

A close-up, artistic photograph of the American flag, showing the stars and stripes in a draped, flowing manner. The flag is positioned on the left side of the cover, with the blue field of stars at the top and the red and white stripes below it. The background of the entire cover is a dark, textured brown.

THE AMERICAN SENTINEL

*"The voice of the watchmen
on the walls of Zion..."*

YEAR
1895
VOL. 10, Nos. 1-50



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THE IMPORTANCE OF THE *AMERICAN SENTINEL*

“What is the *Sentinel* for, but to be the voice of the watchmen on the walls of Zion, to sound the danger signal.”

Ellen G. White, *Manuscript* 16, 1890.

“The *Sentinel* is like a trumpet giving a certain sound; and all our people should read it carefully, and then send it to some relative or friend, thus putting to the best use the light that God has given them...

“The *Sentinel* has been, in God’s order, one of the voices sounding the alarm, that the people might hear, and realize their danger, and do the work required at the present time....

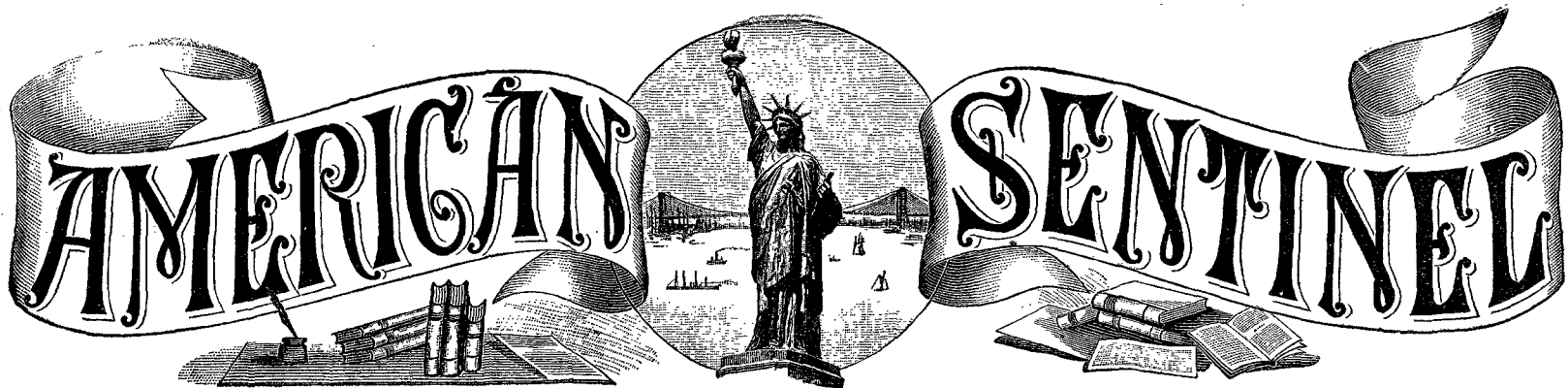
“Let every worker for God comprehend the situation, and place the *Sentinel* before our churches, explaining its contents, and urging home the warnings and facts it contains. May the Lord help all to redeem the time.”

Ellen G. White, *Review and Herald*, December 18, 1888.

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"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

VOLUME 10.

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NUMBER 1.

American Sentinel.

PUBLISHED WEEKLY BY THE
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A. F. BALLENGER, } ASSISTANT EDITOR.

READER, subscribe for the AMERICAN SENTINEL, if you are not already a subscriber.

RENEW your subscription if it expired with the year 1894. Do it immediately.

YOU cannot afford to miss a single issue of the paper. Every number will contain matter which you will need in combating the rising power of Romanism.

THE AMERICAN SENTINEL is the only paper in the United States wholly devoted to combating Romanism, and its image in apostate Protestantism, with the only effective weapon—the Word of God.

THE Reformation of the 16th century, which jostled the papal throne, was accomplished with the sword of the Spirit, which is the Word of God. The SENTINEL will wield that sword against the vital doctrines of the papacy during the year 1895, with the increased power which the conflict demands, and which the God of battles has promised for this very time.

LET all friends of true Protestantism now rally "to the help of the Lord against the mighty." Indifference is sin. Not to make every effort to prepare for the struggle is disloyalty to "the King of kings and Lord of lords." To fail to warn your neighbors by every available means,—and the SENTINEL is a God-appointed means,—is to bring the blood of their ruin upon your garments.

"If the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou

shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Eze. 33:6-9.

WORK while it is day, for "the night cometh when no man can work."

Nine Years' Experience.

TO-DAY the AMERICAN SENTINEL enters upon the tenth year of its work.

The paper was named the SENTINEL because it was intended from the beginning to occupy the place and do the work of a *sentinel*. It is the duty of a sentinel to be ever on the watch with every faculty alert to detect any movement of an enemy, or any danger of any kind, and sound the alarm.

For many more than ten years the people who publish the AMERICAN SENTINEL had seen what they knew to be a serious danger to the American people and to the world; but until 1886 we had no paper devoted particularly to the study and exposure of the workings of this dangerous element. We refer, of course, to the organized attempt, first represented in the National Reform Association *alone*, and later, in the solid combination of the popular Protestantism of the whole country, to fasten upon the National Government the recognition and maintenance of the forms of religion,—to accomplish the union of religion and the national power.

As we knew that the doing of such a thing at any time and anywhere could be nothing else than the setting up of a religious despotism; and as we knew that such a thing could not be done in the United States without the subversion of the Constitution and of every fundamental principle of the Government, we knew that this movement, in every possible phase of it, meant only evil and that continually to all the people of the nation. We knew also that the evil wrought by

this would not be confined to the people of this nation.

We knew that the principles of the absolute separation of religion and the State upon which this nation was founded, were, and were intended to be, the light and glory of the world. We knew that by the splendid results of these principles, as manifested in the bright example of America, the whole world was being enlightened and drawn more and more toward the right principles of the rights of men and the freedom of mankind.

Knowing all this, we knew full well that the subversion of these national principles and the reversal of the "New Order of Things" in the course of this nation, would surely react upon the other nations, and so swing the whole world back into the evil tide of the old order of things; arrest the progress of mankind, and cause the world to perish in the stagnation and corruption of an enforced religion which is only enforced hypocrisy.

Therefore our paper was not only called the SENTINEL, but the AMERICAN SENTINEL; because we knew that the maintenance of American principles in their integrity was the gain of the world, and that the forsaking or subversion of these principles could be nothing else than the everlasting loss of the world.

These American principles are the principles announced by the Lord himself for the guidance of nations. In the establishing of this nation, "time's noblest offspring," these principles were made the foundation for the benefit of all mankind; and the disregard or subversion of them on the part of the nation can work nothing but the irreparable injury of mankind.

These being Christian principles, to disregard them or to set them aside is to erect antichristian principles in their stead. Not only is this true in the philosophy of the case, but as in the making of the National Government, its establishment upon these principles was expressly declared to be that we might not be brought under the domination of the church of Rome nor be afflicted by persecution, the plain practical consequence of the disregard or subversion of these principles could not possibly be anything else than the setting up and carrying out of the

principles of persecution—principles of the church of Rome,—which are nothing else than antichristian principles.

In the very beginning, we told the people that there was danger that the National Reform movement would succeed, and that by this the National Government would be brought under the domination of the church power. By every right means, and in every possible way, we exposed the principles of National Reformism and clearly showed them to be antichristian principles alone—by whomsoever carried into practice. For seven years also we ceased not to tell the people, and to warn the National Reformers themselves, that as surely as the National Reform movement should succeed, the triumph of the church of Rome in this country would certainly follow.

At the end of these seven years, the National Reform movement *had succeeded*. In 1892, the Government of the United States, in all three of its branches, was surrendered to the church power; and in January, 1893, this surrender was confirmed. And since *that* time we have had sufficient to occupy our space in pointing out the progress of the church of Rome in fastening her tentacles upon the nation, until now we are obliged to state that she has, in her arrogance, taken possession of the country, and proposes to deal with it and run it, as "a Catholic country." So open and plain has this now become, that the organ of the National Reform conspiracy from the beginning, some time ago was constrained to exclaim that "if the American people realized the extent to which the Catholic Church had gained a hold upon the National Government, they would turn white with fear and wrath."

Let us recall the steps that have been taken by the papacy since the National Reformers succeeded in subverting the American principles and setting up in their place the principles of the papacy by the National Government.

Even in 1892, in the very period of the successful culmination of the National Reform aims upon the Government, the plan of Leo XIII. concerning the United States was made public, in which it was announced that "what the church has done in the past for other nations she will now do for the United States."

In 1893, Satolli was sent to this country with the command from Leo to the Catholics of America, and he announced it to them in the World's Catholic Congress in Chicago, in September: "Bring your country into immediate contact with that great secret of blessedness—Christ and his church." And at the same time he promised them "aye! an hundred-fold" reward upon their efforts as they should "go forward" to the fulfillment of this command.

About a month later, when the Catholic Church was heard in the World's Parliament of Religions, in the paper by Prof. O'Gorman of the Catholic University of Washington City, this country was claimed as a Catholic country "by right of discovery and colonization" and by right of "its Christian character and principles." In the same month—October—at Cardinal Gibbons' jubilee, Archbishop Ireland announced the union of the Catholic Church and the United States, and congratulated the assembly in the banqueting-hall upon their having the privilege of seeing this union "typified" in the arrangement then before their eyes in which "the Vice-President of the United States comes and

takes his seat at the right hand of the cardinal."

Sept. 22, 1894, Bishop Keane, returning from Rome, announced that—

The policy of the pope . . . is the union of the church with the great democratic powers of the future—that is, America and France. This is his hope, and toward it all his remarkable energies are bent.

Two days after this a long dispatch was sent through the Associated Press of the country, in which it was stated that Bishop Keane was "the bearer of a rescript from Pope Leo XIII.," of which the purport is given in the following words:—

The papal rescript elevates the United States to the first rank as a Catholic nation. Heretofore this country has stood before the church as a "missionary" country. It had no more recognition officially at Rome than had China. . . . By the new rescript the country is freed from the propaganda and is declared to be a Catholic country in whose people the pope has amplest confidence and on whom he confers the rights of self-government, subject only to the holy see on matters of faith. In a way this remarkable action of the Roman pontiff may be looked on as the most astonishing of all the stupendous effects wrought in the world by the American Republic. The United States is considered by the pope as the most promising field in the world for the church.

The importance, not only to Catholics, but to all citizens of the United States, of this radical change in the relations to Rome of the church in America, can scarcely be overestimated.

That it should be authoritatively announced that the pope of Rome is bending all his energies to the union of the Catholic Church and the "power" of the United States, and that the United States is now declared to be a Catholic country—surely this of itself is of "importance to all citizens of the United States" even without the papacy saying so. But when the papacy goes so far itself as to publicly announce that the importance of this step "to all citizens of the United States" "can scarcely be overestimated," then it is evident that the papacy intends that this procedure *shall* be of the greatest importance to all citizens of the United States.

And note, too, the words that are used. It is not said that this is of importance to the people, nor even to all people, of the United States; but to all *citizens* of the United States. "Citizens" is wholly a political, a governmental, phrase. It is impossible that that word can have any other than a political bearing. And this makes it perfectly plain that this procedure on the part of the papacy in declaring this "to be a Catholic country," and elevating it "to the first rank as a Catholic nation," is intended to have none other than a political bearing and meaning. This does indeed make the thing of such importance to all citizens of the United States as can scarcely be overestimated. Is it any wonder that seeing this, the fruit of their own efforts, and so soon, too, the National Reformers should begin to "turn white with fear and wrath"? And they will turn whiter yet with fear and wrath, and perhaps some other color with vexation, before they get done with the fruit of their doings.

Having fixed the United States in her plans as a Catholic country, and even exalted it to the first rank as a Catholic nation, it is but natural that the papacy should at once proceed to treat it as a Catholic nation and its people as Catholics. For what is a Catholic nation for, if it is not to be subject to the will of the papacy, and to be used to further the designs of the papacy both in that country itself and in the world?

Accordingly, the next thing mapped out by Leo is to proceed to the use of this

nation as a Catholic nation for Catholic purposes, and by it to gain new life for the Catholic power throughout the world. For some time the pope has been, and even now is, engaged with his "chief thought" upon what the authoritative reports call, "The Encyclical to the Americans," and, "The Encyclical to the American People." And that it is intended, indeed, to be addressed to the Americans or the American people themselves rather than to the Catholics in America, is made plain in the forecasts that have been given of it. And this form of address is in perfect papal keeping with that which has already been done in elevating America "to the first rank as a Catholic nation." Having made America a Catholic nation, he will now count the American people Catholics and will address them accordingly, signifying to them his will which he will expect them to accept and respect accordingly.

But let us take a glance at this coming "Encyclical to the Americans," as it has been outlined in advance, that all may see for themselves just what ground it is proposed that the thing shall cover. Under date of "Rome, October 14," to the New York *Sun*, and reprinted in the *Catholic Standard* of November 3, 1894, "*Innominato*" furnishes a column of matter, from which we take the following:—

The United States of America, it can be said without exaggeration, are the chief thought of Leo XIII. in the government of the Roman and Universal Catholic Church; for he is one of the choice intellects of the Old World who are watching the starry flag of Washington rise to the zenith of the heavens. A few days ago, on receiving an eminent American, Leo XIII. said to him: "But the United States are the future; we think of them incessantly." The inattentive politician, the superficial observer, in Europe as in America, is astonished at this persistent sympathy for the American people and care for its general interests. But those who know the ardent soul of the pope, restless for what is good, eager for all that is great and fruitful; the philosopher who sweeps over the whole intellectual, social and religious horizon; the statesman who judges matters by the light of central and governing ideas; these all read in the heart of the holy father the motives for his unbending resolution and his devotion to American ideas. This ever-ready sympathy has its base in the fundamental interests of the holy see, in a peculiar conception of the part to be played and the position to be held by the church and the papacy in the times to come.

That is why Leo XIII. turns all his soul, full of ideality, to what is improperly called his American policy. It should rightly be called his Catholic universal policy. . . . It is in this perspective, wide as a great world and lasting as a whole epoch, that the coming American encyclical must be viewed. To make the delegation independent and sovereign, with a supreme ecclesiastical tribunal; to support Monsignor Satolli and make his mission permanent and successful; to point out the means of increasing influence and liberty; to continue this policy of moderation and adaptability which has brought peace to the nation; to deal, in a word, with all the important questions of the day and to fix for good the ecclesiastical type—the model of life which Leo XIII. wishes, little by little, to bring within the reach of the weakening peoples of the Old World—that is, the sublime inspiration of the encyclical to the Americans.

To say more would be indiscreet; let us wait for events. The United States, after a century of civil greatness, will have the privilege, unequalled in history, of giving to a whole continent examples and lessons. A nation full of vigor and an authority full of life springs can alone be strong enough to carry out this historic task.

Such is the use that the papacy proposes now to make of this "Catholic nation." And as this scheme is proposed and will be insisted on as the essential thing for the salvation of the nation, it will be but an easy step to pass on to the proposition that whoever opposes this scheme will, of necessity, be aiming at the destruction of the nation and must therefore be dealt with as an anarchist. And as the scheme is to be worked through this "Catholic

nation" for the everlasting benefit of mankind, it will be an easy conclusion that those who would oppose it will thereby show themselves the enemies of the human race, and whom, in the interests of the race, it will be doing God service to put out of the world. And thus it will come true indeed that not only what the papacy has done in the past for other nations she will now do for the United States, but also what she has done *with individuals* who opposed her schemes in the past she will do with those who oppose her schemes now.

For we expect nothing else than that this grand scheme of the papacy for the United States and for the world, *will succeed* both in the United States and in the world. In fact we know that it will succeed; and we never expect to say anything else. This may not be believed by very many people; but it will surely be *seen* whether it is believed by many or not.

We never expected anything else than that the National Reform movement would succeed in its design of having the National Government committed to the support of "Christianity," and especially of Sunday as the badge of that "Christianity." We always said that that movement would succeed; very few of the people believed it, however. Now everybody can see that we were right all the time, whether they believe we knew anything about it or not. We also said all the time that when that movement did succeed, by it the papacy would be exalted and given power in this nation and greater influence with the world than even in the Dark Ages, as there is more of the world now than there was in the times of the Dark Ages. None of this, however, would any of the National Reformers believe; but now they are compelled to see and bemoan the first part of it at least, and we know that all the rest of it will as certainly be seen.

Yes, the scheme of the papacy for the United States and for the world, substantially as mapped out by Leo XIII., will be a complete success so far as the world is concerned. And by this success, for an hour as it were, the papacy will triumph over the world. And then—then "in one hour" shall her judgment come. This triumph of the papacy over the world, will mark her certain destruction out of the world and from the face of the earth. This *apparent* triumph of the papacy will mark the *assured* triumph of Christianity over the papacy for evermore.

And now, just as we expected the National Reform movement to succeed, so we expect this movement of the papacy to succeed. Just as we expected the success of the National Reform movement to assure the renewed exaltation and short-lived triumph of the papacy, so we now expect this renewed exaltation and short-lived triumph of the papacy to mark the day of her utter destruction. And as we always expected that we ourselves should see the success of the National Reform movement, and so to see it give renewed power to the papacy, so now we expect that we ourselves shall see the success of this papal movement and in it the apparent triumph of the papacy once more over the world, and then her swift and everlasting destruction. This we expect to see as certainly as we shall live the natural course of a man's life. In saying this we do not say that we shall see it in seven years nor in ten years, as we have seen the other—we do not pretend to say in

what year nor in what number of years we shall see it. We only say that we certainly expect to see it. And as we have certainly seen the other, as we expected, surely we have ground for confidently expecting to see this which is now on the way.

It was upon the authority of the Scriptures that we knew the other was certainly coming; and it is upon the authority of the Scriptures that we now know that this is certainly coming. It was by the scripture of Rev. 13:11-17, saying that they would make "an image to the beast," that we knew that the National Reform movement would certainly succeed, and we always said so. And now it is on the authority of the scriptures of Rev. 13:8; Dan. 7:21, 22; and Rev. 18:7, that we know that the papal movement, mapped out by Leo XIII., will certainly succeed. And it is upon the authority of Rev. 18, and many other passages of scripture, that we certainly know that this success of the papacy will be her utter perdition.

There, in Rev. 18, is pointed out the time when "all nations have drunk of the wine of the wrath" of the fornication of "Babylon the great, the mother of harlots, and abominations of the earth;" when she is glorifying herself and living deliciously; and when the kings of the earth are committing fornication and living deliciously *with her*; and when, because of this, she congratulates herself and "saith in her heart, I sit a queen, and am no widow, and shall see no sorrow." And then, the very next word, without a break, is: "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire, for strong is the Lord God that judgeth her." The reader can read the whole chapter and the nineteenth too, and know the whole story for himself.

We always called upon the people to separate entirely from all connection or sympathy with the National Reform movement, in order, not only that they might be clear of the evil thing itself, but that they might be on ground from which they could consistently, and with all their might, oppose the other evils which were certain to follow the success of this. And now, we say to all people, Separate utterly from all that is in any way connected with either the National Reform combination or with the papacy, in order that when "the beast and his image," "Babylon the great," both mother and daughters, sink in everlasting perdition by the just judgment of the Lord, you may rise in the triumph of the everlasting salvation of the righteous power of God. And as the scheme of Rome embraces the world and all that is of the world, this simply calls for the complete separation from the world and from all that is in the world or of the world—separated unto God in an everlasting covenant that shall not be forgotten, and by the power of an endless life.

The AMERICAN SENTINEL has always had a mission in the world and a message for the world; and it has this yet. Our message is briefly comprehended in "the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. . . . Babylon is fallen, is fallen, that great city, because

she made all nations drink of the wine of the wrath of her fornication. . . . If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

As for seven years we ceased not to call attention to the workings, and expose the evils both present and prospective, of the National Reform movement; so now, for the rest of the time, we shall not cease to call attention to the workings, and expose the iniquity, of this last grand papal movement.

The W. C. T. U. and the Sunday Law Crusade.

THE following report of the "Sabbath Observance" department of the Woman's Christian Temperance Union, made by Mrs. J. C. Bateham at the national convention, held at Cleveland, Ohio, Nov. 17, will narrate the zeal and success with which the union has pushed its Sunday law crusade and its enthusiastic hopes for the future:—

The Sabbath Observance report to the National Woman's Christian Temperance Union, in convention at Cleveland, Ohio, to-day [Nov. 17], was presented by Mrs. J. C. Bateham, of Williamsburg, Ky., national superintendent. She said:

"This being the decennium of this department, we ask what has been accomplished. Ten years ago camp meetings with Sunday excursions, gate fees and sales attached, were common: now they are almost unknown. This was the first evil combated. Then ministers used Sunday trains freely; now they rarely defend it or use them to save week-day time. Sunday funerals, then common, are now uncommon.

"When we first assailed the Sunday newspaper, that arch enemy of the Sabbath, nearly every one, ministers included, said: 'Let it alone; it has come to stay; use it, not abuse it;' now the Christian press and pulpit are against it, and it defends its low character by saying the best people do not patronize it, and it is forced to cater to the baser element. We believe it will ere long be banished from Christian homes.

"Over thirty-five thousand people have signed our Sabbath observance pledge against Sunday travel and excursions, unnecessary labor, the Sunday newspaper, Sunday purchases, and use of post-offices, and in favor of proper legislation.

"For years we were the only national organization for defense of the rest day; now we count a strong ally in the branches of the American Sabbath Union, and we count it no small thing to have secured the cooperation of all Sabbath associations in recommending the first week of April for special prayer, sermons, and work for the Sabbath.

"We were pioneers in the systematic effort to educate and raise the national public sentiment by means of leaflets, and to-day doubtless publish and circulate more than any other organization. Without a dollar of capital, and with but eight hundred dollars given by the national union in ten years, not enough to cover postage, we have sent out nearly nine million pages. We have over one thousand four hundred superintendents, who, with all white ribboners, are rapidly molding sentiment.

"Places of business, including saloons, have been closed in vast numbers, and baseball and other forms of desecration suppressed. The ministry, once so apathetic, now give, at our request, thousands of sermons yearly, and many Sabbath-schools give special instruction.

"Our fundamental work of education has been pushed nearly as much by petition as leaflets. Few were at first willing to circulate or sign, deeming it useless, yet the mightiest impulse ever given to Sabbath reform was when we confronted Congress in '88 with a petition for a Sunday rest law representing ten millions of people. It accomplished far more than we had dared hope, for it brought the reform into the forefront of public interest, from which it has never since dropped.

"We were first to point the danger of an open World's Fair and circulate petitions against it, and through the long campaign, though less was said of it, no organization worked more untiringly by letters, telegrams, memorials, and petitions to all parties concerned; and while we mourn that through an accidental decision the moral effect of closed gates was

discounted, yet the nation had said the day should be honored, and all peoples had had a great arrest of thought.

"Vastly more is said, written, and thought about the Sabbath than ever before, and through law enforcements there is outward gain in many places; public sentiment seems, by the reports from nearly all States, to be steadily rising; even railroad managers profess to seek the minimum of Sabbath labor, meaning the least that will satisfy the business public that demands rapid transit. Yet the Sabbath is slipping from us so rapidly it is alarming.

"We must save the Sabbath or the country is lost. The Church will never do the special work to which God calls us, of reaching and educating the masses by literature and personal influence, till they desire and demand the Sabbath and so use it as to make it a blessing; in fact, the church membership needs our earnest work, and we must have their help. As a whole, we have scarcely worked at all in this line; most of us have contented ourselves with signing a petition, securing a sermon, and giving leaflets to those who listened; verily we must do more if we would be guiltless.

"We must reach the neglected and non-church goers, the foreigners, the toilers, the railroad men and their families with talk and leaflets about the Sabbath, and not neglect any others. We must deny ourselves and make sacrifices of time and money to save the day, and God and victory will be our sure reward. Four new leaflets will soon be ready—two in German (Mrs. Grubb, Kirkwood, Mo., has others), two in English, one of which, 'Remember the Sabbath,' we hope will be pushed everywhere; forty leaflets are still furnished, most of them at fifteen cents, and with every dollar's worth ordered I will give a manual if desired.

"First: Let us reach more people and use more leaflets. Second: Push the Sabbath pledge. Third: Secure all possible names and indorsements to our petition to Congress for Sunday rest. Fourth: Enforce the Sabbath laws."—*New York Mail and Express*.

"We must save the Sabbath [Sunday] or the country is lost," is now the universal war cry; and woe to the faithful observer of the "Sabbath of the Lord," the seventh day. Since Sunday-keeping is the salvation of the nation, Sabbath-keepers who oppose the papal institution are enemies of the nation and must be crucified to save the nation as was the "Lord of the Sabbath."

"National Reform" Convention.

THE National Reform Association, which for a time was apparently eclipsed by the American Sabbath Union, seems to be renewing its youth, and has entered upon a more vigorous propaganda than ever before.

Formerly, the National Reformers have contented themselves with holding a single convention each year; but a series of such meetings has been arranged for the present winter, and large results are anticipated by the pseudo-reformers.

The keynote of the present campaign was sounded in the opening meeting of the convention held at New Castle, Pa., December 18-20, 1894; it was this: "Men will heed God's argument." R. C. Wylie, the speaker who used the words quoted, was telling of the progress made by National Reform. He said not much had been accomplished in the way of modeling the Constitution of the States and of the nation after the divine(?) plan, but that great progress had been made in making converts to the "Christian theory of civil government." Some, he said, had been convinced by the Bible argument; some by the philosophical argument; but very many resisted both these arguments. There was, he said, one other argument. "We cannot use it," said he, "but God can, and is using it." He referred to the calamities which have come upon this nation. Men, he said, would be convinced by this argument. And so, municipal corruption, strikes, riots, bankruptcies, defalcations, a depleted national treasury,

and general hard times, are all to be pressed into the service of so-called National Reform as never before. Doubtless Mr. Wylie is right in thinking that men will be influenced by this line of argument. Selfishness springs eternal in the human breast, and men will readily believe anything which promises them temporal prosperity.

And truly God has a controversy, not only with this nation, but with all nations, but not upon the issue raised by the National Reformers. God calls upon men everywhere to repent; National Reform calls nations to profess repentance. The difference between the two is as wide as that between sincerity and hypocrisy. God wants hearts; National Reform proposes to give him statutes and constitutions.

No Divine Testimony that the Sabbath Was Changed: Hence There Can Be no Divine Faith in It.

[In 1820 there was organized in West Middletown, Washington Co., Pa., a society, called the West Middletown Moral Society. The principal object of the society was to enforce the Pennsylvania Sunday law of 1794, which is still on the statute books of the State. This Moral Society was organized by the United Presbyterians, the same people who, later in 1863, organized the National Reform Association. Alexander Campbell, the founder of the Christian or Disciple Church, ably opposed the society in a series of articles published in the *Reporter*, of Washington, county seat of Washington County. His articles were signed "Candidus." A United Presbyterian minister, by the name of Wylie, attempted to defend the society, and signed himself "Timothy." The discussion continued from April 17, 1820, the date of Mr. Campbell's first article, to February 22, 1822, during which time almost every phase of the compulsory Sunday law question was treated. As a result the Moral Society perished, not to appear again until 1863 when it was revived by the same denomination under the name, National Reform Association. Every word of Mr. Campbell's invincible logic and withering denunciation is applicable to the association, resuscitated under the name, National Reform Association, and kindred organizations, such as the American Sabbath Union, the Pennsylvania Sabbath Association, etc.]

THE popular doctrine taught from many pulpits which has given rise to the many errors of the religious public on the nature and observance of the Lord's day,* is that it came in room of the Jewish Sabbath, or that the Sabbath was changed from the seventh to the first day of the week, a notion which originated in the dark night of popery, or which obtained credit in the same ratio as the following article of the Catholic Church obtained credit; viz., "The *unwritten word of God*, or the apostolic traditions [*i. e.*, the traditions of men] are equally the rule of Christian faith, and Christian holiness, as the *written word*." A zealous and intelligent defender of the faith and practice of the "holy mother church," told me in a late conversation that if I would not admit the above article in the Catholic sense, I must renounce the Protestant faith in the Christian Sabbath and infant baptism, for they have no other foundation than "the *unwritten word of God* or

*By "Lord's day" Mr. Campbell means the Sunday institution. But this use of the term is altogether unwarranted by the Scriptures. The expression "Lord's day" occurs but once in the Scriptures, namely, in Rev. 1:10; where the Apostle John says: "I was in the spirit on the Lord's day." There is not the slightest hint that the first day of the week is meant; while other texts make it certain that John referred to the seventh day, which we are told in Ex. 20:10 is the "Sabbath of the Lord," or the Lord's day. In Isa. 58:13, the Lord again calls it "my holy day;" while in Mark 2:28 our Saviour declares himself "Lord also of the Sabbath." Mr. Campbell's invincible logic applied to this point would read like this: Where there is no divine testimony there can be no divine faith. But there is no divine testimony that the first day of the week is the Lord's day; therefore there can be no divine faith that the first day of the week is the Lord's day. The above can be overthrown only by producing a divine testimony that the first day of the week is the Lord's day. But this cannot be done by any man. Therefore the above argument is irrefutable.

the tradition of the holy Catholic Church." I told him that I agreed with him in this, but that I renounced the above article, and also the Protestant faith in the Christian Sabbath and infant baptism as being contrary to the *written word* of God, by which alone I was regulated. Then, said he, you must be considered a heretic, not only by the Catholic Church, but also by many Protestant churches. Yes, said I, an heretic of the first magnitude; "for this I confess unto thee that after the way which they call *heresy*, so worship I the God of my fathers, believing all things which are written in the law, in the prophets, and in the apostles." I do not believe that the Lord's day came in room of the Jewish Sabbath, or that the Sabbath was changed from the seventh to the first day; for this plain reason, that where there is no *testimony* there can be no *faith*. Now there is no testimony in all the oracles of heaven that the Sabbath was changed, or that the Lord's day came in the room of it; therefore no man can properly believe that the Sabbath is changed, or that the Lord's day came in the room of it. As a great deal depends upon the truth of the preceding argument, we shall take some pains to illustrate it.

Dr. Owen, Locke, and all writers with which I am acquainted on the subject of moral evidence or moral certainty, agree that faith and testimony are correlate terms, or that faith is of the same nature as the testimony on which it is founded, or into which it is resolved; and that faith and testimony are consequently equally extensive. A human faith is a faith that is founded on the testimony of men; and a divine faith is a faith that is founded upon the testimony of God. For instance, I believe that Napoleon Bonaparte is dead. In this instance, my faith is a human faith; a faith founded upon the testimony of men. No man can believe with divine faith that Napoleon is dead, for there is no divine testimony to that effect.

Again, I believe "that the dead shall be raised." My faith in this instance is a divine faith, or a faith founded upon divine testimony; viz., "There shall be a resurrection of the just and of the unjust." I presume no man of sense, not even "Timothy" himself, will deny the above. The argument deducible from the above is fairly this: Where there is no divine testimony there is no divine faith. But there is no divine testimony that the Sabbath was changed, or that the Lord's day came in the room of it; therefore there can be no divine faith that the Sabbath was changed, or that the Lord's day came in the room of it. The above can be overthrown only by producing a divine testimony that the Sabbath was changed or that the Lord's day came in the room of it. But this cannot be done by any man. Therefore the above argument is irrefutable.

The truth proved in the above syllogism may be exhibited in another form thus,—everything that is believed upon human testimony alone is received and acted upon by a mere human faith, but that the Sabbath is changed from the seventh to the first day of the week, or that the Lord's day came in the room of it, is believed upon human testimony alone; therefore, he that believes that the Sabbath was thus changed, etc., receives it upon a mere human faith.—*Candidus* (Alexander Campbell) in *Washington (Pa.) Reporter*, Oct. 8, 1821.

Choice or Coercion, Which?

PUBLIC sentiment is rapidly being educated, by a class of zealous but deluded reformers, into a belief that the salvation of our nation depends upon a more general obedience to certain religious enactments, and especially the observance of Sunday, the first day of the week, as the "Christian Sabbath;" and hence we find that popular opinion is rapidly being crystallized into a desire for the enactment of various coercive religious measures. And this compulsion, in matters of religion, generally originates with, and emanates from, those who call themselves Christians. These dictatorial, coercive reformers claim to be followers of the humble, non-coercive Nazarene.

However, these principles of coercion in religion, and physical resistance under oppression, are antichristian both in their nature and tendency. The principles of the gospel of Christ upon these points, are very decidedly non-coercive in religion (or anything else), and non-resistant under oppression. Let us establish the propositions by Scripture citations.

First as to non-coercion. When the Jewish nation had ruthlessly thrust aside the last offer of mercy that was ever to be extended to it, Jesus said: "O Jerusalem, Jerusalem, . . . how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, but ye would not." When the ardent disciples, James and John, so far ignored their Master's method of extending his religion as to resort to coercive measures,—wishing to destroy the Samaritans by calling down fire from heaven upon them because of their unbelief,—Christ forcibly rebuked their uncharitable and unchristlike conduct by the following significant words: "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." They did not know what manner of spirit they were of—what spirit prompted them to this violent act. It was the spirit of Satan that prompted this destruction of the Samaritans. It was the spirit of Satan then, and always will be the spirit of Satan, whenever and wherever this coercive spirit is manifested.

The first scripture quoted, regarding Jerusalem, shows that the religion taught by Jesus Christ, was one to be *chosen* by the recipient, and not forced upon an unwilling subject. Not once, not even in the least degree, did the divine Master resort to force to compel men to become Christians.

Now as to non-resistance. Jesus gives us this positive declaration: "But I say unto you *that ye resist not evil.*" The vehement, impulsive Peter, on that memorable night when his divine Lord was betrayed into the hands of a murderous mob, so far deviated from his Master's principles as to physically resist Christ's enemies; and the loving Master was again obliged to correct him. The excited disciples asked, "Lord, shall we smite with the sword?" Peter, taking this as a signal for an onslaught, "having a sword, drew it, and smote the high priest's servant, and cut off his right ear." Jesus touched the ear, and healed it; then, turning to Peter, he said: "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Here Jesus laid down the everlasting principle, that any one who resorts to force, or civil power, to advance the

cause of Christ, or to resist its opposers, thereby alienates himself from the power of God, and if he persists therein, will perish with the spirit of coercion to which he has allied himself. Here, then, we have the lesson taught, both by precept and example, that Christ's followers are not to resist evil.

Now, from the foregoing facts, it is positively certain that our modern Reformers, who are praying to the National and State legislatures in place of to God, have separated themselves from the power of God; and duped and deluded, they know not what manner of spirit they are of. They are working out a satanic principle, and unless they change their course, must eventually perish with their leader and his satanic principles.

GEO. W. SPIES.

The Editor Sees the Point.

WITHOUT exception the religious press of the country, outside the circle of seventh-day observers, refuse to recognize the vital principle at stake in the Seventh-day Adventist's refusal to obey laws enforcing Sunday observance; but here is the editor of a secular paper of wide circulation and influence who sees it clearly. After narrating the recent imprisonment of Seventh-day Adventists in Tennessee and Maryland, the editor of the *Portland Transcript* says:—

His reason for preferring to suffer imprisonment to keeping Sunday is that he regards that day as the rival of the Sabbath of the Lord, and to honor it would be a denial of the Lord of the Sabbath. It is not with him a question of convenience, a simple choice of day, but it is a question of loyalty to God. It is monstrous and out of harmony with our age to imprison a man honestly acting upon such convictions, however mistaken he may be in entertaining them. It is not enough to say that these people are not forbidden to keep their Sabbath, and that they are only required not to work on Sunday. The early Christians suffered martyrdom rather than offer incense on the altars of the gods. They were not forbidden to pay respect to Jehovah; they were only asked to pay respect to pretended divinities in addition. Some of the Adventists have scruples against refraining from work on Sunday which certainly ought to be respected, if they regard it as disloyalty to a conscientious conviction. Men who are acting upon such convictions will not needlessly annoy those who desire quiet and rest on the first day.

We recommend this paragraph to the careful attention of Sunday-law theologians.

The Stocks Again.

More Religious Persecution in New South Wales.

AFTER an interval of some three months, religious intolerance has again manifested itself in Australia. Another member of the Seventh-day Adventist Church has been summoned to court, prosecuted, fined, and sentenced to the stocks for working on Sunday. The following account of this prosecution is taken from one of the Sydney papers:—

SUNDAY LABOR PROSECUTION.

"TWO HOURS IN THE STOCKS."

Before Mr. Smithers, S.M., in the summons division of the Glebe Police Court to-day, Sub-Inspector Elliott proceeded against an undersized man named Robert Shannon on an information laid under section 1 of the Act 29, Charles II., charging him that being a person above the age of fourteen he did, on Sunday, July 29, work at his ordinary calling of a bricklayer, such work not being of necessity or of charity.

Constable Burke, stationed at Leichhardt, stated that at 1:30 p. m., on Sunday, July 29, he saw defendant engaged building a house in Albion Street, Leichhardt. He was laying bricks, and afterwards mixing mortar. Witness spoke to him, and asked

him if he was aware it was Sunday. Defendant replied that it was not Sunday. Witness told him that it was a breach of the law to follow his calling on the Sabbath. Defendant replied that he didn't care about the law; that he had been working every Sunday and would continue to do so.

Defendant asked for a postponement, but Mr. Smithers refused the application on learning that the summons had been served on Monday last. Defendant then gave evidence on his own behalf.

Mr. Smithers.—What have you to say?

Defendant.—I told him it was not the Sabbath day. The information against me is laid for working on the Lord's day. There is no precedent in the Bible for calling it the Lord's day.

Mr. Smithers.—I am not prepared to go into that.

Defendant.—I have here a proclamation* I would like to read.

