

THE SENTINEL OF LIBERTY

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

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THE SENTINEL OF LIBERTY

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THERE is no moral value in forced obedience.

THE political atheist is not merely he who does not acknowledge God in the heavens, but he also who will not recognize God in the conscience of his fellow-man.

JUST government does not favor one class above another. Indeed, government should know only citizens, each of whom has rights equal to the rights of each of his fellow-citizens.

WITHOUT a Sunday law everybody is free to rest or to work on that day as he may choose. With a Sunday law nobody is free, but all are compelled to stop work. Thus Sunday laws do not operate to promote human freedom.

To enjoy Sabbath rest means something more than merely stopping work. Because an individual stops work on the Sabbath, it does not follow that he is going to feel rested at the close of the day, or

be physically benefitted by the intermission. The Sabbath without *religion* is neither restful nor beneficial.

THE declaration of Scripture that "every one of us shall give account of himself to God," constitutes an unanswerable reason why every one of us should be free from coercion in religion by a power which can say nothing to God in our behalf.

THE one sure antidote for intolerance is love. No one can be intolerant toward any person whom he loves; and as Christianity fills an individual with love for all men, in Christianity lies the world's hope of the long-sought era of universal peace and good will.

THE TWO SYSTEMS OF GOVERNMENT.

THERE are in the world to-day, and have been more or less from earliest times, two general theories or systems of government. One of these systems recognizes a sphere of thought and activity belonging solely to the individual, independently of any and all other persons in the world. The other system sees the individual as a mere unit in the aggregate of human society, having no proper sphere of action save such as pertains to the whole body of the people among whom he is politically included.

The one system holds up the doctrine of natural rights; the other system cares not about rights, but only about what is expedient.

The one system declares that just government must be by consent of the governed; the other declares that an individual may justly be governed without his consent.

The one system recognizes that man came into being through the act of a Creator, to whose authority the individual must be always amenable; the other system makes the individual amenable always to a human authority, either that of a monarch or that expressed by the will of the majority.

The one system is based on Christian principles; the other system is atheistic.

To admit that all men have "certain unalienable rights," is to admit, as did the founders of this Republic, that there is a Creator from whom all men derive their existence. To deny that all men have such rights, on the other hand, is to assert that all men derive their existence from some other source.

The National Reform scheme of government, by denying that all men have "certain unalienable rights," represents political atheism; and those who confess themselves to be atheists, by denying the existence of a Creator, likewise deny that men have unalienable rights. Both these parties belong, politically, in the same class. They uphold the same general system of government. One party, represented by the National Reformers, claim that the government is from God through themselves as his chosen servants, and they ignore the rights of such as differ from them upon the plea that all must be subject to the will of God. The other party, who openly deny the existence of a Creator, have nothing to say about the will of God, but hold that the will of the people must always prevail over that of the individual. These two parties assume different premises, but arrive at the same conclusion; their schemes of government amount to the same thing in the end; starting from different points of belief they ultimately come together on a common political platform—they find themselves united in maintaining that an individual must be governed in all things by the will of the majority—united in doing away with the individual conscience, the one party by affirming that it must be subservient to the state conscience, and the other by denying the religious foundation upon which conscience rests.

The sole foundation of the other system of government, which exalts the individual by recognizing that it exists to serve the individual and not to be served by him, is Christianity. Men may scoff at individualism as an outgrown theory, but Christianity upholds it. Christianity represents self-government in its perfect form, government in which individual freedom attains its acme. While

God endures Christianity must endure; and while Christianity endures individualism has a sure support. It may stand discredited among the ephemeral systems of time, but it is the chosen government for eternity. s.

HAVE PROTESTANTS A RIGHT TO MAKE SUNDAY LAWS?

To this question THE SENTINEL OF LIBERTY gives, as it has ever given, a negative answer. It denies that any class of people, Protestant or otherwise, have the right to use compulsion upon others in the sphere of religious observances. But it is interesting to note the fact that the right of Protestants to say how Sunday shall be observed is boldly denied by the Church of Rome. That this is a fact is plainly stated in the following from the *Catholic Press*, the leading organ of the Papacy in Australia, the occasion of its utterance being an agitation which has been going on in New South Wales regarding "Sunday desecration:"

"But there is something still wanting to a full statement of the untenable position taken up by those sticklers for "Sabbath" observance. What right, anyhow, have these gentlemen as Protestants to lay down the law as to what is to be done or not done on Sunday? Sunday is a Catholic institution, and its claims to observance can be defended only on Catholic principles. If the 'Bible and the Bible only is the religion of Protestants,' if 'whatever is not read therein nor may be proved thereby' has no claim on their faith or observance, what scrap of title can they show for all their dogmatic insistence as to the requirements of the Lord's Day? From beginning to end of Scripture there is not a single passage that warrants the transfer of weekly public worship from the last day of the week to the first. Thus Sunday observance is an incongruous adjunct of the Protestant faith, utterly out of keeping with its fundamental principle, and strongly suggests a religion that suffered sadly from too much hurry in the making.

"If any Sabbatarian wants to know the proper method of spending the Sunday; the Catholic Church is the natural source to apply to for information. Under her direction the Sunday supplanted the Jewish Sabbath, and she is, therefore, the best fitted to settle any dispute as to its claims."

These are statements which should cause Protestants to do some serious thinking before proceeding further with the enforcement of Sunday observance. Does not the Church of Rome know what

she is talking about in this matter? We have not only her own word, but that of history and of Scripture, to assure us that on this point she speaks the truth.

THE TREND OF THE TIMES.

ONE of the most significant things announced recently is that it is gravely proposed to authorize the President of the United States to maintain "a regular army of such size as to him may seem fit." This proposition is supported by no less influential men than Senator Hawley, chairman of the Senate Committee on Military Affairs, and Senator Proctor, ex-Secretary of War.

