

THE



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

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THE liberty-loving man wants state protection only for himself and his fellows; the bigot wants protection for his religion.



TRUTH can protect itself against error without the aid of civil government. Hence a religion asking for state aid thereby acknowledges itself to be false and spurious.



RELIGIOUS legislation may properly be looked upon as an attempt to establish a fashion in religion, something to which all must conform, without regard to belief or conscience. But uniformity so secured is but a counterfeit of Christian unity.



THE Creator never gave mankind a law demanding idleness, and when men enact such a law they need not flatter themselves that they are meeting the mind of the Deity. Nature, as God made it, abhors idleness as it does a vacuum. No sanction of idleness in nature can be discovered by microscope or

telescope. A compulsory-idleness law is out of harmony with nature and with nature's God; and because a Sunday law can secure nothing but idleness it stands condemned. It has no rightful place in legislation.



THE Creator settles no question of right or wrong by physical force, although He is acknowledged to be omniscient; and since He will not settle such questions by arbitrary decree backed up by His almighty power, it is plain that such questions can not be settled by force, and civil governments have properly nothing to do with their consideration. Only when the principles of right and of wrong, of truth and of error, have fought out the battle, and the right decision is clear to all, does force properly come into play to carry the decision into effect; only for the preservation of natural rights, the possession of which by men is a self-evident truth, can the force of civil governments be properly exercised.

CIVIL GOVERNMENT NOT RELIGIOUS.

CIVIL government can not be Christian and it ought not to be anti-Christian. It should simply be devoid of religious character—that is, it ought to be civil.

The Scriptures plainly declare that God is not only the *great* moral Governor, but that he is the only one to whom moral accountability is due. "Every one of us shall give account of himself to God," says the apostle; and again the Lord, by the same instrument, issues this challenge to every usurper of the divine prerogative: "Who art thou that judgest another man's servant?"

The civil law does not undertake to punish *sin*, but only to punish *crime*. Sin is the offense against God; crime is the offense against our fellowmen. All sin is against God. "Whosoever committeth sin," says the apostle, "transgresseth also the law, for sin is the transgression of the law." This is said of the divine law. Again in the fifty-first Psalm we find that David, in confessing to God the wrong done to Uriah, says: "Against thee, thee only have I sinned." The wrong was against man, the sin was against God, whose law was violated.

The violation of all just human law is not only crime, but it is also sin, because violative of the law of God as well as of the law of men. But human government deals *only with the crime*. God punishes the sin; "so then every one of us shall give account of himself to God," both for our sins against God and for our wrongs against our fellowmen, for "God shall bring every work into judgment, with every secret thing, whether it be good or evil."

God made man a social, moral being, and as such endowed him with "certain unalienable rights." These rights are conserved by just civil government.

To disregard civil rights or to trample upon them is to *wrong* our fellowmen and to *sin* against God, who commands every man to love his neighbor as himself. The sin, if not repented of and forgiven, God will punish in his own good time. The wrong may be dealt with by our fellowmen in their organized capacity as a state. And it is this latter fact that restrains from deeds of violence and injustice many who have not the fear of God before them.

This safeguard to natural rights the God who "sendeth his rain upon the just and the unjust" has given to *man*. Its benefits accrue alike to the righteous and to the wicked. Hence civil government is not in any sense Christian; it is simply humanitarian—that is, it is given, like marriage, for the good of the race, given to all men regardless of religious beliefs.

The church of Rome insists that marriage belongs to the church; that it is one of the "seven sacraments" of religion. This the Protestant denies. Of course the object of this claim is that the church may control marriage; and in Roman Catholic countries we generally find that only religious marriages are recognized by law. For a similar reason it is claimed by many that civil government, existing as it does by the ordinance of God,

should be controlled by the people of God. Thus the Papacy has claimed the right to depose kings and to set up kings, and to hand over whole peoples to the rule of a prince not of their own choice. But the claim is without any substantial basis. Civil government was ordained of God in the very nature of man, and belongs not to a part of the race, but to *all men*. And the veriest pagans have just the same divine warrant for organizing civil government and thus securing this natural rights that the most enlightened and devout Christians have. B.

CIVIL GOVERNMENT BY THE CHURCH.

THE idea that the pious people of the earth are by reason of their zeal for God the best fitted of all people to administer the affairs of civil government is one that has for centuries back been powerful in the church. Being superior to all other organizations on the earth in her standards and aims for mankind, the thought that the church ought to be at the head of earthly affairs seems warranted by weighty facts. Inspired prophecy, moreover, seems also to justify it, by predictions that the dominion of earth is to be given to "the people of the saints of the Most High." To effect such a change in the political ascendancy as will place the church in the seat of governmental authority will be therefore only to fulfill the purpose of the divine Sovereign. Such is the view held by many good people to-day. The facts, just as clearly set forth by inspiration, that the reign of the saints on the earth is to be realized only at an appointed time and through the work of appointed spiritual agencies, and that first the judgments of God must sweep the earth, are not taken into account.

This idea that the highest welfare of both state and church is to be attained by placing the reins of civil authority in the hands of the saints has borne fruit on several occasions in the past, from the records of which a very valuable lesson may be drawn for the present hour. It is the purpose of this article to refer to one such occasion in the history of Anglo-Saxon government, an occasion which belongs to one of the greatest periods of English history—the times of Oliver Cromwell. In magazine articles particular attention is just now being called to Cromwell and the historic drama in which he was the central figure, which is certainly well, considering the tendency of the history of his day to repeat

itself in the imperialistic and church-and-state movements of the present time. We quote the following on the point to which we wish to call particular attention from an article in the *Century Magazine*, which is one of a series on the life of Comwell from the pen of Mr. John Morley :

The "Reign of the Saints."

