



THE SENTINEL OF LIBERTY

"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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If the state would let conscience alone, it must let religion alone also.



The conscience that is educated by the laws and customs of men, will fail to pass examination at the bar of God.



Let men beware how they lay hold upon conscience, for it is a "live wire," directly connected with the dynamo of the Omnipotent will.



The importance of the Sabbath as an institution of God for the welfare of mankind constitutes the chief reason why the state should not meddle with that institution in any way.



The Creator made the Sabbath a day of refreshment—of renewing of life; but state Sabbath legislation, with its restrictions upon labor and recreation, tends to make the day altogether lifeless.



The Sabbath institution bears the image and super-scription of God, and when the state by assuming the right to legislate upon it, makes the institution its property and puts upon it the stamp of Caesar, the result is the defacement of God's image and an institution valueless to both God and man.

The Right to Interpret the Bible.

The Sentinel of Liberty contends for the right of every person to be independent of all other persons in deciding what are the duties required of him by religion, and in conforming his actions to his own convictions of right.

Why—it may be asked—does the Sentinel think it necessary to contend for this right? Who in this free land disputes this right? Who is denied the privilege of deciding for himself what constitutes duty toward God, and of practicing his convictions of duty in his daily life?

It may be surprising to the reader to be told that not merely one person, or a few individuals, but many thousands of people—indeed, the whole minority in the government, are denied this privilege by the scheme of government advocated by the National Reform Association and its allies; but such is the fact. That scheme has not yet been set in operation in this country, but it is one for which millions of earnest people are actively working, and whose ultimate success is not doubtful if its present rate of progress continues.

Just what it is that we are talking about will be made clear to the reader by reference to a hearing given the advocates of the National Reform scheme before a committee of Congress in March, 1896. The hearing related to a bill then before Congress providing for an amendment to the constitution which would make it "recognize God." The preamble was to be so amended as to read: "We, the people of the United States (acknowledging Almighty God as the source of all power and authority in civil government, the Lord Jesus Christ as the ruler of nations, and his revealed will as of supreme authority in civil affairs), in order to form a more perfect union," etc. The "revealed will of God" being given in the Bible, the discussion at the hearing turned upon the interpretation of the Bible, and this question was asked with reference to the religious duty of Sabbath observance:

Mr. Burton. "Is not this the theory: Each man

regards the day he believes to be the Sabbath, and the Government protects him in his worship from disturbance or interference?"

The reply, given by Dr. David McAllister, the leading champion of the proposed amendment, was:

"Not only must this be the case in regard to every man, but the state and nation must decide for themselves whether they will keep one day or not."

Then followed this question and answer:

Mr. Connolly. "Suppose the Bible has already settled that question, how could any act of Congress interfere with it if that is to be in the constitution?"

Dr. McAllister. "Because we must interpret the Bible."

Putting Dr. McAllister's replies together, we have the essence of the National Reform theory of government which millions of misguided people in this land are working to set up. While "each man" is to "regard the day he believes to be the Sabbath," "the state and the nation" must also "decide for themselves whether they will keep one day or not," and to do this the state "must interpret the Bible." But when the state interprets the Bible to discover its supposed duty upon any point, what is to become of the interpretation held on the same point by the individual subject to the state law? Upon this point Dr. McAllister said:

"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."

Thus, in case the individual holds a different interpretation of Scripture from that held by the state, the individual conscience must yield to the state conscience, and the individual must practice that which he believes to be wrong; or if he refuses this, he must suffer the pains and penalties of the civil law.

The "state conscience" upon any point will of course be the conscience of the majority in the state touching that point. The minority will constitute dissenters, and all these must yield their conscientious convictions upon any point of duty toward God, as they yield in the matter of imposing a tariff upon imports, or other purely secular questions of state policy.

And if the individual conscience must yield to the state conscience upon one point, it may just as properly be made to yield upon every point, and can be dispensed with altogether, the individual being guided by the state conscience which "is over him," and is of so much greater authority, in the National Reform view, than the individual conscience can be. The individual would then need to exercise his conscience only when he became identified with the majority who were laying

down rules and enacting laws of religious conduct for the benefit of the minority.

Such is the scheme of government which, as stated, the National Reform party and its allies are urging upon Congress and upon the country, as they have been for many years. It is easily perceived to be identical with the union of church and state which has "cursed the fairest portions of the Old World," and against which the first American statesmen took special care to guard this nation.

Many will be naturally skeptical as to the probability of the success of this baneful scheme. Why—it may be asked—should millions of intelligent people be working for something so contrary to the foundation principles of this Government? The answer is, they are doing it unwittingly. They are blindly following their leaders in a course which appears to be righteous, and they do not realize the nature of the results that will follow. They do not realize this because they have not taken time to study the subject of the relation of their work to the principles of free government. They do not believe it possible that their leaders can be in the wrong, so they have never thought of considering the nature of their work from the standpoint of such a possibility.

But the people of this great country—the many millions who are not concerned in the promotion of religio-political reforms—will not they rise up and prevent this National Reform scheme being carried into effect? Ah, the people are indifferent on the subject of their religious rights. Believing such rights secure in this free land, they are careless and unconcerned, and are in ignorance of the danger that is threatening. As Jefferson prophesied, they are all too intent upon projects for making money to have any time to give to the securing of their rights. Upon both sides the people are under the bane of ignorance and must be enlightened and aroused to discern the situation in which the rights and liberties of the people are now placed, if those liberties are to be longer preserved. This is a mighty fact, and the reason why the Sentinel of Liberty is published to-day. s.

Human Rights.

All human rights are God-given, and hence sacred. Every faculty and opportunity that any man has was given to him by the Creator to be used to His glory; and he who infringes a single one of these rights—who hinders the free, legitimate exercise of a single God-given faculty—invades not only the civil liberty, but the religious liberty of his fellow men.

The rule of the Christian life is, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." He who obeys this divine rule is serving God equally whether following his plow or going to church.

All his time and powers belong to the Lord. They are talents entrusted to him to use for God.

It is manifest that to the man who believes this and who lives it, every act is in a sense religious. Such a man will gladly do whatever is his duty toward his neighbor and toward society—do it not with eyeservice, as a man-pleaser, but as “serving the Lord Christ.” To require of him more than this, or to forbid him to do this, is to infringe his rights of conscience; for his every act springs from conscientious conviction of duty. If he prays, it is of God; if he labors with his hands, he does it as the Lord’s servant.

Therefore, viewed from the standpoint of the Christian, all natural rights are religious rights, and all liberty is religious liberty. To forbid to any man that which God permits, is to restrict the liberty of God’s servant; while to exact from him more than justice demands, either in time or money, is to take from him a portion of his Lord’s entrusted goods. Thus any unjust law is violative of religious liberty, which is simply liberty to live the Christian life in all every-day affairs. This liberty has been provided by the Creator for every man, and belongs to every man, whether he ever claims it or not; and no power on earth has any right to restrict this liberty in any way. B.

Christianity Separate from the State.

Jesus Christ came into the world to bring to men the true knowledge of God; for “God was in Christ, reconciling the world unto himself.” 2 Cor. 5:19. He came to reveal to men the kingdom of God—to enunciate its principles, to manifest its spirit, to reveal its character. Of it He said: “My kingdom is not of this world.” John 18:36. “Except a man be born again, he can not see the kingdom of God.” John 3:3. And His apostles declared, “The kingdom of God is * * * righteousness and peace and joy in the Holy Ghost.” Rom. 14:17.

