

THE SENTINEL OF LIBERTY



"If any man will love his life, he will lose it: and if any man will lose his life for my sake, he will save it."—Jesus Christ.

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THE SENTINEL OF LIBERTY

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L. A. SMITH, }
C. P. BOLLMAN, } Editors.

CIVIL government can best serve God by leaving man most free to serve him.

THE vast majority of the world's martyrs have suffered death by the sanction of the civil government.

ACCORDING to Christianity, the great reforming and saving agency in the world is not law, but the gospel.

THE decalogue is the only moral code for which the world has any need, and only He who gave that law has power to enforce it.

WHEN the Creator spoke the ten commandments on Mount Sinai and "added no more," he left no room for any additions to be made by man.

THE Creator does not cast men in the same mold, and men can not be made to think, see, or believe alike by any act of civil government.

It is possible for an individual to conform to every requirement of human law, while violating every command of the divine law. The greatest legalists of old were the Pharisees.

It is human nature to be more or less despotic, and despotism has always found religion an inviting field. Hence there is always among men a tendency to invade the domain of conscience with legal prohibitions and penalties.

CHRISTIAN GOVERNMENTS.

CHRISTIANITY is an individual matter. "Hast thou faith? have it to thyself before God," says the Scripture; and also, "Who art thou that judgest another man's servant? to his own master he standeth or falleth." And again: "So then, every one of us shall give account of himself to God."

Man, the individual, was created to love, believe, and obey his Maker. Civil governments were created not to love anybody nor to experience emotions of any kind. The gospel message to man is, "He that believeth and is baptized, the same shall be saved," but no civil government can believe, be baptized, and be "saved." Civil governments are temporal; the salvation of the gospel is for eternity.

The sphere of the individual human being is thus altogether different from that of the political entity created by individuals acting collectively, known as the government. Civil governments exist to preserve rights; to give order and peace to society in the place of anarchy. That is their sphere, and so far as Christianity can apply to it, civil governments can be Christian. But manifestly, the govern-

ment to be Christian must at least do what it is created to do; it must preserve the rights of the individuals who live under it. And if it does this, it will preserve the right of religious freedom—the right to be guided in religion by the dictates of one's own conscience; it will frown upon any measure that would compel the conscience.

The very way, therefore, for a government to manifest its Christianity is to compel no one in religious matters, to have no laws that would force the consciences of any, but to leave every one free to follow the dictates of his own mind. In other words, the civil government must be neutral; it must have nothing to do with religion one way or the other. This may at first glance appear like an anti-Christian attitude; but it is not so. It is the attitude which expresses as nearly as any civil government can express it, a Christian character. The government can not be religious without also being anti-religious, and interfering with the liberty of religious dissenters; to espouse one religion is necessarily to oppose some other religion. Jesus Christ said: "Render to Cæsar the things that are Cæsar's, and to God the things that are God's." All religious service belongs to God, and therefore Cæsar can claim nothing in religion without exceeding his right; and while Cæsar acts in harmony with these words of Christ he comes nearer to being Christian than when he violates them, and demands religious obedience unto himself.

s.

THE WISCONSIN SUNDAY REST DAY ASSOCIATION AGAIN.

AMONG a number of interesting facts gleaned at the recent convention of the Wisconsin Sunday Rest Day Association were these: 1. The Association is "in touch with fifteen hundred churches." 2. The Evangelical Association, composed of eighty churches, supports the work of the Rest Day Association by regular annual donations, running from fifty cents to \$5.50 per church. 3. "Men who never go inside a church are deeply interested in the work of the Association."

Just what is meant by being "in touch with fifteen hundred churches" is not clear, since not nearly all of these churches contribute to the Association. Last year the secretary of the Association received only \$480 salary, which sum was practically all the donations received by the Association. Quite a quantity of literature is printed and

circulated, but this is made to pay for itself largely; while the special printing, such as programs, etc., for conventions, is paid for by special collections. Evidently the organization is not in a very flourishing financial condition, but the prospects are that its receipts will be considerably larger the coming year than during the past year. Many churches failed to contribute only because the matter was not thought of at the proper time.

The Evangelical Association, a branch of the Lutherans, seems to be really the backbone of the Sunday Rest Day Association, since most of its support must have come from the eighty churches composing that body. It is significant that while one branch of the Lutherans is opposed to drastic Sunday legislation, many have so far forgotten the principles of the Reformation as to look to the state to support a religious institution.

As the statement that men who never go inside of a church are deeply interested in the work of the Sunday Rest Day Association is wholly unsupported by any definite statement of facts, it can be treated only in general terms. We suspect that the wish to have this so is father to the thought that it is so. Certainly substantial evidence is lacking that such men are at all numerous.

However, there doubtless are irreligious men who are interested in the success of Sunday legislation. We have in mind now such a man in a Southern State, a confectioner, who, desiring to close his own shop on Sunday but not willing to make any financial sacrifice, prosecuted a poor, crippled Sabatarian, who was doing his best to support his family by keeping a small candy and fruit stand, closing of course on the seventh day of the week, and keeping open on Sunday. Of course his more prosperous neighbor's motive was wholly selfish; yet he was "deeply interested" in maintaining the Sunday law.

The test of every movement and of every institution ought to be not the number interested in its success but the real merits of the movement itself. The question to which ministers of the gospel ought to apply themselves is: "Ought the church of Christ to turn to worldly men and to the state for support, or should she rely wholly upon the power of the Holy Spirit promised by her divine Lord?" The Scriptures call the former course spiritual adultery, while the church which depends wholly on her Lord is depicted as a pure woman faithful to her marriage vows.

B.

POLITICAL IDEALS IN THE SCRIPTURES.

AMONG the subjects considered at the New York State Conference of Religion was "Political Ideals of the Bible." A paper was read on this subject by Prof. Nathaniel Schmidt, of Cornell University, and an extemporaneous address delivered by Professor Batten, of New York. In his paper Professor Schmidt set forth quite clearly the political ideals of the Jews, dealing principally with the Messianic thought prominent in the minds of the Jewish people who expected in the person of the Messiah a political deliverer.

