

THE
Sentinel of Christian Liberty

"Proclaim liberty throughout the land unto all the inhabitants thereof." *Lev. 25:10.*

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The Sentinel of Christian Liberty and Its Work.

By Alonzo T. Jones.

THE Sentinel of Christian Liberty was established, as the *American Sentinel*, in 1886.

As the *American Sentinel* it was The Sentinel of Christian Liberty, because American principles of liberty as they then were—the original principles of the Declaration of Independence and the Constitution—were Christian principles.

In the movements and discussion preliminary to the making of the nation, it was declared by the American patriots that "to judge for ourselves, and to engage in the exercise of religion agreeably to the dictates of our own consciences, is an inalienable right, which, upon the principles upon which the gospel was first propagated and the Reformation from popery carried on, can never be transferred to another."

That was the keynote of American liberty and independence. The principles upon which the gospel was first propagated and the Reformation from popery carried on, are eternally Christian principles. These being the original and fundamental principles of American liberty, the original and fundamental principles of American liberty were

the principles of Christian liberty; and the *American Sentinel*, established particularly for the maintenance of these principles, was then in essence as now in both name and essence, The Sentinel of Christian Liberty.

Even in 1886 there was urgent need of such a Sentinel. That need has steadily increased, and to-day is more urgent than ever. The Sentinel has kept pace with the times; has met every issue that has developed in the field which it was set to survey; and to-day is, and hopes to remain, still the true Sentinel of Christian Liberty.

In 1886, and even for some time before, the movement to effect the national establishment of the "Christian" religion and national legislation in enforcement of it, in the United States, in direct antagonism to fundamental American, Christian and Protestant principles, and to sweep away the fundamental principle of government from the consent of the governed, found such wide acceptance throughout the nation as to be a distinct menace to the liberties of the people, and especially the civil and constitutional liberties of Christians. For

this cause The Sentinel was then established.

By the press and general public, the object of the establishment of The Sentinel—opposition to the union of church and state, in the recognition of "Christianity" as the national religion, in legislation, in common law, or in any other way—was scouted as absolutely vain, and even nonsensical, because there was "not only no danger, but no possibility of danger of any such thing occurring in the United States."

Events Justify the Establishment of The Sentinel.

And yet, within three years after the establishment of The Sentinel, the press and public of the whole nation saw (December, 1888) introduced in Congress and supported by powerful influences, measures for the direct and positive establishment of the "Christian" religion as the national religion, and enforcing upon all the people "Christian" observances; and in less than two years later (May 8, 1890) the nation saw adopted and enunciated for the nation by the Supreme Court the principles of monarchial absolutism, instead of the republican principle. So distinctly was this done that in discussing the decision The Sentinel was constrained to say (May 7, 1891):

"If this doctrine shall be maintained, so that it becomes a principle of American law, and shall become established as a principle of government here, then the revolution backwards is complete; government of the people is gone; and that of a sovereign parent of the people is put in its place. Then the doctrine of the Declaration of Independence and of the Constitution of the United States is subverted, and the doctrine of sovereignty, absolutism, and paternalism, is

established in its stead. Then also Bancroft's history in the place above cited will need to be revised so that it shall read as follows: 'Is it asked who is the sovereign of the United States? *The Legislature* is the sovereign and *the people* are subjects.'

In arguments in favor of governing "without the Constitution" the new possessions of the United States, and in the insular cases before the Supreme Court (October term, 1900), this decision of the court was cited, and its principles were maintained; and the principle was confirmed by the Supreme Court in its decision of these cases. And accordingly, in that same decision, since the principles of the former decision were maintained, the alternative suggested by The Sentinel ten years before actually resulted, and not only the Declaration and the Constitution, but all Anglo-Saxon principles of government, had to go.

Those particular measures introduced in Congress in 1888 failed of adoption; but in four years more (1892) the whole nation saw actually accomplished the very things contemplated in the measures which had been introduced in 1888 and had been kept before Congress afterward. In 1892 the Supreme Court of the United States unanimously declared that "the establishment of the Christian religion" was one of the purposes of the colonial grants in America; was within the meaning of the national Constitution, because these documents and others "have one meaning" with the Constitution; and therefore "this is a Christian nation."

In that same year that declaration of the Supreme Court was used as the basis and principal argument in securing Congressional action establishing Sunday as the "Christian," American, and

national sabbath, in direct supplanting of the Sabbath of the Lord of the Fourth Commandment; and in the decision of the Supreme Court in the insular cases (October term, 1900), the "Christian nation" declaration of 1892 was confirmed in the reducing to a "perhaps" the continuing force of that provision of the first amendment to the Constitution which declares: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

These things, the specific things concerning which The Sentinel was established to give warning, and concerning which The Sentinel did continually give warning, having been definitely accomplished, and in so short a time, sufficiently demonstrate that the object of the establishment of The Sentinel was neither vain nor nonsensical, but was the very essence of Christian patriotism and enlightened foresight. No more complete vindication could be desired.

What Remains to Be Done.

And now, since all this has come to pass, what remains for The Sentinel to do? What need is there of The Sentinel any more? There remains for The Sentinel to do precisely what it has always done: ever to be watchful for the dangers, and to warn the people against the evils, that as a consequence of these things that have been done, will flood the nation, and to its ruin, as surely as that these things have been done. There is now, and there will continue to be, precisely the same need of The Sentinel as there ever was.

In earnest and active endeavor The Sentinel for years warned the people, Congress, and the White House, that by all means some might be saved from

being partakers in the committing of the evils which we were so certain would come. And now, if possible, in more earnest and more active endeavor, The Sentinel, for the remaining years, will continue to warn all, that still by all means some may be saved from the ruin that will so certainly come.

And this is why The Sentinel must now stand forth specifically in its full name—The Sentinel of Christian Liberty.

An Ancient Republic.

Anciently there was a liberty-loving people who cast off kingship and everything that could suggest such a thing, asserted the principle and the right of self-government, and upon that principle established a republic—a government of the people, by the people, and for the people.

When that republic had filled its own home territory with *its power* and had filled the world with *its name*, as the lover and grand exemplar of *liberty*, for the sake of "liberty" and "humanity" it entered upon a career of foreign conquest. These conquests brought to that people wealth "in rolling streams of gold." Wealth brought luxury, and luxury brought *loss of self-government* and the consequent indulgence, to boundless degree, of appetite and passion in the *individual*; and indulgence, also to boundless degree, of despotism in the *government*.

And just then the Lord Jesus sent into that world of moral and political iniquity his glorious gospel, and *in that* the true principle and power of self-government. His disciples went everywhere preaching that gospel to the multitude, to kings and governors, and even to the emperor himself. And thus to that republic, from which had been lost the

vital principle of its very existence—self-government in and of the individual—the messengers of the gospel of Christ carried and proclaimed in divine verity that vital principle.

A Recorded Incident.

How certainly this is so is seen in a recorded incident. At Caesarea, on a certain occasion, "when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ." And when Paul spoke concerning the faith in Christ, "he reasoned of righteousness, *self-government*, and judgment to come." Our common version reads "righteousness, temperance, and judgment to come;" but temperance is simply *self-control*, and self-control is simply *self-government*; so that both textually and doctrinally it is literally true that in preaching the faith in Christ Paul reasoned of righteousness, *self-government*, and judgment to come.

And who was Felix? A Roman governor, one of the high ones of the Roman state. One, too, as the others of those high ones, whose life was a daily illustration of the fact that the vital principle of the republic was utterly lost. How fitting that *he* should hear concerning the faith in Christ, which in very deed brings to men the vital principle and power of true self-government! And how doubly fitting, that, when he did hear concerning that faith, he should hear of righteousness, *self-government*, and judgment to come! Fitting, also, that he should tremble! For as the heavenly message was poured forth in the searching and convicting power of the Holy Spirit, there passed before the mind of Felix, as in a panorama, the remembrance of the times when *self-government* was a characteristic of the Ro-

mans, both high and low, beyond any other people of ancient times; how that because of this they had filled the world with their power; how that conquest had brought in its train boundless wealth, luxury and loss of self-government—of which he with Drusilla and the rest of his fellows in high places, as well as those in lower walks, were living examples. And when all this was made to recur, and he saw in himself and throughout the empire the dreadful demonstration of it, with no hope of remedy or way of escape *except only this faith in Christ*, which to accept meant simply the absolute abandonment of everything in this world, how could he possibly keep from trembling?

The Gospel the Preservation of the State.

Thus the gospel of Christ, by bringing to men the true power of self-government, and by restoring the virtue and integrity of the individual, was, in itself, *the preservation of the Roman state*. To accept that gospel was truly to attain to the principle upon which the republic rested, and was the very essence of patriotism. And yet that gospel was outlawed, and the profession of it was made to be "high treason" by the Roman state. That is to say: there had occurred in the Roman republic such a complete apostasy from original principles, such a complete reversal of things, that for the people to espouse in perfection the principles upon which the republic was founded, was to incur the penalty of "high treason" against the republic.

A Modern Republic.

In modern times, also, there arose a liberty-loving people, who cast off kingship and all that could suggest such a

thing, asserted the principle and the right of self-government, and upon that principle established a republic—a government of the people, by the people, and for the people. When this modern republic had filled its own home territory with *its power*, and had filled the world with *its name* as the lover and grand exemplar of *liberty*, “for the sake of liberty and humanity” it entered upon a career of foreign conquest. Before, as well as after these conquests, wealth came to this people in “rolling streams of gold.” Wealth brought luxury; and luxury is fast bringing loss of *self-government* and the consequent indulgence, in alarming degree, of appetite, passion and violence in the *individual*; and this will just as certainly develop despotism in the government, because nothing short of a despotic government can control such despotic individuals.

The True Principle and Power of Self-Government Needed.

Therefore it is that just now there needs to be preached in this modern republic, as was preached in that ancient republic, the gospel of Christ in its divine purity and heavenly power, bringing to men and implanting in them the true principle of self-government. And, therefore, it is that just now as never before there is due, and must be delivered, that message of “the everlasting gospel to preach unto them that dwell on the earth, and to every nation and kindred and tongue and people, saying with a loud voice, Fear God and give glory to Him, for the hour of His judgment is come, and worship Him that made heaven and earth and the sea and the fountains of waters.” Rev. 14:6, 7.

Such is the situation as it is to-day; and such is the necessity for the continued existence and work of The Sentin-

nel of Christian Liberty. And this work of The Sentinel of Christian Liberty, this work of proclaiming the everlasting gospel of Jesus Christ, and, in that, the true principle and power of self-government, restoring the virtue and integrity of the *individual*, is, in itself, so far as it is accepted, *the preservation of the state*. To accept and hold in sincerity this gospel which The Sentinel of Christian Liberty proclaims, is truly to attain to the vital principle upon which the American Republic was founded; and so is the very essence of American patriotism, as it is, in truth, Christian patriotism.

And yet the day is coming, and is not far distant, when in the United States it will be treason for any man to practice the plain principles of Christianity. Not that it will be treason to *profess* Christianity: to *profess* Christianity will be the very sign of salvation for the nation; but to *hold* in *sincerity* and actually to practice the plain principles of Christianity will be counted treason. And this is but to say that there will be here such an apostasy from the original, fundamental and Christian principles of the nation, such a direct reversal of things, that to maintain in sincerity and to *practice* the original, fundamental and Christian principles of the nation will be counted only treason to the nation. And, with the perverse progress that has already been made, that condition of things cannot be far off.

The Beast and His Image.

In the Bible Rome, from beginning to end, is only the Beast. Dan. 7:7, 8, 11; Rev. 13:1-10. And there it is also declared that in the last times there would arise an Image of the Beast. Since Rome throughout is the Beast, and this other is the Image of the Beast, it is

perfectly plain that in the history of Rome—republic, empire, and “Christian” empire—there is written beforehand the history of this other power as the Image of the Beast.

Against this Beast and his Image the Bible publishes an angelic message of most solemn warning: “And the third angel followed them, 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; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.” Rev. 14: 9, 10.

The only way of salvation from the worship of this Beast and his Image is the way of the everlasting gospel—the

way of the keeping of the commandments of God and the faith of Jesus; for the closing words of that angelic message are: “Here are they that keep the commandments of God and the faith of Jesus.” Rev. 14:12.

To be an instrumentality in giving to the nation and to the world that intensely important message is the only object of the existence of The Sentinel. The keeping of the commandments of God and the faith of Jesus is Christian liberty, and the only true Christian liberty. The only object of the existence of The Sentinel being to make effective that message of truest Christian liberty, it follows that The Sentinel, true to its object, is truly The Sentinel of Christian Liberty. And as such it asks the continued sympathy and support of every lover of human rights and Christian liberty.

The Church and the State.

By A. G. Daniells.

WHAT is the true relationship of the church and the state, of religion and civil government? This is a question of vital importance, for it involves the interests of all. It does not belong alone to past ages. It is to-day a living issue, and it will continue such while the church and civil governments exist.

The church and the state are ordained of God for the benefit of man. But like other wise provisions for his good, they may be perverted; they may be turned from their true purpose, and be used to injure man. In the maintenance of

their *proper* relations are bound up the rights and liberties of the people.

The *true* relationship of the church and the state is not established by the arbitrary decrees of church councils, nor by the decisions of civil courts. It is not established by the customs or the will of the people. It is not, and it cannot be, established by man. The proper relationship of church and state is fixed by Him who ordained them. *It is grounded in the very nature of the institutions.* And, therefore, true conceptions of the nature of these institutions should give clear views of the

relationship that should exist between them.

The church is an ecclesiastical organization. It is commissioned by its Founder to teach the gospel. Its work is to lead men to recognize the Creator as an "object of worship, love, and obedience." It is to draw men by the cords of love to live holy lives. The church is appointed to be the conservator of divine truth, to deal with the souls of men, to shape the moral nature, and to work for the redemption of a lost world.

The state is a political or civil compact. Politics are inseparably connected with the state, because it is a political institution. The primary object of civil government is to protect the rights of men. It is to maintain civility; to prevent the strong from injuring the weak. Hence it is designed to regulate the conduct of citizens toward their fellow-citizens. It is to maintain harmony and order where there would otherwise be confusion and anarchy.

Thus we find that the church and the state occupy very different and distinct ground. The church is ecclesiastical; the state is political. The functions of the church are religious, and its realm is the spiritual; the duties of the state are political, and its sphere is the secular. The church is commissioned to preach the gospel; the state is ordained to maintain civility. The church is to lead men to recognize and respect the claims of God; the state is to see that men recognize and respect the rights of their fellows. The church may beseech and draw by moral suasion; the state must command and compel by the strong arm of the law.

From the fact that the church and the state are assigned by their Author to entirely different spheres, and that their functions are so different and the means for accomplishing their ends are so opposite, it is plain that the only true relationship that can exist is that of absolute separation.

But what is meant by "separation"? Antagonism?—Not at all. These institutions, as ordained by the Creator, are not opposed to each other, hence there should be no friction. Nor will there be any when each occupies its legitimate sphere.

The proper separation of church and state is simply each attending to its own line of work. We have seen that the functions of the church are spiritual and that those of the state are civil. These lines are fixed; they never cross. And as long as the state attends to civil matters only, and refuses to deal with religious questions, it is within its established boundaries. So, likewise, with the church. When it addresses itself to spiritual things only, and keeps its hands out of politics, and off from Caesar's sword, it is on legitimate ground.

This is genuine separation, and it is the only true relationship of the church and the state. It is the separation taught by Christ in those emphatic words: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matt. 22: 21.

Church and state union, in the fullest sense, is absolute domination of one over the other. It may be state domination as under the first Roman emperors; or it may be church domination as exercised by the popes at a later period.

The records of both are a fearful commentary on such unions. It is a combination that assumes the prerogative to compel men in matters of religion. It has no conscience; hence it is no respecter of conscience. It invades the sacred precincts of the conscience, and persecutes those who resist its invasions. It deprives men of their inalienable rights, and endeavors to exterminate those who persist in asserting their rights.