“My kingdom is not of this world.” Every kingdom, every state, every government of men, is altogether of this world and of this world alone. How then can anybody be of any earthly kingdom or state and of the kingdom of God at the same time? Those who are of the church are of the kingdom of God, because the church is the church of God, and not of this world—it is composed of those who are “chosen out of the world.” Those who are of the state are of this world, because the state is altogether and only of this world.

And, indeed, were not “all the kingdoms of the world and the glory of them” offered to Jesus for His very own? Why did he not take them and rule over them and convert them and thus save them? He *could* not, because to have taken them would have been to recognize “the god of this world,” by whom they were

offered. Luke 4:5-8. And so it is ever, the kingdom of this world is offered ever only by Satan; and all who are Christ’s will refuse it, as did our Example, and as did Moses, His chosen forerunner and type.

Christ was and is the embodiment of the church and of all Christianity. Therefore, and thus, in the Word of Christ, in the very principles of the cause of Christ, there is taught the separation between God and this world.

Accordingly, Christ says in another place, “Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s.” Matt. 22:21. In that time of the head of the Roman Empire, the personification of the world’s power was Caesar. And in that Roman system it was claimed that whatsoever was Caesar’s was God’s; because to all the people of that world-system Caesar was God. He was set before the people as God; the people were required to worship him as God; incense was offered to his image as to God. In that system the state was divine, and Caesar was the state. Therefore that system was essentially a union of religion and the state.

THE STATE NOT DIVINE.

In view of this, when Jesus said, “Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s,” he denied to Caesar, and so to the state, every attribute, or even claim, of divinity. He showed that another than Caesar is God. He entirely separated between the things which are due to Caesar and those which are due to God. The things which are due to Caesar are not to be rendered to God. The things due to God are not to be rendered to Caesar. These are two distinct realms, two distinct personages, and two distinct fields of duty. Therefore in these words Jesus taught as plainly as it is possible to do, the complete separation of religion and the state; that no state can ever rightly require anything that is due to God; and that when it is required by the state, it is not to be rendered.

Again: Jesus is the Example whom God has set to be the Guide to every person in this world in every step that can be taken in the right way. Any step taken by anybody in a way in which the Lord Jesus did not go is taken in the wrong way. He hath left us “an example, that ye should follow in his steps.” 1 Pet. 2:21. And Jesus never, in any manner nor to any degree, took any part in political matters nor in any affairs of the state. Jesus was then, and is forever, the embodiment of true religion. Therefore, in His whole life’s conduct of absolute separation from everything political, from all affairs of the state, there is taught to all the world, and especially to all believers in Him, the complete separation of the religion of Christ, and of all who hold it, from everything political and from all affairs of the state.

So faithfully did He hold to that principle that when a man asked Him only, "Speak to my brother, that he divide the inheritance with me," He refused, with the words, "Man, who made me a judge or a divider over you?" and then said to them all, "Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:13-15. Oh, if only all who have professed to be His followers had held aloof from all affairs of politics and the state, how vastly different would have been the history of the Christian era! What a blessing it would have been to the world! What floods of misery and woe mankind would have been spared!

WHY JESUS KEPT ALOOF FROM POLITICS.

And why was it that Jesus thus persistently kept aloof from all affairs of politics and the state? Was it because all things political, judicial, and governmental were conducted with such perfect propriety, and with such evident justice, that there was no place for anything better, no room for improvement such as even He might suggest? Not by any means. Never was there more political corruption, greater perversion of justice, and essential all-pervasive evil of administration, than at that time. Why, then, did not Jesus call for "municipal reform?" Why did He not organize a "Law and Order League?" Why did He not disguise himself and make tours of the dives and the gambling dens, and entrap victims into violation of the law? And why did he not employ other spies to do the same, in order to get against the representatives of the law evidence of maladministration by which to arraign them and to compel them to enforce the law, and thus reform the city, regenerate society, and save the state, and so establish the kingdom of God? Why? The people were ready to do anything of that kind that might be suggested. They were ready to cooperate with him in any such work of "reform." Indeed, the people were so forward and so earnest in the matter that they would have actually taken Him by force and made Him King, had He not withdrawn Himself from them. John 6:15. Why, then, did he refuse?

The answer to all this is, Because He was Christ, the Savior of the world, and had come to help men, not to oppress them; had come to save men, not to destroy them. "The government under which Jesus lived was corrupt and oppressive; on every hand were crying abuses,—extortion, intolerance, and grinding cruelty. Yet the Savior attempted no civil reforms. He attacked no national abuses, nor condemned the national enemies. He did not interfere with the authority or administration of those in power. He who was our Example kept aloof from earthly governments—not because He was indifferent to the woes of men, but because the remedy did not lie in merely human

and external measures. To be efficient, the cure must reach men individually and must regenerate the heart.

"Not by the decisions of courts, or councils, or legislative assemblies, not by the patronage of worldly great men, is the kingdom of Christ established; but by the implanting of Christ's nature in humanity through the work of the Holy Spirit. 'As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' Here is the only power that can work the uplifting of mankind. And the human agency for the accomplishment of this work is the teaching and the practicing of the Word of God."—Desire of Ages, chap. 55.

CHRIST OUR EXAMPLE.

Now Christ is the true Example set by God for every soul in this world to follow. The conduct of Christ is Christianity. Conformity to that Example in the conduct of the individual believer—this and this alone, is Christianity in the world. The conduct of Christ, the Example, was totally separate in all things from politics and the affairs of the state. Christianity, therefore, is the total separation of the believer in Christ from politics and all the affairs of the state, the total separation of religion and the state in the individual believer.

Accordingly, Jesus said to His disciples forever, "Ye are not of the world, but I have chosen you out of the world." John 5:19. And to His Father He said of His disciples forever, "They are not of the world, even as I am not of the world. As He is, so are we in this world." 1 John 4:17. "It is enough for the disciple that he be as his Master."

The following passage from a sermon by the late Thomas Hewlings Stockton presents an infinity of truth, and is worthy to stand forever in letters ablaze with eternal glory:

"There was one sacrifice too great for Christ to make. He was willing to leave the throne of the universe for the manger of Bethlehem; willing to grow up as the son of a poor carpenter; willing to be called the friend of publicans and sinners; willing to be watched with jealous eyes, and slandered by lying tongues, and hated by murderous hearts, and betrayed by friendly hands, and denied by pledged lips, and rejected by apostate priests and a deluded populace and cowardly princes; willing to be sentenced to the cross, and be nailed to the cross, and bleed and groan and thirst and die on the cross. But he was *not* willing to wear an earthly crown or robe, or wield an earthly scepter, or exercise earthly rule. That would have been too great a sacrifice. He did, indeed, endure the crown of thorns and the cast-off purple and the reed, and the cry, 'Hail, King of the Jews!' But this was merely because he preferred the mockery to the reality; so pouring infinite contempt on the one, not only by rejecting it in the beginning of his ministry, but also by accepting the other at its close."

