states that this truth is recorded "to the intent that the living may know that the Most High ruleth in the kingdom of men."

In this elder hour of time in the governmental affairs of earth we see only the strife of nation with nation and party with party. We see two powerful political factors struggling for the supremacy. We discuss their platforms and their principles. We praise, criticize, or condemn according to the promptings of judgment, habit, or taste. But how seldom do we stop and consider that God is behind it all, ruling and overruling in it all.

"God ruleth in the kingdom of men." Forever let these words sink into the ears of citizen and subject. They are worthy of an hour's thought. Our better natures owe them this.

But the bad king comes to the throne just the same as the good. A wicked magistrate takes the reins of civil rule. Nevertheless God's word standeth fast forever. "The Most High ruleth in the kingdom of men and giveth it to whomsoever he will, and setteth up over it the basest of men." Yes, God may set up the basest of men over a nation to pun-

ish that nation for its evil deeds and to bring it to an end.

Babylon was a great empire. In pride Nebuchadnezzar ruled over it. He was humbled by the Almighty, and made to eat grass like a beast for seven years. He repented and sought the Lord and commanded all of his people to do the same thing. Then his kingdom flourished. He died, and afterwards Belshazzar, his grandson, came to the throne. He knew the experience that Nebuchadnezzar had passed through. Nevertheless he did wickedly. The figures of national guilt climbed higher and higher. And then God brought him and the wicked nation over which he ruled to an end.

The empire of the Medes and Persians followed next. In the beginning the rulers inclined to righteousness. They sought the Lord and assisted in the promulgation of the knowledge of the true God in the earth. Rulers and people alike were temperate and frugal. But ere long things changed and God brought this nation also to an end.

The empire of Greece followed with Alexander at its head. His career was meteoric. In the course of his travels and conquests it is certain that he had abundant opportunity to learn of God and know of his ways. But these were neglected; his empire was humbled to the dust and the Romans succeeded to the first place as a great world power.

Of all the ancient nations none had such an opportunity to be taught of God as the Romans. It was during the days of their prowess and power that Jesus Christ was born into the world. They had already conquered the Jews, and were in constant communication and business intercourse with them. The greatest of the apostles preached in the capital city, and the churches of the simple Christians dotted the empire from east to west. Yet Rome persecuted the Christians, and the rugged Germans came and swept the once world-conquerors away.

So it has ever been and will ever be. As nations can not be punished in the world to come they receive their punishment here. An account is just as surely kept by the Almighty with a nation as with an individual. And when the figures of crime and transgression reach a certain limit which God has fixed there is no more mercy; disaster, disgrace, and disintegration quickly follow.

P. T. MAGAN.

So far as his fellow-men are concerned, every man has a right to do moral wrong.

### SUBJECTION TO THE HIGHER POWERS.

PAUL says, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God." The words, "higher powers," do not here mean civil powers, but heavenly powers. Heaven is higher than earth; God's law is above all earthly or civil laws. Man's first duty is to obey God, that is, the "higher powers." Man should also obey the "powers that be," that is, the civil powers, when those powers are in perfect harmony with the "higher powers" that be, the kingdom of Heaven, the government of God. The law of God is made for all the universe, and every being that obeys this law is subject to the higher powers. This obedience and subjection exists in every inhabited world but ours, and Paul was desirous that it should exist in this one, therefore the injunction, "Let every soul be subject unto the higher powers." We should honor God's law before the highest earthly powers, and when we do so we show that we are subject to the higher powers. We should do this although the powers that be command us, under penalty of death, to do otherwise.

This test will soon be brought to bear upon those professing godliness, as it was upon the Hebrew captives when they refused to bow down to a graven image at the command of Nebuchadnezzar the king of Babylon. They were subject to the higher powers, but were not in this instance subject to the powers that be. We may ask, Why did they not obey the king of Babylon? Why were they not subject to the powers that be? We answer, they disobeyed the king and were not subject to the powers that be, for one reason and for only one; and that is, if they had not done so they would not have been subject to the higher powers. So the only right thing for them to do was to be not subject to the powers that be, but at the same time be subject to the penalty that must follow the violation of the civil statute. This is exactly what they did, and God signally justified them in their course. If they had obeyed the king in this instance, they would have disobeyed God.