Mr. Smithers.—I can only be guided by the act. I have nothing to do with any proclamation, and the act forbids working on the Lord's day.

Defendant.—I was not working on the Lord's day. I was working on Sunday, and I contend that it was not the Lord's day, but the first day.

Mr. Smithers.—Do you admit doing the work?

Defendant (after some hesitation).—Yes, but not on the Lord's day. I believe in keeping the seventh day.

Defendant then handed the proclamation he was anxious to read, to Mr. Smithers, who, after perusing it, said it could not alter the act.

Defendant.—Will you postpone the case?

Mr. Smithers.—I cannot; you have practically admitted the offense.

Defendant.—Not on the Lord's day, though.

Mr. Smithers.—I can only administer the law, but no doubt you were actuated by conscientious scruples. You are fined 2s. 6d. and costs, or in default to be set publicly in the stocks for two hours.

Defendant.—I will prefer the stocks to paying.

The Charge-Sergeant.—All right, you will find them ready for you!

Defendant then left the court, after again expressing his determination to "take it out."—*Sydney Evening News*, Aug. 9, 1894.

A warrant was issued to levy on his goods during the afternoon.—*Sydney Morning Herald*, Aug. 10, 1894.

But for some reason not known to us, the warrant failed to operate. The Glebe authorities were therefore brought to face the serious question of placing Mr. Shannon in the stocks. One great difficulty that confronted them was the fact that there were no stocks. Because of this, they were obliged to bring the whole case before the government. As Mr. Gould, Minister for Justice, was in the country, the papers setting forth the case were placed in the hands of Mr. Fraser, Under-Secretary for Justice.

It appears that Mr. Justice Backhouse happened to be with the under-secretary when Mr. Shannon's case was brought before his attention, and that he informally solicited the opinion of the judge. After examining the papers, also the law under which Mr. Shannon was prosecuted, the learned judge gave the opinion that the proceedings were illegal. The fine prescribed by the law is five shillings. The fine imposed by the magistrate was only two shillings and sixpence. This was robbing justice of half a crown. The sentence was therefore considered illegal.

The papers and the opinion of the judge were immediately forwarded to the Minister of Justice to be dealt with. But as he was unable to attend to the matter, it was referred to Mr. Simpson, the attorney-general. The result was this:—

We learn from the attorney-general's department that the case of Robert Shannon has been under the consideration of the head of that department, and that Mr. Simpson has officially recommended to the governor that the sentence be remitted. The ground upon which this recommendation is based is that the sen-

*Defendant here referred to the celebrated Religious Liberty Proclamation, issued by Queen Victoria, in 1858, as follows: "Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in anywise favored, none molested or disquieted by reason of their religious faith or observance, but that they shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure."

tence itself was not strictly legal—that whereas the statute provides for a fine of 5s. or two hours in the stocks, the magistrate imposed a fine of only 2s. 6d. The recommendation for a remission of the sentence was to have been forwarded to the governor to-day.—*Sydney Evening News*, Aug. 13, 1894.

The last act in this interesting proceeding is given in the following telegram:—

Sydney, Monday.

The Minister of Justice [attorney-general] having decided to recommend a remission of the fine of 2s. 6d. imposed on Robert Shannon, a Seventh-day Adventist, or two hours of public confinement in the stocks, for working on Sunday, the governor to-day approved of the recommendation.—*Melbourne Argus*, Aug. 14, 1894.

Thus ends the legal proceedings of the second prosecution of Seventh-day Adventists in Australia. It was only by the little technicality in the fine imposed by the magistrate that the government of New South Wales was saved the disgrace of placing an upright, honest citizen in the stocks for his religious opinions. We are glad to see, on the part of the officers connected with the case, a disposition to evade such a step. We do not believe that the police or the magistrate undertook this prosecution on their own account. And the history of the case shows that the under-secretary, the judge, the attorney-general, and the governor, all manifested a desire to prevent this shameful proceeding from being carried to its utmost limit. Upon whom, then, we ask, does the responsibility of this prosecution rest?—*A. G. D.*, in *Australian Sentinel*.

“Render unto Cæsar.”

THE brilliant pastor of the Portland Avenue Church of Christ, Rev. Carey E. Morgan, in his sermon yesterday morning, gave utterance to a new gospel in Minneapolis. His subject was, “Christ in History,” and toward the close he expressed himself very forcibly regarding the attitude of the Church toward the State, and public affairs in general, taking the ground that Christ influences governments by influencing individuals and would make man a better citizen by making him a better man. This doctrine is so contrary in its teaching to much that has been heard in Minneapolis pulpits during the past few years, that the public will be interested in having Mr. Morgan’s words on the subject practically in full.

While Christ had directly influenced government, Mr. Morgan said that he had done it inadvertently. “He did not come to supplant earthly rulers, nor to enter into competition with them, nor to legislate for them. He said, ‘My kingdom is not of this world,’ and, ‘Render unto Cæsar the things that are Cæsar’s.’ Paul exhorted the disciples to be ‘obedient unto the higher powers.’ Neither Christ nor his apostles stopped to deliver Philipppies against the emperor or his representatives; and yet there was plenty of occasion for it, if they had had time. Paul said, ‘This one thing I do.’ It was Christ’s purpose to get men to be good and to do good. This he would accomplish, not by government, but by the gospel. He did not attempt to make men good by law. He knew that men could not be made righteous by an enactment of the legislature—that spirituality is a growth, and that it cannot be commanded, but must be cultivated.

“Let us not misunderstand his mission,” said Mr. Morgan. “He did not come primarily to save men from hunger, or sickness, or bondage. He did not promise

them bread, or health, or liberty. He did not come to take the place of the baker, the doctor, or the legislator. Men may be good and do good in a monarchy as well as in a republic. He did not involve himself in these questions; and it would have been well if the Church, as such, had followed his example.”—*Minneapolis Journal*, Dec. 3.

Subject Unto the Higher Powers.

THE first verse of the thirteenth chapter of Romans is often quoted to convince those who oppose the Sunday law that it is their duty to obey without question. It reads: “Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.”

The Saviour himself ordained the “powers that be” (civil government) and commanded his followers to obey them; but he never ordained civil government to legislate on religious institutions, or commanded the civil authorities to punish in any way any of their subjects for the non-performance of any religious duty. He has told us to follow his example. Hear his words, as recorded by his Apostle John: “He that saith he abideth in him ought himself also so to walk, even as he walked.” 1 John 2:6.

Now, He did not always obey the civil authority when on earth; for we read in Acts 4:26, 27: “The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together.”

The kings of the earth and Herod and Pilate were opposed to the Saviour of men, and as administrators of civil power, used it against him. Jesus refused to obey them. It is very clear that if he who ordained “the powers that be” refused to obey them, and tells us to walk as he walked, whenever these powers legislate contrary to him and his Word, it is our duty to disobey them. He taught, in his sermon on the mount, that not a jot or tittle of his Father’s holy law should pass till heaven and earth pass. That law teaches that the seventh day is the Sabbath. If the “powers that be” enact a law that enjoins the observance of Sunday, if we follow Christ’s example we will not obey it. For the Government to legislate against the fourth commandment of God’s law, is to stand up “against the Lord, and against his Christ.”

Another text is sometimes quoted to convince seventh-day observers that they should be subject unto “the powers that be.” It is found in 1 Peter 2:13, 14, and reads: “Submit yourselves to every ordinance of man for the Lord’s sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil-doers, and for the praise of them that do well.” We are to submit to every ordinance of man for the Lord’s sake. But when an ordinance of man is against God’s law it is not for the Lord’s sake to obey it. Those sent by the governor are sent to punish evil-doers. Now, he who obeys the fourth command of God’s law, which enjoins the observance of the seventh day (Saturday), and refuses to obey man’s law that enjoins the first day (Sunday), is not an evil-doer,

and no government has any right to send its officers to arrest and punish him as such.

The Apostle Peter, who penned the last text quoted, with his companion John, disobeyed the civil power. They were called before the council and commanded “not to speak at all nor teach in the name of Jesus.” Acts 4:18. They replied, “We cannot but speak the things which we have seen and heard.” Verse 20. They did continue to speak the things that they had seen and heard from Christ, and as the result were cast into prison. But the angel of the Lord opened the prison doors, and brought them forth, and said, “Go, stand and speak in the temple to the people all the words of this life.” Acts 5:19, 20.

The ordinance of man put these apostles behind prison bars for speaking the words of life to the perishing people. They forbade their speaking and put them in prison for doing so; but God delivered them by his angel and told them to speak “all the words of this life.” God, who ordained the powers that be and told us to submit to every ordinance of man for the Lord’s sake, told these apostles to disobey the civil authorities. They did right in disobeying. It was for the Lord’s sake that they disobeyed. When they were interrogated by the magistrates, who asked, “Did not we straitly command you that you should not teach in this name?” Peter and the other apostles answered, “We ought to obey God rather than men.” Acts 5:28, 29. So say Seventh-day Adventists. When God commands us to observe the seventh day and to labor on the first, it is not for the Lord’s sake that the ordinance of man, which enjoins Sunday rest, is obeyed. It is clear to every truth-loving soul, that when the powers that be enact any ordinance contrary to God’s Word, it is the imperative duty of every person to disobey that ordinance. He who ordained “the powers that be,” ordained also the limit of their jurisdiction. This is evident from the divine assistance given to those who were brought in contact with the laws of men that contravened the law of God. Daniel, in the lions’ den, the Hebrew children in the fiery furnace, the apostles in prison, and the martyrs in the flames, are encouraging examples to all who love God and his law above the laws of men, to disobey, without hesitation, any law that is against the law of their God. The Sunday-Sabbath law is against God and his law, and Seventh-day Adventists are not evil-doers when they disobey it.

E. HILLIARD.

Brainerd, Minn.

Sunday Closing in Denver.

THE people of Denver—led by the Christian people, regardless of sect or denomination—are up in arms against the gambling evil. This is proper. Gambling is easily proven a detriment and menace to society. For this reason society has a right to suppress it.

But the ministers, especially the Protestant ministers of Denver, propose to make a crusade in the religious interest. They propose to close all places of business and amusement on Sunday. In other words, they propose to use the power of the State to enhance the power of the Church.

It is claimed that a “violation” of the

Sabbath outrages the Bible. Now, not one person in every twenty throughout the world, and not one in every three throughout this country, regards the Bible as a divinely inspired volume. Personally, we so regard it, and we would like to bring all others to our way of thinking, but we deny our own, or any other person's, right to force that belief upon any one.

The State has no right to suppress on Sunday that which it claims no right to suppress on any other day of the week.—*Denver American*, Dec. 8, 1894.

The School Question in England.

THE school question is destined to bring on such a religio-political fight as has not been known in England for long years. The Roman Catholic Bishop of Middlesbrough, in a recent speech, intimated that if Catholics did not soon succeed in securing for their schools a share in the public rates, they would "make a stand and refuse to pay the unjust rates." A correspondent of the *Catholic Times*, commenting on this utterance, says:—

I venture to express the hope that their lordships will forthwith see their way to send an ultimatum to Parliament, giving notice that if, after a reasonable interval of stipulated time (say six or twelve months), Catholics are left without some assurance that their claim to the rates will be considered, they will be advised in the various dioceses to refuse to pay the school board levy, and to throw the onus of the resulting wholesale prosecution on the local authorities.

Another priest goes still further, and says, "We Catholics must be ready, if need be, to part with our lives." He says that in the event of their demands not being granted, "resistance to blood and death would be the order of the day."

Not to be behind in the fray, the editor of the *Methodist Times* writes a stirring article, entitled, "Nonconformists! Close Your Ranks," in which he says:—

And what are we to do? Not to waste our time in useless laments, but to prepare at once, and with all our might, for the next pitched battle. The Church of England has now declared herself the warm friend of Rome and the implacable enemy of evangelistic nonconformity. She has made her choice, and we have made ours. She talks about Laud, and we will remember Oliver Cromwell. When the friends of freedom and pure Christianity were united in their earlier encounters with Charles and Laud, Oliver Cromwell did not waste his time in unworthy lamentations, but he quietly organized his Ironsides, who ultimately crushed tyranny and clericalism. We, too, must quietly organize.

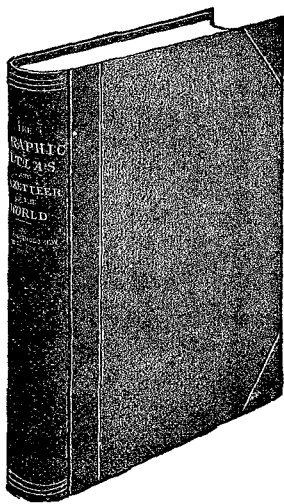
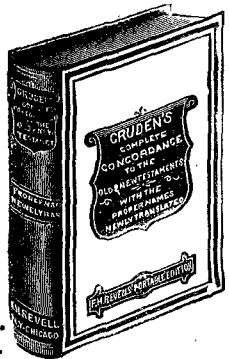
As between the two there is nothing to choose. While they look to Laud and Cromwell, we must look to Christ, "who, when he was reviled, reviled not again; when he suffered, he threatened not." He is the only example of pure Christianity. "The wrath of man worketh not the righteousness of God."—*Present Truth* (London), Dec. 6.

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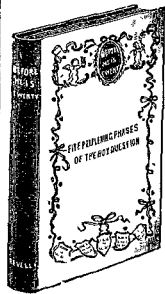
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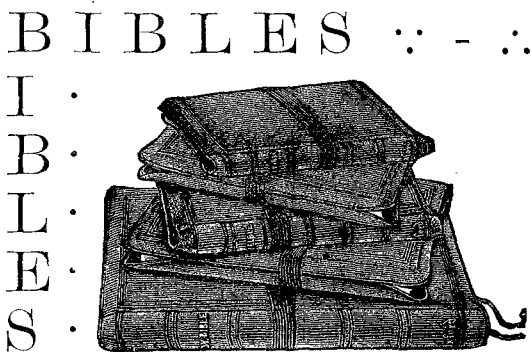
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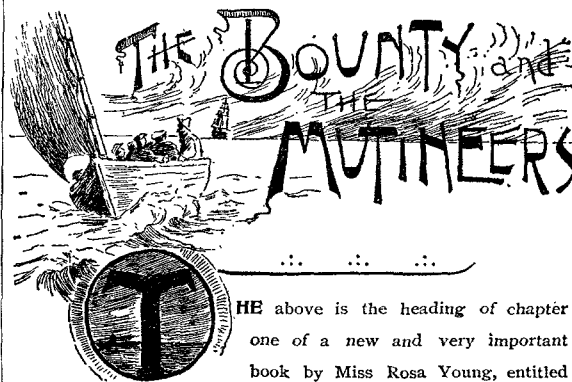
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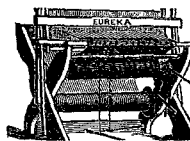
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NEW YORK, JANUARY 3, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

ONE of the editors of the SENTINEL attended the Annual Convention of the National Reform Association at Newcastle, Pa., and has furnished a partial report, which appears on page 4. More extended reports will appear later.

A TACOMA, Wash., barber, has contested the Sunday law in the courts of that State, and secured a decision from the Supreme Court that barbering on Sunday is not a violation of the law. His fellow-barbers are very much dissatisfied with the decision. The immediate result will be the opening of all the shops on Sunday forenoon.

VOLUME 9 of the SENTINEL, containing the fifty issues of 1894, will be bound and ready in a few weeks. Only a limited number will be offered for sale, and the first to order will be the more sure of receiving the volume, which, carefully indexed, and bound with manilla paper cover, will be sent, post-paid, on receipt of \$1.50. Cloth, leather back and corners, \$2.50.

WE have repeatedly promised our readers some account of the recent prosecution of a Seventh-day Adventist in Massachusetts. We have postponed the matter to await the final result in the Court of Appeals. The case has been repeatedly postponed, with semi-official promises of dismissal. And thus the case still stands. We will make no more promises, but hope to print the defendant's plea soon.

At a recent Catholic meeting, presided over by the brother of Cardinal Vaughan, this question was asked:—

In the Bible we find that God set apostles, prophets, evangelists, pastors and teachers, in the church; but we read nothing about a pope. Why this silence, if the papacy is of God?

To this question the priest replied, truly, that it would be an anachronism if the name "pope" were found in the Bible; and then he retorted: "Where do you find anything in the Bible about keeping Sunday?"

The questioner subsided; but if he had only been Protestant enough to reply, "We do not find anything about Sunday in the Bible, and therefore we do not keep it," he would not have left the priest in possession of the field. The papacy and the Sunday are two institutions that go together, and both are unwarranted by the Bible. The Roman Catholics have an

unanswerable argument for the papacy for those who believe in Sunday observance. But they have no ground at all against those who hold to nothing that is not written in the Bible.—*Present Truth* (London), Dec. 6.

THE *Transcript*, of Portland, Me., referring to the case of Elder H. P. Holser, the Adventist minister, imprisoned in Switzerland for Sunday work, says: "But they have a law, ostensibly favoring workmen, which forbids ordinary labor on Sunday. Religious bigotry is able to use this to prevent the free exercise of the conscience." In like manner the *Warren* (Ill.) *Sentinel*, says of the same case: "Our own country seems to be not the only one where persecutions exist on account of religious belief."

IMPRISONED Seventh-day Adventists, like Joseph in Egypt, have been blessed with some manly, kind-hearted jailers. When the prison board at Paris, Tenn., voted to work four Seventh-day Adventist victims of Sunday laws in the chain-gang on the Sabbath, the sheriff refused to carry out the order, and threatened to resign if the execution of the order was insisted upon. He had such confidence in his seventh-day prisoners, that he left the key of the jail in their charge, and they locked themselves in at night.

Robert R. Whaley and W. G. Curlett, the recent victims of the Sunday law of Maryland, were treated, if possible, better. Mr. Bryan, the sheriff, never locked them behind the bars either day or night. They were given a room and bed in his private apartments, and ate at his table; and, besides, were allowed to go to the post-office after their mail. And Mr. Whaley, whose child was taken very ill, near the close of his term of imprisonment, was allowed to return to his home three days before the expiration of the sentence. All honor to Mr. Bryan. It takes a courageous heart, in a man elected by the people, to thus kindly treat men whom the professedly Protestant churches have stamped as criminals.

THE position was taken by a member of the National Reform Convention, recently held at Greensbury, Pa., that if Sunday laws were right because Sunday observers were in the majority, then laws enforcing the seventh day would be right if Seventh-day Adventists were in the majority. Dr. McAllister, the editor of the *Christian Statesman*, denied this, but comforted himself with the remark that they never would be in the majority.

He was asked whether Seventh-day Adventists ought to be permitted to teach their doctrines. He answered, "No; not if they are opposed to Christian laws. We must not permit any man on the plea of conscience to put himself in antagonism to the laws of the Government." Later,

he said, "We must get our civil officers to hunt down the violators of Sunday laws where there is a suspicion."

Another speaker said, "To try to get Sunday laws obliterated from our statute books is treason."

Thus, with the triumph of these modern inquisitors, not only freedom of action in religious matters, but freedom of speech will disappear.

ONE of the latest accessions to the ranks of religious journalism is *The Message*, of Chicago, the sixth number of which has been issued. An indication of the character of this journal is supplied by the following from its editorial columns:—

Our Anglican Church is steadily taking its place as the great, pure, Catholic Church of the American people as it is and ever has been the native Church of England. It is a debatable question as to whether we should try to proselytize from the Roman community, as they are a branch of the church, with priesthood and sacraments as valid as ours; but we cannot and must not refrain from giving a hearty welcome to all who believe that they can find a purer and more satisfying life within the Holy American Church.

This is looking Romeward with a vengeance.

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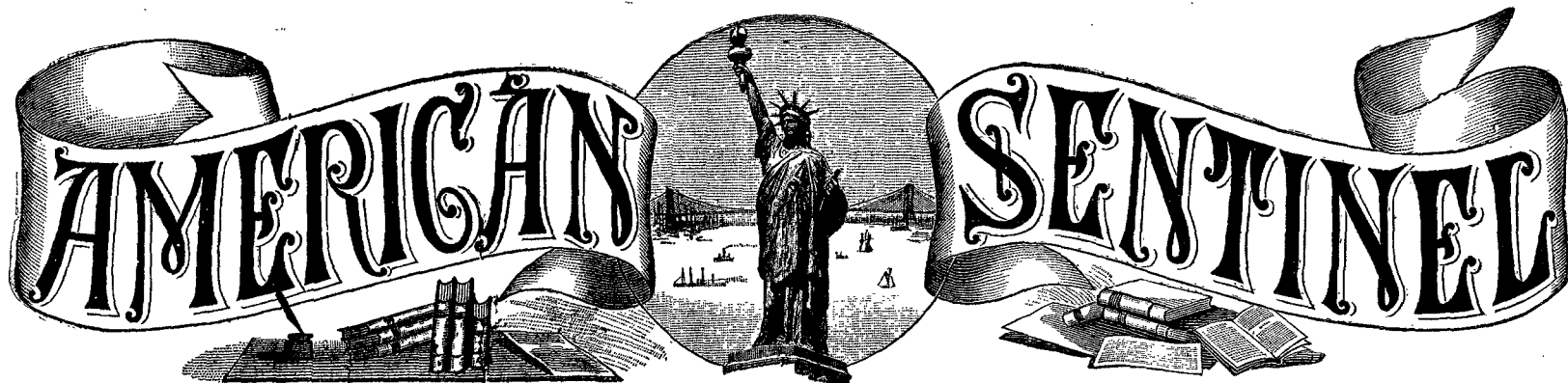
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VOLUME 10.

NEW YORK, JANUARY 10, 1895.

NUMBER 2.

American Sentinel.

PUBLISHED WEEKLY BY THE
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ALONZO T. JONES, { EDITORS.
CALVIN P. BOLLMAN, {
A. F. BALLENGER, { ASSISTANT EDITOR.

ON the 15th of June, 1520, Pope Leo X. issued a bull condemning Luther and the Reformation.

ONE of the forty-one propositions extracted from the writings of Luther, and condemned by Leo X., reads thus: "To burn heretics is contrary to the will of the Holy Ghost."

EVERY one of the forty-one gospel propositions condemned by Pope Leo X., on the 15th of June, 1520, are condemned by Pope Leo XIII. to-day, Jan. 10, 1895, although three hundred and seventy-five years with their opposition to enlightenment have passed. Rome never changes.

ON the 10th of December, 1520, Martin Luther burned the bull of Leo X., and the next day addressed the students of Wittenberg as follows: "If you do not contend with your whole heart against the impious government of the pope, you cannot be saved. Whoever takes delight in the religion and worship of popery, will be eternally lost in the world to come. If you reject it, you must expect to incur every kind of danger, and even to lose your lives. But it is far better to be exposed to such perils in this world than to keep silence. So long as I live I will denounce to my brethren the sore and the plague of Babylon, for fear that many who are with us may fall back like the rest into the bottomless pit of perdition."

MARTIN LUTHER is dead. And the churches of the Reformation "keep silence" and "fall back."

IN Germany, the home of Martin Luther, it is to-day a criminal offense, punishable with fine and imprisonment, to preach against Catholicism, or as Luther termed it, "the plague of Babylon." In the United States, it is against the law of

"propriety," "good policy," and "good taste," to preach against Romanism. Instead, a Methodist minister in Ohio says, "God bless the Roman Catholic Church of to-day." Another in Iowa holds a union service with a Roman Catholic priest,—the priest doing the preaching, of course. A Catholic priest is requested to tell the students of the Union Theological Seminary how to preach. He is introduced by a Presbyterian minister, who terms Luther's "plague of Babylon" the "great mother church of Christendom," and says that the recent encyclical of Pope Leo XIII., inviting princes and peoples back to the belief that to burn heretics is in harmony with the Holy Ghost, "breathed a spirit like that of the Master."

THE *Churchman*, a Protestant Episcopal paper, under date of Dec. 15, 1894, criticises the propriety of inviting Catholic priests to teach Protestant candidates for the ministry how to preach, and for this faint echo of the Reformation, Bishop Potter, of the same church, promptly and severely rebuked the editor of the *Churchman*. The *Outlook*, a Presbyterian paper, in its issue of Dec. 29, prints the Bishop's rebuke, under the title, "Bigotry Rebuked," with the following editorial comment: "The *Outlook* was about to call its usually genial and courteous contemporary, the *Churchman*, to account for a bit of bigotry in connection with the lecture of Father Doyle at the Union Theological Seminary, when Bishop Potter stepped in and administered a rebuke more effectively, and, for the *Churchman* at least, more authoritatively, than the *Outlook* could possibly have done. Bishop Potter has said many brief things and preached many telling sermons, but we believe he has set no better lesson to be learned by a good many religious people in these days than that contained in the brief communication which we reprint herewith."

THOUGH the professedly Protestant denominations of America have ceased to protest against the papacy, Protestantism is not dead.

THE people who publish the AMERICAN SENTINEL believe the words addressed by

Luther to the students of Wittenberg, and "with a firm reliance on the protection of the God and Father of our Lord Jesus Christ, we mutually pledge to each other and to the world, our lives, our fortunes, and our sacred honor," to uncompromisingly contend with the "whole heart" against the impious government of the pope." From the cowardice of others we only gather courage, warmth from their coldness, and loyalty from their treason. While the Protestant world flatters and caresses the system which tortured and burned its ancestors, we will cease not to denounce its errors and faithfully warn the world of the on-rushing, overwhelming billows of the See of Rome.

LET it be ever remembered that the AMERICAN SENTINEL is opposing the papal system, not the individual. For the individual Roman Catholic we have only thoughts of love; and we are daily manifesting that love in this great center of population and poverty, by carrying food to the homes of destitute Roman Catholics, and watching by the bedside of their sick and dying.

WHAT can the little handful of less than fifty thousand souls who represent the constituency behind the AMERICAN SENTINEL do as against the millions upon millions of Roman Catholics and millions more of Romanizing Protestants? "You are alone," says the enemy. "You are in the minority. The great and the wise are not with you." We reply with the answer of Martin Luther: "Moses was alone at the departure from Egypt; Elijah was alone in the reign of King Ahab; Isaiah alone in Jerusalem; Ezekiel alone in Babylon. God never selected as a prophet either the high priest or any great personage; but ordinarily he chose low and despised men, once even the shepherd Amos. In every age, the saints have had to prove the great, kings, princes, priests, and wise men, at the peril of their lives.

I do not say that I am a prophet, but I say that they ought to fear, precisely because I am alone and that they are many. I am sure of this, that the Word of God is with me, and it is not with them. . . . The majority has ever been on the side of falsehood, and the minority

with truth. Truth has ever caused an outcry."

ROME dreads true Protestants, however few in number. She could not endure the Waldenses, though few and hidden by the rugged Alps. They were a Mordecai in the gate, and refusing to bow to papal dogma they were tortured and burned.

ROME sees in Seventh-day Adventists a Mordecai in the gate. Consistent Protestants are dreaded by the papacy as much now as of old; hence "Father" Elliott, whom the papacy has sent out to gather up the fragments of collapsed Protestantism, has come in contact with this people whom the *Catholic Mirror* terms the only consistent Protestants, and in writing of his experience with them in Michigan in the August number of the *Catholic World*, says: "The sect is the most venomous enemy of Catholicity in these parts." "Seventh-day Adventists . . . are making a propaganda of much energy—and not without results." Again he terms them "the narrowest of sects, shown by their literature to be the most bitterly anti-Catholic," and concludes by saying, "I thank God that 'consistent Protestantism' is narrowing down into this concentrated essence of bigotry." Again, writing from Ohio, in the December number of the *Catholic World*, he says: "These new sectarians are making converts in many places full of deadly hatred of the Catholic Church." "In the question box our only abundant matter was furnished by the Seventh-day Adventists." "I dread their fanaticism."

THANK God that there is a remnant of consistent Protestantism which the papacy dreads. But what a responsibility rests upon this remnant before God and the world!

Rome Attempts to "Corner" Secret Societies.

It is the policy of Rome to destroy what she cannot control. Especially is this true of any factor which effects the control of the masses. When the secret labor organizations came into being it was a question with her whether she should attempt to kill or control them. She decided to control. And in pursuance of this plan the Catholic priest, Dr. Buntsell, has been commissioned by the pope to promulgate papal principles within labor organizations, gather statistics and report to headquarters.

Other secret organizations have fared differently. The society of Odd Fellows, Knights of Pythias, and Sons of Temperance have been condemned, as the following letters from Rome and Washington indicate:—

Most Reverend and Illustrious Sir: Your excellency cannot fail to know that the archbishops set over the various ecclesiastical provinces of the Republic of the United States of America have, in more than one of their assemblies, taken counsel with respect to three societies which have grown up in the aforesaid Republic; namely, the Odd Fellows, the Sons of Temperance and the Knights of Pythias. And you must be also aware that the foresaid archbishops unanimously decided that the whole question as to these societies should be submitted to the judgment of the Apostolic See.

His holiness therefore committed this question to eminent and most reverend cardinals of the Holy Roman Church and to the inquisitors generally. These, then, in general congregation, had on Wednesday, June 20, 1894, confirming a decision previously made as to the aforementioned societies, decreed that all the ordinaries throughout the United States must in every

way strive to keep the faithful from becoming members of any of the said societies and must not fail to admonish their people to that effect, and that any thus admonished must be debarred from the sacraments should they fail to abandon or keep aloof from the same societies.

This decree his holiness fully confirmed and gave it complete effect. It is therefore communicated to your Excellency that through you it may be transmitted to all the archbishops, bishops and other ordinaries of the United States, and for the due custody of the souls of the faithful may be by these ordinaries carried into effect.

In the meantime I beseech Almighty God to bestow upon you all benefits and blessings.

R. CARDINAL MONACO.

Rome, Aug 20, 1894.

To the Illustrious and Most Rev. Francis Satolli, Delegate Apostolic.

Washington, D. C., Dec. 4, 1894.

Your Eminence Illustrious and Most Reverend:

By letter transmitted to me on the 20th of November last, through Cardinal Rampolla, his holiness urges that the decree of the holy office, sent to me by Cardinal Monaco, and herewith delivered to you, shall be made public. The sovereign pontiff, therefore, wills that the decree in question shall be communicated by the archbishops to the respective suffragans and by them it may be promulgated.

With all reverence and affection, I remain, Your Eminence Illustrious and Most Reverend, your faithful servant in Christ,

FRANCIS (Archbishop) SATOLLI,

Delegate Apostolic.

To His Eminence, Illustrious and Most Reverend James Cardinal Gibbons, Archbishop of Baltimore.

The AMERICAN SENTINEL is not the champion of secret societies, but points to this condemnation as one of the signs of the times.

The church of Rome condemns secret societies, while at the same time it is itself the most secret of all secret societies. The very same day that the press published the condemnation of those secret societies, it published an official announcement of a Roman Catholic synod for the diocese of Brooklyn, which contained this paragraph:—

The proceedings will open with a pontifical high mass, which will be celebrated by the bishop, and immediately afterward the synod will go into session. Members of the laity may attend the mass, but the proceedings of the synod will be secret.

This is a part of the grand policy of the church to control the masses. She proposes to get a "corner" on the whole secret society business and control it to accomplish her grand scheme for the supremacy of the world.

On Their Knees to the Pope.

ONE of the significant signs of the times is the way non-Catholic American citizens tumble over each other in their efforts to get on their knees to the pope. The officers of the United States cruiser *Detroit*, which returned the Vatican relics exhibited at the World's Fair, requested an audience with the pope which was granted Dec. 26. The spokesman informed the pope that no American citizen considered a visit to Rome complete without an audience with his holiness. The cabled report of the audience which appeared in the *World* of Dec. 27, quotes the following from the address of the pope:—

I feel a lively satisfaction to see the progress America makes steadily among civilized nations, which it outstrips, although younger. While I am happy to see your nation advance in numerous branches of civilization, I am particularly pleased to observe her religious progress. The Catholic Church flourishes there and I desire to see it still more flourishing.

Though I express a special, paternal solicitude for American Catholics, I receive you with peculiar pleasure because you are Americans.

I hope to publish in a few weeks an encyclical to the episcopacy of the United States and Montreal, conveying the sentiments of my special affection for your country. Meantime I bless you all, and when

you return to your Fatherland tell your families that the pope blesses them with the paternal affection which will accompany you in the midst of the fatigues of the long voyage you are about to undertake.

The report adds:—

Although there was only one Catholic among them all the cruiser's officers received the papal benediction kneeling.

Shame on such truckling to the representative of that system that has murdered millions of men and women because they were loyal to an enlightened conscience. At one time this act of non-Catholics kneeling before Pope Leo XIII. would have misrepresented America, but not so now. They have fairly represented the fawning and truckling of American Protestantism and statesmanship to the arch-enemy of Protestantism and liberty.

The National Reform Association and the Pennsylvania Sunday Law.

ACCORDING to Dr. H. H. George, the one "really practical" theme discussed at the recent National Reform Convention in New Castle, Pa., was "The Present Crisis of the Pennsylvania Sabbath Law."

This discussion was opened by Mr. J. W. Houston, of Pittsburg, a gentleman who has been very prominent in enforcing the Sunday law in Pittsburg and Allegheny.

Mr. Houston explained the nature of the present Sunday law of the State and the manner of its enforcement, its penalty, etc. The law was passed in 1794, and provides a penalty of four dollars (one-half to go to the informer), to be recovered before any justice of the peace or other magistrate having concurrent jurisdiction with a justice of the peace, such as police justices, mayors, etc. Some years ago the penalty was, by a special act, increased to twenty-five dollars in Allegheny County.

At the last session of the Pennsylvania legislature an effort was made to so modify the law as to permit the publication and sale of Sunday papers and the sale of cigars, soda water, etc. The bill also provided for a uniform fine of four dollars throughout the State, repealing the special act making the fine twenty-five dollars in Allegheny County. This bill passed both houses of the legislature, but was vetoed by Governor Pattison, who has shown himself the pliant tool of the National Reform forces.

At the recent election a new governor was elected, and the man—Mr. Walter Lyon—who, above all others, was instrumental in securing the passage of the amendment which the Governor vetoed, was elected Lieutenant-Governor. Mr. Lyon was pledged to use his influence to secure certain modifications of the act of 1794, and for this cause the Sunday forces opposed his election. His ticket was however successful by an overwhelming majority, but owing to the religious boycott declared against him, Mr. Lyon ran behind his ticket about ten thousand votes. This would represent ten thousand voters in Pennsylvania who cared more for the maintenance of the Sunday law of 1794 than for the success of their party. These ten thousand voters are now styling themselves the "best people of the State," the "law-abiding people of the commonwealth," etc., and are demanding that instead of being modified in any degree the law of 1794 shall be so amended as to increase the penalty to twenty-five dollars throughout the State. To this end peti-

tions are now being circulated and signed all over the State. These will be presented to the legislature at an early day and an effort will be made to secure the proposed legislation.

On the other hand, the forces opposed to the law of 1794 are determined to secure important changes in the law. The first thing they propose is to take away from justices of the peace and other magistrates, the power of summary conviction in cases arising under the Sunday law. Violators of the Sunday law will then have to be prosecuted, if at all, before the higher courts, and the chances of conviction will be materially lessened. In the first place, complaining witnesses must attend court from day to day awaiting the pleasure of the grand jury, and this at their own expense. Then, when an indictment is found and the case set for trial, the prosecuting witnesses must again attend court day after day until the case is called. Then, if for any reason the accused is not convicted, the prosecutor must pay the costs; and it is manifest that in many cases there would be no conviction, because it is only reasonable to suppose that upon almost every jury there would be at least one man not in sympathy with the law or at least in sympathy with the accused. Thus the friends of the Sunday-law would find themselves laboring under great difficulties.

But it is not expected that this change in the law can be accomplished without a sharp contest; and as a sop to the Sunday-law advocates the anti-Sunday-law forces will probably consent to an amendment raising the fine to twenty-five dollars throughout the entire State. The effect of this will be readily seen: those who are not conscientious in the matter and have "influence," or who are willing to avail themselves of devious ways to escape the penalty of transgression, will nine times out of ten escape punishment, while the Seventh-day Adventist, who will not deny working on Sunday, but who, on the contrary, avows his right to labor on that day, will fall an easy prey to the amended law with its increased penalty. We do not say that this is the design of either party to the Sunday-law controversy in Pennsylvania, but it will be the inevitable result.

Another point of attack upon the Sunday law will be an amendment permitting the publication and sale of Sunday papers, the running of Sunday trains, etc., and the sale of cigars, soda water, etc., on Sunday. This amendment will be opposed first, last and all the time by the Sunday-law forces. The Sunday paper is declared to be the chief enemy of the "Sabbath;" the "principal offender against the Sunday law;" the "foe of Christian morality," etc. The Sunday papers and their publishers were denounced in unmeasured terms in the New Castle convention, and it is evident there can be no compromise between them and the National Reformers.

The people of New Castle were informed that petitions had been prepared and would be sent to every pastor in the State, and would very shortly be presented to the people for their signatures. Dr. H. H. George said in substance: "Let every man and woman sign these petitions. Sign them every chance you get. Let even the children, who are old enough, sign them." Doubtless this advice will be followed; the experience gained in the matter of the World's Fair petitions has prepared

the way for all sorts of unscrupulous methods in securing signatures to petitions asking for religious laws. The motto seems to be: "The end justifies the means."

