

# 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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Enforced idleness is not liberty, but bondage.



Every self-appointed trustee of God is an embezzler of the rights of men.



Religious despotism binds him who exercises it no less than him who is its victim.



The denial of religious liberty to one is a threat against the religious liberty of all.



Conscience being itself a law of moral conduct for the individual, given him by the Creator, cannot be amenable to any law of man.



Liberty cannot degenerate into license when it is enjoyed equally by all, since license for one must interfere with liberty for some other.



There is no more justice in a law compelling a man to be idle, than in a law compelling him to work. The right to rest and the right to work are equal.

### The Sentinel of Liberty.

With the issue of this paper a new period is reached in the publication of the journal heretofore known as the American Sentinel. The change that has now come, like others that have preceded it, is in the direction of increasing its efficiency in the cause to which it has been dedicated.

From the very nature of the work it has undertaken, such changes have from time to time been necessary. The American Sentinel was established to defend the rights of the people of this country in view of the rise of a religio-political movement by which those rights were threatened. That movement began in the formation at Xenia, Ohio, in 1863, of the National Reform Association, with the purpose of overthrowing the structure of American republican government, and establishing in its place a theocracy, or political rule by the church. Slowly, but surely the leaven of this movement permeated religious and political circles until some action was imperatively demanded to call public attention to the threatening evil and resist its further advance. It was this necessity which called into being the American Sentinel, and as the movement it opposes has increased in power and extent, it has been necessary to increase the facilities of the Sentinel to meet the demands of the situation.

The American Sentinel was first published in Oakland, Cal., January 1, 1886, as an eight-page monthly. January 30, 1889, it was changed to a weekly, the size of the paper remaining the same as before. In December, 1889, the Sentinel was removed to New York City, the first number appearing there January 2, 1890. In 1897 it was changed from an eight-page paper to one of sixteen somewhat smaller pages, in which form it has continued to the present time.

Meanwhile the movement which began with the formation of the National Reform Association has spread and enlisted in its baneful work numerous other organizations larger and more influential than the first. The American Sabbath Union, the W. C. T. U., the

Society of Christian Endeavor, the Christian Citizenship League, League for Social Service, the New England Sabbath Protective League, and other organizations that might be named, all aim to establish in this country a union of the state with religion, which is the essence of the National Reform plan of government.

The movement has been greatly furthered also by the Supreme Court decision of 1892, declaring the United States to be a Christian Nation, by the act of Congress in the same year closing the gates of the World's Fair on Sunday, declaring Sunday to be the Sabbath of the fourth commandment and enforcing its observance as such, and by State legislation, and decisions of the courts enforcing Sunday observance. The present is no time for relaxing the efforts made to stay the progress of this church-and-state crusade. Its organized support was never more extensive in both church and state, and never more rapidly increasing; and never was it more strongly entrenched in public sentiment.

The Sentinel now passes into the hands of an organization whose whole energies are devoted to the furtherance of the cause of religious liberty, and opposition to the schemes of religious intolerance. It is fitting that such a paper should be directed by such an organization. While the name is changed to one of slightly different signification, there is no change in the principles for which it stands or the results at which it aims. All that the American Sentinel has been as an exponent of the principles of free government and a defender of the rights of the people, will be realized in The Sentinel of Liberty, with as much more as can be gained from the increased facilities now placed at its disposal.

And now we ask and expect from all those to whom this paper comes the same earnest cooperation and support they have so freely given to the American Sentinel. We shall expect even more enthusiasm in its behalf, as we are prepared to give more through it for the furtherance of the cause it represents. Call the attention of your friends to this paper and ask them to become readers of the new Sentinel. No pains will be spared to make the paper all that it should be as a sentinel guarding the rights and liberties of the people in the great crisis which the cause of liberty has now reached.

The liberty to work on Sunday does not interfere with the liberty to rest on that day. There is no interference with liberty until men invoke the compulsion of the law.

Conscience, and not the civil law, must be the motive power in every true reform. The trouble with the efforts at reform by law is that they do not take conscience into account.

### Liberty.

The liberty for the defense of which this paper is set, is "the state of being free from the domination of others, as far as this may be without trespassing on the rights of others." That which goes beyond this is license. That which falls short of it is vassalage, or at best, toleration; and toleration instead of being liberty is a denial of it.

Rights are God-given. They exist in the very nature of things. They are in no sense derived from government, being only defined and protected by human law. The sphere of civil government is thus accurately defined by Thomas Jefferson: "No man has a natural right to commit aggressions on the equal rights of another; and this is all from which the laws ought to restrain him; every man is under the natural duty of contributing to the necessities of society; and this is all the laws should enforce on him."

Liberty does not admit of special privileges for any. A privilege implies one of two things; either those to whom it is granted are permitted thereby to trespass upon the rights of others, or else those not enjoying the privilege are forbidden to do something which they have a perfect right to do.

But whoever assumes either to authorize aggressions upon the rights of others, or to forbid the exercise of natural rights, is a tyrant. Nor is he less a tyrant who assumes to grant his fellow men the privilege of doing that which they have a God-given right to do. Toleration is in some respects the most hateful of all the myriad forms of tyranny known among men. Any people who accept it barter their birthright as freemen for a paltry mess of the serf's pottage.

Every man has a natural right to relate himself to God in whatever way seems to him most fit, so long as in so doing he does not trench upon the equal rights of others. For instance, no man has a right to offer a human sacrifice; and this not because in so doing he would shock the moral sense of those who hold such offerings to be abomination, but because he would deprive a fellow creature of the natural right to life. And this principle is as broad and far-reaching as the relations of moral, social beings.

### RIGHTS ARE EQUAL.

Nor does it make the slightest difference whether the rights of one or many are involved. The natural rights of a single individual differ not one iota from the rights of all the world. The heathen Chinaman, dwelling in one of our great cities, earning his bread in the most menial way, has the same right to set up his joss and to prostrate himself before it, and to offer incense to the dumb idol, that the richest and most numerous congregation has to erect the most stately cathedral and to worship the true God therein.

The Creator made man free that he might form

moral character. And that freedom no man has any right to abridge except within the narrow limits which we have indicated, namely, in so far as may be essential to the preservation of the equal rights of others.

Nor does this mean that the moral sense of one, nor yet of many, must be protected from the shock incident to the failure or refusal of the minority, or even of a single individual, to worship as the majority hold to be right.

No man has a right to enter a place of worship and manifest open contempt for the place, the forms observed, the worshippers, nor the object of the service. The man who voluntarily enters a place of worship may very properly be required to conform to the rules that obtain there.

But it is just as true that no man can of right be compelled to attend or support any place of worship. Nor is it right to expose upon the street, to carry in procession, or in any manner to force upon the attention of the public any religious forms, institutions, symbols, objects, or relics, and require anybody under civil penalty to show them respect by uncovering the head, bending the knee, or doing any other act indicative of reverence.

