

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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THE more you compel an individual to "respect the Sabbath," the more disrespect he has for it in his heart.



THE Sunday law began its career as a law against heresy, and while it may have changed its profession, it has never changed its character.



SHALL we condemn a man for following the example of the God of heaven? "No," you say, "of course not." Then why arrest and fine any person for working on the first day of the week?



No man should be either required or forbidden to do any act contrary to conscience, however erroneous that conscience may be, *unless the doing or forbearing to do that act trenches on the equal rights of others.*



It has been said that "the liberty of the individual ceases where the rights of society begin." But this is an error. Rights never come in conflict

Governments are for the preservation, not for the deprivation, of rights. It is for this very purpose that governments are instituted. The rights of society do not conflict with the liberty of the individual. The liberty of the individual does not cease where the rights of society begin. The liberty of the individual ceases only where the rights of society *are invaded.*

PUBLIC SENTIMENT AND THE CONSTITUTION.

IN a recent article in the *Independent* (New York), Hon. John W. Foster, ex-Secretary of State, says some very significant things. Referring to the "necessity to find new and enlarged markets for our agricultural and manufactured products," Mr. Foster says:

"It is this condition of affairs which has secured the general support of the country to Secretary Hay's statesmanlike policy of 'the open door' in China. The same sentiment has operated, although possibly in a subordinate degree, to vindicate the unprecedented act of our Executive in sending a considerable army into a country with which we were nominally at peace, without the constitutional warrant of legislation by Congress, and aiding in taking possession by force of that nation's capital. And upon this sentiment more than any other the President must rely for support for his act of breaking with all the precedents of our foreign relations in joining a concert of European nations to arbitrarily determine the destiny of a great empire with which we have heretofore maintained the most friendly relations. I do not write this to criticise the conduct of our Government in the Orient. Far from it. Its conduct up to the present in Chinese affairs has been wise and prudent, and has commanded the approval of all good citizens. My object is to emphasize the fact that the public senti-

ment of the country is prepared to indorse such extreme and even violent measures to keep the markets of the world open to our farmers and manufacturers."

It should be borne in mind that these are not the words of a critic of the administration, but quite the contrary. The circumstances, in Mr. Foster's view, fully justified the President in "sending a considerable army into a country with which we were nominally at peace, *without the constitutional warrant* of legislation by Congress, and aiding in taking possession by force of that nation's capital."

In so saying Mr. Foster does not of course intend to question either the constitutional right or the bounden duty of the President to rescue if possible the members of the United States legation; but there his ordinary power *under the Constitution* ended, and his extraordinary power under "*public sentiment*" began. True, the President had power to call Congress together, but he did not, so all the proceedings of this Government in China since the rescue of Minister Conger, have been extra-constitutional, that is, outside of and beyond the Constitution.

It matters not, so far as the principle is concerned, that, as Mr. Foster says, the action of the Government "up to the present in Chinese affairs has been wise and prudent." The fact remains, as Mr. Foster also states, that it is upon "public sentiment" rather than upon the Constitution that "the President must rely for support for *his act of breaking with all precedents of our foreign relations* in joining a concert of European nations to *arbitrarily determine the destiny of a great empire* with which we have *heretofore* maintained the most friendly relations."

And what is the source of the "public sentiment" that is back of these extra-constitutional measures? The same thing exactly that is back of the sentiment which sustains the English government in its war upon the South African republics; namely, the commercial spirit. "My object," says Mr. Foster, "is to emphasize the fact that the public sentiment of the country is prepared to indorse *such extreme and even violent measures to keep the markets of the world open to our farmers and manufacturers.*"

There was a time when the American people were too jealous of their liberties to brook any departure from the strict letter of the Constitution; but times have changed, and now "*public sentiment*" will not suffer so trifling a thing as the Constitution to stand in the way of "material progress."

Like Mr. Foster, we have no disposition "to criticise the Government." The President and his advisers have only done what the people demanded that they should do. It is the people who have estimated the relative value of money and of liberty, and they have put the dollar above the man. In harmony with the Declaration of Independence, the Constitution was framed to safeguard human rights. In harmony with the spirit of commercialism, "public sentiment" demands that the Government shall safeguard first of all the avenues of trade and the dollars that circulate therein. The times are upon us foretold by Jefferson when of the people he said: "They will forget themselves, *but in the sole faculty of making money.*"

B.

THE POPE'S TEMPORAL SOVEREIGNTY.

IN a recent discourse in Washington, D. C., Archbishop Ireland touched on the subject of the temporal sovereignty of the Pope, which he predicted would soon be restored by "the Italian people and Christendom at large."

In attempting to show the necessity of temporal sovereignty for the Roman pontiff, the Archbishop said:

"If the Pope is a civil subject of an authority outside of himself he has not the necessary freedom. The ruler or government would interfere, make laws impairing his freedom of action, or strive to impose methods more serviceable to the state than the church. The Pontiff's words must bear no possible suspicion that they were imposed by men who have no authority in things moral and spiritual. If the sovereign Pontiff be the subject of the King of Italy what guarantee is there for other peoples and other rulers that, whether through fear or favor, Italian influences have not penetrated into the Vatican, and that Italian interests are not to be served? The peril of national jealousies would be the greater were the foreign countries at the time warring with the King of Italy. We, in America, are willing indeed to hearken to the words of Peter, but it must be plain that they are not the words of a foreign ruler, whose sole purpose is the interest of a foreign nationality, not of the church.

"The dependence of a bishop upon the civil ruler severs him from union with Christians in other countries, reduces his church to the condition of a national church, and disrupts the oneness of the universal church. Other churches than the Catholic do not demand civil independence and temporal

power for their chieftains because no other church than the Catholic is a world church."

From the assumption that the Pope is the head of the church, and is its infallible guide in faith and morals, all this that the Archbishop says follows naturally enough. The assumption of the Pope to be the spiritual leader of the church demands that he be also a temporal sovereign, for the reasons here stated. He who supports the papal system is logically bound to advocate the restoration of the temporal sovereignty.

No man in the Protestant church claims to be the church's head and spiritual guide; hence the Protestant system of religion calls for no temporal sovereign and has no occasion to contend for sovereignty with earthly powers. The head of the Protestant church is Jesus Christ, whose liberty is untrammelled by earthly sovereigns, and whose action is altogether above any suspicion of being influenced not only by fear or favor, but by the ignorance and prejudice which are more or less characteristic of every human mind. s.

DISREGARD OF LAW.

MUCH is said upon every side about "the growing disregard of law," and the necessity of inculcating "reverence for law as law."