Professor Batten said, after introducing his subject: "It may be disappointing to some, but the fact is, there is no political ideal in the New Testament. It is utterly impossible under the circumstances that there should be any such ideal."

Professor Batten then sketched briefly the conditions that existed not only at the time that Christ was upon earth, but for five hundred years prior to that time, and said: "Now it was impossible under such circumstances that there should be any political ideal." He spoke of the attitude of the political power toward religious systems, and of the change which was brought about with the introduction of Christianity, and of the struggle which took place in the Roman Empire when it became "Christian." "There seemed to be," he said, "an opportunity of taking on the old form of Jewish theocracy, of uniting church and state. There was a great struggle going on. There was an attempt on the part of the great men to build up a political actuality founded upon the New Testament, but they found in the New Testament scriptures no political ideal."

Jesus Did Not Appeal to "the Powers that Be."

"You remember when John the Baptist was apprehended and put in prison, our Lord did not appeal to 'the powers that be.' Then when the news was taken to him some time later that John had been beheaded, Jesus retired into the desert. He shows the same feeling again toward the state when telling the apostles that in carrying on the work committed to them they would suffer persecution, not only at the hands of their brethren, at the hands of their 'friends,' at the hands of the Jewish church, but above all at the hands of the Roman state. And he shows from beginning to end the recognition of this condition of things, that the state was a power that was hostile to him, and we

find him finally simply surrendering himself to that hostile force, and this was done without any great protest."

Jesus' Silence Under Bad Government.

Continuing, the speaker said: "We must not forget that Jesus lived under a government that was probably just as bad as any government in any American city or State. It was a mass of corruption. Now what was Jesus' attitude toward all that? It was that of humble submission. His silence was something extraordinary. You remember when they brought a message to him from Herod; and we understand what was back of it all. The messengers were those very willing people, the Pharisees. They said, You ought to get out of this country because Herod is going to destroy you. Jesus answered with a word that is generally interpreted as being essentially contemptuous; 'Go ye, and tell that fox, Behold, I cast out devils and I do cures to-day and to-morrow, and the third day I shall be perfected.'"

The speaker explained that while the Saviour's words were generally understood as being an expression of contempt, they were not necessarily so, as the original gave rather the idea of cunning: Go, tell that cunning ruler. But however this may be, our Lord would not turn aside from his work because of the opposition of the political power. He had a mission, and it was his duty, a duty from which he would not swerve, to fulfil that mission, and he did not recognize the right of any earthly power to interfere with his work. But neither did he claim the right to use any force or compulsion whatever in carrying forward his own work. This he carried so far as to teach the doctrine of non-resistance. Upon this point Professor Batten said: "On the negative side toward the state there are some striking instances, for example,

The Doctrine of Non-Resistance

that our Lord preached. Some of us do not like it, but it takes a good deal of interpretation to destroy the force of it. There was a time when Jesus seemed to show that he might for a moment depend upon a strong human arm in the time of danger. But whatever may have been his meaning, Jesus had no intention whatever to influence any man to trade his coat for a sword. It was evident he was not counting on any such thing, for when one of his disciples misunderstood his meaning and started to use the sword, he was promptly

rebuked and told that such was not his mission. 'For all they that take the sword shall perish with the sword.'

"My Kingdom Is Not of This World."

"There was another occasion when Jesus showed most unmistakably his attitude toward the state; it was when he said, 'My kingdom is not of this world, if my kingdom were of this world then would my servants fight that I should not be delivered to the Jews. But now is my kingdom not from hence.'

"Now the reason for this position that Jesus takes has been incidentally alluded to. It is stated in the words already quoted, 'My kingdom is not of this world.' Jesus came here to establish the kingdom of heaven, and his teaching shows from beginning to end that the kingdom of heaven is not the kingdom of this world. The Roman state had absolutely nothing to do with it whatever. After his death and after his resurrection you remember how the people came and asked him if at last his kingdom should be restored. His answer showed that he had no intention whatever to restore the temporal kingdom of Israel. The kingdom he came to establish is entirely distinct from the state. Something that may have indirectly a great influence upon the state, but something that is not of the state.

The Christian's Duty to the State.

"Jesus showed, however, that every citizen owes a duty to the state, when he said, 'Render to Cæsar the things that are Cæsar's.' Jesus recognized the worst government that ever was, a bad government that was soon to take his own life, as holding its position by virtue of the power of God. You remember also that Paul and Peter exhorted the Christians to obey the civil power, that power that was hostile to them: Those to whom they wrote acknowledged allegiance to Jesus of Nazareth, but the apostles nevertheless counseled them to be obedient to the state. This does not mean that we can sweep the whole thing out of existence. Jesus came to establish the kingdom of heaven."

Dr. Whiton's Opinion.

It was evident that the thoughts expressed by Professor Batten were not such as the projectors of the Conference hoped to call out when they determined upon the program. J. M. Whiton, Ph. D., chairman of the executive committee, was upon

the platform, and hastened to break as far as possible the force of Professor's Batten's remarks. He said:

"I think that there were very clear conceptions of responsibility for the realization of political ideals among the prophets of Old Testament history; and that Jesus in his ministry quietly set his seal upon these prophets. * * * It has been said that we have no Christian sources at all. But the Christian ideals in that respect are to be found in the Old Testament, not in the New. It is to Israel that we must go for political ideals, and the books of the Old Testament are just as truly Christian Scriptures as the New Testament."

What Are the Political Ideals of the Old Testament?

The answer to this question must depend upon what is meant by "Old Testament ideals." Does the question refer to the ideals of the people, recorded and preserved in the historical portion of the Old Testament? or does it refer to what "holy men of God" taught upon the subject of ideal government? Judging from Professor Schmidt's paper the former was intended, for he dealt almost entirely with the historical phase of the question, telling what the people aspired to, what they asked of Samuel, and what the Lord in response to that demand instructed the prophet to give to them.

From this, the historical standpoint, one of the political ideals of the Old Testament, that is of the people whose history is there recorded, was monarchy, that they might "be like all the nations."