"After the rude dispersion of the Long Parliament next came the Reign of the Saints. No experiment could have worked worse. Here is Cromwell's rueful admission: 'Truly I will come now and tell you a story of my own weakness and folly; and yet it was done in my simplicity, I dare avow it. It was thought then that men of our judgment, who had fought in the wars and were all of a piece on that account, surely these men will hit it, and these men will do it to the purpose, whatever can be desired; and truly we did think, and I did think so, the more blame to me; and such a company of men were chosen and did proceed to action. And this was the naked truth, that the issue was not answerable to the simplicity and honesty of the design.' Such was Oliver's own tale, related four years afterwards. The discovery that the vast and complex task of human government needs more than spiritual enthusiasm, that to have 'very Scriptural notions' is not enough for the reform of stubborn earthly things, marks yet another stage in Cromwell's progress. He was no idealist turned cynic, that mournful spectacle, but a warrior called by heaven to save civil order and religious freedom; and it was with this duty heavy on his soul that he watched the working of the scheme that Harrison had pressed upon him. . . .

"The company of men so chosen constituted what stands in history as the Little Parliament, or, parodied from the name of one of its members, Barebones' Parliament. They were nominated by Cromwell and his council of officers at their own will and pleasure, helped by the local knowledge of the Congregational churches in the country. The writ of summons, reciting how it was necessary to provide for the peace, safety, and good government of the Commonwealth by committing the trust of such weighty affairs to men with good assurance of love and courage for the interest of God's cause, was issued in the name of Oliver Cromwell, captain-general and commander-in-chief. One hundred and and thirty-nine of these summonses went out, and presently five other persons were invited by the convention itself to join, including Cromwell, Lambert and Harrison. . . .

"Though so irregular in their source the nominees of the officers were undoubtedly, for the most part, men of worth, substance, and standing. In-

spired by the enthusiastic Harrison, their whole existence is the high-water mark of the biblical politics of the times, of Puritanism applying itself to legislation, political construction, and social regeneration. It hardly deserves to be described as the greatest attempt ever made in history to found a civil society on the literal words of Scripture, but it was certainly the greatest failure of such an attempt.

"To the council chamber at Whitehall the chosen notables repaired on the 4th of July (1653), a day destined a century and more later to be the date of higher things in the annals of free government. They seated themselves round the table, and the lord general stood by the window, near the middle of it. The room was crowded with officers. Cromwell in his speech made no attempt to hide the military character of the revolution that had brought them together. The indenture, he told them, by which they were constituted the supreme authority had been drawn up by the advice of the principal officers of the army; it was himself and his fellow-members who had vainly tried to stir up the parliament; he had been their mouthpiece to offer their sense for them; it was the army to whom the people had looked, in their dissatisfaction at the breakdown of parliamentary performance. . . . Now, God had called this new supreme authority to do his work, which had come to them by wise Providence through weak hands. . . .

"Meanwhile Oliver freely surrendered himself to the spiritual raptures of the hour. 'I confess I never looked to see such a day as this, when Jesus Christ should be so owned as he is this day in this work. God manifests this to be the day of the power of Christ, having through so much blood and so much trial as hath been upon these nations, made this to be one of the great issues thereof to have his people called to the supreme authority.' Text upon text is quoted in lyric excitement from prophets, psalmist, and apostles; Old Testament dispensation and New; appeals to the examples of Moses and of Paul, who could wish themselves blotted out of God's book for the sake of the whole people; the verses from James about wisdom from above being pure and peaceable, gentle, and easy to be entreated, full of mercy and good fruits; and then at last the sixty-eighth Psalm, with its triumphs so exceeding high and great.

The Dissipation of the Dream.

"A few weeks began the dissipation of the dream. They were all sincere and zealous, but the most zealous were the worst simpletons. . . . The impatience that had grown so bitter against the old parliament soon revived against the new convention. Just as it is the nature of courts of law to amplify

the jurisdiction, so it is the nature of every political assembly to extend its powers. The moderate or conservative element seems to have had a small majority in the usual balance of parties, but the forward men made up for inferiority in numbers by warmth and assiduity. The fervor of the forward party in the Parliament was stimulated by fanaticism out of doors; by cries that their gold had become dim, the ways of Zion filled with mourning, and a dry wind, but neither to fan nor to cleanse, upon the land; above all, by the assurances of the preachers that the four monarchies of Nebuchadnezzar and Cyrus, of Alexander and Rome, had each of them passed away, and that the day had come for the Fifth and final Monarchy, the Kingdom of Jesus Christ upon the earth; and this no mere reign set up in men's hearts, but a scheme for governing nations and giving laws for settling liberty, property, and the foundations of a commonwealth.

"The fidelity of the convention to Cromwell was shown by the unanimous vote that placed him on the council of state; but the great dictator kept himself in the background, and in good faith hoping against hope, he let things take their course. 'I am more troubled now,' he said, 'with the fool than with the knave.' The new men at once and without leave took to themselves the name of Parliament. Instead of carrying on their special business of a constituent assembly they set to work with a will at legislation; and legislation, moreover, in the high temper of root-and-branch, for cursed is he that doeth the work of the Lord negligently. A bill was run through all its stages in a single sitting for the erection of a high court of justice in cases where a jury could not be trusted to convict. . . . Before they had been a month in session they passed a resolution that the Court of Chancery should be wholly taken away and abolished; and after three bills had been brought in and dropped for carrying this resolution into act they read a second time a fourth bill for summarily deciding cases then pending, and arranging that for the future the ordinary suits in chancery should be promptly dispatched at a cost of from twenty to forty shillings. They set a committee without a lawyer upon it to work on the reduction of the formless mass of laws, cases, and precedents to a code that should be of no greater bigness than a pocket-book. The power of patrons to present to livings was taken away, though patronage was as much property as land. More vital aspects of the church question followed. A committee reported in favor of the appointment of a body of state commissioners with power to eject unfit ministers and fill vacant livings, and what was a more burning issue, in favor of the maintenance of tithes as of legal obligation. By a majority of two

the House disagreed with the report, and so indicated their intention to abolish tithes and the endowment of ministers of religion by the state.