There can be neither civil nor religious liberty where there is absolute union of church and state. But between such union and the first steps leading toward it there are many degrees, each

of which is dangerous and works injury to men.

The first appeal of the church to the state for religious legislation is a step, an advance move, made toward church and state union. And the first legislative act in response to that appeal is, to that extent, union. It is the foundation-stone for complete union.

The principle involved in this transaction is a dangerous one. It contains a germ, which if not prevented by some counter agency, will develop into that absolute union that usurps authority over men, shackles their consciences, and robs them of their natural and inalienable rights.

The True Basis of Civil Government.

By C. P. Bollman.

THE writer firmly believes that the American basis of civil government, namely, natural rights, is the only true one.

Our forefathers set forth as a self-evident truth the proposition that all men have rights, and "*that to secure these rights governments are instituted among men.*" This was a high conception of the mission of government. For many centuries rulers had claimed a divine right to bestride the necks of the people, first of all for their own benefit, and only incidentally for the good of their subjects. But the Declaration of Independence swept away that claim and in its stead gave to the world the vastly higher conception that rights, not rulers, are sacred and that government exists not for the few but for the many, not in order that

kings might live at ease, but that both rulers and people might enjoy their God-given rights.

It is because rights are God-given that they constitute the true basis of just government. It was God who ordained human rights, and He ordained government for the preservation of these rights. This He did by making man such a being that he would naturally organize to secure the rights to which his reason, aided by the light of nature, taught him he was entitled.

But some men brand the fundamental law of the American Government as "infidel" because it does not recognize the Scriptures of the Old and New Testaments as of supreme authority in governmental affairs. In a paper recently published in the *Homiletic Review*,

Rev. Sylvester F. Scovel takes substantially this position, and having established to his own satisfaction that the rights of men are an unsafe basis for civil laws, he declares that there must be "a moral basis" for government.

**Rights Constitute a
Moral Basis for Government.**

Have we not, however, a moral basis for government in the revelation that the Creator has made of His will in the great book of Nature? Our fathers declared that all men "are endowed by their Creator with certain unalienable rights." To them this was a self-evident truth. They did not, consciously at least, deduce it from the sacred Scriptures, but from man—from his nature, his powers, his environment.

Theirs was a noble and an ennobling conception of the true basis of government. They held rights to be God-given, and sacred because God-given. This fact, the fact that God has given rights to all alike, so impressed the framers and the signers of the Declaration of Independence that they felt that not only were they themselves as individuals under obligation to respect these rights, but so great was their reverence for the Creator that they held that even the government which they were establishing was bound by the same law of natural, God-given rights; hence they claimed for the federated Colonies only power to do such acts as sovereign states might "of right do."

Here is the grandest recognition of divine sovereignty and of the true basis of human government the world has ever seen. And there can be no more ample governmental recognition of the sovereignty of God to-day, for to recognize the sacredness and inviolability of God-given rights is to recognize God in those

rights. And in no other way can government recognize God and fulfil the purpose for which it exists.

The Creator has revealed himself in nature in many ways not less clearly than in the Jewish and Christian Scriptures, known to us as the Old and New Testaments. The revelation in nature is known and read of all men; it is a revelation that leaves all men without excuse.

The Right of Conscience Respected.

One of the most sacred of all natural rights is the right of every man to relate himself to God in the manner which he conceives to be most conducive to his well-being. And this right the American scheme of government respects, because instead of adopting the Bible as the basis of civil government, appeal is made "to Nature and to Nature's God." Instead of adopting that interpretation of the divine law expressed in human speech, the true basis of civil authority is found in the divine law written in every fibre of the human frame and attested by the experiences of every heart. Even the bigot, who would deny to others the same rights which he claims for himself, knows deep down in his heart of hearts, that he, in common with every other man, has an endowment of natural rights which God will not take from him, and which no man or set of men may innocently infringe.

Men may talk as they will about a moral basis for civil government, but whenever they get away from natural rights they get away from God and deliver themselves and their fellow-men, bound hand and foot, into the power of despotism.

It was God who made man. It was He who endowed him with "certain unalienable rights." It was He also who

ordained civil government in order that those rights might be exercised and enjoyed, and that they might bring forth fruit to his glory. The only duty laid upon civil rulers by the Creator is to

safeguard the rights that God has given, and, as Thomas Jefferson expressed it, "to enforce only our natural rights and duties and to take none of them from us."

The Sacredness of Human Rights.

Selected from the "Works of William E. Channing, D. D." (Walker, Wise and Company, Boston, 1862), Vol. II., pp. 36-44.

MAN has rights by nature. The disposition of some to deride abstract rights, as if all rights were uncertain, mutable, and conceded by society, shows a lamentable ignorance of human nature. Whoever understands this must see in it an immovable foundation of rights. These are gifts of the Creator, bound up indissolubly with our moral constitution. In the order of things they precede society, lie at its foundation, constitute man's capacity for it, and are the great objects of social institutions. The consciousness of rights is not a creation of human art, a conventional sentiment, but essential to and inseparable from the human soul.

Man's rights belong to him as a moral being, as capable of perceiving moral distinctions, as a subject of moral obligation. As soon as he becomes conscious of duty, a kindred consciousness springs up that he has a right to do what the sense of duty enjoins, and that no foreign will or power can obstruct his moral action without crime. He feels that the sense of duty was given to him as a law, that it makes him responsible for himself, that to exercise, unfold and obey it is the end of his being, and that he has a right to exercise and obey

it without hindrance or opposition. A consciousness of dignity, however obscure, belongs also to this divine principle; and, though he may want words to do justice to his thoughts, he feels that he has that within him which makes him essentially equal to all around him.

Duties and Rights Indissolubly Joined Together.

The sense of duty is the fountain of human rights. In other words, the same inward principle which teaches the former bears witness to the latter. Duties and rights must stand or fall together. It has been too common to oppose them to one another; but they are indissolubly joined together. That same inward principle which teaches a man what he is bound to do to others, teaches equally, and at the same instant, what others are bound to do to *him*. That same voice which forbids him to injure a single fellow-creature, forbids every fellow-creature to do *him* harm. His conscience, in revealing the moral law, does not reveal a law for himself only, but speaks as a universal legislator. He has an intuitive conviction that the obligations of this divine code press on others as truly as on himself. That principle which teaches

him that he sustains the relation of brotherhood to all human beings teaches him that this relation is reciprocal, that it gives indestructible claims as well as imposes solemn duties, and that what he owes to the members of this vast family they owe to him in return. Thus the moral nature involves rights. These enter into its very essence. They are taught by the very voice which enjoins duty. Accordingly there is no deeper principle in human nature than the consciousness of rights. So profound, so ineradicable is this sentiment, that the oppressions of ages have nowhere wholly stifled it.

**The All-Comprehending
Right of Human Nature.**

Having shown the foundation of human rights in human nature, it may be asked what they are. Perhaps they do not admit very accurate definition, any more than human duties; for the spiritual cannot be weighed and measured like the material. Perhaps a minute criticism may find fault with the most guarded exposition of them; but they may easily be stated in language which the unsophisticated mind will recognize as the truth. Volumes could not do justice to them, and yet, perhaps, they may be comprehended in one sentence. They may all be comprised in the right, which belongs to every rational being, to exercise his powers for the promotion of his own and others' happiness and virtue. These are the great purposes of his existence. For these his powers were given, and to these he is bound to devote them. He is bound to make himself and others better and happier, according to his ability. His ability for this work is a sacred trust from God, the greatest of all trusts. He must answer for the waste or abuse of it. He consequently

suffers an unspeakable wrong when stripped of it by others, or forbidden to employ it for the ends for which it was given; when the powers which God has given for such generous uses are impaired or destroyed by others, or the means for their action and growth are forcibly withheld.

As every human being is bound to employ his faculties for his own and others' good, there is an obligation on each to leave all free for the accomplishment of this end; and whoever respects this obligation, whoever uses his own, without invading others' powers or obstructing others' duties, has a sacred, indefeasible right to be unassailed, unobstructed, unharmed by all with whom he may be connected. Here is the grand, all-comprehending right of human nature. Every man should revere it, should assert it for himself and for all, and should bear solemn testimony against every infraction of it, by whomsoever made or endured.

The Logic of Despotism.

Perhaps nothing has done more to impair the sense of the reality and sacredness of human rights, and to sanction oppression, than loose ideas as to the change made in man's natural rights by his entrance into civil society. It is commonly said that men part with a portion of these by becoming a community, a body politic; that government consists of powers surrendered by the individual; and it is said, "If certain rights and powers may be surrendered, why not others? why not all? what limit is to be set? The good of the community, to which a part is given up, may demand the whole, and in this good all private rights are merged." This is the logic of despotism. We are grieved that it finds its way into republics, and that it

sets down the great principles of freedom as abstractions and metaphysical theories, good enough for the cloister, but too refined for practical and real life.

Human rights, however, are not to be so reasoned away. They belong, as we have seen, to man as a moral being, and nothing can divest him of them but the destruction of his nature. They are not to be given up to society as a prey. On the contrary, the great end of civil society is to secure them. The great end of government is to repress all wrongs against these rights. Its highest function is to protect the weak against the powerful, so that the obscurest human being may enjoy his rights in peace. Strange that an institution built on the idea of rights should be used to unsettle this idea, to confuse our moral perceptions, to sanctify wrongs as means of general good!

It is said that in forming civil society the individual surrenders a part of his rights. It would be more proper to say that he adopts new modes of securing them. He consents, for example, to desist from self-defense, that he and all may be more effectually defended by the public force. He consents to submit his cause to an umpire or tribunal, that justice may be more impartially awarded, and that he and all may more certainly receive their due. He consents to part with a portion of his property in taxation, that his own and others' property may be the more secure. He submits to certain restraints, that he and others may enjoy more enduring freedom. He expects an equivalent for what he relinquishes, and insists on it as his right. He is wronged by partial laws which compel him to contribute to the state beyond his proportion, his ability, and the measure of benefits which he receives.

How absurd is it to suppose that by consenting to be protected by the state, and by yielding it the means, he surrenders the very rights which were the objects of his accession to the social compact!

The Glory of the American People.

In all ages the individual has, in one form or another, been trodden in the dust. In monarchies and aristocracies he has been sacrificed to one or to the few, who, regarding government as an heirloom in their families, and thinking of the people as made only to live and die for their glory, have not dreamed that the sovereign power was designed to shield every man, without exception, from wrong. In the ancient republics, the glory of the state, especially conquest, was the end to which the individual was expected to offer himself a victim, and in promoting which no cruelty was to be declined, no human right revered. He was merged in a great whole, called the commonwealth, to which his whole nature was to be immolated. It was the glory of the American people that, in their Declaration of Independence, they took the ground of the indestructible rights of every human being. They declared all men to be essentially equal, and each born to be free. They did not, like the Greek or Roman, assert for themselves a liberty which they burned to wrest from other states. They spoke in the name of humanity, as the representatives of the rights of the feeblest as well as the mightiest of their race. They published universal, everlasting principles, which are to work out the deliverance of every human being.

Such was their glory. Let not the idea of rights be erased from their children's minds by false ideas of public good. Let not the sacredness of individ-

ual man be forgotten in the feverish pursuit of property. It is more important that the individual should respect himself, and be respected by others, than that the wealth of both worlds should be accumulated on our shores. National wealth is not the end of society. It may exist where large classes are oppressed

and wronged. It may undermine a nation's spirit, institutions, and independence. It can have no value and no sure foundation until the supremacy of the rights of the individual is the first article of a nation's faith, and until reverence for them becomes the controlling spirit of public men.

The Most-Favored Nation.

By W. N. Glenn.

EVERY nation of recognized character as such has mutual understandings with other nations. But their relations are not uniform. Their representatives to other courts vary in rank and importance. An ambassador is sent to one court, a minister to another, while the less dignified consular service is deemed of sufficient importance in dealing with others. In commercial treaties there are varying conditions, and those nations to which the most liberal terms are granted are known as "most-favored nations." So we read of the "most-favored nation" clauses in commercial treaties.

Now the Lord recognizes nations and deals with them as such in carrying out His purpose in the earth. "The Most High ruleth in the kingdom of men, and giveth it to whomsoever He will." He also commands us to recognize the nations of earth, for "the powers that be are ordained of God." We are to "render to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." We are not, however, to imbibe

the notion, which is being so extensively inculcated, that earthly nations in a personified character are subjects of eternal salvation; for God has shown us in His Word that these will all come to an end, and that He himself will set up a kingdom which shall fill the whole earth, and shall never be destroyed. This is the lesson of the great image shown to Nebuchadnezzar, king of Babylon, when all the earth was subject to his jurisdiction. So that the nations of earth are but factors in temporal government, a necessary police system on account of sin, a temporary arrangement for checking violence while the Lord is calling out and preparing a people for His great, universal and eternal kingdom. Like the scaffolding of a great building, these temporary nations will all be torn down and destroyed when the one great structure is completed and the King comes to occupy it.

History is replete with illustrations of God's most-favored-nation theory. When He permitted His servant Joseph to be sold into Egypt, it proved to be a great favor to that nation, giving Egypt a

golden opportunity to learn the way of righteousness and also to preserve her people as well as Joseph's people from famine. From this visitation Egypt became more than ever important in the eyes of other nations.

When Israel was brought out of Egypt there was another manifestation of special favor. God said to this people: "Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard and live? Or hath God assayed to go and take Him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all the Lord your God did for you in Egypt before your eyes? Unto thee it was showed, that thou mightest know that the Lord He is God; there is none else beside Him."

Note particularly that God's purpose in favoring a nation is not primarily for the exaltation of the nation itself, but that the people may "know that the Lord He is God."

Babylon Chosen Next.

In later years when Israel had so apostatized as to become "worse than the heathen," the Lord selected another most-favored nation. This time it was Babylon. Through the prophet Jeremiah the Lord sent messengers to various kings, including the king of Jerusalem, with this proclamation:

"Thus saith the Lord of Hosts, the God of Israel: . . . I have made the

earth, the man and beast that are upon the ground, by my great power and by my outstretched arms, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come; and then many nations and great kings shall serve themselves of him."

Nebuchadnezzar's son's son, Belshazzar, refused to honor the Most High God, but blasphemed His name. He was "weighed in the balances, and found wanting," and his kingdom ceased to be the most-favored nation. The Lord had foreseen it all, and so declared by His prophets that another kingdom should be the recipient of His special favor. Medo-Persia succeeded Babylon, and in time Grecia and then Rome became special agencies of Him who in His providence ruleth in the kingdom of men.

The Favored Nation of Modern Times.

Nor has the Ruler of the universe departed from His well-established polity in modern times. There is yet a most-favored nation, and, as all readers of *The Sentinel* know, that nation is the United States. When the nations of the Old World departed from the principles of equity and justice, and became oppressors of the poor and persecutors of the just, they could no longer be implements in the hand of an all-wise Governor. So the Lord raised up a nation in the New World—in the wilderness—and made it the custodian of civil and religious liberty. It became the home of the oppressed of all nations. God blessed it with the light of truth to an extent not

enjoyed by any other nation, and with inventive genius and a spirit of progress unknown elsewhere.

In a government recognizing that all men are endowed with unalienable rights, and that governments are instituted to secure these rights, there would be opportunity for the upbuilding of the spiritual kingdom, through the everlasting gospel of Christ. There would be some chance for the practical operation of the Golden Rule. But there have been of late so many departures from the basic principles of this most-favored nation; there is manifest such a tendency to imitate its predecessors, that its God-given prerogative is seriously endangered. That which has given this government a conspicuous and distinctive

setting among the nations has been the separation of church and state. But the menaces to this supreme condition of favor, from both church and state, have become so ominous that the call to "eternal vigilance" is in order now as never before. We can only maintain our position as the most-favored nation by tenaciously holding to the principles upon which the God of heaven established our going.