Religious liberty consists not merely in freedom to worship as one's conscience dictates; it means also freedom from all dictation and compulsion touching the religious faith, forms, institutions and usages of others. The Protestant who, though permitted to receive the Lord's supper in both kinds—partaking of both bread and wine—should be required to receive also a wafer at the hands of a priest, would in such a case, be denied religious liberty just as truly as though forbidden to receive the supper at all.

The same is true of the Jew, Seventh-day Baptist, or other Sabbatarian who, while permitted to keep the day of his choice, in obedience to what he believes to be the divine command, is required to observe another day which his neighbors hold to be enjoined by the Creator.

Again, men generally recognize the fact that the taking of money from an individual by taxation for the support of religion is a denial of religious liberty. Comparatively few, however, see that exactly the same principle is involved in taking a portion of time, as is done by laws requiring the observance of sacred or supposedly sacred days. Sunday legislation, as it exists in nearly all countries, is no more defensible than is any other form of taxation in the interests of religion.

B.

The Sunday law practically shuts everybody up in their homes or in the churches, on the first day of each week; thus treating them as criminals who ought to be deprived of their liberty, instead of free citizens.

### Sunday Enforcement in Pennsylvania.

A Seventh-day Adventist named Field was arrested recently in Pennsylvania for working on Sunday, and was fined four dollars and costs by a justice of the peace.

The law under which the arrest was made and this fine imposed was passed in 1794, and prohibits all "worldly employment or business on the Lord's day, commonly called Sunday (works of necessity and charity only excepted)."

The Supreme Court of Pennsylvania has declared (Johnson's case, 22 Pa., 192) that in sustaining this law the courts recognize "divine command and human legislation." Thus the law is distinctly religious. In other words, it is an effort to enforce a human interpretation of the divine law.

Mr. Field belongs to a people who believe that the seventh day is the true Lord's day according to the Scriptures, and that it is their duty to keep it. And not only so; they believe that Sunday is a rival and counterfeit of the true Sabbath, which is the seventh day; and that to observe it as the Sabbath, knowing its origin and character, is displeasing to God.

Something as the government takes a piece of paper or metal, and by putting its stamp upon it gives it a distinctive character unlike all other pieces of paper or metal not similarly stamped by the same authority, so God has stamped the seventh day with a character peculiar to itself, and this distinction all men are under obligation to respect.

But this the law of Pennsylvania forbids; for while in that State no man can be arrested avowedly for keeping that part of the divine law which forbids labor upon the seventh day, any man is liable to arrest if he does not treat another day outwardly just as he does the Sabbath of the fourth commandment. Thus the law of Pennsylvania, by forbidding worldly employment on Sunday, forbids the making of the very distinction between all other days and the Sabbath of the Lord, required by the fourth commandment.

In this connection the following points made against the Pennsylvania Sunday Law in 1821 by Alexander Campbell in the Reporter, of Washington, Pa., will be of interest. Mr. Campbell says:—

"My objections are the following:—

"(1) Because the law is intended to compel all citizens without respect to any conscientious conviction to observe a day in one sense only, by abstaining from industrial employments which in some instances only facilitates the commission of crime and greatly increases these very vices and immoralities which are bewailed. To instance this, I will only mention one fact known to many, viz., that hundreds of men, nay thousands, commit more sin in being compelled to refrain from the daily business of life on this

day than they do on any other day of the week. The wagoner, so often fined for driving his team on this day, ninety-nine times in every hundred spends the day worse in lying by than in traveling.

“(2) It tends to oppress the consciences of some who conscientiously observe the seventh, and cannot conscientiously observe the first day,—such as Jews and Seventh-day Baptists.

“(3) The obedience which the law constrains is neither pleasing to God nor profitable to men. The man who observes the first day merely because the law requires him, performs not that kind of obedience which flows from the heart, and consequently it is with him an unwilling service.

“(4) The law itself is unjust, inasmuch as it is partial: it consults the taste and voluptuousness of the genteel folks in the large cities by allowing them to go to market morning and evening, to buy such things as may satisfy their craving appetite, while it would fine the poor farmer for saving his harvest, or gathering the labors of the year, a work of much greater importance than buying and selling fresh oysters, melons, leeks, and onions, or a fresh beefsteak before sermon, or even after they return from worship.

“(5) A fifth objection I have to the law is that the law itself is on its own principle lame, because it does not secure anything to the interests of even common religion or morality, because that, while it prohibits many from industry allowable on all other days, it allows them to spend the day reading newspapers, writing letters of business, or amusement, talking politics, or speculating upon any carnal or temporal topic. This, I say, it allows because its jurisdiction extends not to such things, but merely to overt acts on the highway or in the field.”

The Sunday law of Pennsylvania is no better now than it was when Mr. Campbell so ably dissected it nearly eighty years ago.

### What is Liberty?

It is true that in the name of liberty many and grievous crimes have been committed. Yet many and grievous as they may have been, this in no wise lessens the fact that liberty is a true and genuine principle in human experience.

It is only because men do not know what liberty is, that they can ever possibly commit crime, oppression, or wrong of any kind, in the name of liberty. Men mistake power for liberty, and then use their power despotically and call it the exercise, and the bestowal of liberty.

No man knows true liberty who has it not in himself. And whoever has it in himself, recognizes it as belonging to every other man equally with himself;

and he will willingly make himself the servant of all, that if by any means they may attain to the liberty which he knows and enjoys. Therefore no one who knows true liberty, will ever wilfully do any injustice or wrong to anybody.

In the nature of things there is no true liberty but Christian liberty. It is only those whom the Son of God makes free, that are free indeed. This, because all men are in bondage to sin; and only Christ can break that bondage. “I am carnal, sold under sin.

. . . I find then a law, that when I would do good, evil is present with me. For I delight in the law of God, after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ.” Rom. 7:11-25.

Christ came into the world to “proclaim liberty to the captives, and the opening of prison to them that are bound.” Luke 4:18-21. He sent his disciples into the world to proclaim this liberty to every creature. The Roman Empire then covered the civilized world; and Roman freedom—the freedom of Roman citizenship—was exalted as the sum of all good. This, however, being the lot of a very few, the next best thing for mankind was held to be such measure of liberty as Rome considered them capable of enjoying, and therefore such as she was willing to bestow. Yet every Roman citizen was a subject, and every Roman subject was a slave; which is but to say that Roman liberty was only despotism—Roman freedom was only the greater bondage.

Into that world of the despotism and bondage of worldly power, in addition to the despotism of sin and the bondage of iniquity, the Lord Jesus sent his little band of disciples to preach the gospel to the poor, to bind up the broken-hearted, to preach deliverance to the captives, to set at liberty them that were bruised, and to proclaim the acceptable year of the Lord. First becoming acquainted with the liberty of Christ themselves, they went forth carrying hope to the despairing, joy to the sorrowing, comfort to the afflicted, relief to the distressed, peace to the perplexed, and to all a message of merciful forgiveness of sins, of the gift of the righteousness of God, and of a purity and power which would cleanse the soul from all unrighteousness of heart and life, and plant instead the perfect purity of the Son of God and the courage of an everlasting joy.