Still later, after the kingdom had been rent in twain and had become subject in turn to Syria, to Babylon, to Medo-Persia, to Grecia, and to Rome, the political ideal of the people was the restoration of the temporal monarchy that Israel might again "be like all the nations." It was the prevalence of this ideal, wide-spread and delusive as it was, that led the Jews to reject the Messiah when he came as the babe of Bethlehem, the carpenter of Nazareth, the teacher of Galilee, instead of coming to set up again the throne of David in the city of Jerusalem.

But such was not the political ideal of the Old Testament. The political ideal of the Old Testament was Theocracy—government of a willing people by God himself. And had sin never entered there never would have been any other kind of government, for Adam as the head of the race would have administered only the will of God.

But man rebelled against God's government and would have none of it. Israel demanded a king,

and the Lord said to Samuel: "They have not rejected thee, but they have rejected me, that I should not reign over them."

But notwithstanding Israel's rebellion, the Lord did not forsake them utterly nor give them over entirely to their enemies. The promise was: "The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come." Gen. 49: 10, R. V.

Jewish independence ceased more than six centuries before the beginning of the Christian era, but not until A. D. 70 did they lose their national existence, and Jerusalem permanently cease to be their capital. There was the complete end of the Theocracy as foretold by the Prophet Ezekiel:

"And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more until he come whose right it is; and I will give it him." Ezek. 21: 25-27.

This was spoken in the days of Zedekiah. The kingdom was then tributary to Babylon, but it was overturned and given to Medo-Persia, then to Grecia, and then to Rome, under which power Jerusalem was utterly destroyed, the site of the temple plowed as a field, and the last vestige of Jewish political power was destroyed—taken away to be no more "until he come whose right it is," when it will be given to him.

The Bible Ideal.

The realization of this promise to Christ is the only "political ideal" known to either Testament. The Jewish Theocracy only dimly foreshadowed the everlasting kingdom of God to be established upon the ruins of all earthly, temporal kingdoms. Our Lord has gone "into a far country to receive for himself a kingdom, and to return." Luke 19: 12-27.

What the Scriptures Teach.

As THE SENTINEL has many times shown in the past, the misdirected efforts of many well-meaning people are due to a misapprehension of the teaching of the Scriptures of truth concerning the kingdom of Christ. But there should be no confusion or misapprehension upon this point, for the Scriptures are very plain upon the subject.

The Scriptures speak of two thrones, and consequently of two kingdoms (for a throne necessarily implies a kingdom), namely, the throne of grace and the throne of glory. Says the apostle: "Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." Heb. 4: 16.

This throne of grace is the throne from which grace or favor is dispensed. Says the Scriptures: "Now of the things which we have spoken this is the sum: We have such a high priest, who is set on the right hand of the throne of the Majesty in the heavens." Heb. 8: 1.

Christ is now a priest-king, not upon his own, but upon his Father's throne. He himself makes a clear distinction between the throne he now occupies and that which he will one day take. He says: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne." Rev. 3: 21.

When Christ Will Take His Throne.

Christ also tells when he will take this throne; it is "when the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Matt. 25: 31.

The kingdom of grace, over which Christ now reigns, and the kingdom of glory, which according to the word of God is still future, are of course very closely related. The purpose of the kingdom of grace is to prepare subjects for the kingdom of glory. There is, however, this important difference, that while the kingdom of grace is temporary, spanning only time from the fall of man to the close of human probation, the kingdom of glory is coincident with the future eternity. The promise to Christ is, "The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; *and of his kingdom there shall be no end.*" Luke 1: 32, 33.

But it will not be so of the throne of mercy; the time will come when Christ will leave that throne, and then will go forth the decree: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Rev. 22: 11.

How Christ Takes His Kingdom.

Then follow the events so graphically foretold in the word of God. Christ will then appear having

"on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. 19: 16. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead *in Christ shall rise first.*" 1 Thess. 4: 16. "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24: 31. "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven," Matt. 8: 11. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." Dan. 7: 27.

But what then will become of the nations of this earth, and of their wicked rulers and people? Let the word of God answer. To the Son the Father says: "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* Thou shalt break them with a rod of iron: thou shalt dash them in pieces like a potter's vessel." Ps. 2: 8, 9.

The Destruction of Wicked Powers.

The Revelator thus describes this destruction:

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." Rev. 19: 19, 20.

Describing the scenes that come in connection with the destruction of all things earthly and temporal, the Apostle Peter says:

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up. * * * Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Peter 3: 10-13.

The promise to which the apostle refers is recorded in Isaiah 65: 17:

"For, behold, I create new heavens and a new earth."

The glory of this new earth, this everlasting kingdom prepared for the people of God "from the foundation of the world," is thus described by the prophet:

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it; the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. * * * And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35.

Again, in Revelation 21: 1-8, we read:

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

Could Folly Be Greater?

Such is the description which the Bible gives of Christ's everlasting kingdom, and of the time and manner of the setting up of that kingdom; and yet mortal men propose to usher in that kingdom by political action; they would bring Christ to his throne by acts of parliaments and of congresses; they would take him by force and make him king! Could folly be greater, or presumption more pronounced? In the very presence of eternal realities, and in view of the plain testimony of the Scriptures of truth, should not men the rather "stand still and see the salvation of the Lord"?

B.

As Sabbath-keeping is a duty which every individual owes to God, and for the performance of which every individual must give account, it is a matter in which every individual must be free to act for himself, and not one in which a majority can govern the conduct of the minority.

ROGER WILLIAMS AND THE QUAKERS.

THE biography of Roger Williams is an essential part of the early history of Rhode Island. Then, too, to all who believe in the total separation of church and state, and in the sovereignty of the individual conscience in matters relating to religion, all facts concerning Mr. Williams and his struggles and conflicts concerning this doctrine must ever be of absorbing interest.