There is need of a Sentinel to sound the alarm, and to point out the accumulating evidences of departure from the good way. Such a sentinel will prove a friend of the people, a friend of the government, and a friend of the cause of Christianity.

Religion Is for the Individual.

By General William Birney, Washington, D. C.

RELIGION concerns the relations of the individual man to the Supreme Being. It is a personal matter between a soul and its Creator. It is not a corporate matter. A corporation, whether secular or ecclesiastical or civil, cannot be religious, although every one of its members may be; for it has no soul or conscience. The directors of the Standard Oil Company may all be pious men, but that does not make the oil religious or its sale a pious act. The President, his cabinet, and the justices of the Supreme Court might each and all be Mohammedans, but that fact would not make our Republic Moslem. They might be Unitarians or Mormons, and our Constitution would undergo no

change. A church corporation, as such, cannot believe in any doctrine or be held corporately responsible for sins; the individual members must answer, each for himself. So religious belief cannot be predicated of any state or nation. Governments have neither feelings nor sentiments, nor opinions; to them devils, angels, and ghosts are equally indifferent. The United States will have, as a corporation, no account to render at the judgment; and as it is only a corporation, it will have no account to render there at all. It cannot, from its very nature, be either Christian or Mohammedan.

Religion deals with the spiritual nature of the individual. For this world, it seeks to purify and elevate his personal

character; it appeals to his conscience, emotions, affections, and inspires his motives. Its methods are persuasive; it aims at moral and intellectual conviction, which cannot be brought about by force. Violence does not command belief. A man may be constrained to say that the sun does not shine in the heavens, but he does not believe what he says. Galileo was compelled to recant his teaching that the earth moves; but he struck his staff upon the earth and exclaimed, "It still moves!" Religion has never gained anything by legislative penalties. Its natural weapon is *love*. Persecution in the name of religion may make hypocrites and martyrs; it cannot make converts.

The sanctions of religion are moral; its rewards and punishments germinate in this world and ripen beyond the grave. Its punishments are for wrong feelings of the heart, for sins. If a man lust after a woman, or covet his neighbor's property, or hate him, he is amenable to the divine law, though his sinful feeling may not find expression in acts. He may have violated no penal statute, and may have enjoyed the esteem of his

fellow-men during a long life of outward circumspection, but in the eye of Him who looks into the heart of man, he is a sinner.

As religion is a matter between the individual man and his Creator, there is no escape for man from his personal accountability. He cannot shift it to the shoulders of other persons, or to a church or nation. He cannot shelter himself under the provisions of a statute, or the indulgences of an ecclesiastical superior. He must obey God rather than man. If Nebuchadnezzar, the king, orders him to fall down at the sound of the trumpet and worship the golden image which human authority has erected, he should not obey, though he knows he shall be cast into the furnace seven times heated; or, if he be ordered not to pray to God, his duty is to disobey, though before him is the certainty of being thrown into the den of lions. While he should promptly obey all the laws of civil government enacted within its proper sphere, he should refuse obedience when they clash with his higher obligations. Martyrdom is preferable to sin.

The Sanctity of the Right of Choice.

By C. M. Snow.

THE government of God is based upon the sanctity of the right of choice. "Choose you this day whom ye will serve," said the prophet of the Most High. God Himself declares: "I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live." Deut. 30:19. The right of choice

in the matter of worship is a right which the Creator himself will not invade. With all the persuasion of a loving Father He urges men to do that which He knows to be for their good. "Turn ye, turn ye from your evil ways; for why will ye die?" Ezek. 33:11.

God knows that to turn to Him means everlasting life, and that to turn away

from Him means eternal death; yet there is no compulsion, no force—only the yearning heart pleading for the better way.

Christ, who came into the world as the chief Herald of the freedom of conscience, declares: "If any man hear my words and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12:47. And yet by him and for him the world was made. Because God would not invade the right of choice, the worship which He receives is the worship of the heart, and not the performance of dead, heartless, outward ceremonies; and because He would not invade that primal right, the only rule in the universe, when sin has been removed, will be the rule of love; the worship performed will be the worship which love inspires. Force, with all the paraphernalia of its conscience-crushing campaign, will then have been ruled out of every portion of God's dominion. That is the purpose of God in the work which He has been conducting in the earth since the fall of man. The worship of a free conscience is the only worship that is an honor to God or acceptable to Him. True heart-worship of God is the only worship that is not idolatry. In heartless forms and ceremonies we worship customs or the law that requires them. When we yield to a law that is in opposition to the law of God, and obey that law in preference to God's law, we are worshipping the makers of that law instead of the Maker of the heavens and the earth. In such act of homage we are professing to do what we do not do—we are hypocrites.

In religious matters custom has continually invaded the right of choice.

Bodies of religious men, forgetting the example of their Creator, have frequently invaded that right. A religious despotism in the earth has always claimed the right to invade that right; and men who have even fled from the power of that despotism have taken with them its wicked right of invading conscience, and have carried that invasion to the farthest extreme; and all this in spite of all the Creator has done and taught to show His followers that liberty of conscience was a sacred inheritance, and the right of choice a sacred right.

Paganism scarcely or never recognized that right, tho it sometimes tolerated the choice; and when paganism invaded the church and pervaded and perverted it, it brought with it the spirit of intolerance and persecution toward everything it did not control. Then it was that Augustine could say:

"It is, indeed, better that men should be brought to serve God by instruction than by fear of punishment or by pain. But because the former means are better, the latter must not therefore be neglected. Many must be brought back to their Lord, like wicked servants, by the rod of temporal suffering."

In this, says the church historian Neander, there was "the germ of that whole system of spiritual despotism, of intolerance and persecution, which ended in the tribunals of the Inquisition." The Inquisition is religious intolerance worked out. It is what must follow when full sway is given to any government which claims the right to invade the right of choice in religious things. It is the logical sequence of the union of church and state. And that institution, and the claims which made it possible, are arrayed against every teaching, every precept, every practice of Jesus Christ. For

a difference of opinion such a power could and did bring to bear upon men and women every cruel torture it could invent. With nameless and numberless persecutions, even to the most terrible deaths, have the supporters of such principles enforced their claim to the right of overriding the consciences of their fellow-men; and such cruel deeds are but the logical results of the failure to recognize the rights of conscience, the right of choice, in matters of religion. Claiming to do Christ service, the exponents of such doctrines have inflicted upon their fellow-men the very suffering that Christ spent his earthly ministry in relieving. Christ placed his hands upon the eyes of the blind and gave them sight. Men claiming to represent Christ, but unwilling to recognize the right of choice, have bored out the eyes of those who chose to worship God according to the dictates of conscience. Christ, the great Herald of religious liberty, healed every hurt that was brought to Him and all manner of diseases with which the people were afflicted, never forcing upon any an unwilling recognition of his Messiahship. Men, refusing to recognize the right of choice, have brought upon other men, in Christ's name, the very afflictions to relieve which he ministered when upon the earth, simply because they exercised a right which Christ himself guaranteed and would not invade. And what Christ would not do men cannot do and do right.

No Christian will invade the right of

choice in religious matters—he ceases to be one when he does it. No Christian will persecute another Christian or pagan or infidel for non-conformity to his religious ideals—he cannot do it and be a Christian; for the Christian must do as Christ did. Worship that is not of the heart has no value in heaven, and worship that is forced is not worship of the heart. Christ, in addressing a company whose worship was in form and not in spirit, quoted the prophet Isaiah, saying: "This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me." Matt. 5:7, 8. He declares them hypocrites for so doing, and immediately tells them that all such worship is vain.

In view of these truths and these facts, let us not be overtaken in the deceptive and wicked folly of encouraging or consenting to any manner of religious legislation at any time. He who does so is doing the same thing that Saul did when he consented to the death of Stephen for exercising his God-given religious liberty, and held the clothes of those that slew him. The logic of religious legislation means just that, and while the religious press and the pulpits of the country are striving for religious legislation, and while this country has committed itself to that un-Christian principle, God would still have His servants do as He did and recognize the sanctity of the right of choice, and practice that recognition.

"The sweet persuasion of His voice
Respects thy sanctity of will.
He giveth day: thou hast thy choice
To walk in darkness still."

Why Is the Lesson Ignored?

By W. E. Cornell.

WHEN the Author of the Christian religion came into the world he made a sharp distinction between his kingdom and the governments of this world. One pertained to man's spiritual nature, the other to his temporal well-being. The people clamored to make him king, and their disappointment knew no bounds when he refused. When his friends would resent the insults heaped upon him, he rebuked them with these words: "My kingdom is not of this world." His commission to his followers was, "Go ye into all the world and preach the gospel"—just this one thing—and so we hear Paul declaring: "I am determined to know nothing save Jesus Christ and him crucified." This is the oneness of purpose that backed the efforts of the early Christians. The result was that in the face of a universal law prohibiting under penalty of death the introduction of any other than the established religion, which was paganism, the gospel of the lowly Nazarene prospered and grew to mighty proportions.

Later the "mystery of iniquity" began its corrupting work, and it was not many pages that the historian wrote of those times till the sickening story of the Dark Age begins—a story so full of awful deeds, all committed in the name of religion, that our cheeks blanch and the blood runs cold, and we shudder at the recital of the simple facts. This was all the result of a coalition of the civil with the ecclesiastical power, which itself resulted from the evil doctrine that the cause of the kingdom of heaven can be advanced by the kingdoms of the world.

Then came the Reformation—Luther with the primitive gospel of Jesus Christ—a gospel of love, a gospel of peace, a gospel of persuasion. In the face of apparently insurmountable obstacles this gospel revolutionized all Europe, not by force of arms, but by its own inherent power—"the power of God unto salvation."

To-day we see and hear much of another gospel that the professed representatives of this same Jesus are teaching—a gospel of force, as embodied in the principles governing the "Christian citizenship" and kindred movements which propose to employ political power in the interests of the kingdom of heaven. So intoxicated are they with the idea that the nation can be made Christian in fact through legislation, that it is declared that "Christ is to become the ruler of this nation," and that this will be brought about "through the gateway of politics." O, why do these people ignore the lesson which the history of the past has taught at such fearful cost to the race? Why do they not realize that "all power is from above," not from beneath? That to make men really *good* their *hearts* must be changed, and that only the power of God, not the power of the state, can do this? Make a man first a Christian and he will be a good citizen. The work of the ministers of the gospel, therefore, is now what it always has been—to preach, as did the Apostle Paul, nothing else "save Jesus Christ and him crucified." Will they now forsake this high calling for the weak and beggarly elements of political power?

Liberty, Not Anarchy.

Editorial in New York "Independent," October 24. Republished by permission.

NICE discrimination and poise of judgment are not easy to attain or to maintain in times of public danger. Whenever the people are deeply stirred by calamity or by great wrong they express extreme opinions, and too often they adopt extreme measures. The supreme test of high civilization is popular self-command. A people that can struggle against the evils that arouse indignation, and that can face grave danger without losing its head, is a people that can be truly described as not only enlightened, but as also disciplined and ennobled by all the experiences of time.

In commenting upon the danger of anarchism *The Independent* has been careful to say no word that might be inimical to that true liberty for which the American nation has stood proudly before the world for more than a hundred years. For freedom to worship God according to the dictates of their consciences; for freedom to speak their thoughts subject only to the restraints of public opinion and the laws of slander; for freedom also to criticise the forms and the methods of human government, to call to account men in high places of authority, our forefathers sacrificed all that men hold dear, even to the giving up of life. We should be recreant children indeed if we held lightly the priceless possession which they bequeathed.

We have therefore been sincerely sorry to see in many quarters a disposition to deal with the problem of anarchism as if it were insoluble by other means than a relapse into the paternalism, not to say the absolutism, of European political

systems. Ill-considered talk about "too much liberty" is quite as bad in its way as irresponsible talk about some purely imaginary "tyranny." The experiment of popular government must indeed have been a sorry failure if the fundamental guarantees of the Bill of Rights must now be abandoned in order to save the ship of state from anarchistic mutineers.

This ill-considered talk about "too much liberty" and the necessity of going back to "more stringent modes of government" is unhappily only one phase of a widespread reaction of thought which, we believe, it is time to expose and to oppose. No man in his senses will for an instant hesitate to support any measure that may in reality be necessary to suppress criminal anarchism. But criminal anarchism is not the only danger that threatens the American nation. Our institutions, our happiness, our intellectual life, our morality itself—these are threatened by certain forms of irresponsible power, by the arrogance of great wealth which does not acknowledge its indebtedness to society or admit its obligations to humanity. It is a contemptible sort of a man who gets red in the face as he denounces hair-brained wretches like Czolgosz, Emma Goldman and Herr Most, while carefully concealing his opinion of great corporate interests and of men in high places whose assaults upon the integrity of society have been quite as ruthless, and far more effective than the ravings of the anarchistic mob.

It is a temptation that strongly besets the business mind to regard every question of social order, of human interest, from the standpoint of dollars and cents.

The more thoroughly absorbed in business a man is the less likely is he to care much about any kind of idealism, and the more likely is he to forget that idealism has been the kindly goddess whose gracious care has brought him and the community in which he lives to a state of advancement in which he can make money like a gentleman instead of eating raw fish like a savage. It is for this reason, we think, that many business men just now are permitting themselves to talk loosely about "outgrowing" democracy, and "the mistake" of universal suffrage. Democracy is far enough from perfection as a form of the state, and universal suffrage has many mistakes, not to say wrongs, to answer for. But none the less we should like to have the critics of popular government point out the nation that, under a monarchical organization or a restricted suffrage, has more magnificently prospered than has the United States under democratic institutions, or in which human life and all the most sacred interests of humanity have been on the whole more efficiently safeguarded than they have been in this land of free speech and free enterprise.

Between a return to the monarchical or aristocratic forms of government, on the one hand, and anarchistic criminality on the other hand, there is a wide zone in which the principles of sound republicanism, of personal liberty, of justice and morality, have flourished for a century, and in which they will continue to flourish if broad mindedness and cool headedness are not to be submerged by

selfish greed or political hysteria. Republicanism can draw a safe and practical line between that criticism of government which is good for the state as it is for all individuals who live within the state, and that criminal incitement to murder or rapine as a means of redressing fancied wrongs which should never be dignified with the name of political agitation. With patience and determination the evils that survive in even the best of political systems may be diminished through intellectual warfare far more certainly than by a resort to physical force. The contest over slavery was the most magnificent demonstration in all history that popular suffrage is not a weak agency for devising and maintaining lawful government. Lincoln's superb faith in the people has in every crisis of our history been abundantly vindicated. At the ballot box every great issue of human welfare must sooner or later be decided.

The great truth, then, which every American citizen should try to grasp and to hold dear, is that of the absolute safety and the sufficiency of liberty within the forms of law and subject to no other limitations than those of the common morality of civilized men. Within this liberty there is abundant opportunity for the sharpest criticism, the most indignant arraignment of governmental forms and administrative activities that are inimical to the common weal. Within this liberty there is no license for men who would substitute bombs for discussion or daggers for ballots.

Religious Liberty.

By G. E. Fifield.

CHRIST came to set men free. He said: "The Spirit of the Lord God is upon me; because the Lord hath annointed me . . . to proclaim liberty to the captives, and the opening of the prison to them that are bound." Isa. 61:1. Perfect liberty is found only in Christ. God's law is called "the law of liberty." The inspired Word calls that law a hedge. It marks out those unchangeable boundary lines of right between man and God, and between man and man, which must be recognized, else liberty is impossible to intelligent beings. All slavery, physical, moral, and intellectual, came from breaking that law. Liberty is found only in obedience to it. Still there is a sort of slavery in the futile attempt to keep it in our own strength. But Christ, through the new covenant, writes that law in the heart, so we not only have power to keep it, but his will becomes ours; so we with Christ delight to do his will, because his law is in our hearts. Here is perfect liberty. The perfectly saved will be perfectly free. Throughout eternity they will do just what they please, because they please to do just what makes liberty and joy possible.