This shows us how far we can be subject to the powers that be. It must be in everything that does not conflict with the higher powers. It is evident that this point is not well understood. Why so? Because we are often asked, Shall we not obey the

powers that be? Our answer always has been and must be, Yes, when the commands of the powers that be are in harmony with the higher powers that be. In so doing we shall recognize God as the supreme ruler, and thus honor the law of his kingdom. This the meek and humble Jesus did, and this the meek and humble follower of Jesus will do. From the course events have taken in our nation the past few years, we may conclude it will not be long before the test that was brought upon the Hebrew captives will be *our* test. Rev. 13: 10-18. May we endure as they endured.

H. W. REED.

### CAN THE WAY BE FOUND?

TOUCHING the merits of the controversy between the Filipinos and the friars, the *American Israelite* says:

"The question of the right of the United States to make some sort of an arrangement in the Philippines by which in an equitable manner its people can regain the vast properties wrung from them by the ecclesiastics can be answered in only one way. Almost, if not every nation in Europe and many on the Western continent, have replied in the affirmative. It is not 'confiscation,' as the Roman Catholic Church calls it, but simple restitution of what has been stolen. The kings and nobles who drove the serfs from their cultivated lands to turn the soil into forests for the chase, were no more guilty than the friars who filched from the peasants their little holdings to make their freeholders slaves, upon whose labor their taskmasters grew fat.

"Of all the curses that the people of the Philippines have labored under, none is greater than the domination of the priestly caste. It is no wonder that the friars want the strong arm of the United States to replace that of Spain to protect them from the just wrath of an enslaved and long-suffering people. It remains to be seen whether this country will lend itself to the iniquity that flourished so long under the protection of priest-ridden Spain. If this country intends to govern the Philippine Islands it must find some way of returning to the people the lands of which they have been robbed by the friars, and then relegating the latter to the position which all other priests occupy under the Constitution of the United States."

No man has any right to commit any aggression whatever upon the equal rights of another, no matter how exalted he may be, nor however humble his victim.

### SUNDAY FISHING APPROVED.

"It is all right to fish on Sunday," declares the rector of the Episcopal Church at Lake Geneva, Wis., whose congregation includes many prominent society people, with a number of millionaires who have summer homes at Lake Geneva. The propriety of Sunday fishing is, however, according to this authority, limited by circumstances. If a man is busy through the week working to support his family so that he has no time to go fishing it is all right he says for him to engage in this sport on Sunday, "provided he has done his duty to his Maker by attendance upon divine service at some place of worship." But "when a man can fish any and all of the six days of the week it is wrong for him to do so on Sunday." While fishing is in itself an innocent pastime on any day, says this Episcopal clergyman, it is made "sinful when we indulge in it to the neglect of our religious obligations."

This opinion touching this popular form of Sunday sport is quite in harmony with the Roman Catholic conception of proper Sunday observance, and as history shows us no authority for Sunday observance other than the Roman Catholic Church, we see no reason why the propriety of Sunday fishing should be questioned, although the rector's statement is said to have given something of a shock to the larger part of the congregation to whom it was spoken. Fishing is not at all in harmony with the Bible idea of Sabbath-keeping, it is true, but while authority for Sabbath-day fishing is wanting in the text-book of Christianity it is equally wanting for the obligation of Sunday. The Bible idea of Sabbath-keeping belongs with the day Scripturally designated as the Sabbath, which is not the first day of the week, but the seventh. The Roman Catholic conception of Sabbath-keeping, on the other hand, belongs with the day set apart by decree of that church, which is Sunday. And the longer the Protestants churches hold on to Sunday the more will they approximate to the Roman Catholic idea of religious obligations and the more completely will they be drawn back to the ground occupied by the church from which they drew away in the sixteenth century. In short, Protestants must either give up Sunday as a religious day or give up Protestantism. To this decision they are held by a logic that is inexorable. And of this the Papacy is well aware.

### NOT JUST GOVERNMENT, BUT THE JUST BASIS OF GOVERNMENT.

CIVIL government may or may not be just, and we can not reasonably expect that any form of civil government always will be just; but it is possible that civil government should always rest upon a just basis, and the people have a right to expect and demand that this shall be true of the government under which they live.