It is well known how he was banished by the theocratic magistrates of Massachusetts from the Massachusetts Bay Colony, to become, in the providence of God, the founder of the colony of Rhode Island. He first made himself unpopular with the authorities in Massachusetts by declaring that the charter of the colony was invalid. He contended that, as the land belonged to the Indians, it should be purchased from them, and that the king of England had no right to give it away and to authorize his subjects to take forcible possession, and to murder the Indians if they refused to vacate. Thus it was his high principles of honesty and integrity that brought him into disrepute. He discovered that the world, which is ever run on conventional standards, has no place in its galaxy of glory for a life of unswerving principle. Such lives are frequently glorified or canonized in after generations, but never while they are a standing rebuke to the shallowness and hypocrisy of their contemporaries.

The final cause of his banishment, however, was his views on the question of soul liberty. He taught that neither bishop nor king has a right to proscribe religious faith, holding that man is responsible for his religious opinions and practices to God alone. He denounced the law which compelled every man to contribute to the support of the church, and he denied the right of the magistrates to enforce any of the precepts of the first table of the decalogue which, he asserted, related to man's duty to God alone. The magistrates would not brook such limitations to their powers, and Williams was driven out in the dead of winter into the wilderness inhabited only by beasts and savages. To use his own words, he was "sorely tossed for one fourteen weeks in a bitter winter season, not knowing what bread or bed did mean." Having previously, while in Plymouth, made the acquaintance of the chiefs of the Wampanoags and the Narragansetts and learned their language, on reaching their country on the shores of

the Narragansett Bay he was kindly received by them. From them he purchased territory, and he became the founder of the State of Rhode Island and of the city of Providence, which city he named in commemoration of God's merciful kindness to him in his distress.

Williams designed that the colony of Rhode Island should be a haven of rest for all those who were oppressed for conscience sake. There were some five or six men who came with Williams from the Massachusetts Bay Colony and settled with him on the Narragansett. In the original agreement between these men it was stipulated that there should always be in the territory they possessed perfect freedom of conscience.

Later, to protect the purchase he had made from the Indians from others who might seek to have the same territory granted to them by the king, Williams visited England and secured a charter from the king for the colony of Rhode Island. At this time, without regard to the will of the king, Massachusetts was independently oppressing, on account of their religion, even those who in the mother country might have lived peaceably and quietly. Mr. Williams made this one of the reasons for seeking of the king a charter for Rhode Island, and, at his request, the principles and guarantees of religious liberty were so clearly stated in the charter itself that Williams seems to have understood that, should these rights ever be violated in the colony, the charter itself would thereby become invalid.

That the effort to carry out these high principles at that early day was not without its difficulties is evident. We get a glimpse of this in the records, thus: "The 21st day of May, 1637, it was agreed that Joshua Verin, upon breach of covenant for restraining liberty of conscience, shall be withheld from the liberty of voting till he shall declare the contrary."—*Rhode Island Colony Records, Vol. I, page 16.*

It seems that Verin had refused to let his wife go to meeting to hear Mr. Williams preach as often as she wished to go. Of this occurrence, Governor Winthrop of Massachusetts writes as follows: "At Providence, also, the devil was not idle. For, whereas, at their first coming together, Mr. Williams and the rest did make an order that no man should be molested for his conscience, now men's wives and children and servants claim liberty hereby to go to all religious meetings, though never so often, or

though private, or upon week days; and because one Verin refused to let his wife go to Mr. Williams so oft as she was called for, they required him to be censured. But there stood up one Arnold, a witty man of their own companie, and withstood it, telling them that when he consented to that order, he never intended it should extend to the breach of the ordinance of God, such as the subjection of wives to their husbands. Then one Green replied that if they should restrain their wives, all the women in the country would cry out against them, etc. Arnold answered him thus: 'Did you pretend to leave Massachusetts because you would not offend God to please man, and now would you break an ordinance and commandment of God to please women?' In conclusion, when they would censure Verin, Arnold told them it was against their own order, for Verin did what he did out of conscience, and their order was that no man should be condemned for his conscience." Still Verin was censured and temporarily disfranchised, and he left Providence and went back to Salem. While there may be displayed some sense of humor in these words of Governor Winthrop, they can hardly have been written in bitterness or sarcasm, for long after this Williams wrote of Winthrop that "he loved me as a son to the end of his life."

This was doubtless only one of many incidents in the early history of religious liberty in Rhode Island, but these were only incidents.

The real test that came to Roger Williams and to his principles of soul liberty was over the question of the Quakers, as they were then called. It was natural that the Quakers, proscribed in all the other colonies and persecuted to the death in Massachusetts, should rendezvous in Rhode Island. This the records show that they did in large numbers. It was natural, too, that Roger Williams and the Quakers should mutually misunderstand each other. This is almost always true to some degree of both parties to a present controversy. It requires the perspective of after years to make some things perfectly plain.

Roger Williams abhorred the teachings of the Quakers, and considered them not only perverse of the gospel, but also subversive of all order and of all authority both ecclesiastical and civil. While restricting civil authority strictly to civil things, Mr. Williams believed in civil authority and in the privilege and duty of every Christian to take part in civil government and thus to restrain the ungodly

from their incivilities. Right or wrong, this was his belief, and it was never his nature to believe things by halves.

He also believed in the authority and discipline of the church over its members. One of the reasons why, in his estimation, the union of church and state was so evil, was that it inevitably resulted in the lowering of the standard of the church to the level of the state. When the church consisted of only those who voluntarily associated themselves for religious purposes, the authority of the church could maintain the discipline at a high standard without wronging any one, since he who dissented was free to withdraw. The Quaker doctrine of the "inner light" seemed to Mr. Williams to be subversive of all such authority and discipline of the church. It was undeniable, as the Quakers taught, that church authority as well as the authority of the state, had often been used to hinder and persecute the truth. So there was truth in their teaching that one man with the inner light—one man under the immediate guidance and inspiration of the Spirit—was higher in authority than a whole united church without this Spirit. On the other hand, it was doubtless true that there were those among the Quakers who professed this inner light who did not possess it, and who, by their actions in taking unwarranted liberties, gave pith and point to the argument against them.