Now, as to the relation of the state to the conscience of man, Christ found men enslaved to kings and to priests. He set them free from both. He taught that all men are brothers, sons of one Father, and therefore equal before the law—equal in civil rights. Rulers were, therefore, only their servants chosen to protect them in the enjoyment of their rights. He freed us from the chains of priestcraft, by teaching the absolute in-

dependence of the individual soul in matters religious, and by promising the Spirit of truth to guide each one into all truth.

It is true, all liberty comes through keeping God's law; but God himself who wrote that law in the hearts of men in the beginning, who spake it amid the thunders of Sinai that all might hear and obey, writing it not on perishable parchment to pass away, but on the fleshly adamant to last forever, who waits through the new covenant to re-write it in every trusting soul—God himself who did all this, still made man as free to disobey these precepts as to obey them. That men might be made thus free, God ran the risk of sin, and because God ran such risk, sin exists to-day. Why did God run the risk of all this fearful iniquity that man might be made free? To this there can be but one answer. It was because he knew the worthlessness of all forced obedience, and that, therefore, the freedom to sin was absolutely necessary to the possibility of righteousness.

After having at such infinite risk made men free to sin, that the internal principle of love might work itself out in outward acts of righteousness unhindered by force—after having made men thus, has God given any human authority the right to take away that freedom and so thwart His plans? He has commanded all men to worship Him and obey His precepts, and this command applies to each individual personally; but has He ever commanded any man or set of men to compel others to worship Him, or to act even outwardly as if they worshipped Him? To ask these questions is to

answer them emphatically in the negative.

The civil power is the power of arbitrary force to compel men who will not be righteous to at least be civil, that men may live together in peace and quietness. The true power of the church is the power of divine love manifest in human flesh, to win men to lead righteous lives. The two powers are entirely separate, and Jesus so taught when he said, "Render to Caesar [the civil power] the things that are Caesar's, and to God the things that are God's." When Peter, as a member of the Christian church, sought to defend the truth by the sword, Jesus, pointing to his Father as the only source of power, said: "Put up again thy sword into his place; for all they that take the sword [*i. e.*, in religious matters] shall perish with the sword." The tares were to be allowed to grow with the wheat until the harvest. Then God would send forth his angels and gather out the tares and burn them. No human effort of arbitrary force was to be used in rooting them out, lest in the act the wheat should be uprooted instead.

Again Jesus said: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." Every civil law has the power of the sword back of it. If it is right to make a law, then it is right to enforce it. In denying to the church the power of the sword, Jesus, therefore, forbade the church to ask the state for laws enforcing religious beliefs and observances. Paul understood this when he said: "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

The early church, strong only in the power of God, triumphed grandly, even over the opposing force of a false religion upheld by a despotic state. Only when she allied herself with that state, seeking its aid, did she deny her God, lose her power, and darken the world down into a night of a thousand years. The present effort to enforce the observance of Sunday and to introduce the teaching of Christianity into the public schools, is but a revival of the pagan and papal doctrine of force in religious things, and as such it is anti-Christian.

"Oh! Not yet

Mayst thou unbrace thy corslet, nor lay by
Thy sword; nor yet, O Freedom! close thy lids
In slumber; for thine enemy never sleeps,
And thou must watch and combat till the day
Of the new earth and heaven."

The Sentinel

OF CHRISTIAN LIBERTY

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To Our Readers.

One of the things most prized by the founders of the American government, the framers of the Constitution of the United States, was liberty, religious as well as civil. It was thought by some that this sentiment was so strong in America that it needed no other safeguard than the more general statements in the Constitution; but after the framing of that instrument no less than ten

States sent in amendments, which were practically embodied in the first amendment to the Constitution, designed to guard specifically the rights of religious belief and practise, of free speech and press, and of the right to petition. The men who knew the price of liberty felt that danger existed always.

But after two generations' remove men were resting in the letter; the strong, vigorous spirit that dwelt in Madison and Jefferson was waning. The few who saw it felt that the Constitution would hold in check any attempt to curtail the liberties and rights of any, however insignificant.

But departure from simple, democratic ideals, and loss of gospel power, dimmed the clear sense of equality and demands began to arise for legislation to supplement the waning power of the Spirit of God in the ranks of various religious bodies.

Organized effort for a union of church and state in this country began to take shape as early as before the Civil War, but the first national convention was not held until 1864. The name of the first organization working for this end was and still is called the National Reform Association. The object of this organization is to make the nation Christian in its organic law; in its own words, to place all Christian laws, institutions, and usages of this government on "an undeniable legal basis in the fundamental law of the land."

But little attention was paid to this association at first. It was strongly ridiculed, and its utter fallacy shown by as able journals as the New York Independent and the Baptist Examiner; but there was little well-directed, determined opposition to this un-Christian, un-American movement. By the liberty-loving it was thought to be

sporadic and unnatural, and that it would die of itself. They could not allow themselves to see that it was symptomatic of a very leprosy of disease in loved America.

And so time drifted on. The National Reform Association grew but slowly; but through its organ, the *Christian Statesman*, and elsewhere its principles spread rapidly, taking ready root in the soil of apostasy and rejected light. This movement especially centered more and more in a demand for Sunday laws, upheld by a dozen different fallacies to hide the real issue. Not that men were designedly dishonest, but terribly deceived.

In 1886 the Pacific Press Publishing Company, moved by the spirit of American liberty and Christianity, began the publication, in Oakland, Cal., of the *American Sentinel*. The new journalistic bark nailed to the masthead as its motto the legend, "Corrupted freemen are the worst of slaves." It declared itself to be devoted to: "The defense of American institutions, the preservation of the United States Constitution as it is, so far as regards religion or religious tests, and the maintenance of human rights, both civil and religious. It will ever be uncompromisingly opposed to anything tending toward a union of church and state, either in name or in fact."

For two years it was continued as a monthly, ever growing in favor among the friends of liberty, and ever gathering a growing hatred and fear on the part of the foes of liberty. In 1889 it became a weekly. The rapid increase of religious-political sentiment demanded it, and the circulation greatly increased. For more effectual service it was removed to New York January 1, 1890. Here it was published, doing yeoman service, in con-

nection with the International Religious Liberty Association till 1900. Believing that it would be an advantage to own the paper, its purchase was solicited by the Religious Liberty Association, and the Pacific Press Publishing Company sold the journal to this association in 1900. The new owners changed its name to *The Sentinel of Liberty*, and moved its headquarters to Chicago, where it was published until the 31st of October.

The Religious Liberty Association having so changed its organization as to make publishing no longer desirable, the offer was made to its old publishers to purchase the paper. This they did in October of the present year, taking possession on the 1st of November.

The new publishers propose to make *The Sentinel* a better journal than ever before, a sentinel of liberty indeed, to faithfully warn the people from the standpoint of human rights and the glorious gospel of Jesus Christ of every danger and menace to their inalienable rights. No pains will be spared in this direction, and as you will notice by referring to the first column of this department, a strong corps of editorial contributors has been secured, and we know of as many more writers on these themes who will lend their assistance toward making *The Sentinel* an able exponent of the cause which it represents. Other names will no doubt be added to those now given, when opportunity has been had for the necessary correspondence.

While *The Sentinel* is to appear as a monthly hereafter we firmly believe that the change will only enlarge its sphere of usefulness.

There has been at times in the past loss on the journal, but its publishers have felt that the cause of liberty was a worthy cause in which to invest means.

There may be loss in this direction in the future, but *The Sentinel of Christian Liberty* will continue to be published until its work is done. But we earnestly solicit the active and energetic co-operation of our friends in securing new subscribers and readers that the magazine may have a wider and wider circulation. The times demand this, and we shall do everything in our power to meet this need. We hope to perfect plans whereby every reader can assist in this work.

The PUBLISHERS.

The denial of the rights of one means the denial of the rights of all.

A reason for Sunday observance is not a reason for Sunday enforcement.

The worst enemies of law are those who would perpetuate injustice under the name of law.

If Christians would be in the lead in human affairs, they should lead as Christians and not as politicians.

A person may be forced into the way of sin, but he cannot possibly be forced into the way of righteousness.

Free government cannot exist without free men—men who govern themselves without reference to outward restraint.

The state can obey the will of God by preserving the rights of men; and it will have to keep entirely separate from religion in order to do this.

When the work of circumscribing the principles of free government begins

it soon comes about that the best friends of government are arraigned as its worst enemies.

Only those who have the moral law written upon their hearts obey God acceptably; and God does not write his law upon the heart by force.

When government begins to make human beings then there will be something intelligible about the doctrine, now frequently expressed, that government is the originator and creator of the rights of men.

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.

Many of those who are urging the necessity for a "moral basis" for government seem to be unaware of the fact that the government which is supported by true moral principle and sentiment will not undertake to legislate on religious matters. It is not moral, but immoral, to invade the realm of conscience with the power of government.

Enforced Sunday rest can have no possible justification except on the hypothesis that Sunday labor is immoral; and such labor can be held to be immoral only on the ground that it is irreligious. Therefore Sunday labor can be forbidden only on religious grounds, on the hypothesis that to work on that day is a violation of the divine law. This, however, is a matter of dispute, not only as between Jews and Christians, but between Christians themselves. Therefore this is a question

that civil government cannot touch without becoming a party to a religious controversy.

They who proclaim the gospel of individual self-government, which includes the *right* of individual self-government, are furthering the cause of true patriotism, and are the best supports that just government can have.

The theory that the individual exists to serve the state ignores the great truth that the individual was created for eternity, while civil government is only an institution for this world. The true theory of government does not subordinate eternity to a period of time.

Those who are anxious to have government placed upon a "moral" basis have much to say about the necessity for "limitations upon liberty." We wonder if these people have ever stopped to reflect that that which calls for limitations is not liberty. There is no necessity for the limitation of liberty. There may be a necessity, however, for the limitation of something that is called liberty, but which in reality is the very opposite.

The kind of religious instruction that now obtains in some Sunday-schools and many religious institutions of learning, is that many of the great truths and most plainly stated facts of the Bible are mere myths and fables from which we are to draw certain "morals," but to which we are to give no credence whatever. Not long ago, in its notes on the Sunday-school lesson, the *Baptist Standard*, of Chicago, said that there was no such flood as that described in Genesis, but that the fate of those who mocked at Noah, and the whole "story," should teach us that

while God was long-suffering that he would at last visit judgment upon the wicked. This is equivalent to saying that a certain lesson must be learned from a thing that didn't happen because it did happen. But the point we have in mind is this: That when religious instruction is introduced into the public schools it will be of this very same character, for can we expect of the state better Bible instruction than comes from the churches themselves? This is another reason why any one who values the truths of the Bible cannot favor Bible instruction by the state.

It is gratifying to note that the widespread distrust of liberty and popular government and the outcry for an abridgement of some of the most important privileges and liberties which free government has secured, which have followed the tragic death of the nation's chief executive at the hands of an anarchist, have called forth from a number of sources words of strong and wise protest. Such is the editorial from *The Independent* printed elsewhere. The disposition which has been manifested to shoulder the responsibility for most of the evils of society upon anarchism and the few individuals who have given themselves over to its desperate sophistries, and to ignore the fact that there are other forms of lawlessness being practiced that are just as dangerous, and even more so, to the well-being of society than open and avowed anarchism, receives a timely and merited rebuke in this editorial. This article is of especial interest because it strikes a different note from that usually sounded by this journal. *The Independent* is not given to finding anything amiss in the trend of the times with reference to liberty and free-

dom; it believes that the overwhelming trend is now "for more liberty, more complete trusting of the people." For this reason this editorial is more significant than it would be otherwise.

*Some Things We Oppose and
Some Things We Do Not
Oppose.*

We are not opposed to the Sabbath, but we are opposed to Sabbath legislation.

We oppose no person's right to rest one day in seven, but we do oppose the idea that any person should be compelled to rest whether he wishes to or not.

We do not oppose granting any person the privilege of resting on the day he believes to be the Sabbath, but we oppose making one man's privilege another man's duty.

We are opposed to compelling people to work when they wish to rest, but we are also opposed to compelling people to rest when they wish to work. There is no law in this country compelling any person to work when he does not want to, and there should be no law compelling anyone to rest when he wants to work.

We believe that every person should obey the dictates of his own conscience, therefore we are opposed to making the conscience of one person the rule of conduct for another.

We are not opposed to law, but we believe every statute should conform to the law of justice.

We are not opposed to any church nor to any state, but we are opposed to any union between church and state.

We are not opposed to any persons or any organizations which are laboring

to secure much needed reforms in society, but we are opposed to that phase of the work of many otherwise excellent and praiseworthy organizations which has as its object the employment of the power of law where God has authorized only the employment of the power of love.

We oppose Sabbath legislation because the use of force in religion is contrary to the gospel, contrary to conscience, and against the welfare of both church and state.

We are opposed to no man or organization of men, but we are opposed to all principles, by whomsoever held, that work against man's natural and inalienable rights.

We believe in reform, but we believe moral reform must come by the quickening of conscience, not through the machinery of civil government.

We are opposed to attempts at reform by legislation, because such efforts ignore and often override conscience, and because they set up the law of man in the place of the law of God.

We are not opposed to law, but we are opposed to any act by which any man or set of men assume the prerogatives of God.

We oppose religious legislation not because we would set aside law, but because such legislation sets aside the law of God.

We oppose efforts to reform society by legislation, not because we do not earnestly desire such reform, but because we believe it can be accomplished only by a far higher power than any legislature can exercise.

We desire the moral and spiritual reformation of society, but we say the appeal must be made not to law, but to conscience; not to the legislature, but to the throne of the Most High.

Human Rights and Human Beings Inseparable.

Have you been in doubt as to whether or not men possess inalienable rights? Have you reasoned that though this might be the case that it was better and more noble to silently suffer them to be despoiled than to insist that they be respected and to protest against their infringement? Have you imagined that the inalienable rights which inhere in every individual can be surrendered by him, or that he can innocently attempt to divest himself of these rights? Have you imagined that the general good requires the surrender of these rights? Have you wondered from whence human rights spring, and what is their enduring basis? If so, read carefully the article in this number headed "The Sacredness of Human Rights." Learn there that human rights and human beings are inseparable, and that these rights can be destroyed only by the destruction of the beings to whom they belong. When an individual ceases to be a human being then may it be said that he no longer possesses human rights; but so long as he remains the being that God made him he has a divine right to the rights which God has given him.

Channing wrote in days far removed from these, and with reference to far other issues than those which engage the attention of the friends of liberty to-day, but he could not have written more directly to the point had he been writing with reference to nothing else than the issues which now confront us. The great, elemental principles of freedom are the same yesterday, to-day and forever, and they are to the point on every question in which human rights are involved.

We trust that you will keep us informed regarding Sunday enforcement and similar developments which may occur in your locality. While newspaper clippings will be welcomed, we shall be glad also if you will write up a brief account of each occurrence. If the friends of *The Sentinel* respond as we hope in this matter we shall have a special department in which these short communications will be published.

The same moral sentiment which insisted that this nation should not continue half slave and half free was the same sentiment which at its beginning made an absolute separation between religion and government. This is the kind of moral sentiment that is needed to-day as a basis for government; not that spurious moral basis of which we now hear so much, which would inevitably lead to the immorality of the Inquisition.

Sunday Observance and National Prosperity.

In a report declaring that "wholesome laws must be enacted whereby these things [Sunday labor, pleasure, etc.] may be put from us," the Michigan annual conference of the Methodist Episcopal Church at a recent session gave expression to an idea that is frequently advanced by the advocates of Sunday enforcement. The report closed with this sentence: "If the quiet, thoughtful Sunday of our fathers, which has been so strong a factor in our civilization, shall be exchanged for the continental Sunday of modern Europe, there will surely come a decline of our national prestige and power."