And Rome that boasted of her freedom, Rome that prided herself on being the conservator of liberty for the world, was so utterly blind to what liberty is, that by all her power, exerted in dreadful persecutions, she antagonized this true liberty as the most dangerous

thing both to the individual and to the state. But, as has been well said, "How is it possible to arrest the spread of a faith which can make the broken heart leap for joy?"

This is the liberty that is, and that is to be, proclaimed, watched over, and guarded, by The Sentinel of Liberty. And there is need of it now, just as there was in the beginning. Here is another mighty nation that lays serious claims to being the conservator of liberty for the world, but which is fast losing sight of what liberty is; and which, continuing as it has even already begun, will yet become so blind to what liberty is, that she will actually oppose by all the power at her command the true liberty—Christian liberty—as the most dangerous thing to the individual and to the state.

For this cause in particular, as well as for other causes in general, it is essential that now, as at the beginning, the everlasting gospel shall be preached with a loud voice to every nation, and kindred, and tongue, and people, calling men everywhere to the worship of Him alone who made the heaven and earth and the sea and the fountains of waters. This is the work of The Sentinel of Liberty.

Therefore let The Sentinel of Liberty be circulated everywhere. It advocates the only true liberty—Christian liberty—liberty that can never be used as an occasion of the flesh, but which by love will gladly serve others. For truest liberty is ever found, not in ruling, but in serving.

A. T. JONES.

### An Erroneous Definition of Religious Liberty.

We hold it to be a self-evident truth that every soul should be left perfectly free to worship God according to the dictates of his own conscience,—yea, more, that every one should be left free even to violate his own conscience, if he so elects. In other words, The Sentinel of Liberty denies the right of any human authority to require any man to do even that which he himself believes to be his duty toward God.

Said the Saviour, "Render to God the things that are God's." The Creator has not authorized any man to exact from his fellows that which is due to Him. To all who would attempt such a thing he says, "Who art thou that judgest another man's servant?"

It may be said that there is nobody in this country, or but few at least, who are disposed to coerce any one in matters of religious faith or practice. But this is an error. There are many such.

Human nature is just the same as it has ever been. Men are naturally intolerant, and given the power and the opportunity, this intolerance will manifest itself in some form of persecution for opinion's sake. Says Buckle, in his "History of Civilization in England":

"There is but one protection against the tyranny

of any class, and that is to give that class very little power. Whatever the pretensions of any body of men may be, however smooth their language, and however plausible their claims, they are sure to abuse power if much of it is conferred upon them. The entire history of the world affords no instance to the contrary."

Nor is this the only reason why such a paper as The Sentinel is necessary. Very many who, if they were asked if they believe in religious liberty, would promptly answer, yes, have only a limited idea of what it really means. Cardinal Gibbons, in his book, "The Faith of Our Fathers," declares in favor of "religious liberty," but defines it as "The free right to worship God according to the dictates of a right conscience."

But religious liberty means much more than this; it means that no man or set of men shall have any power to define a "right conscience," and to enforce that definition on anybody by any sort of civil penalty whatever.

Men are altogether too prone to assume the right not only to define the law of God and human duty under that law, but to enforce their interpretation of both law and duty. It has been truly said that, "Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for violation of what government denominated the law of God."

The sure preventive, then, of all such persecution in the future is to withhold from government absolutely all authority to define in any manner the law of God.

B.

### Power From on High.

From its first issue the Sentinel has pleaded for the power of Pentecost as against political power in the promulgation of the gospel of the kingdom. Its watchword has ever been, "Not by might nor by power, but by My Spirit, saith the Lord of Hosts."

As a friend of the Sentinel and an advocate of the principles, I wish to bear witness to the practical working of those principles in my ministry.

At the closing service of a series of revival meetings held in an eastern city, a gentleman past middle age arose and said:

"I am an agnostic, but I am having more trouble accounting for the manifestations of power which I have witnessed during these meetings, than with all the difficult questions regarding the inspiration of the Scriptures. Pray for me that I may find the truth."

Prayer was offered for the man, and according to his wife's testimony, which is usually trustworthy, the man was converted. What was it that softened and subdued this unbeliever? It was none other than a manifestation, though meager, of the same power which moved the multitude on the day of Pentecost.

"There are some who cannot remain to the evening

service," said the messenger, "and they have sent me to request a five o'clock meeting." I was tired from the incessant labor of the meeting, but the thought that there were people hungry enough for the gospel to request an added meeting was refreshing.

The Lord gave a theme while a brother minister opened the meeting with prayer, and there followed thirty minutes of witnessing to God's power to save. After the benediction, a brother hurried to the desk, and with face beaming with joy said: "The arrow of truth has done its work. Mr. ———, the infidel of the neighborhood, is under deep conviction, and is sitting yonder, weeping. Come and speak with him."

"I am getting old, as you see by these gray hairs, and yet I am without an anchor," began the man. "I am helplessly drifting. I have tried to anchor in infidelity and failed; then I tried to find an anchor in Spiritualism, but it does not satisfy." "What you need is the Saviour. Receive Him, and you will find an anchor," I replied. "How?" asked the man. "Yield yourself to the Lord; acknowledge your sins; ask for forgiveness; believe that He forgives, and He will receive you. 'Him that cometh to Me I will in no wise cast out,' is His promise." "I cannot believe," was the reply. I have been accustomed to explain away the phenomena which you call faith, on psychological grounds, and I cannot believe." "I can," I replied. "Once I was a helpless, hopeless wreck, but the Lord has wrought a miracle in my life, and is giving me the victory over those things which once enslaved me. I know He can save, because He is saving me." "That is what impressed me," he added earnestly. "I see you have something in your life that I have not. You are anchored, while I am drifting."

"Now, my brother," I continued; "you acknowledge you are in need of salvation, and you believe that I have the very salvation that you need. Hadn't you better accept it, too? If you should consult your trusted physician, and he should describe your affliction accurately, and then prescribe a treatment which had resulted in his own cure, would you not be acting wisely to faithfully follow it?" "Yes," was the reply. "Will you not then take the treatment which I prescribe, and which has healed me?" "I will try," was the feeble response.

Then we found a retired spot, and kneeling, he acknowledged his transgression and pleaded for pardon. Kneeling by his side, I watched the struggle with intense interest, and met each despairing cry of doubt with a promise of the Word. Presently he prayed, "Lord, I will act on the promise. I accept forgiveness. I am forgiven. But what did you forgive me for? Will I fall back into my old sins again? Will I get angry again? Will I be profane? I am afraid I will bring disgrace upon Christianity. O Lord, I am

afraid." At this cry I placed an open Bible before his face, and asked him to read the following promise, which he read aloud, slowly:

"Fear thou not; for I am with thee. Be not dismayed; for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." Isa. 41:10.