Who is responsible for this condition—this growing disregard for law? and how can "reverence for law as such" be instilled into the minds and hearts of the people?

That the disease—disregard for law—is widespread and deep-seated no one can doubt who will read with even a modicum of care and thought the daily newspapers for even a short time. Nor do we refer merely to the records of violations of law by private individuals. These are frightfully common, but far more alarming are those violations of law which are participated in by whole communities, and even by officials sworn to administer and enforce the law, municipal, State, and national.

Not long since a mob of men and women in this city drove from their work a gang of street-cleaners, pelting them with all manner of missiles. But why this exhibition of lawlessness? Simply because the city authorities, by failure to enforce the law regulating street-sweeping, set an example of disregard of law.

The law provides that the streets must be sprinkled before they are swept by machines; and that

the revolving brooms or brushes must do their work inclosed by side curtains to control as far as possible the necessary dust. But, utterly disregarding these wise sanitary provisions, the city officials not only set an example of lawlessness, but they gave the people just cause for complaint. The result was mob violence. True, this incident was only a tempest in a teapot, as it were, but it serves to illustrate many very much larger tempests with much more serious consequences.

We need only refer to the lynchings, which are no longer confined to any one section of the country. To what are they due? First, to the "law's delays," or in other words, the failure of the authorities to apply promptly the legal remedy and inflict merited punishment on evil doers. Other causes there doubtless are, but this was almost the only one referred to fifteen or twenty years ago. Others have come in later. The people simply ceased to reverence laws which through the failure of those who were sworn to enforce them ceased to command respect.

Then the political "boss," who is ever ready to exploit both the people and the law, has done much to bring law into disrepute.

The giant corporations which manage in a thousand ways to evade the law, have had a large share in causing distrust and even hatred of law to take the place of reverence for law in the minds of the masses.

And last, but not least, the general Government itself, by disregarding the Constitution—the fundamental law of the land—simply because "the end" seemed to "justify the means," and because, as ex-Secretary Foster explains, as noted in an article in another column, "public sentiment" demanded it in the interests of the extension of trade.

If officials do not respect the law it is in vain to expect that the people will do so. Reverence is impossible for "laws" that are made only to enable the rich to exploit the poor, or that are made to be enforced only against the poor and uninfluential.

If the Government can set aside the Constitution or disregard its provisions because "the end seems to justify the means," is it any wonder if the mob assumes the same attitude toward the statute that stands in the way of the carrying out of their will?—Certainly not. "Like rulers, like people" is just as true as the more familiar saying, "Like priest, like people."

ATLANTA CLERGYMEN PROHIBIT A SUNDAY CONCERT.

THE Strauss Grand Orchestra, of Vienna, now touring the United States, recently came in contact with the "American Sabbath" and some of its zealous defenders. The itinerary of the orchestra was such that it could be in Atlanta, Ga., only on Sunday, December 9, and arrangements were made in advance for a concert to be given in the Grand Opera House in that city on the evening of that day. Atlanta has an organization known as the Evangelical Ministers' Association, which determined that the concert should not be given. Accordingly, a few days preceding the above date, it adopted resolutions condemning Sunday concerts, and appointed a committee on "Sabbath desecration" to deal with this particular concert. The chairman of this committee at once prepared the following memorial to the board of police:

"To the Honorable Board of Police Commissioners of the City of Atlanta:

"The Evangelical Ministers' Association of Atlanta respectfully petitions your honorable body that you will interfere in the holding of the Strauss concert which is advertised for next Sunday night at the Grand Opera House.

"Believing as we do that such a concert held on the Sabbath is a desecration of the Lord's day and an open violation of the State law, and will prove an entering wedge to the further desecration of our Christian Sabbath."

As the regular meeting of the police board would not occur until after the time appointed for the concert, the chairman of this committee, Dr. Holdery, went in person to members of the board and secured the signatures of a majority to an order instructing the chief of police to prevent the giving of the concert. Notice to that effect was then issued from the police department to the owner of the opera house. The business manager of the orchestra at once came to the city, and made every effort to conciliate the ministers and to secure permission to fill the engagement. He declared that the action of the ministers and the police was unprecedented in the experience of his company, and that it had never entered his mind, in arranging for the concert on Sunday evening, that it would be a violation of any city or State law. He explained that the concert which Mr. Strauss proposed to give was of selections from "the most famous and ele-

vated of the world's musical composers;" and offered finally to arrange the program so as to present only such compositions as would be "appropriate to the sacred character of the day." The ministers held another meeting and determined not to recede from their demand. The concert was then given up, although expense in arranging for it had already been incurred, previous to the action of the ministers, of more than \$2,000.

The incident brought out the fact that on a recent Sunday evening a musical entertainment was given by a local band in this same opera house, and that in the parks of the city bands frequently play on Sunday afternoons. The music at none of these entertainments could be called "sacred," yet nothing has been done to prohibit them. The ministers of Atlanta evidently intended that the "strangers" from Europe should be made to respect their "Sabbath" whether those who sojourn permanently in the city do so or not.

If there was any reason why the city authorities should have forbidden the giving of the concert, it does not appear in the memorial prepared by the ministers. Their demand is based wholly upon religious grounds, and does not cite a single reason that justified police interference. It appears also that neither in the State Sunday law nor in the ordinance of the city was there anything that could apply to the proposed concert. The law is very stringent in regard to keeping open places of business and following one's ordinary calling, but nowhere is it intimated that a concert is unlawful. The ministers insisted, however, that it was not "a work of charity or of necessity." The manager for the orchestra, while expressing himself as ready to comply with the law, said that he was convinced that the action of the ministers was far from being either a work of charity or of necessity.

It seems that the authorities concerned themselves very little about the language of the law, but acted simply on the demand of the ministers. This dictation to police officials by ministers whereby they are enabled to force respect for their religious convictions from people who are violating no law and infringing upon no right of others, is an entering wedge far more dangerous than a Sunday concert can possibly be.

JOHN D. BRADLEY.

PERSUASION, not force, wins men to truth.

INVESTIGATE THE SUBJECT.

AMONG the resolutions passed at the annual meeting of the Lord's Day Alliance, recently held in Toronto, Canada, was one in reference to the people known as Seventh-day Adventists.

It was recommended that earnest efforts be made by the clergy to warn the people against the teachings of this denomination, and that ministers themselves study the subject of the Scriptural and historical basis of Sunday observance more thoroughly.

The latter part of this recommendation is certainly right to the point. In this a great many persons among the laity as well as the clergy are very remiss. Investigation of the subject has led many to the clear conviction that there is no Scriptural proof whatever for the observance of the first day of the week as the Sabbath, and history shows clearly that the change from the observance of the seventh day to that of the first was made by human authority. This subject seriously needs investigation on the part of the people in general. It is to be hoped that the resolution will be heeded in this respect.