Another matter that excited much enthusiasm in the convention was a proposition to establish in Washington City a "Bureau of National Reforms," or in other words, a National Reform lobby, modeled after the Roman Catholic bureau of Indian schools. It was Dr. H. H. George who proposed this, and he explained the work that could be done by the proposed lobby. One object would be to keep the "Christian people" informed in regard to every measure introduced having any bearing upon religion or morality, so that "proper" influence in favor of "good laws and against bad ones" might be brought to bear upon members of Congress by means of petitions, letters, and telegrams. He said that the "Christian people" of the country had but recently learned their power, and how to influence legislation; and declared, "We can secure from Congress anything we ask." The scheme is to establish a permanent bureau from which information and appeals can be sent out to every church and pastor in the United States, thus securing in favor of any scheme in which the churches are interested the united influence of "orthodox" churches. Congress will be deluged with letters, petitions and telegrams, until members will be made to believe that the demand for religious laws is well nigh universal; in short, the dishonest methods pursued so successfully in intimidating and cajoling Congress in the matter of closing the World's Fair, are to be made a permanent feature of National Reform tactics. This association, which for a time seemed to be overshadowed by the American Sabbath Union; appears to be destined to exert a far-reaching influence in perfecting the papal image in this country; and the spirit manifested in the New Castle convention, especially by Dr. H. H. George and a few others, shows that the men who would burn bodies to save souls are not all dead. The spirit of the Inquisition still lives; does the spirit of martyrdom likewise survive? Yea, verily; men are not wanting who would die for their faith, even as some have already gone to prison and into the chain-gang "for the Word of God and for the testimony of Jesus Christ."

Papal Prayers by the Pound.

In the latest issue of *Le Christianisme*, Pasteur E. Borel-Brun, of the Evangelical Society of France, describes a visit recently paid to Arpajon, a village near Aurillac, Cantal, on the occasion of the festival of the patron saint. According to custom there was at each celebration of the mass a "renage," or sale of prayers, at fifty centimes per pound! An abbe went through the pews of the crowded church, carrying a plate, and as money was placed upon it, he cried, "M. — one pound. Mme. — two pounds; money paid." The priest seated in the pulpit repeated the words aloud, and from time to time announced the ever-growing total of the pounds of prayers, and the money paid in purchasing them. Another priest, seated at the foot of the pulpit, duly made a note of the names and the orders. M. Borel-Brun concludes his article:—"In the third century of our era, Arpajon was Roman;

afterwards it became pagan. What progress have we made since?"—*The London Christian*, Oct. 4, 1894.

Bridging the Abyss.

AN exceedingly interesting item of news comes from our neighbor, Williamsburg, in Iowa County. It is to the effect that Thanksgiving was observed in that place with union religious services held in the Methodist Church, and that the sermon was delivered by Rev. Father White, of the Catholic Church, joining with the Presbyterian and Methodist in holding services. Our correspondent states that Rev. U. B. Smith, of the Methodist Church, and Rev. Father White are the movers in this advance in religious liberalism. Both of these gentlemen are advanced thinkers in their respective denominations, and no action has been taken in that community for many months that has caused so much interest in religious matters as this unique union service.—*Ottumwa (Iowa) Courier*.

Put This to the Credit of Georgia.

THE following resolution against a union of Church and State was introduced in the Georgia legislature by Hon. F. M. Hurst, and by his request referred to the Committee on the State of the Republic. Mr. Hurst said, in introducing his resolution: "It is high time that we go on record in no uncertain terms on this question. I firmly believe that this resolution should be adopted, and for that reason I have introduced it. I shall do all in my power to secure its adoption by the House:"—

WHEREAS in February, 1893, there was begun an organized movement by a religious combination composed of the evangelical churches of the country to get the Government of the United States committed by direct legislation to a recognition of the Christian religion and a national adoption and enforcement of Sunday as the Christian Sabbath or Lord's day; and,

WHEREAS, They proposed first to accomplish their purpose by an amendment to the National Constitution declaring this to be a Christian nation, and so placing all Christian laws, institutions and usages upon an undeniable legal basis in the fundamental law of the land.

In 1888, May 21st, Senator H. W. Blair introduced a bill to secure to the people the enjoyment of the first day of the week, commonly known as the Lord's day, as a day of rest and to promote its observance as a day of rest and a day of religious worship, and on the 25th day of the same month he introduced a joint resolution to amend the National Constitution so as to establish the principles of the Christian religion as the religion of the nation.

These two pieces of legislation embodied the wishes of this religious combination, and immediately there was a strong effort made all over the country to secure the passage of the measures, especially the bill establishing and enforcing the observance of Sunday.

While it is true that this particular Sunday-rest bill did not become a law, the legislation having died with the expiration of the Fiftieth Congress, it is also true that those who demanded, formulated and promoted this legislation, never slackened their efforts, and they have now, 1894, obtained the grand object of their ambition; they have the National Government fully committed to the whole course of religious legislation.

In the Fifty-second Congress, first session, the Sunday law advocates concentrated all their forces and all their energies upon the point of securing the closing of the World's Fair on Sunday by an act of Congress.

They sent to Congress petitions, backed up by threats so overbearing that their threats were denounced on the floors of Congress as an abuse of the right of petition.

Yet so great was the pressure of these religious lobbyists that Congress succumbed and enacted into law the act closing the World's Fair on Sunday and making the appropriation conditioned on this provision, put on and demanded by these religious lobbyists, thus delivering the Government, root and branch, over to these religious fanatics, to be governed and dictated to by them.

And in addition to this legislation, and in advance

of it, the Supreme Court of the United States rendered a decision February 29, 1892, in which the court unanimously declared this to be a religious people and a Christian nation, and so accomplished all that was intended to be accomplished in the religious amendments to the Constitution proposed by Senator Blair.

Therefore, *Be it resolved* by the General Assembly of the State of Georgia, and it is hereby declared to be the sense of this body, that the above cited act of Congress is contrary to the principles upon which our Government was established and contrary to the Constitution of the same, and that it is impolitic, unwise, undemocratic, and has a tendency to the union of Church and State, and is therefore subversive of both our civil and religious liberties, and in our judgment is void and of no effect.

The committee to whom the resolution was referred reported it favorably, but on account of the absence of Mr. Hurst, as the result of sickness, the resolution was not brought up for passage and died with the legislative session of 1894. D. W. Reavis, who sends us the resolution, and who was present when the committee resolved to recommend that the resolution "do pass," assures us that had it been brought up it would certainly have passed, and that it will be introduced at the next session and pushed to final action.

Leo XIII. Interested in the United States.

THE pope's invitation to Cardinal Gibbons to visit Rome, has caused considerable stir and comment among those in touch with the "Roman machine."

For a long time it has been evident that the pope is watching with much interest the Catholic Church in America, and also the political affairs of our country.

In an interview with Bishop Keane, on his return from Rome, Sept. 23, 1894, he is reported as saying:—

The pope finds in American political as well as religious affairs an unceasing source of interest. The pope believes that America is to be the bulwark of the Catholic Church of the future. . . . The pope asked all sorts of questions about political affairs in this country, discussed them at length, and found America a tireless subject of conversation.

Just a few days before the cardinal's call to visit Rome was made public, he gave the press a four-column article, highly eulogizing the pope. Among other things, he said:—

Ere long it [the United States] may be favored with fresh proofs of his [Leo XIII.] solicitude. The special graciousness with which Leo XIII. has long watched the development of the church in this country was repeatedly borne in upon the American archbishops during their visit to Rome, and has filled their hearts with love and gratitude. The day has passed in which the Catholic Church in the United States was regarded with trembling and anxiety. *It is issuing from the state of tutelage. By God's mercy it has thriven and grown strong.* (Italics mine.)

The United States has heretofore been regarded as a missionary country by the Roman power, and has been under the direction and control of the department which rules the so-called "missionary countries." This department is known as the "Propaganda." Since Monsignor Satolli came to this country a quiet change has been going on in the relation of the Catholic Church in the United States with Rome. In the pope's letter granting him plenipotentiary power, given at Rome, Jan. 24, 1893, we find these significant words:—

For grave reasons the churches of the United States of America demand of us special care and provision, (italics mine) hence we came to the conclusion that an apostolic delegation should be established in said States.

Part of Monsignor Satolli's mission has been to prepare the way for the transferral of the church in this country from the

control of the Propaganda to the Vatican or pope himself through his secretary of state. This would place the church in the same relation to the Vatican as exists between the same powers in Europe.

To this end Cardinal Gibbons has been called to Rome, and this is what has caused the stir and comments before alluded to.

The fact that Leo XIII. is preparing an encyclical letter to the United States has been kept before the public for several months, no doubt to prepare the way for this important change.

The pope has been at work in the East. With his flattery he has induced five million of Eastern Greeks to join the Roman Catholics, allowing them to retain their patriarchal organization, to use Greek liturgies and to continue to allow their clergy to marry. He is now looking westward to this country which in times past has been such an excellent missionary field, hoping by his cajolery and wheedling to accomplish the same thing here. Only a few days ago the following went the rounds of the press:—

PARIS, Dec. 12, 1894.—The pope is anxious to do in the West what he has just succeeded in doing in the East. A Roman dispatch to Figaro announces: In order to bring about a union of the churches, he intends drawing together at the Vatican a number of Catholic prelates of England and America, to confer with them upon the best means of realizing his plan. His holiness particularly desires, says the dispatch, the advice of Cardinals Gibbons and Taschereau.

Very few understand the power that now rules the Catholic Church in America, known as the "Propaganda," Latin, *De Propaganda Fide* (or for the propagation of the faith). This department was organized by Pope Gregory XV. by a bull dated June 22, 1622. Its object was to direct and forward the propagation of the Catholic religion among the heathen. It soon came to add to its work that of proselyting from the Christian dissenters. Spies were sent everywhere to find in what Protestant families disagreement existed. They would at once stir up the dissension in order to separate husbands and wives, parents and children. If a gambler or tradesman was in want of money, a propagandist was on hand with his confidential, "I will help you," on condition of apostasy. As these measures failed the Propaganda added to its name the significant words, "*et extirpandis hæreticis*" (and the extirpation of heretics).

It was at the hands of this society or department that the Waldensian and Reformed churches suffered in the middle of the seventeenth century. It is this society, under a mask of civilization, that directs the affairs of the Catholic Church in this country, and it is for the purpose of consulting about the transfer of the United States from the control of this society to the pope himself that Cardinal Gibbons is going to Rome. If the church of Rome in this country is, as the cardinal says, "issuing from the state of tutelage," and its tutor thus far has been this society, it must have learned all of the devilry of the Propaganda before described, and is entitled to step up higher in wickedness and accept the control of the grand "Pantata" Leo XIII. or his successors.

Now the question with us is, What kind of tutelage will it (the church in America) get from the pope? With Leo XIII.'s wailing and lamenting for temporal power it is not hard to understand. Let the pope himself tell us. In a speech in Rome to the pontifical household, delivered Dec. 23, 1894, only a few days ago, he said:—

The faith [Catholicity] is reviving among the na-

tions, which have come to recognize that civil virtues and laws are not sufficient to restrain the masses. It is of great importance that *all work together to make religion a force in public as well as in private life. It is the duty of rulers to lend their support to religious creeds.*—(Italics mine.)—N. Y. World, Dec. 25, 1894.

And Cardinal Gibbons, after saying: "the church is issuing from the state of tutelage," adds:—

However popes may wish to avoid politics they are of necessity great factors in the political movements of the world. The triumphs of the holy see in this field as in that of faith and morals, have, since the accession of Leo XIII. to the chair of St. Peter, been conspicuous.—N. Y. World, Aug. 27, 1894.

Nineteenth century Protestantism does not notice all this. Many who claim to be Protestants are such only in name. Forgetting the past they are drifting away from the old landmarks, while listening to Rome's siren song of liberty. The following extract from a sermon by "Rev." I. W. Hathaway, pastor of the Westminster Presbyterian Church, Jersey City, preached Dec. 9, 1894, illustrates the indifference of some so-called Protestants:—

To my mind there is no more danger from the Roman Catholic Church than there is of the sun's turning back in its course. The Roman Catholic Church in this country is not what it is in South America or Spain.

But that is just what the pope wants to make it. He wants the church in America to be just like it is in Spain. In fact, he wants to unite all the churches under his own control and direction *that they may act as a unit.* It is needless to say persecution will follow. It is the principle of Rome to extirpate "heretics." True Protestantism is and always was heresy with Rome. In the Rhemish Testament, sanctioned by the Primate of Ireland, the Archbishop of Dublin, and bishop and clergy generally of Ireland, we find the following comment on Acts 28:22:—

The Church of God [i. e., of Rome] calling the Protestant doctrine heresy in the worst sense that ever was, doeth right and justly. (Italics mine.)

In the same book, notes on Rev. 11:6, 20, are these words:—

Christian people [Romanists], bishops especially, should have great zeal against heretics [Protestants], of whatever name, after the example of holy Elias, that in zeal killed four hundred and fifty false prophets. (Italics mine.)

When the American Church comes under the exclusive control and directions of the pope, what will be the result? Outside of God's Word there is no way to determine; but by studying the sure word of prophecy we can get a glimpse of the iniquity that follows. In Rev. 17 is a view of Rome in the last days under the symbol of a woman ruling or controlling the nations; verse 18 says: "The woman which thou sawest is that great city, which reigneth over the kings of the earth;" and in verses 6, 13 and 14, we are told that a time of persecution against God's people is surely coming, but in the end God's people get the victory, while the papacy goes into the lake of fire. The pope is the "visible head" of the Catholic Church. In Rev. 13, the Catholic Church, with its temporal power, is symbolized by a beast with seven heads and ten horns, and "upon his heads the name of blasphemy;" verse 2 tells us that "the dragon gave him his power, and his seat and great authority." In Rev. 12:9, we read that the dragon is also called the devil and Satan. Then it is a fact that all the power the pope has he gets from Satan.

If the pope is the "visible head," then Satan is the invisible head of the Roman

Catholic Church; and instead of the pope being the vicegerent of the Son of God, he is, in fact, the vicegerent of Satan, and Monsignor Satolli, as the papal delegate, is the express agent and delegate of Satan.

The pope, as the visible head of Satan's kingdom on earth, organized the Propaganda with its extirpating of "heretics." The pope also instituted the Inquisition through St. Dominic, who was made the first inquisitor by Pope Innocent III. In fact, the pope has been the "visible head," not only of the Catholic Church, but of all persecution and venom against God's people from the establishment of that church to the present time. And the transfer of the control and direction of the Catholic Church in this country is only one step nearer the invisible head (Satan) and one step nearer the fulfillment of Rev. 12:17: "The dragon was wroth with the woman [the church], and went to make war with the remnant of her seed [or church in the last days], which keep the commandments of God, and have the testimony of Jesus Christ."

God bless the AMERICAN SENTINEL, and as it has now commenced to give special attention to the Roman Catholic question, may it be a sentinel indeed, and "cry aloud" in faithful warning, in the language of Rev. 14:9: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." This message is not only a warning against the image of the beast, but against "the beast and his image."

May God help all to study the Roman Catholic question in the light of God's Word and the momentous events of the hour, that they may also understand the developments of the image.

E. E. FRANKS.

Do They Mean It?

It has come to be very much the fashion to put on an appearance of liberality and to make strong expressions in favor of religious liberty. The Catholic Church, as is generally known, is now posing as the author and conservator of religious freedom, and is using honeyed words to disguise her real animus and intentions, that she may entrap the unwary and unsuspecting, and disarm those who otherwise would be on the alert to expose and oppose her encroachments.

Our inquiry, however, relates to the utterances of those, of whom we have a right, if not a reason, to expect better things. As a sample of these utterances, and one which well illustrates the whole class, is the following from the Kansas City Journal of December 8, in its report of the visit of General Booth to that city. The address of welcome was delivered by the Rev. C. H. Bruce, President of the Ministers' Alliance. Among other things Mr. Bruce said:—

That day is past, and past forever, when it is the right of any man to ask how a thing has been done, instead of asking what has been done. It is the right of every individual to worship after the manner which pleases him, but the day will never come when it will be his right to compel all other men to worship as he does.

Noble words, truthfully uttered; but the pleasure of reading and contemplating them is greatly marred by the intrusion of the query, Does he mean them? I know nothing of the gentleman's attitude upon the question of Sunday laws, but it is well known that the class of men which

he represents is largely in favor of the enactment and enforcement of stringent Sunday laws; and that such laws, in their practical operation, are in direct contradiction to the sentiments expressed in the foregoing, and utterly subversive of Mr. Bruce's broadly stated principle, is also well known by many, but especially those who are the victims of this kind of legislation. Hence arises the query which implies a suspicion of the insincerity of the utterances containing these noble and truthful sentiments. It is true that "the day will never come" when it will be the right of any man, or set of men, "to compel" others "to worship as he does;" but the day has already come when men professedly indorsing this principle, and claiming to be governed by the Golden Rule, are assuming and attempting the exercise of the right to compel all others to worship as they do, which worship, too, is contrary to the expressed will of God. And all this in the name of the Christian religion. What could more clearly show the perversity of human nature, or more fully prove the fall of modern Babylon?

S. B. WHITNEY.

Who Are in Need of Sympathy?

THE Dassel (Minn.) Anchor has this to say of the persecution of Seventh-day Adventists:—

Sunday Work.

Our attention has been recently called to the case of Henry P. Holser, once a resident of Minnesota, but now the editor of a German paper in Basel, Switzerland. It seems that Mr. Holser has been imprisoned for performing his editorial duties on Sunday, and this too at a time when, directly in front of his office, soldiers were engaged in drilling and citizens were playing games and enjoying themselves socially in a way much more calculated to disturb the solemnity and peace of the day. This case has attracted considerable attention all over the world, and the action of the Swiss government has been severely condemned by many as inconsistent.

Switzerland is not the only country trying to enforce religious laws, for at the present time two men are serving out sentences in Manitoba prisons for performing labor on Sunday, and even our own United States is guilty of similar attempts.

R. R. Whaley and W. G. Curlett, both of Queen Anne's County, Maryland, are in jail for Sunday work, and one man in Tennessee has just been liberated from an imprisonment for a like offense. The injustice of these imprisonments is seen when the fact is added that every one of the men mentioned observes another day of rest religiously, and by the laws of his country is compelled to keep two days or violate his conscience.

Personally our religious views do not coincide with those of the men who are mentioned, neither do we intend to make a religious article out of this subject, but we do feel like protesting against the enacting of any law that has its foundation in the tenets of any particular denomination and are in favor of the repeal of all laws that are based solely on the sectarian belief of any class or church.

We believe in laws that are for the bettering of humanity, but we object to all such when they owe their birth or life to purely religious teachings.

We have very little sympathy with that class of so-called Christians who would force onto others their own particular way of serving the Lord, whether they draw their authority from the Bible, the Book of Mormon, the Koran, or any of the many other books held in veneration by people in all parts of the earth, and we can consistently condemn these imprisonments even though they do seem to place us in sympathy with those who are known as seventh day people.

Eld. H. P. Holser, the editor first referred to, was at one time president of the Minnesota Conference of Adventists, and he is now in jail in Switzerland for living up to the best light he had. We are sorry for him, but we are more sorry for the deluded bigots who put him there.

The Anchor is right. The persecutor is always the party in most need of sympathy. The persecuted are cheered with the promise, "Be thou faithful unto death, and I will give thee a crown of life." But of the persecutor, the Lord says,

"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." Matt. 18:6.

Alexander Campbell Shows that the Logic of Sunday Laws Leads to the Inquisition.

[In 1820 there was organized in West Middletown, Washington Co., Pa., a society, called the West Middletown Moral Society. The principal object of the society was to enforce the Pennsylvania Sunday law of 1794, which is still on the statute books of the State. This Moral Society was organized by the United Presbyterians, the same people who, later in 1863, organized the National Reform Association. Alexander Campbell, the founder of the Christian or Disciple Church, ably opposed the society in a series of articles published in the Reporter, of Washington, county seat of Washington County. His articles were signed "Candidus." A United Presbyterian minister, by the name of Wylie, attempted to defend the society, and signed himself "Timothy." The discussion continued from April 17, 1820, the date of Mr. Campbell's first article, to February 22, 1822, during which time almost every phase of the compulsory Sunday law question was treated. As a result the Moral Society perished, not to appear again until 1863 when it was revived by the same denomination under the name, National Reform Association. Every word of Mr. Campbell's invincible logic and withering denunciation is applicable to the association, resuscitated under the name, National Reform Association, and kindred organizations, such as the American Sabbath Union, the Pennsylvania Sabbath Association, etc.]

Mr. T.'s fourth argument is substantially the same as his second, but as he makes it numerically one of the mysterious number seven, I will pay due regard to it. I will transcribe it every word. "The magistrate and the legislator," says he, "are bound in their official characters to promote the principles of public virtue, since they are the two sources of the dignity and prosperity of the community. Now these principles have their origin in religion. Therefore it is the duty of the legislator to enact, and of the magistrate to execute, such laws as are necessary to protect the public forms of religion from contempt. He that openly profanes the Sabbath, does treat religion with contempt and is therefore guilty of not only a sin against God, but an offense against the State."

The established church of Rome, or any other established church, at no time claimed the right of extirpating all its enemies upon grounds more dangerous to the community than the principle embraced in the above argument. The principle assumed by Mr. T. is in fact the same as that plead by Romanists and some Protestants, to justify them in burning, beheading, and torturing heretics. This shall be evident in the detail. That I might escape the suspicion of perverting Mr. T.'s argument, I have transcribed the whole of it, and I request the reader to compare my remarks upon it, with the original before him.

In the first instance, then, Mr. T. asserts that the principles of public virtue have their origin in religion. This we all confess. But the difference is, how are they to be deducted therefrom. My opinion has already been given on this subject. Let us now hear Mr. T.'s opinion. It is this: "It is the duty of the legislator to enact, and of the magistrate to execute, such laws as are necessary to protect the public forms of religion from contempt." This will lead to any extreme in persecution; and it necessarily requires an *holy inquisition* to explain and enforce it. Before the above principle can be acted upon, an inquisitorial tribunal must decree two im-

portant items: the one *infallibly* determining what are the *public forms* of religion; the other what is "to treat them with contempt." When it shall have infallibly determined these two particulars, two others will necessarily claim its attention. The first, with what penalty shall these laws be enforced,—protecting the *public forms* of religion from contempt,—whether by fine, imprisonment, torture, or death, etc.? And secondly, who shall be employed to bring the guilty to punishment? These four things are indispensibly necessary to carry Mr. T.'s principle of coercion into effect.

What are the *public forms* of religion? Mr. T. mentions but one; viz., the observance of a Sabbath. But, having summoned A B C D E and F to deliberate on this question, they agree on the following as among the public forms of religion, viz., the observance of a Sabbath, baptism, the holy supper, standing in prayer in the congregation, singing aloud in church, fast days, tithes, or the paying of stipends to the clergy, going to meeting every Sabbath, fast day, and preparation, creeds, confessions, and public *forms of sound words*. To these A was for adding a dozen more, and D five, but when put to vote, only the above items carried. It was found that in order to unanimity a *pope* was necessary.

To show the correctness of the above remark, and to demonstrate that Timothy has had and yet has the majority on his side, I will add a few questions, and reserve for another number, the further exposure of his fourth argument.

From the *Boston Centinel*, June, 1821:—

In the late amendments to the constitution of this State it was proposed to repeal that part of the declaration of rights which invested the legislature with authority to enforce an attendance upon the instruction of public worship. This amendment being rejected, the people determined that the old provisions on the subject of public worship and religious freedom are sufficient, that people ought to be compelled to go to church.

This is an excellent way to protect the *public forms* of religion from contempt! Timothy in the majority and Candidus in the minority in this instance.

From the constitution of Massachusetts, Third Article:—

The people of this commonwealth have a right to invest their legislature with power to authorize and require, and the legislature shall, from time to time, authorize and require, the several towns, parishes, precincts, and other bodies politic or religious societies, to make suitable provision at their own expense for the institution of the public worship of God, and for the support and maintenance of public Protestant teachers, of piety, religion, and morality in all cases where such provision shall not be made voluntarily.

An excellent way to protect *public forms* of religion from contempt! Timothy in the majority, and Candidus in the minority.

From the "British Encyclopedia":—

It is hardly credible, but it is nevertheless a melancholy fact that an ordinance against blasphemy and heresy was passed in May, 1648, by the influence of the Presbyterians then in Parliament; in which it was decreed that all persons who shall willingly maintain, publish or defend by teaching or writing that the Father is not God, that the Son is not God, that the Holy Ghost is not God; and that these three are not one eternal God; or that Christ is not God equal with the Father; shall upon complaint or proof, by oath, of two witnesses before the justice of the peace, be committed to prison without bail, or main-prize, till the next jail delivery; and in case the indictment shall then be found, and the party upon his trial shall not adjure the said error, he shall suffer the pain of death, as in case of felony, without benefit of the clergy.

An excellent way to protect the forms of religion from contempt! Timothy in the majority again, and where is poor Candidus?—*Alexander Campbell in Washington (Pa.) Reporter, Oct. 22, 1821.*

South African Correspondence.

IN the great Arian controversy of the fourth century when the "powers that be" were trying to settle forever what mankind should believe in the realm of things religious, they debated long and fiercely as to whether Christ was of the same substance with his Father or of like substance. And thus it will ever be, so long as the civil powers meddle with religious matters. While the courts of America are being called upon to determine whether or not man has an immortal soul, the judiciary of these regions of the earth are being called upon to decide some perplexing questions as to what is sacred, and what is not.

The most recent of these which has come to our notice occurred in Johannesburg, South African republic. At the last session of the Volksraad, they revised the Sunday law somewhat. Recently, Mr. Ernest Searelle, who, some time ago, created a great stir in Cape Town, by giving what he termed a "sacred concert" on Sunday, did the same in Johannesburg. He was arrested for violating the Sunday law, and arraigned before the Landrost. It appears that the question to be settled was whether or not the concert was sacred or profane, and whether the songs sung were sacred or otherwise. One of the lady singers said that on the evening in question she sang, "There She Goes," and "Phoebe Darling," and an ex-organist of St. Mary's Church was called in to give expert evidence as to whether the songs were sacred or secular. He said that the music might be either sacred or secular. If played slowly it would be sacred, if fast, secular. He then further added to their perplexity by saying that in the fifteenth century French church-goers sung street songs to Gregorian tunes. Though in summing up he thought that "Phoebe Darling" might be considered sacred. When pressed to tell why he would not consider "There She Goes" sacred, he said, "On the face of it it hardly looks like it." Another singer admitted that she had sung "Good Old Zachariah." She held that the words were sacred, but that the music, perhaps, was not. Some songs, she said, which were sung on other days, were omitted entirely on Sundays, and in others, little words that they dare not use on Sundays, were left out. That is to say, they sung the religious part of an irreligious song! After all the evidence was in, the Landrost, Mr. Van der Berg, concluded "that the intention of the Volksraad was to prohibit any music that had nothing to do with religion, and that that which was heard at the Variety Theater on the evening in question came under the category of that which was tabooed." His honor then sentenced Mr. Searelle to pay a fine of twenty-five dollars. An appeal has been taken to the high court, which will therefore be called upon to decide whether these songs in question are sacred or profane, or whether they are both, as some testified.

It appears that the Salvation Army will be involved in the matter before it is ended, as the defense claims that some of the songs sung by these warriors have rendered the dividing line between the sacred and secular obscure, and the army may all at once find out that what they thought were songs of Zion are of the earth earthy, and that they must no more chant them on Sunday night lest they

transgress the law by offending the moral sensibilities of the people.

Comment on this judicial proceeding is quite useless. What a farce it must seem to all thinking minds to see those who attended the theater sitting around waiting till the court gets some expert testimony so it can decide as to whether they listened to a sacred or a profane entertainment, and therefore whether or not they are sinners! It is the same controversy as in the fourth century. Now, as then, the spiritual guides having lost the power of godliness, find themselves unable to compete with a theater, ask the civil power to aid them by suppressing opposition. I am decidedly opposed to theaters, but utterly fail to see why a theater is any worse on Sunday night than on Monday night, especially when it is remembered that Sunday is only the "wild solar holiday of all pagan times." Furthermore, I am a regular worshiper within the church, and have many times sat within its sacred walls while a theater was in full blast in the town, but this has never disturbed my devotions in the least. The aim of all such legislation is to exalt Sunday, and fill the churches by so arranging it that there will be no other place to spend the day.

G. B. THOMPSON.

East London, S. Africa.

Abridging the Freedom of the Press.

ONE of the most dangerous measures ever introduced in Congress is a bill to amend and to reenact section 3,877 of the Revised Statutes of the United States. The bill was introduced by Mr. Weadock, of Michigan, and is now in the hands of the Committee on Post Offices and Post Roads.

Section 3,877, which it is proposed to reenact and amend, defines second class mail matter, and Mr. Weadock's bill proposes to add to the existing provision the following:—

Any newspaper or other matter of the second class which advises, abets, or suggests the commission of any offense against any law of the United States, or any State or Territory, or any country with which we are at peace, shall be excluded from the mails.

It is incredible that such a bill should ever become a law in "free America," and yet equally strange things have happened within the last half decade; and nobody can feel sure that Mr. Weadock's bill will not pass. But whether this bill passes or not, the fact that it has been introduced and is being seriously considered is ominous. An official censorship of the press is a thing utterly repugnant to the spirit of our free institutions, and yet that is just what this bill proposes to establish.

Already inroads have been made upon the First Amendment to the Constitution, and this bill proposes a still further attack; for whereas the First Amendment provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press," this bill proposes to put a bridle upon the press by excluding from the mails every publication of the second class which in the estimation of the postmaster-general shall advise, abet, or suggest the commission of any offense against any law of the United States, or of any State, or of any country with which we are at peace.

For instance, the AMERICAN SENTINEL says that Seventh-day Adventists cannot consistently obey Sunday laws. It would require no great stretch of the authority

sought to be conferred by this bill for the postmaster-general to hold that the SENTINEL, indirectly at least, both advises, abets, and suggests offenses against the laws of every State having upon its statute books a Sunday law, and to therefore order its exclusion from the mails.

Again, the *American Hebrew*, which raised the fund for the release of W. B. Capps from jail, and which in common with the SENTINEL and many other papers denounced his imprisonment as religious persecution, and insisted that Mr. Capps had a right to work on Sunday, might be held to have abetted in the offense against the laws of Tennessee, and so be excluded from the mails. In fact, there is scarcely any limit to the power which it proposes to confer upon the postmaster-general by this bill. It is a most dangerous and significant measure.

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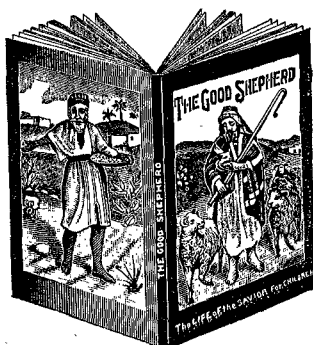
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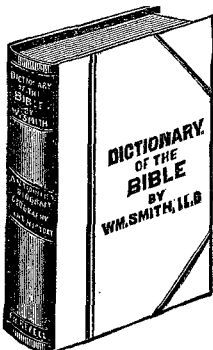
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NEW YORK, JANUARY 10, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

WE are glad to see our contemporaries copying our original articles, even if they fail to give us credit. It is the dissemination of truth for which we aim, not popularity.

THE *Evangelist*, a leading Presbyterian paper published in this city, contained the following paragraph, under date of Dec. 27th:—

The new secretary of the Papal Legation in this country, Father Rooker, recently appointed by the pope to succeed Dr. Papi, appears to have been nominated in accordance with a recognition of this relative condition of things. Father Rooker is an American and of the liberal school represented by Cardinal Gibbons and Archbishop Ireland and the brilliant Paulist Father who recently lectured to the students in Union Seminary. His choice appears to be a good omen for America, and for the church of which he is a representative.

"A good omen for America!" Blind, indeed, must be the American Protestant who can see a good omen for America in the appointment of any Roman Catholic to secretaryship of the Papal Legation at Washington. The more he is like "Archbishop Ireland and the brilliant Paulist Father who recently lectured to the students in Union Seminary," the sooner will the scheme of Rome be realized. Shades of Martin Luther! Are American Protestants drunk? Yes, drunk with the wine of Babylon.

THE real spirit of National Reform was well exemplified in the recent New Castle convention by the means used to counteract the influence of certain religious liberty publications, distributed there prior to the meeting. These publications were, "Limitations of Civil Authority from the Standpoint of Natural Right and Divine Obligation;" and, "Why Do Seventh-day Adventists Suffer Imprisonment Rather Than Keep Sunday?" Reference was made to these publications several times, and always in a way to prejudice the people against them. But the climax of misrepresentation was reached when Dr. D. McAllister exhibited a copy of the *Truth Seeker* to the audience, and calling attention to the cartoons on the first and last pages, said that such was secularism gone to seed; that such was the logical conclusion of opposition to their movement, etc.; and classed the AMERICAN SENTINEL with the paper he was exhibiting. This was grossly unfair, for the SENTINEL has nothing in common with the *Truth Seeker*, except opposition to National Reform, and even this is from so

widely different a standpoint that it can scarcely be said to be in common.

But unfair and misleading as was Dr. McAllister's statement, it was not sufficiently so to satisfy Dr. H. H. George, and he arose in the convention, and referring again to the religious liberty publications, said, "They all emanate from the same source and are of the same character." *Nothing could be more false*, for while the *Truth Seeker* is intensely hostile to all revealed religion, the tracts to which reference has been made are consistently Christian, and breathe a spirit of genuine Christian piety; and this every honest man must admit, whether he agrees with the conclusions reached or not. The statements made were nothing short of palpable violations of the ninth commandment, and especially is this true of that made by Dr. George; indeed, it is hard to believe that his was not a deliberate purpose to deceive the audience as to the character of the tracts in question.

But is infidelity "opposition to National Reform gone to seed"? Is it the logical conclusion of opposition to the so-called "Christian theory of civil government"? By no means; for as we have repeatedly shown in these columns, National Reform is itself anti-Christian. Moreover, it is no more logical to class the *Truth Seeker* and the AMERICAN SENTINEL together because they both oppose National Reform, than it would be to class the *Truth Seeker* and the *Christian Statesman* together because they both oppose Romanism. The Roman Catholic can just as consistently argue that infidelity is simply opposition to Romanism gone to seed, as the National Reformers can argue that infidelity is simply opposition to National Reform gone to seed. Either is a begging of the question and is unworthy of honest men. Let the National Reformers meet and refute, if they can, from the Scriptures to which we constantly appeal, the arguments of the SENTINEL. Yea, let them clear themselves of the charge that their so-called reform is not subversive of the very foundation principles of the religion of the Lord Jesus Christ which they profess to serve.

IN a speech to the pontifical household, Dec. 24, as reported by the *World*, the pope said:—

The faith is reviving among the nations, which have come to recognize that civil virtues and laws are not sufficient to restrain the masses. It is of great importance, therefore, that all work together to make religion a force in public as well as in private life. It is the duty of rulers to lend their support to religious creeds.

The one great scheme which the pope is working to bring the governments of the world in submission at his feet is here briefly stated. "The masses cannot be controlled without religion. The Protestant religion commenced in anarchy and ends with anarchy. The only religion which

can restrain the masses is the Roman Catholic religion." Therefore, "it is the duty of rulers to lend their support to religious [Roman Catholic] creeds." Rome breeds anarchy in her followers by telling them that the nation which does not recognize the Roman Catholic creed is a heretical nation, unstable, and must sooner or later come to ruin. When this teaching bears fruit in social unrest, riots and Coxeyism, she points to these social disturbances and charges it upon a failure to recognize the papal creed, and offers to calm the troubled waters in exchange for power. The *Catholic World* of August last, closed its observations on the Coxey movement which were similar to the statement of the pope here quoted, with the significant remark: "What possibilities there are in the old church!" This game of the pope will succeed and that soon, but this very success will preface the everlasting overthrow of this anti-Christian system. See Revelation, chaps. 17, 18, and 19.

EX-SENATOR TOLLEY, of Tennessee, who has been a careful reader of the AMERICAN SENTINEL for several years, writes thus complimentary of the paper: "There is not an abler, fairer, or more convincing advocacy of any cause by any organ in the whole country than that displayed by the SENTINEL for the cause it champions."

And now, a word of encouragement to the State branches of the International Tract Society, which are sending the SENTINEL to the members of State legislatures. Mr. Tolley, who has labored and is laboring so earnestly and unselfishly for the relief of the persecuted seventh-day observers of his State, first became interested in the SENTINEL while a member of the Tennessee legislature. The paper was sent free to all the members of that body, and Mr. Tolley became interested in it and has been a regular subscriber ever since. It would pay to send the paper to every legislator in the United States, if perchance it would result in the discovery of another such a friend of liberty of conscience, and there certainly must be more of them.

THE valuable work, "The Marvel of Nations," advertised for one dollar on the advertisement page, can be obtained with one year's subscription to the SENTINEL for \$1.25. This applies to renewals as well as new subscribers.

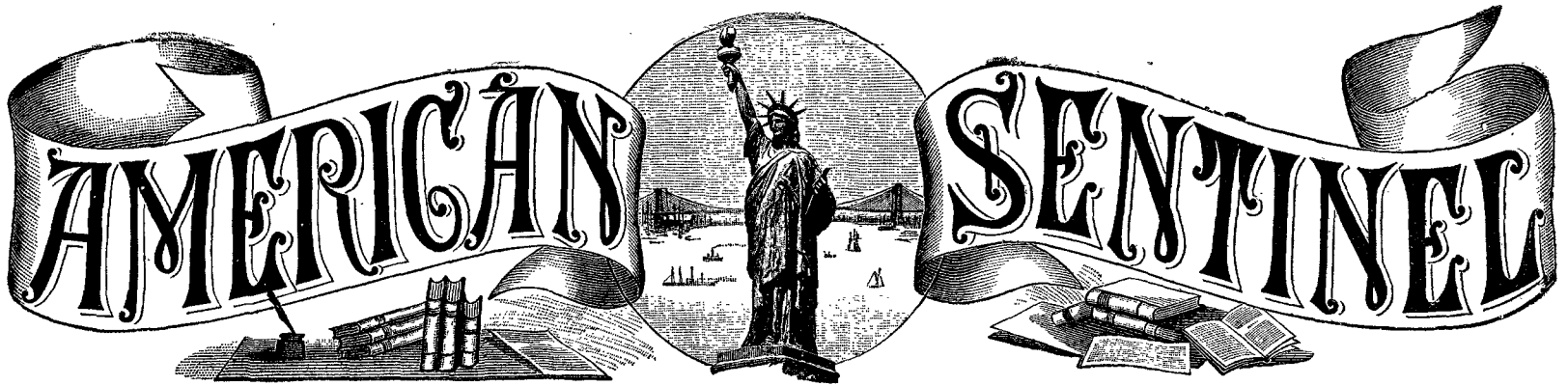
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"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

VOLUME 10.