The United States has not always been a just Government, but it has always rested on the just basis of civil government. The Government was for a long period unjust to the negro—it maintained the system of negro slavery. Other acts of injustice might be cited. But all the time the basis of the Government has been a just one—the consent of the governed. The basis of this Government is the principles announced to the world when the nation had its birth—July 4, 1776. Those principles are stated in the Declaration of Independence. The reason why the colonists separated from Great Britain, as there stated, is that Great Britain did not recognize the “self-evident truths” that “all men are created equal,” that the Creator has endowed all with “certain unalienable rights,” and that the purpose of civil governments among men is to “preserve these rights,” and therefore that civil governments derive “their just powers from the consent of the governed.” The colonists separated from Great Britain in order that they might establish a government which should recognize these truths—which should be established upon this basis. In the Constitution, however, there was a recognition of the system of negro slavery; the Government was not true to its own basic principles, and the Civil War was the terrible price it had to pay for its inconsistency and its injustice.

The consent of the governed means always the just basis of government, but it cannot always mean justice in government. And an act of injustice or incompetency on the part of a republican government cannot properly be used as an argument for dispensing with the consent of the governed and setting up a different form of government. Nor can the fact that the only government that would never do injustice would necessarily be based upon the law of God, be taken as an argument for making that law the basis of civil government in the United States. The government of God is based on the law

of God, and is never unjust; but should men try to administer the civil government on that basis, they would do terrible injustice to some of the people all the time.

Touching this distinction between just government and government on a just basis, the following statements, addressed to the *Outlook* by one of its correspondents, are to the point:

“When you deliberately reject this moral basis of government [the consent of the governed], and treat as illusive the central idea of our national life, not a few of your readers are shocked. A favorite illustration with you is the sanitary gain to Santiago under General Wood. Suppose, if Maximilian had established his throne, that he would have cleansed Vera Cruz of yellow fever, would that justify his forcible government of the Mexicans? Your illustrations of the rule of Quay and of the Tammany Society would be to the point if the Declaration said that all governments resting in consent of the governed are just. Instead, the principle declared is that the test of fitness of a government to do its work and be rightly administered is the moral basis, the support of a majority of the citizens. None maintain that such a government is necessarily just; but that, when sustained by the popular will, its errors are, on the whole, less than its effect if enforced from a power without, acting against that will.

“The injustice and mistakes of governments constituted by the people are inevitable. But we do not question that the Supreme Court at Washington is a just and right depository of judicial power because of its errors in the Dred Scot case, or in its last decision against the income tax. Compared with the slow but pervasive and natural growth of public sentiment leading to an enlightened consent of the governed, the arbitrary and forcible rule—even if benevolent, hygienic, and puritanic—is plainly against nature, and is not less tyranny because it has good ends in view. Surely this gradual process of education and consent is the ethical, moral way—the method of divine rule and revelation in the world; and the readers of the *Outlook* have learned to look for enlightened spiritual theories of government, and not to expect there arguments for the obsolete, materialistic, and specious doctrine of so-called Divine Right as a basis of ruling others against their consent.”

THE reason why civil government can not be based on the law of God is that no man or assembly of men—king, emperor, or a majority of the people—are competent to apply the law of God to human affairs with infallible correctness.



## APPLIED CHRISTIANITY.

WE are heartily in favor of applied Christianity, because we believe in Christianity and know from observation and from the testimony of others that the application of its principles to the affairs and conditions of human society tends to elevate human character and alleviate human misery.

But we do not believe that in order to apply Christianity it is ever necessary for a Christian to do that which in itself is wrong or to put on an appearance of evil, since both these things are contrary to express injunctions of Scripture. And, therefore, we cannot agree with the idea of applied Christianity presented in the following editorial by a leading Chicago paper, the *Inter-Ocean*, and printed under the heading given this article:

"The Rev. H. M. Allen of this city offers the latest novelty in applied Christianity. In the district where Mr. Allen lives the sale of strong drink is forbidden. Sundry persons constantly seek to violate this prohibition. Few of the citizens who stand for temperance thereabouts are fitted by experience to get the evidence necessary to convict the law breakers. Many of them never took a drink of any alcoholic liquor. Hence, they find it difficult to go into court and swear that any beverage which happens to be in question is of the forbidden kind.

"Now it occurred to the Rev. Mr. Allen that certain experiences of his youth, long since repented, might be made profitable to righteousness. So he did not thunder in his pulpit over the blighting influence of the dramshop, but went quietly to the suspected places, bought and consumed their illicit merchandise, and then appeared as a witness in court against the sellers.