It is somewhat noteworthy that among all the religious organizations in the land, Seventh-day Adventists should be the only one thus prominently mentioned. Why should this be? It must be because it is recognized that this denomination stands by itself in calling the attention of the people to this important subject with the purpose of getting all the people to investigate the question.

Will not the matter bear investigation by the laity or common people? Have the clergy jurisdiction over the literature of the people? The remark was made that the common people could not stand it to read the literature of the denomination in question, that they are not competent to do this, and ministers are at fault who allow their members to read this literature. This savors too much of papal interference with personal rights. We have more confidence in the intelligence of the people than that. Let all read up on this subject.

Oakville, Ont.

F. D. STARR.

HE who would observe the Sabbath out of fear of the law, or fear of public opinion, would do homage not to the Sabbath, but to the slavish principle of fear. Real homage to the Sabbath must proceed not from fear but from love.

ROGERS WILLIAMS AND THE QUAKERS.

(Concluded.)

As already stated, it was natural that the Quakers, proscribed in all the other colonies, and persecuted to the death in Massachusetts, should rendezvous in Rhode Island. The records say: "The number of Quakers in Rhode Island constantly increased. Horace Gardner, who was flogged and imprisoned by the authorities at Boston in May, 1658, was an inhabitant of Newport in Rhode Island. Thomas Harris, who was imprisoned and repeatedly flogged the following month, had moved from Barbadoes to Rhode Island. Catherine Scot, who was imprisoned for two weeks and publicly flogged in the autumn of the same year, was the wife of Richard Scot of Providence. William Robinson, the first Quaker put to death, had been 'moved by the Lord to go from Rhode Island to bear witness in Massachusetts.' His companion at the gallows, Marmaduke Stevenson, came by way of Rhode Island from Barbadoes. Mary Dyer, the only woman put to death, was wife of William Dyer, secretary of Providence plantation."—Page 8, Introduction to "George Fox Dugged out of His Burrows." Under these circumstances, we might expect some protest would come to Rhode Island from Massachusetts. It came in the form of a "Letter from the Commissioners of the United Colonies to Rhode Island, concerning the Quakers." We will give it complete in its quaint spelling and punctuation.

Letter of the Massachusetts Commissioners.

"The Commissioners being informed that divers Quakers are arrived this summer at Rhode Island, and entertained there, which may prove dangerous to the Colonies, thought meet to manifest their minds to the Governor there as followeth:

"Gent: We suppose you have understood that the last year a companie of Quakers arrived at Boston upon noe other account than to disperse their pernicious opinions had they not been prevented by the prudent care of the government, whoe by that experience they had of them, being sensible of the danger that might befall the Christian Religion heer professed by suffering such to be received or continued in the country, presented the same unto the Commissioners at their meeting in Plymouth, whoe upon that occasion commended it unto the General Courts of the United Colonies, that all Quakers, Ranters, and such noted heretiques might be prohibited coming among us; and that if

such should arise from among ourselves, speedy care be taken to remove them (and as we are informed), the several jurisdictions have made provision accordingly. But it is by experience found that means will fall short without further care by reason of your admission and receiving of such, from whence they may have opportunity to creep in among us, or means to infuse and spread their accursed tenets to the great trouble of the colonies if not to the subversion of the laws professed in them.

"Notwithstanding our care which hath hitherto taken to prevent the same, whereof we can not but be very sensible, and think no care too great to preserve us from such a pest, the contagion whereof (if received) within your Colony were dangerous, &c., to be diffused to the other by means of the intercourse especially to the place of trade amongst us. We therefore make it a request that you as well as the rest of the colonies take such order herein that your neighbors be free from that danger; and that you remove those Quakers that have been received, and for the future prohibit them coming amongst you; whereunto the rule of charity to yourselves and to us (we conceive) doth oblige you, wherein if you should, we hope you will not be found wanting; yet we could not but signify this our desire; and further declare that we apprehend that it will be our duty seriously to consider what further provisions God may call us to make to prevent the aforesaid mischief. And for our further guidance and direction herein, we desire you to impart your mind and resolution to the General Court of Massachusetts which assembleth the 14th of October next; we have not further to trouble you at present, but to assure you we desire to continue your loving friends and neighbours, the Commissioners of the United Colonies, Boston, September 12, 1657.

"SIMON BRADSTREET, President."

Points of Interest in the Letter.

This letter is of interest, not only because of its quaintness, but also because it betrays their genuine anxiety, and their absolute ignorance of the fact that the truth itself has power to defend itself against error. Incidentally it reveals the fact that the spiritual truths which the Quakers taught did have power in contrast with the stiff formality of the old New England worship. The letter contains a covert threat of friendship withheld and the privilege of trade denied if the request was refused. It makes plain the fact that Roger Williams, hating the Quakers as he did, and earnestly desiring the trade and friendly relations of all the colonies, had his principles of liberty put to the strongest possible test.

To this letter the government of the Colony of Rhode Island replied in a quite lengthy epistle. First they stated their desire to live on terms of peace and loving correspondence with all the colonies, and "to return to the other colonies such as fly from the hands of justice for matters of *crime* done or committed against you." "And as concerning these Quakers which are among us, we have no laws whereby to punish any for only declaring by words, &c., their minds and understandings concerning the things and ways of God, as to salvation and eternal conditions. And we moreover find that in those places where these people aforesaid in this colony are most of all suffered to declare themselves freely, and are only opposed by arguments in discourse, there they least of all desire to come. * * * And yet we conceive that their doctrines tend to very absolute cutting downe and overturning relations and civil governments among men, if generally received." Then follows a statement of their intentions of bringing the matter to the attention of the General Assembly of the colony to meet the next March.

Rhode Island's Reply.

This letter, in contrast to the one from Massachusetts, shows plainly the belief of Roger Williams and his associates in the fact that truth itself is king in the realm of thought, and that it can conquer all opponents. The General Assembly of Rhode Island considered the matter, and here is their reply:

"Honoured Gentlemen: There hath been presented to our view by our Honoured President, a letter bearing date of September 12th last, subscribed by the Honoured Gentlemen Commissioners of the United Colonies concerning a company of people (lately arrived in these parts of the world) commonly known as Quakers, who are generally conceived pernicious, either intentionally, or at leastwise in effect, even to the corrupting of good manners and disturbing the common peace and society of the place where they arise or resort unto, &c.