NEW YORK, JANUARY 17, 1895.

NUMBER 3.

American Sentinel.

PUBLISHED WEEKLY BY THE

PACIFIC PRESS PUBLISHING COMPANY,

No. 43 BOND STREET, NEW YORK.

Entered at the New York Post-Office.

ALONZO T. JONES,
CALVIN P. BOLLMAN,
A. F. BALLENGER,

EDITORS.
ASSISTANT EDITOR.

ONE of the most significant signs of the times is the reception accorded in all lands,—not excepting even our own,—to representatives of the Roman Catholic Church. The *Catholic Universe* of Dec. 7, 1894, has this editorial note illustrative of the foregoing remark:—

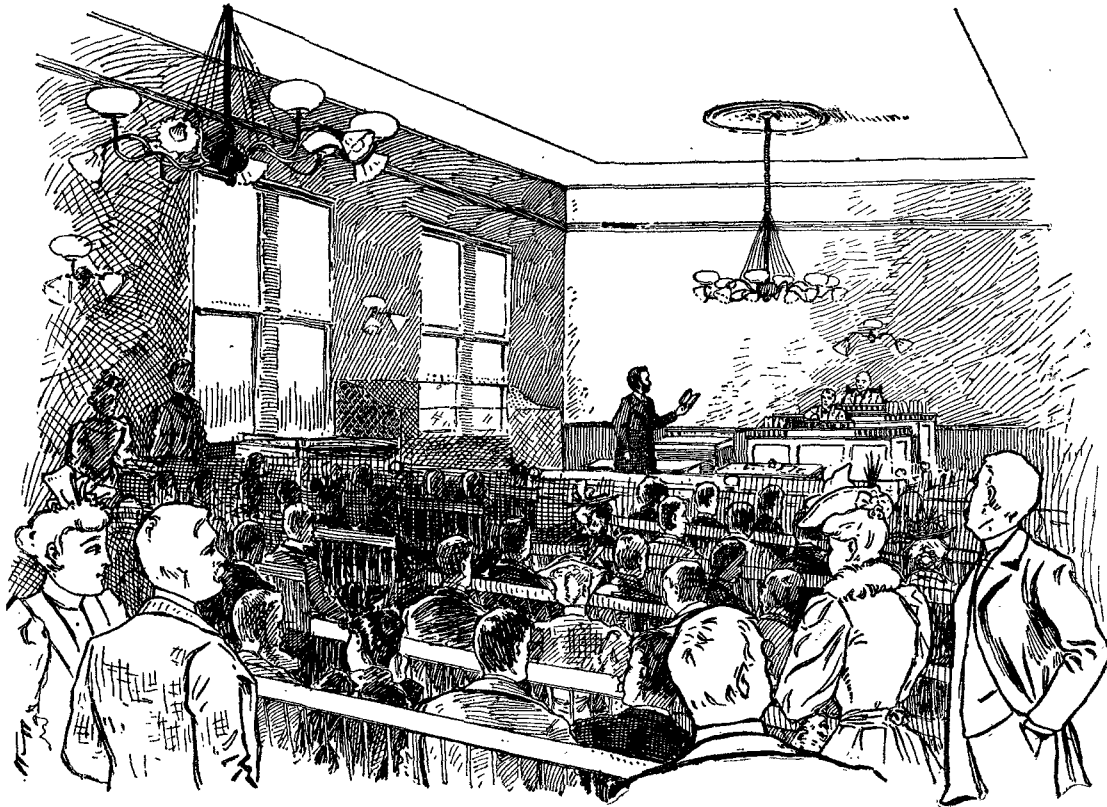
Detailed reports of Monsignor Satolli's visit to Albany make it clear that the apostolic delegate was received by ecclesiastics and the highest officials of New York State, with every mark of distinguished consideration, rarely accorded even to eminent functionaries of Church or State. The fact may appear alarming to those narrow minded fanatics who believe Monsignor Satolli to be a leader of the Jesuits, but level-headed folk, Catholic as well as Protestant, understand that the respect shown to the illustrious visitor, is nothing more than the due of the accredited representative of the acknowledged spiritual ruler of Christendom.

Such "distinguished consideration" is never shown to representatives of other churches; why, then, do the officials of New York show such consideration to Monsignor Satolli? It can be for no other reason than because Satolli represents not merely an ecclesiastical, but a political power. The papacy insinuates itself into the politics of every country; and it is for this reason that the officials of an American State deem it "wise statesmanship" to accord him such a rare reception.

An American Citizen Defends His Faith and His Rights.

A Victim of the Sunday-law Crusade Is Fined \$50 and Costs For Keeping Open Store on the "Lord's Day."

W. T. GIBSON, a Seventh-day Adventist, of Everett, Mass., is arrested as the result of the work of a spy, who, sent by the mayor, purchases a half-pound of candy, and then informs. The defendant, when brought into court, pleaded his case substantially as follows:—



W. T. Gibson pleading his case.

"Your honor, I have not interfered with any natural or constitutional right of my neighbors, and I am not guilty of keeping open shop on the Lord's day."

W. T. Gibson.—Your honor, I would like to say that I am not acquainted with the rules of the court-room, and therefore ask that you make allowance for any mistake I may make in pleading my case.

Judge Pettengill.—I think you will have no trouble.

G.—Your honor, the summons which brought me into this court accuses the

defendant of keeping open shop on the Lord's day, to which charge I plead not guilty (drawing a New Testament from his pocket); and I desire to define the Lord's day by the declarations of Him who is the Lord of the Lord's day as they are recorded in the Lord's book.

Prosecuting Attorney.—Your honor, I object.

Judge.—Mr. Gibson, this is a civil, not an ecclesiastical court.

G.—Your honor, the summons which brought me before this court is by virtue of a law respecting an establishment of religion; and the very wording of the summons necessitates a religious controversy. The summons does not accuse defendant of doing work on the first day of the week, commonly called Sunday, but on the "Lord's day;" and I desire to read from the Lord's book a few scriptures, which will explain why I plead not guilty of doing business on the Lord's day. The Lord's book is the only authority which can decide which is the Lord's day.

Judge.—Go on, Mr. Gibson.

G.—I wish to refer you to Mark 2: 27, 28, which reads: "And he said unto them, The Sabbath was made for man, and not man for the Sabbath: Therefore

the Son of man is Lord also of the Sabbath." Again, speaking of the Lord Jesus, the declaration is made in the second and third verses of the first chapter of the Gospel by John, that "the same was in the beginning with God. All things were made by him; and without him was not anything made that was made." The first declaration, your honor, asserts that

the Sabbath was *made*; and the second scripture declares that the Lord Jesus, who was in the beginning with the Father, made all things that were made in the beginning; hence, the Lord made the Sabbath day, and is therefore, rightfully Lord of the Sabbath day or Lord's day. He it was who labored six days and rested the seventh day; "wherefore the Lord blessed the Sabbath day, and hallowed it." Now, having shown that the Son of man is Lord of the Sabbath day, I call your attention to Luke 23:56, to show which day of the seven is the Sabbath or Lord's day.

Judge.—Please wait a moment, Mr. Gibson. Clerk, will you bring me the Bible? (After securing the court-room Bible, and blowing the dust from its covers) Mr. Gibson, what was your first reference?

G.—Mark 2:27, 28.

Judge.—(After finding the text)—Go on, Mr. Gibson.

G.—I was about to read Luke 23:54-56. The text reads as follows: "And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now (next verse, chap. 24, verse 1) upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." The text first quoted states that the Son of man is Lord of the Sabbath. This text states that "the Sabbath day according to the commandment" is the day which precedes the first day of the week. The Son of man is therefore Lord of the day which precedes the first day of the week, and that day is the Sabbath or seventh day of the week. Therefore the only day which the Son of man declares himself the Lord of, is the seventh day of the week and not the first day, hence the seventh day of the week, or the day preceding the first day of the week, is the Lord's day.

Your honor, I would like to ask you if the law by which I am prosecuted, relative to the Lord's day, is not based upon the fourth precept of the Decalogue?

Judge.—I question your right to ask the court such a question.

G.—Your honor, I do not insist upon your answering it, but would regard the answer as a personal favor.

Judge.—Well, I presume that it is.

G.—Well, then, your honor, we will presume that the law is based on the fourth commandment, which says: "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God." Now, your honor, all civil law, not only in this country, but in all countries, recognizes Sunday as the first day of the week; therefore Saturday, the world over, is the seventh day of the week. And, according to the testimony of Christ, as read from the New Testament, Saturday, the seventh day of the civil law of the commonwealth of Massachusetts and of all the countries of the world, is the Lord's day, a memorial of the creative power of Jesus Christ. The defendant is, therefore, according to the Lord's book, *not guilty* of keeping open shop on the Lord's day.

It is admitted that the scriptures which I have read were written thirty years after

the resurrection of the Lord; therefore, the Holy Spirit which the Lord promised to send, and did send, to lead men into all truth, after he ascended to his Father, and which indicted the scriptures quoted, teaches, thirty years after the ascension of the Lord, and still teaches to-day, that the seventh day of the week—the day preceding the first day of the week—is the Lord's day, according to the fourth precept of the Decalogue.

The command relative to the Sabbath regulates the Christian's duty every day in every weekly cycle in every year; in fact, it regulates the duty of man every day of his life: and the command, "Six days shalt thou labor," is just as explicit as the command to rest the seventh day.

Civil law cannot regulate the duties enjoined by the first four precepts of the law. These precepts enjoin duties which can be rendered to God only, and defendant is accountable alone to God for the manner in which he observes the fourth commandment.

Your honor, I claim the divine right of dissent, and therefore deny the right of the pope of Rome, the czar of Russia, the president of the United States, or the mayor of the city of Everett, to prescribe for me my religious duty. All I ask, as a free-born American citizen, and as a man, is the free exercise of my civil and religious right to worship God according to the dictates of my own conscience. I deny the right of the magistrate to compel me to observe the first day of the week, and thereby deprive me of one-sixth of my time in which to earn my living.

I have observed the Sabbath since 1878, previous to which time I kept Sunday. I require no civil law to enable me to keep the seventh day, and every one around me exercises his right to keep Sunday and labor on Saturday; and no man disturbs me in keeping Saturday. I disturb no man on Sunday or on any other day, and no man thus accuses me. All I ask is the free exercise of my right to worship Him who said, "The Son of man is Lord also of the Sabbath," and the right to labor six days, according to the dictates of my own conscience, so long as I do not actually disturb my neighbors.

Your honor, I have not interfered with any natural or constitutional right of my neighbors, and I am not guilty of keeping open shop on the Lord's day. And I trust you will so decide.

The court fined Mr. Gibson fifty dollars and costs; but remarked that he would not attempt to defend his decision except to cite a precedent of a higher court. Mr. Gibson appealed his case, and it should have been tried ere this; but for political and other reasons, the case is still pending, although Mr. Gibson, who is a poor man, has repeatedly demanded a trial in the interests of himself and his business.

The Papacy in Europe.

THE prestige and power of the papacy is rapidly growing in other countries as well as in the United States, and in those very countries too that have always been supposed to be particularly Protestant. Germany and Switzerland are the two countries in which the Reformation worked with the greatest power and took the strongest hold, and yet in a single number of the *Catholic Standard*, Dec. 23, 1894, we find three items which show that prac-

tically both of these countries are under Roman Catholic control once more. We reprint all three of them, for the situation which they present is worthy the sober consideration of all. Here is the first one:—

Once more the Center or Catholic party holds the balance of power in the German parliament, and most properly announces that in the coming struggle over the anti-Socialist bill they will use that power to a two-fold purpose. Unless the Falk laws are wholly repealed so as to allow the Jesuits to come back in full standing, they will defeat the measure in any form; and even if this just concession be granted to them, they will not support the bill in its present drag-net form, but will insist on its being amended so as to make it bear at least the semblance of fair play and regard for constitutional rights. Thus once more do Catholics stand out prominently as the champions of true liberty and equal rights for all.

Another one, the complement of this, is as follows:—

It would certainly be noteworthy were Prince Hohenlohe to be the instrument in wiping out the last trace of the Bismarck-Falk anti-Catholic laws in Germany. When they were enacted, and thus called into existence the powerful Center Party, he, though a practical Catholic, held aloof and failed to identify himself with the Catholic movement that has won such glorious fame. But now that he is chancellor, in succession to the real author of those laws, he finds himself in need of the Catholic vote in order to be able to enact the anti-Socialist bill into a law. Without it the measure is doomed to defeat, and accordingly there would be good reason for supposing the report to be well founded that the new chancellor has offered valuable inducements to the Catholics in return for their support. Time brings its revenges.

With a Catholic party in the German parliament, that is able to dictate legislation and force the acceptance of its will; and with a Catholic Chancellor of the empire who is one with it in spirit and ready to play into its hands politically, it is evident enough that the papacy once more has control of Germany.

As to Switzerland, the pointer is as follows:—

The country that, over twenty years ago, most closely followed the example of, and even sometimes surpassed, Germany in waging the famous "Culturkampf" war against the Catholic Church, was Switzerland; and the imitation seems to be kept up. Last month a Catholic, even though he be but a "Liberal" one, became chancellor of what Bismarck wanted to make the Protestant empire of the world; and last week a Catholic, and a staunch one, Dr. Zemp, of Lucerne, was elected president of the Swiss republic. This is truly a wondrous world. We may yet hear of Signor Crispi restoring the temporal power of the pope!

Yes, this is a wondrous world indeed. And in view of the situation as thus revealed, it is pertinent to ask whether the Reformation was indeed a mistake.

The papacy once had control of these countries. Was that control such a blessing that it is above all things to be desired again? If so, then assuredly her claim is justified—that the Reformation was so entirely an uncalled-for thing as not to deserve in any sense the title of "Reformation," but, on the contrary, should be condemned as an unwarranted and mischievous innovation. But if, as is the fact, the control of these countries by the papacy before, was, as it always is in any country, a *constant blight* and a *withering curse*, it cannot possibly be anything else now; and therefore the Reformation was called for, and was in every sense a proper and righteous thing.

And the Reformation being a proper and a righteous thing when it delivered these countries from the domination of the papacy; and now these countries being once more dominated by the papacy; it follows that the people of these countries are more imbued with the principles of the papacy than with the principles of the

Reformation. And in that case it is only the logical consequence that the papacy should dominate these countries; for whenever a people become imbued with the principles of the papacy, *whatever their profession may be*, it is then a mere question of time as to that people and their country being dominated by the papacy in fact. And of this truth the United States is no less a striking illustration, than are Germany and Switzerland.

What National Reform Really Is.

WESTERN PENNSYLVANIA is the habitat of National Reform in the United States, hence it is there seen in its best, or rather, worst aspects.

It was in western Pennsylvania that Alexander Campbell battled against the "Moral Societies," the National Reform Association of three-quarters of a century ago; and it is in western Pennsylvania that the most radical National Reform utterances are heard to-day.

In the recent National Reform convention in New Castle, Dr. R. J. George, a leading light in National Reform circles, spoke on the "Duties of the State to the Church." He said:—

The State is subservient to the Church. The nations and kingdoms which do not serve God shall perish.

It is the highest dignity and honor of the State that it has been placed under the authority of the Church's head.

The State should profess the true Christian religion. The Church is to teach the State God's message. The Sabbath mail service is an assault upon the Church, because it is trampling upon the sacred day appointed by God for his service.

The State must have its moral system maintained in its legislation. It is the duty of the nations of the world to protect the Church in its work among missions. The State should bestow national gifts upon the Church and thus testify the sincerity of her attachment to the gospel.

The State erects jails and gallows, but gives nothing to the Church.

The very first proposition in the quoted paragraphs shows the true nature of National Reform, and is a confession of all that has ever been charged against the system. Webster defines subservient as, "Fitted or disposed to subserve; useful in an inferior capacity; serving to promote some end; subordinate." It follows that, according to Dr. George, and according to National Reform, the State exists only to serve the Church; and as service means obedience, it follows that the real governing power is the Church, and that the State exists only to enforce the laws and decrees of the Church. And this is simply the papacy over again, a veritable image of the papacy.

Again, National Reform asserts that the State should profess the "true Christian religion;" but before the State can profess the true Christian religion, it must decide what the true Christian religion is; and this must be an authoritative decision, binding upon the several units which compose the State, for the State is simply the people in their aggregate capacity. But the action of the people in their aggregate capacity is only the action of the majority, or more frequently, of an organized minority having control of legislation; and under the National Reform scheme this majority or a united minority having control of legislation, must decide for the whole people what is the true Christian religion. But to decide for another what is the true Christian religion is to assume the prerogative of infallibility, and thus again National Reform leads us back to the papacy,—to the church

of Rome; for this assumption of authority to decide what is the true Christian religion, is the very groundwork of the papacy.

This Government was at the first framed upon the principle of equal civil and religious rights to all. It was not opposed to religion, nor to its free exercise, but only to any profession of religion by the Government, because in the very nature of the case any profession of religion by the civil government must of necessity trench upon the freedom of the individual. It was very properly held by the framers of the Constitution that the "greatest service any government can render religion is to let it alone." This is Protestantism, and it was after this principle that our Government was fashioned. But now comes National Reform and demands that the fashion of our institutions shall be changed; that instead of remaining as our fathers made it, this Government shall be imaged after the papacy; that it shall assume the prerogative of infallibility and define and profess "the true Christian religion." Is not this a fulfillment of the prophecy of Revelation 13:14, "Saying to them that dwell on the earth, that they should make an image to the beast [the papacy], which had the wound by the sword and did live"?

And is not this virtually what has been done by the action of the various departments of the Government? First, in February, 1892, the Supreme Court decided that "this is a Christian nation;" then followed the World's Fair legislation, in which Congress assumed to define at least one dogma of the "true Christian" faith, by declaring that Sunday, the first day of the week, is the Sabbath according to the fourth commandment; and this at the demand of the churches, thus giving "the church" the place claimed for her by National Reform, namely, that of lawgiver to the State.

The principle contended for by National Reformers has certainly been admitted by the Government. Over and over again it had been plainly stated by Dr. H. H. George, as it was in the New Castle convention, that the church can have anything she demands from Congress. "The Christian people have learned their power; they can mould legislation as they will." Such is the boast of National Reform to-day; and this being true, the State being, by its own acknowledgment, subservient to the Church, have we not in this country a perfect image to the papacy, a church dominating the civil power and using it to further her own interests and to enforce her dogmas? We certainly have.

Certainly, if Dr. George's theory were correct, if the State should have a religion, it should support it. And this is National Reform as one finds it in western Pennsylvania, and as it is fast obtaining in every part of our land once the home of liberty of conscience, but now the seat of the image to the papal beast, the home of that iniquitous system whereby the Government lends itself to the combined churches to enforce upon the consciences of all men the unscriptural dogma of Sunday sacredness.

Papal Policy.

IN an interview in this city recently, Dr. F. Z. Rooker said:—

I left Rome on December 9, having my last audience with the pope on the evening of December 6. . . . The pope has just received the first copies of the

oriental encyclical which had been prepared during the last days of my stay at Rome, and copies of which I bear to Monsignor Satolli. The encyclical concerns the steps that have been taken in the East to bring into the Roman Catholic Church many of the inhabitants of Armenia and the countries thereabout, who, though practically Catholics, still refuse to acknowledge the supremacy of the bishop of Rome. By establishing schools and permitting the natives of these countries to retain many of their old customs in the celebration of the mass, the pope hopes to gradually bring them into the church.

This has ever been the policy of Rome. Of the era of Constantine, Gibbon says:—

The most respectable bishops had persuaded themselves that the ignorant rustics would more cheerfully renounce the superstition of paganism if they found some resemblance, some compensation, in the bosom of Christianity. The religion of Constantine achieved, in less than a century, the final conquest of the Roman empire but the victors themselves were insensibly subdued by the arts of their vanquished rivals.

This is the policy by which the "man of sin" causes craft to prosper in his hand, and by which he destroys many.

Rome Condemns Free Inquiry.

THAT Rome is opposed to the right of private judgment, is evident from this editorial note from the *Catholic Times* of Dec. 15:—

Not Protestantism, but indifferentism, is the chief obstacle to the conversion of Americans to the Catholic Church. The whole spirit of the country is in favor of looking upon religion as a personal opinion. You are at perfect liberty to change your religious opinions as you do your coat and hat. . . . The only church with a shadow of a claim to unity and universality is the Roman Catholic. We should impress upon our countrymen the logical position which the church holds, and show them that it is not based on bigotry or intolerance, but upon the essential nature of truth, which must be exclusive. If there is only one true religion, any creed or opinion contradictory of that must be false; and if we can find out the one true religion, we need not prolong our investigations into anything that calls itself a church.

Yet all signs point to a wider diffusion of the false idea of religion as a private and personal opinion, which it is every man's birthright to choose, hold and reject at pleasure. This is the outcome of the spirit of free inquiry and private interpretation which was created and fostered by the Reformation. It is the glory of Protestantism, of which it has also been the bane.

There is no mistaking the spirit of this utterance. It is opposed to the right of private judgment. But if the right of private judgment is not to be exercised, it must be repressed, and that by force; there is no other way. And yet Rome poses as the champion of civil and religious liberty! But let it never be forgotten that in the terminology of the papacy, religious liberty is the right to "worship God according to the dictates of a right conscience;" and a "right conscience" is a conscience controlled by the Catholic Church.

Dr. Mullally Opposes the Endorsement of Dr. Parkhurst's Methods.

As is well known, there was quite a thorough political revolution in this city at the election last November. As is also well known, Dr. Parkhurst, by political and immoral methods, had a considerable share in bringing this about. Tributes of honor have been paid to Dr. Parkhurst by different secular organizations. Dr. Parkhurst is a Presbyterian in religious connection, and a member of the "Presbytery of New York." Some, at least, of this Presbytery think that Dr. Parkhurst's political work is so much of a Presbyterian affair that the Presbytery, *as such*, should

honor him for it. To this end a resolution was introduced at the regular monthly meeting of the Presbytery in December,—the first after the election. But Dr. Mullally (all honor to him), braved the opprobrium that he could not help but know must come upon him for such a thing, and openly challenged the proposition. The report says:—

Dr. Mullally (he was careful to tell the reporters to spell his name with four l's) does not believe that a minister is called to preach civic righteousness; he would draw a sharp line between duties to the State and duties to God, and he would exclude from "the court of Jesus Christ" all civil and social methods. If the members of the Presbytery want to give recognition to Dr. Parkhurst's work they ought, he contends, to adjourn as a Presbytery and meet as citizens. Of course they did not want to do this, and so put the resolution over for a month.

This is perfectly sound and Christian doctrine. And yet the *Independent* cannot pour contempt enough upon Dr. Mullally for having done this. And the *Independent* makes great pretensions to being in favor of separation of Church and State! Now if Dr. Parkhurst's political and immoral work was done as a Presbyterian; and if this work was in the regular line of the work of the Presbytery of New York, then of course it is proper enough that the Presbytery as such, in the regular course of its Presbyterian business, should pass a resolution in commendation of him and his work; and then, too, it follows that the Presbytery of New York counts its interests and work as identical with the interests and work of the city of New York, and that, therefore, there is a union of the Presbytery of New York with the city of New York; in other words, a union of Church and State.

Dr. Mullally consistently advocates the separation of Church and State in the Presbytery of New York. The *Independent* professedly believes in the separation of Church and State, and at the same time scathingly condemns Dr. Mullally. Therefore from this, one of two things as certainly follows as that two and two make four; namely, either the *Independent* does not really believe in the separation of Church and State, or else it does not know what the separation of Church and State is. And in the United States there are entirely too many people who are just like the *Independent*.

Wrangling.

"PHYSICIAN, heal thyself," is most applicable to the Sunday-enforcement champions. While posing as reformers and attempting to cure the Sunday-breaking malady, it is ever and anon apparent that they themselves are in dire need of a cure for selfishness, private ambition, and carnality in their chronic stages.

The last meeting of the Pennsylvania Sabbath (Sunday) Association, held at Williamsport, Nov. 29, 1894, was marked with a disgraceful contention between leaders over the distribution of territory, the term "wrangling" being applied by each party to the other's conduct.

However, the latest wrangle among these self-appointed custodians of other people's morals is between "Rev." Edward Thompson, "general manager of the Sunday League of America," and "Rev." J. H. Knowles, secretary of the American Sabbath (Sunday) Union. Mr. Thompson, who has been operating in the West, recently came East, as it would appear to look for a job, and in order to aid in securing one, commenced distributing Sun-

day League literature and availing himself of every opportunity to speak and "lift a collection." Soon after, Mr. Knowles met Mr. Thompson on the streets of New York and challenged his right to invade his territory. Mr. Thompson replied as follows,—if Mr. Knowles' public statement before the New York Methodist Ministers' Monday morning meeting (Jan. 7), in the presence of Mr. Thompson, can be believed:—

Oh, this is only a temporary affair. You see I am seeking a pastorate East, and this is one of the ways I have of getting known.

Mr. Thompson was very angry at his brother for thus publicly betraying his confidence, and said:—

I did not know that what I said to him in confidence he would blabber all over the city and injure me in preventing me from getting a hearing before the more important churches.

After much bitter contention Dr. J. M. King, president of the Law and Order League of America,—the inquisitorial annex of the Sabbath Association,—raised applause by declaring, with much warmth, "Dr. Knowles needs no certificate of character from this conference, and any son of a bishop or of Gabriel who comes here to offer attacks on Dr. Knowles has come to the wrong market with his wares."

All this is very fitting; these builders of the American image of the papacy act their part well. How all this reads like the rows of the Roman Catholic bishops when in the councils of the early centuries they legislated on what men should believe and thereby built the papacy.

Dr. Parkhurst and the Sabbath.

WHILE the name of Dr. Chas. H. Parkhurst is on the lips of so many people, not only in this country, but all over the world; and while he is being eulogized by religio-political law and order leagues, Sunday unions, National Reform associations, periodicals, and political preachers generally, as one of the greatest moral reformers of the day, it might be well to understand the doctor's position on the Sunday question, which is at present agitating these same leagues, unions, associations, periodicals, and political preachers, and which they are trying to enforce on the people by civil laws. In a sermon on the "Lord's day," delivered in the Madison Square Presbyterian Church, New York, in May, 1886, and afterward published in the *Christian Union*, the doctor made the following statements:—

The case is a difficult one to state justly. That is one reason why the pulpit has so little to say concerning it, and one reason why so much that is written upon it misses its mark. It is a hard mark to hit.

No one who wants an itemized scheme of Sunday-keeping can obtain any such thing either from Paul or the Lord. Why not, then, revert to the Old Testament, and be contented simply to found a sermon on Sunday-keeping upon the basis of the fourth commandment?—Because that would get us into more difficulties than it would get us out of. The fourth commandment does not cover the Christian Sabbath. We do not keep the fourth commandment by hallowing one day in seven, unless it is the seventh day we hallow. There is not sufficient premise in the fourth commandment to yield the Christian Sabbath as its conclusion.

The doctor says "the case is a difficult one to state justly." We ask, Why?—Because when the case is stated justly, Sunday as God's rest-day, is relegated to the obscurity it deserves, along with the other relics of Catholicism repudiated by all true Protestants, while the seventh day (Saturday), which God says is the Sabbath, shines out in heavenly lustre with a plain

"Thus saith the Lord" back of it. "It is a hard mark to hit," says the doctor. True. The Bible is entirely silent about the Sunday, while every allusion to the day of rest, in both the Old and New Testaments, points clearly to God's sanctified Sabbath, the seventh day. This the doctor admits, and then adds, "The fourth commandment does not cover the Christian Sabbath" (Sunday). No, it certainly does not. While it is a fact that God's commandments "are exceedingly broad," they are too narrow to cover this child of apostasy. See Isa. 28:20. They may call it "Christian Sabbath," "Continental Sabbath," "American Sabbath," "Pearl of Days," "Lord's Day," or what not; but still its hideous countenance cannot be hidden, but stands forth in all of its deformity as a caricature of baptized paganism, having beneath its stolen titles its old solar name, *Sun-day*, or day of the sun.

Again, the doctor says, "We do not keep the fourth commandment." This is a frank but sad admission. God says: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. James 2:10, 11. In other words, the individual who breaks one commandment, is a law-breaker. The religio-political leagues, Sunday unions, National Reformers, and political preachers, etc., who are lauding the doctor as a reformer, may not digest what he says concerning their Sunday, but one thing is certain, that when our blessed Saviour, who alone is "Lord of the Sabbath" (the seventh day), shall appear the second time, the people who have accepted him as their Lord and Master, will be keeping all the commandments (Rev. 12:17, and Rev. 14:12), including the fourth which says, "The seventh day is the Sabbath of the Lord thy God," and with him will "enter in through the gates into the city." Rev. 22:14. E. E. FRANK.

Religious Liberty.

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

Now, as to the relation of the State to the conscience of man. Christ found men enslaved to kings and to priests. He set them free from both. He taught that all men are brothers, sons of one father, and therefore equal before the law,—equal in civil rights. Rulers were therefore, only

their servants, chosen under God to protect them in the enjoyment of their rights. He freed us from the chains of priestcraft, by teaching the absolute independence of the individual soul in matters religious, and by promising the Spirit of Truth to guide each one into *all* truth.

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

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

The civil power is the power of arbitrary force to compel men who will not be righteous, to at least be civil, that men may live together in peace and quietness. The true power of the Church, is the power of divine love manifest in human flesh, *to win men to lead righteous lives*. The two powers are entirely separate, and Jesus so taught when he said, "Render to Cæsar [the civil power] the things that are Cæsar's, and to God the things that are God's." When Peter, as a member of the Christian Church, sought to defend the truth by the sword, Jesus, pointing to his Father as the Church's only source of power, said, "Put up again thy sword into his place: for all they that take the sword [i. e., in religious matters] shall perish with the sword." The *tares* were to be allowed to grow *with the wheat* until the harvest. Then God would send forth his angels and gather out the tares and burn them. No human effort of arbitrary force was to be used in rooting them out, lest in the act the wheat should be uprooted instead. Again, Jesus said: "My kingdom is not of this world; if my kingdom were of this world, *then would my servants fight*." Every civil law has the power of the sword back of it. If it is right to make a law, then it is right to enforce it. In denying to the Church the power of the sword, Jesus therefore forbade the Church to ask the State for laws enforcing religious beliefs and observances. Paul understood this when he said, "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

The early Church, strong only in the

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

GEO. E. FIFIELD.

Rum and Romanism.

"FATHER" ELLIOTT, the Catholic priest who is fishing for Protestants in Ohio, has gotten into trouble with his financial backing. It takes money to conduct his propaganda, and consequently, the managers of the enterprise called upon the Roman Catholic beer brewers, distillers, and saloon-keepers to donate for the conversion of heretical Protestants to the true Catholic faith. The drunkard makers contributed liberally and then seated themselves comfortably in "Father" Elliott's congregation to watch the priest convert Protestants. But the priest is fishing for Protestants, not papists; and consequently he baits for fresh water fish with a temperance bait. Seeing how popular Protestantism palavered over what they foolishly thought was a temperance victory in the Satolli-Watson decision, Priest Elliott hastened to add a "temperance night" to his programme. The result is told as follows in the *Wine and Spirit News*, under the "scare head," "The Liquor Men Bled and then Roasted:"—

One of the most outrageous, and to say the least, most *ungrateful* acts ever perpetrated upon the liquor traffic of the State of Ohio, and purely a money-making scheme, is that which is now being engineered under the supervision of one styling himself Father Elliott. So bold have become his operations that the *Wine and Spirit News*, the official organ of the Ohio State Liquor League, deems it necessary that every person engaged in the liquor traffic in the State should be made fully acquainted with the facts, and be in a position to protect himself against this skin game when approached by one or more of its advocates. Prompted, perhaps, by the successful operation in the robbery line, by the Rev. Howard Russell, superintendent and general chief schemer of the so-called Anti-Saloon League, Father Elliott has concluded to take the road. Although his mode of operation is, to a large extent, similar to that employed by the Rev. Russell, Father Elliott has introduced a new scheme to fatten his purse. One of the first cities to be called upon by Father Elliott and his followers was Toledo. The programme for the six evenings' entertainment was published, but good care was taken not to include anything derogatory to the liquor interests. The *church committees* were soon in the field with their subscription books, and the very first persons called upon were those engaged in the liquor traffic. The liquor men, as all other business men ever ready to assist any project looking to public interest, subscribed liberally, most of the donations ranging from five to ten dollars each. The brewers, wholesale and retailers, were called upon alike, and seldom was the committee sent away empty-handed, and when totally summed up it was found that the liquor traffic defrayed the entire week's expenses. A large number of the liquor men who had so liberally donated to the affair, attended the lecture at St. Francis de Sales Church, on Cherry Street, last Thursday evening, and their reward was the most damnable tirade against their business.

These Roman Catholic dealers in "fire water" are evidently not trained Jesuits, or they would have stoically swallowed the bitter pill while comforting themselves with the papal maxim, "the end justifies the means." However, they seem to feel justified in making an "end" of contributing "means" to support Priest Elliott's propaganda.

Alexander Campbell on Protecting Religious Rites From Contempt.

[In 1820 there was organized in West Middletown, Washington Co., Pa., a society, called the West Middletown Moral Society. The principal object of the society was to enforce the Pennsylvania Sunday law of 1794, which is still on the statute books of the State. This Moral Society was organized by the United Presbyterians, the same people who, later in 1863, organized the National Reform Association. Alexander Campbell, the founder of the Christian or Disciple Church, ably opposed the society in a series of articles published in the *Reporter*, of Washington, county seat of Washington County. His articles were signed "Candidus." A United Presbyterian minister, by the name of Wylie, attempted to defend the society, and signed himself "Timothy." The discussion continued from April 17, 1820, the date of Mr. Campbell's first article, to February 22, 1822, during which time almost every phase of the compulsory Sunday law question was treated. As a result the Moral Society perished, not to appear again until 1863 when it was revived by the same denomination under the name, National Reform Association. Every word of Mr. Campbell's invincible logic and withering denunciation is applicable to the association, resuscitated under the name, National Reform Association, and kindred organizations, such as the American Sabbath Union, the Pennsylvania Sabbath Association, etc.]

I RESUME Mr. T.'s fourth argument. That an infallible tribunal is requisite to prescribe and determine the *public forms* of religion, has been enforced in my last; and that it must also decree *what it is* to treat any of the public forms of religion with contempt, is, we think, equally within the pale of its jurisdiction. The Romanist says, To refuse or to neglect to bow in the presence of the elevation of the host, is to treat the public forms of religion with contempt. The Episcopalian says, To refuse or to neglect to kneel at the celebration of the supper and in certain other devotional exercises of their public worship, is to treat religion with contempt. The Presbyterian says, To drive a wagon on the "*Sabbath day*," when the driver should be at meeting, is to treat religion with contempt. The Seceder says, To substitute Watt's hymns and the new music in public worship instead of the Psalms of David and the twelve *good old tunes of David*, is to treat one of the public forms of religion with contempt. The Covenanter says, To refuse or neglect to maintain, hold fast, and defend, the doctrine of the Solemn League and Covenant, and the divine right of the civil magistrate to officiate in the cause of religion, is to treat one of the forms of religion with contempt. The Methodist says, To neglect or to refuse to be subject to the discipline of the church, is to treat the *public forms* of religion with contempt. The Baptist says, To sprinkle an infant is to treat one of the public forms of religion with contempt. The Quaker says that he that will not take his intended bride by the hand and lead her through the meeting-house at three monthly meetings, previous to the solemnization of the bonds of matrimony, has treated one of the public forms of religion with contempt. But here a casuist comes forward and declares that not any of the preceding sins of omission or commission, treat religion with contempt, unless they proceed from a spirit of rancor, malice, or disdain; and that the state of mind from which such actions proceed, must first be ascertained, and before the character of those actions can be determined. For, says he, it is the motive that characterizes the action, and hence there are simple mistakes or sins of ignorance, as well as willful and malicious offenses. So that unless we have a *pope* or an infallible tribunal of appeal, Timothy's principle of coercion and restraint is a *dead letter*.

I affirm then, that Timothy's principles of coercion and restraint are necessarily connected and inseparably linked with the "holy inquisition," and that it is essentially the same with that on which all civil establishments of Christianity have been founded, and from which all bloody persecutions have originated since the sword of the civil magistrate learned to serve at the altar.

And has our opposition to the Moral Society as hostile to civil and religious liberty, to pure religion and sound morality, led their defender to avow a principle so dangerous to the community, so subservient to ecclesiastical domination, so subversive of the basis of our free government!! And a Pennsylvanian, too! Has it been said that it is the *duty* of the legislature to *enact*, and the civil magistrate to *execute*, such laws as will *protect the public forms of religion from contempt!* Ambiguous and dangerous assertion! Capable of being carried to any extreme and necessarily tending to make *one form of religion the standard*, and to trample *every other form in the dust*.