Probably there is not a man in the country who would use this power more wisely or more moderately than Mr. McKinley, but he is only human, and even were he more than he is, according to the unwritten law which governs the presidential succession he can be President only four years from the fourth day of next March. Then another will take his place whose ambition may be tempered by less sterling moral principles than seem at least to govern the life of the present chief executive.

The King of Prussia and Emperor of Germany, "war-lord" though he be, has not as much power either as king or emperor, nor as both together, as it is seriously proposed to put into the hands of the President of the United States. The Prussian Diet, more jealous of the rights of the people than some American statesmen at least, refused as far back as 1862 to give such power to the king, than whom few statesmen and soldiers in Europe have ever stood higher in the estimation of their fellow-men. In 1886, the Reichstag in passing the army bill guarded with jealous care the rights of the several German States, giving the emperor only certain well-defined powers.

We can not believe that an American Congress will enact the proposed legislation, but equally strange things have happened. Indeed, this that is proposed is only one of the straws showing the direction of the wind. The people are becoming careless of their rights on the one hand, while on the side of government the drift is toward despotism. We are not alarmists, but we can not close our eyes to patent facts.

B.

PURPOSE OF THE CATHOLIC FEDERATION.

ACCORDING to the *Catholic Standard and Times* (Philadelphia), one object of the Catholic federation now being organized in this country, is the protection of Catholic interests in the territory taken by the United States from Spain. "We must never forget," says the *Standard and Times*, "that the Catholic population of those islands have been deliberately placed outside of the American Constitution, and subjected to the principle of taxation without representation. They have none to look to, then, in the whole world, for the protection of their interests, spiritual and material, but their fellow Catholics of the United States."

But we have from Bishop Messmer, who undoubtedly speaks with authority on the subject, a full outline of "the objects and methods of organization" of this movement, as regards both the religious and the civil fields of its activity. The *Standard and Times* copies it from the *Catholic Tribune*:

"The aims of the federation in the religious field, Bishop Messmer thinks, should include these subjects: Education (Catholic schools, colleges, universities); literature (periodical press, books, Catholic literary societies, Catholic Truth Society); Catholic societies; Catholic emigration, homes, colonization, homes for Catholic sailors; Catholic conventions and demonstrations, Catholic congresses, State and national; secret societies. In the social field: The poor and orphans (St. Vincent de Paul societies, Catholic aid societies); the laborers (labor unions, strikes); marriage and divorce, the Sunday observance, the drink problem, the theatre, gambling and prostitution, obscene literature.

"In the civil sphere the Bishop proposes these objects: Religious rights of Catholics in State institutions (reformatories, prisons, workhouses, orphans' and insane asylums, etc.); in the public schools (sectarian exercises and Bible, anti-Catholic text-books, discrimination against Catholic teachers, Catholic candidates for graduation and diplomas, compulsion in State schools, etc.); chaplains in the army and navy; veterans' homes; the Catholic Indians; taxation of church property; State support of sectarian (Protestant) institutions; corruption in politics (bribery at elections, in the legislature)."

Did you notice that Sunday observance is mentioned as one of the things this federation is designed to push forward? Thus one more great organization is to be added to the others already in the field, whose whole energies may at any time be

DON'T forget the "special" for next week.

turned in the direction of enforcing the Sunday institution upon the people.

From the statement of the objects of this federation included in its "civil sphere" of activity, it is plain that questions touching the relation of church and state, and also matters involving the antagonism of Catholicism against Protestantism, are to be agitated and pushed to the front in this country by this Catholic organization. In all this the Papacy sees much to be gained.

A TALE OF TWO NATIONS.

The Bible and the Nations.

ATHENS was the capital of ancient Greece. Once when he visited that place the Apostle Paul delivered a remarkable sermon to its idolatrous inhabitants. As he stood on the Mars' Hill he spoke a classic on the relation of nations to the God of heaven. That classic is just as much truth for the nations of the present day as it was for the kings of ancient time:

"God hath made of one blood all the nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. That they should seek the Lord, if haply they might feel after him and find him, though he be not far from every one of us. For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring."

The rise and fall of nations are not the mere happenings of chance or fortune. Increase or diminution of national domain come not altogether as the result of success or defeat upon the battle field. It is God who appoints the time when, and the place where, a nation shall arise. It is he who says when it shall fall. It is the Almighty who decrees the enlargement or the straightening of its territory. "He hath determined the times before appointed, and the bounds of their habitation." And all of this is arranged by the God of heaven "that they might seek the Lord, if haply they should feel after him, and find him." Then every time a nation rises or falls, wins or loses territory; there is a lesson in it for the children of God, for these things are in some way connected with the seeking of the Lord by that nation. Hence it is that matters of national importance are not to be passed over by the Christian as matters of indifference. He should study them prayerfully, not as politics, but as prophecies.

They are all of momentous weight in the history of the children of God on earth.

To every nation, as to every man, God has committed its work. The Captain of our salvation sets the course of the man, and bids him steer the bark of his life for a port of spiritual and religious perfection, wherein is immortality and everlasting peace. On the chart of the ocean of time the haven which he is to gain is faithfully marked. Happy is the man who knoweth and obeyeth his Creator in this. With the individual man, the goal pertaineth to the things of the soul, to the things of spirituality.

So also it is with nations. The King of kings sets the course for every ship of state. Happy are the legislators who hold thereto. For the nation God appointeth a harbor of perfection in things civil, just as verily as for man he appointeth it in things religious. Should the nation turn aside and steer another course, naught but the rocks of destruction await it.