This Scripture completed the victory, and we returned triumphantly to find many of his Christian neighbors anxiously waiting the outcome of the struggle; and ministers and people without regard to denomination, gathered around him to rejoice with him over his new-found hope.

After thanking the Lord for the victory, I sat alone meditating over the meeting and its results. "What did I say that moved him?" I queried. "All I did was to witness to the power of God to save. The witness was neither deep nor eloquent. It was the simple story, simply told." It was none other than the Holy Spirit that had done the work. He had taken the witness I bore and given it power to convict and convince. "Ye shall receive power after that the Holy Ghost is come upon you."

It is not civil law that the church needs to-day, but the convincing life. It is not power from Congress that is needed to save the world, but power from on high. Not a tarrying in the lobby of the legislative hall, but a tarrying in the upper room hard by the throne of God.

Reader, do you hunger for power to convince the world of sin, and of righteousness, and of judgment? Then receive the promised power from on high. The need of this promised power is illustrated by the following possible scene:

It is the ninth day, the day before Pentecost. Peter and John have left the praying company for a few minutes and are walking pensively down the street to buy bread for their companions. Suddenly they confront a priest who recognizes them and addresses them thus:

Priest—"Well, if here aren't Peter and John. How glad I am to see you and to know that at last you are free from that awful delusion."

Peter—"What delusion?"

Priest—"Why, the delusion that the Nazarene was the Messiah."

Peter—"What makes you think we are free from that so-called delusion?"

Priest—"I should think you would be, now that He is dead."

Peter—"Dead? No, indeed; He is not dead. He is risen, and is alive forevermore."

Priest—"Nonsense; He is dead, for I saw Him after He died. That resurrection story is a fraud. You, His deluded disciples, came by night and stole

His body while the soldiers slept, and now are circulating the lying report that He is risen from the dead. This I hear from the most influential people in both the church and the state. Why continue the fraud longer? No one will believe your story. Produce Him if He is risen."

Peter—"Fraud? there is no fraud. He is risen. I saw Him, and ate with Him, and talked with Him; and so have we all. He is not only risen, but ascended to the right hand of God, whence He came. I saw him ascend. He is not dead. He is alive; alive forevermore."

Priest—"Delusion upon delusion! Falsehood upon falsehood! Ascended? Never! He is dead forevermore."

Peter—"That is false. He is——"

John—"Come, Peter; don't tarry here. Let us hasten on. When we are alone I will tell you what impresses me deeply. And this it is, Peter: We can make no impression on the priest until the Holy Ghost is come. Rememberest thou not how He spake while He was yet with us, saying, 'Tarry ye in the city of Jerusalem until ye be endued with power from on high.' 'And ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me.' 'Nevertheless, I tell you the truth. It is expedient that I go away, for if I go not away the Comforter will not come unto you; but if I depart I will send Him unto you. And when He is come, He will convince the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on Me; of righteousness, because I go to My Father and ye see Me no more; of judgment, because the Prince of this world is judged.' Let us return to the upper room and wait for the promise of the Spirit. Peter, did you not see how powerless you were to convince the priest of the resurrection of our Lord? O, how powerless we are! Let us return and pray more earnestly for the promised Power."

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. . . . Now, when this was noised abroad, the multitude came together, and were confounded. . . . And they were all amazed and marveled."

I can easily think of that stubborn priest, hurrying with the surging multitude to the place of power. I can see him pressing his way through the eager crowd

until he fetches up at the feet of Peter, who is just saying with a strange convincing power:

"This Jesus hath God raised up whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear. For David is not ascended into the heavens; but he saith himself the Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. Therefore, let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts 2:32-36.

And now I see this same priest (for "many priests were obedient unto the faith"), listening, startled, silent and subdued, until Peter reaches this point; and then I hear him, pricked in his heart, with earnestness cry out, "Men and brethren, what shall we do?"

Reader, can you not see that what is needed to-day to silence the scoffer, to convict of sin and of righteousness, and prove the resurrection and point out Jesus at the right hand of God, is the Holy Ghost from on high? No other power is needed in the Christian church. To seek any other power is to discount and deny the Holy Spirit, the all-sufficient and only legitimate power for the advancement of the kingdom of God. May the Lord bless The Sentinel of Liberty and make it potent in this time of turning from the upper room to the committee room of human legislation.

A. F. BALLENGER.

## A Tale of Two Nations.

### GOVERNMENT AMONG CELESTIALS.

Away back in the dim and misty vistas of the eternal ages, the question as to what constitutes right principles of government agitated the breasts of celestial beings.

There was then, as now, a problem of government true and false. On one side the principals were the Father and the Son—God and Christ; on the other Lucifer, the Star of the Morning. And the history of all this was interesting then, it has been growing more so ever since, and is of deepest moment to all inhabitants of the universe, human, devilish, and divine, at the present hour.

"God is love." His very nature is love. The foundations of his eternal law are love. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is the first and great commandment. And the second is like unto it, "Thou shalt love thy neighbor as thyself. On these two commandments *hang all the law* and the prophets."

Since, therefore, the law of God is a law of love, it follows that the government of God must be a gov-

ernment of love. That is, the sovereignty of God involved fullness of happiness to all created beings. The only obedience for which Heaven cares is an obedience born of love. The King of the Universe asks nought but a voluntary allegiance. In other words, the government of God is a government by "the consent of the governed." And the "consent of the governed" doctrine is the foundation stone of the government of God.

This is made clear all through the Bible. Of beings who dwell in heaven, it is written in the Book of Revelation:

"A throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an amerald. And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and *they had on their heads crowns of gold.* \* \* \* The four and twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying:

"Thou art worthy, O Lord, *to receive glory and honor and power;* for thou hast created all things, and for thy pleasure they are and were created."

This is a living picture of the operation of the government of heaven. The four and twenty elders address the Lord, saying, "Thou art worthy *to receive glory and honor and power.*" God, the King, *receives* his glory from these. True, he sits upon the throne, but these all wear crowns, the symbols of sovereignty. God is King over them, because they want it so. Were all the power of the universe theirs, they would not have it otherwise.

Again, it is written of those who are redeemed from this earth, and who ultimately become dwellers in the better land beyond:

"The four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth.

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And

every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."

Those of the children of men who are saved out of every kindred and tongue and people and nation do not become subjects controlled by the arbitrary will of another. They will not desire to be in such a state, and God would not have them in such a state. On the contrary, God makes them kings and priests. More than this, he makes them kings and priests *unto God*, and they "*reign* on the earth." And they say with a loud voice, "Worthy is the Lamb that was slain to *receive* power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

Now all of this does not sound as if there were subjects or serfs in heaven, or in the world to come. It does show, beyond a shade of a shadow of a doubt, that in the realms of God every redeemed man is a king. To be sure, the Father and the Son are kings over all, but pre-eminently and fundamentally they are this "by the consent of the governed." God and Jesus are kings because every soul in the redeemed universe wants it so. They would not rule over unwilling subjects.