The Crisis.

"This led to the crisis. The effect of proceedings so singularly devised for the settlement of the nation was to irritate and alarm all the nation's most powerful elements. The army, the lawyers, the clergy, the holders of property, all felt themselves attacked; and the lord general himself perceived, in his own words afterward, that the issue of his assembly would have been the subversion of the laws and of all the liberties of their nation—in short, the confusion of all things; and instead of order to set up the judicial law of Moses in abrogation of all our administrations. The design that shone so radiantly five months before had sunken away in clouds and vain chimeras.

"The narrow division on the abolition of tithes convinced everybody that the ship was water-logged. Sunday, December 11, was passed in the concoction of devices for bringing the life of the notables to an end. On Monday the speaker took the chair at an early hour, and a motion was promptly made that the sitting of the Parliament was no longer for the public good, and that therefore they should deliver up to the lord general the powers they had received from him. An attempt to debate was made, but as no time was to be lost, in case of members arriving in numbers sufficient to carry a hostile motion, the speaker rose from his chair, told the sergeant to shoulder the mace, and, followed by some forty members in the secret, set forth in solemn procession to Whitehall. A minority kept their seats until a couple of colonels with a file of soldiers came to turn them out. According to a Royalist story, one of the colonels asked them what they were doing. 'We are seeking the Lord,' was the answer. 'Then you should go elsewhere,' the colonel replied, 'for to my certain knowledge the Lord has not been here these twelve years past.' . . . Oliver received the speaker and his retinue with genuine or feigned surprise but accepted the burden of power that the abdication of the Parliament had once more laid upon him."

The utter failure of this attempt of the religious leaders of Cromwell's day to run the government for the good of the commonwealth was not due to any lack of piety, zeal, or sincerity on their part. They were as well qualified for such a task as are the church leaders of to-day. But, as is pointed out by Mr. Morley, "the vast and complex task of human government needs more than spiritual enthusiasm," and "to have 'very Scriptural notions' is not enough

for the reform of stubborn earthly things." The kingdom of God and the kingdoms of earth are essentially different, and the rules of government of the former will not apply in the latter. Earthly governments can be successfully administered only on a purely secular basis.

A TALE OF TWO NATIONS.

Splendid Isolation.

It was the doctrine of the Fathers of the United States that this nation should dwell alone, and not be reckoned as one of the great world Powers. I do not mean that the Fathers had a narrow idea of the wonderful sphere which the nation was to occupy in the grand drama of earth's history. They certainly foresaw a great future for their country. But for all of this it was the consensus of their best wisdom that this nation should not become entangled in the broils, disputes, and alliances of the Powers of the Old World. They clearly discerned that this would be disastrous.

As stated in a previous article, when the Puritans first "trekked" across sea from England and Holland they regarded their movement as a *religious "exodus."* They desired to put the "Red Sea," as they termed the Atlantic, between themselves and "Egypt," as they were wont to call the land from whence they came. The shores of America were the borders of the Land of Canaan, and in this land they determined to uprear a commonwealth in which the principles of the Ten Commandments should form the fundamental code of law. They were desirous of erecting a state wherein righteousness should abound.

In the doing of this they broke away from a great many of the maxims of statecraft in vogue in Europe. Europe sneered, and thought that it would only be a few short years until the experiment of popular government, which discarded the theories of ages, would prove itself a failure.

The Puritan fathers applied to themselves the words of the Lord to the people of Israel at the time when he led them out of Egypt into the land of Canaan: "After the *doings* of the land of Egypt, wherein ye dwelt, shall ye not do: and after the *doings* of the land of Canaan, whither I bring you, shall ye not do: neither shall ye walk in their *ordinances.*" "And ye shall not walk in the *manners* of the nation which I cast out before you." "There-

fore shall ye keep mine ordinance, that ye commit not any of these abominable *customs*, which were committed before you."

Now, there were many of the political manners and customs and ordinances of the Old World which the fathers of the new nation felt religiously bound not to practice in any way whatsoever. By the time the making of the Constitution was reached the Americans stood upon absolutely different political ground to any that had ever been occupied before by any nation.

The Fathers came saying: "We hold these TRUTHS to be self-evident." They did not think that they were advancing *theories*; they did not believe that what they had to give to the world were mere *political maxims*; they did not consider that they were exploiting *ideas*, the preposterous vaporings of their own perverted imaginings. No, no; they came teaching TRUTHS. They believed that what they had to say to the world was all-important. It was their firm conviction that their teachings were born from above and were not the product of mere human intellect.

Truth and conviction lent courage to the words and deeds of these noble men. They blazed a path through a trackless forest of political doctrines. But through it all they were guided by a bright star of truth hung out in the heavens to be a lamp to the path of their feet.

Besides the doctrine that all men are created equal, and that governments derive their just powers from the consent of the governed, the Fathers taught that this nation should dwell alone and should not be reckoned among the nations. Nothing was made more clear than this. It pervades the very spirit of their speeches and writings, and in positive and express statements it is made manifestly clear.

In that superb state paper, "The Farewell Address," the "Father of his Country" gave utterance to this pearl of great price:

"Against the insidious wiles of foreign influence (I conjure you to believe me, fellow-citizens) the jealousy of a free people ought to be constantly awake, since history and experience prove that foreign influence is one of the most baneful foes of republican government.

"The great rule of conduct for us in regard to foreign nations is, in extending our commercial relations, to have with them *as little political connection as possible.* So far as we have already formed en-

agements, let them be fulfilled in perfect good faith. Here let us stop.

"Europe has a set of primary interests which to us have none or a very remote relation. Hence she must be engaged in frequent controversies, the causes of which are essentially foreign to our concerns. Hence, therefore, it must be unwise in us to implicate ourselves by artificial ties in the ordinary vicissitudes of her politics, or the ordinary combinations or collisions of her friendships or enmities.