All this is clearly brought to view in the great Book of books. It was Job who said: "He leadeth away counsellors spoiled, and maketh the judges fools. He looseth the bonds of kings, and girdeth their loins with a girdle. He leadeth princes away spoiled, and overthroweth the mighty. He removeth away the speech of the trusty, and taketh away the understanding of the aged. He poureth contempt upon princes, and weakeneth the strength of the mighty. He discovereth deep things out of darkness, and bringeth out to light the shadow. He increaseth the nations, and destroyeth them: he enlargeth the nations, and straighteneth them again. He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness where there is no way. They grope in the darkness where there is no light, and he maketh them to stagger like a drunken man."

P. T. MAGAN.

VERY SIGNIFICANT.

DURING the annual convention of the Missouri W. C. T. U., held in Kansas City, Oct. 31 to Nov. 2, 1900, part of the program for the forenoon of Oct. 31 was devoted to Sabbath observance. During the afternoon the president's address, a very able paper on the living issues of the present time, made a very favorable comment on the work of Spiritualism as a potent factor in the present reform work.

Thus we see that those who are expecting to see the time soon come when religious laws shall be enforced are beginning to turn their eyes favorably toward Spiritualism, Satan's masterpiece of last-day deception, as an aid in the accomplishment of their purpose. Truly the Word of God is a light that shineth in a dark place. The wise heed its warning and are safe.

R. C. PORTER.

MORE LAW AND LESS LIBERTY.

A PUBLIC meeting of the "Lord's Day Alliance," of the Dominion of Canada, was held in Toronto, Nov. 9, 1900.

In a short opening address, the chairman stated that the Alliance is engaged in a work of "stupendous difficulties." This assertion was repeated. The fundamental principle of the organization, that its object is to retain existing legislation for Sunday observance and secure more, was also announced.

Quite a number of resolutions were passed in regard to various forms of Sunday desecration. The subject of railway traffic received considerable attention, and when the resolution in regard to it was considered, one member remarked that the Alliance is not yet able to combat such a powerful evil, so for the present that form of Sunday desecration would better be let alone. None of the other members seemed to share this sentiment, however, and it was stated that while we are lopping off the branches, we need to take care of the trunk of the evil. The matter of successfully combating this form of Sunday labor was a matter of considerable perplexity. It was proposed to obtain petitions from the citizens of the sections of the country through which such offending lines run, remonstrating with the officials in regard to the matter. But then it was stated that experience had shown that railways considered such petitions as so much waste paper. The idea of obtaining stricter legislation was met with the assertion that it would be impossible to get any legislation through which a railway would not run an express train at the rate of sixty miles per hour on Sunday, if it could make money by so doing. It was very much regretted that during the past year Sunday traffic, freight and passenger, local as well as through travel, had greatly increased. The only successful way of accomplishing the purpose seemed to be by agitation of the

question and creating a general sentiment against patronizing Sunday trains.

The resolution to make a strong effort to get the Saturday half-holiday established by law was warmly advocated; also to compel all places of business to close by nine or ten o'clock Saturday night. The object of these measures is to enable the people to have opportunity to take necessary recreation, and finish their work in ample time so they may not be so tired out that they are not disposed to attend meeting on Sunday, the arm of civil law being thus invoked to interpose in behalf of the churches so that they may be better filled with worshipers at the Sunday services.

As to the evil of the Sunday newspaper, it was stated by one member that the recent efforts of two leading dailies in London, Eng., to establish Sunday issues were met by defeat so that they discontinued these Sunday papers after a few weeks' trial, and that this was not done because of any law interfering with their work, for there was no law there to interfere with the publishing of Sunday papers; but the Sunday issues were discontinued simply because the sentiment of the people against them was so strong that they were a financial failure.

The Women's Christian Temperance Union was mentioned as the strongest ally of the Alliance. It was also stated concerning the contact of the Alliance with the saloon, that it is not fighting the saloon only so far as the saloon violates the Sunday law. This would indicate that the W. C. T. U. had, to some extent, left its high and holy calling and come down to give its strength to enforcing a religious observance on unwilling citizens.

A resolution was passed that called for a change in the law so that those who are convicted in the the lower courts of violating the Sunday law, may not be allowed to appeal their cases to the higher courts. This resolution met with some opposition in view of the fact, which must be plain to all, that this would greatly abridge the right of the citizen. This would be a very evident return to the tactics of the Dark Ages, as indeed all religious legislation really is. But in no other way can religious observances be enforced upon the people, but by depriving them of their rights, both civil and religious.

The necessity for increased funds for carrying on the work of the Alliance was strongly urged, the statement being made that "if the people know that we have several thousand dollars and the *law* to

back us up, we can carry through almost any project we undertake." Money is power, and law is power, that is true; but there is still another power with which the Christian ministry is supposed to be best acquainted, that is the power mentioned in Rom. 1 : 16, the power of the gospel. How would such a declaration as this do as a substitute for the one advanced? "If the people know we have the love of Christ and the power of the gospel to support us, all our efforts to do them good will meet with success"? Would not this be more in harmony with the principles of Christianity?

As already stated in the convention, the Sunday newspapers were most successfully brought to an early extinction in London, Eng., without any law to interfere with them, merely because they did not have the support of the sentiment of the people. Why not take that as an object lesson, and labor not for the enactment and enforcement of law on this purely religious question, but to "persuade men" as the apostles did? And again: If law is secured, how much of a barrier is it against mighty corporations, in view of the statement that any railway company would run an express train right through such Sunday legislation at the rate of sixty miles an hour, if it wished to do so?

As was admitted in the meeting, the influence of many ministers in riding on the cars themselves on Sunday has a powerful influence in favor of Sunday trains. Yet the avowed object is still maintained—to retain all existing Sunday laws and obtain more. At the same time a movement is set on foot to greatly restrict the liberties of the citizen by taking from him the right to appeal to the higher courts when convicted of Sunday violations in the lower courts. So the object before the Lord's Day Alliance and its adherents is really: *More law* for religious organizations or establishments, *and less liberty* for the individual citizen.