"For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God; and if children, *then heirs; heirs of God and joint heirs* with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

This, then, is our status in the world to come. The spirit of bondage gone, we become "heirs of God, and joint-heirs with Christ." Heirs and joint-heirs to what? To the kingdom, of course.

Again, in Ephesians, 2:12 and 19, it is written: "At that time ye were without Christ, being aliens from the *commonwealth of Israel*, and strangers from the covenants of promise, having no hope, and without God in the world; but now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."

"Now, therefore, ye are no more strangers and foreigners, but *fellow-citizens* with the saints, and of the household of God." The redeemed are "fellow-citizens" with the saints, not fellow-subjects, and great is the difference between the two estates. Subjects exist in monarchies; citizens in "governments by the consent of the governed."



Therefore, from all of the above testimony, it is abundantly clear that God's plan of government in heaven before this earth was created, and after it is ended, is by "THE CONSENT OF THE GOVERNED."

It was Satan who first opposed government by the consent of the governed. This was the governmental doctrine of heaven, and he proclaimed against it. He it was who first advocated that pernicious tenet of government *without* the consent of the governed.

In the book of Isaiah it is written, "How art thou fallen from heaven, O Lucifer, son of the morning! how are thou cut down to the ground, which didst *weaken* the nations! For thou hast said in thine heart, I will ascend into heaven, *I will exalt my* THRONE above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north."

God accepts power from those who reign with him. Satan announced, "*I will exalt my throne.*" Not simply, "I will exalt myself;" but "I will exalt my throne." A throne signifies government. Satan therefore proposed to set up his government over the angels of God. He proposed to do this without regard to their wishes in the matter. In other words, it was his plot to overthrow government by the consent of the governed, and establish in its place a monarchy, a one-man power without the consent of the governed.

Over this "there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him."

It was over the question, therefore, whether God's own system of government, which is always "By the consent of the governed," should be maintained in heaven for time and eternity, or whether it should be overthrown, and in its place the government of Satan should be established, the government of a one-man power, without the consent of the governed—it was over this question that Satan lost his first estate. This was the question then; this is the question now. It is the problem of ages, and trembles on the tongue of time.

P. T. MAGAN.

To the horrors of the famine in India, which affects a larger number of people than there are in all North America, is now added that of pestilence, from an outbreak of the cholera, which as yet shows no signs of abating. The noted atheist, Ingersoll, said not many years ago that civilization had abolished famines; but probably no famine of ancient times affected half the number of people who are suffering from the present visitation in India.

### A Question of Principle.

There is now before the American people a question second in importance to none that has ever occupied the attention of the statesmen in this or any other country.

This question is, Shall the United States remain true to the principles which have made this the greatest nation in the world; or shall the principles of republicanism be repudiated, and the principles of imperialism be adopted in their stead?

It may be objected by some that this is a political question, and that being such, it has no proper place in the columns of *The Sentinel of Liberty*. Let us see.

This is indeed a political question, though not yet a party question, though it may ere long become such. But every question pertaining to governmental affairs is political. Slavery was once a political question. Prohibition is still a living political issue; while only a few years ago the maintenance of the Sunday law was the supreme issue of a state political campaign in California.

These questions are cited merely because in each is involved a vital principle. Many issues are political merely, being wholly matters of policy, not involving vital principle any more than does the question with the farmer of whether he shall follow diversified farming or devote his energies wholly to the production of wheat, or corn, or hay, or potatoes.

But the question now before the American people is not one of mere policy, but of vital, fundamental principle. It is this, Shall we, not only as a nation but as individuals, continue to respect God-given rights? or shall we deny those rights and trample them under our feet?

We cannot avoid individual responsibility in this matter by remaining silent spectators. He who fails to protest when his neighbor's rights are invaded, and who by that failure gives to that invasion the sanction of silent consent, forfeits thereby the right to protest when his own rights are trampled under foot.

This nation was established upon the principle that rights are God-given and inalienable, and that governments derive their just powers from the consent of the governed.

This principle involves both civil and religious liberty. And it is impossible to deny the principle as applied to "inferior races" in distant lands and to maintain it as applied to ourselves in our own land. It is either true of all peoples everywhere, or it is not true of any people anywhere. Therefore he who by his silence now consents that this principle is not true in Porto Rico and the Philippine Islands consents to the same thing for this country, and for himself and his children.

When Israel demanded a king, the Lord sent Sam-

uel to tell them just what was involved in their demand. And Samuel said: "This will be the manner of the king that shall rule over you: He will take your sons, and appoint them for himself, for his chariots, and to be his horsemen; and they shall run before his chariots; and he will appoint him captains over thousands, and captains over fifties; and will set them to ear (or plant) his ground, and to reap his harvest, and to make his instruments of war, and the instruments of his chariots. . . . And ye shall cry out in that day because of your king which you have chosen; and the Lord will not hear you in that day." I Sam. 8:11-18.

These words are just as true to-day of the policy of imperialism as they were of Israel's king. It will not only take fields and vineyards by means of taxation for the building and equipping of navies and the maintenance of armies, but it will take our sons, as it has already taken thousands of young men, not only to be servants, but to learn the art of war—to kill and to be killed upon the field of battle.

It is just as true now that this government cannot endure partly republican and partly imperialistic as it was true in 1860 that it could "not long endure half slave and half free." Imperialism cannot be confined to those outlying islands that have come to us as spoils of war. The policy pursued toward them is sure to react with disastrous results upon our most cherished rights.

Indeed the policy pursued thus far toward Porto Rico and the Philippines, and which bids fair to be adopted as a settled policy by the nation, is the true measure of the decadence of that loyalty to principle which characterized the early days of the Republic. The degree of liberty preserved among us as a people seems to be due more to the native conservatism of mankind than to adherence to principle for its own sake. It is to be feared that we have reached the time foretold by Thomas Jefferson in his "Notes on Virginia":

"The spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless.

. . . It will not then be necessary to resort every moment to the people for support. They will be forgotten, therefore, and their rights disregarded. They will forget themselves, but in the sole faculty of making money, and will never think of uniting to effect due respect to their rights. The shackles, therefore, which shall not be knocked off at the conclusion of this war, will remain on us long, will be made heavier and heavier, till our rights shall revive or expire in convulsion."

Probably nothing that can be said or done will stay in any degree the rising tide of imperialism. But one thing can be done: the individual can preserve alive in his own heart and in his life the great principle of gov-

ernment by consent of the governed. This is the principle of God's government. Satan governs by fraud and force; God governs by truth and love. To which principle shall we be loyal? B.