"Our detached and distant situation invites and enables us to pursue a very different course. If we remain one people, under an efficient government, the period is not far off when we may defy material injury from external annoyance; when we may take such an attitude as will cause the neutrality we may at any time resolve upon to be scrupulously respected; when belligerent nations, under the possibility of making acquisitions upon us, will not lightly hazard the giving us provocation; when we may choose peace or war, as our interests, guided by justice, shall counsel.

"Why forego the advantages of so peculiar a situation? WHY QUIT OUR OWN TO STAND ON FOREIGN GROUND? Why, by interweaving our destiny with that of any part of Europe, entangle our peace and prosperity in the toils of European ambition, rivalry, interest, humor, or caprice?

"It is our true policy to steer clear of permanent alliances with any portion of the foreign world."

And all of this is simply the human statement of the divine truth, "The people shall dwell alone, and shall not be reckoned among the nations." These words from Washington are not only politically wise; they are more than that, they are divinely true.

P. T. MAGAN.

THE COMING STRUGGLE.

AN exchange says: "There is now a general feeling, which can be referred to no particular facts nor explained on any rational theory, that we are approaching a period of greater combats (than those of the preceding century), a world struggle, in which tremendous machinery which has been organized for war is to be put to a full test between the rival Powers who are grasping at the earth or all of it that remains unattached to the great empires. There has certainly been no period in the past when the ambitions for conquest were so keen and so widespread as at present; when so many powers armed to the teeth were watching with jealousy every movement of their neighbors, and looking about with so little scruple for compensations."

DEAN FARRAR ON THE RIGHTEOUSNESS OF WAR.

In the *North American Review* for September the well-known English clergyman, F. W. Farrar, argues in support of the idea that war is not incompatible with Christianity on the ground that "the suppression of all appeals to the decision of war would involve the certain and absolute triumph of robbery, oppression, greed, and injustice." The conclusion reached is that "war waged in the cause of truth and right . . . still continues to be at times a necessary duty, even for the most Christian nation." The influence of his words is likely to be widely felt in confirming the public mind in this belief.

But what is "the decision of war"? The appeal to war is an appeal to might. The decision of war is the decision of might; and to say that that decision is right is only to affirm that might makes right. The view that the appeal to war is a necessity dictated by Christianity, demands also that the decision of war should not be from blind chance, but guided by Heaven, and to be taken as registering the divine will. But the view that the divine will is indicated by the outcome of an ordeal through which the parties concerned are obliged to pass, is too distinctly characteristic of paganism to be worthy of belief by Christians.

We may well inquire, again, Which cause is "the cause of truth and right?" If it be granted that war in such a cause is Christian, this question still remains to be decided, and no judgment that can be rendered will be infallible. Was it the Boer cause or the British cause that was just and right in the contest now being concluded in South Africa? Was either cause, indeed, that of "truth and right?" What is the cause of truth and right? Must it not be the cause that is untainted with selfishness—that seeks no aggression upon any? And who dare affirm that either Boer or Briton has been fighting for such a cause? And what of Christianity,—is not the cause of Christianity the one real cause of truth and right? Must Christianity then at times have recourse to war to extend its sway upon the earth? We find no affirmation of it in the gospel commission given by the Master to His disciples.

No; the only proper business of force in this world is to maintain that which all men instinctively recognize as just and right—a cause concerning the justice of which there is no dispute—namely, the

cause of human rights. The cause of truth and right will be vindicated in character without any appeal to might. It will triumph by the inherent power of divine truth; and even the exercise of force that is necessary in civil governments for the protection of rights does not represent Christianity, for Christianity is not a government of force, and forces no one, but only appeals to all by love. Men readily believe that the cause of their country is the "cause of truth and right," and the idea that war in such a cause is a Christian necessity is only calculated to extend the ghastly work of war throughout the earth.

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CHRISTIANITY AND ORIENTALISM.

It is hoped that the battle Christianity was compelled to fight with Judaism and paganism has been made plain, in so far as it was possible to do so in the space allotted to these papers. Imagine, if you can, the apostles of Jesus Christ—the tent-maker or the fisherman—entering as strangers into one of the splendid cities of Syria, Asia Minor, or Greece. As they pass along they survey the strength of the established religion, which it is their avowed purpose to overthrow. Everywhere they behold temples on which the utmost extravagance of expenditure has been lavished by succeeding generations; idols of the most exquisite workmanship, to which the people are strongly attached, not only by the religious feeling, but also by patriotism, pride, and national and local vanity. "They meet processions in which the idle find perpetual occupation, the young excitement, the voluptuous a continual stimulant to their passions. They behold a priesthood, numerous, sometimes wealthy; nor are these alone wedded by interest to the established faith. Many of the trades, like those of the makers of silver shrines at Ephesus, are pledged to the support of that to which they owe their maintenance. . . .

"They meet philosophers, frequently itinerants like themselves, or teachers of new religions, priests of Isis and Serapis, who have brought into equal discredit what might otherwise appeared a proof of philanthropy, the performing of laborious journeys at the sacrifice of ease and comfort for the moral and religious improvement of mankind . . .

"There are also teachers of the different mysteries which would engross the anxiety of the inquisitive, perhaps exite, even if they did not satisfy, the hopes

of the more pure and lofty-minded. Such the overpowering difficulties which met and confronted them wherever they went." (Milman's Hist. Christ., vol. I, p. 441, note.)

The Deadly Miasma of the East.

All this Christianity met and conquered gloriously in the might of the Lord of Hosts; but even these were not the worst foes of the early church. If "the conflict of Christianity with Judaism was a civil war, and that with paganism the invasion and conquest of a foreign territory," the conflict of Christianity with the oriental philosophy or gnosticism was a guerilla warfare. It was fighting an unknown and a lurking foe. It was worse even than this. It was the infant church exposed to a deadly miasma which she inhaled with every breath, and which only the power of the life within could eliminate and exclude.