As did the Papacy of old, so do these now, disclaim any part in arresting Sunday violators. They simply claim to act as informers, and turn offenders over to the civil authorities, thus assisting those who make the arrests. This basis of operation, adopted by the Alliance, is the same screen behind which those who caused the apprehension of so-called heretics hid in days gone by.

Without doubt these movements are intended by their promoters to work for the ultimate good of society and of citizens; but, like Saul of old, they

seem to be moved by a mistaken zeal. It is to be hoped that many of them will imitate his example of abandoning carnal weapons and civil and ecclesiastical indictments, for the spiritual weapons of faith and love.

Oakville, Ont.

F. D. STARR.

IT OFFENDS THE JEWS.

WE reprint the following from the *Jewish Chronicle* (Mobile, Ala.), not because we have any disposition to criticize the expression "Christian charity," as does the *Chronicle*, but because it illustrates the impropriety of a religious address to the people by a person acting in a political capacity. Such proclamations must needs give offense to some class of the people on religious grounds. A proclamation from the chief executive of a State or of the nation is necessarily addressed to all classes of people in the State or the nation, and it is discourteous, to say the least, to address an atheist as though he believed in God. But either the Thanksgiving proclamation does this, or else it ignores the atheist altogether, and treats him as a political nonentity; and this from the person (governor or president), who, in his political capacity, represents the atheist as fully as he does the Christian. Of late, also, the Thanksgiving proclamations have shown a tendency to give offense to the Jews. It is so in the present instance, and it will be remembered that one issued by President Cleveland did the same, by making a direct allusion to Christ. The *Chronicle* says:

"President McKinley is out with his Thanksgiving proclamation. In speaking of the grand united effort made by all the citizens of the land to alleviate the distress in 'the tragic visitation that overwhelmed the city of Galveston,' he refers to the 'sympathy and Christian charity,' which proved that 'we are one united people.' The President in speaking of the sympathy and charity shown by the citizens of the country might have left off the qualifying term attached to the word charity. Charity knows no creed. It is neither Christian, Jewish, Mohammedan, nor any other of the numberless creeds that make up the religious world. It is simply charity. I am well aware of the sense in which the President and our neighbors generally employ this term in this connection. But it is a wrong use, and it is about time that the world should know it. There is no such thing as Jewish virtue or Christian virtue. Virtue is virtue the world over. Honesty is honesty, truth is truth, justice is justice, whether

Jew execute it or Christian perform it, and the sooner our neighbors learn this the more apt they will be to render that justice and that charity which they are accustomed to denominate Christian, but which in reality is nothing more nor less than charity without the qualifying term."

MEETING OF THE TORONTO (ONT.) BRANCH OF THE "LORD'S DAY ALLIANCE."

A MEETING of the Toronto branch of the Canadian religious organization known as the "Lord's Day Alliance," was held in that city, November 13. The following report of the proceedings was made by the Toronto *World*, a paper which does not look with favor upon the Alliance, and is inclined to belittle its work and influence. That this organization is accomplishing much work, however, and has the zeal necessary to success in what it aims at, is quite clear. We quote from the *World's* report:

"In his annual report the secretary, Rev. J. C. Tibb, pointed out that the branch has, during the year, made more or less successful efforts to stop the sale of refreshments, ice-cream, and cigars on Sunday. They had not been so successful with the street-cars to Munro Park or Mimico. The Sunday entertainments at the Island, it was observed, had ceased to be sacred, as comic songs had been sandwiched in. Great difficulty has also been encountered in obtaining witnesses to prove the sale of liquors in parks on Sundays.

Sunday Ice-Cream Parlors.

"Rev. J. G. Shearer, the traveling secretary, said that Montreal and Toronto would have to settle the kind of Sabbath we are to have in Canada. He would not like to say how often in his travels throughout the province he had had the remark thrown in his face, when appealing for funds: 'Well, you can not keep the Sabbath in Toronto. You had better go back there.'

"The Sunday ice-cream parlor,' he continued, 'is an established institution.'

"Rev. J. C. Tibb: 'No, no! It is not!'

"Mr. Shearer: 'I take exception to the secretary's opinion. It is established here, as in some other places. I myself saw it sold in this city on more than one occasion this summer, and I must insist that the secretary is in error. And the Sunday soda-water fountain, and the tobacco store, and the candy shop are here.'

"A voice: 'And the Sunday concert.'

The Sunday Concert!

"Mr. Shearer: 'Oh, yes; the Sunday concert. Everybody knows about that. I have been deeply

pained with the development along these lines.' 'Montreal,' he continued, 'was even further advanced in these things than Toronto, but through the efforts of the Roman Catholic authorities in that city, the police had ordered the theatres to close on Sunday.' [Hear, hear, and applause.] 'There will not be,' he said, in conclusion, 'any arresting of these things in Toronto until there is a mighty educational campaign inaugurated here.' [More applause.]

Mr. Tibb Speaks of Great Work.

"Rev. J. C. Tibb contended that the ice-cream and soda-water fountains were not allowed to go unmolested, therefore they were not established. Fourteen convictions were obtained for selling ice-cream on Sundays this year, and the Alliance virtually closed the largest places until the Exhibition. The offenders had been fined \$15 and \$20 each. With regard to the druggists, he declared that two-thirds were as much opposed to Sunday sales as were the members of the Alliance.

Ice-Cream is Legal.

"John A. Patterson then got up and stated the law upon the subject. 'A restaurant,' he said, 'can legally sell ice-cream on Sunday. It has been held that a restaurant is entitled to sell food, and ice-cream contains food nutriment. But unless it is a restaurant the proprietor cannot sell food on Sunday. The result is that a great many people are getting restaurant licenses. Everybody is hungry or sick on Sundays now.' [Laughter.]