We do not know whether those who are fond of advancing this idea have

ever taken the trouble to place their reasoning in this matter in the form of a syllogism or not. In order to make its logic clear we will venture to so state it.

1. The nation has a right to promote and maintain its prestige and power.

2. National prestige and power is dependent upon Sunday observance.

3. Therefore it is the right of the nation by every means at its command to promote Sunday observance.

The friends of the Sunday sabbath are not willing to leave it to stand or fall according to its own merits; they desire that it shall be buttressed and fortified by the power of the law. Therefore they are interested in disseminating the idea that "our national prestige and power" are dependent upon Sunday observance.

If a single instance in all the course of history could be pointed to where the prestige and power of any nation have been dependent upon the observance or non-observance of Sunday, there would be more force in this idea than there is at present. To attribute the prestige and power of the United States to Sunday observance is ridiculous. We have no doubt that those who have quietly and thoughtfully observed Sunday, or any other day that they regarded as sacred, have possessed virtues that have contributed a great deal to the upbuilding of the nation and that have been a strong factor in its civilization. And we have no doubt that those who spend Sunday or any other day in rioting and drunkenness are becoming the slaves of vices which can contribute only to the decline of the nation's prestige and power. Sunday observance or non-observance of itself is not the thing which affects the nation. Some of the greatest battles which have contributed to the prestige and power of this nation

were fought on Sunday, as if to demonstrate the fallacy of the claim that we are here considering.

We are told that Sunday observance has been "so strong a factor in our civilization." Well, the strongest factors—yes the greatest of all factors in American civilization—have been the principles of civil and religious freedom, and especially the principle of no civil legislation respecting religious matters. Yet this is the very principle which those who profess so much concern as to the national welfare propose to override, for so long as this principle is respected there can be no Sunday enforcement.

Even if it could be shown that Sunday observance was "so strong a factor in our civilization" and that upon it depended the national prestige and power, it would not necessarily follow that the government should undertake to promote its observance by statute. The fathers of this nation understood perfectly that the control of moral and religious principles upon the lives of the individual citizens was of supreme importance to the highest interests of government, but they did not undertake to insure this control by legislation. On the contrary they did their utmost to make it impossible that there should ever be any legislation on this subject. They did this, "not from indifference, but that the infinite Spirit of eternal truth might move in its freedom and purity and power." They knew that there were some concerns too high for government. They did not presume to make the promotion of religion one of the objects of government. Their attitude in this matter has been a stronger force in American civilization than their observance of Sunday, and it will be well if their descendants, like them, place so high an estimate upon religion that they will not

presume to make it a matter of legislation.

It may be true that "the preservation of the quiet, thoughtful Sunday of our fathers" "is a question of tremendous importance," as the report to which we have referred declares, and that of itself may be a sufficient reason why the subject should not be made a matter of legislation. There are some things so important that force should not be used in connection with them, and the power of government should not be employed in their maintenance, and we believe that the friends of Sunday observance could do their cause no greater honor or service, and could in no better way show their real belief in its importance, than by maintaining it upon the high plane of voluntary action.

What the Founder of the Christian Religion Said.

"My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence."

"Render to Caesar the things that are Caesar's, and to God the things that are God's."

"And behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place; for all they that take the sword shall perish with the sword. Thinkest thou that I can not now pray to My Father, and He shall presently give Me more than twelve legions of angels?"

"And if any man hear My words, and believe not, I judge him not; for I came not to judge the world, but to save the

world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

"And it came to pass, when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem, and sent messengers before His face; and they went, and entered into a village of the Samaritans, to make ready for Him. And they did not receive Him, because His face was as tho He would go to Jerusalem. And when His disciples James and John saw this, they said, Lord wilt Thou that we command fire to come down from heaven and consume them, even as Elias did? But He turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them."

(1901)
Says Archbishop Ireland in the October *North American Review*: "A man's right to work is one of the most intimate rights of his being. It is the right to the exercise of his mental and bodily faculties. It is more—it is the right to life, which depends for its sustenance on the fruits of his labors. It is for the same reason the right of his wife and children to their lives. Of this right no man can, with any shadow of equity, deprive another. Neither can any man by his own authority dictate to another when and how this right is to be used. Else this other were his subject, his slave."

This is a splendid statement of a great truth. One of the chief objects of this

magazine is to maintain and defend the fundamental right to work, which is now largely denied one day in the week. Archbishop Ireland was not thinking of Sunday laws and Sunday work when he wrote the above statements, but his words are equally as applicable to this matter as they are to strikes and boycotts.

Sunday Laws and Anarchy.

The advocates of compulsory Sunday observance endeavor to foster the idea that opposition to Sunday laws, or disregard of them, is anarchy. They are continually discussing the "sacredness of law" and declaring their "loyalty to law." They first make sure that there is a Sunday law on the municipal or State statute books, and then they go before the people with terrible predictions of what will come to pass if the majesty of the law is not upheld.

Anarchy, however, is something quite different from mere opposition to a certain law. Anarchy is opposition to civil authority—to government—and hence opposition to that which civil government is instituted to preserve. Civil government is instituted to preserve human rights, hence anarchy is against such rights, and the consistent anarchist will both theoretically and in practice, always disregard them. Whatever, therefore, works against the preservation of rights is contrary to civil government and may be properly considered anarchical in its nature.

This being so, it follows that Sunday laws and all religious legislation are really manifestations of the spirit of anarchy, for all compulsion in religion is against the sacred right of freedom of conscience. The real anarchy as regards Sunday laws consists not in opposing or

disregarding them, but in advocating and enforcing them.

Wrong is often embodied in civil statutes, but is never transformed into right by the process. It is injustice still, and as such is entitled only to the unceasing opposition of every lover of right.

Opposition to a law is not always opposition to good government. It is more essential to consider the object of government than the means by which the civil power seeks to enforce its will. The question, What is justice? is a more important one than, What is the law? The advocates of Sunday statutes appeal to "the law," but they do not go back of the law to that purpose of government which is the only justification for civil legislation. They want Sunday laws, not to preserve the rights of the people, but to preserve a religious institution, which they think must be maintained by law, if maintained at all. But a religious institution which cannot be maintained without human law is a religious counterfeit, and only deserves to disappear into eternal oblivion.

L. A. S.

In a recent issue the *Christian Advocate* pays its compliments to the "ranting assailants of the sacred day of the Catholic, Greek, and Protestant churches" who now and then appear "in a town with a great show of biblical knowledge, attacking Christian churches for not observing the seventh day." The *Advocate* says it does not wish "to speak disparagingly of grave and scholarly men who believe that Saturday is the Sabbath, but to place in their proper relation those bombastic disputants whose chief weapons are sounding brass and venomous epithets." We hope the *Advocate* will continue this work.

"Ranting assailants" and "bombastic disputants" can be of no aid to the cause to which they are joined and of very little damage to the cause to which they are opposed.

Does Slavery Exist in the United States?

It was recently declared at a religious gathering, where Sunday observance and enforcement were under discussion, that "more than three millions of the citizens of the United States are compelled to work on Sunday."

Now what does this mean? Is it possible that now, thirty-six years after the ratification of an amendment to the national Constitution declaring that "neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction," that more than three millions of the citizens of the nation are *compelled* to work when they do not want to? We can hardly believe that such is the case. What, then, is the meaning of this statement?

In the first place it will throw some light on this matter when we reflect that this statement is made by those who are very much devoted to the cause of Sunday enforcement, not out of love for those who are "compelled" to work on Sunday, but because of the desire to have universal conformity to the religious custom of Sunday observance. When the real motive which lies at the bottom of such remarks as the above is understood, it will be much easier to comprehend the meaning of the statements themselves.

Now it is probable that there are three million people in this country who work

on Sunday, and no more. There are no doubt some of them who do so reluctantly, and who would prefer not to do so. But it is not a very serious matter with them or they would not work, for there is no law whatever compelling them to work, and the very most that they could suffer would be the loss of the positions which they hold. There have been people who have given up far greater things for the sake of what they believed to be right, and they have done so, too, in the face of far greater and more dangerous opposition than is likely to be encountered in this country by any one who insists upon the right and privilege of Sunday observance.

We are of the opinion that this course on the part of those who are offered the alternative of working on Sunday or of losing their positions would give the cause of Sunday observance a greater moral uplift than anything else that is being proposed at the present time. Why is it that those who regard Sunday observance as of so much importance, and yet who are "compelled" to work on Sunday, do not take this course in the matter? We are sure that they will not have to suffer such hardships as did some of the martyrs of former times, and if worse comes to worse, we believe that even this whole three millions of people would find enough friends in this country to provide them with the absolute necessities of life.

But there are no three millions of people in this country who are compelled, even to the extent that we have described, to work on Sunday. Investigation would reveal the fact that by far the greater number of these three million people are not concerned in the matter at all; they would as soon work on Sunday as on any other day. They have not

the least idea that they are being compelled to work on Sunday. When it comes to pass that three million or three thousand or even three hundred people in this country are *compelled* to work on Sunday or any other day, the matter will be heard of through other sources than those interested in promoting Sunday observance by law, and some far more effective and expeditious way of dealing with the matter will be devised than that of a Sunday law.

Individual Rights Greater than Institutions.

The government which regards the rights of its subjects will not exalt the institution, religious or social, above man, but man above the institution. The institution may be honored if men will, but its observance will never be compulsory.

All the Catholics in a community may with bared and bowed heads adore "the Host" as it is carried past in solemn procession; but no Protestant is to be forced to bow his head or remove his hat. All the Protestants of a community may, with reverent air, remove the hat or bow the head when the solemn public act of baptism—immersion—is performed at some lakeside; but no Catholic is to be compelled to show reverence on such an occasion. He may not encroach upon the rights of any; he must be civil toward others, but he is not to be compelled to act religious.

A true government will not subject the individual man to the arbitrary demands of the many. Man surrenders no inalienable right to society or government. If the government be a true government it conserves and guards the rights of *each one*, and each one in his rights. And when each person is pro-

ected in his rights, all are protected in their rights. And as long as each individual is protected in his rights, so long can no class suffer from the infringement of their rights.

The thing to be exalted, therefore, in a just and permanent government is the inalienable rights—common to all men—of the individual man, whether he be pagan or Jew, infidel or believer, Catholic or Protestant; for in this way only can the rights of all be conserved.

M. C. W.

The Michigan *Christian Advocate* says that "the heads and chief men in many of the railroad corporations of the country are Christian men." This is a fact that makes one wonder why it is necessary for Christian ministers to call upon the law in their efforts to get rid of "the demoralizing influence of Sunday travel."

New Plans for "Christian Citizenship."

For nine years the Christian Endeavor organization has had a "Christian citizenship" department. It is said by the president of this organization that "much has been done by individual societies and unions, but no general concerted plan has hitherto been proposed for making our abstract views on good citizenship concrete." He is of the opinion that "the time has come for a new and advance step along this line." The assassination of President McKinley, "the big Tammany in New York City and the little Tammanies that are smaller only because the towns are smaller, the colossal corruption in Philadelphia," and all the political evils in general, are interpreted as a call for the organization of "Christian Endeavor Civic Clubs" in every city, town, and village in the coun-

try. This is the new and advance step that it is now proposed to take immediately along the line of "Christian citizenship."

"The reason why corruption has been rampant in some of our cities," it is stated, "is that the people have not been informed, have not taken pains to inform themselves of their own municipal affairs." It is the purpose of these Christian Endeavor civic clubs to eradicate this rampant corruption by giving to the people "just this information," by keeping them informed of "the municipal platforms of the parties and their political machinery." "Young Irish-Americans are often better informed about measures of current politics, and better able to debate them, than young American-Americans," and it is proposed by means of these "civic clubs" to make the young American-Americans as well informed in these matters as are the young Irish-Americans, to the end that there may be brought about "the regeneration of our political life."

"The young Irish-Americans ought to have the influence and the offices if they have political information and alertness in discussion," we are told. "They will get them and keep them." But the thought seems to prevail that young Christian Endeavorers "ought to have the influence and the offices," and that if they get this political information they will be able to "get them and keep them;" and then corruption will disappear from the political life of the nation.

It is in order for some one to explain why, if political information and knowledge of "the municipal platforms of the parties and their political machinery" is a guarantee against political corruption, it is that those who now have this very information, and whose knowledge in

these matters is set up as an example for the young Christian Endeavorers of the country, are the very ones who are creating this corruption. The corrupt political organizations of the great municipalities of this country are infested and made up of men who have this very information, and many of these men are Irish-Americans, too, but we would not suppose that they were very youthful.

We doubt not that this "Christian citizenship" movement is inspired by high motives, and that it is stimulated by the worthy desire to put an end to the great corruption which seems to be increasing in the cities of the country. We have no desire to condone such corruption nor to oppose any movement by which it may be eradicated. But we cannot believe that political action is the best form of endeavor which Christians can employ against corruption. We believe that such endeavor is more likely to corrupt the church than it is to reform politics. When the church begins to place her reliance on political methods and power she is preparing the way for terrible abuses which are none the less certain though they may not be apparent at first.

It was well said by Justice Welch, of the Ohio supreme court, that "religion is the parent, and not the offspring of good government. Its kingdom is to be first sought, and good government is one of those things which will be added thereto. True religion is the sun which gives to government all its true lights, while the latter merely acts upon religion by reflection."

The *Outlook* says that "nothing is clearer than that, if the work of the Christian churches is to be done ef-

ficiently and economically in this country and in its new possessions, its various branches must devise some method of co-operating in their work."

Sunday Closing of Saloons in New York.

The saloon is undoubtedly the greatest curse of civilized communities to-day. The enormous power of the saloon is but the complement of the terrible slavery of those upon whom it preys; the enormous consumption of alcoholic drinks is but an index of the manhood and self-control that *is not*. So gigantic an evil necessarily creates moral, social and political problems of the gravest character.

There is no more difficult and impossible task than that which seeks to find a way of escape from the results of evil without discontinuing the evil itself. This is what makes the saloon problem so stupendous and difficult. The complete abolition of the saloon is the only solution of the problem which it presents, and this can be accomplished only by *temperance* and self-control on the part of those who now give themselves up body and soul to the control of a degrading and ruinous appetite. But while every man who is enslaved by his appetite can be made entirely free, there is no prospect that this will ever become the case with the mass of mankind. And for this reason the saloon problem will always exist. But no doubt some good can be accomplished by restrictions upon the saloon, and certainly it is within the province of the people, if they so choose, to prohibit the saloon entirely, as other things are prohibited that are not one-hundredth part as injurious to the community and as much opposed to the best interests of government.

But while all this is true it does not justify the attitude that is now assumed by ministers, churches, religious societies, and some temperance societies, in the matter of the Sunday closing of saloons in New York City.

One of the first of the organizations to condemn the suggestion that the present Sunday law with regard to saloons be modified so that they can be opened at certain hours on Sunday was the American Sabbath Union which in a series of ten resolutions declares its "irrevocable opposition to the proposition of an open saloon on the Lord's day." The motive of this organization cannot be misunderstood. It is interested solely in behalf of "*the Lord's day.*" Dr. David James Burrell, who is said to be "Thomas C. Platt's pastor," and who is said to voice Mr. Platt's sentiments in the matter, declares his "attitude of decided antagonism toward saloons in their desire to break down the Lord's day." The motive here cannot be misunderstood, either. This attitude is not antagonism toward the saloons in their work of breaking down the characters of men, destroying their moral constitutions, and bringing them and their families to misery, poverty and shame; it is simply "antagonism toward the saloons in their work of *breaking down the Lord's day.*" Rev. Dr. Robert S. MacArthur says the question is, "Shall the saloons be open in New York on any part of the Sabbath?" and says that such opening means the destruction of "the sacredness of the American Sabbath." The thing that is uppermost here is very evident also. It is not the prohibition of the saloon, but the protection of "the Sabbath" that is sought.