"Now, whereas, freedom of different consciences to be protected from enforcement was the principal ground of our Charter, both with respect to our humble suit for it, as also to the true intent of the Honourable and renowned Parliament of England in granting of the same unto us; which freedom we still prize as the greatest happiness man can possess in this world. Therefore we shall, for the preservation of our civil peace and order, the more seriously take notice that these people and any others that are

here, or shall come amongst us, be impartially required, and to our utmost constrained to perform all duties requisite toward the mainetaineinge the right of his Highness, and of the government of that most renowned Parliament of England in this Colony, which is most happily included under the same dominion, and graciously taken unto the protection thereof. And in case they, the sayd Quakers which are here, or who shall arise or come amongst us, doe refuse to subject themselves to all duties aforesaid, as trayninge, watchinge, and such other engagements, as other members of civil societys for the preservation of the same in justice and peace; then we determine, yea, and we resolve to take and make use of the first opportunity to inform our agents residing in England that we may humbly present the matter unto the supreme authority in England, humbly craving their advice and order how to carry ourselves in any further respect toward this people so that therewithal *there may be no damage or infringement of that chief principle in our Charter concerning freedom of conscience*; and we also are so much the more encouraged to make our address unto the Lord Protector his Highness and government aforesaid; for that we understand there are or have been many of the foresayed people suffered to live in England, yea even in the heart of the nation. And thus with our truly thankful acknowledgements of the honourable care of the honoured gentlemen, Commissioners of the United Collonies, for the peace and welfare of the whole country, as is expressed in their most friendly letter, we shall at present take leave and rest. Yours, most affectionately desirous of your honour and welfare.

JOHN SAFFORD, Clerk of the Assembly."

They Needed No Government.

This letter is a masterpiece of diplomacy. It boldly declares their determination that all things shall be done so as to maintain, and not to infringe their chief and dearest principle of liberty of conscience. It admits that the problem is a grave one, and asserts the intention of falling back for advice upon the mother country, of which, at that time, Massachusetts was tacitly asserting its independence.

There is no record that the Quakers were ever "constrained to take part in the trayninges and watchinges." At one time when a number of the commissioners of Rhode Island Colony were at Providence, in the house of Thomas Olney, Roger Williams propounded to them the following question: "'We have a people here amongst us who will not act in our government with us: What course

shall we take with them?'" Then George Cartwright, one of the commissioners, asked him what manner of persons they were? 'Do they live quietly and peaceably amongst you?' This they could not deny. Then he made this answer: 'If they can govern themselves they have no need of your government.'" This is a true indication of the attitude of Williams towards the Quakers. Though they became so numerous that in 1661, when the General Meeting was established in Rhode Island, in Massachusetts grave apprehensions were aroused "that the Quakers were gathering together to kill the people and fire the town of Boston," yet, though hating them as he did, Williams never invoked against them the civil power.

Williams Debates with the Quakers.

When George Fox was in Providence, Williams did not attempt to meet him, for on a previous occasion he had gone into the Quaker meeting to speak against their teachings, and one of the Quakers was "moved by the Spirit to sing, and another to pray, and a third to dismiss the meeting," and so Williams had no opportunity. After Fox had gone to Newport, Williams sent him a challenge to debate, and he paddled his own canoe the thirty miles to meet the champion of Quakerism. But Fox had gone before the challenge arrived. The debate was held, however, with others of the chief men among the Quakers, and, as is usual in such cases, both sides claimed the victory. Williams published an account of the discussion under the somewhat humorous title, "George Fox Dugged out of His Burrows." One reason given by Williams for this debate was his desire to vindicate the colony from the charge of being in alliance with the Quakers—a charge which would naturally be made by Massachusetts, because so many of the Quakers resided in Rhode Island undisturbed. Still, when William Harris, who was a prominent lawyer, and one of the original settlers, sided with the Quakers, and taught that the logical outcome of Williams' doctrine, and also the teaching of the Scripture, was that a Christian could have no part whatever in civil governments, Mr. Williams considered this teaching thus saddled on to him and presented by one of so much influence, as subversive of all authority, and anarchistical in the extreme. So Williams had Harris indicted for high treason, and committed to jail.

Why Harris Was Indicted.

Here is Williams' own account of it. "William Harris, for politic reasons, turns Generalist, and writes against all Magistrates, Laws, Courts, Charters, Prisons, and Rates, &c., pretending himself and his Saints to be the Higher Powers, and in public writings he stirred up the people most seditiously, and most desperately, threatening to begin at Massachusetts and to cry out no Lords, no Magistrates. This cost myself and the colony much trouble. Myself by speech and writing opposed him, and he was committed for writing against his Magestie's Honor, Prerogative, and Authority. He lay for some time in prison until the General Assembly, where the Quakers (by his wicked, ungodly, and disloyal plots) prevailing, he by their means gets loose, and leaves open a door for any man to challenge the King's Magesty."

This, it is admitted by all authorities, is an unfair statement of the case. Williams evidently misunderstood Mr. Harris. Harris was a man of undoubted probity, and was often trusted with responsibility in the colony. Williams often spoke of the king's charter granting them liberty of conscience. William Harris, with that higher idea of Christian liberty which he got from the Quaker doctrine of the "inner light," wrote against this, and declared that no king could grant liberty of conscience by his laws. His dealings with William Harris brought upon Williams much adverse criticism, and this is the origin of the charge first made by George Fox, himself, that Williams denied his principles, and justified the persecution of the Quakers. The descendants of William Harris, of the seventh generation, still live here in Providence, and are personally known to the writer. They still reiterate this charge, and this led to this investigation. Williams was passionate sometimes, and partial. He had his share of the usual faults of great men, but, though his principles were tested to the utmost, unless this be an exception, he ever remained true to the doctrine of absolute liberty of conscience.

G. E. FIFIELD.

SUNDAY PROSECUTIONS IN MARYLAND.

THE spirit of religious liberty does not seem to have wholly triumphed in the State of Maryland yet. On the twenty-seventh day of November, Mr. J. H. Rhodes and Mr. Harry Curlett (Seventh-day

Adventists) were summoned to appear before a magistrate to answer the charge of working on Sunday. These men were residents of Winchester, Md. But as the local magistrate was a brother-in-law to Mr. Rhodes, he requested that the men be tried before the magistrate in Queenstown.

When the time came for trial the defendants presented a request that their cases be waived for trial at the county court next May. This the magistrate granted, but in so doing said that in order to do this the costs must be paid. This they did, and the cases were carried over. It is probable that the cases will never be called up again, for the law of Maryland states that charges for Sunday labor shall be tried before a magistrate.