"When asked how he knew that he had bought beer from the accused, Mr. Allen answered that when a college student he was in the habit of drinking beer and had not forgotten its taste and effects, although he had ceased to indulge in its use. As a result of Mr. Allen's efforts, the 'blind-pig' business on the South Side is proving decidedly unprofitable.

"Many people doubtless felt a decided shock when they read of a minister's visiting saloons, even for the purpose of obtaining evidence against violators of the law. Upon reflection such feeling will be seen to have but little justification. While many worthy people consider beer drinking a sin, they will admit it is not a crime. But the selling of liquors in certain places and to certain persons is a crime.

"Now, the duty of every good Christian to the commonwealth is plain. The injunction, 'Render unto Cæsar,' and others like it, are universally held

to require a Christian to obey and help enforce the laws and to aid in the punishment of crime. While we may rejoice, for many reasons, that it is seldom necessary for a minister to run the risk of getting drunk in order to discharge his duty to the state, we must confess that the risk, in cases of necessity, involves no moral turpitude.

"Mr. Allen unquestionably limits his example in beer drinking to cases which he deems of absolute necessity. Any man, no matter how high his moral standards, feels justified in taking human life under certain conditions. The end does not justify the means, but it often justifies unusual activity. In taking an unusual method to protect his parishioners from the evil of grog-shops at their doors Mr. Allen doubtless feels entirely justified. And the common-sense Christian, while he may not applaud Mr. Allen's course, will think long before condemning his application of Christianity."

The trouble with the "applied Christianity" of this day is that men want to apply Christianity in some other way than was shown to the world by its divine Author. The life of Jesus of Nazareth, who "went about doing good," is purely a record of applied Christianity, and that record was written in order that the men of this day might apply Christianity according to the perfect example set them long ago in Judea. But many who profess faith in Christianity to-day seem to have lost faith in Christ's way of applying it to the heart of the individual sinner through his faith in its author, and want to apply it to society *en masse* through the civil government. It is sufficient condemnation of this kind of "applied Christianity" that it finds no warrant for its claims in the teaching or example of Jesus.

I AM not of opinion to think the church a vine in this respect, because, as they take it, she can not subsist without clasping about the elm of worldly strength and felicity, as if the heavenly city could not support itself without the props and buttresses of secular authority.—*John Milton.*

THIS is the masterpiece of a modern politician, how to qualify and mould the sufferance and subjection of the people to the length of that foot that is to tread on their necks; how rapine may serve itself with the fair and honorable pretenses of public good; how the puny law may be brought under the wardship and control of lust and will.—*John Milton.*

## News, Notes . . . and Comment

AMONG the topics announced for discussion at the "New York State Conference of Religion," to be held in New York City November 20-22, we note, "Political Ideals of the Bible," "Dangerous Classes in a Republic," "Religion Vital to Democracy," "Religious Education in the Public Schools," "The Ideal Commonwealth as the Kingdom of God," "The Unused Power of the Church in Politics." The announcement circular states that the purpose of the conference is "to promote the largest practicable junction of religious forces for the furtherance of these fundamental religious, moral, and social interests which are vital to the stability of the commonwealth."

This gathering is not designed to be a "parliament of religions," but a "conference of religion." No effort at contrasting or comparing the views of different denominations will be made, but the effort of the meeting will be in the opposite direction. Every point upon which unity of action is possible will be emphasized and its importance magnified. That Sunday observance will be one of these it is easy to foresee.

A special report of the proceedings of this convention will be given in THE SENTINEL.

The following item is from *Harper's Weekly* of November 10:

"The Rev. Charles M. Sheldon, the author of 'In His Steps,' had lately an interesting experience of Sabbath-keeping in this exaggerated city. He thinks that no one should work on Sunday but ministers, and disapproves the running of street cars and all public and private conveyances, except, doubtless, on errands of necessity or mercy. His Sunday engagements a fortnight ago included morning service at Carnegie Hall and evening service at Sterling Place in Brooklyn. He was staying in Brooklyn. He walked from there over to New York to the day service and back to Brooklyn for the evening service, arriving an hour late for the latter and keeping 500 persons waiting. Some of the brethren, who are less sweeping than he in their Sabbath-keeping convictions, are disposed to smile at him. Nevertheless he did well. There is nothing so instructive to a

preacher, and especially a rigid Sabbatarian, as to practise regularly what he preaches. Nothing else will help him so much to arrive at a conclusion as to the precise point at which Sunday work should stop."