The following is a specimen of legislation on Mr. T.'s principle of coercion and constraint:—

"Be it enacted by the Congress of the United States, acting under the immediate direction of the Ruler of the universe, in relation to his peculiar cause, and authorized by him to protect the *public forms* of the Christian religion from contempt; a majority of us, notwithstanding, being aliens from the Church, and voluntarily excluded from her communion; yet, conceiving it our duty, as his ministers teach us to protect from contempt the public forms of Christianity, we do *enact and decree*, that every male, from twelve to sixty-five years of age, shall duly, regularly, and *devoutly* attend all the public ministrations of the "ambassadors of heaven," on the "*Christian Sabbath*" and other holy days, fast days, etc., etc., and that all females, from fourteen to forty-eight years of age, shall do the same; provided always, that the mercury in Fahrenheit's thermometer on such days is not above ninety-six degrees, nor below fourteen. And provided, also that the pulse of the subject of this law beat from fifty to seventy-five times in a minute.

"2. Be it also enacted, that each person *stand up* in the time of public prayer for at least one half hour, and should his reverence be too prolix, as mercy has ever been preferred to sacrifice, the subject of this law may sit down.

"3. Be it also enacted, that each person as above defined shall sing with a loud voice, or if they can not sing, make a suitable noise as loud as singing; provided always, that asthmatic persons and other invalids be exempted.

"4. Be it also enacted, that by the authority aforesaid, whosoever shall transgress the provisions, or neglect to comply with the requirements of this law, shall be punished at the discretion of the clergy; provided always, that none be put to death except in cases of aggravated contumacy."—*Candidus (Alexander Campbell)*, in *Washington (Pa.) Reporter*, Oct. 28, 1821.

Noble Sentiments.

CONDEMN no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment,

since every man must give an account of himself to God. Abhor every approach, in any kind of degree, to the spirit of persecution. If you cannot reason, or persuade a man into the truth, never attempt to force a man into it. If love will not compel him to come, leave him to God, the Judge of all.—*John Wesley*.

Notes from a Sunday Law Convention.

A REPRESENTATIVE of the American Sabbath Association, Rev. Francis A. Dony, who has been laboring for some time in the interests of that association in eighteen counties of northeastern Pennsylvania, called a convention to convene in Wilkes Barre, Tuesday, the 18th inst., at 2 P. M., for the purpose of organizing a Sabbath Union. The convention opened with about twenty-five present, and finally increased to forty, including women. The speakers repeatedly assured those present that the number in attendance was not an index of the interest there was on Sunday legislation in that part of the State.

After the usual formal opening of such a meeting, Dr. Mott, the president of the American Sabbath Association, addressed the convention concerning the object and advisability of having a union in that part of the State. He found it not wise to enforce the most stringent laws, and that it was difficult to secure new laws; but best to labor to have the present existing laws enforced. He spoke of the great victory achieved by the American Sabbath Association in closing the World's Fair on Sunday as an evidence of what could be done by such a union. He said his State (New Jersey) being small, they could bring an irresistible pressure upon it.

A leading Baptist minister of Pittston, Pa., said that he did not know how a Baptist could pull in a Methodist collar, but thought he could in the matter of enforcing Sunday laws.

The time has been when that kind of a collar could not be worn by Baptists. Roger Williams could not pull in this compulsory-religious-observance collar, and preferred banishment instead; and other noble Baptists, rather than wear such a collar, preferred the public whipping post. It is true it was not for refusing to submit to Sunday laws, but because they would not adhere to laws against their conscientious conviction on baptism. The principle is the same.

This modern Baptist continued by illustrating how we, as citizens, should labor to have all laws of the State enforced, by telling his experience when he was a soldier in the civil war. He said after he had questioned some of the army rules and regulations, he was informed that it was none of his business; that he was but a machine to do and carry out what he was told without questioning. And just the same way, he said, should we see that the existing Sunday laws are enforced.

Had this policy of blind submission to all human law been followed, the three Hebrews would have bowed before the image; Daniel would have directed his petitions to the king; and Christ would have abandoned the salvation of man and obeyed the laws of the Jews; the apostles would have preached no more, but obeyed the command "not to speak at all nor teach in the name of Jesus;" neither would fifty million saints during the Dark Ages have sacrificed their lives for the gospel.

The Apostle Peter exclaimed when called upon to obey a law that invaded the right of discharging his duty to worship God according to the dictates of his conscience: "We ought to obey God rather than men." Acts 5:29.

After such arguments as we have commented upon, the convention proceeded to organize a union in that part of the State. They claim to already have an annual financial backing of \$1,500. They propose to form law and order leagues in every city and town for the enforcement of the Sunday laws. K. C. RUSSELL.

Seventh-day Adventists.

THE *Independent*, of January 3, published under the title, "The Churches in 1894," short articles, written by representatives of the several churches in the United States, giving denominational progress and events of importance therewith. Under the head, "The Adventists," Elder O. A. Olsen, President of the General Conference of Seventh-day Adventists, reports as follows:—

There are two distinct classes of Adventists, viz., those who observe the first day, and those who observe the seventh day of the week. Among the first class are those who occasionally set time for the second coming of Christ; the second class has never engaged in "time setting," but earnestly opposes such interpretations of the prophecies. The observance of the seventh day of the week as the Sabbath is a marked peculiarity of Seventh-day Adventists, which distinguishes them from all other denominations, except the Seventh-day Baptists.

Seventh-day Adventists hold positions on the so-called change of the Sabbath which led them to regard Sunday as a rival of the Sabbath of the Lord. The repeated arrests and imprisonments of their members for Sunday labor the past year, in different parts of the United States and Europe, help to demonstrate that Sabbath observance with them is not a matter of convenience, or of choice of days, but a question of loyalty to God. It is often said that these people are not compelled to labor on the seventh day, but to refrain from work on the first day. They reply: "It is with us as with the early Christians; they were not prohibited from worshipping Jehovah; they were simply required to honor the gods of Rome."

From the above the reader may see that union among the organized branches of Adventists does not at present seem probable. The principles of faith and practice separating the two leading classes of Adventists seem to us as prominent and important as those which distinguish between Protestantism and Catholicism.

As to the question of *growth*: In this connection I am prepared to make definite statements only with reference to the Seventh-day Adventists, whom I have the honor to represent. From reports in my possession I am enabled to give the following rates of increase for the past year: ordained ministers, 13 per cent.; licensed ministers, 11 per cent.; churches, 7 per cent.; members, 15 per cent.; and missionary funds, 4 per cent.

In many respects the past year has been the most prosperous in our history. This is especially true of our educational, publishing and medical work. Missions have been established in Mexico, Honduras, British Guiana, Argentine, Brazil and Jamaica. Missionaries have been sent to the Gold Coast and to Matabeleland, in Africa, with the view to establishing missionary stations there early the coming year. Preparations are also being made for opening missions, at the earliest possible date, in China and Japan. A large amount of funds has been raised for this purpose.

Our missionary ship "Pitcairn," sailed from San Francisco last July, on its third voyage, with a load of missionaries and supplies, to be distributed among the islands of the Pacific Ocean.

One of the most encouraging indications for the future of our work is the growing missionary zeal manifesting itself among our young people. There are at present in our colleges and sanitariums about three hundred young men and women who have consecrated themselves "for life or death to arduous, humble service in the dark regions of this lost world."

The prospects for our work were never better than for the coming year.

Although Seventh-day Adventists are one of the small denominations, they have as many students in a single one of their

eight colleges and academies in the United States, as Luther addressed in the University of Wittenberg the day after he burned the pope's bull. Truth is more important than numbers.

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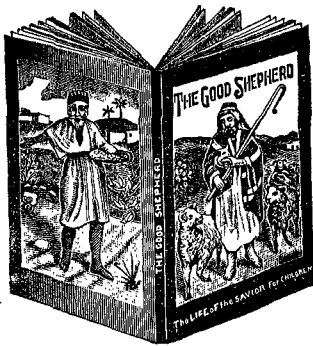
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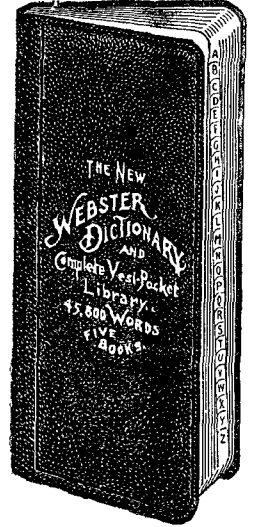
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THE Catholic Times boasts that in Roman Catholic Belgium, "Sunday merchandise trains have been suppressed, and more than half of the Sunday postal deliveries have been abolished." Rome is not slow to honor her own. As a "Christian" institution, Sunday belongs solely to Rome and it is not strange that she exalts it.

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THE Pittsburg (Pa.) Catholic boasts that "it has been much remarked that the highest position in a country like Germany, which is far the greater part Protestant, is in the hands of a follower of Rome." The same thing is true to an alarming extent in this country, especially in the large cities. Rome is dominating the governments of earth and using them in her interests.

OF the recent appearance of a Catholic priest before the students of the Union Theological Seminary, the Catholic Times says:—

Father Doyle, a Paulist, lectured before the students of the Union Theological Seminary (Presbyterian), and was introduced by Dr. Charles Briggs. This is a good sign. With Father Elliott talking to Protestant laymen and Father Doyle to clerics, a special missionary

career opens to the congregation which was instituted for the conversion of the United States. There is a deep good sense in the saying about Mohammed's going to the mountain when the mountain would not come to him. We wish the Paulists boundless success in their efforts.

Of course the Times wishes the Paulists boundless success, and they are having it too. But what a commentary on modern Protestantism is the fact that the lecture platform of a professedly Protestant theological seminary is occupied by a papist, while in another State crowds of "Protestants" hang upon the honeyed words of a priest. Papists are forbidden to read Protestant books or to hear Protestant preaching, while so-called Protestants fawn upon the representatives of the papal church.

REV. R. C. WYLIE, of the National Reform Association, writing to the Christian Statesman of Dec. 1, says:—

All who are in favor of the millennium should favor this [the so-called Christian] amendment.

We want to make it as easy to be a consistent Christian in the service of this Government as it is to be a consistent free-thinker. We want the public obstacles to consistent Christian living taken away.

That is, Mr. Wylie wants the power of the Government used to remove the cross from the Christian life. He wants a premium placed upon a profession of Christianity, which is only another way of saying that National Reform proposes to place a premium on hypocrisy.

AN Episcopal clergyman said recently in Jersey City:—

The danger of this country is not to come from Roman Catholicism, but from infidelity; from a luxurious materialistic and selfish spirit which worships nothing but itself; from a divided and quarreling Christianity, which has more sects than there were gods in pagan times.

This utterance is significant of the times. "Rome never changes;" this is her boast; but she is now lauded to the skies by professed Protestants, "degenerate sons of noble sires," who in the days of the Reformation came out of Rome protesting against the very abominations which their descendants now declare are harmless.

IF so-called Protestants do not realize how rapidly they are drifting Romeward, Roman Catholics are not ignorant of the downward trend, and they are rejoicing over it. The Western Watchman thus notes with immense satisfaction the progress Romeward of the Methodist Church:

The Methodists are adopting the Anglican communion service, and in one church in Omaha, with the full consent of the local bishop, this service is regularly held instead of the tame little picnic that has been the custom heretofore in Methodist churches. It won't be long before the Methodist dominees will be saying "mass." They are able to do so every whit as much as their Anglican confreres. They have deaconesses; why should they not have priests? There is nothing in the name.

Notice the sneer with which this Roman Catholic paper refers to the Lord's supper

as celebrated by Methodists—a "tame little picnic,"—and yet Methodists, disciples of John Wesley, will continue to ape the abominations of the "mother of harlots and abominations of the earth."

THE Western Watchman has this editorial note:—

The Emperor William has asked the pope to establish a feast of praise and prayer for the Fatherland, intimating that if the church leads he will see to it that Lutherans and all others follow. His holiness has assented, and a sort of German Thanksgiving Day will be inserted in the calendar of November. Protestant Germany ruled by the pope! Slightly for the present. An entering wedge.

This shows how Rome is watching and taking advantage of every thing to strengthen her power. How long will it be ere Rome again rules the world by ruling the governments of the world?

THE thirty-first session of the General Conference of Seventh-day Adventists will convene at Battle Creek, Mich., Feb. 15, and continue until March 4. The regular session will be preceded by an institute for Bible study, beginning Feb. 1, and closing Feb. 14.

A Bulletin will be issued tri-weekly during the institute and daily during the conference. The Bulletin issued during the last conference reached a circulation of 6,000, and was a triumph in modern religious journalism. The committee promises even better work during this session. The Bulletin will not only contain the business proceedings of the conference, but the best thoughts on religious themes presented in addresses, which in some cases will be stenographically reported and published in full. The price of the Bulletin is 50c. All orders should be sent to the International Tract Society, Battle Creek, Mich.

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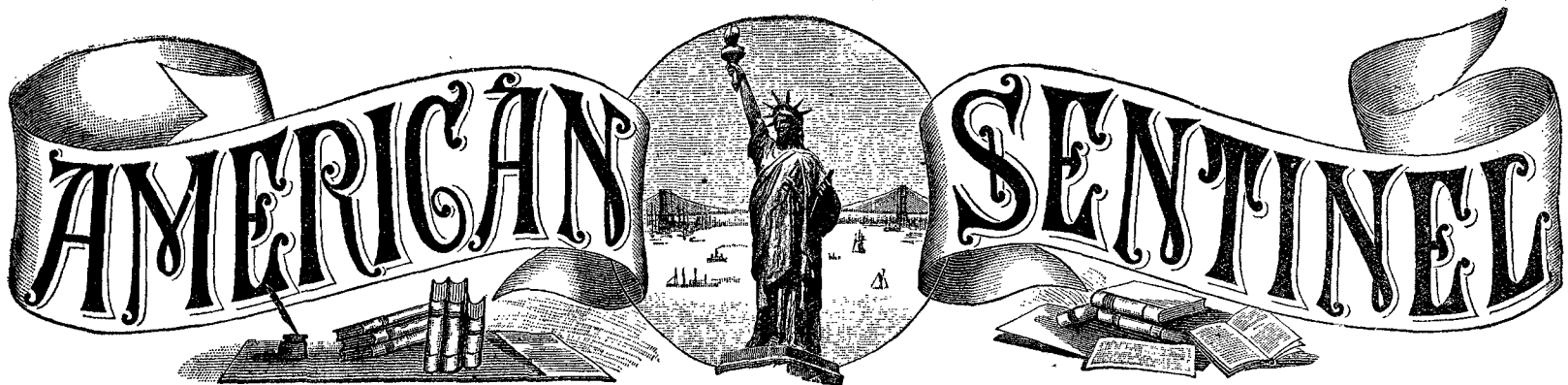
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VOLUME 10.

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American Sentinel.

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ALONZO T. JONES, } EDITORS.
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A Courageous Protest.

THE New York Presbytery at its last meeting was the scene of a struggle between truth and error, between one man and a multitude, which vividly recalls the historic description of Martin Luther's experience at the Diet of Worms.

The occasion of the struggle was the introduction of resolutions indorsing Dr. Parkhurst's well-known methods of reform. Steps to this end had been taken at the preceding meeting, but Rev. Francis P. Mullally, D. D., had vigorously opposed them as contrary to the constitution of the Presbyterian Church; and contrary to the gospel; and inasmuch as most of the members of the Presbytery had already left the meeting, the matter was postponed until the next meeting. Following the postponement of the matter the daily press announced that the New York Presbytery had failed to indorse Dr. Parkhurst's reform methods. This enraged the members, as it brought upon them the denunciation of the church crusade, which is in a fever of enthusiasm over the work of Dr. Parkhurst. Then followed published statements from the members of the Presbytery in which Dr. Mullally was shamefully abused.

In the meantime Dr. Mullally was not idle. He mailed to each member a statement of his position with quotations from the constitution of the church, expressly forbidding it to take action upon any but ecclesiastical questions, with arguments against the proposed action, based on the jurisdiction of the Church of Christ. The agitation of the matter filled the assembly room at the regular meeting of the Presbytery held Jan. 14. As an instance indicating the temper of the assembly, when the moderator had announced the order of business for the day, and before he could finish his sentence, the aforetime dignified clerk of the meeting jumped excitedly to

his feet and moved to make the matter of indorsing Dr. Parkhurst the first matter of business instead of the last, which motion was carried with a thundering affirmative.

This much of an introduction is necessary to explain why the assembly room was crowded last week, and to give the reader an idea of the temper of the audience which the doctor faced when he arose to oppose the resolutions.

Dr. Mullally stands six feet four inches high, with broad shoulders and a voice in proportion with his powerful frame; but better than all, he had the consciousness of possessing the truth, and the courage of his convictions, which enabled him to look with a steady eye into the faces of his audience whose only expression was that of mingled pity and disgust.

Dr. Mullally began his address by showing from the minutes of the last General Assembly that members of the New York Presbytery who were present before him had expressed at that time, touchy other questions, sentiments in favor of the very same principle for which he was contending. He also read from the church constitution which explicitly confines the jurisdiction of the church to ecclesiastical questions, and then summarily but logically disposed of the claim that Dr. Parkhurst's work involved morality and was therefore within the scope of the Christian minister and within the realm of the legitimate work of the Presbytery; after which he continued as follows:—[Reproduced by Dr. Mullally for the SENTINEL by request. Italicized by the Editor.]

"The end of the Church is regeneration, not reform, to resurrect, not merely to embalm the spiritually dead, not to stay the process of corruption, but to give a new transforming life."

"The only means appointed to the Church, and which it is competent for her to use, is the Word of God; but Dr. Parkhurst's appeal is to the sword of the civil magistrate."

"There are but three opinions touching the nature of Church power,—the Erastian, the Romish, and the Evangelical. The first makes the Church the mere agent of the State; the second makes the Church the substitute for Christ, and teaches that she may do or declare any-

thing which Christ could do or declare were he still here in the flesh; the third holds that Christ is the head of the Church, that without him acting in her, she is a headless, impotent corpse, and that he exercises his headship only by his Word. Hence, when this stops, the Church must stop. If this Presbytery indorses the reform work of Dr. Parkhurst, it will be imitating Rome and assuming an authority as the substitute of Christ, when the legitimate function of the Church, as a Church, is only to voice the mind of Christ, as revealed in the Scriptures.

"But I object to the proposed resolutions on another ground. In reference to this, I will observe the utmost delicacy and reserve. Nor is it necessary to enter into detail or description, even if such a course were permissible in open court. The very gentleman who has zealously urged the taking up of this matter out of its order on the docket said, after the close of our last meeting, in the hearing of several brethren, that no member of the Presbytery approved Dr. Parkhurst's detective work. The member alluded to is our permanent clerk, and ought to know whereof he affirmed. I content myself with saying, that in view of Dr. Parkhurst's methods, this Presbytery cannot identify itself with him in his reform enterprise without virtually accepting and approving the pernicious principle that we may do evil that good may come, or, that the end justifies the means."

"My third objection is, that the action proposed would be utterly inconsistent with the overture for organic union with our Church, made to the Southern Presbyterian Church, by our last General Assembly. The distinctive characteristic of the Southern Church is, fidelity to, and insistence upon, the importance of the legislation of our confession touching the purview of judicatorial jurisdiction; and the adoption of these resolutions by the large and influential Presbytery of New York, will widen the breach between the two churches, and put back their union at least a hundred years."

And now, that the reader may get an idea of the character of the speeches made against Dr. Mullally's logical, scriptural, Protestant, protest, we print two speeches

characteristic of the arguments(?) adduced. Dr. Henry M. Field, editor of the *Evangelist*, a leading Presbyterian paper of this city, said:—

I do think that we owe something to ourselves. Dante, we are told, was pointed out in the streets of Florence as the man who had been in hell. Dr. Parkhurst has been down into hell to try to drag up some of the poor unfortunates from it. I know that at the beginning of his work a great many clergymen passed by on the other side. But his work was necessary, and it was splendidly done. I asked Commissioner MacLean—the only honest police commissioner—whether Dr. Parkhurst's work was needed, and he replied, "Dr. Parkhurst did exactly right." [What an argument! —Ed.]

I say that Dr. Parkhurst not only acted within his duty, but that never did he perform his duty so well as in this. He has done more to purify the city of New York than all the rest of us put together.

This childish attempt at argument, by an editor of a representative Presbyterian paper, was greeted with loud applause on the part of the gray-haired and proverbially conservative members of the Presbytery, as was also the following speech by Dr. Shiland:—

Christ went among publicans and sinners to bring them under the influence of his gospel. We must not forget that. I may not approve of all that Dr. Parkhurst has done, but I believe that his work should have a monument higher than the Egyptian obelisk in the Park.

It would be indelicate, as Dr. Mullally intimated, to refer to some of Dr. Parkhurst's methods for the purpose of contrasting them with the association of our Saviour with publicans and sinners and his methods of saving them, by way of replying to Dr. Shiland.

At the conclusion of the discussion, the following resolutions were put to vote, and received a roar of "ayes," while the negative received Dr. Mullally's single but firm, clear, resonant "no":—

Resolved, That the Presbytery of New York express its gratitude for, and its pride in, the persistent, noble and successful efforts of our fellow-Presbyter, Rev. Charles H. Parkhurst, D. D., in the interest of greatly needed municipal reform.

Resolved, That we rejoice in the success which he has had in arousing the Christian young men of the city to a realizing sense of their moral and religious duties as citizens, and in binding them together in efforts for the purification of our civil and social life.

Resolved, That we recognize the gospel of Christ as the supreme remedy for every form of evil, and the Church of Christ as the agency by which the world is to be regenerated and saved, and, therefore, we believe that the moral teachings of Christ must be applied to every sphere of life, and that the Church should bear her testimony for righteousness and purity in all human affairs.

We heartily commend Dr. Parkhurst for the faithful, heroic testimony which he has borne. We thank God for the favor which has made his efforts for reform successful. And we implore God's blessing upon them, that they may be permanent and completely triumphant.

Immediately upon the passage of the resolutions, Dr. Mullally entered a formal, written protest involving the points of his address which will be recorded on the minutes of the meeting. After the protest was entered the moderator, Dr. Robert R. Booth, who by his impartial rulings and respectful attention to Dr. Mullally's speech and protest evinced the only sympathy for his position, then asked if it was desired to enter the customary reply to the protest. The question was answered by a chorus of disdainful "noes." One Presbyter added, "It answers itself," which was followed by loud laughter.

We will not have space in this issue to comment upon these resolutions. Suffice it to say that they completely unite the Presbytery of New York, both as to functions and methods, to the civil government of New York; and besides, they indorse the immoral methods of Dr. Parkhurst,

and petition for the blessing of God on the immoral methods and the unholy union.

The writer has witnessed many scenes involving the fall of the Protestant churches from the exalted platform of Protestantism to the theory and practice of papal methods, but never one so complete and impressive. Verily the apostate Protestant "image" of the papacy, as predicted in chapters 13 and 14 of Revelation, is fast preparing to accomplish its predicted work.

Preposterous Claims of the Papacy.

THE Roman Catholic press of the United States, evidently by preconcerted action, is attempting to convince Americans that they are indebted to the Roman Catholic Church for religious freedom. This is a part of a great scheme to hypnotize Americans until the Catholic Church gets in a position to strike the final, fatal blow to crush religious freedom.

The *Monitor*, a Catholic paper claiming to have the largest circulation of any religious paper on the Pacific Coast, concludes an article entitled, "Religious Liberty," with the following ridiculous claim:

And it remains a supreme and significant fact that we owe all the blessings of religious freedom to the influence of a Catholic nation [France] and the teaching of a prelate [Bishop Fenelon] of the church of Rome.

As silly as is this statement, there is something more silly, and that something is a Protestantism that believes just that kind of nonsense, and is fawning and flattering Romanists while rebuking as a bigot, him who fearlessly exposes the wiles of Rome and holds the "mother of harlots," drunk with the blood of the saints, rigidly to the logic of her claim that "Rome never changes."

Were it not that there are so many non-Catholics who accept such nonsensical assertions, the *SENTINEL* would not stoop to notice them. But the situation demands that they be refuted with facts.

In refutation of the statement that America borrowed her religious liberty principles from the French nation, it is enough to state that there never has been a separation of Church and State in France like that inaugurated by the founders of the American Constitution; and if there had been, it would have been accomplished in opposition to the Roman Catholic Church, rather than by its aid.

If any wish to read of the attitude of Roman Catholic France to the principle of religious freedom, let them read the history of Roman Catholic France. Let them read of the fiendish slaughter of Albigenses; the satanic torture of the Waldenses; and the unutterable crimes committed against the Huguenots; all of which were instigated by Roman Catholic popes, engineered by French Roman Catholic rulers, and enacted by French Roman Catholic soldiers. Roman Catholic France the author of religious freedom! No, no more than was the devil the author of the sermon on the mount.

The second claim, that America is indebted to Bishop Fenelon, a French prelate, for its principles of religious freedom, is equally absurd. Fenelon, according to the *Monitor*, wrote his religious liberty ideas in 1745, but the *Monitor* ought to know that Martin Luther and the Augsburg Confession, more than two centuries before, had reannounced to the world the primitive Christian truth of separation of Church and State.

It would be indeed amusing if it did not involve serious considerations, to see the frantic efforts of Roman Catholic authorities in America to manufacture for themselves a certificate of character. After passing all the popes, cardinals, and archbishops in the whole history of the church, they finally claim to have found a bishop in France who was opposed to burning men's bodies to save their souls. Eureka! Let Americans calm their fears; the Roman Catholic Church is the author and conservator of religious freedom in America and the world.

Never mind the incessant thunderings of infallible popes against religious freedom; never mind the warning of more than a thousand years of papal torture, inflicted upon dissenters by sword and flame, dungeon and rack; never mind all this, we have found a bishop in France who was opposed to proselyting by the sword. Never mind the fact that for holding these views, he was charged by his brother prelates with being a Protestant; never mind all this, just keep your mind on the thought that America owes its liberties in religion to the Roman Catholic Church.

We just now think of an imaginary parallel. It is like the late Jesse James asserting that he was the author and conservator of public safety, and as a reason why everybody ought to believe it, and elect him president of the United States, he should refer to a dead second cousin who never killed anybody. Americans, don't be fooled by this religious liberty song of the papists. It is composed and sung exclusively for Americans. Whenever it is sung, meet it with a dirge composed from the groans of tortured Protestant men and the wails of outraged Protestant women.

A National Reform Assumption.

ONE of the assumptions of National Reform, and of governmental religion under any name, is that by a profession of Christianity a nation is made better.

In the late New Castle convention it was repeatedly said that "our officers ought to be Christian men," and that "then we should have no Lexow Committees and no such revelations of corruption as those in New York that so recently shocked the moral sense not only of the United States but of the world."

Of course the idea was that under the administration of Christian men, corruption would not exist. This is quite true. If it were possible to have a government carried on by *Christian* men, it would of necessity be honestly administered; for it is the Christian rule to "provide things honest in the sight of all men." A dishonest man is not a *Christian* man; and this applies not only in private life but in official position as well. Every *Christian* must take his religion into public office to the extent that it must make him an honest man; but not in the sense of using political power to further the ends of his creed or church, or of using political power to enforce his religion upon others. The very foundation principle of Christianity forbids any such use of civil power. The one all-comprehensive rule which must govern the real Christian in all his dealings and relations with his fellow-men is, "All things whatsoever ye would that men should do to you, do ye even so to them." And this forbids all use of official position or of civil power for the

propagation of religion or of irreligion; for no man wants the power of the State used to disseminate views with which he is not in harmony; hence no man has, according to the Golden Rule, any right to use such power to propagate views that others do not believe.

But while it is true that really Christian men would administer a government honestly, is a profession of Christianity by the government any guarantee of Christian administration?—Certainly not. Everybody knows that dishonest men will profess anything for pecuniary advantage. To make a profession of religion a qualification for holding office is only to put a premium upon hypocrisy, and to multiply W. C. P. Breckinridges in the church. He was a man prominent in religious circles, a leader in his church, the father of one of the Sunday bills that has been before Congress during the past five years, and a lecturer on social purity; and yet at the time violating every principle of Christianity, living a life of deliberate, persistent sin; a veritable moral leper. And his is not an isolated case. How many embezzlers and defaulters as well as corrupt civil officials are members of churches, superintendents of Sunday schools, etc. Everybody knows that the list of such offenders is painfully long, and that a profession of Christianity is no guarantee of honesty. Among the twelve apostles was one Judas, and the proportion of evil men professing godliness has certainly never been less, except as persecution may at times have burned the dross out of the church, leaving only the genuine; and it is certainly very much greater whenever a premium is placed upon mere profession.

We have only to go to Russia to see the practical workings of a government in which a profession of religion is an essential to office holding. Russia professes a religion, the "Christian" religion, and office holders in that country must be members of the Orthodox Church. But are they honest? Is the government honestly administered?—Certainly not. It is notorious that Russian judges are bribe-takers, that Russian tax collectors are thieves, and that Russian officials, almost from the highest to the lowest, are extortioners.

It follows, therefore, that a mere profession of religion does not make men honest, but mere profession is all that any human government can possibly secure; nay, more; the more any government has to do with religion, the more any government does to enforce religious profession, the more of false profession there will be. Therefore the greatest service that human government can possibly render true religion is to let it absolutely alone. Government can foster religious formalism and hypocrisy, but not genuine Christianity.

France, just preceding the great Revolution, affords a striking illustration of a government controlled by men making a profession of religion for worldly gain. The sequel was the Reign of Terror. Men seeing the falsity of governmental religion, and revolting against Simony, extortion, and all kinds of ecclesiastical corruption, went to the other extreme and repudiated all religion. They said, If this is religion we want none of it. The trouble arose from a failure to distinguish between Christianity and that which was called Christianity. But who was to blame? Where but to the Church is the world expected to look for true Christianity? And

is it not natural that it should accept as Christianity that which the Church says is Christianity? The Reign of Terror is continually pointed to as an awful exhibition of the effects of infidelity; it is also an awful example of the results of false profession and of governmental religion.

Enforced Idleness.

THE new Constitution of the State of New York, which went into force the first day of this January, has a provision which establishes practically the keeping in idleness of the State prisoners. Of this provision, William R. Huntington, D. D., Rector of Grace Church, this city, writing on the eve of the late election, justly remarks as follows:—

It so happens that just at present there is impending over the prisoners of the State of New York a calamity to which injustice, ignorance and inhumanity may be said to be contributing in about equal portions. The people are presently to be asked to approve a constitutional provision—in other words, to make it the law for twenty years to come—that the inmates of our prisons shall be kept idle, for fear, forsooth, that their engagement in useful and remunerative occupations may injure the market for free labor.

I suppose there is no question among political economists of repute that this is bad political economy; I suppose there is no question among the masters of ethics that this is bad morality; I suppose there is no question among students of the New Testament that this is bad religion; and yet, it must needs be put into the same lump with other measures plainly desirable lest the labor vote should be offended. Could civil cowardies on the part of educated men much further go?

The practical working of the thing will be that hundreds, and perhaps thousands of criminals, whose only hope of reformation, humanly speaking, lies in their being kept usefully occupied, will be thrown into an enforced idleness, sure to drive some of them to madness, some to suicide, and some to the patient devising either of methods of escape or of plots of revenge.

Can a State which knowingly consents to such a scheme for putting convicts to the torture—for that is just what it is—can a State, I say, which knowingly consents to such a scheme as this, look the King in the eye, and expect to hear him say, "Come, ye blessed of my Father"?

This is sound doctrine from beginning to end. And yet there is a demand made throughout this whole nation, and Dr. Huntington is a party to it, that the whole people shall be required by State and National law to submit to idleness a whole day in every week—that is, every Sunday in the year. It is true that this does not propose to put all these in prison-idleness; they are to be allowed to be at large if they will submit to it. But if they will not submit to this, then they are to be put in prison, and to be required to spend the idleness there. But the principle is the same, whether the enforced idleness be in prison or out of prison—and especially so when it inevitably follows in prison if it is not submitted to out of prison.

Enforced idleness, whether in prison or out of prison, whether on every day or only on Sunday, is bad political economy; it is bad morality; it is bad religion. And it is only injustice, ignorance, and inhumanity that contributes to it. And how can a State, or an individual, that knowingly consents to such a scheme as this, look the King in the eye and expect to hear him say, "Come, ye blessed of my Father"?

And yet Seventh-day Adventists everywhere are denounced, persecuted, fined, and imprisoned, for steadfastly refusing to sanction, or knowingly consent to, this same evil thing of enforced idleness. They are threatened with outlawry, for their refusal to accept this principle of bad political economy, bad morality, and

bad religion, or to join in this contribution of injustice, ignorance, and inhumanity. They are hated and persecuted by professed Christians for refusing to consent to a scheme which forbids their looking the King in the eye with any expectation of hearing him say, "Come, ye blessed of my Father."

Let it be so. The Seventh-day Adventists are right in this thing. Let the State commit suicide if it will, by enforcing bad political economy; but the Seventh-day Adventists and all others are right who refuse to sanction the proceeding. Let courts which assume the championship of a bad morality, aid in the suicide of the State by enforcing bad political economy in the interests of bad morality, if they will; the Seventh-day Adventists and all others are right who refuse to respect such decisions of such courts. And let professed religionists support a bad religion by demanding such decisions from such courts to the death of the State, if they will; the Seventh-day Adventists and all others are right in refusing forever any respect to any such procedure on the part of any such religionists. It is better to be denounced, and persecuted, and fined, and imprisoned, and outlawed, because of good religion and good morality, which in themselves are a sufficient preservative of the State, than to have the highest honors of the State, and at the same time be working the certain ruin of self, society, and the State, by enforcing or respecting a bad religion, on account of a bad morality, in support of a bad political economy.

Let the Seventh-day Adventists and all others forever refuse to consent to a scheme which forbids their looking the King in the face with the expectation of hearing him say, "Come, ye blessed of my Father." And let all the people say, Amen!

A Consistent Baptist.

By permission, we publish the following from a private letter received from Dr. E. T. Hiscox, author, with other works, of "The Baptist Church Directory," a standard work among Baptists. Dr. Hiscox, as the reader will see, applies the great principle of religious freedom for which Baptists have contended so nobly, to the compulsory Sunday observance epidemic. It is difficult to find a person who is not avowedly in favor of religious liberty, but too many stop short in their logic. Especially is this true when the question of prosecuting Seventh-day Adventists and others for laboring on Sunday, is under discussion. Dr. Hiscox, like a consistent Baptist, consistently, scripturally, and courageously applies the principle to Sunday laws as well as to other matters:—

The "Baptist position," in respect to the relation of religious and secular affairs, is this: there should be no union of Church and State, but an entire separation between them in all matters pertaining to the administration of religious affairs. They represent two kingdoms, with distinct spheres, and diverse functions, which cannot be united without injury to both. The State has no right of authority or of dictation in matters of faith and worship, which are questions of conscience and principle that lie between the individual soul and God. The State is bound to protect its citizens in the free exercise of their religious faith, without harm or hindrance, so long as they do not interfere with the rights of others. Christians should be good citizens, supporting the government which protects them, honoring the rulers and obeying the laws under which they live, so long as such laws are not contrary to the Word of God. The Church should sustain no organic relation to the State, and receive no patronage or support from it, since to do that would imply the right of supervision and dictation by the State. The support of religion belongs to those who profess it, and to allow fellowship and ac-

cept patronage from the State, never fails to secularize the spirit and to corrupt the purity of the Church. The civil authorities have no right to enforce or demand any form of faith, any manner of worship, nor yet to establish by law or compel the observance of a Sabbath, or any religious institution. It has no right to force conformity, or to punish dissent. Baptists to-day are loyal to their traditions through all the past. What they have demanded, labored for, and suffered to secure, is not *toleration*, but *liberty*; liberty in all concerns of conscience and of faith. The enactment of civil laws for the control or the curtailment of religious liberty, or for the infliction of civil penalties for non-conformity and the exercise of religious liberty, is wrong, unjust, contrary to the spirit of the gospel and to the genius of Christianity. It is also in conflict with the spirit of the age, and that more intelligent and beneficent civilization which Christianity has developed.

We respectfully submit this consistent Baptist utterance to those Baptist papers which are defending the prosecution of seventh-day observers for refusing to observe the State Sabbath, and which are criticising the *Examiner* for denouncing these persecutions.

Catholic Claims vs. Facts.

IN the "Teachers' State Convention," of Nebraska, held at Lincoln, Dec. 26-28, 1894, "Father" William Murphy, of Tecumseh, delivered an address on the subject: "Is it true that the Public Schools fail to teach Morality?" During the discourse he said that man must have some object held out to him according to divine law, and that moral acts are those voluntarily proceeding from internal principles. He concluded by saying:—

As regards the grand and majestic church to which I belong, which, like the sun in its daily course through the heavens, illuminates the world, and which has been the handmaid of civilization for nineteen centuries, I know that she would not pull down a single stone from the grand edifice of our public school, but rather would she add other stones, aye, other stories to it, until it rose above the clouds into that bright and ever serene sky, illumined by the light of the world.

The truthfulness of this, like many other claims made by the papacy, is to be questioned. Can it be truthfully said of this "grand and majestic church" (the Roman Catholic Church) to which Father Murphy belongs, that it "illuminates the world"? Is it a fact that it "has been the handmaid of civilization for nineteen centuries"? If we rely upon the records of the history of this church, we will be compelled to answer, No!

To illuminate is to enlighten. But do we find anything in history which would lead us to conclude that the Catholic Church enlightened the world, or even a part of it? No; but on the contrary, she used all the power given her by the prince of darkness to cast a gloom over the world and all who dwelt therein. And so completely did she succeed in this work, that the years during which she bore rule, are called the "Dark Ages." And so earnestly was she engaged in this work—keeping the people in darkness—that she burned the Bible and many who dared read it. The reason for her bitter hatred of the Bible and its readers is obvious, for the entrance of the Word giveth light. It shone so brightly upon, and revealed so clearly, her wicked works that she used every available means to destroy it; and finally when the light of the Reformation began to shine from the open Bible, she used all her satanic power to extinguish it. They "loved darkness rather" than light, because their deeds were evil."