This is the Christianity of Jesus Christ, as respects the great question of religion and the state. And, as in all the instruction from God from the beginning of creation down, it calls always for the complete separation of religion and the state in all things and in all people, in order that the Christian may enjoy infinitely higher things.

A. T. JONES.

A Tale of Two Nations.

"THE COMMONWEALTH OF ISRAEL."

If man had never fallen and become sinful, there never would have been such a thing as civil government in the earth. Even after the human family had lost their first estate, if every soul had earnestly sought God for the "renewing" of His Spirit, there never would have been any necessity for civil government.

But man did fall. Moreover, he was so perverse after he had fallen that he did not seek God for a new heart, and of course the result of this was that he grew worse and worse by nature. Then and only then out of heavenly goodness to man did God permit that institution among men which we call civil government.

In the very early days among the people of God the head of each house ruled that house. Thus it was written of Abraham: "I know him, that he will *command* his children and his household after him, and they shall keep the way of the Lord, *to do justice and judgment.*" This status of affairs continued until Israel went into Egyptian bondage. When the days of their captivity were at an end God raised up a man—Moses—to lead them forth.

In all of his dealings with the children of Israel, from the time of the exodus onward, God never for a moment violated the "consent of the governed" principle. At no time did He act in an arbitrary way, or manifest to the smallest degree, *monarchical*—one-man power—principles. All of this is made abundantly clear by the commission which God gave to Moses and the acceptance by Israel of Moses and the heavenly propositions of freedom of which he was the bearer.

"And God said moreover unto Moses, * * * Go, and gather the elders of Israel together, and say unto them," etc. "And Moses and Aaron went and gathered together all the elders of the children of Israel: And Aaron spake all the words which the Lord had spoken unto Moses, * * * and the people believed."

Here was a free, a voluntary acceptance of Moses and his mission by the people of Israel. The thing was in no wise forced upon them. A meeting was called, and the people not only concurred in the plan, but they "believed" it. Moreover God never at any time led Israel a single step save only as the people "believed."

God never led any man in Israel a single step save only as that man "believed"—had confidence in, and gave his consent to that step and the taking of it by him.

Once more, as the climax thought on this point, it may be said: God never asks and never has asked a soul to do a thing of any kind or name or nature, until that soul manifests *faith* in that thing and the doing of it by him. But faith is the highest, the most perfect and complete kind of *consent*.

After the death of Moses, Joshua became the leader of the people and nation of Israel. In his leadership under God all had faith; for of their own free will they said unto him: "All that thou commandest us we will do, and whithersoever thou sendest us, we will go. According as we harkened unto Moses in all things, so will we harken unto thee: *only* the Lord thy God be with thee, as he was with Moses." This last provision was the only constitutional limitation, as it were, imposed on Joshua. He must see to it that his life was such that God could go with him.

After the death of Joshua the Lord raised up judges to judge the Hebrew nation. On whomsoever the Spirit of the Lord rested, on the man or woman upon whom the gift of leadership and judgment came—that one did the people of Israel obey as judge over them. To this class of rulers belong Deborah, the prophetess, and Barak and Gideon. The form of choosing these officers, and the operation of such a plan of government, was so simple, and worked so smoothly, that, whether we understand all its modes and workings, it is bound to command our admiration and respect.

Such was the form of civil government prevalent in the nation of Israel until the days of Samuel. In this government the "consent of the governed" was the great basic principle. It was a government among men of God's own ordering. As long as the people abided by God's principles of government for them, they had his promise that they should be a great nation. More than this, they had the promise of the Almighty that other nations should acknowledge their *greatness as a nation*. Thus it is written in Deut., 4:5-8: "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?"

This was a wonderful promise. It was a blessed

heritage. It was the legitimate fruit of permitting God's own plan of government to work among them. It was a glorious goal for the once despised people, and the path leading to it was a happy and an easy one.

There was also another great principle which God laid down for Israel, and upon the observance of which their happiness and welfare as a nation largely depended. In the prophecy of Balaam it is said of Israel: "From the top of the rocks I see him, and from the hills I behold him; lo, *the people shall dwell alone, and shall not be reckoned among the nations.*"

The people of Israel were to dwell alone. They were to avoid "entangling alliances" with other peoples. To hold themselves in this condition was essential to their glory and their greatness; while all the nations would call them great if they held to the principles which God had given them; yet they were not to be reckoned among the nations. In other words, Israel was to be a *power among the nations; but not a nation among the powers.*

This separation was necessary. God did not ask Israel to stand alone because he wished to exercise arbitrary authority or because he wanted to impose hard regulations upon her. In his great wisdom he knew that it would be impossible for her to preserve the simplicity and righteousness of her institutions and at the same time become one among the powers of earth.

Such was the "Commonwealth of Israel." Well would it have been for that nation had they never departed from it and entered upon the sad, though well-trodden, path of *Imperialism.*

P. T. MAGAN.

"After Orthodoxy—What?"

The "Literary Digest" of the 12th inst. has an article under the foregoing heading that contains much food for thought.

Reference is made in the "Digest" to an article by a Unitarian clergyman in "The North American Review" for April, in which the statement is made that "the essential features of the orthodox theory of religion have been discredited by the modern knowledge of the modern world."

This clergyman's conception of that which is to take the place of the discredited religion, namely of Christianity as generally understood (that is of faith in the atonement of Christ and in his power to save from sin), is "a perfect kingdom of God," which he says "becomes a perfectly reasonable dream."

But herein lies a great danger. The power of God is the only power that can subdue or even hold in check the evil passions of men. But this power can be received only by faith. "Without faith it is impossible to please Him." Hence to destroy faith is to cut men

off from all hope of receiving the power of God to subdue their evil hearts.

But what is even the highest civilization, the highest culture, without God? It is described in the first chapter of Paul's letter to the Romans: "When they knew God, they glorified him not as God, neither were thankful; but became vain in their own imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts, and to creeping things."

This was the wisdom of Greece and Rome, and without faith in God it must be the wisdom of the twentieth century. Then when faith in God has perished, and by human wisdom "a perfect kingdom of God" has been established, not indeed of the God of the Bible, but of the imaginary being that human wisdom will have substituted for the Creator as he has revealed himself in nature and in the Scriptures, refusal to accept this "perfect kingdom" will be treason to the state. And so as in Rome "enlightened liberalism" will persecute for opinion's sake the "narrow-minded" minority who, by adherence to "antiquated ideas, hinder the progress of the whole people."

Even now the education of the schools tends to undermine genuine faith in the God of the Bible; but this education is in some instances forced upon everybody. This will be so more and more; it will be held to be essential to the salvation of the state; and those who oppose this false system will be regarded as enemies of the state. We do not half realize the dangers that are thickening around us. Much that is called liberality is only the worse tyranny. There is no real liberty outside the gospel of Jesus Christ, and this is the very thing that is assailed by those who attack the credibility of the Scriptures, who sneer at faith, and who by human wisdom and human legislation would establish "a perfect kingdom of God."

B.

In the Chicago Tribune of April 6 the president of Michigan University, James B. Angell, argues that governments ought to protect by force their citizens who go as missionaries to foreign lands, but says it is agreed "that we should not make war upon any nation for the sake of carrying Christianity into it." But as missionaries go to a foreign land for the sole purpose of carrying Christianity into it, and the government under which they are citizens exercises its force to protect them in propagating that work, what else does the government do in effect but make war with a country for the sake of Christianity, when it becomes necessary to protect the missionaries by force of arms?