These prosecutions were started by opposing religious factions. A minister of the Methodist Protestant Church told his members that if they did not take steps to stop this Sunday work he would have to take it up himself. And so spies went to work and soon found Mr. Rhodes, who is the elder of the Seventh-day Adventist church in Winchester, or Ford's Store, and who had sacredly kept the seventh day, at work painting on his house, and making no more noise than the swish of his paint brush, and they immediately hastened off to the constable and led him around to where he could see with his own eyes that Sunday was being desecrated.

But how to sustain a charge against Mr. Curlett was a puzzle till a man stepped forth who said he did not want any thing to do with the case, but he could not lie, and he could witness to having seen Mr. Curlett assisting Mr. Rhodes. "All right," said the magistrate, "I summon you as a witness."

So these men, honest in their conviction of duty to fulfil the command of God, "Six days shalt thou labor and do all thy work, but the seventh day is Sabbath of the Lord thy God, in it thou shalt not do any work," are now under bonds to answer to the county court for having faithfully followed the command of God. No one was disturbed, for no noise was heard. So that religious intolerance is at the foundation of the whole thing. When will professed Christians learn to show the spirit of the Author of Christianity, who said, "If any man hear my word and believe not, I judge him not"? Again the same divine Spirit asks the question, "Who art thou that judgest another man's servant? to his own master he standeth or falleth."

O. O. FARNSWORTH.

THE "LIBERALITY" OF THE PAPAL CHURCH UNDER LEO XIII.

Doctor Burt in Christian Advocate.

AN approved biography of Leo XIII. contains the following statement: "It is an old and barefaced accusation, which the enemies of the church have continually repeated, that she does not give sufficient attention to education, and that even her priests are ignorant. But the reign of Leo XIII. has given a positive denial to all such assertions." The author, however, attempts to prove his statement by simply showing that the Pope has caused to be published a fine edition of the works of Thomas Aquinas, has erected a statue to him in the Vatican, and has made the study of this learned philosopher to be introduced into all the universities, colleges, seminaries, and schools in the Roman Catholic world. But do these facts constitute Leo XIII. a leader among educators?

It is well known that Leo XIII. has always been one of the most zealous disciples of Thomas Aquinas. While he was bishop of Perugia he founded an academy for the special study of the "angelic doctor." In 1875, as cardinal, he presented to Pius IX. a request that Thomas Aquinas might be proclaimed universal patron of all studies in the universities, academies, and seminaries of the world.

In harmony with his views as bishop he issued an encyclical August 4, 1879, recommending the teaching of the philosophy of Thomas Aquinas in all the schools and seminaries. This he confirmed by another letter written October 15, 1879.

On January 18, 1880, the Pope placed at the disposal of his editors sixty thousand dollars for the publication of a new edition of Thomas Aquinas, and again, on November 21, 1880, another sum of forty thousand dollars. On August 4, 1880, Leo XIII. declared his favorite philosopher to be the patron saint of all Roman Catholic universities, colleges, and seminaries throughout the world. The Pope then recommended a thorough education for those whose special duty it might be to confute the doctrines of the Reformation, "which education can be obtained only in the philosophy and scientific theology of which Thomas Aquinas was master." * * *

Every book and pamphlet written by Roman Catholics during the reign of Leo XIII. which has contained a line or word expressing the right of free thought or of private judgment has been immediately placed on the "Index," while the writers

have been compelled to choose between retraction and absolute submission or excommunication. Some time ago the bishop of Cremona and others were called to account for a certain liberal tendency in their writings. The Pope gave them to understand that they were to believe and hold all that Thomas Aquinas taught and nothing else. Their letters of retraction were as follows: "I deplore what your holiness deplores. I desire what you desire and condemn what you condemn. I recognize no party but the Roman Church, and no father but the head of that church."

In a letter to the vicar-general of Rome, dated June 26, 1878, the Pope says: "In the midst of many reasons for rejoicing we have much sorrow because of the general condition of the church, especially here in Rome, the center of Catholicism and the seat of the vicar of Christ. Here there is no restriction on the press; here Protestant churches are built even in the most populous streets, as if to insult us."

Again, on July 12, 1878, he wrote another letter to the vicar-general, complaining of the liberty given to Protestants to build churches and open schools, by which means they "spread the poison of their errors." Then he issued the following decree: "The supreme excommunication, reserved as a special prerogative of the Pope, is hereby pronounced against all those who give their names to the heretical sects, of whatever denomination, who take part in their religious services or listen to their preachers, who print the invitation to these services or the subject of the discourses. They commit mortal sin who go to sing or play in Protestant churches, the publishers who print Protestant books, and the architects, contractors, masons, and laborers who work in the construction, repairs, or decoration of any Protestant church. Parish priests are hereby instructed to see that no one will work for Protestants." This is not a document of the Middle Ages, but one that emanated from Leo XIII. * * *

In his encyclical to the bishops of Hungary, August 20, 1886, which is really a political program for the Catholics of Hungary, the Pope speaks of the "modern sects as being more terribly fatal than the ancient Moslem." With the modern Moslem the Papacy seems to be in most cordial relations. * * *

The authorized biographer of the Pope says: "In his glorious pontificate Leo XIII. has given special attention to the religious orders, has encouraged them, and helped them to rise up into their former

position and power in the church." On September 17, 1882, he recommended the cult of St. Francis of Assisi, and on May 30, 1883, he constituted the third order of Franciscans. He himself wished to be known as the protector of Franciscans, but the Jesuits have been specially favored by him. He was at first their pet disciple, and then became their willing servant. In his brief of July 13, 1886, the Pope pronounced a eulogy on the Jesuits, whom he declared to be worthy of great honor in the Catholic Church, and he abrogated the brief of his predecessor, Clement XIV., giving back to the Jesuits all the privileges and immunities which they once enjoyed.

On October 12, 1892, Leo XIII. addressed a letter to the new general of the Jesuits, in which he greatly praised the order, and on July 30, 1895, he gave into the care of the order the direction of all the colleges and schools in Egypt.

It is a contradiction of terms to speak of Leo XIII. as liberal and the friend of free institutions, whether they be ecclesiastical or civil, when by his every act he has proved himself to be the friend of the Jesuits. By restoring them to power he struck a dagger into the heart of liberty. This institution, born in Spain, soon spread over all nations, but because of its political intrigues, its immoral teachings, and its crimes, Clement XIV. was obliged to abolish the order. But a secret society of that kind, proportions, and power could not be destroyed by a papal decree, and hence the Jesuits, casting off for a time their distinctive garb, remained the same in heart and intent. They lived for a time in the dark until they got rid of the Pope who had decreed their death, and then came forth more heinous than before. After the death of Clement XIV. the Jesuits returned to enjoy many of their rights and privileges. They became the confessors and counselors at courts and the favored educators of the aristocracy of the nations of Europe, but it was reserved to Leo XIII. to recognize them officially and place them in power. Now the Pope remains prisoner, and the Jesuits are directing affairs as they please.