"Drug clerks,' he added, 'were instructed in some instances to drop the eyelid and ask customers, "Are you sick?" before serving a drink. If they were sick it was all right. These facts had been sworn to in the Police Court.'

"J. K. Macdonald, who had come in late, got up and said an effort should be made to regain the Sabbath in Toronto in its pristine purity.

"Where are the pastors of the city churches to-night,' he asked, 'when a matter of such importance is discussed? I only see three. [Hear, hear.] For the state of things that is pictured here to-night the responsibility lies at the doors of our ministers. [Hear, hear.] I know that to be the case. The claims of the Sabbath have not been presented to the worshiping people of Toronto as they should have been. Had they been, there would have been no Sunday street-cars. [Hear, hear.] We want our spiritual leaders to take a deeper interest in this matter than they have up to the present time.'

Church Goers Use Sunday Cars.

"The street-cars are here,' he continued, 'and any one can see that there must be a large number of church-going people—possibly those who voted

against them—using them to-day, and this is working a vast amount of mischief. We ought, as men opposed to this thing, to go on our hands and knees, even roll our bodies over and over, rather than use the Sunday street-cars. [Applause.] These are questions we want to face, and we want our Christian ministers to live up to the principles they profess.' [Hear, hear.]

"The following officers were then elected for the ensuing year, one each for the different denominations represented:

"President—Rev. W. H. Hincks.

"Vice-presidents—John Aitken, Rev. Dr. Thomas, J. C. Copp, Rev. Mr. Ryan, and Rev. L. H. Wagner.

"Secretary—Rev. J. C. Tibb (re-elected)."

THE LIBERTY OF CHRIST.

CHRIST is the executor of the divine plan of salvation. Self sacrifice is the secret of its power. With his own life Christ bought a world of sin, and ratified the contract with his blood. Adam traded the world to the devil for the privilege to die. The Lord shouldered the responsibility of death, and by death bought the right to let man live. And this right of life the Redeemer is pledged to bestow upon all who will recognize his authority as the Life-giver. This is life by virtue of a gift. In the gift is bound up the privilege of growth. In Christ no restriction is placed upon life, conscience, or action; this is liberty, the liberty of Christ. For, "If the Son shall make you free, ye shall be free indeed." Sin is the only element of bondage on earth, and Satan is the inventor of sin, and all who are slaves to sin are in bondage to the devil; for "know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." For, "Of whom a man is overcome, of the same is he brought into bondage."

The Purpose of God.

The inhabitants of heaven are free; they are free from one another, and free from themselves. Their pleasure is good, and their profit is the glory of God. Before man sold his right to live, he enjoyed the liberty of Christ; but he traded the liberty of life for the bondage of death: he gave himself to be a slave to a taskmaster whose only pleasure would be the suffering and death of his subjects. His treatment of the human race stirred the pity of heaven, and God's own hand held out a release for all. He had compassion for a race of slaves, and

offered them the best his universe contained, the gift of liberty, liberty in his Son. If love could win the human family the world would be converted. For this the eternal God is willing, and this is infinite love.

Living Issues.

Liberty lives, and will live forever. It will triumph over bondage as certainly as principle will conquer passion. The issues of life are battles waged in the human heart, of liberty or bondage, victory or defeat. Christ is a revelation of liberty, and during his earthly ministry his life was a battle royal; and the lesson taught the universe was liberty in death.

The traditions of the elders taught that the church is the source of power, therefore they demanded of the Lord his credentials. Spiritual usurpation is the most dangerous element that can fall into the hands of man. It is as much more dangerous than temporal usurpation as the power of Satan is greater than the power of man. The Pharisees were usurpers; their claims to power and authority were glaring assumptions that could not stand the test of truth. Christ is heaven's representative of power and authority. He is the genuine, all others are counterfeit. As usurpers, the Pharisees could only demand; as the rightful heir, who alone possesses power and authority, Christ could command.

The Climax.

Iron-hearted Rome could subdue armies and waste kingdoms, but it could not resist the unjust demand of a Jewish rabble. Before its tribunal innocency could not plead his outraged cause. Purity and virtue were crushed beneath the feet of cruel passion and revenge. Upon the block of human injustice; with a Roman Pilate on the judgment seat, the Son of God was made to suffer at the hands of an impassioned church mob. The power of the church was greater than the sovereignty of Rome, and the guiltless was condemned to die. If usurped power could triumph then here is victory, the greatest that usurpation can bestow. But from the ashes of apparent defeat arises the flame of victory. The pathway of liberty may lead through the garden, the judgment hall, to the cross, and into the tomb; but priestly plotting and worldly power can frame no law, can hollow no tomb, and can make no seal that can restrain its power. And even now, while the vesper bells of time are tolling the death

knell of the world, the saints of the eternal God will wash their robes in the blood of the Lamb (not in the blood of their fellow men), and in a little while shall shine as the stars forever and forever.

Montrose, Colorado.

BARTON W. MARSH.

PERSECUTION UNDER SUNDAY LAWS IN THE SIXTEENTH CENTURY.

THE records of slavery in the island of Porto Rico, investigated by the United States commission appointed to examine into and report upon the condition of that country and its people, yield testimony showing how it fared with people who differed from the majority in the matter of Sabbath observance under Spanish Catholic rule three centuries ago. The following report is made by Mr. Charles E. Buell, secretary to the head of the commission, Dr. H. K. Carroll:

“Prior to the establishing of negro slavery, the slavery of the Indians, who were declared to be rebels of Porto Rico, was decreed by Don Fernando the Catholic, pursuant to the *Ley de Partidas*, or law of the ancient Spanish Code. It seems also that white slavery existed to some extent in the island during the early days of colonization. From the most trustworthy accounts, there were white female slaves sent to Porto Rico from Spain and her dependencies, and the more important fact appears that these white female slaves were so sent on account of their religious faith; they were victims of a religious persecution; these white female slaves were forced into slavery and deported, banished to a far-away island, as a punishment for a belief that was contrary to the belief of the then state church of Spain. The most probable cause of the punishment of these women was their belief in, and obedience to, the commandment of the Decalogue regarding Sabbath observance; they were keepers of the seventh day as the Sabbath, and for this they were sold into slavery, and were sent thousands of miles from their native homes to an island which was then considered as a most undesirable place to be held in bondage.