The only way out of the dilemma is for Christian

missionaries to prosecute their work as citizens not of the civil powers of earth, but of the kingdom of heaven, looking for protection only to that government for whose extension they are laboring.

The Conflict of the Ages.

"God is a Spirit." "God is love." Love is the spiritual element and the spiritual power in this universe. God's law is a spiritual law, and it is a law of love—"love is the fulfilling of the law." As love is the fulfilling of the law, so all sin, which is the transgression of the law, is an infringement of love. He who is filled with the spirit of love until he spontaneously acts out the acts of love, has been emancipated from all legalism and compulsion; because God's will has become his will, and so, in freely doing his own will, he obeys God. "The fruit of the spirit of love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law."

John, in holy vision, beheld this spiritual law, this law of love, in heaven, under the throne of God, the basis of his government for the whole universe. The kingdom of God is therefore a spiritual kingdom, it is "righteousness, joy, and peace in the Holy Spirit." It is not the kingdom of force or arbitrary power, it is the kingdom of love. It does not, like other kingdoms, have to be maintained by armies, for its throne is established in the willing heart of each subject. "The kingdom of God is within you." Each subject has been won by love to willing service in the kingdom of love. God is king of this spiritual kingdom, this kingdom of love, because he is the supreme Spirit, the supreme Love, the source and fountain of all true love.

Christ reigns with the Father because, by his wonderful manifestation of love, he has won the hearts of all God's true subjects, so that he has been given a name with God high above every other name that is named in earth or heaven, so "that at the name of Jesus every knee should bow, * * * and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." Ultimately this spiritual kingdom will include the whole universe, and every morally accountable being that shall remain in the universe, for, "Every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, 'Blessing, and honor, and glory, and power unto him that sitteth on the throne, and to the Lamb forever and ever.'"

CHRIST'S CHOICE.

There is no forced service here. All is free and spontaneous. In the perfected kingdom, every heart

forever more will be bound by the invisible cords of love to the everlasting throne of him who "is love."

Every Christian is in the world now, to represent by his words and his life this kingdom of love. He should therefore repudiate as does the Lord, all forced or compulsory service, and seek that service which cometh from the heart only.

The true church of Christ is the one divinely appointed organic representation on earth of this spiritual kingdom. It is to stand, therefore, solely, and only, for the reign of love. It is thus to be a manifestation of the only power that can control the heart, and so actuate the life from within in harmony with the law of love. The church that seeks to bring to its aid any other power than the power of love, repudiates itself as the church of Christ, and abdicates the spiritual throne of that glorious kingdom for the blood-stained thrones of earth.

In all ages, opposed to this spiritual kingdom of love, is the beast power, the kingdom of brute force and of political intrigue, the kingdom whose motto is, "Might makes right," the kingdom that is maintained only by force of arms, and whose subjects are held by deception and fear. This kingdom originated in heaven when Satan said, "I will exalt my throne above the stars of God." This kingdom, in heaven, drew to it one-third of the heavenly host. How long the conflict raged there we know not. We do know that love and truth were finally triumphant there, and force and falsehood and hatred were driven out.

Then Satan came to earth, and taking advantage of man's free will, he deceived him, and led him astray, and so established his kingdom here. Since then there are two kingdoms on this earth, the kingdom of love and truth, and the kingdom of hatred, deception and force, the kingdom of light, and the kingdom of darkness. As no two kingdoms can exist peacefully in the same territory at the same time, so here there is ever war and unceasing conflict between the two.

This conflict enters every human life. Because of the sins of our ancestors, tendency to which we have inherited, we have in us from infancy elements of the kingdom of darkness. There are also in us elements of the kingdom of light, for Christ "is the light that lighteneth every man that cometh into the world." The conflict is between these two. The question is whether the spirit shall rule, or the beast; whether love shall be triumphant in that life, casting out all hatred, intrigue, and force, or whether the beast shall rule, and love be cast out, and the final motto of that life be that might makes right. Bound and hampered as we are from birth by the law of an evil heredity and an evil environment, or by what Paul calls the law of sin and death in our members, unless we flee from the weakness of the flesh, and seek aid from the divine

power, the beast will surely win in us, and the spirit be cast out. But thank God, "The law of the spirit of life in Christ Jesus, makes us free from the law of sin and death." When we resign ourselves to the Higher Power, we are "born from above," "born of God," "born of the spirit," born of love. Love thus is enthroned supreme within, and we are acknowledged members of the spiritual kingdom. Jesus said, "Except a man be born from above, born of the spirit, he can not see, he can not enter the kingdom of God." By this birth, love becomes supreme, the beast power, the flesh is cast out and crucified until Christ, or love, becomes all and in all.

CALLED TO FACE THE QUESTION.

Every man must make his choice. Jesus made his choice. Satan offered him all the kingdoms of this world and the glory of them if he would fall down and worship him. This was no idle imagination. Once the people tried to take him by force and make him king, but he eluded them and went his way. The political circumstances of the times were such that if Jesus would have but been untrue to the principles of the divine kingdom, if he would have but yielded himself to this world's methods and plans, the methods and plans of force, in other words, if he would only worship Satan the beast power, instead of God the love power, he might have been king of this world. In this temptation, Satan simply made this fact plain to him. Jesus stood at the parting of the ways. On the one hand was the way of sacrifice and suffering and crucifixion in this world, with an eternal crown beyond in the spiritual kingdom of love. On the other hand was the way of earthly ambition, honor, and glory; the way of an earthly crown which however great, could be but temporal, since faith saw in the great future, all kingdom and dominion given to love. Jesus chose the way of the cross, and went about preaching the kingdom of sacrifice and love. It was the choice between the beast and the spirit. Every man, we repeat, has to make the same choice, and how many choose wrong.

Not only does every individual have to make this choice, but the organic church has to make this choice in every age, and often has she chosen wrong. Paganism originated in this way. The external church, the visible, humanly organized church, made its choice, and chose wrong. Paganism is the religion of deception and force, it is the religion that dethrones the divine and exalts the human, or, in other words, that worships the beast. Its appeal is to the sensuous, the lustful, the brutal nature. In every land, its chief characteristic was sun worship with its indescribable carnival of lust, and in all these lands its chief festival and its designating mark was the sun-festival, or the Sunday. From all this iniquity of the visible church, God's true children

had to individually separate themselves and come out. It was here that God's spirit, the spirit of love, led Abraham out, and made him the father of the faithful.