The Jesuits hate our Constitution and our free institutions, and secretly seek to undermine the Republic. "Eternal vigilance is the price of liberty."

Let me conclude by quoting another line from the Pope's authorized biographer: "Leo XIII. has absolutely continued the work of Pius IX. and faithfully sustained his principles since he is verily his successor."

News, Notes . . . and Comment

A ROMAN CATHOLIC paper says that "those 'prominent' Cubans who have put themselves on record as not approving of Mgr. Sbarretti, as Bishop of Havana, belong to a class which is constitutionally averse to all bishops, priests, and to religion itself." This may be true, but it is well to remember that it has long been the habit of Rome to brand as "infidels" all those who oppose "the church."



COMPTROLLER COLER of New York very truly says: "All of our bad citizens are not among the uneducated classes; in fact, the most dangerous person in the community is the highly educated man of great ability who uses his talents not for the good of the community as a whole, but to advance the private interests of himself and those he represents at the cost of the public rights of the people."

This is right in line with the conclusion reached by Dr. Wines and President Gates in their papers on "Dangerous Classes in a Republic," read before the New York State Conference of Religion.



IN connection with a Methodist revival effort at Titusville, Pa., a move is being made to close all business places in that city on Sunday. It is declared to be the intention of the leaders in this move to enforce the Sunday law upon all classes of Sunday desecrators. This is taken to mean trouble for some people living there who observe the seventh day, as the Sunday law of Pennsylvania makes no exception in such cases.

It strikes us that the arresting and locking up of people in jail is a curious proceeding to accompany a revival of Christianity. In all Christian revivals that we know of there has never been manifest any such thing as this. There has been no spirit to demand such a thing. On the contrary, the spirit that took possession of the people at such times has been one of gentleness and love, as was the spirit manifested by Him from whom Christianity takes its name. The effort was not to cast men into physical bondage, but to set them free from spiritual

bondage—not to give them less liberty, but more liberty. And if we know anything of the spirit of Christianity, it is the spirit of the fullest liberty, always.

We fear there is something wrong with a revival effort which calls upon the civil power to supplement its work by inflicting legal penalties upon those regarded as sinners. A true revival seeks not to condemn men, but to save them.



SPEAKING of the impractical methods of the church in politics, Bird S. Coler says:

“The politician begins down among the people, in a barroom or the open air, and works up to a club. The church too often begins with a club and works down to a failure.”

But this is only because the church is not commissioned to do political work. The work of the church is to make good men, not to exploit them in the field of politics after they are made. The preacher who carries the vote of his church in his vest pocket is not less dangerous, nor is he probably much better, than the ward “boss.” To state it as mildly as possible, he is out of his place and on dangerous ground.



A PORTION at least of the Roman Catholic press of the country has taken alarm at one passage in the President's message. The *Monitor* says:

“President McKinley, in his message to Congress, speaks of a thorough investigation into the subject of the property holdings of the religious orders in the Philippines. This is a needless and unwarranted reflection on the religious organizations in question. There is vastly more property owned by the Catholic Church in this country, in proportion to the number of its adherents, than in the Philippines. The property in both cases has been acquired and accumulated in substantially the same way.

“Suppose bigots here should set up a hue and cry anent the ‘wealth’ of the Church in America and impute its ownership to dishonest methods? Would the administration deem it expedient to investigate such charges? Under the terms of the Paris treaty the property rights of the Church in the Philippines stand precisely on the same basis as those in the United States. The Government treads on dangerous ground when it oversteps the conditions of its own compact, which, in common with

all treaties, becomes the fundamental law of the land.”

We do not pretend to know the facts relative to this property. It would seem that under the Paris treaty the laws under which the property is held by “the church” must settle the question. If the property was acquired by “due process of law,” however unjust that law may have been, the Government will find itself powerless to touch it under the treaty which is a part of “the supreme law of the land.” Rome foresaw the difficulty and provided for it in the treaty.

“THE UNUSED POWER OF THE CHURCHES IN POLITICS.”

In speaking before the New York State Conference of Religion on “The Unused Power of the Churches in Politics,” Rev. Alfred W. Wishart of Trenton, N. J., made this statement:

“Our warfare is not against political candidates, but against a low state of social and political morals expressed in a corrupt political system. The overthrow of Croker in New York and of Ashbridge in Philadelphia will be followed by the rise of other bosses just as bad, if that is possible, unless we go to the root of the difficulty.

“For the churches to mistake the vital issue by taking sides in the quarrels of bosses for political patronage and power, is to invite confusion, distrust, and a positive loss of influence. In some respects, in the cities at least, there are not two great parties. There is only one—‘The American Masquerading Party.’ This party is composed of so-called good citizens, blinded by partizanship and marching shoulder to shoulder with the most vulgar rascals in the community.”

Mr. Wishart's thought is the true one. He believes that the work of the church is educational. Good men will be good citizens and good citizens make clean politics. This is the theory; the practice is that the really good men are so hopelessly in the minority that the rascals generally get the offices, or a large share of them. The fact is that just as some diseases in the individual must be treated by toning up the whole system of the patient, rather than by trying to remove the disease by treating the symptoms, so the diseases of the body politic must be treated, for the most part, by raising the moral tone of the community.

This work of moral reform properly belongs to the church, but the church must not engage in it

for political purposes. The work of the church is to save men, to fit them for eternal life. This is the purpose of the gospel, and to use it for anything short of this is to prostitute it, and to fail of the very object for which it was given. The object the minister and the church should always have in view, is the salvation of men from the guilt and power of sin. This accomplished, such men will be honest wherever they may be placed in the providence of God; and not only so, but they will exert a saving influence. In this way the church not only can, but must necessarily, exert an influence not alone in politics, but in all human affairs. But this is not what is generally meant by the church in politics. Too often the church undertakes by political methods to "turn the rascals out," and generally succeeds only in installing another set of rascals no better than the first. It is well that Mr. Wishart has called attention to this fact and to the failure due to it, and has suggested a better way. B.

"DANGEROUS CLASSES IN A REPUBLIC."

THIS is one of the subjects considered at the New York State Conference of Religion, and papers were read upon it by Dr. Fred. Howard Wines, of the Census Office, Washington, D. C., and President George A. Gates, D. D., of Iowa College.