We need not be surprised, then, when Milman tells us that "Asiatic influences have worked more completely into the body and essence of Christianity than any other foreign elements," and that "it is by no means improbable that tenets, which had their origin in India, have for centuries predominated in or materially affected the Christianity of the whole Western world." "From the banks of the Ganges, probably from the shores of the Yellow Sea and the coasts of farther India to the Phœnician borders of the Mediteranean and the undefined limits of Phrygia in Asia Minor there was that connection and similitude; that community of certain elementary principles; that tendency to certain combinations of physical and moral ideas, which may be expressed by the term Orientalism." (Milman's Hist. of Christ., vol. II., pp. 35, 36.) The Jews came in contact with this philosophy during their captivity in Babylon, and, blending with their religion, it produced their mystic Cabala, and influenced many of the teachings of the Essenes and Pharisees.

It colored Plato's teachings, and was an essential part of the New Platonism which had its origin at Alexandria. Its foundation principle was the Persian Dualism—the idea that there were two supreme deities, one the creator of light and pure spirit, and the other of darkness and malignant matter. In all the oriental sects this primary principle of the malignity of matter haunted the imagination.

"Many of the oriental specialists, as soon as Christianity began to develop, hailed it as the completion of their own wild theories, and forced it into

accordance with their universal tenet of distinct intelligences emanating from the primal Being. Thus Christ, who to the vulgar Jew was to be a temporal king, to the Cabalist, or to the Chaldean, or to men of kindred opinions, became a Sephiroth, an Aeon, an emanation from the one Supreme. While the author of the religion was still on earth, and while the religion was still in its infancy, Jesus was in danger of being degraded into a king of the Jews; his gospel of becoming the code of a new religious republic. Directly it got beyond the borders of Palestine, and the name of Christ had acquired sanctity and veneration in the Eastern cities, he became a kind of metaphysical impersonation, while the religion lost its purely moral cast, and assumed the character of a speculative theogony. . . . It was not till the second century that the combination of Orientalism with Christianity was matured into the more perfect Gnosticism. This was perhaps at its height from the year 120 to 140 A. D. In all the great cities of the East in which Christianity had established its most flourishing communities, sprang up this rival, which aspired to a still higher degree of knowledge than was revealed in the Gospels, and boasted that it soared almost as much above the vulgar Christianity as above the vulgar paganism." (Milman's Hist. Christ., vol. II, pp. 56, 61.)

Gnosticism and Its Speculations.

It is almost impossible in the space allotted to one of these papers to give any adequate conception of the many theories, and of the wonderfully imaginative speculations of this Gnosticism, which took its name from its professing to restore the "gnosis" or the lost knowledge of the true God. As all matter was innately malignant and evil, so God, who was good, was necessarily immaterial. It was not thinkable that such a god would form this material world, far less that he would create malignant matter itself. So some believed in the eternity of matter, assigning to it not a creator, but an architect merely. Others believed in the Persian dualistic theory, that there was a malignant god, opposed to the god of spirits, and that he had created matter. As Jehovah, the God of the Jews, was the creator of this material world, so he could not be the Supreme God. The Supreme God had existed from eternity a being full of goodness and wisdom and of the other virtues, and of him no mortal could form a complete conception. He was a being who is the purest light, and he is diffused through the boundless space to which they gave the Greek appellation of "pleroma." This eternal being, after existing

alone in absolute repose for countless ages, produced out of himself two spirits of different sexes, and both perfect resemblances of their parent. From the marriage of these two spirits, others of similar nature originated, and successive generations ensued, and thus in the process of time a celestial family was formed in the pleroma. This divine progeny, being immortal and unchangeable in their nature, these philosophers called Aeons, a term which signified eternal and beyond the vicissitudes of time.

G. E. FIFIELD.

SEE special map offer till October 1, pages 574 and 576.

GROWTH OF EMPIRE, DECAY OF MEN.

From the Chicago Chronicle.

THE leading medical journals of Great Britain are printing with some reserve statistics accounting for the decay of the personnel of the army.

Its failure of leadership along the highest line of command is matched by the inability of seasoned troops to endure prolonged marches and show fighting power after exhaustion. These two conditions place the British army of to-day in humiliating contrast to the British armies of the past before the frontiers of empire had been firmly established or long maintained in tropical countries. Seasoned troops are now described as the feeblest element of the imperial forces.

The reason is disclosed in the medical history of regiments taken with the reports of their assignments for garrison and protracted camp duty. Vice unchecked, and apparently inseparable from their physical and social environment, has accomplished more victories over the fighting power of Great Britain than her semi-savage and conquered hordes.

Africa alone is not the "white man's graveyard." The British soldier has carried in his poisoned blood home from every quarter of the British empire outside Europe a legacy whose curse the humanitarian science of England shudders at.

As the boundaries of the British empire have been expanded its manhood has decayed.

Official reports of American hospitals to which our sick soldiers have been numerous sent carefully hold back for only official eyes a story whose shocking truth must ultimately become general. War is not without inevitable consequences to make mankind halt before entering on it.

TOO TRANSPARENT.

AN order has been issued from the Boston police headquarters to the captains of the various divisions giving explicit instructions concerning the Sunday law, quoting from the public statutes and urging them to see that the law is not violated, commencing with August the 26th ult.

The notice sent out was in part as follows:

"Acts of 1895, chapter 434, section 2, provide a penalty for 'whoever, on the Lord's day, keeps open his shop, warehouse or workhouse, or does any manner of labor, business or work, except works of necessity and charity.' . . .

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

"Although upon a hasty reading it might not be apparent, this exception as to those who conscientiously believe that the seventh day ought to be observed as the Sabbath, etc., is limited to the prohibition against labor, business and work, and does not apply to the prohibition against keeping open one's shop, workhouse or warehouse.