“According to the historian, Don Jose’ J. Acosta, there were sent from Spain to Porto Rico during the period from 1511 to 1515, for sale, white female slaves, *crístainos viljas* (old Christians). This classification implies that these Christian women were believers in a creed older than the then Catholic belief; namely, the belief of the primitive Christian sect, which differed mainly in the observance of the Sabbath day, instead of Sunday (*Sabado* instead of *Domingo*).

“‘This data of the illustrious abolitionist,’ says Señor Brau, ‘is corroborated by the license granted by the Catholic king to Hernando de Peralta, in Burgos, July 2, 1512, to take to San Juan two white Christian slaves; this confirmation is strengthened by the fact that Don Fernando declined to hear the petition which the authorities of Porto Rico addressed to him asking that the introduction of these slaves to the island should be prohibited, because the inhabitants preferred them in marriage to the other women, who were held in less esteem on account of their being *crístainos nuevas* (new Christians) or better said, tainted with Moorish and Jewish blood.’”

Of the degradation of the people in general, caused by the forcing of slavery upon the island, Mr. Buell says:

“The competition of slavery with the free labor of the island was sufficient to pauperize the free laborers, and to-day the mass of peons that live scattered throughout the island bear testimony to the dire necessities which held the free laborers in a bondage that was worse than slavery.”

“The poverty of the people, growing out of the condition due to competition with slavery, has led to a desire to live isolated, to seek seclusion. One gentleman, speaking of the scattered condition of the peons, says: ‘If the planters could be prevailed upon to allow the peon class to live on the estates, and not employ those who have to walk three or four miles to work, the owners would lose nothing, and the peons would become sociable and form villages, in which schools could be gradually established.’

“The result of slavery in Porto Rico now raises one of the most difficult problems: how to educate and elevate the scattered peons.”

WHAT the grounds and causes are of single happiness to one man, the same ye shall find them to the whole state.—*John Milton*.



It is to the everlasting renown of the founders of this Government that at the very outset they left religion to the wisdom and folly of the individual, and said as between the state and the church, there shall never be any union. The men who to-day wish to put God into the Constitution, and the men who to-day would, if they could, determine by statute what we should and should not do one day in seven, are the men that belong to the age when the [Catholic] Church was supreme and the school house did not exist.—*J. E. Roberts*.

THE REFORMATION AND CIVIL LIBERTY.

THERE can be no doubt that the political liberty which the people of civilized lands enjoy to-day is one of the fruits of the great Reformation of the sixteenth century. The connection of the two can be plainly traced in history, and is plain from the deductions of logic. The fundamental Christian doctrine of justification by faith could lead to no other result than that of the recognition of a sphere of thought and action in which the individual is free from the dictation of any other man, whether king or pope, that sphere being the sphere of his natural, unalienable rights. The recognition of these rights in government led to the substitution of republican government in the place of the absolute monarchies under which men had hitherto lived.

The following thoughts on this subject are expressed by a writer in the *Chautauquan*, who gives, however, entirely too much credit to Martin Luther for the work accomplished in the great reform in which he was the central figure. Luther was but the instrument employed by the Author of liberty to bestow the blessing of liberty upon the down-trodden race. His teaching was not his own, but that of his Master who centuries before had taught throughout Judea. The Reformation simply turned men back to the divine truths that had been hidden under the accumulated rubbish of tradition, back to the pure gospel as the Saviour taught it, and civil liberty was the natural result.

"Another fruit of the Reformation was personal liberty in religious belief. . . . Christ gave men personal liberty from the ceremonial laws under which the Jews had lived for hundreds of years. Luther gave men liberty from the religious customs of Rome. . . . Justification by faith was the idea upon which Luther rested his reform. He found this thought in the great mine of truth and then found its meaning in his own heart. His understanding of it was comprehensive and it has never been corrected to this day.

"With the searchlights of science, philosophy, and history, and the experience of individuals in the church, all directed upon Luther and his work, we look back at him and say that he understood justification by faith."

"Luther shook the whole world and moved it to think about God, to search for a new meaning in the Scriptures, until to-day Christian people in all parts of the world are dominated by Luther's interpretation of the Scriptures. Luther was awakened first. He was the first man reformed. He saw the price-

less heritage of personal religious liberty, and the idea set him in motion to blaze his way among mankind with this axe of truth. He led men to worship at a new shrine. In a word, Luther led the church back to God. Not only dissenters were influenced, but the Roman Catholic Church, from which he had been cast out, felt the reaction and became better.

"Luther taught and preached in moderation, but with great power. Calvin was a follower of Luther, but lacked Luther's moderation and worldly wisdom. . . . The Reformation penetrated the whole religious system in England and wrought a complete change. . . . The spirit that was in Martin Luther has, like a fine ether, penetrated the established Church of England.

"The Pilgrims' theory was, reform the individual, and then the individual will reform the nation. In 1620 a company of these Pilgrims sailed from Delt-haven and in December landed at Plymouth. They brought to this continent and planted in New England soil the idea of the Reformation—justification by faith. That was the beginning of religious liberty here. More than a hundred years later John Wesley and Whitefield came to this country declaring the same view, making a plea for the same sort of liberty. . . . The Reformation was the basis of Wesley's movement. . . . In this country the liberty which every man enjoys to worship God according to the dictates of his own conscience so long as he preserves good order and the public peace, is a fruit of the Reformation, and American Christians are debtors to Luther and the Reformation for a great deal of the momentum given to the cause of religious liberty."