Such was the agreement between these papers that the second gentleman felt called upon to remark that Dr. Wines' paper rendered some portions of his unnecessary, but that each had written without any knowledge of the views of the other. In view of this fact the agreement was certainly remarkable.

The gentlemen agreed that the dangerous classes were not the poor, the unemployed; not the paupers, nor even the "criminal classes," but the moneyed and landed aristocracy that is rapidly gathering to itself the great bulk of the wealth of the country. Not only immensely wealthy men, but gigantic corporations are pooling their issues until well-nigh every industrial and commercial interest is controlled by them, and not only the people, but even the laws are exploited in the interests of the trusts.

The result is first discontent, and then contempt and even hatred of law. So that at the doors of the wealthy must be laid the responsibility for the unrest, the spirit of lawlessness, and for much of

the crime of to-day; and to find the dangerous classes we must go not to our asylums, our jails, our State's prisons, but to Wall Street, to the stock exchange, to the board of trade, to the chamber of commerce, etc. The dangerous classes are the men who exploit the people for gain. B.

THE CHURCH IN POLITICS.

HON. BIRD S. COLER, Comptroller of New York City, read a paper at the recent New York State Conference of Religion on "The Unused Power of the Churches in Politics." Among other things Mr. Coler said:

"There is a place for the church in politics and public affairs. That fact will not be denied except by those politicians who fear that good influences would crowd them out before they could reform. In my opinion the place for the church as an organized force in temporal affairs is not in the ward meeting, the political convention, or the party council. Its influence should be exerted beneath and beyond those partizan and factional units in our political system.

"When conditions become unbearable we have in the past followed the simple rule of turning out one party and putting in another. This method has never reformed a party or a politician, and it never will produce permanent good government in city, nation, or State. When our political conditions are bad and our public service corrupt or incompetent, the real fault lies beyond partizan policy or factional organization, deep-rooted in untaught and misguided public sentiment. In that broad, neglected field of public opinion, perverted by false teaching, or its moral sense blunted by precept and example—there is the place for church influence in politics.

"To improve civic and political conditions the church must reach the masses, and reach them in the guise of a patient, practical agency for material improvement. I intend no disrespect or levity when I say that I do not believe you can win one vote for good government by telling a man his chances of going to heaven will be improved if he votes a certain ticket on election day. But you can in time win unlimited thousands of votes when you convince the masses of the people that honest and intelligent city government means better material conditions for them."

In brief, Mr. Coler's idea is that the church has no place "in politics" as the term is generally understood. And in this the Comptroller is unquestionably right. The appropriate work of the church

is to make good, clean men—men who will be honest in all the walks of life; in the home, in private business and in public office. And this is only incidental; it comes not as the *end*, but as an adjunct of character-building.

The real work of the church is to bring men into harmony with God; to restore in the human soul the image of God. The primary object is to prepare citizens for the everlasting kingdom of God. Of course the more good men there are in any community, the higher will be the moral tone of that community, and thus the church necessarily and inevitably exerts "political" influence; but a church in politics in any other sense than this is a church outside its legitimate domain, acting outside of the gospel commission, and consequently without divine warrant.

B.

STARTLING STATISTICS.

FOR several years the *Times-Herald* of this city has been collecting criminal statistics, and has just published a table showing the average number of murders committed in each State and Territory in the Union during the last ten years.

The awful total of recorded murders for the decade is 98,790, an annual average of 9,879, or 27.04 (plus) per day, which is more than one murder for each hour of the twenty-four during the entire year, or, in other words, 98,790 murders in 87,660 hours.

Texas heads this horrible list with an annual average of 1,021 murders, or nearly three per day; while Vermont occupies the place of honor, in this instance, the foot of the column, with an annual average of only six homicides.

Nor do these figures tell the whole sad story of the taking of human life. There are doubtless very many murders in the country each year that are never reported as such. It costs money to investigate the cause of death, and for this reason it is frequently not done. The individual dies. Some accommodating physician gives a death certificate based on a description of the "symptoms"; the body is buried, and there the matter ends. Not infrequently "murdered" ought to be written into the space where appears the name of some disease. In many country places a physician's certificate of the cause of death is not even required, and heart failure, apoplexy, acute gastritis, and kindred "dis-

eases," carry off their victims and no questions are asked, and very often there is not even suspicion.

But the known facts are bad enough, to say nothing of what a more rigid system of supervision would almost certainly disclose. Human life is held far too cheaply. The crime of murder has ceased to be regarded with that horror with which it was viewed half a century ago. As one contemplates such an array of figures as that presented by the *Times-Herald* statistical table, one instinctively couples together the Saviour's prediction: "As the days of Noah were, so shall the coming of the Son of man be" (Matt. 24: 37), and the statement of Gen. 6: 13, that in the days of Noah the earth was "filled with violence."

The world is looking for an era of peace, when all men will be converted. The Scriptures tell of "perilous times." 2 Tim. 3: 1-5. The "nations" are talking of a time when "they shall beat their swords into plowshares, and their spears into pruning-hooks," but the Lord says of that same time: "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. * * * Let the heathen be awakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about." Joel 3: 9, 10, 12.

"A prudent man seeth the evil and hideth himself; but the simple pass on and suffer for it."

B.

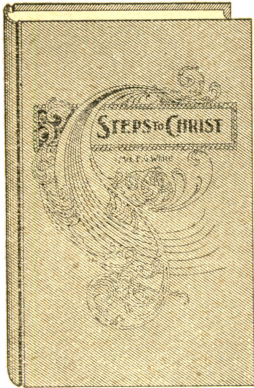
CIVIL injustice and religious intolerance have ever entrenched themselves behind mere statutes, misnaming them laws. "We have a law, and by our law he ought to die," said the Jews when accusing the Saviour of men. It was civil "law" that cast the three Hebrews into the fiery furnace, that consigned Daniel to the lion's den, that put to death the apostles, that gave to the wild beasts the early Christians, that clothed with authority the Inquisition and carried out its cruel decrees, that burned Huss and Jerome, and tortured and put to death millions of martyrs in the Dark Ages, that whipped, banished, and hanged Quakers and Baptists in New England and Virginia, and that even to-day fines and imprisons in various places honest, God-fearing men for practical dissent from the prevailing practice touching proper Sabbath observance.