### War Anti-christian.

The nations of this world must of necessity maintain themselves by force.

But Christianity stands absolutely apart from all racial and national quarrels.

"The Fatherhood of God and the brotherhood of man," is more than a passing sentiment with Christians. It is a fundamental principle.

The Christian may have enemies; those who would do him harm, but he is the enemy of no man. He fights, but not with sword, Mauser, or Gatling gun. The weapons of his "warfare are not carnal, but mighty through God to the pulling down of strongholds."

Christian experience is simply living the life of Christ, as says the Apostle Paul: "I am crucified with Christ; nevertheless, I live. Yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." Gal. 2:20.

The Apostle was describing not alone his own experience, but Christian experience—the experience of every child of God. It is simply impossible to imagine Christ Himself shooting His brethren. It is just as impossible to believe that He does the same thing in the person of His saints. The killing of human beings is anti-christian.

We are not saying that everybody who ever did such a thing proved thereby that they were not Christians. But we do believe that in the clearer light of this day men should see that killing is murder, whether done in battle or under other circumstances.

The early Christians did not engage in war. They would die rather than kill a fellow-being. It was not until apostacy had honeycombed the church that Christians were to be found bearing arms and engaging in carnal warfare. The leaders in the Church who have taught that it is right to kill men in battle have an awful account to meet in the day of judgment. B.

Christianity is far more than an ethical system; it is divine power in the life of the individual. This power is given by the Lord himself in response to the faith of the individual who receives it. Nothing short of this is Christianity, and only those who have this experience are Christians.

Since this, and this only is Christianity, and since nothing short of this divine life in the soul constitutes anyone a Christian, it is manifest that only the power of God received by faith can make Christians.

## NEWS, NOTES AND COMMENT

An organization assuming the title of the "Union Good Citizenship" has been busy for some time trying to enforce Sunday laws, in York, Pa. Notice was given to all business men in the city, about two months ago, to close their places of business on Sunday. The newsdealers sold their Sunday papers as they did before, and were arrested and fined four dollars and costs each. But the people agreed to pay them one cent extra per copy so they could pay their fines. The subject is discussed rather excitedly, and the Good Citizenship Committee is said to be somewhat disappointed in the results of their efforts.

\* \* \*

A recent telegram from London tells of the Bubonic plague at Mauritius, Bombay, Calcutta, Port Said, Teheran, Manila, Hong Kong, Melbourne, Sydney, Noume, Brisbane, Perth and Auckland; also in Buenos Ayres, where the disease has been raging since the middle of March. To this list should be added Honolulu.

\* \* \*

May 2, the Methodist Episcopal General Conference, in session in this city, adopted "equal representation," which means that hereafter the Conference will be composed of an equal number of laymen and ministers. This is a step in the right direction. Ministers are not "lords over God's heritage," or should not be.

\* \* \*

It is stated that John D. Rockefeller's income from Standard Oil stocks since January 5 of the present year, has been \$24,000,000. This seems almost incredible. It is certainly suggestive of James 5:3, R. V., "Ye have laid up your treasure in the last days."

\* \* \*

Advices from Manila state that among recent orders issued by Major-General Otis was one abolishing the priests' exemption from trial by the civil courts for crimes and misdemeanors.

\* \* \*

Big guns cost something since, contrary to the prevailing thought concerning them, they are quite perishable. It is now said that ordnance officers in the United States army are beginning to be doubtful of a 16-inch gun, which has cost \$1,300,000, and which needs a \$1,000,000 turret to protect it. The fear is that by the time the gun is tested it will be burned out.

It is stated that Andrew Carnegie, who refused to contribute to the Dewey arch fund, has given \$1,000 to the fund for the widow of Sergeant Douglas, who was killed at Croton Dam during the recent strike. In sending the check Mr. Carnegie wrote: "Sergeant Douglas fought not for foreign conquest, but for peace and order at home."

\* \* \*

The report that large numbers of American soldiers in the Philippines have become insane, and that the number is being constantly augmented, though denied not long since, refuses to down.

It is said that "between May 1, 1898, and April 1, 1900, nearly a thousand men have been shipped from the camps and posts of the army in the Philippines and Cuba to the government hospital for insane soldiers at Washington."

In addition to this number many have returned to their homes with minds shattered almost, if not wholly, beyond remedy. And during the same period of twenty-three months there were eighty-three suicides, nearly all due, it is said, to insanity. Twenty-nine of these suicides have occurred since the first of last December.

The cause of this frightful increase of insanity among soldiers in foreign lands is said to be due to climatic conditions and homesickness.

\* \* \*

A strike in the building trades has been in progress in this city for some weeks, involving from five thousand to six thousand men; and the end is not yet. Numerous efforts have been made to settle the differences between employers and employees, but without success.

One man has been killed outright in this conflict, and many have been injured, some of them very seriously.

In several places in the city non-union men are working under police protection, not daring to leave the buildings either to eat or sleep. Meals and cots are furnished by the contractors.

Nor is this spirit of unrest confined to Chicago. Under date of May 1st, strikes were reported also from Buffalo, N. Y.; Milwaukee, Wis.; Duluth, Minn.; Savannah, Ga.; Seymour, Ind.; St. Louis, Mo.; Passaic, N. J.; Philadelphia, Pa.; Omaha, Neb., and Kansas City, Mo.

Six thousand six hundred men were out in seven of the cities named, no figures being given for Duluth, St. Louis or Omaha; nor does this number include the thousands of idle men in this city.

The outlook for the near future is not reassuring. It has been broadly intimated that, owing to the polit-

ical campaign now so near at hand, the civil authorities will hesitate to adopt the same stern measures for preserving the peace they otherwise would, for fear of alienating the labor vote.

#### Suggests an American Napoleon.

A German paper, the "Bremen Weserzeitung" sees spectacular possibilities in the American trend toward imperialism. The United States, it says, is passing through a serious crisis. The coming presidential campaign, it believes, will decide the fate of the republic, which, it holds, is in serious danger.

"Full equality and true liberty, as they existed under the first presidents," the journal declares, "now have become legendary, and it is possible that modern republicanism may produce an ambitious president who shall repeat the role of the Great Napoleon."

It is strange, but nevertheless true, that observers in other lands see more clearly than do the majority of Americans just what is involved in the changed attitude of this government toward the fundamental principles upon which it was established. B.

#### The "Christian" Party.

May 1st, the national assembly of the Christian Political Union met at Rock Island, Ill. After discussing at length the theme, "The Principles of Christ: shall we apply them in concrete form to state and national governments?" it was decided to launch a new political party, to be known as the "United Christian Party."