"We now come to the consideration of political liberty, which we regard as one fruit of the Reformation that, in one form or another, has come to all civilized nations."

"When Luther struck the blow that gave men religious liberty, it gave them political liberty also. . . . He did not presume to serve as a statesman, and yet he commenced a political reformation that has through the centuries run almost parallel with the religious reformation, and the political fruits are not the least among the great blessings that Luther's Reformation has conferred upon the world."

Luther engaged in the only reformation that really reforms men, and that was a reformation based on the doctrine of justification by faith. And this is the only basis of true reform work in our world to-day.

—♦♦♦—
If you are searching for a place to begin reform work look into your own heart first.

News, Notes . . . and Comment

A CANDY peddler in New York City was arrested on a recent Sunday, says a New York paper, "for the heinous offense of selling his wares to children on their way to Sunday school."



SUNDAY, the 18th inst., the Sunday law was strictly enforced in West Superior, Wis. A press dispatch states that "Superior never saw such a quiet Sabbath. The mayor's order to the chief of police was obeyed to the letter, only such places as livery stables, street-cars, restaurants, and others expressly excepted in the city attorney's opinion, being permitted to run."



THE *Christian Endeavor World* reports that "it is no dream that the Hyde Park, Chicago, Christian-citizenship committee has begun an aggressive campaign to secure Sunday closing, to publish a list of grocers selling wines and liquors, and to induce people to abstain from patronizing department stores that sell liquors in their grocery department or restaurants. They are toning themselves up for the work by having 'Elijah Tone,' and Dr. Martyn's 'Christian Citizenship' read at their monthly meetings."



CONSIDERABLE agitation was recently stirred up in Asheville, N. C., by an effort of some of the people, headed by several clergymen, to prevent a Sunday concert announced to be given in that place. The concert was given, whereupon those opposed announced that the manager would be prosecuted under the Sunday law, which, while silent on the subject of concerts, does prohibit Sunday "labor." This, however, required a warrant, and as the warrant could not be legally served on Sunday, the manager escaped by taking an immediate departure from the town.



THE *Catholic Standard and Times* characterizes as a "cock-and-bull story" the newspaper report extensively circulated, that the Pope had recently said: "I pray God to so illumine President McKinley's

mind that he may avoid the dangers of imperialism." "When the authentic version of the matter comes to hand," says the *Standard and Times*, "we shall most certainly find that if such words were used by the holy Father at all, they were accompanied by qualifications which would give them a widely different meaning from that which, taken by themselves, they would seem to bear."



A POLICY similar to that adopted by the Spanish General Weyler in Cuba for enforcing submission of the people to Spain has been adopted by General Kitchener in the Transvaal for the purpose of enforcing submission to Great Britain. In Europe and even in some parts of England the system is condemned as inhuman.



THE American commander-in-chief in the Philippines ascribes the persistence of the inhabitants in resisting American rule, to "ethnological homogeneity, which induces men to respond for a time to the appeals of consanguineous leadership, even when such action is opposed to their own interest." We fail to see how this throws more light on the subject than would the simple statement that the Filipinos are fighting from love of liberty.



SOME idea of the difficulties in which the English state church has become involved through its connection with the civil power, may be gathered from this statement in the *English Churchman* of Nov. 8: "For some time past the desirability or otherwise of instituting legal proceedings against some well-known London vicars, who are alleged to be conducting the services of their churches in a manner at variance with ecclesiastical law, has been under the consideration of leading Protestant churchmen."

The offending vicars are guilty of using incense in the church services, and in various other ways imitating the worship of the Church of Rome. Legal proceedings can be taken to oust these Romish vicars from their "livings," under the Church Discipline Act, passed by Parliament in 1840.

It appears, however, that the vicars have no intention of leaving, but will, as one of them said, "resist to the very utmost" the attempt to re-

establish Protestant forms of worship in their churches. The result is, as stated by the *St. James Gazette*, that "the Bishop of London is on the horns of a dilemma. If he exercises his Episcopal veto, he will be greeted with a howl of execration." On the other hand, if he "allows the prosecution to proceed, vicars of numerous churches who recently curtailed their exuberant services at the Bishop's request, have arranged to reintroduce their forbidden ceremonies. This," says the *Gazette*, "would entail complete anarchy."

A Protestant state church is at best no further away from Rome than the border line between Protestantism and Rome, and naturally presents an inviting field for the "missionary" work of disguised Romanists. This is the trouble to-day with the Church of England.



The following words, uttered by a prominent Methodist clergyman from South America, to an immense audience of Methodists in New York City, on the occasion of the General Missionary Conference in that city, are worthy of note:

"A former speaker has said a condition where half of the world is pagan and the other half Christian can not endure long. The same can be said with as much truth of a state of affairs where Christendom is divided into two great camps, with Protestantism on one side and Greek and Roman Catholicism on the other. The time is upon us when anew the questions which appeared in the Protestant Reformation will begin to agitate the world, and demand to be pushed to their final issue."

Several severe arraignments of the Catholic Church were made by this speaker and others, which were received by the audience with "tremendous applause."



"ARE we all savages?" inquires *The Independent* in an editorial alluding to the wholesale massacres perpetrated by certain of the "Christian" powers in China. "Can none of us," it asks, "boast that our Christian culture has taken the brute out of us? We fear that even among us in America a mob of men can become a pack of wolves. Such savage mobs have we seen in New York, in Mansfield, O., in many a labor riot, and many a lynching crowd. They have chased negroes through the streets determined to kill; they have stripped and covered with

tar a harmless preacher; they have cried 'scab' and tried to murder workingmen; they have stripped women naked and then shut the doors against them; they have stormed jails and taken out their victims and hanged them; they have seized men suspected of crime and burned them at the stake. We can shrink in horror from the incredible tale of Russian barbarism on the Amur; but it is not incredible, for we have millions of Cossacks right among us in this Christian land, who would do the same thing, or who have done as horrible things, if not on so large a scale."