The Quakers were also non-combatants, and believing that a Christian could not bear arms and fight, many of them believed and taught that the citizenship of the Christian was in heaven only, and that he could therefore take no part in earthly governments. They believed also that these conclusions of theirs were the only logical conclusions from Mr. Williams' own premises, and that Mr. Williams was denying himself in not receiving them. All this Mr. Williams rejected with indignation, and considered as nothing short of sheer anarchy. So, as we have already said, he considered their teachings as subversive of all authority, both ecclesiastical and civil. When all this is remembered, together with the fact that the Quakers were becoming numerous in Rhode Island, and that the other colonies were beseeching almost threateningly that Rhode Island unite with them in their banishment lest they bring law and order into disrepute, it will be seen that in this matter Williams' principles of religious liberty were put to the utmost test.

It is the accusation of the Quakers, first made by

George Fox himself, that in this matter Mr. Williams was untrue to his principles, and that he, to some extent, sanctioned their persecution. In another paper we shall consider this accusation.

G. E. FIFIELD.

THE SPIRIT OF TYRANNY RAMPANT IN OUR REPUBLIC.

THE following by Ella Wheeler Wilcox in the Chicago, *American* is a cogent comment upon the trend of the times. The incident related may seem trivial in itself, but it is only one of a great many things of like character which go to make up a very large part of American life as it is now lived. The writer we quote says:

"What is the use of talking about living in a Christian democracy, when every day of our lives we are silent witnesses to or aiders and abettors in acts of petty injustice and tyranny which belong to a heathen monarchy.

"For instance, you occupy the seventh floor of a large apartment house. You prefer to be high up above the dust and noise, and near the air and light.

"You have many telegrams and C. O. D. parcels. There is but one elevator for passengers, with a freight basement compartment, and in the rear of the house a dumb-waiter.

"The owner of the building has instructed the elevator boys to bring up no messengers and no parcels in the passenger elevator.

"This is understood to be a rule formed for the comfort and convenience of tenants.

"But why has he not had the humane thought to say to these elevator attendants:

"Tell boys who have collections to make to send parcels up by the dumb-waiter, and to return and take the freight elevator; treat all who come to this house with consideration and politeness, whether drivers of wagons, laundrymen, or the President of the United States?"

"The man who would make one request of his employes of this kind would be aiding the march of Christian civilization far more than by large subscriptions to church and mission work.

"I called recently at an apartment house on Fifty-seventh Street, New York. A pale, anæmic, ill-fed and delicate looking white boy, with a basket of groceries, was being berated by a lusty colored elevator attendant.

"Just you ring the bell on the sixth floor, and see if the lady is home," the small boy was saying. 'I went up all them stairs onct, and couldn't get no answer.'

"Go up yerself—there's the stairs,' responded the bronze lord of the elevator. 'I'm not here to do your work.'

"But just ring der bell—it won't take a minit,' pleaded the boy. 'If she ain't in sure, I'll take the basket back.'

"Why don't you take the boy up?' I asked. 'Put his basket in the dumb-waiter and let him ride up. Five flights is a long climb for the little fellow to take again.'

"Them's my orders, lady,' the elevator king replied. 'No delivery boys allowed in heah.'

"He seemed to feel the vast difference in his social status as he referred to the delivery boys.

"That is one of the worst features of this thoughtlessness on the part of the proprietors of such buildings. Not only is there no consideration shown the army of delivery men and messenger boys, but the spirit of the sycophant and bully is fostered in the apartment attendant. He is taught to bow and scrape and be courteous to tenants and callers, but allowed to be brusque and brutal to people whom he looks upon as his inferiors.

"It is the spirit of the old world of monarchical tyranny, from which America revolted, set free and rampant again in our Republic.

"It is all wrong—un-democratic—un-Christian—uncivilized.

"It is on a par with the inhuman architecture in most of our houses and apartment buildings, where the room intended for the prop of the home, the domestic, is only fit for a dog's kennel—cramped, uncomfortable and unventilated.

"And all these unjust conditions, placed in appalling contrast with the princely luxury of the wealthy and idle classes, are little streams which flow into the great river of righteous discontent which is sweeping through our land. If it rise and inundate the whole social structure some day, whose fault will it be?

"So many gods, so many creeds,
So many paths that wind and wind,
While just the art of being kind
Is all the sad world needs."

BISHOP THOBURN (Methodist), of India, thinks that within ten years the United States will be governing a hundred millions of Chinese in their own land.



"If ever the policy of an administration was indorsed by a people, the course of this administration in the Philippines has been indorsed." So says Senator Lodge.

News, Notes . . . and Comment

THE clergymen of Red Bluff, California, are seeking by means of a petition to secure the closing of business places in that town on Sunday. The petition is signed by business men who agree to close upon Sunday and by citizens who endorse the movement. There is no Sunday law in California; otherwise it is likely an appeal would be made to the law.

The clergy have, of course, a perfect right to work for Sunday closing by this or any other form of moral suasion.



THE coming Catholic federation "is not," says the *Catholic Mirror*, "to be sectarian in a narrow, bigoted sense, which would exclude in a principle all cooperation with non-Catholic organizations or individuals." There is to be cooperation, says the *Mirror*, "wherever our field is the same as theirs, and wherever we can join our efforts with theirs on the basis of a common Christian principle of morality." "There is no reason why a Catholic federation should not exercise its powerful influence where non-Catholic organizations have been trying to do good long before an organized effort had been made by Catholics."

This drawing together of Catholic and Protestant organizations is for a purpose that will be more clearly seen later on.



A RECENT press dispatch, dated at Washington, states that the European Powers are now inclined to the policy of partitioning China, and that, if this is done, the United States "can consistently pursue one of two courses. She can withdraw absolutely from China, or she can join the 'concert' and be one of the beneficiaries when the territorial leases are secured as security for the payment of the indemnity." The dispatch adds that "to withdraw from China would, in the administration's opinion, be inglorious," and that to join in the partition act "with as great a degree of consistency as possible is the problem to be solved by this Government."

As regards the Roman Catholic claim that the United States Government ought to give money to Catholic Indian schools, it is pointed out by "excellent Catholic authorities," says *The Independent*, that "more Italians come to the United States in one year than the total number of Catholic Indians, and they are sadly neglected religiously."