"See commonwealth *vs.* Starr, 144 Mass., 359; also commonwealth *vs.* Hass, 122 Mass., 40—'Even if one conscientiously believes that the seventh day ought to be observed as the Sabbath and actually refrains from secular business and labor on that day, he cannot on that account legally keep his shop open for business on Sunday.'"

It will be seen from the foregoing that Boston is holding her own on the question of enforcing the Sunday laws.

The point, however, that I wish to notice in this connection is that the exemption clauses which are held up by some Sunday-law advocates, are but little more than such in name, as will be seen from the above. It is said that there is no desire on the part of the Sunday-law crusaders to deprive any of their liberties, and in evidence of their sincerity they offer exemption clauses to those who observe the seventh day as the Sabbath. Were the principle underlying Sunday laws and the offering of exemption clauses for those observing the seventh day a right one, it could even then be seen how transparent these exemptions are by examining the one here referred to in the Massachusetts Sunday law, for it specifies those who "actually" refrain

from secular business and labor on the seventh day, and says further that such an individual can labor on Sunday only on condition that "he disturbs no other person." I once heard of a person who was disturbed because another person was setting type in an upper room several squares away on Sunday. It can be seen from this illustration that such exemptions only render a person a helpless prey to the prejudices of any who may not agree with him religiously.

But you will observe that this Massachusetts Sunday law has been found, on technical examination, to forbid even the "exempted" Seventh-day observer the right to keep open his shop, workhouse or warehouse on Sunday. We can but conclude that such exemptions are but a thin veil to cover up the real object of the Sunday law movement until the sentiment in its favor becomes so universal that there will be no policy in having exemptions for any, even in name.

K. C. RUSSELL.

THE whole tendency of the times is to make us act by the standard of what others do. We throw over the wall of our character the tangled plumb line of other lives and reject the infallible test which Amos saw. The question for me should not be what you think is right, but what God thinks is right. This perpetual reference to the behavior of others as though it decided anything but human fallibility is a mistake as wide as the world. There are ten thousand plumb lines in use, but only one is exact, and that is the line of God's eternal right. There is a mighty attempt being made to reconstruct and fix up the Ten Commandments. To many they seem too rigid. My friends, we must have a standard; shall it be God's or man's?—*Rev. T. DeWitt Talmage.*



THE *English Churchman and St. James Chronicle* cites the fact that there are, or were quite recently, 170 French Jesuits laboring in China, and then says:

"Wherever the Jesuits go they stir up strife and quarrelling, not only between Romanists and Protestants, but also between Romanists and Romanists. Pope Clement XIV., in his bull suppressing the Jesuit Order, declared that several Roman Catholic kings had previously been compelled to expel the Jesuits in order to prevent the Roman Catholics rising in the very bosom of their church and murdering one another."

News, Notes . . . and Comment

THE *Catholic Standard and Times* speaks of "the astounding impudence of the Protestant sects in sending missionaries of creedless disunion and hopeless disagreement among a Catholic people infinitely superior to those missionaries in their religious beliefs and daily lives." And this is said with reference to the sending of missionaries to the Philippine islands.



"THE first duty of the hour in China," says the *N. Y. Tribune* (which more perhaps than any other journal speaks for the Administration), "is to investigate these charges [of looting, arson, rape, murder, etc., by the allied forces] and stop the orgy of outlawry if its prevalence is established. The question of remaining in or withdrawing from Peking is an important one, but it shrinks into insignificance by the side of this. If the Powers can not do better in China than to loot and to ravish and to murder they would best get out in short order, and pray that the world may some day forget that they ever went in."

Unfortunately it is not clear how one of the Powers—the United States, for example—is to stop another of the Powers, such as Russia or France, from carrying on the orgy, without coming to blows with that Power. The nation must keep in bad company and bear the stigma of it if it remains in China. The "first duty of the hour" seems destined to remain unperformed.



A PLAN has been set on foot by the secretary of the Indiana State W. C. T. U., which has for its object the defeat of President McKinley at the polls next November, because of his attitude on the question of the abolition of the army canteen. The nature of the plan appears from the following pledge, which is being sent out broadcast from Indianapolis to the members of the organization:

"Whereas, President William McKinley has shown that he prefers the favor of the liquor men of the nation to that of the millions of the Christian people who petitioned him to blot out the canteen

scourge from the army; therefore I pledge myself as follows:

"1. I pledge myself that I will, until election day, make it a special subject of prayer to my heavenly Father that he will give to the United States a better man for President for the next four years, one who will keep wine off the White House table, one who will be a total abstainer himself, and who will do what he can to overthrow the liquor traffic.

"2. I furthermore pledge myself to make at least two copies of this letter, and mail one copy to some sister in the State in which I reside, and the other copy to some sister in some other State."

And now some other W. C. T. U. members who desire Mr. McKinley to be retained in office have, it is said, started a counter chain-prayer movement to prevent the first one from having its designed effect upon the Deity! Are we to take this as an illustration of the utility of woman in politics?



SPEAKING of how to employ Sunday, the *Defender* (Sunday-law organ), quoting the *Congregationalist*, says that "to fritter away the whole day in idle talk on hotel piazzas," or "to indulge in loafing until it becomes wearisome," is not such a use of the day "as ought to satisfy the aspiring soul."

True; and this is just the reason why we object to the Sunday laws, which, when enforced, compel a person to spend Sunday in just this way. Honest work or innocent sport is better than mere loafing on any day. God did not make men loafers, and we may be sure he frowns upon any contrivance of man that produces such a result. "You shall not work," says the Sunday law, "neither shall you play. You must go to church or loaf."

The Sabbath is a religious institution, designed for those who would appreciate its religious benefits—a day for religious activity. For the loafer it profits nothing.



THE Salem Baptist Association of Jefferson County, Ill., in session at Mount Vernon, Ill., September 1, made an attack upon the State Normal schools because of their secular character, and adopted resolutions declaring these institutions to be un-American, and that they ought to be turned into insane asylums and orphans' homes.