Another prominent minister laments at the prospect of a policy that "would

force the bartender to work seven days in the week," and asks dramatically if "the bartender's business is so highly elevating that he needs no breathing spot to remember the higher things of manhood?" We are of the opinion that the business of the bartender is such that the harder it is made the better. We would see nothing to regret if the business of the bartender allowed him not a moment's rest or sleep so that he would be obliged to give it up in order to preserve his life; yes, we are even of the opinion that it would be well for humanity if the business made quick and certain end of the existence of all who dared to engage in it. The man who is engaged in the monstrous business of taking from his fellow men the money which is needed to supply the wants of innocent women and children, and who gives in return for it that which degrades the man and leaves him a physical and moral wreck, can have no "breathing spot to remember the higher things of manhood" until he has completely forsaken his accursed business. Shame upon any minister or any man who intimates that Sunday closing can absolve the saloon in the slightest degree from its iniquities!

Dr. MacArthur says that the saloon "is the hotbed of sedition and anarchy." Why then is such stress laid upon closing it at one time and not at another? The plain truth is, as we have already pointed out, the anxiety of those who are so disturbed over this matter is not for the sake of temperance and because of antagonism to the saloon itself, but it is *for the sake of Sunday and because of the desire to have the religious character of the day upheld by law.* It is asked why the saloons should be opened when the meat-markets are closed, "why

should the liquor saloons, with their demoralizing, crime-producing influence be selected of all other things in the city to be put on a par with the Christian churches on Sunday?" Such questions are supposed to end all debate and to overwhelm all opposition, but they are destitute of any force whatever from the fact that those who ask them would raise just as loud and just as vigorous a protest if it were proposed that meat-markets and other places of business that are in no sense demoralizing and crime-producing in influence be placed "on a par with the Christian churches on Sunday," by being open as they have an undoubted right to be. It is not against a demoralizing, crime-producing influence that the church is protesting in this matter, but against that which would deprive her chief institution of the support of law. And for this reason no person who values Christian and American principles, however much he may favor temperance and detest the saloon, can give his sanction to this protest of the churches with reference to the Sunday excise law of New York.

In speaking on this matter *The Independent* has well said: "It is only repeating what every one ought to know when we say that the State can properly concern itself with Sunday not for the sake of Sunday observance, but for the sake of securing suitable rest and comfort and protection for its citizens. A religious reason for closing the saloon on Sunday the State has no right to make; it can consider only the special benefit or injury to the community of having it open on Sunday as compared with other days."

Commenting on these words of *The Independent* the *Evening Telegram* says: "Our religious contemporary, *The Inde-*

pendent, here takes the only sound, legal and theological view of the Sunday opening question. Yet it is a view which, while shared by many clergymen, is opposed by others who hold that the sanctity of the Sabbath is commanded by divine and should be enforced by human law.

"This Sabbatarian doctrine has never been recognized in American legislation, State or national, nor can it be without violating both letter and spirit of our fundamental law. The Constitution of the United States declares that 'Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof.' The constitution of this State provides that 'the free exercise and enjoyment of religious worship without discrimination shall forever be allowed in this State to all mankind.' The purpose of that is to secure liberty to all—to unbelievers as well as every denomination of believers. It gives to all the right to believe or not to believe, to worship or not to worship, according to the conscience of each, and prohibits the belief or form of worship of any to be imposed by law upon others."

The *Baptist Examiner* very wisely observes that any reform effected merely through political action is only "skin-deep," and may be quite overturned at the next election. "The administration may be temporarily purified, but the vicious classes are not thereby reformed. To secure permanent results a deeper work must be undertaken; the voters themselves must be reformed, and such a reformation cannot be wrought by external force. The supreme need in New York is the evangelization of the city." Commenting on this the *Canadian Baptist* also wisely says: "Our cities need

not measures merely, but men. And in order to become men in the true and complete sense our fellow-citizens need the gospel and the Spirit of Jesus Christ. And here is a hint as to the way in which we, as Christians and as church members, can most helpfully labor for the municipal salvation." This is the truth, and when the churches realize this there will be less heard of the "Christian citizenship" movement and the doctrine that the caucus is "as sacred an appointment as the place of prayer."

The sort of "Sabbath-keeping" that can be secured by law is much like that described in the following item from the *Atchison Globe*, and is just about as beneficial physically and morally:

"The average man does himself so much harm on Sunday that he does not recover until the following Wednesday. In the first place, he loaf around the house, instead of being active, as on week days. In the next place, he eats his breakfast later than usual, and his dinner earlier, and the result is that he is knocked out until Wednesday. The best thing to do on Sunday is to conform to your usual habits as much as possible."

Mr. Abram S. Hewitt, a well-known citizen of New York City, says that "most statesmen and the best thinkers of the day" do not think "that universal suffrage is the best form of government for large aggregations of men," and adds that he concurs in this view. The *Springfield Republican* says that this view "is probably that of an increasing number of wealthy and cultured people in New York, and perhaps in the country, and it represents the growth of pessimism concerning the success of democratic institutions."

The growth of individual despotism is the certain precursor of governmental despotism, and especially is this true in a republic. Are there any manifestations of individual despotism in the land to-day?

Sunday Forces Active in Massachusetts.

The New England Sabbath Protective League scents danger for the Sunday laws of Massachusetts at the coming session of the legislature and has already commenced its campaign to prevent any modification of these laws. Strong efforts were made last winter in the legislature toward this end, and it is now said that "already word has come to the League that the movement for a more open hunting season on Sunday will be renewed, and it is expected that the friends of the Sunday golf bill will bring in their petition once more, in spite of their overwhelming defeat at the last session."

This quotation is made from a document which appeared in several of the leading papers of Massachusetts on November 1, and which bears the unmistakable earmarks of the "Sabbath" Protective League, and no doubt emanated from its headquarters in Tremont Temple, Boston. It consists principally of an article by Senator Hoar on "The Civic Basis of Sunday Laws," which he had written for the November number of the *Defender*, the organ of this league.

Preceding this article, however, comes other things which are no doubt calculated to advance the interests of this league. First it is stated that "the League has been informed of several golf clubs in Massachusetts which have taken a stand against Sunday golf," and also that "the Lagrange Country Club of Illinois

has voted against Sunday golf." Then comes the statement that "the League is strongly organized," and a list of the great people connected with the organization is given. Among those named are: Senator George F. Hoar; Senator Frye, of Maine; ex-Governor Page, of Vermont; Senator Hawley, of Connecticut; Rev. Dr. George C. Lorimer; Bishop W. F. Mallalieu; President Warren, of Boston University; Samuel B. Capen, president of the American Board; "Father" Thomas Scully, of Cambridgeport; Mary E. Woolley, president of Mt. Holyoke College; Mrs. Mary A. Livermore; ex-Governor Cleaves, of Maine; ex-Governor Woodbury, of Vermont; Senator Dillingham, of Vermont; and Bishop Clark, of Rhode Island. It is added that "many other prominent men and women" are connected with the organization.

This array of names is no doubt calculated to have great effect, and we hope that it will. It is very significant; it shows that the Sunday enforcement movement, in New England at least, is no insignificant affair. It demonstrates that there is work for somebody to do in meeting this issue.

It is probably true that most of these persons, like Senator Hoar, as is shown by his article given therewith, "do not mean to compel any man to any religious observance by law, or to prevent by law any religious observance which the conscience of any person demands of him, unless it interferes with the rights of others," but the fact that the thing is done under a misapprehension does not change it very much. We are obliged to conclude, on reading Senator Hoar's article, that he honestly believes that the Sunday law is a purely civil matter and that such regulation of Sunday observance comes within the

proper sphere of government; but nevertheless the matter remains just as religious as ever. We shall consider Senator Hoar's article in another issue.

Corruption and Spiritual Authority.

One of the mysteries of the papal system is that its doctrines admit of the combination in one and the same person of the greatest corruption with what is claimed to be the very highest spiritual authority.

A "History of the Popes," by Dr. Ludwig Pastor, who holds the chair of history at the Roman Catholic University of Innsbruck, Germany, has recently come from the press. This work is pronounced by the *Outlook* to be "one of the most notable contributions to our knowledge of papal history since the publication of the works of Ranke, Burckhardt, Gregorovius, and Creighton." The writer has been able to make use of historical materials that were inaccessible to these other historians. In the *Outlook's* review of this work the fact is brought out that Professor Pastor frankly acknowledges the gross corruption of many of the Popes, but holds that "the sins of a priest cannot essentially affect his power of offering sacrifices or administering sacraments or transmitting doctrine—the gold remains gold in impure as in pure hands." Dr. Pastor speaks of the "unblushing nepotism" of Alexander VI., and says that in him "the secularization of the Papacy reached its climax," that "nothing in the way of reform was to be hoped from him," and that the newly published secret archives of the Vatican "nullify all attempts to rebut the accusations against the moral conduct of the Pope, who represented an utter absence of all moral

sense both in public and private life. . . . He who should have been the guardian of his time, saving all that could be saved, contributed more than any other man to steep the Church in corruption. His life of unrestrained sensuality was in direct contradiction with the precept of Him whose representative on earth he was."

Savonarola, who was strangled and then burned at the instance of Alexander VI., at Florence, in 1498, preached against this corrupt Pope and denied that he was the representative of God on earth, but this Catholic historian now says, at the opening of the twentieth century, that Savonarola "forgot that, according to the teaching of the Church, an evil life cannot deprive the Pope of his lawful jurisdiction." "The teaching of the Church enjoins obedience even to an unjust Interdict. . . . Savonarola was bound to obey the Holy See, however it might be desecrated by such an occupant as Alexander VI."

In this is shown the iniquity and corruption of the teachings of the Papacy. That iniquity should invade the church and that some of its members and leaders should become corrupt is not surprising. This was the case with the church in the days of its pristine purity, but the church did not become a participant in the deeds of Ananias and Saphira and others who joined themselves to it from corrupt motives. But here we have the Catholic Church, claiming to be the only true church, holding that a man like Alexander VI. was the representative of God on earth, the infallible head of the only true church, and to be obeyed as such while at the very height of his iniquitous life. This is the shameful predicament to which the Catholic Church is brought by the logic of her doctrines, and the

very same logic which causes her in this age to hold that a man like Alexander VI. was the representative of God on earth, is the same logic which leads her to the belief that she must persecute dissenters wherever possible. Both these things are thoroughly papal, but they are not Christian. Christianity does not exalt authority above virtue and truth, and it recognizes no other credentials for authority.

"The fourth commandment is as universal as the first," says the "Sabbath" *Defender*, of Boston, which holds to the "one day in seven," or "one-seventh of time" doctrine. We wonder how long it will be before the first commandment will be interpreted to mean that we may have any god that we choose so long as we choose only one among the many and render to it supreme reverence and obedience?

Taxation of Church Property in New York.

In its issue of October 31 the *Christian Advocate* addressed this double-leaded editorial "to every minister and member of a Christian church in the State of New York":

"At the pending election an attempt is made and quietly promoted to amend the constitution so as to take away from the legislature the right to make specific exemptions from taxation, a power left by the framers of the constitution with the lawmaking branch of the government.

"It proposes to take away from the legislature the power to grant 'to any person, association, firm, or corporation an exemption from taxation on real or personal property.'

"Do you see what that means? It means to tax every church, every educational institution, and every strictly benevolent institution, its real estate and endowments. Those who promoted it did not think it wise or safe to insert 'church,' or 'hospital,' or 'orphan asylum,' or 'school.' But it is all there. The legislature would not venture to tax these institutions so essential to the morality of the State and the welfare of its dependent people; but if this passes it cannot exempt them.

"Let every Christian, Catholic or Protestant, vote against this amendment, and every Hebrew likewise.

"Pastors should apprise their congregations from the pulpit what this amendment does or may mean."

The issue here raised is plainly that of whether or not there shall be a union of religion and the state in the State of New York in the matter of taxation. This plea for the church does not appear to be very wrong, yet in principle there is no more reason why it should be heeded than should the plea that the State build and maintain all the churches and religious institutions in the State. The churches are no doubt "essential to the morality of the State and the welfare of" the people, but that is scarcely a sufficient reason for exempting them from taxation. The gospel is essential to this very thing, but no one would think of urging that the State employ ministers to go out and preach the gospel to the people. All hospitals, orphan asylums and schools that are public institutions and that are not designed for the advancement of religious ends, should and no doubt will receive support from the State.

An eminent physician says that "all

children are born savages." We are inclined to believe that there is more truth in this theory than in that which holds that the human race began in savagery and has evolved through long periods of time away from its original condition. If the offspring of some of the best specimens of this evolution were placed from birth among savages there is little room for doubt that they would make as thorough savages as their associates. Some of them become such without the aid of such environment.

Luxury, Pleasure, Corruption.

In the first article in this number of *The Sentinel* attention is called to the fact that wealth and luxury are fast bringing loss of self-government and the consequent indulgence, in alarming degree, of appetite, passion and violence in the individual. It is also pointed out that this will certainly bring despotism in government. All this appears first in the great cities, and in some of them it has already made alarming progress, and perhaps in none more than in New York. Just preceding the recent election Walter Wellman, the well-known correspondent, wrote as follows to the *Chicago Record-Herald*:

"It is not an exaggeration to say that Tammany's rule has been a disgraceful one. There is only one thing that can be said in favor of Tammany, and that is that it does not steal. In this one respect it is better than the Republican rule which has fastened itself upon Philadelphia. In the City of Brotherly Love the gang both steals and blackmails. Tammany confines itself to the latter.

"But what a blackmailer it is! Nothing escapes it. The business of blackmailing is as well organized as are the affairs of Chicago and Northwstern Railway

or those of Armour & Co. or any other big industrial concern. It is a perfect system of blackmailing to which nothing is too big or too small. Tammany takes the dirty wad of the scarlet woman, the redolent roll of the gambling-house, the dime of the peanut vender, the \$10 or \$20 note of the respectable merchant who wants the privilege of infringing the sidewalk ordinance with his trucks and bales and barrels, the periodical hush-money of the thief, the big 'contribution' of the franchise grabbers and the corporations who are willing to pay to be let alone.

"Blackmailing was never before practiced on such a large scale, never before brought to such a science. There is no secret about it, either: No one denies it.

"The saddest part of it all is that so far as a considerable share of the people of New York are concerned they appear to like it. They want their town run that way. Their perceptions of civic decency have become so blunted that they think this the proper way to run a city. I should hesitate to say that a majority take this view. It is not as bad as that. But it is bad enough. New York is rolling in money. It is the most luxurious place in the world. More money is spent here for pleasure than in Paris or London. Pleasure is the business, so to speak, of a surprisingly large percentage of the people. Other pleasure-seekers are attracted from all parts of the country. The many thousands of people who like this sort of things, and the many thousands more who make money out of it, do not want any change. They want the 'wide open town' because that is the sort of town that 'makes business good.' They admit it is somewhat annoying to be compelled to divide

with Tammany in order to enjoy their privileges, but as between paying for their privileges and not having them at all they prefer to pay. They are not in favor of an administration that will take away the blackmail and the privileges together.

"This does not apply exclusively to the vicious classes or the tradesmen who incidentally thrive on vice. Property owners like the good rents they are getting. Even respectable merchants who violate the sidewalk ordinances prefer to 'put up' for Tammany and continue to enjoy their privileges of doing business out in the streets rather than have a police that will stop the payments and the use of the sidewalks at the same time."

"Sunday closing has come this time to stay," says the Walla Walla (Wash.) *Argus*, "and upon this foundation we will build the structure of municipal reform." There is a widespread disposition now to build many things good in themselves upon the foundation of Sunday enforcement, but it is like building a house upon the sand, for Sunday enforcement is wrong in principle and can add no strength to the cause with which it is connected.