May 2d, a platform was adopted and candidates for the presidency and vice-presidency were placed in nomination. The ticket is, For President, Rev. Silas C. Swallow, of Pennsylvania; for Vice-President, John G. Wooley, of Illinois. The platform says:

"We believe the time has arrived when the eternal principles of justice, mercy and love as exemplified in the life and teachings of Jesus Christ should be embodied in the constitution of our nation and applied in concrete form to every function of our government principles. We maintain that this statement is in harmony with the fundamental principles of our national common law, our Christian usages and customs, the declaration of the supreme court of the United States that this is a Christian country and the accepted principles in judicial decisions that no law shall contravene the divine law.

"We deprecate certain immoral laws which have grown out of failure of our nation to recognize these principles, notably the permission of the desecration of the Christian Sabbath, authorized unscriptural marriage and divorce and the license and manufacture and sale of intoxicating liquors as a beverage."

The platform also favors prohibiting the sale of cigarettes and tobacco to minors; declares against war and for the arbitration of all national and international

disputes; for the daily reading of the Bible in the public schools and all educational institutions under the control of the state; for government ownership of all public utilities, and favors the election of president, vice-president and United States senators by direct vote of the people.

The advent of this party is significant, and we shall have more to say concerning it in the future. B.

#### What it Really Means.

Portis, Kans., April 18, 1900.

Editor Sentinel of Liberty:—

I was interested in the letter which was sent you by a Baptist clergyman of Cleveland, Ohio. Now I believe there are many like him who "do not believe in trying to make people religious by civil legislation," yet who are working hand in hand with those who do believe in it.

Allow me to quote from Rev. I. W. Hathaway, D. D., General Secretary of the American Sabbath Union, in his remarks at the Nashville Convention of Christian Endeavor, as follows:

"We are often told that we should not endeavor to promote Sabbath observance upon religious grounds with those who are not professed Christians, or who do not accept our religion or Bible. But we cannot ignore the fact that man is a religious creature; and more, that he is a child of God; and in connection with this the fact that the Sabbath is a divine institution, given of God to meet the innate demands of man's nature. If man shall reject God and turn from the truth, it will not change his nature nor his needs, nor can the purpose and nature of the Sabbath be changed to meet the conditions of his unbelief. . . . No Sabbath can long be maintained apart from its divine authority and sacred character. A secularized Sabbath becomes a positive source of evil. God is less honored and Satan better served on a secularized Sabbath than on any day of the week.

"There is little, if any, physical rest in a secular Sabbath. A body, to be rested, must have the co-operation of a healthy mind and a clear conscience. Monday morning does not find the laborer recuperated for his task, either in brawn or brain, who has spent the Sabbath forgetful of his spiritual need, even though he may have refrained from all positive excess, save that of laziness, during the day."

Now, what can Mr. Hathaway mean other than that a man must religiously observe the Sabbath to be rested for his work? While this may be all true enough, yet the question is, with him, "Shall we endeavor to promote Sabbath observance upon religious grounds with those who are not professed Christians, or who do not accept our religion or Bible?"

For a man to be recuperated in brawn or brain, he must have: "clear conscience"; he must not be forgetful of his "spiritual need." But if the man is forgetful of his spiritual need, shall we endeavor to promote Sabbath observance with such a man? Mr. Hathaway's answer is, "We cannot ignore the fact that the Sabbath is a divine institution, given of God to meet the innate demands of man's nature. The purpose and nature of the Sabbath cannot be changed to meet the conditions of his unbelief."

So, while our Baptist friend does not believe in trying to make people religious by civil legislation, he is working in company with those who do believe in that very thing, and is putting a weapon into their hands which they will use for that purpose.

While our Baptist friend is in favor of giving the men time for physical rest, and laws "should be enforced" for that purpose, his partner, Mr. Hathaway, says, "No Sabbath can long be maintained apart from its divine authority and sacred character."

Now, if men who are not religious are not permitted to work they will spend the day in amusement of some kind. But, again Mr. Hathaway says, "A secularized Sabbath becomes a positive source of evil. God is less honored and Satan better served on a secular Sabbath than on any other day of the week."

It is certainly plain that the aim of the American Sabbath Union is to make men religious, even by law, if in no other way.

They make themselves the conservators of "clear consciences" for other men. But what more than this did the papacy ever do?

It seems to me as I read the articles of our Baptist friend and Mr. Hathaway, that I can hear the creak of the rack and the crackle of the flames; I see again the Roger Williams of the not distant future, leaving his family fireside to find a home with the savages and wild beasts, who were not so savage and wild as the men who would see to it that their neighbors did not spend "the Sabbath forgetful of their spiritual need."

Let us remember that every man is responsible to God alone for the manner in which he spends his Sabbath.

E. H. CURTIS.

### France and the Roman Catholic Church.

The recent trial and condemnation in Paris of twelve Assumptionist priests is thought by some to be the beginning of an anticlerical movement similar to that of the early days of the Third Republic.

The feeling against the religious orders is very bitter, and seem likely to become more so. Indeed it might truthfully be said that only a radical change in the industrial conditions of the country can prevent the growth of this feeling. And since the danger point

has been reached already, the future is not bright for France.

"The French Liberals complain bitterly," says M. E. Saint-Genix, in an article in the *Contemporary Review* for March, that "monks and nuns are found nowadays occupying all the highways and byways of life.

Trades, industries, and professions are invaded by them to the detriment of the family-supporting layman. You can buy of Franciscan friars beer brewed by Cistercian monks, drink tea, coffee, or chocolate imported and sold by pious Trappists, who themselves never taste any of these concoctions; finish up your dinner with a glass or two of liqueur distilled by holy but rival anchorets, who are believed to have fled in horror from this world of sin and sorrow, and buried themselves in a cloister, in order to give themselves wholly up to God; you can polish the enamel of your teeth with patent powders and sweeten your breath with marvelous elixirs invented by men of God who have themselves no further use for either; you can get shod by enterprising Assumptionists, have your purple and fine linen made by nuns or their orphan slaves, and generally get your perishable body as well as your immortal soul taken in and done for by the members of modern congregations."

Nor does the trouble end here. These orders are, it seems, making their influence felt not only in industrial but in educational and political as well as in religious life. Rome is evidently working hard to restore France fully to "the Church." Saint-Genix says:

"In certain walks of literature, in the less dangerous domains of science, in the work of education, and, above all, in the schemes and intrigues of subterranean, as well as in the debates of daylight politics, they are indefatigable organizers, clever leaders, venturesome pioneers."