Well, suppose religious teaching were introduced in these State schools, what religion should it be? Which sects should be given the preference? How

could religious teaching be introduced without bringing in sectarian controversy? and how would such a state of things make the schools Christian? Christianity is something quite different from religious controversy.

The State schools are secular, but not un-American. Secular does not mean opposed to Christianity. It means non-religious, but not anti-religious. Make the State schools religious and immediately they become anti-religious as regards other religions than that favored by them. If Protestant, they become anti-Catholic, and *vice versa*, and children not conforming to the religious views adopted must be excluded. How would this make the State schools more American than they are when they admit children of every religious connection and exclude none?

State schools are for the public, and have no right to exclude any class of pupils from their privileges. If they do, they at once become un-American.



A COMMENDABLE series of "Stories of the Christian Martyrs," by William Elliot Griffis, are appearing in the *Christian Endeavor World*. In theory the Christian Endeavorers are as much opposed to religious persecution as any people can be, as the publication of such articles in their leading organ shows, but in practice we see them holding to ideas and principles that lead directly to intolerance; and if Mr. Griffis' articles shall serve to awaken a distrust of these wrong principles in the Christian Endeavor ranks they will accomplish incalculable good. That there is hope of this to some extent at least we may conclude from the fact that the author condemns the union of politics and religion as constituting a combination from which persecution directly springs. Thus he says:

"After escaping from the dominion of the Pope, Scotland had to pass through persecutions at the hands of English politicians, and from that great 'Establishment,' in which politics and religion are yoked together, not only did King James, himself born in Scotland, but the infamous Charles I., attempt to make the Scottish people accept the particular forms of church life which had been fixed at London.

"Let all," he continues, "who think union of church and state a good thing, and that it is sublime and beautiful to have uniformity in religion, and to have politicians make laws for the govern-

ment of churches, remember the slaughter and martyrdom which such uniformity cost in Great Britain."



Yes; and let all consider this who think the union of religion and politics a good thing, for all this is spoken of that system known as the "'Establishment,' in which politics and religion are yoked together." And do not Christian Endeavorers largely believe in union of religion with politics? Have they not been often exhorted by their leaders to make their religion felt at the primaries and the polls?

Mr. Griffis describes the martyrdom of a girl by "the officers in the pay of the political church." The "Christian" church had gone into politics to elevate and purify the government by the union of politics with religion, and the result was a "political church." Religion and politics readily unite, but the mixture is political and not Christian.

The church in politics means politics in the church; church domination of politics means also political domination of the church. In politics there must be uniformity—the minority submitting to the majority, and all conforming to the same civil regulations; and when politics and religion are joined the result is an enforced "uniformity in religion," with the punishment of dissenters by civil penalties as offenders against the civil government. The union of religion and politics has been ever the foremost cause of religious persecution.

It is a question of vast moment whether this mighty Christian organization learns to distrust the union of religion with politics, or becomes favorable to it with the idea of thereby purifying politics and establishing a Christian government. The lessons of history can not be too carefully studied upon this point.



THE fifteenth amendment to the Constitution of the United States, conferring the elective franchise upon the negro, came as the result of the Civil War. The war was caused by negro slavery, and the elevation of the negro to political equality with the whites was the political expression of the truth that the negro was no longer a slave, but was like other men endowed with certain unalienable rights. Being such a man, the negro was naturally entitled to participate in the Government. The fifteenth

amendment was a necessary outcome of the war. It only put into words the truth for which the war had been fought.

Now we are told that this amendment is the "most colossal political mistake" the nation ever made. How can this be true if the election of Abraham Lincoln to the Presidency on the slavery issue, and the war which followed, were not also colossal political mistakes?

The fifteenth amendment is a part of the Constitution, and the language quoted is an open attack on the Constitution. And how much longer will there remain in such quarters even a pretence of regard for the Constitution as it now stands?



THE opening up of China by the forces of civilization is likely to result in a great outflow of Chinese into surrounding parts of the world. Already vast numbers of Chinese are going north into Russian territory by means of the new railway system Russia has extended into Chinese territory, and the Russian authorities are considering what can be done to stop them. There are probably no people on earth that can compete as laborers with the Chinese.



BARON RUSSELL, of Killowen, late Lord Chief Justice of England, in an address to the American Bar Association in 1896, defined "civilization in its true, its highest sense," thus: "Its true signs are thought for the poor and suffering, chivalrous regard and respect for woman, the frank recognition of human brotherhood, irrespective of race or color or nation or religion, the love of ordered freedom, abhorrence of what is mean and cruel and vile, ceaseless devotion to the claims of justice." This is true Christian civilization, and not that civilization which is but a thin veneer over barbarism.



THE *Catholic Mirror* says: "Of wars and rumors of war there seems no end. Will the twentieth century begin as did the nineteenth, in carnage and slaughter? The outlook in the East, and in other points, too, is certainly not promising for an era of peace and international amity."



RELIGIOUS freedom and religious legislation—the lamb and the wolf—can not both exist together in the same fold.

DEPARTING FROM AMERICAN PRINCIPLES.

What Prominent Americans Are Saying.