Why show more interest in the spiritual welfare of the Indians than in that of the Italians? Is it not because the Papacy is anxious to maintain relations with the United States Government?



A CANNON has lately been planted on the French side of the English channel at a point where the English coast is only eighteen miles distant. The cannon is one that can throw a projectile twenty miles, which would be two miles inland on English territory. A London paper has expressed some concern over the situation.

It is apparent that at the rate the throwing power of cannon is being increased it will not be very long before France can bombard England, and vice-versa, without the use of any fleet at all.



"By taking the Philippines the President has made us an Eastern power," says Senator Lodge. In the prophetic Scriptures the Eastern powers are denominated "the *kings* of the East." Rev. 16: 12.



THE "Christian Citizenship" movement has spread to Australia. A Melbourne journal, lately received, mentions that "a meeting of the National Christian Citizen's League" was held in that city October 11, at which the League spoke its mind on the question of Sunday enforcement by this declaration:

"Inasmuch as God has given the seventh day as one of rest from labor, and that day is being violated by unnecessary Sunday toil in many trades, it is determined to rigorously enforce existing Sunday laws, and, if necessary, seek for additional legislation."

This moves the Melbourne paper to inquire how the seventh day can be violated by "Sunday toil," since "every school boy knows that Sunday is the first day of the week, while the seventh day comes at the other end of the week." "The two days," it observes, "are just as far apart as the week will allow them to be, yet we are gravely told by these

religio-politicians that the seventh day is being violated by Sunday labor."

A good cause has no occasion to deviate from the language of truth.



THE idea that the world is growing better finds one of its strongest supports in the Darwinian theory of evolution. The evolutionist derives his hopes for the future from his ideas of the past. While it is evident to him that the condition of society to-day is any thing but promising, so that, as one evolutionist says, "men fear to face the future," and "no one has the heart to probe the next decade," still he believes that somehow mankind is bound to rise higher and higher in the plane of existence; for did he not rise to his present height from the plane of the lowest animal life? If it be true that man did ascend from the lower animal species in this way, then the belief in his further evolution to greater heights follows of necessity; and this evolutionary theory is now held almost universally in both the church and the world. Guided by what he does not know—by that which pertains only to an infinite, impenetrable past—the evolutionist goes contrary to every conclusion that is to be drawn from the things that he does know—that he learns from history and sees around him in the world to-day. Yet he fancies himself led by the highest wisdom.



THE secretary of the Wisconsin Sunday Rest Day Association claims that the Sunday law of that State would have been repealed a year ago, had it not been for the work done by the Association. Having learned something of the extent of its influence, the organization has now assumed the aggressive and will demand of the legislature, to convene in January, more stringent Sunday legislation.



A SAN FRANCISCO paper says that "the late Dr. Stallard left a fund to provide an annual prize for the best essay on the principles of the Declaration of Independence. The competition is limited to the students of Stanford and Berkeley Universities. The amount is one hundred and fifty dollars. This year's competition drew out exactly five essays from the two thousand Berkeley students and none from Stanford's eleven hundred. History is a specialty

of Stanford, in fact it has more students there than in any other course except plain 'English.' It seems odd that none of the hundred and twenty-four who are devoted to historical lore should be found to venture on an opinion regarding the Declaration of our national independence."



"JUDGING its fruits by their melancholy experiences at the hands of the soldiery of the Christian powers," says the *Monitor* (Roman Catholic), "the heathen Chinese can scarcely be blamed if they manifest a reluctance to exchange their present religious faith for Christianity."



THE Cubans have from the first opposed the appointment of a foreign prelate to be head over them in religion, and the latest word from Havana is that "the fight now being waged against Bishop Sbarretti, the head of the Catholic Church in Cuba, and special representative of the Pope, continues to grow in bitterness." The Cubans want a religious leader chosen from one of their own number. Such a request, of course, savors too much of independence.



DISCOURSING upon the "sadness of science," in *The Independent*, David Starr Jordan, president of Leland Stanford University, makes some noteworthy statements.

Looking at "things as they really are," he says, "there is much to discourage in human history, in the facts of human life. The common man, after all the ages, is still very common. He is ignorant, reckless, unjust, selfish, easily misled. All public affairs bear the stamp of his weakness. Especially is this shown in the prevalence of war. The boasted progress of civilization is dissolved in the barbarism of war. Whether glory or conquest or commercial greed be war's purpose, the ultimate result of war is death. Its essential feature is the slaughter of the young, the brave, the ambitious, the hopeful; leaving the weak, the sickly, the discouraged, to perpetuate the race. Thus all militant nations become decadent ones."

"That there seems no way out of this," he continues, "is the the cause of the boundless despair of the thinking men of Continental Europe." He then quotes from one of these, Dr. Ross:

"Progress seems to have ended in aimless dis-

content. The forces of darkness are still strong, and it seems sometimes as if the Middle Ages would swallow up everything won by modern struggles. Many alarms prove false, but it is the steady strain that tells on the mood. It is pathetic to see how men fear to face the future. No one has the heart to probe the next decade. The outlook is bounded by next Sunday in the park or theater. The people throw themselves into the pleasures of the moment with the desperation of doomed men who hear the ring of the hammer on the scaffold."

One can not help being reminded of those words uttered in Judea by the chief Prophet in the presence of His disciples, as His eye rested upon an age of the world then future:

"Distress of nations, with perplexity; * * * men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 25, 26.

Can it be that we have reached the period of human history to which these prophetic words relate?



THE women of the W. C. T. U. are determined to destroy the army canteen, or military saloon. During the recent session of the National W. C. T. U. at Washington, the House passed an act abolishing the canteen, and an earnest effort is being made to secure favorable action in the Senate. Something of the nature of the contest and of the feeling that is being engendered by it may be gleaned from the following from the Washington correspondent of the *Record* of this city:

"The ladies of the W. C. T. U. have invaded the Senate and made earnest pleas for the abolition of the canteen before the committee on military affairs last Saturday. None of them had ever seen a canteen, but they had plenty of statements from others. A man of the name of Crafts, the same who says that he witnessed an orgy of the President and his cabinet over four bottles of appolinaris water in the President's room at the capitol on the closing night of the last session of Congress, testified that he had visited a canteen at Newport during the Spanish war and witnessed horrible scenes there. He said the soldiers were all drunk and that half of them deserted that night. The records of the war department show that Crafts must have been mistaken. There was no canteen at Newport during the Spanish war; there was no camp of soldiers there; there was no such desertion as he describes from any company or regiment at any camp during the war; but it is not a matter of any consequence, because

Crafts has been before congressional committees repeatedly, and no attention is now paid to his statements."