The church in the fourth century of this era had to make the same momentous decision, and, sad to relate, here too the visible, the humanly organized church, chose wrong. Before her, as before Jesus, were two ways. If she held high the standard of Christ, and remained true to the law of his kingdom which is the rule of love only, she saw before her in this world only sacrifice and service and persecution. She must, as the Lord said, take up her cross and deny herself daily and follow him. By doing this she would truly represent on earth the kingdom of love, and have as her reward a part in that eternal kingdom when it is fully set up. On the other hand, if she lowered the standard to suit the pagans around her, if she deserted the heavenly principle of the divine kingdom, the principle of love only, and stooped to intrigue, and to use force as a worldly power, she saw before her worldly honor, and power, and the throne of earthly empire. The temptation was too great. She lowered the standard. As Gavazzi says, "A pagan flood, flowing into the church, carried with it its customs, practices, and idols." By reason of this transgression, a host was given him against the true worship, which is ever a "daily sacrifice." The beast power triumphed, and the visible church was transformed from the kingdom of love ruling the heart by loving service, to a kingdom of force compelling mankind, and kinging and unkinging men at pleasure. This exaltation of the church, however, was its disgrace. "For whosoever exalteth himself, shall be abased, and who so humbleth himself shall be exalted." Again the true church had to individually come out, and to flee into the wilderness and into the fastnesses of the mountains, where "the earth helped the woman," and where the pure gospel was maintained in spite of the power of the papacy. When thus transformed, the Bible calls the ecclesiastical power of the papal church "the beast," and by the symbol used it shows its unity with the beast power through all the ages. How well she deserved this title, the historian Draper well shows when he calls her "the greatest incarnation of brute force the world has ever seen."

GOD SEEKS ONLY HEART SERVICE.

The churches of the Reformation are to-day being called upon to face this same great question, Shall it be love? or force? the spirit? or the beast? Shall it be the way of the cross? or the way of an earthly crown? And with grief of heart, here too must we relate that the visible church is choosing wrong. She is forgetting that the true power of the church is the power of love only. She is forgetting that her Lord denied to her the sword of earthly dominion. She is

forgetting that the way he taught was the way he trod, the way of cross bearing service, and that he distinctly said, "Except ye take up your cross, and deny yourself daily, and follow me, ye can not be my disciple."

The church to-day is dreaming the same old dream of earthly empire. She says she has found "that whatever she asks Congress for unitedly she can have," and "she hopes to see the day when the great churches of the country will come together and harmoniously issue their edicts, and the legislatures will respect them, and enact them into laws." This is again the triumph of the beast over the spirit. The same scripture that calls the papacy the "beast," calls this the "image to the beast." It is the same beast power. Truly saith the Scripture, "All that dwell upon the earth shall worship him, whose names are not written in the book of life." It is ever either the spirit or the beast, one or the other must be triumphant.

As the visible church takes this stand to-day, as ever before, the true children of God must individually come out, and be separate. The solemn message goes to every nation, kindred, and tongue, "Saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation." "Come out of here, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." The people who heard this warning, and came out, are thus described. "Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus." They are next presented before the throne of God, having the harps and palms of victory over the beast, and over his image, and singing the triumphant song of Moses and of the Lamb. Than this, no message can be more solemn, and this is the message for the people of to-day. This is the message we bring to you. Let love be triumphant in the life and in the church. Repudiate force, refuse to worship the beast, so only shall you reign in the kingdom of love.

G. E. FIFIELD.

Better Days for Jews in Austria.

The following from the Chicago Israelite shows that toleration if not religious liberty is making some progress, at least so far as the Jews are concerned:

"At last there is a gleam of light shimmering through the darkness which envelops the Jews of Austria. The ministry has dared finally to speak a word in defense of the Jewish citizens of the country. It has declared that the blood accusation is untrue. This official declaration must do much towards quieting the agitation that the machinations of the anti-Semites have aroused. It was given by the Statthalter, Count Keilmanssegg, in answer to an interpellation made by

the deputy, Dr. Ofner, and was as follows: 'The so-called blood accusation, i. e., the accusation that the ritual murder of Christians is commanded or permitted by the regulations of the Jewish faith or by the Talmudical-rabbinical writings, has been declared to be without foundation by the most illustrious Christian scholars of the Roman Catholic church. The government regrets the spread of this accusation the more keenly since it cannot disregard the fact that it endangers the peace of the people.' He declared further that the government would take steps to punish all who were responsible for the charges brought against the Jews. This may be the beginning of better days for our coreligionists in the Austrian empire. May it prove so."

But while conditions are improving for the Jews even in popish Austria, Sabbath-keeping Christians are still fined and otherwise harried in "free America."

The Spirit of Sunday Legislation.

The spirit of Sunday legislation puts on various disguises before the people of civilized and self-governing lands, but in those countries where it is not obliged to contend with the influence of modern liberalism and enlightenment, it feels no need of any disguise and shows itself in its true character. Here in the United States, it hides behind the plea of civil necessity, and professes to be mild toward all dissenters; it would not in any way interfere with the worship of people who observe another day. But in the far-off islands of the sea, where there is no sense of accountability to vast masses of intelligent people, it shuts up the churches of dissenters, forbids their worship, and resorts to measures identified with religious persecution. The following extracts from a letter written by Dr. J. E. Caldwell, a medical missionary to the Cook Islands, will demonstrate the truth of these statements. They relate to the change recently made in the islands from Saturday to Sunday as the weekly day of rest, and the law enacted at the time commanding Sunday observance. The letter is dated at Avarua, Raratonga, Feb. 28, 1900:

"It is marvelous what the Lord is doing for some of them (the natives). Before they called us to teach them they had built a coro house for worship, with a good rau thatch roof. By order of the judge of the district, the house was closed. Some of the principal members were taken to court and fined, under various pretexts—the real reason being that they had ceased to attend services since the change to the first day of the week. Eight of the original forty-six members who at first sent us their names have gone over to the other side. No, that is hardly the true way to put it. Their sympathies are still against the movement, but they have yielded to the threats of the arikis, and have begun to go to meeting at their old place of worship. It is reported that another batch of them has been singled out to be fined to-day."

"It is a marvel to me that any of them had the hardihood to endure the persecutions they have been

subjected to, without giving up. They are threatened with the loss of their homes if they do not yield. To a native, who lives upon his land and has no means of earning money, this is a very serious thing."

"Sunday morning. I was permitted to go out to Titikavaka yesterday and speak to the brethren there. The entire village who have not been working on Sabbath and attending the first day meetings were fined on last preparation day therefor. The specific charges brought were that they had trampled on and profaned their chief, and they had talked hard against the first day. The facts are they did not accede to the request of the ariki when he asked them to attend the first day meetings. If not paid to-morrow, their fines of 30 shillings each are to be put into the High Court for collection. The fines were against all adults, male and female alike."

"The dominant mission is exactly where the church was in the time of Constantine, and the establishment of the ecclesiastical hierarchy that was to continue 1260 years. Their plan is to persecute and to intimidate all who do not choose to adopt the new religion. They are succeeding in turning most of the people into their channel, but at a cost which is proving fatal to the interests of their cause. The very men who are most worthy among their people are alienated. They refuse to attend the church, or in the few cases where they have succeeded in getting them to attend church, they do so with so poor a grace, and with so much complaint, that the cause of the persecutors is done more harm than good. By the advantage which a long residence among them has given us, we are easily able to call their attention to the blessed truths of God by which they may be sanctified. They are forbidden to meet any more in their familiar places of neighborhood worship, but they always greet us very warmly when we approach them."

In a letter shortly preceding this, also, Dr. Caldwell wrote that "the people who refused to observe Sunday were turned out of their places of worship, the doors of the churches being closed against them for service on any other day than the first day of the week, and they were even forbidden the privilege of meeting in private meeting-houses, those in authority, some of whom are missionaries, even going so far as to suggest that these buildings be burned. One of our missionaries was arrested and fined for non-observance of the law. But with all this, many were inquiring for light, among whom were chiefs and former missionaries, and some had already taken their stand for the truth of God.