A REGRETFUL glance backward is permissible, but the American people have crossed the Rubicon of imperial responsibility.—*Demetrious C. Boulger, in North American Review.*



The statement found in the Declaration of Independence that "all men are created equal" is not true. The statement that all governments derive their just powers from the consent of the governed is not true, and never has been.—*William D. Foulke, of Indiana.*



The truth is, the fifteenth amendment [to the Constitution] is the most colossal political mistake ever made in the United States. In the States where the negroes are numerous it is now practically nullified. Experience has shown the nullification to be necessary. It is nothing less than a hideous doctrine that all persons have an equal right to participate in government on equal terms, or that 'self-government' or 'consent of the governed' requires the acceptance or application of this doctrine. Our people have practically changed their opinions on this subject since the fifteenth amendment was adopted; for, throughout the Northern States scarcely a voice is now lifted against this wholesale disfranchisement of the negroes in the South.—*Portland Oregonian.*



CONSIDERABLY more than a century ago a certain notable declaration was made in this country to the effect that all men ought to be free and independent. This is merely a generalization of the French school of Voltaire and the encyclopedists. It is a dictum absolutely lacking foundation in history and incapable of syllogistic justification. It was, however, a handy phrase for us to employ when asserting our right to break away from the mother country; it suited the exigencies of our situation in 1776 admirably, though in itself but a bit of sublimated demagogism. The declaration was a serviceable means to the end that was at that time desired. To bring forward this declaration in this year, 1900, in connection with our treatment of the Filipinos and Cubans, is as gross an absurdity as ever was practiced.—*United States Investors' Review, Boston.*

THE following notice appeared recently in the Mount Vernon (Ky.) *Signal*:

"The colored people will have a rally at the Court House the fourth Sunday in this month for the purpose of raising money to build a Baptist church. Two ladies, who will be No. 1 and 2, will run a medal race. Everybody is asked to contribute to this cause."

Suppose the rally had been for some "secular" purpose, just think what would have happened!



WHEN somebody commits a crime, which possibly results in the loss of a human life, the proper course to pursue is to gather the residents of the neighborhood and take immediate vengeance upon him, at the cost of several more lives taken in assaulting his place of refuge or confinement. This is the wisdom (!) of the mob spirit.



At a recent church fair in a small city the receipts aggregated over four thousand dollars, which were mostly gained in unfair competition with the town merchants. A dealer who succumbed to solicitations to give five pairs of shoes saw them marked at less than cost, and affirms that he was afterward twitted over his own counter because he charged more than the bazaar saleswoman. There are several sides to church fairs, and all are bad.—*Youth's Companion*.

POOR PORTO RICO.

From the Chicago Journal.

THE *Diario de Porto Rico* tells a melancholy tale of the political condition of the natives of that island.

Without knowing whether all of the *Diario's* statements are fact, it may be said that there is no reason for doubting them. They read like facts, at least. Porto Rico, it says, enjoys less of civil liberty now than it had under Spanish rule. Formerly Porto Ricans elected three senators and sixteen representatives to the congress of Spain, now they have one delegate in Washington without a vote. Formerly they had a council of secretaries, whose resolutions were always sanctioned by the governor, now they have an executive council, chiefly composed of persons who were not born in the island, and enjoy no standing whatever in it, and who will naturally interest themselves more for the country

appointing them than for the region meeting their salaries.

Spite of the heavy taxes exacted by Spain the island always had a surplus revenue, now it faces a deficit of a million dollars, due largely, no doubt, to the effects of the hurricane. Yet Congress voted more than two millions to the island when the tariff bill was pending. "We have been granted nothing of what we were promised," says the *Diario*, which, making all allowance for exaggeration, is uncomfortably close to the facts. The grievances of the Porto Ricans are set forth as a reason why they abstained from joining in the celebration of the anniversary of the union with the United States.



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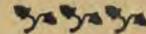
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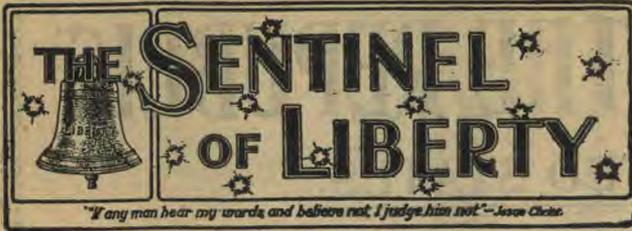
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CHICAGO, SEPTEMBER 13, 1900.

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

"THE abolition of all Sunday work" is one of the demands of a new political party—the "Social Progress League"—that has been organized in New York.

"A CONSTITUTIONAL monarchy is probably the most desirable plan that we could now adopt," says the Des Moines (Ia.) *Globe*. "Everything," it adds, "is ripe for the change." Some other statements that belong with this will be found on p. 572.

AND thinkest thou that those five thousand, upon whom the hurricane and the sea fell, and slew them, were sinners above all them that dwell on the earth? I tell you, Nay; but except ye repent, ye shall all likewise perish.

A PAMPHLET purporting to set forth the "Religious Life of President McKinley," published by three Methodist clergymen, is being circulated through the country, seemingly as a sort of campaign document. The *Catholic Mirror* well observes that "the dragging of religion into politics in this manner can have no effect except to cheapen the dignity of the former."

IN justification of the movement for a federation of Catholic societies in America, our Catholic friends say that their rights are not safeguarded by the state, citing as an illustration that "the Catholics are obliged to bear the double expense of maintaining the parochial schools which their children attend, and the public schools, from which they derive no benefit." This of course is no more than any denomination might say which maintains denominational schools. No individual—Catholic or Protestant—has any reason to object to the payment

of taxes for the support of the civil government, even though some of its institutions may be of no direct benefit to him. And in the blessings which the public school system confers upon society, the Catholic parent is indirectly benefitted, although his own children may all be sent to the parochial school.

DESCRIBING another race riot that took place last week in New York City, the *Sun* says that not a dozen men in the mob of a thousand persons who were hunting negroes "knew what the trouble was about, nor why they wanted to assault negroes; but fight is in the air," and only the activity of the police prevented probable murder.

"Fight is in the air"—that is the right phrase for the situation; and the reason that "fight is in the air" is that we are being drawn into the climax of the age-long contest between the principles of right and of wrong, of justice and of despotism. And with the climax comes the end.

WE owe an apology to the city of Toronto, Ont., for having recently published the statement that street cars were not allowed to run there on Sundays. This was true of Toronto until within recent times, but about two years ago the city threw off the yoke of allegiance to a system which prohibited Sunday travel by public conveyance, and since then its citizens have been as well favored as any people elsewhere in this respect. Probably there are few, if any, large cities, also, where the prohibition of Sunday travel would be attended with less discomfort to the people than in Toronto.

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