An organization calling itself the "National Patriotic Federation" has been organized for the purpose of opposing the Federation of Catholic Societies, the organization of which is to be perfected at Cincinnati early in December. This "Patriotic Federation" desires to "effect a union of all the subordinate bodies of the several patriotic orders in the United States," and will "oppose everything tending to a union of church and state, everything inimical to our free non-sectarian public schools, and every

usurpation, or attempted usurpation, of arbitrary power." While organization is essential to any successful movement, it requires more than organization to successfully oppose Rome. She is an adept in the formation of "patriotic orders," and has the country full of them now. The *truth* is what she fears more than organizations.

The Pan-American Exposition closed on November 2. It is said that the loss on the exposition exceeds more than four million dollars. Of the \$2,500,000 put in by the stockholders they will receive not one penny. Already the deficit is being attributed by some to Sunday opening. The *Christian Advocate* says that "this would be hard to prove," and that "there is a wide field for assertion and denial that 'great multitudes stayed away on that account.'"

"The great prosperity of the railroads" is being commented on by the newspapers. "The New Haven road has just awarded contracts for thirty engines and 1100 freight cars—the largest order of the kind ever given by that company at one time. This demand for new equipment is not peculiar to any one road or section of roads, but is everywhere manifest." When this is taken in connection with the charge that the railroads are the great Sunday "desecrators" of the country, one can but wonder at the theory which holds that prosperity is dependent upon Sunday observance.

"The prevention of crime and its punishment represents a very important and expensive item in the inventory of the alleged higher civilization," remarks an exchange.

SUNDAY ENFORCEMENT

This department is designed to record what is being done throughout the country in the way of Sunday enforcement. Necessarily the items in most instances must be a bare recital of the facts. The principles involved are discussed in the general articles and the editorial department.

Four hundred and ninety-six persons were arrested in New York City last year for violating the Sunday law.

The druggists in Anniston, Ala., were recently notified that if they sold anything on Sunday that was not a drug they would be prosecuted under the Sunday law of the State.

The Norristown (Pa.) *Register* reports that "Frank Hoffman and David Helmore, of East Greenville, were fined \$60 and costs for violating the game laws by shooting rabbits on Sunday."

"Sunday closing is again being agitated," reports the Peoria (Ill.) *Star*. "Now some of the trade journals and retail merchants' papers have taken the matter up and the regular wave of Sunday closing is sweeping over."

Having promised to join the Retail Clerks' Union and "to keep closed on Sunday," M. Baskin and Jacob Baskin, of Springfield, Ohio, who had been arrested for keeping their store open on Sunday, were dismissed by the police court.

The New Jersey Synod of the Presbyterian Church, recently in session in Atlantic City, passed a series of resolutions condemning Sunday excursions, "protesting against the buying, reading or advertising in Sunday newspapers, and asking pastors to preach a special ser-

mon in April of each year on Sunday observance." The habit in colleges and other institutions of studying Monday's lessons on Sunday was declared by one speaker to be a blot upon any institution that permitted it.

Strikers at Reading, Pa., recently caused the arrest of the street-car motormen and conductors of that city for Sunday work. The cases against them were dismissed at a *habeas corpus* hearing, but attorneys for the prosecution have now appealed to the Superior Court.

The Rochester (N. Y.) *Times* says: "Charged with violating the new ordinance which prohibits the sale of uncooked meat on Sundays, Joseph Andourski, a Joseph Avenue butcher, was before Judge Ernst to-day. He pleaded not guilty. The case was adjourned for two weeks."

The village authorities of Hammond, Wis., according to reports, "are enforcing the Sabbath law." A dispatch states that "H. C. Wetterlin, who runs a temperance saloon at this place, paid a fine of \$10 and costs to-day in police court for keeping his place of business open Sundays."

The American Sabbath (Sunday) Union and various temperance and religious organizations have begun an agitation in this city to protect the "Sab-

bath," which they deem to be threatened by the attitude of the recently elected mayor and district attorney toward the laws prohibiting the opening of saloons on Sunday.

It is said that the spirit of the Sunday closing movement, now in full swing in that city, has struck the druggists of Carbondale, Pa., and that a plan is on foot among them "whereby all but one drug store will close on Sundays hereafter." "The druggists will take their turns in remaining open on the Sabbath."

The *Ligonier (Ind.) Banner* says: "Clyde Pollock, a Warsaw nimrod, was fined \$10 and costs, amounting to \$40.35, last Friday for hunting on Sunday. Saturday morning his companion, Harley Cretcher, had a similar experience. His fine and costs were \$41.20. We should think a few more cases of this kind would discourage Sunday hunting."

The *Logansport (Ind.) Journal* reports that the game wardens in that part of the State are determined to enforce the law against Sunday hunting. Two boys and a man were recently convicted on this charge in a justice's court at that place. The man was fined \$40.50. One of the boys gave security for his fine and was released, but the other was held to serve out his fine at the rate of a dollar a day.

The *Baltimore Herald* reports that "some of the residents of Catonsville, adjacent to the Country Club's golf-course and tennis courts, have invoked the law to restrain the members from playing golf and tennis on Sunday. From the tenor of the complaints it ap-

pears that while golf in itself is an innocent amusement, there is a strong objection to Sunday golf. State's Attorney Grason has been appealed to, but Mr. Grason said that he could find nothing in the laws which could be construed as prohibiting the playing of either of these games on the Sabbath."

A dispatch from Washington under date of October 28 says: "Six news agents were arrested to-day for selling Sunday papers, and gave bail for a hearing. On the arrival of the papers yesterday officers made an attempt to stop the sales, and a riot was almost precipitated when a news-boy was taken in custody. The action of the Police Committee of Council, which inaugurated the crusade, is meeting with much adverse criticism from all quarters. Some of the Pittsburg publishers threaten to deprive the town of the papers if the authorities persist in making arrests of their agents."

The *Philadelphia Public Ledger* publishes this item which shows that the forces of Sunday enforcement are active in that city: "At the monthly meeting of the Philadelphia Sabbath Association yesterday Dr. T. T. Mutchler, the secretary, reported that during the last month (October) the barbers had secured evidence against and had arrested 100 barbers who had worked on Sunday, in violation of the law. These, with few exceptions, were convicted and fined \$4 and costs each. He also reported that the Milk Exchange was taking action to have all milk wagons off the street by 11 o'clock on Sunday morning, and that the Grocers' Exchange had appointed a committee to take action looking to the closing of all

grocery stores on the Sabbath day, and that candy and cigar men throughout the city really desired to close on Sunday, over 80 per cent. being in favor of complying with the law, and that a movement was on foot among them with this end in view."

The Houston (Tex.) *Post* reports that the chairman and executive committee of the Marlin (Texas) "Sabbath League," together with the pastors of the town, recently issued a call for a convention at the court house for the purpose of organizing a county "Sabbath Association" in affiliation with the American Sabbath Union. The precincts throughout the county were asked to hold mass-meetings and send delegates to this convention. It seems that the cause of Sunday enforcement has in this case adopted the regular political method of procedure, which of course is not out of keeping with its character.

Complaint was recently made to the marshal of Springfield, Mass., "that persons who under the law are privileged to keep their stores open for the sale of tobacco, cigars and newspapers on the Lord's day, are also selling other goods than the law permits." An order was at once issued from the marshal's office calling the attention of druggists and others concerned to the provisions of the Sunday law, and announcing that "all persons violating the same will render themselves liable to prosecution." It is said that for a few Sundays the sale of postage stamps was not permitted at the drug stores, but the sale of tobacco, cigars, newspapers and soda water went on very much as usual. Soda water was classed by some druggists as a medicine, the sale of which is allowed by the statute. A

local paper says that "the blue laws of our Puritan ancestors have not been repealed," and that if the letter of the law is carried out that there will be no more driving on Sunday.

Mr. Seth Low, the recently elected mayor of Greater New York, is reported to have used this language regarding the laws prohibiting the sale of liquor on Sunday:

"It may be considered certain, after much experience, that in this community those clauses of the excise law that forbid the sale of liquor on Sunday in saloons are not competent to accomplish more than to prevent the public sale of liquor on that day; they never have stopped and they never can stop drinking on Sunday. Inasmuch as no attempt is made to do this in clubs or in hotels, many of the poor complain that the law is harsh in failing to take into consideration the conditions under which they are obliged to live. And thus a feeling of soreness, born of a sense of inequality of treatment, is added to the general evils traceable to these clauses of the law."

A Sunday-closing campaign has been inaugurated by the organizations of butchers, grocers, milkmen and bakers of Chicago, and vigilance committees have been appointed to investigate the extent of the breaking of the Sunday-closing rule in these lines of business, and have caused cards to be printed for distribution, bearing the announcement, "We close on Sundays." The men who headed the fight for Sunday closing two years ago are leading in the present campaign, and are "determined to make the same effort again to keep Sunday as a day of rest, and declare that if ordinary warning will not bring about the proper

results they will open a general Sunday-closing campaign." Pastors of the different churches throughout the city and different labor, social, educational and turner organizations will be appealed to for assistance. "We want the clergymen to preach to the people from the pulpit and to talk to them in their social gatherings," said a member of the Butchers and Clerks' Association. "If this is done their churches will be better attended." No appeal has been made to the law thus far, and it is to be hoped that argument and persuasion will be the only means resorted to in the matter.

An ordinance has just been enacted by the city council of Oil City, Pa., which reads as follows:

"An ordinance to prevent the desecration of the Sabbath day, commonly called Sunday:

"Section 1. Be it enacted and ordained by the City of Oil City in council assembled, and it is hereby enacted and ordained by the authority of the same, that from and after the passage of this ordinance, no person shall do or perform any worldly employment or business whatsoever, in the City of Oil City, on the Sabbath day, commonly called Sunday (work of necessity and charity only excepted), nor shall any person use, engage in or practice any game, sport or diversion whatsoever, in said city on said day, nor give, hold, or take part in the giving or holding of any entertainment or theatrical performance, in said city on said day, whether the same be given free or an admission fee be charged.

"Section 2. Any person violating any of the provisions of Section 1 of this ordinance, shall upon conviction thereof before the mayor or any magistrate of

the said city, be fined not less than \$10 nor more than \$100 for each and every such violation, together with costs of prosecution, and if said penalty with costs be not paid, said persons so convicted shall be sentenced to imprisonment in the county jail or city lockup, for a period not to exceed 30 days."

Merchants of Carbondale, Pa., who have been keeping their stores open on Sunday were recently notified by the city authorities that "the laxity of their observance of the law must cease and give way to a religious adherence to the same, or arrests would follow." It is said that Sunday opening has "had the effect of stirring up the indignation and protest of a good number of citizens, among them the clergy of the city, who brought the condition of the Sabbath before the mayor for his action." "Another factor in the movement against the merchants who perpetuate the 'open' Sunday is the Retail Merchants' Protective Association. Umbrage was taken by this organization against certain merchants who appeared to be doing a profitable Sabbath business while their neighbors' doors were closed." The *Carbondale Leader* says that many families have had to go without meat on Sunday, as they had been in the custom of waiting until Sunday morning to get their supply. Some of the butcher shops which remained open Sunday morning for the delivery of meat purchased the night before were warned to "desist from this practice." It is said that those who have instigated this movement are keeping a sharp watch, and that stringent measures will be taken against stores that remain open on Sunday. The *Scranton Tribune* says that "the laws under which the violators are amenable are the old blue law and a city

ordinance. The former is the least severe. The penalty prescribed therein is a fine of \$4 and costs, but in the city ordinance, which was passed in 1890, the penalty is greater, the minimum fine being \$3 and the maximum \$50."

Legal Sunday observance has been receiving considerable attention in Springfield, Mass., of late. According to the last accounts that we have the opinion of City Solicitor McKechnie in the matter is being awaited with much interest. He is expected to solve the momentous questions as to "whether soda and candy may be sold under he statute," "whether common victualers, doing a retail business under a victualer's license, may be allowed to sell on Sunday articles not in the nature of food," and "what articles may be generally sold on the Sabbath." A long communication from Mayor Hayes to the city solicitor closes with these paragraphs:

"Some of the druggists have now made a request of the city marshal as to what they can properly sell without violating the law, and the city marshal has asked me to obtain your legal opinion upon these requests. It is desired to know whether or not soda and confectionery can be sold under the statute, and what articles may be generally sold by druggists on Sunday.

"Your opinion is also desired as to whether or not common victualers, doing a retail business in connection with their victualing establishments, may be permitted, by virtue of their licenses as common victualers, to sell on Sunday such articles as are kept for sale by them on week days, and are not in the nature of food or victuals.

"It is also desired to know what articles can be legally sold by storekeepers, who keep open their stores on Sunday, under the statute, for the sale of tobacco, cigars, newspapers, bread, pastry and milk.

"Will you kindly send me your opinion in duplicate upon the questions raised as early as convenient?"

The "Sunday Observance Act"
Resurrected in England.

The Sunday Observance act of Charles II. has been resurrected at Exeter twice within the past year or so, and on each occasion the only person summoned has been an Italian named Mutti, who keeps an ice-cream shop. There are other shopkeepers in the town who openly carry on business every Sunday, and why Mutti alone should be picked out for persecution is a mystery which the police have hitherto failed to explain. Owing to a mistake in the summons against him, which was heard a few days ago, it was dismissed by the bench, and Mr. C. E. Ware, J. P., took the opportunity of expressing a hope that if any further summonses were to be issued all Sunday traders would be treated alike. Certainly the act ought to be enforced impartially against all offenders if it is enforced at all. But if the chief constable is wise he will allow this mouldy old statute to remain in abeyance in Exeter, as it does in every sensibly governed town. Where it is put into operation it not only fails to promote "piety and true religion"—the professed object of the pious and truly religious monarch by whom it was passed—but invariably brings the law into derision and contempt.—*London Truth.*

NOTE AND COMMENT

There are 5,383 public libraries in the United States, and they contain 46,601,509 volumes. Over 12,000,000 of these books were added in the last five years.

The most disastrous storm known in many years prevailed on the English coasts from November 13 to 16. Upwards of thirty vessels are reported to have been wrecked, with a loss of life estimated at 180.

Dr. Felix L. Oswald remarks upon the "strange fact" that "the frequency of political assassinations has enormously increased within the last hundred years," and is of the opinion that modern rulers "are expiating the sins of their predecessors."

It is stated by Catholic papers that "Bishop Sbarretti, having settled the question of church property in Cuba, has been appointed by the Pope delegate extraordinary to the Philippines, whither he will go about the end of the year to settle the church property question there."

Senator Tillman, of South Carolina, is reported to have said recently, in speaking of the Booker Washington incident: "The action of President Roosevelt in entertaining that nigger will necessitate our killing a thousand niggers in the South before they learn their place again." It is to be hoped

that Senator Tillman made no such statement.

A comparison of the statistics of 1890 with those of 1900 of 341 cities of the United States, with an aggregate population of 21,660,631, indicates that there has been a decrease in the death rate from 21 per thousand to 18.6. Deaths from consumption have dropped from 24.54 in 1890 to 19.05 in 1900. But deaths from other causes show an increase. Fatal kidney diseases have increased from 59.7 to 83.7. The death rate caused by *la grippe* has increased, and that for cancer has also increased 12.1 in ten years. Apoplexy and heart disease and deaths from old age have gone up from 44.9 to 54.

It is pointed out by the Chicago *Record-Herald* that "the trend of events during the last three or four years has placed the United Kingdom and the United States in a most curious position as regards militarism. Neither of these nations supports a great standing army and both of them honestly profess the greatest aversion for war. Their laws and their civilization make for peace as those of no other countries do, and yet they are spending more on military account than those nations which maintain themselves like an armed camp."