And why is this so? Simply because, we answer, civilization does not mean Christianity. The trouble with the perpetrators of these outrages, and with the men who perpetrate the fearfully corrupt rule in our great cities, against which *The Independent* and other papers so loudly protest, is not that they are not civilized, but that they are not Christianized. Civilization alone does not take the "brute" out of anybody; indeed, a civilized brute is the worst kind of a brute, because he is the most intelligent kind. Mere knowledge of the truths taught by civilization, or of truth in any realm of science, does not confer power upon an individual to do right. If it did, the devil would be one of the best beings in existence.

The truth which this points out is a very important one. The people need to distinguish clearly between civilization and Christianity. This done, they will see that not civilization, but Christianity, is that which is to bless and uplift the inferior races of mankind. Not the soldier, but the Christian missionary, has the "right of way" in the Philippines, in Cuba, and in every benighted quarter of the earth.



"AWAY FROM ROME" MOVEMENT SPREADING.

From the New York Independent.

THE agitation in Austria against the Roman Catholic Church, which began as a distinctly German movement, and has been confined chiefly to the German provinces, is now spreading among the other nationalities of that empire. For several months already the crusade has been gaining ground among the Slavs. In the Catholic province of Slavonia the newspapers are engaged in a determined attack on the church of Rome, chiefly for its antagonism to the best elements of modern culture. One of the liberal papers says that if the people of Slavonia had created

their civilization on the basis of Protestant principles they would now be a powerful nationality. "Show us a clerical poet, or author, or artist, or savant who has done any permanent good to our people. Catholicism and culture are mutually antagonistic."

Among the Czechs the movement is also steadily spreading, being under the special leadership of the indefatigable Doctor Ishka, whose program includes the organization of a national Czech Church entirely independent of Rome. This leader is really an Old Catholic, and although refused acknowledgment as such by the Old Catholics of Germany only last year has found a warm advocate in Ignaz Kutshern, the editor of the Old Catholic *Volkkruf*, the official organ of this body in Austria, who warmly indorses the agitation of Ishka and an anti-Rome movement side by side with that of the Germans. The organization of an Old Catholic National Church of the Czechs is also declared by leading Protestant churches of Austria as a healthy antidote to a radical clerical reaction which is believed to be on the way.

Ishka's propaganda has been so pronounced that the authorities of the state recently arrested him in Prague while delivering an address, on the ground that he was plotting to estrange the Czech people from their old faith, and that he was in complicity with Russian protagonists of the Pan-Czech movement, having also received funds for his work from St. Petersburg. So far, however, the "Away from Rome" cry among the Czechs seems to partake somewhat of an academic nature, and has not penetrated the masses. This latter the church authorities very much fear, on account of the well-known reverence the Czechs maintain for the memory of Huss, which could readily be made a battle-cry. In the meanwhile the movement is constantly growing in the German provinces, and is now almost entirely a religious and non-political movement.

The total number of conversions to the Protestant Church in these German provinces for the twelve months ending April, 1900, as officially reported by the state authorities, was 7,665, of whom 7,224 came from the Roman Catholic Church, which, however, gained 975 converts from Protestantism during this period, making a gain in favor of the Protestant Church of 6,690. The total increase so far has far surpassed the ten-thousand line. The "Away from Rome" propaganda has evidently come to stay, and is one of the fixed facts of modern religious life.

It is impossible to have and enforce a Sabbath law without some degree of interference with personal freedom in Sabbath-keeping.



It is stated that "Oom Paul" will, on his arrival in Holland, issue a proclamation to the world for the justification of his cause and with the hope that arbitration may yet come to the aid of the Boer republics.

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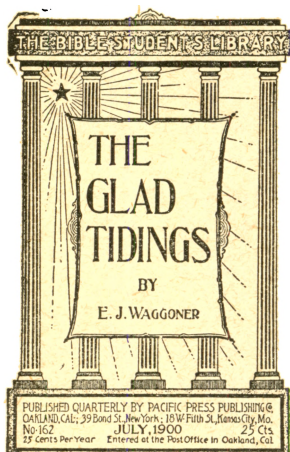
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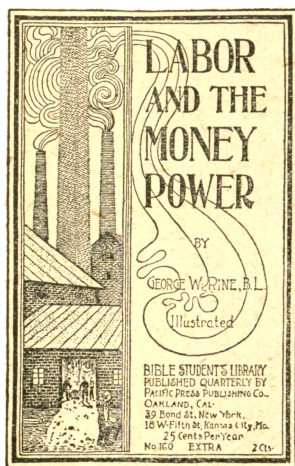
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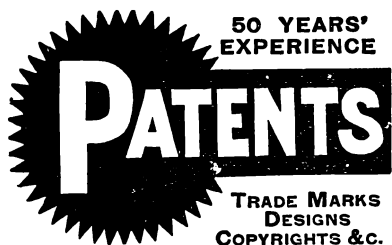
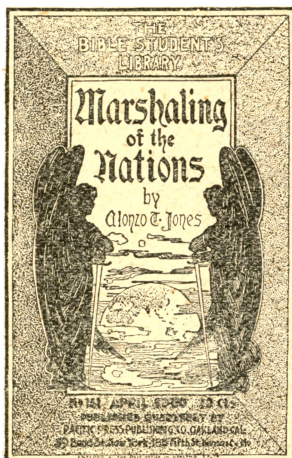
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