This indicates that Mr. Sheldon is determined to be consistent at any cost. But a man who is so severe with himself is not likely to spare others when he is able to invoke the law in behalf of his ideas of "Sabbath-keeping."



Is it not barely possible that there is something the matter with "our civilization" and "our political system" when such a journal as the *New York Independent* feels obliged to speak of the government of our leading city after this fashion:

"A center of learning, of art, and of ethical enthusiasm, the home of a multitude of the strongest intellects and most forceful moral personalities of the New World, endures a government unspeakably vile, conducted by men more brutal than the beasts of the field, and who excel the Patagonian savages chiefly in their knowledge of the arts of wickedness. New York City, with brains and energy enough in it to create the most efficient, the cleanest, the wisest and the most progressive administration which the world has ever seen, has a government that smells to heaven worse than the murders of Macbeth."

Is it not barely possible that "our government" is not so essential to the happiness and prosperity of the less civilized races as certain political orators would have them and us believe? Is it not barely possible that these less civilized peoples, less skilled in the arts of wickedness, would be just as well off under some governmental system of their own devising as under one thrust upon them from the country where boss rule has risen to such infamous pre-eminence?



FROM the date when the barons of England compelled King John to sign Magna Charta, down to the time when negro slavery was abolished in the United States, the civilized world in general made steady progress in the direction of the recognition of individual rights. Following Magna Charta, the people of England secured from the British monarchy the Petitions of Rights, next the Bill of Rights, and later the Writ of *Habeas Corpus*, all of which were bulwarks erected between the common people and the arbitrary exercise of governmental power. Fol-

lowing these came, in America, the Declaration of Independence, proclaiming to the world the political equality of all men and setting up an ideal of government to which even the people who gave it birth never perfectly attained. Now, however, a reaction has set in, a retrograde movement has begun, indicated by the growing tendency to disparage the Declaration, the Constitution that grew out of it, and to disregard the rights of the inferior races of men. Where will this reactionary movement find a stopping place? This is the important question, and it will become a more serious question as the days go by.

“THE soldier should not have a will of his own, but all of you should have one will, and that is my will. There exists only one law, and that is my law; and now go and do your duty, and be obedient to your superiors.” So said the German Kaiser to his soldiers on one occasion, according to a writer in *McClure's Magazine*. This writer continues:

“So the German soldier waits patiently for orders, and when they come he obeys, no matter what obstacle lies in the way. And in the next European war he will be next to invincible if he is well led.”

From this it can be seen why military excellence has nothing in common with Christianity and excellence of manhood. It means that men must have no minds and consciences of their own; that they must become mere brute machines, subject to the will and law of another. This would be bad enough of itself, but the purpose for which men are thus degraded—to slaughter their fellow-men against whom they have no grievance—is so much worse than the purposes of ordinary slavery that it hides and excuses as it were this great wrong; for how can *men* carry out such a purpose on the part of others unless they are first hypnotized and drilled into machines?

PRESS dispatches state that the recent presidential election is taken in Germany to mean the abandonment of the “Monroe doctrine,” which has heretofore stood in the way of German colonial schemes in South America. A dispatch from Bremen to the *Chicago Record* states the following:

“Bremen, Nov. 11.—The pan-Teutonic view of Mr. McKinley's re-election is that it makes the

Monroe doctrine a thing of the past. The abandonment of the famous doctrine is thought to have been fully indorsed by the approval given by the popular vote to an imperialistic American policy. The *Weser Zeitung* declares that all is now clear sailing for Germany, which, in the pursuance of its own expansionist ideals, need not fear a conflict with the United States.”

The naval program for the coming year, it is stated, calls for an expenditure of over \$80,000,000.

THE attitude of the courts of law toward the practice of “faith healing” is indicated by the following statement made by a Cleveland (Ohio) judge in passing sentence upon a “faith healer” in that city who had failed to report to the health department a fatal case of diphtheria. After the public prosecutor had declared that the act of treating the case by “faith healing” was close to murder, the judge said:

“There is more in this case than the mere violation of an ordinance, and the sooner we get rid of these faith-cure people the better it will be for society in general. I am going to impose a heavy fine in order to deter others from practicing a doctrine without medicine, which is absolutely necessary.”

AN illustrated lecture, entitled “The Passion Play,” was advertised to be given in an opera house in Trenton, N. J., on Sunday evening, November 11. The pastor of the First Methodist church of that city “characterized the production of the lecture on a Sabbath and for pay as an outrage,” and a painted sign was displayed in his church, reading as follows: “Don't go to an opera house show on the Sabbath. Come and hear the word of God.”