The *Record-Herald* says that a comparison of recent budgets shows that the annual cost of the armies and navies of the five great nations of the world, with

the cost of pensions added in the United States, is as follows: United Kingdom, \$445,080,000; United States, \$330,727,000; Russia, \$308,800,000; Germany, \$206,900,000; France, \$204,500,000.

The second largest corporation ever formed was incorporated at Trenton, N. J., on November 13. It is known as the Northern Securities Company, and will control three hitherto independent railway systems—the Northern Pacific, the Great Northern, and the Chicago, Burlington & Quincy—and it is expected that this great combination will be made still greater shortly by the addition of other railway systems. The three systems now combined comprise more than 20,000 miles of track, and the combined capital stock is over \$500,000,000. The amount of the filing fee of the new corporation, comprising interests “of almost unparalleled magnitude,” was \$80,000, and was paid by the check of J. P. Morgan & Company.

Saturday Night (Toronto) says that “a letter from an Old Country subscriber earnestly advocates the giving over to vivisectionists of those persons convicted of killing or attempting to kill kings, potentates or presidents.” “He thinks,” says this journal, “the cause of science would be advanced by the carving up of the quivering flesh of the living victims, and that such a course would prevent the recurrence of similar crimes.” It is well that such suggestions as this one are meeting with little favor. *Saturday Night* says: “If such a method of disposing of criminals were defensible, why not send all murderers and would-be murderers to the operating-table? The life of the peasant is as

sacred as that of the king, and without destroying the whole foundation of law and order the punishment of deliberate murder cannot be made greater in one instance than in another.”

Julia Marlowe, the actress, contributes to a recent number of *Collier's Weekly* an interesting paper in answer to an inquiry as to how “the theatre and the church may be brought into closer sympathy.” At its conclusion she says: “A point on which I am in thorough accord with the strictest sectarian is the open Sunday theatre. No one should be compelled to work seven days a week, and players, owing to the emotional strain their work involves, should, of all persons, pay strict heed to the commandment which is intended to aid the spiritual, intellectual, and physical growth of all Christendom. . . . It is bad mentally, morally, and physically for anybody to work on Sundays, and one does not need any more ingenious answer to the question [of Sunday theatres].”

If this expression is representative of the opinion of the leaders of the stage there is at least one point on which “the theatre and the church may be brought into closer sympathy.”

On the night of November 13 and 14 astronomers kept vigil watching for the “missing Leonides,” which, in the language of Mr. Garrett P. Serviss, the astronomer, “covered the heavens with an umbrella of darting flames in 1833.” The meteors did not appear, and now it is “the turn of mathematicians to solve the mystery of their disappearance.” Mr. Serviss says that “the failure of these meteors to return at the opening

of the twentieth century, as they had been accustomed to do for many preceding centuries, will not be a disappointment after all, but rather an incitement to further knowledge of the wonders of the universe." The theory that the "blazing marvel in the sky" of 1833 occurs every thirty-three years, and has been accustomed to do so for many centuries, is simply the invention of astronomical mathematicians, and it is proper that on them should be left the burden of solving the mystery of the absence since 1833 of any such phenomenon as then appeared.

The Jarvis Street Baptist Church, of Toronto, not only believes in the principle of separation of church and state, but by its practice it demonstrates the depth and sincerity of its belief. A Toronto exchange says:

"The treasurer of the Jarvis Street Baptist Church of this city has forwarded to the city treasurer a cheque for \$587.50 as an installment on the \$850 of taxes which this church pays of its own accord on the annual levy. For many years the Jarvis Street Baptist Church has proven that it does not belong to that large and dangerous class known as tax-dodgers, by sending to the city authorities its annual cheque and a protest against all exemptions. The money they have paid in and the interest thereon must already amount to a sum sufficient to build a handsome edifice, but this good example has apparently been wasted if bringing other denominations to a similar view was the object aimed at. This, however, should not be considered as the final test of success or failure. The Jarvis Street Baptist Church, in this instance at least, is letting its light so shine as to afford

an example to others, while at the same time the congregation can sit in their pews with a clear conscience of duty done, no matter whether others see it in the same light or not."

Booker T. Washington contributes an article on "Lynch Law and Anarchy" to a recent number of the *Sunday School Times* of Philadelphia. It is stated that "a lynching has taken place within the last twenty years within every one of our States except five." The terrible condition which this constitutes and the still more terrible conditions which it will inevitably bring, if not checked, may be gathered from the following:

"During the exciting days following the shooting of the late President McKinley, it was my privilege to mingle a good deal with the people in one of our Western States, and almost every other man who referred to the crime expressed himself as in favor of burning or the execution without trial of Czolgosz. As I listened to these expressions day after day, it convinced me, as never before, that a spirit of lawlessness had gotten a hold upon the whole country that few of us realize."

"Perhaps the most demoralizing and hurtful result of mob violence is the hardening effect which it has upon our youth. I think it is safe to say that on an average fifty persons witnessed the execution by lynching of every man or woman that has taken place in this country. According to this, it is safe to say that, within the last sixteen years, one hundred and twenty-five thousand persons have been present when lynchings took place. In each case a large proportion of those who had been drawn to witness the unlawful execution have been children, or those of tender age.

One of the saddest remarks that I ever heard come from the lips of a child was when he said, in my presence, that he wished he could see a man burned. I do not think the impression made upon a youth by reason of the fact that he has witnessed the unlawful execution of an individual ever wholly disappears. In some instances, the executions by mobs have not only been witnessed by boys of tender age, but by women."

On taking the professorship of the chair of international law at Yale University recently, Mr. Henry Wade Rogers, formerly president of the Northwestern University, sounded a strong note of warning against the "centralizing tendency" manifested in "the enormous financial consolidations of the present time."

While the assassinator of President McKinley was awaiting the final action of the law in his case certain journals which delight in morbid sensations informed the country that there was "an astonishing amount of patriotism among" the criminals confined with him, and that "the felons in stripes loathe Czolgosz and do not regard him as a wrong-doer in the same class with themselves," and that "they would like to put him to death in awful agony." One of the assassin's fellow-prisoners had murdered his wife, another his sweetheart, one had killed a prison-keeper, and one a farmer. These things mean that either his fellow-murderers were on a moral plane to which there is no evidence that Czolgosz had yet descended, or else that there are some newspapers in this country that are willing to go to very reprehensible lengths in promoting a very sickly and nauseating sentiment.

An exchange well remarks: "In the mind of the great Judge of all men there is probably no fine-spun distinction as to the relative criminality of killing a President and killing a wife or sweetheart. . . . Inmates of prisons, presumably criminals, would do better to repent of their own sins than to revile their fellow-sinners."

At the Methodist preachers' meeting at 150 Fifth Avenue, this city, on November 18, this resolution was passed:

"Resolved, That we are unalterably and uncompromisingly opposed to the opening of saloons on Sunday, and trust that the next legislature of the State will not countenance such flagrant class legislation and invasion of the sanctity of the Sabbath."

It was also resolved that copies of this resolution be sent to Mr. Low and Mr. Jerome. Dr. Johnston declared that he could not "imagine anything more outrageous" than the proposition to have saloons legally opened on Sunday. Dr. Neely said that it was "astonishing that such an assault upon the sanctity of the Sabbath should have been devised."

The newspapers of New York City, while opposing the attitude of ministers and others with reference to the Sunday closing law, do not seem disposed to consider the question on its real merits and to come right to the heart of the matter. They do not take issue with the religious sentiment which demands legal promotion of "Sabbath" observance, but argue the matter on other ground. They declare that as liquor is sold anyhow that it will be better to so change the law that it can be legally sold, so that those who buy and sell will not have to regard them-

selves as "sneaks" and law-breakers. Of course the ministers retort that if laws are to be repealed because they are violated, so that criminals may respect themselves, that there will soon be no laws on the statute books. One minister asks why the sale of beer on Sunday should be allowed when the sale of meat is prohibited, and instead of being told that there is no reason under the sun why the sale of meat should be prohibited, he is informed by a leading daily that he does not understand "the nature of 'draught beer,' which nobody could find drinkable after it had stood for twenty-four hours." The idea is that the beer must be swallowed immediately when it is purchased, to keep it from spoiling, and that as it is such a "daily necessity" to the "hundreds of thousands" of "decent, honest, law-abiding citizens, whose instincts and desires are all on the side of good government," therefore the saloons must be open for its sale every day in the week. And the argument is wound up with the statement that if this is not allowed these "decent, honest, law-abiding citizens, whose instincts are all on the side of good government," will place Tammany in power at the next election.

The great contention of the churches in this matter is for "the sanctity of the Sabbath" by civil law, and those who ignore this fact are giving up the whole battle. With one side concerned altogether for "the sanctity of the Sabbath" and the other concerned altogether for the "poor people" who must have beer at every meal, it is easy to see that there is no question of temperance involved in the matter at all.

In a sermon at the Cathedral of the Immaculate Conception in Albany, N.

Y., on November 17, Bishop Burke declared that "it is no longer considered by our Protestant brothers a disgrace to be a Catholic." He said that some years ago to be known as a Catholic was to bear opprobrium, while to-day to be a Catholic was to merit respect and honor. He was of the opinion that it was "because of the meaning and significance and honor attached to the name Catholic" that the Protestant Episcopal Church has seriously considered the proposition to change its name to "the Catholic Church of America." "When the Declaration of Independence was signed there were in the United States about 80,000 Catholics; now there are 12,000,000."

The American Bridge Company, of Philadelphia, has secured a contract for the construction of twenty steel bridges along the line of the Uganda Railroad in East Africa. The bid of the American firm was not the lowest submitted, but it guaranteed the completion of the work in far less time than any of its English or Continental competitors could undertake to do the work.

Miss Ellen Stone, the missionary captured by brigands in Turkey, is still a prisoner. Negotiations for her release are being conducted through Mr. Dickinson, diplomatic agent of the United States, but the brigands are holding out for a ransom much higher than the sum now available for that purpose.

Dispatches from Rome to London papers state that "the air is full of speculation and apprehension indicating that his [the Pope's] end is not considered far off."

The January Sentinel

WHILE it is rather early to make a forecast of the next number of The Sentinel, we can confidently promise that it will be even better than this number.

A Suggestive Engraving.

First will appear a very suggestive full-page engraving presenting side by side a scene of religious persecution of three centuries ago and one of the present year. The question beneath it, "Where Is the Difference?" needs no answer, for the engraving with its accompanying notes convinces the mind at once that in the opening days of the twentieth century some things are possible that differ not a particle in principle from the action of the Massachusetts authorities who, in 1665, fined and imprisoned Thomas Gould, a Baptist, because he would not have his baby sprinkled and christened.

An Important Series of Articles.

Another important feature will be an article by A. T. Jones continuing and enlarging upon the thoughts suggested in his article in this number. These articles are to run through several numbers, and will set forth the true principle and power of self-control and self-government—truths which the world and the nation needs *now*, and not only the world and the nation, but yourself and your neighbor. Do not miss these articles. The writer was for many years editor of The Sentinel, and has been a contributor to its columns from its first number. No one understands better the work which The Sentinel was set to do,

and in these articles will be made clear the new phase of The Sentinel's mission.

"Why Sunday Laws Are Wrong."

The writer of the excellent article in this number on "The Church and the State," A. G. Daniells, will have another equally as good in the January Sentinel, entitled "Why Sunday Laws Are Wrong." On five separate counts, any one of which is sufficient for the purpose, Sunday legislation is shown to be incompatible with justice and right. The article is temperate, but logical and convincing. Just the article to place before your neighbor who is not sure but what Sunday legislation is all right.

The Christian Ideal with Regard to Government.

There will be an article entitled "The Christian Ideal of a Civil Government," by M. C. Wilcox, editor of the *Signs of the Times*, Oakland, Cal. A "National Conference on the Christian Principles of Civil Government" has just been held at Pittsburg, Pa. This conference was attended and addressed by such men as Rev. Henry Collin Minton, D. D., of the San Francisco Theological Seminary, and Moderator of the General Assembly of the Presbyterian Church; Dr. Chas. W. Dabney, president of the State University of Tennessee; Dr. Chas. A. Blanchard, president of Wheaton College; Rev. Sylvester F. Scovel, of Wooster University, Wooster, Ohio; Rev. Herrick Johnson, D. D., of McCormick Theological Seminary, Chicago; and many other prominent men. All these men are determined "that this nation

shall acknowledge the Lord Jesus Christ as its Ruler" by "suitable Christian acknowledgements in State and national constitutions." These men, however honest they may be, are proclaiming as Christian principles doctrines that are not Christian at all, and it is of the greatest importance that the true Christian ideal with regard to civil government should be set forth, as is done in the article mentioned above.

Other Valuable Features.

The conference referred to above was held November 19-21, and was the annual convention of the National Reform Association. We hope to have in the January issue something regarding this convention. There will also be a review of a recent article by Senator Hoar, of Massachusetts, on "The Civic Basis of Sunday Laws."

There will also appear in the January number a very interesting article by M. E. Kellogg, entitled, "Persecution—Past and Prospective." Other good articles which cannot be announced at this time will also appear in the general department.

The notes and shorter articles of the Editorial Department will thoroughly cover the month's events in the field

which The Sentinel is set to survey, and will apply to these current happenings the principles by which they should be judged.

The "Sunday Enforcement" department will be more complete than it is in this issue, and in it we will try to chronicle every case of Sunday enforcement, and every agitation with that end in view, that takes place during the month. The "Note and Comment" department will also be prepared with more care in the next number.

What Can You Do for The Sentinel?

Now we want every number during 1902 to have a wide circulation, and a good beginning should be made with the very first number of the year. What can you do? How many new yearly subscriptions can you send us to begin with the January Sentinel? Every person who sends us before the 1st of January the names of five new yearly subscribers will receive the magazine free for the entire year! Let us hear from you.

Sample copies of this number mailed *free* to all who will work for subscriptions, and to all who desire to become acquainted with The Sentinel. Address the publishers.



The last issue of THE SENTINEL as a weekly was published in Chicago on October 31st. The transfer of the office of publication to New York, and the extra work necessary in getting out the first number in the new form, has made it impossible to mail this number before the 25th of November. Hence it is dated December instead of November. We regret that it was impossible to get out a number for November. However, all subscriptions will be advanced proportionately, and those who have accepted our offer of the magazine from its first number to the end of 1902 for the price of a year's subscription, will receive the January, 1903, number.

PUBLISHERS.

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Right here, when people expect to see divine power manifested, a counterfeit will appear, the author states; and it is this—"Miraculous Workings that Deceive"—against which he speaks. What this counterfeit is, and how it will manifest itself, is made plain.

"The Fountain of Life" is a wonderfully helpful chapter, clearing away as it does the shadows which have so long hung between us and the "dark beyond."

"The Science of Christianity" is also an important feature of the book. In it are discussed true Christian Science, Divine Healing, the Perfect Mind, and Cause of Disease.

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The book contains 100 pages, is attractively bound in cloth at 50 cents.
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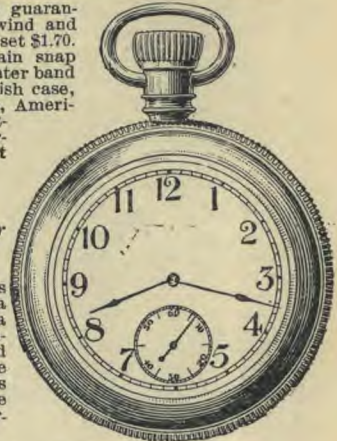
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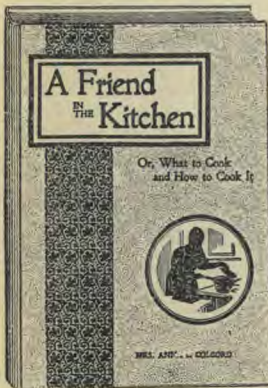
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