Again: do we find any account in history where the papacy was "the handmaid [servant or helper] of civilization"? Did she work for its advancement at any time,

much less for nineteen centuries? Again we are compelled to answer, No!

Take, for example, the case of Clovis, king of the Franks. Clotilda, his wife, who "was educated" in the Catholic faith, pleaded with him for his conversion, but all in vain until A. D. 496, when engaged in a hard battle, he vowed that if he should gain the victory, he would be a Catholic. The victory was won; but after the danger was over, he was not so sure that he wanted to be a Catholic after all. He consulted his soldiers as to whether they would follow him, and they declared their willingness to accept the Catholic faith. Upon this he said he was convinced of the truthfulness of the religion, and on Christmas day, A. D. 496, he was baptized. In this rite he was followed by three thousand of his warriors.

"The bishop of Vienna prophesied that the faith of Clovis would insure the victory of the Catholic religion. If unscrupulous ambition, undaunted valor and enterprise, and desolating warfare, had been legitimate means for the propagation of pure Christianity, it could not have found a better champion than Clovis."—*Milman.*

Nevertheless, as illegitimate and unlawful as were these methods, they were used by this "converted" barbarian for the spread of the Catholic religion. "His ambitious reign was a perpetual violation of moral and Christian duties: his hands were stained with blood in peace as well as in war; and as soon as Clovis had dismissed a synod of the Gallican Church, he calmly assassinated all the princes of the Merovingian race."—*Gibbon.* Nor was he alone in this savagery, but was upheld by that "handmaid of civilization"—the Roman Catholic Church.

Burgundy was the first country to be invaded. But before war actually began, the Catholic party advised a conference to be held between themselves and the Burgundians (the Arians) as they were prepared to prove them in error. To this proposal the king of Burgundy replied: "If you really profess the Christian religion, why do you not restrain the king of the Franks? He has declared war against me, and forms alliances with my enemies for my destruction. A sanguinary and covetous mind is not the symptom of a sincere conversion: let him show his faith by his works."—*Gibbon.*

To this, Avistus, bishop of Vienna, answered: "We are ignorant of the motives and intentions of the king of the Franks; but we are taught by Scripture that the kingdoms which abandon the divine law are frequently subverted; and that enemies will arise on every side against those who have made God their enemy. Return, with thy people, to the law of God, and he will give peace and security to thy dominions."—*Gibbon.* War followed, and the domains of the Burgundians were subjected to the rule of Clovis.

The Visigoths were the next victims of the cruel and rapacious Clovis. He said: "It grieves me to see that the Arians still possess the fairest portions of Gaul. Let us march against them with the aid of God, and, having vanquished the heretics, we will possess and divide their fertile provinces."—*Gibbon.* War was declared, and "the Visigothic kingdom was wasted

and subdued by the remorseless sword of the Franks."—*Gibbon.*

All this, Gregory, bishop of Tours, commended as the will of God, declaring of Clovis that "God thus daily prostrated his enemies under his hands and enlarged his kingdom, because he walked before him with an upright heart, and did that which was well pleasing in his sight."

Thus was the church made partaker in the bloody work of Clovis, by approving it, and it is certain that the clergy were no better than the objects of their praise. "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them [margin, *consent with them*] that do them." Rom. 1: 32. The papal church consented with Clovis in the fullest sense of the word, by being the prime mover in these bloody enterprises. It is evident that the church was entirely responsible for the course pursued by Clovis; and it is yet more evident that the work of the church was only to make him the more savage. This was not true in the case of Clovis alone, but with all with whom the papacy had any influence.

Then, in the face of all this testimony, Father Murphy publicly declares that the Roman Catholic Church "illuminates the world," and "has been the handmaid of civilization for nineteen centuries." Gladly would they have these testimonies blotted from the pages of history, but they stand there in distinct characters, declaring her to be that which God's Word said she would be—"The mystery of iniquity." And the importance of investigating these claims is obvious when we consider the boast made by this church—that "what she has done for other countries, she will do for the United States."

Notwithstanding the papacy, the light of the glorious gospel of Jesus Christ does illuminate the world; and civilization has made progress and been preserved for nineteen centuries *in spite* of its "handmaid," and not because of it.

H. F. KETRING.

Satolli on Education.

AT a reception recently tendered Monsignor Satolli in this city, the pope's delegate presented a paper on education. The following are quotations from the published address:—

Education of the young is as important a safeguard of the nation as are courts and armies. It is of great moment, then, that we should understand in what true education must consist.

In what does this educational safeguard consist? Let the delegate reply:—

The young should be educated both in mind and heart, according to the constitution of the State, according to the great principles of morality and according to a true religious spirit.

But what are the "great principles of morality," and in what does the "true religious spirit" consist? Here it is:—

I will add that it is well that young men should have from their earliest days, a just idea of what the pope is, how lofty his dignity, how great his authority, how beneficial his actions. His dignity and his power come directly from Christ, and the exercise of this power can only be for the benefit, religious and social, intellectual and moral, temporal and eternal, of humanity.

It therefore follows that the safeguard of the United States lies in teaching the

¹ "History of Latin Christianity," book iii, chap. 2, par. 28.

² "Decline and Fall," chap. xxxviii, par. 6.

³ *Id.*, par. 8.

⁴ *Id.*

⁵ *Id.*, par. 11.

⁶ *Id.*, par. 12.

young that Jesus Christ has delegated his power on earth to the pope, and that the exercise of this power is for the benefit, religious and social, intellectual and moral, temporal and eternal, of humanity. But we know that to teach the youth this is to undermine the safeguards of society. We know that the exercise of this "great" "authority" of the pope has always been and ever will be the curse, religious and social, intellectual and moral, temporal and eternal, of humanity.

But the delegate anticipated dissenters, and remarked in this connection that—

One who cannot see or would venture to deny the justice of these considerations would merit no attention from reasonable and well-thinking men.

We cannot see the justice of these considerations and therefore venture to deny them; and although we may not "merit" attention, we are very certain we will ere long receive attention.

Alexander Campbell on Compulsory Sunday Observance.

[In 1820 there was organized in West Middletown, Washington Co., Pa., a society, called the West Middletown Moral Society. The principal object of the society was to enforce the Pennsylvania Sunday law of 1794, which is still on the statute books of the State. This Moral Society was organized by the United Presbyterians, the same people who, later in 1863, organized the National Reform Association. Alexander Campbell, the founder of the Christian or Disciple Church, ably opposed the society in a series of articles published in the *Reporter*, of Washington, county seat of Washington County. His articles were signed "Candidus." A United Presbyterian minister, by the name of Wylie, attempted to defend the society, and signed himself "Timothy." The discussion continued from April 17, 1820, the date of Mr. Campbell's first article, to February 22, 1822, during which time almost every phase of the compulsory Sunday law question was treated. As a result the Moral Society perished, not to appear again until 1863 when it was revived by the same denomination under the name, National Reform Association. Every word of Mr. Campbell's invincible logic and withering denunciation is applicable to the association, resuscitated under the name, National Reform Association, and kindred organizations, such as the American Sabbath Union, the Pennsylvania Sabbath Association, etc.]

MR. T.'s fifth argument is, "that there are political reasons for the enforcement of the Sabbath." These political reasons are as follows: "Let it be made lawful to labor for the seven days of the week, and the consequence will soon be that the laborer would have no more for the labor of seven days than he now does for the labor of six days." A strong argument truly. To keep up the price of labor, the rich and poor must keep the "Sabbath." If politicians are to legislate on the observance of "holy times," to enhance the value of labor, it would be good policy to compel the rich and poor to observe the seventh day, or Jewish Sabbath, and the first day also; then the number of working days would be reduced to five, and the price of labor would be enhanced. But what would be done with that class of the community called *clergy*, who generally earn wages seven days in the week; many of them being farmers, some of them being presidents of colleges, store keepers, etc., who make money every day, but especially on the "Sabbath"? But perhaps it would be a sin to diminish the number of their working days, as they are a *privileged* order. It is, however, a good rule that works both ways, and perhaps the number of their working days ought to be diminished.

"In the house of representatives of Connecticut, March 27, 1821, an act for

the observance of the Sabbath was taken up and debated. Mr. Welch said that we had begun at the *wrong end* of the commandment. We should enforce that part of it which directs us to labor six days before we enforce the keeping of a Sabbath. N. H. PATRIOT."

I think Mr. Welch's opinion is as good as Mr. T.'s, and I would recommend Mr. T. to consider it. Consistency is the greatest ornament of character and essentially necessary to recommend our profession and to demonstrate our sincerity.

A compulsory observance of the ordinances of Christ is the most incongruous and contemptible thing in the world. It is the quintessence of folly in them who compel and in those who are compelled. It is in direct opposition to every precept of Christianity, and even to the constitution of a good civil government. What an insult on Christianity, to see an over-awed, constrained and intimidated assembly meeting either to save their fine, or to keep fast, or to maintain the appearance of devotion! How unlike to the true worshipers, who worship in spirit and in truth!—*Candidus* (Alexander Campbell), in *Washington (Pa.) Reporter*, Nov. 5, 1821.

The Secular Power Decides What is Sacred.

THE folly and wickedness of religious legislation were illustrated in Boston recently, at the hearing before the police commissioners for the purpose of closing the Sunday evening concerts at the theaters. The petition against these concerts was made by the Massachusetts Sunday Protective League and other religious organizations, on the ground that they did not meet the requirements of sacred concerts. The judgment of what was sacred and what was secular was left to the police commissioner to decide for the people of Boston. I quote the following from the *Boston Globe* of Dec. 6. Speaking of General Martin, chairman of the Board of Police, it says:—

He was not called upon to decide the relative merits of Patti and Melba, but was asked to say whether the length of Mamie Gilroy's dress, or the strength of Maggie Cline's voice, went beyond the dividing line between sacred and secular performances. He and his colleagues were also called upon to interpret the meaning of sundry jokes and conundrums, and to say whether or not they bore out the dictionary meaning of the word sacred.

What was sacred and what secular was discussed with all the gravity of a church council. During the discussion the question was asked whether the petition against these Sunday concerts was on the ground that they were criminal of themselves, or because they did not conform to the ideas of Sunday sacredness held by the petitioners. After that there was not so much said about Sunday sacredness, and much more about the immorality and wickedness of these shows. I quote the following from the *Boston Herald*, to show the folly of their position:—

The hearing before the Board of Police last week, anent the propriety of permitting concerts to be given in the theaters on Sunday evening, brought forth much in the way of showing how performances that are innocuous on week days become fraught with dreadful consequences when given on Sunday. Much stress was laid on the many young people who were seen at these shows, and it would seem that the very worthy people who have instituted charges against these Sunday entertainments imagine that Mamie Gilroy, attired in a gown that reached no lower than

the knees, might sing her songs harmlessly on Monday, but that on Sunday the same songs and the same attire become something very dangerous to public morals.

The president of the Massachusetts Protective League was asked at the close of the hearing, why they did not close the theaters and stop the immorality and wickedness seven days in the week instead of only one. The reply was that they intended to do that, but was beginning with Sunday. A strange way to begin to stop vice. GEO. B. WHEELER.

Cardinal Gibbons vs. Father Elliott.

AFTER reading the many admissions from Roman Catholic catechisms, periodicals, and letters from cardinal, bishop, and priest, that the Catholic Church changed the Sabbath from the seventh to the first day of the week, without any warrant of scripture, and especially the statement made by the *Catholic Mirror*, that "The claims of Protestants to any part therein" (the Sunday) is "proved to be groundless, self-contradictory, and suicidal;" I have read "Father" Elliott's article in the December number of the *Catholic World*, in which he says he takes the so-called "Protestant side of the controversy," maintaining that there is Bible authority for the change of the day. Without doubt this utterance was a surprise to many, but when it is stated that Priest Elliott is one of the "Paulist Missionary Fathers," whose mission is to proselyte from Protestantism, we can understand why he takes the "Protestant side of the controversy," and why Rome is blowing hot and cold on this subject. "The end justifies the means," is an old established principle with Rome, and "Father" Elliott is only tweedling Protestants to accomplish his ends. It is a case of "the spider and the fly," and the eloquent propagandist wants to drop some poor deluded "orphans" (apostate Protestants) into the lap of an adopted "mother" (Rome). See Revelation, 17th chapter. But let us notice his statements as compared with those of Cardinal Gibbons. "Father" Elliott says:—

In the question box our only abundant matter was furnished by the Seventh-day Adventists. They seemed surprised that I took the Protestant side of the controversy on the question of Sunday observance. . . . I maintained that, first, a "Bible Christian," one who holds to the private interpretation of the Scriptures as the only rule of faith, can and must believe that the entire ceremonial law of the Jews is totally abolished by Christ including all liturgical observances whatever, no less the Jewish Sabbath than the Jewish sacrifice. Second, I maintained, with the catechism of the Council of Trent, that there is evidence in the New Testament of the selection by the apostles of the Sunday as a substitute for the Mosaic Sabbath; and if the texts are not conclusive of an obligation, they are still plainly indicative of the apostolic origin of the new custom.

It must be acknowledged by all that the Jews kept "the seventh day" according to the fourth (Catholic, third) commandment; and if, as Priest Elliott says, the Sabbath was abolished with the ceremonial law, then, as a matter of fact, the fourth commandment which says, "the seventh day is the Sabbath," must also be abolished. As "Father" Elliott quotes the Council of Trent, I intend to meet him on his own ground.

In the "Catholic Church History," in "Half Hours with the Servants of God,"* is found the following concerning the

* Published by Murphy and McCarthy, New York, and "approved by Cardinals Gibbons, Manning, and Newman, and many others."

action taken by the Council of Trent on this very matter:—

The Council of Trent defines against antinomian heretics of ancient and modern times, that the *ten commandments* bind the consciences of all mankind, Christians included. "If any one say that the *ten commandments* have nothing to do with Christians, let him be anathema." "If any one say that a man, though justified and ever so perfect, is not bound to observe the commandments of God and the church, let him be anathema." The *ten commandments*, then, did not begin to bind when proclaimed to the people of Israel, and they have not ceased to do so now that Christ has done away with the Jewish law. Page 106.

This statement alone, approved by the cardinals, refutes every point "Father" Elliott attempts to make concerning the Council of Trent and its position on the Sabbath question. I will let Cardinal Gibbons again answer Priest Elliott. In a letter to the cardinal, dated Jan. 6, 1895, the writer, after plainly stating that he is a Protestant, but does not indorse the so-called Protestant side of the argument on the Sunday question, but rather agrees with the *Catholic Mirror* that there is no warrant whatever in Scripture for Sunday sacredness, and that Protestants are following the tradition of the Catholic Church, stated in his letter that "They tell us, however, that the Council of Trent finds evidence in the New Testament for Sunday-keeping, and that the said Council agreed that the apostles substituted Sunday for the Mosaic Sabbath" (using the words of Priest Elliott almost verbatim). The letter added that the writer could not agree with those who made the above statement, and asked the cardinal to kindly give his opinion on the subject. The following is the cardinal's reply, and is to the point:—

Cardinal's Residence, 408 N. Charles St.,
Baltimore, Jan. 8, 1895.

Dear Sir: The cardinal desires me to say, in answer to your favor of the 6th inst., that you are right in your conclusions in regard to the Sunday. There is no attempt on the part of council or prelate to give scriptural authority to the observance of Sunday.

What is arrived at is this: That the observance of one day as the Lord's day is of scriptural warrant [the commandment] inasmuch as it forms the essence of the precept given to Moses. But the observance of the day for the Hebrews, Jews, was to be on Saturday for reasons given by God. But that was not essential, and the authority of the church derived from our Saviour* changed the day. There is no text of Scripture that bears on the matter other than what I have mentioned, viz., the command [in Old Testament] to keep holy the Lord's day. [Italics mine.]

I beg to be,

Yours truly in Christ,

C. F. THOMAS.

(For the Cardinal.)

The above entirely repudiates the sophistry of "Father" Elliott; but to make the contradiction more apparent, the following parallel columns are given, which should be used against this subtle missionary of Rome wherever he is laboring to overthrow the plain statements of God's Word:—

FATHER ELLIOTT.

CARDINAL GIBBONS.

I took the Protestant side of the controversy on the question of Sunday observance.

The claims of Protestants . . . proved to be groundless, self-contradictory and suicidal.—*Catholic Mirror*, organ of Cardinal Gibbons.

I maintain that, first, a "Bible Christian" can and must believe that the entire ceremonial law of the Jews is totally abolished by Christ no less the Jewish Sabbath than the Jewish sacrifice.

The Council of Trent defines against antinomian heretics of ancient and modern times, that the *ten commandments* bind the conscience of all mankind, Christians included. "If any one say that the *ten commandments* have nothing to do with Christians, let him be

anathema. . . . The ten commandments, then, did not begin to bind when proclaimed to the people of Israel, and they have not ceased to do so now that Christ has done away with the Jewish law.—*Church History*, p. 106, in "Half Hours with the Servants of God," approved by Cardinal Gibbons.

Second, I maintain, with the catechism of the Council of Trent, that there is evidence in the New Testament of the selection by the apostles of the Sunday as a substitute for the Mosaic Sabbath.

There is no attempt on the part of council or prelate to give scriptural authority to the observance of Sunday.—Letter from Cardinal Gibbons, dated Jan. 8, 1895.

You may read your Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify. *Faith of Our Fathers*, by Cardinal Gibbons, p. 111.

It is needless to say more. It truly is, as the *Catholic Mirror* says, "Self-contradictory and suicidal" to defend Sunday from Scripture. And the above leaves "Father" Elliott and his Sunday just where Absalom was when his head was caught in the tree, with nothing to stand upon.

I will quote one more statement from a small pamphlet, called "Letters of Senex on True and False Faith, and on the Sabbath Question, Scripturally Considered," written by the writer of the *Mirror* editorials on the same question. On page 10, he says:—

The Bible Christian who conscientiously clings to the Bible as his "rule of faith," cannot close his eyes to the awful truth and fact that there exists a positive command of God—one of the ten—that he has never once kept during his whole life, because he has lived his whole life keeping another day in direct violation of his own rule of faith; whilst in this matter which should be to him one of prime importance, he is blindly and slavishly, and, what is far worse, sacrificing his own fixed religious principles to follow the command of the Catholic Church, which requires the keeping of Sunday rather than Saturday.

Thus we have the Paulist Priest Elliott in conflict with his cardinal and council in an effort to please Protestants and prevent them from severing the Sunday link that binds them to Rome.

E. E. FRANKE.

Significant Paragraphs.

[We publish under this heading paragraphs more or less significant, without either approval or dissent, and without comment. The careful observer of the signs of the times will readily discern the pertinent facts and opinions, and will know how to turn them to account in the great controversy between truth and error.]

The Ministerial Union.

As foreshadowed last week, the Ministerial Union, embracing all evangelical denominations, met on Monday morning in the Presbyterian assembly room. Dr. DeBow of the Methodist Episcopal Church, read a paper entitled, "A Psychological Study of Revivals." The paper was discussed by several members.

Rev. Dr. Fernley, chairman of the Sabbath committee, reported as usual, recommending that the fine for violating the Sabbath law of 1794 be raised from \$4 to \$25. The report was adopted. H. L. Wayland moved the following resolution:

"That it is the sense of this body that the law of 1794 be not used for the violation of religious liberty in the person of quiet and conscientious citizens, who, after observing the seventh day as a day of rest and worship, pursue their vocations on the first day, without interfering with the observance of that day by their neighbors." After some discussion, the president ruled that, according to the by-laws, the body had already adjourned.—*Special Dispatch from Philadelphia to the Examiner (Baptist)*.

How to Secure Church Union.

A UNION of churches is hopeless. The tree of nineteen centuries' growth will not split in two hundred fragments and wind itself round the vines of three hundred years' growth. If you want union, dear friends, come into us; the old Mother Church extends her arms and says: "Come in; my wings are broad, and I will shield you from your enemies—and we will be one in Christ."—*Western Catholic News*, Nov. 10, 1894.

The Reunion Movement.

THE question of the reunion of the Eastern churches with the holy see continues to be a subject of interest. Of course, reunion could not possibly be accomplished in the short space of time occupied by a first congress. Leo XIII. has begun the good work; another may terminate it. Meanwhile the holy see has given the Eastern Catholics who acknowledged the pope as their supreme chief, every latitude and privilege with regard to rite, liturgy, and language, so that by fraternizing constantly with their schismatic brethren they may, if possible, bring them within the one fold under one shepherd some day.—*Pittsburg Catholic*, Dec. 27, 1894.

Societies to Enforce Law.

A LEXOW COMMITTEE witness swore, on Thursday, that he had paid \$1,000 to Anthony Comstock as a bribe for securing the quashing of an indictment for "green-goods" business. A second witness swore he saw the money paid.

Whether this charge is true or false, it reflects what is an easy possibility, and it ought to call public attention sharply to a danger point in our system.

It is obvious that if Mr. Comstock chose, he could employ the powers he possesses for the levying of blackmail as freely as police captains have used theirs in that way. He could make a fortune in a few years by exacting tribute from vice and crime.

It is very dangerous to intrust such a power as this to anybody. It is especially dangerous to intrust it, as our laws do, to whomsoever there may be that chooses to exercise it.

Societies for the enforcement of law for the repression of vice and for other ostensibly good purposes, may be organized by anybody who chooses. The law vests in them powers which it is easy to use for the blackmailing and licensing of the very things the societies profess to antagonize.

The system is clearly wrong and very dangerous. The enforcement of the laws,

* He refers to Christ's words, "Hear the Church."

the repression of vice, the prevention of crime, should be the work solely of legal functionaries regularly appointed and duly responsible, such as the courts, district-attorneys, the grand juries and the police. If these are negligent or corrupt the right remedy lies in replacing them with better men, and not in licensing private and irresponsible associations, which may be composed of corrupt or incapable men, to assume powers that belong properly to the legitimate agents of the law.

Dr. Parkhurst's society, it is true, has rendered inestimable service to the public, but in the hands of bad men it might have done irreparable wrong. And if administration were what it ought to be there would never have been occasion for the existence of that society. There is at least one society organized under the same law which is under grave suspicion of having blackmail and extortion for its sole objects.

What this community needs is a more thorough and conscientious enforcement of law by the regularly constituted agencies of the law. The people of the State can secure it if they will.—*New York World*, Dec. 29, 1894.

The Whipping-Post.

THE proposition of Commodore Elbridge T. Gerry, of one of our societies for the prevention of cruelty, to revive the whipping-post in this State has been enthusiastically indorsed by the Public Health Section of the Academy of Medicine, and Senator O'Connor has submitted to the Senate a bill embodying it.

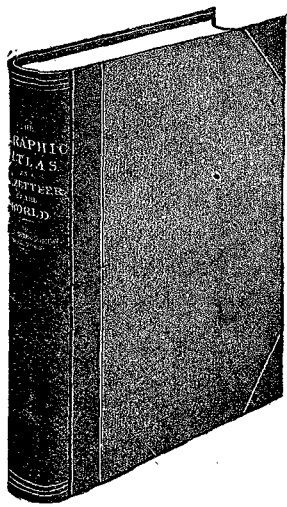
Although doubtless well meant as a protest against the enervating influences of modern civilization, and effective as far as it goes in a restoration of the obsolete cruelties of barbarous ages, this bill is crude and imperfect in its scope—a halting attempt to grapple with a great evil which obviously needs strong remedies.

Kind Commodore Gerry stops with a limit of merely forty lashes on the naked backs of certain classes of offenders. If we are going to try to cure crime with cruelty why limit it to flogging and to forty lashes? Why not be thorough?

Citizens of New York have lately been favored with an exhibition of the celebrated collection of instruments of torture of the Nuremberg Museum, as well as of those of the reformatory of Elmira. The new opera of "The Scarlet Letter" teems with suggestions of antique punishment, and China is very much in evidence with her canques and other devices for inflicting cruelty on the cruel, for making "the punishment fit the crime."

If Commodore Gerry is consistent and has the courage of his convictions, he will not rest content with his trivial and inadequate whipping-post. He will supplement his tentative suggestion by calling to his aid the resources of the past. He will give us not merely the knout, the cat and the bastinado, but the ducking-stool and the pillory, the thumbscrew, the boot, the gauntlets and bilboes for ordinary criminals, and for extreme cases, such as resistance to an officer of the Gerry society, the rack, the wheel, the *peine forte et dure*, or even "something lingering in boiling oil."

If we are going to renounce civilization and return to savagery, let us not stop half way.—*The World*, Jan. 14.



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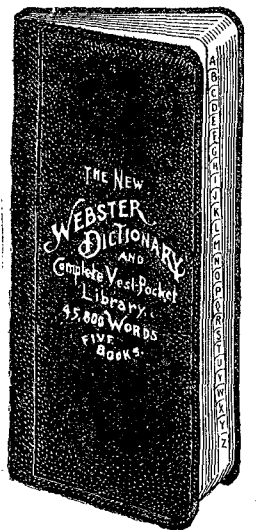
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A MOST striking sign of the times is recorded in this issue under the title, "A Courageous Protest." Read it.

A FEW months ago the press announced the fact that the Epworth League, and other young people's societies, had gone into politics. Now it announces that the League of Brooklyn has organized military companies and is drilling for conflict. The next step will be to proclaim a religious crusade and march against the heretics.

WHAT means all this military craze that has taken hold of the churches? "Church Cadets," "Boys' Brigades" and "Epworth Guards," with their weekly drill have superseded the prayer meeting, and it means that the churches having discounted the "Sword of the Spirit, which is the Word of God," and having appealed to the State to enforce the doctrines of religion by law, now turn naturally to the use of carnal weapons. "All they that take the sword shall perish with the sword."

WE are gratified at receiving so many orders for our illustrated issue of Jan. 17. The Minnesota Tract Society writes: "Send us five thousand copies as a starter," and the Michigan Tract Society has sent its first order for eleven thousand copies. This issue will not grow old for weeks to come, and we hope our friends will all help to give it a wide circulation.

CHAS. W. MILLER, a seventh-day observer of Wampum, Pa., informs us that he has recently been notified by a committee composed of a Presbyterian minister, J. C. Rukens, and a Methodist minister, G. B. Carr, to close his stationery and confection store on Sundays, and told that a violation of the command would be followed by his prompt arrest. It looks now as if Pennsylvania would join Massachusetts in introducing the Sunday-slavery crusade into the northern States.

THOSE who oppose our scriptural prediction of a general persecution for non-observance of the Sunday dogma, have always remarked that the previous persecutions were confined to States south of Mason and Dixon's line, and were the result of local conditions. But we have always responded that the human heart is the same on both sides of the line, and that, at an early date, these persecutions would be seen in the North. We were not mistaken.

A GOOD illustration of the illogical and absurd religious test which some States require of witnesses as a qualification to give testimony, occurred recently in Tennessee, where a witness is required to believe in a God and in future rewards and punishments. A witness against the men who recently lynched six negroes in Tennessee, to escape testifying against the lynchers, boldly denied his belief in a God. His father testified that he had never before heard his son express atheistic sentiments. The judge after mature thought decided that the young man was lying and did believe in a God, and was therefore thoroughly qualified "to tell the truth, the whole truth, and nothing but the truth," and he was required to testify. Comment is unnecessary.

WHY is it that Roman Catholics point to the appointment and election of members of their church to the premiership of Germany and the presidency of Switzerland as a triumph of Catholicity over Protestantism?—Because it furnishes an opportunity for these papists to carry out the programme outlined by Pope Leo XIII., communicated in 1885 to the faithful in all lands, but especially in America. It furnishes an opportunity to "do all in their power to cause constitutions of States and legislation to be modeled in the principles of the true [Roman Catholic] church." And when American citizens oppose this programme and attempt to prevent in America what Roman Catholic papers in this country declare to be a triumph of the papacy in Europe, this effort is denounced as persecution! Yea, verily, everything is persecution in the mind of the papist that interferes with the scheme of Rome to again dominate the world and punish heretics.

Will Florida Join the Persecuting States?

[The following interesting item will appear in the next issue of the *Florida Bulletin*, a Seventh-day Adventist paper, and is kindly forwarded to us by L. H. Crisler, a Seventh-day Adventist minister, of Florida.]

ON Sunday, Jan. 13, Bro. H. S. Giddings, of Orlando, Fla., was arrested for following his usual occupation of house-building. He was building a chimney inside the house and was not making any disturbance.

The officer who arrested Brother Giddings threatened to lock him up, but finally agreed to take his word as bond for his appearance before the police court at 10 A. M. the next day. On his arrival at the police station the following day, he was informed that he would be tried before the criminal court, which was in session; and at 3 P. M. his case was called. The charge was for working on the day commonly called Sunday, to which Brother Giddings plead guilty, stating that he had observed the seventh day as the Sabbath for a number of years, and had followed

his usual occupation on Sunday, believing it to be a rival of the Lord's Sabbath, and that to observe it was to pay homage to the power that set it up.

The judge then read Section 11 of the laws of Florida, which imposes a fine of \$50 for doing manual labor on the first day of the week, commonly called Sunday; and said: "I suppose you did not know there was such a law. You would not persist in working on Sunday after knowing that this law existed, would you?"

Brother Giddings stated that he understood there was such a law, and that he would never think of breaking one of the State laws, unless it came in conflict with the law of God, which in this case it did. He thereupon read from the Bible, Ex. 20:8-11, showing his authority for observing the seventh day. And after showing that Sunday is the sign of the power designated as the beast, he read Rev. 14:9-11, setting forth the judgment to be visited on all who knowingly worship the beast. He then referred him to the three Hebrew children, stating that his case was a parallel one, and that he could only answer as they did.

By this time the majority of the people present began to see that there was something unusual presented in this case, and the signs of levity which were general when Brother Giddings began his defense, had all disappeared. The judge also seemed much impressed, and stated that he would postpone sentence in this case until next court, and take the matter into consideration.

After we had left the court room, Brother Giddings said: "I never before realized how true it is that we are not prepared to give a reason for our faith until I had to stand up there and do it."

Brethren, we have come to the time when we shall have to defend the positions we hold, before the rulers of the land. May the Lord fill us with his wisdom and guide us in all things to his glory.

ALEX. MITCHELL.

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ALONZO T. JONES, } EDITORS.
CALVIN P. BOLLMAN, }
A. F. BALLENGER, } ASSISTANT EDITOR.

WHY is it that now in the last half of the last decade of the nineteenth century the papacy is triumphing over Protestantism in the very countries where in the first half of the sixteenth century the Reformation triumphed so gloriously? Why is it?

It is not because there are fewer professed Protestants now than then. There are a thousand now to one when the protest of the princes was announced. It is not because Bibles are scarcer now than then. There are a thousand Bibles in Germany now where there was one then. It is not because it is more dangerous to read the Bible and practice its precepts now than it was then. Then why is it?

THE answer is easy. The German Reformation began in the heart of Martin Luther and so wrought upon his affections that he was willing to sacrifice his position, his honor and his life in order to profess and promulgate its principles.

SINCE the Reformation was born and promulgated at the cost of such devotion to principle, it follows that if it is to be kept alive and vigorous it will be at the cost of similar devotion to principle.

WHAT were the principles underlying the Reformation? Let the historian of the Reformation answer:—

"The reformers and the apostles set up the Word of God as the only light, as they exalt the sacrifice of Christ as the only righteousness. By mingling any authority of man with this absolute authority of God, or any human righteousness with this perfect righteousness of Christ, we vitiate both the foundations of Christianity."

And now we maintain that these principles which were the life of the Reformation have been in effect abandoned by

popular Protestantism. On this point we quote and indorse the words of Rev. R. Sailliens, Paris, France, in the *Missionary Review of the World*, for October, 1894. After pointing out the reaction toward Rome in France, Germany, Russia and England, the writer says:—

"In Protestant countries we are afraid the main cause is the weakness and loss of power of the evangelical churches. As they have grown rich and prosperous, the Protestants have forsaken, to a great extent, that puritanic spirit which was the strength of the Reformation. From their primitive simplicity of worship they have come down to elaborate services, beautiful and luxurious buildings which are imitations of Roman Catholic mediæval architecture, and thus have led their sons and daughters to the very threshold of Rome, with which Protestants will never be able to compete, try as they may, for finery, music, and display. Moreover, it is sadly evident that, in Great Britain especially, the work of the Reformation did not go deep enough, and that many Romish errors—such as baptismal regeneration and apostolic succession—were left in the prayer-book as seeds for future apostasy. Wherever a notion of a *visible universal church* is entertained, logic must lead to the Roman Catholic position.

"But we believe that the main cause of this reaction toward Rome in Protestant lands lies in the fact that the Bible does not hold in those countries the same place that it did three centuries ago. Then people turned away from the infallibility of a man to the infallible Book; but now the Book is no more deemed infallible; the 'higher' criticism has submitted it to an ordeal as severe as that of the Inquisition in times past. The Inquisition burned the Bible, but the higher critics are tearing it to pieces. And yet there is a craving in the human soul, and especially in the soul which has come into contact with the gospel, for a moral certainty, for a divine, infallible authority.

"As I am writing these lines, our daily papers are publishing an encyclical letter of the pope—his swan's song, as some say—which exhibits that wonderful craftiness of which I have just spoken. It is an appeal for reunion, specially directed

to the Greek and Anglican churches. 'Speaking to those nations which have for the last three centuries been separated from the church, the pope shows that there is no certain rule of faith and authority left to them. A large number among them have overthrown the very foundations of Christianity by denying the divinity of Christ and the inspiration of the Scriptures.'

"Is it not the wonder of wonders that the man who incarnates that awful system by which the Bible has been burned, and its disciples, even to this day, persecuted to death; that system which has established tradition above the Bible, has contradicted every Bible doctrine and tried to silence every Bible preacher, should now dare to stand before the world as the advocate of the Bible against—the Protestants! And yet, it is, alas! but too true that Protestantism to a large extent is no more the religion of the Bible. This accounts for the boldness of Rome, and for her success."

After so clearly giving the cause of Roman Catholic triumph in Protestant countries, he points out the one and only remedy, as follows:—

"But how shall we oppose her growing power?

"I am fully convinced by my experience as a missionary for twenty years among my own people, that it will not be by clumsy imitations of her gorgeous display, but rather by a return to the primitive simplicity of worship manifested in the upper room. To worship God in spirit and in truth, and not in beautiful temples, the cost of which would support two or three missionaries for a whole lifetime; to invite, and not to exclude, the poor, the sinner, the outcasts, who now find it so difficult, even if they would, to sit in our refined places of worship—such seems to me the imperative duty put upon us if we do not wish to see the masses go to Rome, which to them appears so much more democratic than ourselves.

"I have also a deep conviction that it is only through the Bible—as the Reformers did—that we shall withstand popery. Anything, however pious in tone, that helps to destroy the people's faith in the Bible as an infallible book, works on behalf of Rome. I have no time to dilate on this point, but I beg the readers to

reflect on it. It is to me the vital question, and I do not see any other alternative but this: *the Bible or the pope.*

"Finally, let us preach Christ, his free forgiveness, his atoning blood. Ethical, political, or social preaching—"sermons for the times," as they are sometimes termed—will not prevent the drift of the masses toward the old system. But the upholding of the Crucified—I have seen it, thank God, hundreds of times—will always prove the power of God unto salvation. Rome has many weapons—money, genius, traditions, beauty of forms. It appeals to the lower nature of man, dispenses with the necessity of a second birth, renders sin easy. It deifies mankind, as all heathen religions do. It must, therefore, have a great measure of success, as it corresponds so marvelously to man's natural cowardice and depravation. But if we are faithful to *the Bible* and to the *Crucified*, we need not fear defeat; all true Nathanaels, all the sincere and noble hearts who are seeking a real Saviour, will come out of Rome to meet us. The true sheep know the Shepherd's voice, and, hearing it, follow it."

This is the remedy which the SENTINEL has prescribed and will prescribe for the universal Romanizing malady. But the remedy will not be accepted and applied, and therefore the drift Romeward will continue until Rome shall once more, but for the moment only, sit as queen over the conquered nations of earth.

No political opposition will stay the progress of Rome when the *vital life* of the Reformation has disappeared from the minds and hearts of men. The "Iron Chancellor," Bismarck, may bid political defiance to the pope, and refuse to go to Canossa, but he will eventually go, and a Roman Catholic chancellor will take his place, as is now the case in aforesaid Protestant Germany: Oh, that popular Protestantism would return to its first love, take up again its discarded weapon, "the sword of the Spirit, which is the Word of God!" "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." 2 Cor. 10:4.

Rome's "Religio-Political Affairs."

THE Protestant Episcopal Church is planning to centralize its power in the United States by erecting a cathedral in Washington, D. C.

On this project the *Catholic Review*, of January 19, furnishes the following information:—

Our Episcopal friends are thinking of building a grand cathedral in Washington, D. C. Rev. Dr. Geo. W. Douglas, one of the trustees, says of it: "We know it's a great scheme, but we feel the need for it in our national capital, and we are willing to put our shoulders to the wheel and try to make it a reality. The site given for it is near the centre of the city and not far from the Capitol. The former owners of the property have told me that it was the site first desired by the Roman Catholics for their university. The merits of a cathedral, as we look at it, are three in number. They are: (1) An association in labor and a division of labor. (2) Centralization. (3) Education. This is an age of centralization. The Romanists appreciate it and are ready for it. I respect them for it, for their strong organization, their power of devotion, their concentrative energy. And I do not believe that the American Church should propose to rely upon the old idea of parochialism in the face of the Romish Church, its perspicacity, its steadfast devotion and its energy. In the face of organized Romanism we ought to show that Protestantism can be organized."