And all this is done by white people, English-speaking people—the same kind of people who are urging forward the movement for Sunday enforcement in England and the United States. If they were in this country they would disclaim any intention or desire to interfere with the worship of seventh-day people and talk about the necessity for Sunday observance on purely civil grounds. But in the far-off Cook Islands, where they feel that they can do as they please without being accountable to civilized and self-governing people,

they boldly proceed to close up the churches of seventh-day observers, and manifest the genuine spirit of religious persecution. That is the real spirit of the Sunday laws, and it is just as truly so here in North America as it is in the Cook Islands. If it were not such here, it would not be what it is there.

Israelites and the Sunday-Sabbath.

The editor of the Chicago Israelite, being impertuned by a subscriber to say something in the way of encouraging Hebrews to remain loyal to the ancient Sabbath, responds thus:

"I most respectfully decline to again enter upon a discussion of the Sunday-Sabbath question—if it is a live question. As long as only one congregation in the country has transferred its day of rest and worship from the seventh to the first day of the week, and has not succeeded after a great many years of active propaganda in securing even one single, solitary other congregation to follow its example, I see no reason to regard the matter as in any way an imminent one. If, after the passing of almost two decades, the innovation has made no headway, I see no reason which should make consistent Jews regard the movement as dangerous or important. Not only has it made no progress, but it has even lost some of its original advocates, one of whom, Dr. Kohler, a former occupant of Temple Sinai's pulpit, is as strong an opponent today as he was in former years a propagator of the Sunday-Sabbath idea. The topic is one which has been most thoroughly debated, and as the practical outcome of the proposition has thus far been nil, it is scarcely worth while to discuss it—unless as a question for the young folk to debate in their literary clubs to give them a zest for the supper and dancing to follow. I promise my correspondent that as soon as there are any other congregations of consequence to follow in the footsteps of Sinai I will blow a loud and long blast upon my bugle horn and summon to the aid of the imperiled Sabbath a host of staunch defenders."

We have heard much from time to time of the Jews abandoning the Sabbath of the fathers for the Sunday of their Gentile neighbors, but it seems that this movement is not nearly so general as some have supposed. It is true that, yielding to the demands of "business," very many Jews disregard the Sabbath altogether, but that many of them have adopted Sunday as their day of rest does not seem to be sustained by facts.

A prominent clergyman of New York City, Rev. Dr. McArthur, gave utterance recently to the following, which certainly suggests that the church, so far as he represents it, is not very closely in touch with present conditions among the humbler classes, either here or in other lands:

"No Christian ought to enter heaven during the next twenty-five years if he can help it; we are getting more heaven on earth now than ever we had. We have had more of it in the last twenty-five years than at any time since Adam fell into sin in the Garden of Eden."

NEWS, NOTES AND COMMENT

The Sunday-closing movement in York, Pa., to which reference was made in these columns last week, seems to have run its course, leaving matters in about the same condition as before the crusade began, with this difference, however, that owing to the agitation of the question a good many people who had never given the subject any special thought before found out that Sunday as a sacred day is without divine authority.

At the time of closing the columns of this paper the strike situation not only in this city but generally remained practically unchanged from last week.

Street car lines are tied up in St. Louis. Several people have been hurt and one woman was struck upon the head by a brickbat and killed. It is true that this was not done intentionally, for the woman was in no way connected with the strike and was carrying an infant in her arms when struck, but the incident shows the intense feeling there is and to what desperate lengths the strikers are willing to go to carry their point.

In Kansas City a blanket injunction has been issued by United States District Judge William C. Hook enjoining not only the strikers but a large number of labor leaders from interfering in any way with the running of the cars. The injunction is predicated upon the fact that several of the persons complained against as threatening the interests of the company are residents of other states, and the further fact that the strikers threaten to prevent the company from carrying out its contract with the United States government to transport the city mail carriers to and from their routes. The injunction is made absolute for a week, the matter being set for a hearing on the 19th inst.

At a recent meeting of the Butchers and Grocers' association in this city, held to consider the question of Sunday closing, it was declared as the unanimous sentiment of those present that the present system of voluntary closing is highly satisfactory in its working, and causes no loss in business to those who practice it. If this is so, as we have no reason to doubt, it shows that there is no necessity for bringing everybody under the compulsion of a Sunday law in order to provide Sunday closing for storekeepers who do not want to keep open on that day.

Another meeting is to be held June 5 for the pur-

pose of enlisting all the merchants on the South Side in the Sunday closing movement.

Some remark has been occasioned by the surprise expressed by Parisian journals at the resolution of the students of Princeton and the United States Athletic Association not to participate in the athletic contests at the Exposition if the sports should be held on Sundays. President McKinley's reported instructions to Commissioner Peck to close the American exhibit are also said to be "making America and the Americans appear ridiculous in French and continental eyes." To this a secular paper retorts: "Quite likely. Americans, however, will not lose any sleep over the fact. This country is able to make its will respected in matters that concern itself and has not yet adopted the easy Parisian and Continental ideas as to Sunday observance. In matters of conscience and religion the United States refuses to accept as its standard the ideas of a nation whose president, as in the case of the late M. Faure, thinks it consistent with his dignity and with the due observance of religion to go hunting on Sunday."

It is probable that Europeans will not be able to see much difference between actually going hunting on Sunday and starting on fishing tours and other pleasure excursions, as at least one of the presidents of the United States did several times not very many years ago. However, this he had a perfect right to do so far as any moral principle is concerned, since, "where there is no law there is no transgression;" and there is certainly no divine law against either fishing or hunting on Sunday any more than on any other day.

The trouble in the whole question is in not leaving the matter of Sunday observance to the individual conscience. The people of France know very well that the divine Sabbath law is not the standard of Sunday keeping in the United States. They also know that from the standpoint of that law neither the United States nor any American state is consistent in its Sunday keeping or in the Sunday keeping that it requires of individuals, since all such laws permit many things on Sunday that the divine law forbids on the Sabbath; and it requires more wisdom than the average Parisian seems to possess to understand why, if one is going to depart from the fourth commandment at all, he may not as well depart from it wholly as in part.

We think, however, that the facts are not correctly stated. It is not so much the refusal of the students to participate in the French games on Sunday that excites European derision as it is the effort of Americans to appear more pious than they really are.

"With Prosperity, Why Strikes?" is the heading of an article in a prominent religious paper. "The year 1900, whose name is a synonym for general prosperity, is having labor strikes by the dozen," says the journal referred to. "The New England granite-cutters, the machinists, 60,000 employes of Chicago building contractors, the grain shovelers, coal miners, and street railway men, inaugurated strikes early in the year. The New York Central Railroad has a strike on hand, which threatens to spread to other roads. May Day brought news of strikes from all over the country—strikes of carpenters, plumbers, brewery engineers, telegraphers."

This is not overdrawn. The outlook is certainly ominous. Nor does it help matters to say that "times are prosperous" and that "the reasons for these strikes must be looked for above the stomach," as does the paper from which we quote.