Of course this minister has a right to speak his mind on this matter, and certainly his method of preventing “Sabbath-breaking” is far more commendable than the method that is frequently resorted to. It is better to *invite* people to come to church and hear the word of God than to command them under penalty of the law not to do something else that they wish to do.

ACCORDING to the *New York Tribune's* Philippine correspondent American control in those islands has been too lenient, and there is to be commenced at once a “drastic” campaign against those who fight for “liberty and loot.” He reports a Spanish friar as

saying: "You could stop this revolution at once if you wanted to by taking drastic measures against the leaders; shoot them on the Luneta, or banish them, and the people will believe you are in earnest in your efforts to stamp out revolt." This is exactly what a Spanish friar might be expected to say. It was the tyranny and "drastic measures" of the friars that drove the Filipinos to war in the first place.

\* \*

A CONVENTION is soon to meet in Cuba to adopt a constitution which will be the basis of government in the island. We note on this point some interesting words in the *Catholic Mirror* of November 10:

"HAVANA, CUBA, October 31.

"There are indications of stormy times for the Cuban Constitutional Convention and its breaking up in a row is not an impossibility. It appears now that there will be at least three factions, and it is doubtful if either one will have a very strong working majority. The cause of the trouble and the danger of the failure of the convention lie in the fact that it has virtually become known that the administration is coaching a clique of delegates with the object of presenting the convention with a constitution carefully drafted in Washington. This was suspected from the first. Whether or not the coterie with the intervening government back of it will be strong enough to carry its point and give Cuba an American-made constitution remains to be seen."

There can, of course, never be real self-government under a constitution which the people have not themselves made.

\* \*

THE following good reasons for keeping religion separate from politics were given in a sermon delivered the Sunday before election by a Methodist Episcopal clergyman of Phoenix, Arizona:

"We legislate as citizens, not as church members or Christians. Religious convictions may constitute the highest citizenship and the citizen may enter the field. But why not the Christian, as such, enter this field? Because it is opposed to the spirit of our institutions, which have been so delicately poised on the question of religion.

"The church can not healthfully espouse any political method. First, because political methods are not first in importance, being rather resultant than causative. Second, because the church needs equal evangelical influence over men of all political creeds. It is the mission of the church to save all classes in all parties.

"It is unwise for a church to take any political attitude that would produce among organized classes any irritation against it. There is but one step from hatred of a church to hatred of religion.

"Whenever a religious organization voices itself on the political exigencies it goes beyond itself and blunders.

"The infection is abroad. These are times of more or less ecclesiastical tinkering with politics. Many of our people are not drawing the line. There are preachers and churches unconsciously in the double business of politics and religion. A non-sectarian state can not exist in harmony with a partisan state."

The subject of "good citizenship" is making no small stir among religious people of all churches in that Western city.

\* \*

THE past century of British domination in India has been marked by twenty-four famines.

#### SUNDAY REST CONGRESS AT THE PARIS FAIR.

From the New York Independent.

ONE of the most significant facts of the time is the attention being given in Europe to the question of Sunday rest for employees. Three years ago an International Congress on the subject was held at Brussels, followed this year by another in connection with the Paris Exposition. The attention given to it by the Paris journals and the membership indicate the hold the question has on the public mind. The presiding officer, Berenger, was a member of the French Senate and Institute, and among the delegates were representatives of various associations and industries, as well as of several of the states of Europe.

The discussions took up the various phases of the question in relation to manufactures, commerce, transportation, public service; but the point that occupied far more attention than any other in the congress was that of legislative intervention for the protection of the Sunday rest. On the one hand, delegates from Belgium, Germany, Austria, Great Britain, and Switzerland, where Sunday laws are now enforced to a greater or less extent, urged the justice and necessity of such intervention to protect the rights of the great majority in any branch of business against the selfish competition of the few, on the principle so generally accepted in this country that the liberty of rest for each depends upon a

law of rest for all, while, on the other hand, all such legislation was earnestly opposed, especially by the French members of the congress, as involving infringement of personal liberty. It was urged by them that after all such laws could not be enforced, except so far as they accorded with the customs and convictions of the people, and that reliance for the procuring of Sunday rest must be placed upon the good will of employers.