It is doubtless true, as charged by Mr. Curtis, that Dr. Crafts was unfortunate, or he may have been even reckless in some of his statements, but certainly in this fight against the army canteen he is on the right side. The Government has no right to be in the saloon business. It is to be hoped that a good cause will not be injured by unwise methods.

"TOO HUMANE."

CAPTAIN-GENERAL CAMPOS was "too humane" to bring the war against the Cubans to a successful conclusion, and so he was recalled and General Weyler was placed in command. Our own war department it is said found fault with General Otis because he was "too humane," and he was succeeded by General McArthur, who is being urged to adopt more drastic measures against the Filipinos. Lord Roberts was also "too humane," and has been succeeded by Lord Kitchener. But as long ago as last September Lord Roberts took the position that the Boers were no longer waging a legitimate war and had no right, moral, natural or other, to persevere in their struggle for their nationality against British authority. So he served notice:

"First, That 'the farm nearest the scene of any attempt to injure the railroad line or wreck a train' (that is, break British communications) 'is to be burnt, and that all farms within a radius of ten miles are to be completely cleared of their stock, supplies, etc.'

"Second, That all women and children of Boers in arms against Britain, who may be living in towns occupied by the British army, will be expelled from those towns and compelled to seek protection where they may."

Lord Roberts defended this latter measure as necessary in order to prevent the transmission of intelligence to "our enemies." He notified General Botha to warn his burghers who had wives and children in towns occupied by the British, to prepare to receive them, and he continued:

"As nearly all the passengers' vehicles belonging to the Netherlands railway company have been removed eastward * * *, the families must * * * travel in trucks. I will endeavor to provide Mrs. Kruger, Mrs. Botha, and as many other ladies as

possible, with closed carriages, but I am not sure that I shall succeed in finding any."

Against this General Botha protested, saying:

"I sincerely regret to see that the determination of myself and burghers to persevere in the struggle for our independence will be avenged by you on our wives and children. Since it is the first instance of this kind known * * * in civilized warfare, nothing else remains for me to do but to protest against your proposed intentions, it being against the principles of civilized warfare and extremely cruel to women and children. It is especially cruel * * * to the wife of his honor, the State president, who, as you are aware, can not travel without fear of losing her life."

And this mode of warfare, wherein the women and children were driven from their homes because the men would not cease fighting, was inaugurated under a general who was "too humane," and who has been succeeded by one who is at least expected to be less humane; and yet the world prides itself upon its Christian civilization which has done so much to mitigate the horrors of war. B.

THE FRIARS AND THE STARS AND STRIPES.

THE *Catholic Mirror* of December 1 gives prominence to a letter from a Roman Catholic in Manila, descriptive of a "grand civic and religious parade" conducted there by the Dominican friars in honor of "our Lady of the Rosary." The writer lauds the friars in the highest terms, and does not see why such a magnificent procession, which carried six statues on which were over \$200,000 worth of jewels and vestments, should not "forever silence the critics of the Dominicans."

The writer says that "everybody that is anybody in Manila turned out" to see the procession, but he regrets that it did not make the impression that was desired on the American commissioners, and on the officers of the army and navy. He believes, however, that "these object-lessons to those who have eyes to see will no doubt do away with much prejudice against the friars."

"The stars and stripes," he says further, "mean liberty of worship at home and abroad; so those who are its champions will see that it is not defiled and that the friars may continue to work in these islands." "What the friars did in Manila last Sunday they can do in any town in these islands. Let the stars and stripes float in every town and * * *

give protection to the friars, and all will be peace and prosperity."

From which it is evident that the friars in the Philippines are supported by the Catholic authorities in America, and that from all indications the rule of the friars is not likely to be curtailed under the sovereignty of the United States.

Incidentally the *Mirror's* correspondent touches on the system of justice that is in vogue in the islands, by mentioning that "the native pastor of Malolos is now serving a six year's sentence for being an accomplice in the murder of a United States soldier. He was bound with ropes and led through the streets and country places to prison in some island, where he and others are *being starved* by headquarters' orders, until *some information is obtained* in reference to the crime for which he and they have been sentenced." (Italics ours.) In America they do not as yet starve criminals, and the finding of some information about the crime precedes the sentencing and deportation of the prisoner to the jail. S.

It was stated at the late meeting of the Wisconsin Sunday Rest Day Association that some of the German churches in that State hold their regular services Sunday morning and attend picnics in the afternoon.



KRUPP, the German iron manufacturer who turns out the big guns for Emperor William, the Sultan of Turkey, and whoever else has the cash to pay for them, is said to be the largest employer of labor in the world, having on his pay roll, Jan. 1, last, 41,750 men. It is significant, also, that this flourishing firm is engaged rather in supplying the implements of war than those of peace. Wars have always been more or less popular, and, notwithstanding our progress in civilization, there is no indication of any waning of this popularity.—*Chicago News*.

ONE FARE FOR THE ROUND TRIP.