It may be true as stated by a prominent professor in the Boston University, after making a careful study of the subject, that "enough food is wasted in Boston to feed the whole of Greece. Probably the workingmen of Europe might almost be fed on what American workingmen waste," and that "the poorer classes of foreign laborers that come here do at first live on what the American laborer would despise to eat." But the fact remains that hundreds of thousands of laboring people are dissatisfied. If indeed it be true that no adequate cause for this discontent exists, then it is all the more ominous, since all the more difficult, if not impossible, to apply a remedy. It is to be suspected, however, that the assumed "general prosperity" spoken of is felt more by certain classes than by the masses of the people.

No Horse Trading on Sunday.

Justice Dooley, of this city, took occasion on the 7th inst., to express his opinion of alleged violators of the "Sabbath" recognized by the laws of this State and municipality. Two weeks before a number of men were severely reprimanded by his honor for selling and trading horses on Sunday close to a church.

Abe Schaefer, 465 14th street, fell into the hands of Detectives Hagerman and King while trying to dispose of a horse May 6.

When Schaefer was arraigned Justice Dooley said: "It is a shame that worshipers cannot pass through the streets on their way to church without encountering these men who persist in carrying on their business in the public streets on Sunday."

The magistrate then spoke severely to the prisoner and remarked that he ought to be fined \$25 as a lesson to both himself and others. He did impose a fine of \$10, but allowed the prisoner to go on payment of costs.

The justice certainly acted discreetly, since the imposition of a fine would very likely have resulted in an appeal, or commitment and *habeas corpus* proceedings, and in the end his honor might have been compelled even to pay the costs. This was the result in the barber cases some years ago. In fact, that contest left only enough of the Sunday law to enable "detectives" who are anxious to find somebody not under "police protection" whom they can arrest, to make trouble either for those who do not know their rights or are not able to go into court to defend them.

Sunday Closing of Stores in Chicago.

Several months ago nearly all the grocery stores and butcher shops in this city arranged to close on Sunday, and for a time the agreement was very generally observed. Now, however, that warmer weather has come, some dealers are beginning to keep open as aforetime.

The Evening News, the newspaper champion of the Sunday-closing movement, in its issue of May 7, gives this account of the matter:

"Thinking that hot weather will afford an excuse for keeping their stores open on Sunday, one or two dealers in the northwest part of the city have removed the placards which for months have been displayed in their store windows. These announced that no more seven-day selling would be countenanced, and were hung up at a time when nearly every Chicago grocer and butcher was in a fervor of delight at the thought that at last they were to be permitted to rest every Sunday.

"A few signed the agreement under protest, but these included the retailers in whose places of business the clerks were in nearly all cases children or relatives of the proprietors. And now it is asserted by several of this class, that during the sultry summer days they intend to keep their stores open. As yet there has been but one violation of the agreement entered into with the clerks last winter. This is reported as having occurred with the opening of the butcher shop of Christopher Buehler, 246 Clark street. The announcement is made by officers of Washington Council, No. 17, of the Clerks' Association. A number of butchers, whose stores are in the vicinity of Buehler's, and who are opposed to an "open-door policy" on Sundays during the summer, as well as in cold weather, visited Buehler, when he first opened shop, and remonstrated with him. It is understood that no threats were made, but a peaceable effort to induce Buehler to stand firm met with failure. For fear that some of his competitors might do him injury, he visited the Chicago avenue police station yesterday afternoon and asked for police protection. Patrolman Clune was detailed on the matter, but there was no violence."

A subsequent issue of the News contains also the following:

"Grocers and marketmen in the vicinity of Ogden avenue and West 12th street assert that unless patrons are more consistent in their demands and in buying supplies Saturday night they will be compelled to

start anew in Sunday selling. While they express a desire to keep their store doors locked at least one day during the week, they say that unless something is done they will have to annul the agreement they entered into with the Butchers and Grocers' Clerks Association last winter.

"The plea made by some of the customers is that during the half-holiday allowed on Saturday during the heated term they do not care to be bothered in the selection of eatables for the next day's dinner. They argue that it is their wish to spend the afternoon without any thought as to the morrow; their desire being more for going on jaunts than going for joints of beef."

All of which goes to show that it is a very hard matter to compel a whole people to keep Sunday if they don't want to keep it.

B.

An Anti-Protestant Crusade in France.

Among the most aggressive and bitter agitations of the day is the propaganda in France directed against the Protestants, which has become a fixed and persistent fact in the religious thought of the republic. The *Christliche Welt* (Leipzig, No. 14) contains from the pen of Eugene Lachenmann an interesting collection of data on this subject, presented, of course, from a Protestant point of view.

The attacks, we are told, are increasing in intensity and number. Especially is the "Bonne Presse" of the Assumptionist busy with this propaganda, and the various "Croix" or church newspapers published throughout the provinces make it a point to keep the people aroused on the subject. In this controversy, Protestants, Freethinkers, Freemasons, and Jews are all put into one class, the leading charge being that of treachery to the country and an alliance with the Protestant nations, especially Germany. The type of opposition is much like that at one time displayed against the Huguenots, and this name has even been revived as a term of reproach and suspicion against the Protestants.

The origin of this agitation is interesting. Two years ago, Ernest Renauld, the editor of a provincial and local paper in Cher, published a pamphlet entitled "Le Peril Protestant," which aroused a great deal of excitement. It has been followed by a solid volume of 569 pages on the same subject by the same author, with the special purpose of pointing out that Protestantism is the great danger to the religion, politics, and social order of the country. The character of this massive work can probably best be given by quoting Renauld's own words:

"The Republican Party is the Protestant party, and as the Protestant party it is the English and the German party in France. . . . The Huguenots go hand-in-hand with the traitors of the fatherland and with the foreign foes of France, just as their religious

fellows did in the year 1870. . . . The Protestants force their way into the houses of the French people, ostensibly to sell Bibles, but in truth to spy out where the honest peasant has hidden his savings. They are picking out quarters for the army of the invasion. Therefore we must keep a watch over these imbeciles and force them to leave our towns. If France once becomes Protestant, then she will be little more than a vassal of England. These pious gospel messengers do not propose so much to make converts to Protestantism as to demoralize our good people and to lay plans for facilitating the proposed invasion of our country. We appeal to the peasants to become new crusaders in the interest of the good cause."

One of the noteworthy features of the book is the fact that it gives the address of the leading representatives of Protestantism throughout France.

The example of Renauld has been followed by others. "Le Complot Protestante" ("The Protestant Conspiracy") is the most recent and sensational contribution to this crusade. This conspiracy consists in this, that Queen Victoria yearly contributes twenty-five million francs to the support of the Protestant religion and to the struggle against France. This is done on the basis of an agreement made between England and Prussia in 1757. Accordingly each and all work undertaken by the Protestants in France has but the one aim, namely, that of advancing this conspiracy. Two other Anti-Protestant pamphlets are very popular in France; one is entitled "La Trahison Protestante" ("The Treachery of Protestantism"), and the other "L'Ossature de la Trahison" ("The Structure of Treachery"). These are brought out with a grinning skull and a black background on the titlepage. Among the views given in them are these:

"As the Jew is a born money-maker, so the Huguenot is a born traitor. A Catholic will die for his faith; a Jew, to save his money; but a Protestant knows no martyrdom. . . . The claim of the innocence of Dreyfus was simply a specimen of Protestant treachery in order to make it possible for England to occupy Fashoda and for William II. to make his journey to Jerusalem. All the defenders of Dreyfus are open or secret Protestants, and the whole affair was conducted after the manner of the Protestants, who are not by their faith compelled to implicit obedience to their superiors, but subject everything to free 'investigation.'"