Upon this utterance of Dr. Douglas, "The *Catholic Review*, a Weekly Journal for Catholic Families, Commended by His

Holiness, Leo XIII., the Archbishop of New York," etc., makes this plaintive and significant comment:—

The Catholic Church does not desire to be placed unnecessarily and offensively in face of organized Protestantism at a time when the Kingdom of Christ in the Republic is in face of organized Caesarism, of organized anti-Christian secret society movements, of organized plans for the exile of God from the national life of the country by the complete secularization of all its institutions. If Protestantism does care for the Lord and does not desire to be used as an ally of Lucifer in the war of devilish forces against Christian principles, it will not take pains to organize itself in face of "the Romish Church," but will direct its energies against radical atheistic tendencies and influences now operative in the nation. It can do much to antagonize and to hamper the Catholic Church in politico-religious affairs, but if it does so, it will play the part of Samson, and will find out, when too late, that it has irretrievably involved itself in the general ruin.

The *Catholic Review* here candidly acknowledges that the Catholic Church has schemes to work out in America, termed "politico-religious affairs," which she entreats Protestants not to "antagonize" or "hamper." This religio-political scheme is further explained to be an effort to prevent "the exile of God from the national life of the country by the complete secularization of all its institutions." What the *Review* means by the exile of God from the national life of the country is the exile of the hand of the Roman Catholic Church from the national treasury and the rescue of the public school and the nation itself from Romanish control.

The nation can bear much of this kind of "exile" and "secularization" both as regards Roman Catholic and popish-Protestant control, without playing the part of Samson. Protestantism will not, by consistently opposing Romanism in our Government, involve itself in the general ruin. It is when it attempts to control the Government in the interests of *itself*, and thereby unites *itself* to the State, that it pulls down the pillars of the national edifice and involves itself, Samson-like, in the general ruin.

Priest Elliott's Propaganda.

PRIEST ELLIOTT is still engaged in his "Mission to non-Catholics," and gives in the *Catholic World* for January a glowing account of his meetings at Marvin and Ely, Ohio.

One feature of these "missions" is good singing. In this the priest is copying the popular revivalist. Good music has great drawing power.

At Marvin, the Opera House, seating twelve hundred persons, was much too small for the audiences which greeted the priest, and "many Protestants were unable to get in at all after the opening." "If we had had three thousand sittings," says Mr. Elliott, "we could have filled them some evenings."

Mr. Elliott mentions that a regular attendant at his meetings was "the president of a bank" and "one of the leading men of the city." This man, it is related, stopped the resident priest in the street one day and assured him that the "lectures were timely, and were beneficial to the people."

One lady, "a sort of a preacher," living some miles out of Ely, "attended every evening, sitting in front and paying strictest attention." Of her, Mr. Elliott says: "She has been gradually working and thinking and praying and preaching herself towards the church, and will, doubtless, soon place herself under instruction—

at least, so we judge from her conversation."

Priest Elliott concludes his account of his "mission" at the latter place by saying: "We had many requests from non-Catholics to return and give another course, and we hope to do so. In that case it might be well to choose a different line of topics; expounding, for example, the fundamental moral principles: or, perhaps, treating of the higher spiritual and mystical life of the soul."

Now all this is significant. It shows a settled purpose on the part of Roman Catholics to make proselytes. The church of Rome is no longer on the defensive in the United States, but has assumed the offensive, and is "pressing the battle to the gate." Protestantism was never less able to resist this onslaught than at the present moment. Having lost the real spirit of Protestantism and degenerated into a dead formalism, tens of thousands are in just the condition to be captivated by the elaborate ritual of Roman Catholic worship. Having lost faith by which alone man can live "as seeing the invisible," they are ready to listen favorably to the claims of a church which caters to this demand of the natural heart for the visible, and which gives not one but many tangible objects of worship.

Moreover, the Paulist lecturer, conducting "missions" for non-Catholics, does not represent Romanism as it really is, but in a way to make it attractive. "The Faith of Our Fathers," by Cardinal Gibbons, is a fair illustration of the Romish manner of presenting popish doctrines to credulous Protestants. In that book the Inquisition is explained away, so far as Rome is concerned; the massacre of St. Bartholomew is denied as having any religious significance, and the real position of the Catholic Church in regard to liberty of conscience is concealed under a skillful and deceitful use of words. Religious liberty is defined as "the free right to worship God according to the dictates of a right conscience." And only the critical reader will discern that the church reserves the right to say what is a "right conscience." This is, however, the fact. Rome always has been, and is at this moment, opposed to the exercise of private judgment.

It is a sad thing that the Protestants of to-day have forgotten the history of the past and are so ready to listen to the siren song of the "mother of harlots and abominations of the earth."

War Between the Beast and the Makers of His Image.

THE following question and answer appeared in the *Christian Statesman* of Jan. 12:—

Question 23. F. L., Utica, N. Y. "I am greatly pleased with the *Christian Statesman*. It is preeminently the reform paper of our country. But does it not antagonize Roman Catholics too much? Would it not be better to secure their coöperation as far as possible in the great cause of Christian government as against infidel and atheistic secularism?"

Answer. This paper does not oppose any friend of Christian government, be he a member of any church, or of no church. It does oppose every principle or system that denies the right and duty of the nation to take the law of Christ as its supreme rule of conduct. This right and duty require the nation to take the Word of God as its authoritative law book, and to interpret and apply it for itself. Romanism antagonizes this right and duty of the nation. It puts the interpretation of moral law by the "infallible" head of the Romish system in the place of Christ's own

immediate authority over the civil power. This system is one of the gravest dangers threatening our land to-day. Fidelity to the cause of Christian civil government demands that this dangerous enemy of our civil and religious liberties shall be vigilantly opposed.

Under another head attention has been called to the change of attitude on the part of the *Christian Statesman* cohorts from the position of fawning suppliants for fraternal coöperation with Rome, to that of open and avowed enemies of the system. In this article we call attention to the similarity of the contending systems. For years the system inaugurated by the *Christian Statesman* begged the Roman Catholic Church in the United States to aid it in securing from Congress some legislative action which would commit the Government of the United States to religious legislation, and thereby break down the American idea of complete separation of Church and State, which the National Government had maintained for more than a hundred years, but which the *Christian Statesman* system assailed as "political atheism." Seeing their opportunity to accomplish a long-cherished object similar to that of their Protestant petitioners, the leading prelates of the Roman Catholic Church in the United States joined forces with what we will call apostate Protestantism, and influenced Congress to do that which it had persistently refused to do (enact a Sunday law), and which the Senate in refusing to do in 1829 said:—

Should Congress in legislative capacity adopt the sentiment it would establish the principle that the legislature is a proper tribunal to determine what are the laws of God. It would involve a legislative decision on a religious controversy, and on a point in which good citizens may honestly differ in opinion, without disturbing the peace of society or endangering its liberties. If this principle is once introduced, it will be impossible to define its bounds.¹

Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid, for the usurpation of the divine prerogative in this country, which has been the desolating scourge of the fairest portions of the Old World.²

Now that these combined forces have accomplished that fatal thing; now that Congress has presumed "to determine what are the laws of God" at the dictation of this combine; now that it has performed "an act which involves a religious controversy;" now that it has "passed its legitimate bounds;" now that the precedent is "established and the foundation laid for that usurpation of the divine prerogative in this country, which has been the desolating scourge of the fairest portions of the Old World," the rogues which accomplished the ruin have fallen out. But why fall out? Are not their objects the same? "Aye, there's the rub." Their objects are the same; both want to be pope, and infallible interpreter of the "Word of God" "in the place of Christ's own immediate authority over the civil power,"—over our captive Republic. And now, to show that this is the case with the system voiced by the *Christian Statesman's* answer previously quoted, we will proceed to dissect it.

It says that it is "the right of the nation to take the law of Christ as its supreme rule of conduct. This right and duty require the nation to take the Word of God as an authoritative law book, and to interpret and apply it for itself." But

who make up the nation?—The people. Are the people all agreed on the same interpretation of the "law of Christ,"—the "Word of God"?—No; their interpretations are legion. Does not the *Christian Statesman* element know this?—Yes. How, then, does it propose that the nation shall interpret and apply the law of Christ for itself?—It does not propose that it shall. This was strikingly illustrated in the recent political struggle in Pennsylvania. Mr. Lyon was candidate for the office of lieutenant-governor, and his interpretation of the "law of Christ" regarding Sabbath observance, did not agree with the interpretation held by the popular Protestant churches as voiced by the *Christian Statesman*. What did this *Christian Statesman* element do?—It interpreted the law of Christ regarding the Sabbath, and told Mr. Lyon that if he did not accept the infallible interpretation of this apostate Protestant pope, they would knife him at the polls. He refused, and this new pope proclaimed a political church boycott against Mr. Lyon; and although he was elected, he ran considerably behind his ticket. What this element tried to do in Pennsylvania in 1894, it succeeded in doing in 1892 when it bulldozed Congress into legislating its interpretation of the "Word of God" upon all the people of the nation, and later boasted of it in this fashion:—

What did Congress do last summer on the Sabbath question?—It did just what the Christian people asked it to do. . . . Representatives in Congress are anxious to do what the people [these popish preachers] want done. They are waiting for instruction; they ask for it. . . . Who is to give this instruction?—Only those who have it can give it [meaning themselves]. Have not Representatives been chosen without much reference to what moral light or character they had in themselves?³

Thus it is evident that this apostate Protestant element, a small minority but well organized, arrogates to itself the right to act as pope, to interpret the "Word of God" for the "nation," and then instruct representatives of the nation in this interpretation, and in case these statesmen desire to follow their own interpretation, it is the duty of this new pope to compel submission under penalty of political ruin.

And now, to show the similarity between the Roman Catholic pope and this apostate Protestant pope, we print their claims in parallel columns:—

The Roman Catholic pope claims:—	The apostate Protestant pope claims:—
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That it is the right and duty of the nation to take the "law of Christ" as its supreme rule of conduct.	That it is the right and duty of the nation to take the "law of Christ" as its supreme rule of conduct.
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That the individual should not be permitted to interpret that law for himself.	That the individual should not be permitted to interpret that law for himself.
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That he is divinely authorized to interpret the "law of Christ" for the individual and for the nation; and to enforce that interpretation by civil pains and penalties.	That he is divinely authorized to interpret the "law of Christ" for the individual and for the nation; and to enforce that interpretation by civil pains and penalties.
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Is there a single statement in the above conclusion that can be successfully controverted? If not we then ask, is there not a complete likeness between the Roman Catholic pope and the apostate Protestant pope? And is there any wonder that two infallible popes, both contending for the control of the American Republic, should quarrel? Is there any wonder that

the apostate Protestant pope should turn "white with fear and wrath" on beholding the Roman Catholic pope in possession of the prey, the captive Republic, which it petitioned that pope to help it capture?

"Priest and Parson Act Together."

THE *Detroit Daily News* of January 16, contains the following account of a confederacy between Protestant ministers and Roman Catholic priests, which we reprint, including the *News'* significant headlines:—

MEET IN LOVE.

PRIEST AND PARSON ACT TOGETHER.

A MOST REMARKABLE MOVEMENT IN BAY CITY,

That Joins Catholic and Protestant Together.

All Said to Be Members of the Same "Mystical Body."

BAY CITY, MICH., Jan. 16.—The Bay City ministers will not carry on a social crusade in the Saginaw or Little Parkhurst style, but on the contrary announce that they do not sympathize with the methods employed in a majority of these movements. They have, however, organized a movement that will be farther reaching in its effects.

The avowed objects of this association are to promote "Christian unity" and arouse a feeling that all Christian churches are engaged in one great object. Prejudice and intolerance are especially denounced and are to be opposed by the association.

The matter has been brewing since Thanksgiving day, when Rev. C. T. Patchell preached a strong sermon on the subject. Monday, a meeting was held at the rectory of St. James' Catholic Church, at which nearly all of the Catholic priests and a number of the leading Protestant ministers were present. Christian unity was the object of the gathering, but church unity was not thought of. After thorough discussion the following was adopted as embodying the sentiment of those present:—

"The aim of this meeting is to instill into every Christian heart the necessity of mutual love and respect among the members of the mystical body of Christ. It is unnatural that members of the same body should tear one another to pieces. They should protect and assist each other.

"The means to attain this end are of two kinds: (a) fraternal meetings of the ministers of the different churches, with a view to becoming better acquainted, and for devising means whereby to carry on our mutual work; (b) public lectures on 'Christian unity,' 'Christian tolerance,' 'Christian charity,' and kindred subjects, said lectures to be delivered alternately by priest and minister.

"It must be well understood that the presence of a minister or a priest at one of our meetings does not in the least affect his distinctive religious principles. Each remains what he is, prejudice and its consequences excepted."

The memorial is signed by the following pastors: Rev. Wm. H. Clark, First Presbyterian Church; Rev. H. Schneider, Zion Reformed Church; Rev. T. W. McLean, Trinity Episcopal Church; Rev. M. Matkowski, St. Stanislaus Kostka Catholic Church; Rev. T. C. Johnson, Second Baptist Church; Rev. J. G. Sanson and Rev. Jos. Schrembs, St. Mary's Catholic Church, West Bay City; N. Rutenik, German Reformed Church, West Bay City; Rev. M. C. Hawks, Madison Avenue M. E. Church; Rev. Thomas Rafter, St. James Catholic Church; Rev. C. T. Patchell, First Congregational Church; Rev. John G. Wyss, St. Boniface Catholic Church; Rev. Jacob Braun, German Methodist Church.

What a confederation! Presbyterian, Reformed, Episcopalian, Baptist, German Reformed, Methodist, Congregational and German Methodist ministers uniting with

¹ Report of the Senate Committee on Post Offices and Post Roads, communicated to the Senate, and adopted by resolution, Jan. 19, 1829. See American State Papers, class vii, page 285.

² *Id.*

³ *Christian Statesman*, Nov. 25, 1893.

Roman Catholic priests, as members of the "mystical body of Christ," "in mutual love and respect," "to carry on" "our mutual work"! Shades of Protestantism, of Wycliffe, Martin Luther, John Knox and John Wesley! The founders of every one of the Protestant churches here represented, boldly and scripturally declared that the Roman Catholic Church is the anti-Christ of Scripture. The Roman Catholic Church, a part of the "mystic body of Christ"! Where then is anti-Christ? Catholic and Protestant ministers uniting to "protect and assist each other" in "our mutual work"! Has it come to this, that Protestant churches have become so blinded by a false charity that they can unite to protect each other in a "mutual work" with the "infallible" papal church—"drunk with the blood of the saints"? There is no "mutual work" between true Protestantism and the papacy. "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial?" 2 Cor. 6:14, 15.

Philip Melancthon, at the Diet of Augsburg, undertook to unite the Reformation with the Roman Church "in mutual love and respect," with the view to carrying on a "mutual work;" but the God of saints and martyrs used Martin Luther to prevent the fatal compromise, and Luther wrote to Melancthon:—

There can be no concord between Christ and Belial. As far as regards me, I will not yield a hair's breadth. Sooner than yield, I should prefer suffering everything, even the most terrible evils.¹

Writing again, he said:—

I learn that you have begun a marvelous work, namely, to reconcile Luther and the pope; but the pope will not be reconciled, and Luther begs to be excused. And if, in despite of them you succeed in this affair, then after your example I will bring together Christ and Belial.²

But popular Protestantism has lost the spirit of the Reformation, and the uncompromising attitude of the leading Reformers so much praised in denominational books of fifty years ago, is now repudiated and their noble work discounted, if not by direct declaration, by an attitude of compromise, with the enemy of the Reformation.

And it is just this kind of a confederation of papists and apostate Protestants which the SENTINEL has looked for. We have never expected that there would be an organic union of either the popular Protestant sects, or these sects with the papacy; but we have looked for a confederation of papists and so-called Protestants to accomplish certain "mutual work," prominent among which is the enforcement of the Roman Catholic Sunday. Already we have seen Cardinal Gibbons and Archbishop Ireland indorsing petitions for Sunday legislation prepared and circulated by the popular Protestant churches. Why is it that Rome refuses to compromise on the dogmas of the church, and yet eagerly joins with these churches in exalting Sunday?—It is because when Sunday is exalted, the papacy which instituted the Sunday Sabbath, is exalted. When Cardinal Gibbons added his name to the petition for a national Sunday law, he had penned the following

words, found on page 111 of his book, "Faith of Our Fathers:—

Is not every Christian obliged to sanctify Sunday, and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.

And now we venture to predict that one of the first acts of "mutual work" performed by this confederacy of the papists and compromising Protestants will be the enforcement of the Sunday institution,—the badge of the papal beast of prophecy.

Courageous Words.

UNDER the heading, "That Grand Jury," the *Dayton Leader*, of Dayton, Tenn., speaks thus of the indictment of Seventh-day Adventists by the Grand Jury of Rhea County:—

A more or less esteemed critic asserts that it is because of its sympathy for the Seventh-day Adventists that the *Leader* protests against the indictment mania with which the November grand jury was afflicted. Our more or less esteemed critic is partially correct, but he does not go far enough.

The *Leader* has the utmost sympathy for any men who are persecuted by the courts because of their religion, or to gratify private spite. The Seventh-day Adventists are as sincere in their religious faith as those who differ from them are in their creeds; they are industrious, useful citizens who enjoy the esteem and friendship of their neighbors of other doctrines, and there is no other class of people in Tennessee who evince a more law-abiding spirit in precept and practice outside of this Sunday non-observance feature of their religion. In this free country, where religious liberty is a fundamental principle of our Government, it is too late in the day to commence persecuting people because of their religious faith.

But that pure and immaculate Sunday champion, Wright Rains, and the grand jury who gratified his private spite, allege that the indictments against the Seventh-day Adventists were found because of their violation of the Sunday law, and not on account of their religion. It is unfortunate that the facts do not sustain this view of the subject. If the grand jury was actuated with only zealous regard for the violated Sabbath law, why did they go all the way to Graysville, five miles away, to find about twenty indictments against Seventh-day Adventists, when they could have found over five hundred men right here in Dayton who labor every Sunday as hard as they do any other day in the week. These five hundred employees of the Dayton Coal and Iron Co., who are not Seventh-day Adventists, were not molested because of their Sunday lawlessness, while the Adventists down at Graysville must answer to a score of indictments for Sabbath-breaking. And the grand jury cannot excuse itself on the plea that its man, Wright Rains, did not act as guardian angel of the Dayton Sabbath, because every man on the grand jury knew that the company's men work every Sunday, and the jury could have summoned witnesses to testify on that point. It would have been an easy matter to secure proof to find a cord of indictments against Mr. Jamme and his employees. Now, why did the grand jury evince such partiality? There can be but one answer. The Seventh-day Adventists were persecuted—or, indicted, if you please—simply because of their religion; and it furnishes the most disgraceful exhibition of grand jury partiality and religious intolerance ever displayed in Rhea County.

Why, the *Leader* will bet Henry Clay Evans' chances of being governor of Tennessee against the halo of glory that glows around the Sabbath-defending head of Wright Rains, that every last mother's son of those thirteen grand jurymen violate the Sunday-observance law, either in spirit or letter, fifty-two times in the year, at least. This blue law business can be carried too far. The *Leader* believes that when the Saviour roasted the Wright Raines of ancient Palestine and proclaimed that "the Sabbath was made for man, and not man for the Sabbath," he knew what he was talking about. But, if our November grand jury had lived in Judea at that time, doubtless they would have indicted the Saviour and his disciples for plucking those ears of corn on Sunday,¹ just to gratify the malice of some Pharisaical Wright Rains.

But, aside from the Seventh-day Adventists who

were made the victims of grand jury religious intolerance, the *Leader* has the utmost sympathy for the large number of others who were indicted on the most frivolous pretexts to gratify personal malice. In these hard times it is both cruel and inhuman to put poor people to unnecessary expense in defending themselves from malicious and uncalled-for private spite indictments, found on the most flimsy grounds, and it is nothing short of an infamous outrage to make our county and our courts parties to such monstrous injustice.

Here is another evidence of what the SENTINEL has repeatedly stated, i. e., that the persecution of seventh-day observers in Tennessee is condemned by many influential citizens of the State.

Ignorant or Traitorous, Which?

THE *Christian Statesman*, the spokesman of the National Reform Association,—that organization which gave birth to, and faithfully fostered that un-American combination of popular Protestantism, which forced from the Congress of the United States, in 1892, the first distinctive religious legislation ever enacted by our National Legislature,—has something to say in its issue of January 12, on the Roman Catholic question, that will interest our readers.

In order that we may get the point in question quickly and sharply before the reader, we will print in parallel columns several utterances of the *Statesman*, together with the one referred to:—

1884.

1894 & 1895.

This common interest [interest of religious people in the legal enforcement of Sunday observance] ought to strengthen both our determination to work and our readiness to coöperate with our Roman Catholic fellow-citizens. We may be subjected to some rebuffs in our first proffers, for the time is not yet come when the Roman Church will strike hands with other churches, as such; but the time has come to make repeated advances and gladly accept coöperation in any form in which they may be willing to exhibit it. It is one of the necessities of the situation.—*Christian Statesman*, Aug. 31, 1884.

Whenever they [Roman Catholics] are willing to coöperate in resisting the progress of political atheism, we will gladly join hands with them.—*Christian Statesman*, Dec. 11, 1884.

Question: Were the leaders of the "National Reform" element ignorant, in 1884, of the character and aims of the Roman Catholic system? It cannot be that they were, for they are D. D.'s and LL. D.'s, and are men with gray hairs. More than that, they are Covenanters, and who, if not a Covenanter, ought to know what that system has done to crush liberty? That they did know is apparent from the expression, "It is one of the necessities of the situation." We are therefore impelled to the conclusion that the managers of the movement to secure the control of the National Government in the interests of enforced Sunday ob

It becomes us, Americans, to look at once into the secret plottings of this political church [Roman Catholic]. They are striving with mighty energy to gain control of the whole Government of America, National and State, as well as municipal. The assertion is ventured without much fear of mistake, that they have already succeeded to an extent that if it were known to the people, would turn our faces white with fear and wrath.—*Christian Statesman*, Sept. 1, 1894.

This system [Roman Catholic] is one of the gravest dangers threatening our land to-day. Fidelity to the cause of Christian civil government demands that this enemy of our civil and religious liberties shall be vigilantly opposed. Our readers would do well to obtain a book, to which we call attention in another column—"Romanism Analyzed." This gives a comprehensive view of the system which has been of necessity a curse to every land where it has prevailed.—*Christian Statesman*, Jan. 12, 1895.

¹ D'Aubigne's History of the Reformation, book xiv, chap. 8.

² *Id.*, chap. 11.

¹ The *Leader* does not here mean to carry the idea that Jesus was persecuted for plucking the corn on Sunday, the first day of the week, but uses the term Sunday in the careless modern sense as synonymous with the word Sabbath.—Ep.

servance and kindred objects, were hob-nobbing with the Roman Catholic system, and suffering rebuffs to secure its coöperation; and were courting a system which they *knew* to be "a curse to every land where it has prevailed," and "the greatest danger threatening our land to-day,"—a system that was "plotting to gain control of the whole Government of America, National and State, as well as municipal." It therefore follows that since these men were not ignorant of the most patent facts of history, they must have been treacherously and traitorously joining forces with that system which is the "enemy of our civil and religious liberties," "a curse to every land where it has prevailed."

A Warning to Protestants.

OUR Saviour said to the Scribes and Pharisees, who were once the favored people of God:—

Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city, that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation.

Now, I want to show why that generation—the Scribes and Pharisees, who fasted twice a week, paid tithes of all they possessed, even of the mint and anise and all herbs—were guilty of the blood of the innocent souls who suffered martyrdom from righteous Abel down to Zacharias, whom they slew between the temple and the altar.

In Matt. 23:30, we read that they acknowledged themselves to be the children of those who slew the prophets. Don't forget this, for we will have occasion to refer to it again. Let us first learn a lesson from the unbelief of these very people who said, "If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." While uttering these words, they had murder in their hearts; and although they appeared very pious outwardly, yet they were full of hypocrisy and of all uncleanness.

Please to read the whole of this chapter, Matt. 23, and note the power of unbelief upon those who are overcome by it, and refuse to walk in the light. "Fill ye up," says Jesus, "the measure of your fathers." You confess that you are the children of those who murdered the prophets. They measured out to the true prophets nothing but hatred, torture, and death; and now it is left for them to fill up that measure. Unbelief had blinded their minds to that extent that they thought they were doing God's will while killing his faithful servants.

Now, let me appeal to those who profess to be Protestants. How did you come by that name? Do you answer, We received it from our forefathers. Yes, so you did. But why were they called Protestants? You answer, Because they protested against the false doctrines and wicked acts of the Roman Catholic Church. Well, did Protestants in those days have any fellowship with the Roman Catholic Church? Oh no, you say, they could not, because they believed Rome to be anti-christ, and because of her spirit of malice, hatred, and murder that she had toward all who protested against her.

Now, I want all to think seriously before answering the following questions.

Has the Roman Catholic Church ever come forward and confessed her errors and her sins committed against the innocent people of God who passed through untold sufferings in past ages? Does she not yet claim infallibility? Does she not say, The Roman Catholic Church never has erred, and never can err? Has not her record for a thousand years been written in the blood of the saints? Does she not still claim she is not bound to keep faith with heretics?

No true Protestant will hesitate to answer all these questions in the affirmative. Now then, if that be so, and if God called Martin Luther and other Reformers to expose the false doctrines and unchristian acts of that apostate church,—I say if God was in the Reformation, what shall we say about the Protestants of our own days who are reaching out to clasp the hand of the Roman Catholic Church, and even going so far as to call her mother, and invite her priests to preach to Protestant theological students! In doing this, do they not just as surely become partakers of her sins, and are they not filling up the golden cup that is in the hand of the woman of Rev. 17:4? And when the apostate daughters heed the call of their mother to come back to her arms, and when this world-wide confederacy is made (see Isa. 8:12; Rev. 16:13), then will not the cup of Rome be full, and will not her sins have reached unto heaven?

Protestants then, in uniting with that power, virtually acknowledge themselves to be the children of those who have killed God's people in the past, because, by approving Rome now, they set the seal of their approval upon all her past history, which she does not repudiate, but defends.

"Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. And if you know not where to find the true people of God, *as a body*, turn and read carefully and prayerfully, the description of their character, found in Rev. 12:17, also Rev. 14:12, and go and do thou likewise, that you may finally be among those who will have a right to the tree of life, and enter in through the gates into the city. Rev. 22:14.

W. H. WILD.

False Zeal.

"THERE is a way that seemeth right unto a man, but the end thereof are the ways of death." Prov. 16:25. Many a man has walked in a way that seemed to him right, but he has found or will finally find that the end of that way is destruction. The Apostle Paul was very zealous in the persecution of the Church of God, and that seemed right to him. Satan blinded him with zeal, and made him believe it was right to destroy those who walked contrary to his views. Paul thought he was doing God service, but there came a time in his experience when he found he was walking in the wrong path—the path that leads to everlasting destruction.

When the Jews persecuted the divine Son of God, they thought they were doing right; that way seemed right to them. But Jesus did not do as some zealots are doing to-day, that is, employ governmental force to turn their hearts to God.

When hanging on the cross he prayed to his Father for them in the words: "Father, forgive them, for they know not what they do." This is Christ's Spirit, and he has promised to give his Spirit to all who accept him. That Spirit will lead us to acts of benevolence, acts of love,—praying for all those who offend and grieve us by their evil ways.

Now, is it right to persecute those who, to our minds, are walking contrary to the Word of God? If so, did the Jews do right when they put the Son of God to death? Did Paul do right when he persecuted the Church in his day? Or did the Catholic Church do right in persecuting the Church of God in the Dark Ages? Of course there is not a Protestant who will say that any of these did right. The Catholics will say that they did right to persecute "heretics," because it *seems* right to them. And will Protestants, who are persecuting seventh-day observers to-day, in the face of this, say that they are doing God service by their action? They emphatically declare that the Catholics had no right to persecute Protestants in the past. Have Protestants any more right to persecute others than the Catholics had to persecute them? Satan has blinded them as he did Saul of Tarsus, and as he has every one and every system that persecuted the followers of God.

In the face of this persecution, the Protestant churches are calling for Christian unity. Can there possibly be true Christian unity among all professed Christians, while some are persecuting others? The child of God does not persecute his fellowmen; he follows the Golden Rule, leaving every man free to serve God as he chooses. This is the Spirit of Christ. "Now if any man *have not* the Spirit of Christ, he is none of his."

ALFRED MALLETT.

But One Remedy.

"Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Eccl. 7:29. When our first parents came forth from the hand of their Maker, they were in harmony with correct principles and perfect in every particular. They were instructed in the ways of righteousness and informed as to the result of disobedience (Gen. 2:16, 17), then left perfectly free to choose for themselves a course of action.

Instead of free moral agents God might have made them mere machines without accountability, incapable of sinning, in which case progress and development of character would have been an impossibility; or, adopting the methods of the Sunday-law champions, he might have forced them into obedience to his will. But this never has been, and never will be, the divine plan, for the service of love is alone acceptable to God, therefore "the allegiance of his creatures must rest upon a conviction of his justice and benevolence."

When Adam and Eve withdrew their faith from their Creator and placed it in the serpent, they transgressed the divine law and their natures became evil and in perfect harmony with Satan. And as natural law decreed that the herb and tree should bring forth "after his kind," and the cattle and every creeping thing "after his kind," so man, in his fallen condition, could bring forth offspring only "after

his kind." "Wherefore as by one man sin entered into the world and death by sin, so death passed upon all men for that all have sinned."

The natural condition of the whole human race is plainly set forth in Rom. 3: 10-19, and fallen men are described by the prophet Isaiah in these words: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." Our works are in Scripture, termed, "works of the flesh," and are enumerated in Gal. 5: 19-21, some of which are, adultery, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, envyings, murders, drunkenness, revellings, etc., and the text adds, "They which do such things shall not inherit the kingdom of God." Man is therefore a curse to himself as well as to others when left to himself. Not only is this the natural state of man, but he is also unable to liberate himself from this sad condition; for "the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would."

Thus unaided man's case was hopeless, and had not God interfered in man's behalf, Satan and man would have formed an alliance against heaven; "But God, who is rich in mercy, for his great love wherewith he loved us," declares to Satan, "I will put enmity between thee and the woman." This enmity is not natural to us. It is only the result of the Spirit of Christ striving with us. This Spirit works with every soul seeking to draw it back to God; and every good trait manifested and every good act performed even by men who leave God out of their reckoning, are due wholly to its influence. No other agency can change our nature. Jesus says: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Again, "Without me ye can do nothing."

Our every effort to reform without Christ will be futile. This is why he is called "Saviour." We may observe with rigorous exactness every form and ceremony, and outwardly comply with every religious dogma as did the Jews, with hearts of stone, and omit "the weightier matters of the law, judgment, mercy, and faith." Our work is to seek the Lord by faith, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

The foregoing truths are taught throughout the Bible so plainly that "wayfaring men, though fools," need not err therein. Yet to-day large numbers, led by so-called "reverend" gentlemen and "doctors of divinity" who are themselves sons of the fallen Adam; who are themselves sinners; whose own salvation depends wholly upon the grace of God through faith in Christ; who, while professing reverence for the Word which says: "The servant of the Lord *must not strive*; but be gentle unto all men, apt to teach, patient, *in meekness* instructing those that oppose themselves" (2 Tim. 2: 24, 25), are binding themselves into the bundles referred to in Matt. 13: 30, forming confederacies under such titles as "The National Reform Association," "The American Sabbath Union," "The Pennsylvania Sabbath Association," etc., for the sole purpose of forcing an outward mock observance of religious dogmas by those who have no faith in them. But the disease being one of the heart, their

external applications, fines and imprisonment, cannot reach it. These remedies, like the nauseous nostrums of the quack, are administered only to the symptoms, and the disease is aggravated.

The whole movement is comprehended and condemned in Isa. 8: 9-13, "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread."

Surely the condition brought to view in Isa. 60: 2, "Darkness shall cover the earth; and gross darkness the people," is now developed. And so dense is this darkness that these deluded creatures are attempting to force the observance of the first day of the week—the papal Sabbath—upon the people, when the Bible plainly says, "The seventh day is the Sabbath of the Lord thy God."

The Lord's command to his servants at this time is, "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins." Isa. 58: 1. And this is the solemn and important work in which the SENTINEL is now engaged.

GEO. M. POWELL.

Niles, Mich.

The Presbyterian Moral Standard.

THE New York Presbytery has passed resolutions commending and applauding the course and methods of Dr. Parkhurst, with the single opposing vote of the Rev. Dr. Mullally. It has thus decided and proclaimed that detective proceedings are within the province and consistent with the function of a Christian minister, in which character and capacity alone the Presbytery can properly regard him.

Of course, the settlement of such a question is the Presbytery's own affair. It is free to decide for itself the range of the duties incumbent on a Presbyterian minister, as such, and it has decided, with the emphasis of almost complete unanimity, that among them is the visiting of houses of ill-fame in the disguise of a detective. As the Westminster Confession restricts it to the consideration of ecclesiastical matters purely, this decision makes such a performance rightfully appertain to the office of a Christian minister; and therefore it establishes a new standard of proper, becoming, and obligatory ministerial conduct.

That such was the sentiment and the intention of the Presbytery in passing resolutions laudatory of Dr. Parkhurst's visits to houses of ill-fame in the disguise of an old reprobate from the West, was indicated by the loud applause with which that serious body received the declaration of the Rev. Dr. Field that "Dr. Parkhurst never fulfilled his duties so well" as when he made such visits under the cover of darkness and that deceitful disguise. The decision was made, too, after the subject had been under special consideration by the members of the Presbytery for a month, and after the objection to it as the establishment of a dangerous precedent, which was presented by Dr. Mullally, had been carefully weighed and fully discussed. It expresses, therefore, the matured judgment of these ministers and elders.

The decision as expressed in the resolutions passed, with the single dissenting voice of Dr. Mullally, is, particularly,

that in disguising himself and visiting houses of ill-fame the Rev. Dr. Parkhurst proceeded in strict accordance with the spirit and teaching of "the Gospel of Christ as the supreme remedy for every form of evil, and the Church of Christ as the agency by which the world is to be regenerated and saved." It is that by such methods "the moral teachings of Christ must be applied to every sphere of life," and that consequently "the Church should," by justifying and applauding them, "bear her testimony for righteousness and purity in all human affairs." Parkhurst's example, moreover, is especially commended to "the Christian young men of the city," as tending to arouse them to "a realizing sense of their moral and religious duties as citizens," "binding them together in efforts for the purification of our civil and social life." Incidentally, therefore, the course of the minister in taking along with him in his nocturnal prowlings a pink-faced young man of his church to witness "circuses" got up at his provocation and expense, and to carouse and dance with naked harlots, is held up for youthful admiration as "noble," "faithful," and "heroic." The members of the Presbytery "rejoice" in it, express "gratitude" to Dr. Parkhurst because of it, and contemplate the proceeding with "pride."

It is very desirable that the public should know exactly the moral standard of the Presbyterian Church, so that everybody may be able to determine whether it suits him and whether he wishes his children brought up according to it. The religious belief of the New York Presbytery is not definable in this radical variation from the Westminster Confession, and hence whoever likes its moral standard, now so precisely established, is eligible for admittance to its churches without regard to his doctrinal opinions. The existence of a large number of disreputable houses in town indicates that this Presbyterian moral standard will not fail for support, and many people may be attracted to a church which makes deceit a virtue and moral uncleanness beautiful and spotless purity, so long as they are practiced in a truly religious spirit. All people who think differently and who feel it incumbent on them to live and to teach their children by precept and example to live decently, honorably, and in obedience to principle never compromising with evil under the false pretence that the end justifies the use of vicious means, are of course out of place in a church which formally and officially, by its representative Presbytery, holds up for them as their exemplar a minister who went about in disguise and in company with a young man of his flock, visiting and inciting and paying for exhibitions of naked harlots, "for the purification of our civil and social life."—*N. Y. Sun*, Jan. 16, 1895.

The Latest Issues of the Bible Students' Library.

Christ Our Advocate—His Ministry in the Tabernacle—By Elder M. H. Brown. *Bible Students' Library* No. 128. This pamphlet is a brief, comprehensive treatise of the work of Christ in the sanctuary in heaven. It describes the sanctuary built by Moses and its furniture, and traces the priesthood, service, and history of the tabernacle and the temple until the destruction of the latter, in A. D. 70. It

shows the connection between the worldly and the heavenly sanctuary, and the service in each, proceeding from type to anti-type, from the shadow to the substance. This little work gives a brief yet complete consideration of the entire subject. It is treated in a simple yet thorough manner, and so clearly and forcibly brought out that those not of our faith, and unfamiliar with the subject, can read and understand.

The sanctuary question is one of the most important in the Bible, and a clear and correct idea of the work of Christ as Advocate, the blotting out of sins, the judgment, and kindred topics, is most important. It is a subject, too, which will not arouse prejudice, and yet when understood, forms, in a measure a key to the chain of truths which we hold.

The importance of the subject ought to be a sufficient inducement to encourage all in giving this pamphlet a very wide circulation. Price, 10 cents. Now ready.

Sabbath-school Lessons on the Sanctuary of the Bible.—Bible Students' Library No. 129. A topical study of this important subject, covering the first quarter of 1895. Price, 5 cents. Now ready.

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Significant Paragraphs.

[We publish under this heading paragraphs more or less significant, without either approval or dissent, and without comment. The careful observer of the signs of the times will readily discern the pertinent facts and opinions, and will know how to turn them to account in the great controversy between truth and error.]

Why Is It?