The methods pursued not only in France but elsewhere in Europe, especially upon the Continent, are thus described by the same writer, and are certainly not such as to commend themselves to those who believe the minister of God should "follow after righteousness, godliness, faith, love, patience, meekness":

"On the Continent, especially in Central Europe, a zealous priest will frequent public-houses, chat and crack jokes with the workmen, coax them to the church, and keep them there by means of chains the very furthest links of which cannot be said to reach to heaven. The well-known Jesuit, Father Abel, of Vienna, highly approves and zealously employs these latter-day methods. In a speech which he made some months ago to a number of pilgrims in Altotting he said: 'In Vienna I act on this maxim: I catch more people with a glass of beer than with an Ave Maria. I certainly do not exclude the Ave Maria, but to cap an Ave Maria by quaffing off two half-measures, that is a thing I relish. . . . But I will not have any-

thing smacking of the devotee. . . . I tell you frankly those feats which we have accomplished in Vienna have been effected less in the church than in the public-house. . . . The main point is confession. If a man has confessed well, he will pray a little, and then he is gay and jolly.' Father Abel then went on to describe the nature and extent of the successes which he obtained by this up-to-date method. In Mariazell he once got one hundred and five men to confess to him at a single sitting, sinners whose confessionless years amounted together to eighteen hundred! A second address to the same hearers was begun by Father Abel with the comforting assurance that he would keep them but a very short time so that they might soon get back again to their glass of beer! In this simple way is the great conversion trick performed!"

In conclusion, Saint-Genix says: "The Roman Catholic Church has degenerated in France, and become a bloodsucking vampire of a kind probably unmatched in history. It keeps tens of thousands in intellectual thralldom and material poverty, that its own ministers may wax fat. And it is on account of these and similar practises that French Liberals are now violently and vainly agitating to bring about the expulsion of the congregations which have organized and are directing the movement."

And what is true of France is true in varying degrees of every country in the world. Nor is Rome the only offender against the rights of mankind. Every false and every apostate religious system is helping to enslave not only the souls, but the bodies of men. Only the genuine religion of the Lord Jesus Christ—the religion described by the Apostle James—gives liberty to anybody: "Pure and undefiled religion before God and the Father is this, To visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world." Politico-commercial religion, full of scheming, wire-pulling and selfishness, can only rivet the shackles the more firmly upon the wrists and ankles of poor fallen humanity. B.

Mr. Swallow, the presidential candidate of the self-styled "Christian party," seems to be an ideal leader. In 1898, he was the Prohibition candidate for governor of Pennsylvania, and received 125,746 votes, or 12.61 per cent of all the votes cast for governor. The Prohibition candidate for State treasurer polled only 18,072 votes, or 2.28 per cent of the entire vote at the same election. This shows that it was the man and not the party that commanded the confidence of the people. Mr. Swallow is known as a "heroic fighter of political wickedness," and to this fact is due his popularity in Pennsylvania.

Of course those who have made a study of the sub-

ject recognize the fact that no permanent relief could be secured by turning the government over to any party, however high its profession. Calling a thing Christian does not make it so; and it matters not how honest Mr. Swallow and those who are associated with him in this movement may be; just as soon as success might appear probable all the political tricksters in the country from both the old parties would be prompt to secure for themselves front seats in the new organization, carrying with them all the corruption from which the people are seeking relief.

The organization of the "Christian party" and the nomination of a presidential candidate is simply another step in the direction of practical national reform in this country, which means simply, union of church and state. We do not mean to be understood as maintaining that men should not be honest in political life. We mean simply this—that men who are honest will be honest wherever they are placed, and under whatever name they may be called; but it will not make a man honest to make him a member of a "Christian party," any more than it makes a man honest to make him a member of the church. It will simply give dishonest men a chance to masquerade as Christians politically. In other words, as hypocrites.

The organization of this new party is, to say the least, significant. It is not likely that it will cut any great figure in the coming campaign; but, unless we are much mistaken, we have not seen the end of this movement. It will be heard of again, and may prove to be an important factor in politics in the not distant future. B.

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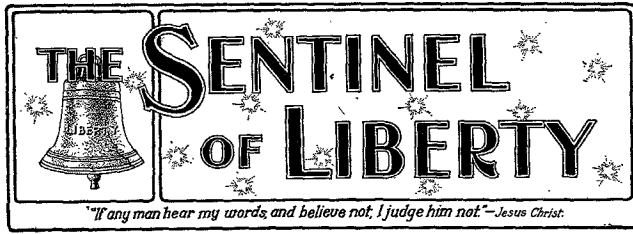
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As you read the principles stated and arguments presented in this paper, remember that just recently in the State of Pennsylvania, an observer of the seventh-day Sabbath has been arrested and fined for doing quiet work in his own garden on the day observed by people of a different religion, and is now, together with his church brethren, threatened with further prosecution of the same nature. This religious intolerance, this anti-Christian spirit, this setting aside of the principles of American free government, this menace to the liberties of the people and the prosperity of the nation, is what we are talking about in all the articles in this paper; and as you read the facts pertaining to this case, you may know of a certainty that the Sentinel is not discussing mere abstract principles, or firing at the dead issues of by-gone days.

In 1896, Congress passed an act to authorize the Secretary of War to loan or to give to soldiers' monument associations, Grand Army posts, and municipalities, war relics in the shape of out-of-date cannon, columbiads, mortars, solid shot, shells, etc.

It is said that thus far the government has not suc-

ceeded in giving away these war relics to any great extent; the demand does not nearly equal the supply. Two reasons for this have been suggested; first, that the people do not care for that kind of thing, and that they do not really take delight in the display of such murderous relics. The other suggestion is, that the people are willing to accept nothing except the latest and best; and that while the taste for war is increasing, they want to see not antiquated, but modern weapons. The latter seems altogether more likely than the former reason, since it is an undeniable fact that the martial spirit has increased many fold in this country in the last four or five years.

It is becoming apparent that the nations of the Old World have designs upon South America, which are almost sure to make that country the theater of warlike operations in the near future. Just now there is much discussion in English, German and American papers over Germany's claims in Brazil, and the recent announcement of Secretary of War Root, declaring that the United States must fight if it is to maintain the Monroe doctrine, is regarded as a significant utterance. The London Spectator affirms the correctness of this view, and says that "if America should wish to enforce the Monroe doctrine she must be able to destroy the German fleet." Germany, however, is now building a big fleet, and if America "sticks to the Monroe doctrine and yet refuses to prepare there is in store for America great humiliation."

Having divided up most of the available territory of the Old World, the European powers are looking with greedy eyes toward South America, where vast districts yet lie uncontrolled by any power strong enough to resist their aggressions. The United States must either surrender the Monroe doctrine or reckon with the fleets and armies of Europe sent to partition that country, or at least large portions of it, as Africa has been partitioned; and by its own aggressions upon Old World territory the United States has lost all moral support for the Monroe doctrine and strongly invited the European nations to adopt a policy which will make militarism a stern reality to the American people.

Baron Von Kupfer, who is in the German foreign diplomatic service, says the reason why the Sultan does not pay the indemnity claims presented by the United States, is that "there is an agreement between him and Russia to divide up the empire's revenue between them." Turkey owes Russia a vast sum for war indemnity incurred a quarter century ago, and Russia no doubt would be very unwilling that Turkey should under such circumstances satisfy claims of much more recent date presented by other powers.