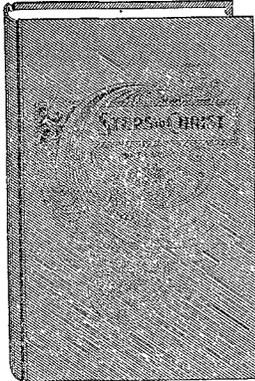
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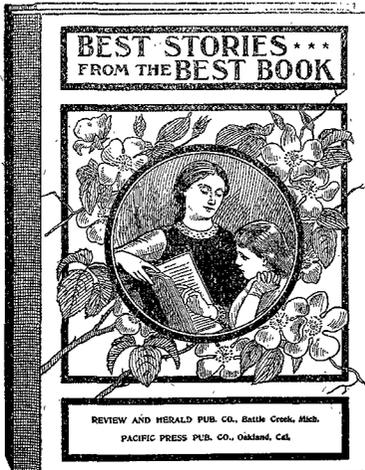
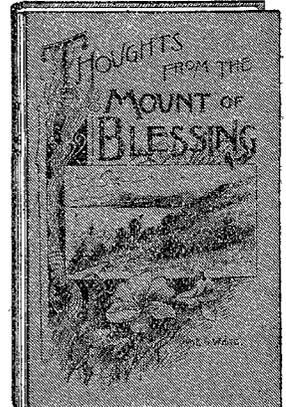


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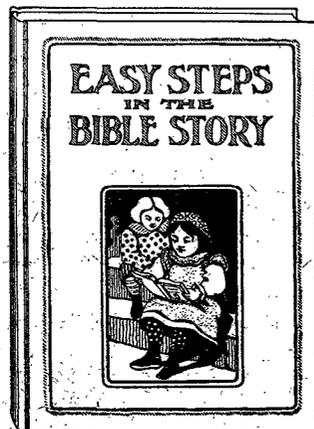
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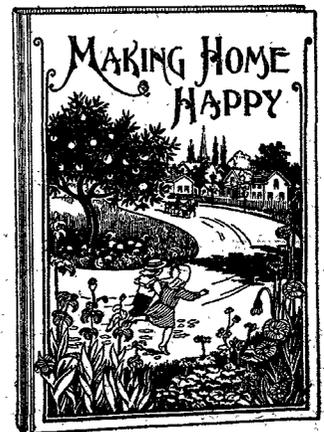


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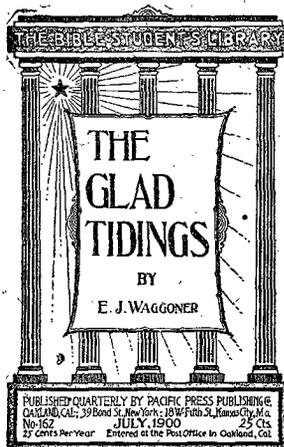
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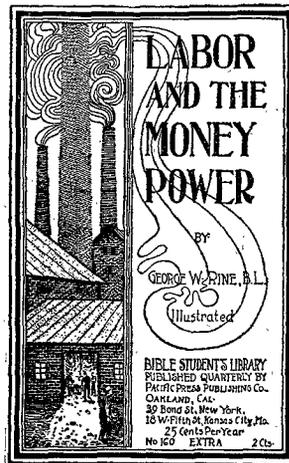
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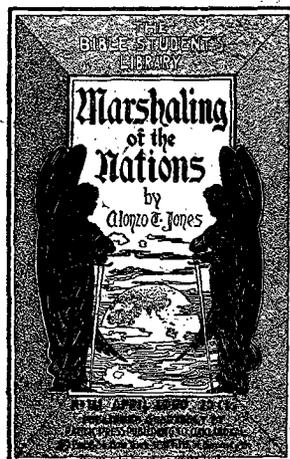
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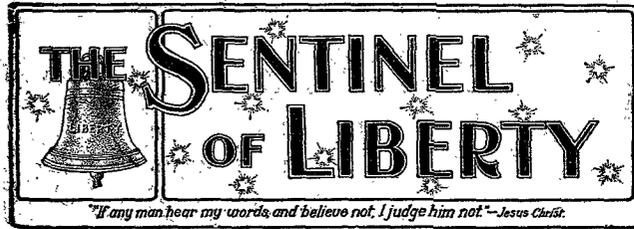
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THE SENTINEL OF LIBERTY is published to advocate liberty of conscience as a Christian principle of government, and to oppose the use of force—coercion—in religion.



THERE are in this country to-day a number of powerful religious organizations which are actively working to secure the enforcement of religious observances—particularly Sunday observance—by law; and to oppose them in this work there exists one organization standing for religious freedom, with this paper as its organ. THE SENTINEL OF LIBERTY is the only paper to be had that is devoted entirely to the exposition of the truths pointing out the danger in this growing tendency to confuse the sphere of religion with that of politics. Is this not a good reason, reader, why you and your friends and neighbors should take THE SENTINEL?



A PRESS report of the national convention of the W. C. T. U., held in Washington, D. C., December 3-6, states that an amendment to the constitution of the organization providing that nothing should be incorporated into any plan of W. C. T. U. work which might become the occasion of sectarian controversy, "was rejected by a vote of 312 to 15."

The author of this proposed amendment was Mrs. S. M. I. Henry, one of the founders of the W. C. T. U., and for some years its national evangelist. The object of the amendment was to prevent any sanction being given by the W. C. T. U. to the prosecution of seventh-day observers under the Sunday laws. Notice that such an amendment would be offered at this meeting was given by Mrs. Henry one year ago.

We believe that many members of this organization will yet see that a "Christian Temperance

Union" has nothing to gain for its cause from joining with those who invoke the aid of the civil power to decide the religious controversy over the day of the week to be recognized as the Sabbath.



RECENTLY a movement against the "dives," constituting the resorts of the criminal and vicious classes, has been in progress in this city, and some of these places have been compelled to close up. One of the worse of these, smarting under the penalty inflicted on it by the friends of decency, sought for a weapon of retaliation, and now comes out with a threat to secure the enforcement of the Sunday-closing ordinance. In this case the execution of the threat may prove impossible, owing to the fact that Chicago, unlike most cities, has no clear Sunday-closing ordinance, and the law of the State merely provides that no one shall on Sunday, by labor or amusement, "disturb the peace and good order of society."

We call attention to the incident, however, as affording a comment upon the nature of such ordinances. What must one think of the character of an ordinance which amounts to a dead letter so far as good citizens are concerned, and is invoked only by vicious people bent on using it as a weapon of retaliation, or by one class of religionists to make trouble for members of a rival sect? Christian clergymen who labor to uphold such ordinances should remember that the Christian's weapons of warfare for the reformation of society "are not carnal"—not such as the vicious element of society ever feel inclined to use.

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