Another noteworthy production of this crusade is "Le Conquete Protestante" ("The Conquest of Protestantism"), with the sub-title, "A Plea for Social Peace and National Reconciliation." This work is based on the well-known fact that so many of the leading offices and high state positions in France are filled by Protestants. The author says:

"The Catholics are too scrupulous. Nobody can bake an omelet without breaking some eggs. No revolution can be achieved without advancing over dead bodies. Do you think it would be a crime to condemn and to put to death such men as Zadox

Kahn, Reinach, Scheurer-Kestner, Picquart, Zola, Brisson, Yves Guyot, Jaures, Clemenceau, Monod, and Ranc, because they have organized the Dreyfus conspiracy? I confess openly that I would have no hesitancy to vote for the death of this Reinach, etc., and such pastors as Monod, etc."

The Protestants are alarmed and are agitating counter movements. The most promising agent in this regard is the "Commission d'action protestante evangelique," appointed at the great "Fraternal Conference" of Protestants, held in Lyons in November of last year.

In the meanwhile the Protestant cause, according to the Christliche Welt, is progressing in the country as never before for centuries. An interesting account of this movement is furnished by the well-known author and lawyer, Eugene Reveilland, in a series of "Los von Rom" ("Away from Rome") pamphlets in Munich. There are at present two homes for priests who have joined the Protestant church, and the organ of this movement among the younger Catholic clergy, Le Chretien Francais (The French Christian), is now appearing as a weekly, side by side with a monthly called Le Pretre Converté (The Converted Priest). The editor of the former journal, the Abbe Bourirer, was recently compelled to appeal to the law for protection against attacks in public.—The Literary Digest.

"The Michigan Christian Advocate" seems to think that the United States ought to compel Turkey by force of arms to pay the "indemnity for missionary losses." The "Advocate" says:

"One thing is pretty certain, if no pressure is brought to bear upon Turkey, the indemnity will not be paid very soon. His policy is to procrastinate, and nothing but a show of force will bring him to terms. It is not the amount of the indemnity claimed, and which the porte has promised to pay, that is so important. If that were all, no one would advise war for a mere \$90,000. But it is the principle involved. If Turkey is not brought to time now, there will be no security for American missionaries in Turkey hereafter."

The slang expression "brought to time" is quite in keeping with the spirit that would invoke force in the interests of the gospel of the Prince of Peace. Better a thousand times that every bit of mission property in Turkey should be destroyed, and every missionary be expelled from the country than that this or any other so-called Christian nation should declare war to secure the interests of Christian missions. The gospel commission is still in force, as is likewise the promise of the One who gave it; and if those who minister in his name would only rely more upon his power and less on earthly powers, Christianity would not be so misunderstood as it is in Mohammedan and pagan lands to-day. Much of the trouble that missionaries have in foreign lands is because they will not let political affairs alone.

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♪♪♪

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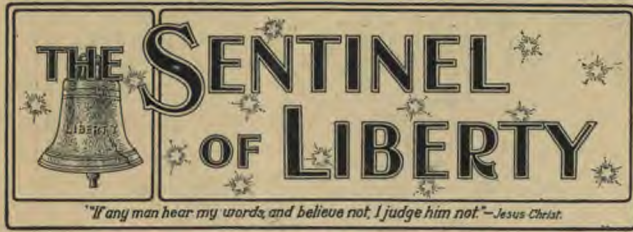
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CHICAGO, MAY 17, 1900.

Our friends will confer a favor if when they send us newspaper clippings they will invariably indorse upon them not only the name but the date of the paper from which each one is taken. Sometimes neither of these items of information is given, in which case the clippings are of little value to us, even though they may otherwise be excellent.

Washington, D. C., reformers have started a movement for a curfew law to keep children off the streets in the evening, and the district commissioners have referred the matter to Maj. Sylvester, superintendent of police, for report. It is stated that Maj. Sylvester will oppose the plan. He says that in Washington the summers are so hot that the children cannot play out of doors in the daytime, and that for the sake of their health they should have the run of the streets and the parks in the evening.

The *Converted Catholic* (New York) publishes in its May issue a picture showing Cardinal Gibbons posing at the Dewey celebration in Washington last fall. It was designed by a Roman Catholic, and shows the Cardinal standing between Admiral Dewey and President McKinley, the latter facing the Cardinal with bowed head. The *Converted Catholic* says of it: "An enterprising Roman Catholic had this picture engraved and at great cost had offered it for sale to the Catholics; but the poor man is now bankrupt, for not a Catholic family would dare to possess a copy of it after Mrs. Dewey had formally declared herself a Protestant."

The national constitution prohibits Congress from making any law "respecting an establishment of religion or prohibiting the free exercise thereof." But as the doctrine prevails that the constitution does not apply outside the United States, there is manifestly nothing to prevent Congress from establishing a religion in foreign territory under American control; for instance, in the Philippine islands. And the religious question being the leading, burning issue in those islands, which is pressing upon the governing power for settlement, it is quite possible that Congress, not feeling hampered by constitutional restrictions in leg-

islating for that country, may establish some form of religion there by force as the easiest way to bring the controversy to an end. Certainly Congress is at liberty, under the prevailing view, to establish a religion in any portion of the new territory; but do the American people want Congress to become familiar with the practice of setting up state religions? Will they feel entirely safe under such circumstances with regard to religious freedom here at home?

The article on another page, "An Anti-Protestant Crusade in France," is significant as showing that, notwithstanding the boasted enlightenment and consequent liberality of the times in which we live, human nature is swayed by the same passions as in the days of Torquemada, Duke of Alva, Duke of Guise, Catherine de Medici and others whose names are synonymous with persecution. Tolerance, like beauty, is only skin deep. Given the power and opportunity men would persecute as bitterly to-day as they did when the auto da fe lighted up the landscape in Castile and the Netherlands.

Nor is all intolerance bound up in the hearts of French Roman Catholics. We must not forget that no longer ago than last December, a respectable Boston clergyman speaking in a National Reform convention in New York City invoked the death penalty upon those who refuse to keep Sunday; and only a few days since a Seventh-day Adventist in the State of Pennsylvania was haled before a justice of the peace and fined \$4 and costs for raking in his own door yard on Sunday, being accused by one who spied upon him for that purpose. Times change, but only the grace of God can change the human heart, taking out of it the spirit of Cain and putting into it the spirit of love.

Lord Salisbury's view of the saloon Sunday law was expressed recently in a speech made before the Church of England bishops. On this point the British premier said:

"I have some sympathy with people who want beer on Sunday. I don't drink beer myself, but if I did I should want it as much on Sunday as on any other day."

Certainly any man who drinks intoxicants wants them as much on Sunday as on other days, and it is both useless and unreasonable to allow people to drink freely six days in the week and then try to shut them off from indulgence on the remaining day. There is always some inconsistency in a Sunday law.

A new shell has been tested recently which will go through any kind of armor plate now in existence. A daily paper suggests that "now some other inventor will have to make a plate that the shell cannot penetrate. Thus if we may not have universal peace we may be kept guessing."