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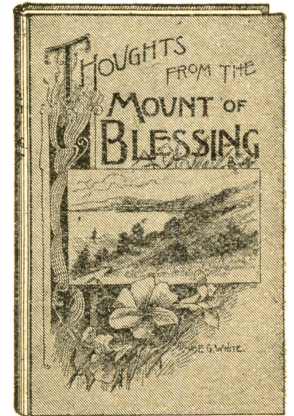


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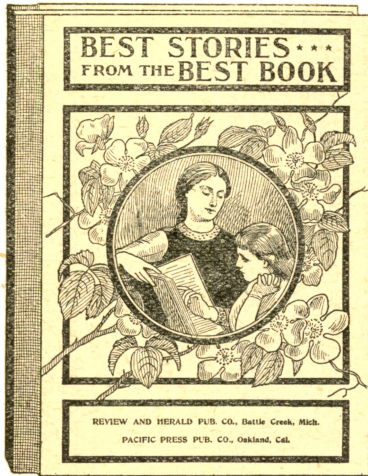
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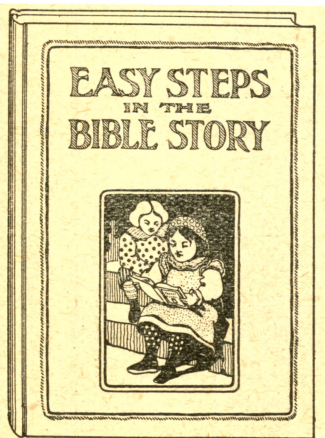
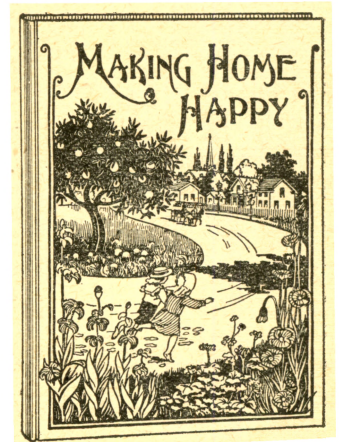


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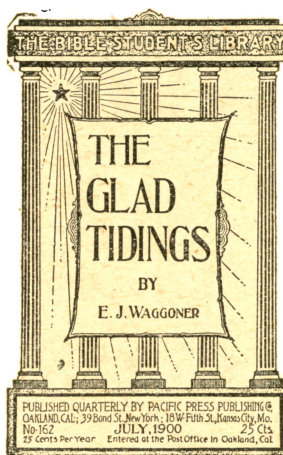
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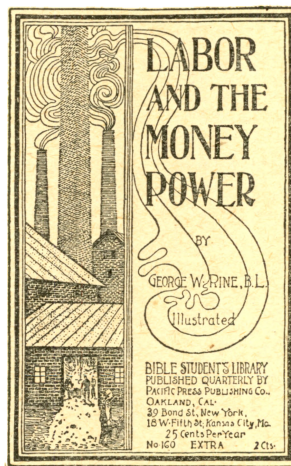
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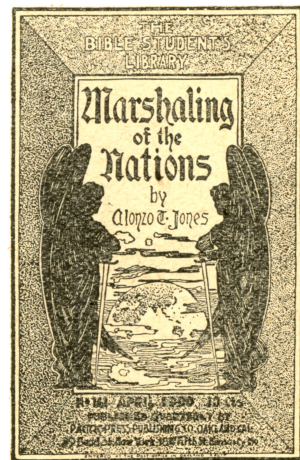
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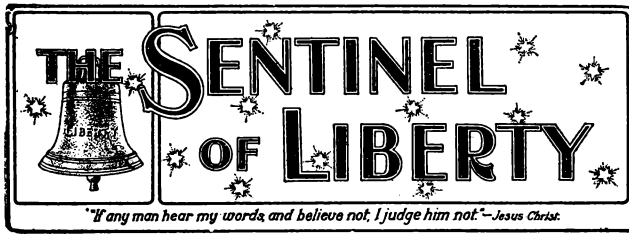
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CHICAGO, DECEMBER 20, 1900.

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

NO PAPER NEXT WEEK.

As a volume of *THE SENTINEL* consists of fifty numbers, the present paper completes the issues for the year 1900. Number 1 of Volume 16 will bear date of January 3, 1901.

“THOSE missionaries,” says the *Monitor* (Roman Catholic), “who are represented as demanding and insisting upon the wholesale decapitation of prominent Chinese officials ‘in the interest of Christianity in China,’ are supplying the celestials with a very potent argument against future toleration of foreign missionaries.”

Do you think we are making a big fuss about nothing in what we are saying about threatening perils in this Republic? Well, that is just what the antediluvians thought about the things said to them by Noah. Remember that so great an event as the destruction of the world once came upon the people without their perceiving its coming till they found themselves actually involved in it.

THE News, of Salt Lake City, has this to say about attacks recently made upon the Roman Catholic Church by leading Methodists:

“There is no need of us [*sic*] taking up the defense of the Roman Catholic Church. That body is strong enough to fight its own battles. But the principle of religious liberty is involved, and an assault upon that principle should not go without rebuke. Those who would deny others the privilege of worshiping God according to the dictates of their conscience, are ignorant of one of the fundamental principles that has attained recognition through long contests and many sacrifices on the part of the noblest men and women the world ever saw. Their agitation may become a menace to free institutions.

When religious liberty is broken down there is no barrier between political liberty and its assailants. One will perish with the other.”

We do not understand fully the nature of the “assault” referred to, but if it consists only in attacking by voice and pen the dogmas and practices of the Catholic Church, or of any other church, it is certainly not in violation of religious liberty.

“AT a meeting of ministers representing three different denominations—Congregational, Methodist and Baptist—held recently in the Y. M. A. lecture-room,” says a daily paper, “it was decided to hold three Sunday afternoon mass-meetings to rouse the city to the importance of making provision for the unfortunates who are affected by the recent order of the mayor, which closes dens and basement dives in response to the crusade for purity.” This action speaks well for the ministers concerned. Many of the poor creatures driven from the dives are more unfortunate than vicious, and to simply drive them to the streets will do neither them nor the city any good. If Christian people will only extend to them a helping hand they will be doing real reform work.

SPEAKING for Sunday closing of the Pan-American Exposition, a Buffalo clergyman says:

“We have but to allow our great expositions and other special features to lead the way, and all other money-making institutions will fall into line.”

If this is true, as we believe it is, it constitutes a good reason why the Pan-American Exposition should not lead the way in the matter of Sunday closing by law. The people of this country should not be educated to believe that Sunday observance by decree of the civil power is in keeping with the principles of republican government.

As regards Sunday, let every man be fully persuaded in his own mind whether or not it is his duty to observe the day, and act accordingly. If this is done, the question of opening the Exposition will take care of itself.

NOTICE.

WE can fill no more orders for our Pan-American special, date of December 6, as our stock is exhausted.