It was conceded, however, by both sides, that it was the duty of the state to set the example of according Sunday rest to all engaged in the public service, save in cases of real necessity. This question (which seemed for a time likely to divide the congress) was finally settled by the adoption of a resolution affirming the right of the civil law to intervene in favor of the Sunday rest, but refraining from expressing any judgment as to the application of this principle in different countries; the circumstances of each country must be left to decide as to whether and to what extent the State should thus intervene.

#### THE DESTRUCTION OF PEKING.

FROM the Michigan *Christian Advocate* of Nov. 17, we take the following description which pictures the present state of the former Chinese capital, after having fallen a prey to the armed forces of the "Christian nations:"

"Peking has been almost as thoroughly destroyed as Jerusalem of old. In the northern city were four allied banks supposed to be as safe as the Bank of England. All are destroyed and the bank bills thrown into the streets, burned, or carried off as souvenirs. The city gates and towns have been burned or leveled with the ground. The temple of heaven has been turned into a military camp. The palaces of princes and the handsome dwellings of the rich have either been razed or transformed into dwelling places for foreigners and headquarters for officers. The sacred temples and altars where mighty pagans worshiped, have been turned into stables for horses, doors to sacred retreats have been thrown open wide, and tablets to deified ancestors have been cast down or sent to museums in foreign lands. Around the base of the marble altars rinderpested cattle have been cremated in the very urns that were used for Imperial sacrifice. Surely the departed sages will turn in their graves if they know that those azure domes have been blackened by the smoke of burning beasts unfit for the table of foreign devils!

The emperor's hall of fasting is a storage room for the army, and cart-loads of loot are sold at auction for a song in its courts. The world-famed libraries have been torn to pieces, costly volumes which can never be replaced destroyed, and innumerable essays and documents thrown to the four winds or turned into firewood for troops. The famous Han-Lin University is so completely demolished that only two of its spacious halls out of twenty-five remain. In the southern division of the city, where the anti-foreign sentiment has always been more pronounced than elsewhere, and where nick-names for all persons not Chinese reached the lowest line of the vocabulary, the encroachments of military devices and modern inventions are conspicuous and complete. The hated railroads, electric cars, and telegraph lines penetrate its spacious squares and thread its ancient streets, and large portions of its sacred soil, no foot of which could ever be purchased for missionary purposes, will hereafter be obtainable for foreigners' uses as foreigners may desire or ask.

"The 'forbidden city,' too, which no foreigner was ever allowed to enter, has been made as common as any other part, the British field artillery having three months ago penetrated its inmost recesses and fired a salute of one and twenty guns to indicate that the occupation in force of the innermost shrine of Chinese exclusiveness was now completely accomplished. Thus was added the last touch to the punishment of Peking."

THE *Catholic Mirror* reports that an informal conference was held in Philadelphia, Sept. 16, to consider steps to be taken for the formation of the proposed Catholic federation in this country. A committee was appointed to issue a call to the various national Catholic organizations to select delegates to a preliminary meeting, which is to be held Thanksgiving day in New York City.

A COMMITTEE of Congregationalist ministers has been appointed to wait on the Chicago Board of Education and request that the recent order given by the board, opposing the reading of the Bible in the public schools, be reconsidered.

"It is the church and not the ballot-box that will decide the nation's future," says the Michigan *Christian Advocate*. The future of the nation depends upon the kind of education the people have received and not upon the ballots by which their sentiments are carried into effect.

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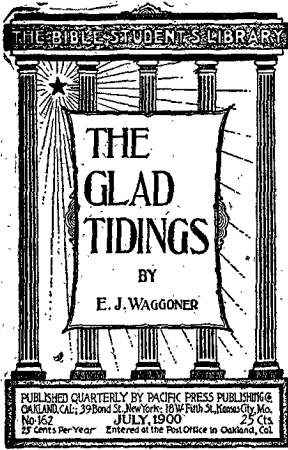
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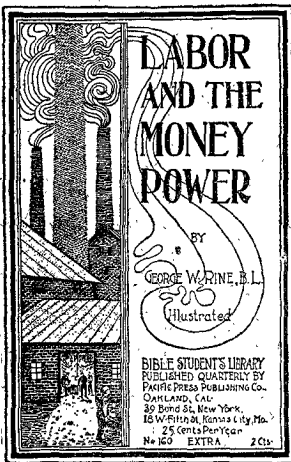
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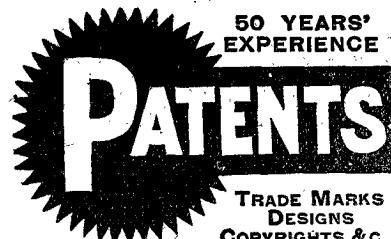
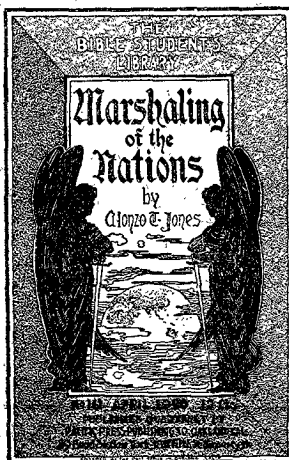
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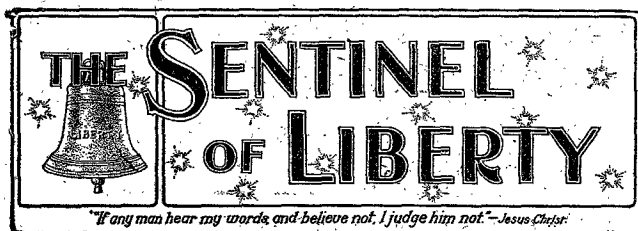
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CHICAGO, NOVEMBER 22, 1900.

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.

WE print this week a partial report of the proceedings of the Wisconsin Sunday Rest Day Association; more will appear later. And immediately following this convention in Wisconsin comes the "Conference of Religion" in New York City, of which we will also give a special report. The next few issues of THE SENTINEL will be among the best that have ever been issued. Now is the right time to circulate a few copies among your friends.

"I DON'T understand all this THE SENTINEL says about natural rights and religious liberty," some people are saying. Well, dear reader—if you are one of these—the subject of man's proper relation to the civil power, and of the distinction between the things of Cæsar and the things of God, is rather a deep subject, and we can't help that; but it is an intensely practical subject. It is one you can not separate from your own experience, and that you will be called upon some day to explain. We do not ask you to study these things for our benefit, but for your own. The themes of the Scripture are deep, but we can not afford to skip them, nevertheless.

HAVE you seen the "World's Outlook" number of the *Signs of the Times*, published in Oakland, Cal.? If you have not, send for a copy right away and see if it is not the best investment you can possibly make of ten cents. The publishers do not offer you in this ten cents' worth of *amusement* or mere entertainment, but set before you information that is interesting because of its tremendous importance to the people at this time. They are not aiming to benefit themselves, but to benefit you. Five to twenty copies, 5 cents each; over twenty copies, 4 cents each. Address *Signs of the Times*, Oakland, Cal.

THE recent lynching of a colored criminal in Lincoln County, Colorado, is generally admitted to be the worst example of this form of lawlessness that has occurred in any part of this country. Terrible as was the crime for which this criminal was put to death (by burning at the stake), the fact remains that lawlessness can not be suppressed by lawlessness; fire can not be extinguished with fire. The education the public mind receives from such occurrences is necessarily of the most baleful kind. What other conclusion can be drawn from them but that the people are losing that regard for their own constitutional forms of justice which indicates the faculty of self-government?

THE importance of the Sabbath to the happiness and prosperity of mankind is not a reason why men should take charge of the institution, but is a reason why men should keep their hands off it. That which comes from the hand of God can not be improved by the hand of man.

#### DECEMBER SIXTH.

AS announced last week, THE SENTINEL of December 6 will be specially adapted to educational effort in connection with the agitation for closing the Pan-American Exposition on Sunday. Do not forget the date, and do not fail to share this effort with us, by circulating a goodly number of this special issue.

This number will be profusely illustrated with half-tone cuts, and printed upon supercalendered stock, thus making the paper attractive as well as instructive. The price will be one dollar per hundred, or eight dollars per thousand to tract societies.

It will be remembered how far-reaching were the results of the Sunday closing agitation in connection with the World's Fair, when our nation took so important a step in repudiating the principles of Protestantism by enacting a confessedly religious law, making as a condition of governmental support the closing of the gates on Sunday. We now have opportunity to recall the tremendous significance of that legislative action under circumstances that will at once add interest and lend force to that bit of American history. We are confident that friends of religious liberty everywhere will gladly embrace this opportunity to sow the seed of truth under conditions so favorable.