You take the secular newspapers of our country, and nine out of every ten denounce this religious persecution, or committing Seventh-day Adventists to jail for working on Sunday; but not so with the religious papers; they are almost a unit in defending these persecutors. Why is it so? Have professed Christians lost the love of the Master? Is it not because they have no Scripture to sustain their institutions, and they must be sustained if they have to appeal to the civil law. Are they the willing instruments of Satan to make war on the remnant of the Church? Rev. 12:18.—*The Standard, Toronto, S. D., Dec. 27, 1894.*

Afraid of the Kingdom of Christ.

A YOUNG ARMENIAN IN DISGRACE THROUGH A SCRIPTURAL PASSAGE.

WASHINGTON, Dec. 20.—The Rev. Z. T. Sweeney, of Columbus, Ind., who was Consul-General to the Ottoman Empire during President Harrison's administration, came here to-day bearing a petition representing 300,000 Christian women and the Christian Women's Board of Missions, praying the Sultan for the release of Sahag Mahdissian, an Armenian life exile at Moorzouk, in the Oasis of Fezzan, in the Desert of the Sahara. Mr. Sweeney presented the petition yesterday to the Secretary of State.

Seven years ago Mr. Sweeney translated a passage from the Scriptures about the Kingdom of Christ for Sahag. The Turkish officials concluded it meant the over-

throw of the Ottoman Empire. The young man was convicted of conspiracy and sentenced to life exile in Africa.—*Morning Advertiser, Dec. 20, 1894.*

In Favor of Exempting Seventh-Day Observers.

* H. L. WAYLAND presented (in the Philadelphia Ministers' Union) the following:—

Resolved, That we request the Pennsylvania legislature to enact such a law as shall prevent the violation of religious liberty in the person of citizens who, having conscientiously observed Saturday as a day of rest and worship, engage on the first day of the week in quiet labor not interfering with the worship of their fellow-citizens.

The resolution was adopted, after a discussion, in which the mover, Drs. Walker, Chase, Spratt, Rev. Messrs. McDanel, Minney and Vedder took part.—*Examiner (Baptist), Jan. 24, 1895.*

The Pope as Arbitrator.

CAIRO, Jan. 14, 1895.—The native journal *Al Mokattam* publishes the following: "The sultan recently asked the pope to arbitrate the Armenian question, and his holiness sent to Constantinople a delegate, who proposed that the powers intervene, and intimated it would be necessary to get practical guarantees that the desired governmental reforms be carried out. The pope purposes to make representations to Europe that the troubles in Armenia arose not from religious animosity but from bad government."—*New York Herald, Jan. 16, 1895.*

Fined the Pastor \$50.

OYSTER BAY, January 16.—The Rev. Charles S. Wightman, pastor of the Baptist Church, was fined \$50 this afternoon for holding a prayer-meeting at his church last Friday and evening services last Sunday in defiance of an order of the Board of Health of this town. He was warned twice by the Board of Health not to hold services in his church while scarlet fever was epidemic in the town. He paid no attention to the notification.

When he appeared before the Board of Health this afternoon the charge was read to him. Mr. Wightman replied by denying the authority of the Board to discipline him for holding religious services, and said the Constitution of the United States protected him in the right of holding free services.

The Rev. J. J. Crowley, pastor of the Roman Catholic Church, who also held services last Sunday in spite of the order, has been summoned to appear before the Board at Hicksville, on Saturday afternoon, to answer to a similar charge. He pleads ignorance of the order of the Board.—*N. Y. Sun, Jan. 17, 1895.*

SIBERIA AND THE NIHILISTS.—Why

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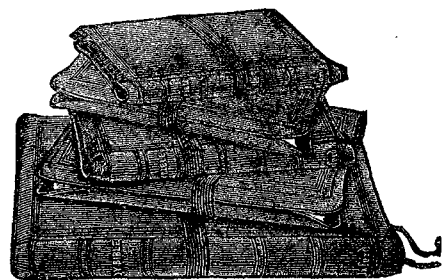
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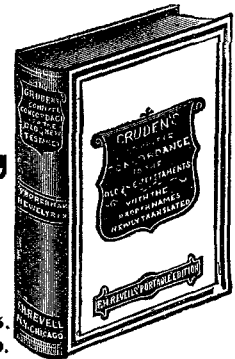
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NEW YORK, JANUARY 31, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

THE reform Mayor of New York has declared in favor of repealing or modifying the law closing saloons on Sunday. The New York Legislature has been asked to pass a bill embodying these views. A large majority of the ministers of the city and State are scandalized by this proposition and the cry is, "on to Albany." We shall now be able to test the strength of the Sunday-closing sentiment in New York.

In a communication just received from A. N. Brown, editor of the *Dayton Leader*, of Tennessee, and author of the editorial which appears in another column under the title, "Courageous Words," the editor expresses these manly sentiments:—

My position on this question has cost me the support of a few ardent Sabbatarians [compulsory Sunday observance advocates], but in all matters I consult my own conscience and my sense of duty to my fellow-men and my country, and let the results take care of themselves.

These sentiments are so much in contrast with the truckling, time-serving policy that actuates so many to-day, that we print them and call upon the people to say, Amen.

H. P. HOLSER, a Seventh-day Adventist minister and manager of the denominational publishing house at Basel, Switzerland, who was recently imprisoned for permitting work to be done in the publishing house on Sunday, called at our office last week on his way to attend the international conference of the denomination at Battle Creek, Mich. He informs us that similar prosecutions have been begun against the Seventh-day Adventist publishing house in Christiana, Norway; and that their London house is also threatened. We have expected that these persecutions would become world-wide, and are not surprised; but we are deeply impressed with their bearing on the fulfillment of the "sure word of prophecy."

THE *Catholic Review* of January 19 publishes a call for the organization of an association in the United States whose object shall be to create sentiment for the restoration of the pope to temporal power. Similar associations are organizing in the leading countries of the world, and the organization in the United States is a part of an international movement.

How this association is to work in America for the restoration of Rome and the papal states to the control of the pope, is explained in a work first published in England but afterward published by Catholic houses in New York, Boston and Montreal.

In explaining why citizens of a foreign country should work to make the pope the civil governor of Rome, the author says:—

Suppose it be said, "I acknowledge the spiritual authority of the Holy Father; but why am I, an Englishman [or American, we may add], to come forward in a political way, to use all my exertions to protect the temporal rights of a foreign prince?" My answer at once is plain. *The pope is not a foreign prince to any Christian, to any human being.*¹

And now let Americans understand that this new organization proposes "in a political way" to use all its exertions to make Pope Leo XIII. political ruler of Rome, the United States and the world.

THE following significant paragraph appeared in the *Catholic Review* of Jan. 26:—

Six more bishops in Italy have been granted the royal *exequatur* that entitles them to receive their official income—the bishops of Carpi, Pozzuoli, Penafro, Lucera, Anglona, and Nusco. The government does not fear religion now; it seeks the strength of the church against revolution. It cannot conquer the turbulence it bred.

This means that the government of Italy has given these bishops the right to tax the people in their districts for the support of the Catholic Church. And the last two sentences explain how the church won the victory, and it is the great international scheme of the papacy to secure universal dominion. First, teach her people that the government that refuses to acknowledge the pope is unstable and must sooner or later end in "turbulence" and "revolution;" and when this teaching bears fruit, then she offers to conquer the turbulence in exchange for political support.

It is a doctrine of the Roman Catholic Church that priests are not properly subject to the civil authorities like other men, but that no matter what crime a priest may commit he is amenable only to "the church," unless "the church" sees fit to degrade him, strip him of his vestments, recall his ordination so that he is no longer a priest, and then turn him over to civil power for condign punishment. "Father" Phelan, editor of the *Western Watchman*, had the temerity to challenge this dogma some months ago, and to maintain that a priest was properly subject to civil law just as other men. The bishop of his diocese demanded that he retract the offensive statement upon pain of having his paper placed under the ban of "the church." The doughty priest at first refused obedience, but finally yielded and made a meek submission to the bishop. From a Roman Catholic standpoint,—the end justifies the means,—this was not strange; but how "Father" Phelan can maintain his self-respect and say what he does in the *Western Watchman* of Dec. 27, 1894, is more than we can imagine. He says:—

We have been in the business of editing and publishing a newspaper for thirty years. We have built up a large newspaper property. During those thirty

¹ "His Holiness Pope Pius IX. and the Temporal Rights of the Holy See, as involving Religious, Social, and Political interests of the Whole World, by M. I. Rhodes," D. and I. Sadlier & Co., New York, p. 48.

years we never heard it stated, nor was it ever intimated to us by any ecclesiastical authority, that we could not give free expression to our opinions, provided the language was respectful and the convictions honest.

It is thus cheerfully that the minions of Rome write themselves down knaves at the behest of "the church." And this is what Rome would do for the press of the entire country.

OUR illustrated issue of January 17th, is approaching the one hundred thousand mark, and the end is not yet. As a sample of the support we are receiving from nearly every state in the Union, we quote from a letter sent out by the Secretary of the Illinois Tract Society, to local societies in Illinois:—

You can do effective work with this paper for a month or more to come; but do not wait. Order at once a good supply and work the country and towns far and near with the paper. Let us take hold in such a way, that for once, the publishers will be completely bewildered to fill our orders. Let us show them that our ideas of circulation are larger than their ideas of publication. Shall it be 25,000 copies for Illinois?

It is hardly necessary to say that the SENTINEL appreciates the loyal and faithful support it is receiving. However, we have taken warning from the zeal of our friends and will promise to furnish all the SENTINELS of January 17 that they will order, but let them order at once.

A GREAT many people seem to really believe that Sunday laws have a substantial basis; that they are not enacted as religious measures, but for good and sufficient civil reasons. Indeed, in some instances, courts of justice have given color to this view of Sunday statutes, though they have signally failed to define the so-called civil basis of such legislation.

But the question is being simplified very much by the attitude of those who are foremost in demanding the enactment and enforcement of Sunday laws. The basis of the American Sabbath Union is the fourth commandment of the Decalogue, and that organization is clamoring more and more for Sunday laws, upon religious grounds. Reduced to its lowest terms, their demand is for the legal recognition and enforcement of Sunday as the Sabbath of the Lord, upon the basis of the fourth commandment. Their published utterances show that this is so.

This thought was made very prominent in the late National Reform Convention at New Castle, Pa. In a speech in the convention referred to, Rev. R. C. Wylie, for years a leader in National Reform thought and work, said: "Formerly, the demand for Sabbath laws was based largely on humanitarian grounds. It was said that we should have such laws because men needed to rest one day in seven. But some of us said that will never do; that is not the correct basis for such legislation. And now Christian people have come to the conclusion that we must have a Sabbath law because God has one."

Such expressions as this do much to open the eyes of the people to the true nature of Sunday legislation.

AMERICAN SENTINEL.

Set for the defense of liberty of conscience, and therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

Single copy, per year, - - - \$1.00.

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"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

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THE POPE'S ENCYCLICAL.

He Asks for the Church the "Favor of the Laws and the Patronage of the Public Authority."

THE Papal Encyclical promised some weeks since, and referred to in these columns in our issue of January 3, has been made public by Mgr. Satolli.

This encyclical is addressed "To our venerable brethren, the Archbishops and Bishops of the United States of North America;" but as we previously indicated, it is designed really for the people of the United States.

That our estimate of the scope and design of the encyclical was not a mistaken one is evident from the language employed in many places. Referring to the World's Fair, the pope says:—

Nor were we on that occasion content with offering prayers at a distance for your welfare and greatness. It was our wish to be in some manner present with you in your festivities. Hence we cheerfully sent one who should represent our person.

To the people and not to the archbishops and bishops of the United States belonged the World's Fair; hence to the people, and not alone to the archbishops and bishops of the United States, does the pope "play" in this the latest of his numerous encyclicals.

At an early stage in his letter Leo reasserts the claim of the Roman Catholic Church to this country for the reason that its discoverer was a Catholic, and because "when America was as yet but a new-born babe, uttering in its cradle its first feeble cries, the church took it to her bosom and motherly embrace."

And thus nursed at the breast and dandled upon the knee of Rome did the United States become a Catholic country; "for," in the words of Leo XIII., pope of Rome,

"as the ark of Noah, surmounting the overflowing waters, bore the seed of Israel, together with the remnants of the human race, even thus did the barks launched by Columbus upon the ocean carry into regions beyond the seas as well the germs of mighty States as the principles of the Catholic religion."

But be it remembered that it was not until, as the fruit of years of patient efforts of well-meaning but misguided "Protestants" to "Christianize" our Government, the Supreme Court declared this to be a Christian nation, basing its decision upon the fact that the country was discovered and settled by Christians; that Rome going only a step further proved(?) by the same token that it is a Catholic Christian nation. And from that hour until the present moment Rome has not ceased to assert her spiritual proprietorship of the people of this country, and by every means in her power emphasize the declaration that this is a Roman Catholic "Christian nation."

It was in September, 1894, that the pope elevated this country "to the first rank as a Catholic nation," and just prior to this action, Sept. 22, 1894, Bishop Keane, returning from Rome, announced that "the policy of the pope . . . is the union of the church with the great democratic powers of the future—that is, America and France." And this purpose is clearly seen in the present encyclical. Of the relations of Church and State, and the prosperity of the church in America, the pope says:—

The church amongst you, unopposed by the Constitution and Government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance. Yet, though all this is true, *it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the church; or that it would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced.* The fact that Catholicity with you is in good condition, nay, is even enjoying a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed his church; in virtue of which, unless men or circumstances interfere, she spontaneously expands and propagates herself; but *she would bring forth much more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority.*

The people of the United States not drunken with the wine of the wrath of Babylon's fornication, not stupefied by the

poison that distills from the deadly upas tree of Church and State, not already doing homage to the papal beast in his own proper person or to his image (referred to on page 42 of this paper), will thank the pope for this candid utterance, this bold avowal of the wish and purpose of the papacy concerning the Government of the United States. It is clearly the purpose of the Roman hierarchy to make this a Catholic country, not in the sense that it is no longer regarded merely as a mission field, but in the sense that the Roman Catholic Church shall enjoy "the favor of the laws and the patronage of the public authority;" in the sense that the Government and people humbly bow to the papal church accepting her as the spouse of Christ and her visible head, the pope of Rome, as the vicar of Christ.

American Romanists have steadfastly denied this. In "The Faith of Our Fathers," chapter XVII., Cardinal Gibbons labors to convey the impression that the Catholic Church asks no special favors in the United States, and he has at least once publicly made the statement that he did not want to see the Church and the State in the United States more closely united than at present. But whatever may be the private opinion of the cardinal, according to her own confession, yea, according to this bold avowal of the pope, Rome asks not equal but exclusive rights. Her priests and prelates in America have been telling us that Catholics demanded only equality before the law; that the Roman Catholic Church desired only the free right to make disciples where and when she could; that she neither sought nor desired any closer union with the State than now existed; yea more, that she was the true friend and defender of rights of conscience; that she it was who planted upon our shores the first colony which guaranteed religious liberty to every man. But now the pope, the infallible head of the Roman Catholic Church, gives the lie to all this fair profession as well as to his own past professions of love for American institutions, by saying plainly that "it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the church; or that it would be universally lawful or expedient for

Church and State to be dissevered and divorced."

Verily "Rome never changes;" and what she has done in the past for other nations she stands ready to do, yea, is doing for the United States. And every so-called Protestant who adopts papal principles for the advancement of "Protestantism," is aiding her in her nefarious work.

Rome as the Guardian of the Peace.

WE have frequently called attention to the scheme of Rome to make herself of necessity the arbiter of disputes between capital and labor, between constituted civil authority and a riotous people, and between contending nations—in fact, the international peacemaker, the arbiter of the world. This is the settled, published programme of the papacy, and its representatives utilize every opportunity for furthering this scheme.

An opportunity was offered in connection with the recent street-car strike in Brooklyn.

After the strike had become riotous, and the State militia were called out to preserve order, a Roman Catholic delegation from Greenpoint, Brooklyn, headed by "Father" O'Hare, called upon Mayor Schieren, and told him if he would withdraw the soldiers from Greenpoint, they would promise to prevent rioting; and, astonishing to tell, the mayor agreed and withdrew the militia and left that portion of the city to the protection of the Roman Catholics. What followed is related in the *World* of January 26:—

The mob began a war dance about this tangle [of collided cars], the two motormen and two conductors shivering on the platforms.

Soon a third car bore down and was stalled, then a fourth, and so on until there were eighteen cars standing in a long row, with thirty-six of the "unconverted" powerless to escape from the earnest missionary work which straightway began.

The police made a sally and banged a few heads before they decided that it was better to retreat than to shoot. Then the missionaries [strikers] opened up. The work began with a shower of bricks and stones, bottles, clubs, fence posts, and assorted building materials. These broke all the windows and bruised up the thirty-six [non-union street car employes] and got them into a submissive frame of mind.

When every window was broken the missionaries drew near, surrounded the cars and fell to cursing and swearing at the motormen and conductors. They shook their fists at the poor wretches; they told them to come off the cars and go away or lose their lives. The leaders of the rioters got on the platforms and argued, putting a fist and a bank-note under the nose of each man with whom they argued. The "bank-note" horn of the dilemma was soon accepted by most of the men.

Some one had gone down to the parish house of St. Anthony's and had told Father O'Hare what was doing. The priest came on the run, and the crowd, bowing respectfully as he pushed through, ceased cursing and threatening, but kept on with the bank-note form of argument. They offered \$5 and \$10, and before many minutes all the thirty-six had deserted except one man.

Many of the rioters must have been Roman Catholics, and the Roman Catholic committee under whose protection the mayor of Brooklyn placed a considerable portion of the city, must have known that the rioters were Roman Catholics, or they would not have dared to promise to control them. That there was a large element of Roman Catholics engaged in the riots is evident also from the subservient manner in which the priest was received by the mob. The published account goes on to tell how the priest finally succeeded in quelling the riot by bribing the one remaining motorman to leave his car. The Roman Catholic government of Greenpoint was however only partially success-

ful in preserving order, and consequently the mayor addressed the following letter to the priestly government of Greenpoint:—

The Rev. J. J. O'Hare, Pastor of St. Anthony's R. C. Church—

Dear Sir: I am directed by his honor the mayor to call your attention to the fact that at the interview he had with the delegation, of which you were one, on Wednesday, assurances were given that if the Greenpoint cars were started without protection of the military there would be no interference with their operation. Complaints have been made to me that there has been such interference. He would deeply regret the necessity of calling upon the troops in order that the cars may be run, and asks that you will exert your influence to prevent further interference.

Respectfully yours,

W. M. PALMER,
Secretary to the Mayor.

In all this there is a miniature representation of one of the last acts in the great drama that will close the history of the world. What these Roman Catholics of Greenpoint proposed to do for that portion of the city of Brooklyn, the pope of Rome proposes to do for the world. The Roman Catholic Church is constantly declaring, as does Leo XIII., in his encyclical to Americans, just published, that political order and civil government cannot be maintained without the acceptance of the Roman Catholic religion, and that fast increasing political unrest, is the result of a failure to acknowledge and enforce that religion. And the turbulence and rioting of the uncontrollable masses will yet persuade the nations of the world, as they persuaded Mayor Schieren of Brooklyn, to give the Roman Catholic Church the place and power she demands with the hope that she will preserve order as she declares she can; and when she fails, as did the priests in Greenpoint, the nations of the earth, in disappointed rage, will visit upon her the retributive judgments predicted in the symbolic words of Rev. 17:16: "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

Which Pope Shall It Be?

THE *Christian Statesman*, the representative *par excellence* of the American papacy—the image to the Roman papacy—is still turning "white with fear and wrath"—or more properly speaking, with envy—at the aggressions of the "man of sin," the "mystery of iniquity," the self-styled vicar of Christ, who from the banks of the Tiber appeals to his followers throughout the world to demand with united voice the restoration of his temporal power.

In its issue of Jan. 19, the *Statesman* has a long editorial upon the "Campaign for the Pope's Temporal Sovereignty," in which are discussed the papal claim to independence of, and to sovereignty over, the nations of the earth. In conclusion, the question is asked, "Is it not time for loyal Americans to understand just what these claims mean?" It is indeed time that Americans of every description understand not only the meaning of these claims of the Roman papacy, but that they likewise understand the significance of like claims made by the American papacy, the image to the papacy of the pope.

In the recent National Reform convention at New Castle, Pa., Rev. R. J. George, D. D., laid down as sound National

Reform doctrine (and the editor of the *Statesman* who was present uttered no word of protest) these propositions:—

The State is subservient to the Church.

It is the highest dignity and honor of the State that it has been placed under the authority of the Church's head.

Now it is evident that the only question between papist and National Reformer is, Who is the Church's head? They both agree that the head of the Church is the ruler of nations; hence, the only question between them is one of fact. The National Reformer says Christ is head of the Church and ruler of nations. The papist says, Christ is head of the spiritual, the invisible church, but the pope is head of the visible church, the church to which the commission was given to disciple all nations; hence the pope is the head of the church under whose authority the State has been placed. Therefore the pope is superior to all nations and answerable to no human law.

The question is, therefore, one of fact; in other words, in such a case, one of opinion; which is only saying that in governmental affairs, it is one to be decided by the majority, or by those having the power in their hands, whether a majority or an organized and aggressive minority. If therefore the Roman Catholic Church can gain enough adherents in this country to so shape legislation, and so mould the Government, as to give practical recognition to the faith of that church upon this question, the *Christian Statesman* will have no right to find fault. It is certainly right that the majority should rule in the settlement of all governmental questions; and if this question of the headship of the Church is one that concerns the State, one which the State must answer by according certain recognition to the head of the Church, then certainly the majority, or at least those having control of the Government, must decide it according to the best light they have; and all others must abide by the decision; for in all things coming properly under civil jurisdiction it is the duty of all men to obey the powers that be, for they "are ordained of God."

But suppose that the decision were favorable to the view entertained by the *Christian Statesman*; suppose that it were decided by the Government that Christ himself is the head of the Church and ruler of nations, and that the pope's claim to be his representative is not valid; who then is to represent Christ? He is not personally present. There is no general, much less any universal agreement, as to his will. Who then is his proper representative upon earth, if not the pope of Rome?

The question raised is already answered by National Reform: "The Church is to teach the State God's message." This too was stated in the New Castle convention as a fundamental National Reform truth; and the editor of the *Christian Statesman*, himself a leading spirit in that convention, was evidently in accord with the declaration. What then is the difference between National Reform and the papacy?

The papacy teaches that the pope, the visible head of the visible Church, is the vicar of Christ, authorized by him "to teach the State God's message," to announce his will to the governments of the earth.

National Reform teaches that "the Church is to teach the State God's message," to announce to the governments God's will; and that the State must obey under

penalty of the divine displeasure and divine judgments.

What, if any, difference is there then between these views? In either case it is the Church that teaches "the State God's (?) message." The Roman Catholic Church does this through its visible head, the pope; the so-called Protestant Church does it through its several representatives, its authorized teachers, and by resolutions and official utterances of its representative bodies—the church courts—synods, assemblies, conferences, etc. But according to the National Reform theory, the State is under obligation to hear and heed this message; for the Church speaking in this way is, according to the National Reform view, speaking with authority, not only to the State but to the individuals which compose the State; hence the mere manner of speaking, or the medium through which the speaking is done, does not change the principle. In any event the right of private judgment is denied. It is only a question of one pope or a number of popes, a composite pope as it were. Under the papal scheme a single man interposes himself between God and the individual, and speaks for Him, thus sitting "in the temple of God showing himself that he is God," while under the National Reform scheme, a number of men acting together do exactly the same thing. The principle is the same; the one is the papacy, the other is the image of the papacy.

And this is not mere theory of what may some day be. Already the churches of the United States have assumed to teach God's message to the State, and the State, the Government, has heard and obeyed. By petition, by resolutions, by threats of political boycott and by all the arts known to the American papacy, the composite "Protestant" pope declared to the Government of the United States that Sunday is the Sabbath, that it is enforced by the fourth commandment, and that it is the duty of the State to recognize this fact and to require all men to recognize it. The State heard and obeyed by enacting the World's Fair Sunday legislation; and now this "Protestant" pope boasts that the churches have the Government so well in hand, so entirely under their control, that they can get anything they ask for. That this is true in a measure must be admitted, but the power of the American pope is limited by the wiles of the other pope, the man of sin on the Tiber; for the image to the beast now doing its work in this country is dependent in large measure upon the beast itself, and can go only so far as the beast permits. True, the image aspires to supreme authority, but the beast not only refuses to abdicate but greedily snatches from his double the fruit of every victory gained; thus strengthening his own power while the makers of the image "turn white with fear and wrath" at the aggressions of Romanism, but continue nevertheless in the same evil course, casting up a highway over which the beast rides in triumph, and will continue to ride until destroyed, with its image, by the coming of the true head of the true Church, the Lord Jesus Christ.

Papal Influence in French Politics.

THE new president of France, M. Faure, is a Romanist. A press despatch from Paris says:—

While the voting was in progress, M. Faure's friends were actively canvassing for votes and with apparent success until a rumor was started that he was a Protestant. This for a time had bad effect upon his can-

didacy, but a deputation instantly approached M. Faure and questioned him upon his religious persuasion. M. Faure, who was greatly excited, said in reply to a question on the subject: "No, I am a Catholic."

This reassured his supporters, and they went to work with renewed vigor.

Another despatch, dated Rome, Jan. 18, says:—

The Vatican is entirely satisfied with the election of Faure, the French president.

"How does all this comport," asks an exchange, "with Bishop Keane's assertion that the Catholic Church has no political purpose? What has the Vatican to do with the President of France any more than the President of the United States? Why did Faure have to declare himself a papist in order to reach the presidency? And how long will it be before this country is in the condition of the French Republic? All these are timely questions."

Drifting Romeward.

NOT long since the Presbyterian Union Theological Seminary of New York, invited a Roman Catholic priest, "Father" Doyle, to address its candidates for the ministry on the subject, "Methods of Preaching."

Our readers will remember that the *Churchman*, a Protestant Episcopal paper, questioned the propriety of inviting Roman Catholic priests to teach Protestant candidates for the ministry, and for this faint echo of the Reformation, the *Churchman* was severely rebuked by its superior, Bishop Potter, and the *Outlook*, a Congregational paper, heartily indorsed and printed the rebuke.

So well pleased was the *Outlook* with the papal priest's preaching prescriptions, that it requested the priest to contribute an article for its columns on the subject, "The Making of a Missionary."

And now we want our readers to see what a professedly Protestant paper publishes from the pen of a Romanist, for the edification and instruction of its readers. We quote one paragraph from the priest's article in the *Outlook* of January 12:—

To fit a young man to campaign in this spiritual warfare, a discipline is resorted to far more severe than a West Point cadetship involves. It continues through six years after he has taken his degrees at college. It means daily rising at five o'clock, with two half-hours of meditation or silent prayer to make the truths of religion more vivid, constant examination of conscience that the mirror of the soul may be kept bright, weekly confessions that the soul may be purified from all sin, a yearly "retreat" of eight days in solitude without any conversation with another, the constant recourse to the literature of ascetic theology and hagiology to stimulate in the service of God by precept and example, three years of metaphysics as a basis of knowledge, three years of dogmatic theology with Holy Scripture and concurrent studies, and along with dogma three years of moral theology to cultivate one's practical judgment of sin and its remedies—with this training, and a repertory of thirty well-prepared sermons that grasp the very marrow of the subject discussed, a young missionary is equipped for the battle-field.

It will be noticed that the "Holy Scripture" hardly escaped being left out altogether from this papal preacher's curriculum. It comes in as a side-dish in one of the courses. "Dogmatic theology with Holy Scripture;" roast turkey with cranberry sauce; and even then this "Holy Scripture"-side-dish sauce is pumped through the Roman Catholic sewer of "infallible" interpretation.

And now that apostate Protestants are inviting papists to feed their people through pulpit and press, with papal pap, let the gospel preacher feed the people

with the "sincere milk of the word." "Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4:1, 2.

Fawning Upon Rome.

THE *Idaho Daily Statesman*, published at Boise City, gives a glowing account of a recent reception tendered to Archbishop Gross of Portland, Oregon.

"On the stage," says the *Statesman*, "were seated a number of prominent men, among whom being Senator Shoup, whose appearance was greeted with generous applause, Gov. McConnell, Mayor Sonna, T. J. Jones and others."

"The distinguished guest of honor was escorted to his chair by Bishop Glorieux, and gracefully acknowledged the applause that followed."

"T. J. Jones welcomed the archbishop, whom he characterized as one of the distinguished men of our country, and whom the State of Idaho felt proud to honor as her guest."

"The applause that greeted the bishop as he came forward to respond lasted for some moments."

"At the close of the archbishop's address Governor McConnell welcomed the visitor in behalf of the State, and Mayor Sonna extended a welcome in behalf of the city."

Such receptions are significant, for they are tendered not to an individual, but to that which the individual represents. Had Archbishop Gross been a Methodist, no such reception would have been thought of. Had he been a representative of any other church or system of religion other than Rome, neither the governor of the State, nor yet the mayor of the city, would have felt called upon to extend him an official welcome. It is as the representatives of a religio-political system that priests and prelates of Rome are thus welcomed by American officials supposed to act for the people only in civil, secular things. If governors and mayors as individuals see fit to toady to Rome, they have a perfect right to do so, but in such things they have no authority to speak for the whole people. That they usurp the function is ominously significant.

Roman Catholic Ideas of Religious Liberty.

HON. CHAS. J. BONAPART of Baltimore, a Roman Catholic, recently delivered an address before the Catholic Union of Boston, which was published in the *Boston Herald* of January 10. We quote two sentences from the address because they illustrate so briefly and clearly the Roman Catholic idea of religious liberty:—

We are in fact essentially a religious people, but we do not deem the civil government competent to determine the comparative merits of different faiths. That function is reserved to the individual citizen, and wherever public opinion ceases to be practically unanimous as to questions of belief or morals, the State's province ends.

The Roman Catholic idea of religious liberty is that it is the function of the individual to determine the comparative merits of different faiths except where public opinion is *practically* unanimous, as was the case in most countries of the world previous to the Reformation, and as is now the case in Spain and South American countries. Then the province of the State begins, and woe to the dissenter. The speaker did not define what he meant

by "practically unanimous," and we will have to decide the meaning of the term by the practical usages of the Roman Catholic Church, as exemplified in the murder of Waldenses, Albigenses and Huguenots. Nothing is more evident than that Rome is calmly waiting and patiently working for the time when in her opinion public opinion shall be *practically* unanimous in the United States, and then she will proceed to put into effect the statement of the *Catholic Review* of June, 1865, which reads as follows:—

Protestantism has not, and never can have, any right where Catholicity has triumphed.

It is this viper that popular Protestants have warmed and caressed; it is from this harlot that during a thousand years of murderous midnight revelry, drank herself drunk with the blood of the saints; it is from this harlot that apostate Protestantism, the National Reform Association, the American Sabbath Union and the popular churches, asked help to stab to the heart the goddess of American liberty.

Has the Blessing Slipped.

"AND God blessed the *seventh* day and sanctified it." Gen. 2:3. This blessing and sanctification made it God's "holy Sabbath." Neh. 9:14. Man was commanded by God's own voice, and this command was written by his own finger on stone, to "remember the Sabbath day to keep it holy." Ex. 20:8 and 34:4, 28. All of God's holy patriarchs, prophets and apostles regarded the blessing God had placed upon the seventh day. Jesus regarded it, and continued to bless men on that day by removing the physical effects of the curse, and by endeavoring to bless every one by turning them away from their iniquities. Acts 3:26. And the holy women at the sepulchre were in harmony with the holy Sabbath God had made, for "they prepared spices and ointment and rested the Sabbath day according to the commandment." Luke 23:56. All the holy men of Bible times were in harmony with God's holy day, and so were all the Christian church until the great apostasy took place; and then did the blessing slip from the seventh day because the Church went back into heathenism? This blessing had held firmly to the seventh day all through more than four thousand years of earth's dark history, and now *did* it quietly slip on to another day? Did God set his blessing so lightly on his "holy day" that an apostate church could by its decree remove it to another day? And if the blessing of God has slipped off the seventh day onto the first day, is it so firmly fixed now that it will not slip back again? Is it a sense of this loose sacredness, or sacred looseness that causes all these efforts we see at "civil Sabbath legislation"? Do they hope thereby to rivet the blessing on Sunday so it may not be slipped back again onto the seventh day? And now if this Sabbath blessing could be slipped off the seventh day over onto Sunday by an apostate church, why cannot the faithful people of God slip it back again onto the seventh day? And pray tell, after all, when time was moving forward so rapidly, how this blessing slipped forward to Sunday instead of backward onto Friday? There are some queer things about this loose Sabbath blessing.

But all this folly is set at naught by the fact that God never makes mistakes. That same blessing placed on the seventh day

at creation will remain upon it in the new creation, *all flesh* will come up on that day to worship before the Lord. Isa. 66:22, 23. Then God's blessing is now upon the seventh day and will ever thus remain, and no earthly power can remove it, and all opinions of men that regard it lightly are rebuked by the promise in Isa. 58:13, 14: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on *my holy day*; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." G. D. BALLOU.

"That's True."

THE managers of the American theocracy are becoming more arrogant. They recently closed a number of rival Sunday night entertainments in Boston, called "sacred concerts." One of the theocrats, Dr. Bradley, pastor of the People's Temple, in his sermon, Dec. 30, explained why he favored this action. We quote from his sermon, as published in the *Boston Globe*, of Dec. 31:—

One reason why these concerts should be abolished is that they employ a great deal of talent that should be used for better purposes. The men and women who exhaust themselves at these so-called sacred concerts should be using their powers of song and eloquence in the service of the Lord.

It is quite true that all men should use their power of song and eloquence in the service of the Lord, but it by no means follows that it is the right and the duty of the State to prohibit under the pains and penalties of civil law, all song and eloquence not so used. "God is a spirit, and they that worship him must worship him in spirit and in truth," "for the Father seeketh such to worship him." Civil law cannot create such worshipers. The Inquisition tried it and failed.

But the doctor has another reason why the State should prohibit the so-called "sacred concert." Here it is:—

The great reason why the concerts should be stopped is because they are deceptive.

The title "sacred" has no application to their songs.

But who is to decide whether these concerts are deceptive, and whether the songs sung are "sacred" or "secular"? Surely not the civil authorities. They are representatives of a secular government, and are no more qualified to decide whether these concerts are "sacred," or whether they are "deceptive," than they have to decide whether Dr. Bradley's preaching is "sacred" or "deceptive." Each individual must decide that question for himself, and it is the business of civil government to protect him in so deciding and acting upon his decision, so long as his actions do not invade the rights of others. There are millions of professed Christians, besides the millions more of those not professed Christians, who believe that Dr. Bradley's preaching is not only not sacred but deceptive; but this is no reason why Dr. Bradley's "sacred" concerts and discourses should be suppressed; but it is just as good a reason as the doctor gives for suppressing the "sacred" concerts of his rivals—the theaters.

Dr. Bradley further explains why the "sacred" concerts are not sacred:—

Perhaps you do not know that "Sally in our Alley" is a favorite offering of the artists who sing it at these so-called sacred concerts.

No doubt Sally was a dear girl, and was charmingly situated in her alley, but that is no reason why she should be dragged out every Sabbath night to be doted upon by young men and old men, who would better be engaged in the service of the Lord.

Then there is "Annie on the Dee." We can easily imagine Annie as buxom and rosy-cheeked, and as lovely a creature as one would care to see, but that is hardly sufficient reason for her being memorialized on Sunday evenings.

This last quotation is introduced, not so much to present the doctor's objection, as to furnish an idea of the character of the "sacred" services furnished by him. It will be noticed that the doctor tried to be funny, and that, too, on Sunday night, after he had succeeded in closing up all his rival fun-makers—the theaters. But right here is where the trouble lies. The popular ministry is not proclaiming the gospel of Jesus Christ in its purity and power, but are attempting to tickle the ears of their hearers with "sanctified" secular jokes, and when the people prefer the original jokers and patronize them, the "sacred" jokers get mad and invoke the secular arm to close a rival business. On this point Dr. Bradley said:—

Some people may think I object because I run an opposition business and want to get the crowds that go to the concerts to come here.

That's true. My trade is going up the hill to heaven, though, and the theater managers' customers are going down the road of degradation to hell.

As arrogant and tyrannical as are these statements from the doctor, we can but admire his frankness. This whole Sunday-closing crusade is for the purpose of closing up an "opposition business," but the crusaders are not usually so willing to confess it. But it is an open question whether the doctor is going up the hill to heaven or not. He may think he is, as did the old Pharisees in the days of our Saviour's earthly ministry, and he has a right to think so, but he has no right to call to his aid the strong arm of the law to close all other trades and roads, but his "trade" and "road." Dr. Bradley next announced that "at seven o'clock a concert is offered for your delectation—warranted to be sacred;" after which the following resolutions were presented by the doctor and adopted by the "customers" of his "trade":—

WHEREAS, Our most sacred national institution, the Sabbath, has been flagrantly profaned in the theaters of our city by the so-called grand sacred concerts, and

WHEREAS, Certain worthy and honorable members of the police committee and aldermanic board have issued a decree in the city of Boston that such outrageous desecrations of the divine day in certain theaters must cease; therefore,

Resolved, That we, the congregation and members of People's Temple in said city, on this Sunday night, 30th of December, 1894, do return our sincere appreciative thanks to the members of this committee and board who have done so noble and salutary a deed; and furthermore, be it

Resolved, That we will indorse, encourage and support these official gentlemen in still further efforts for the suppression of every other attempt to turn the holy day of God into a secular holiday.

Resolved, That in doing this we are persuaded we are following not only the command of the Almighty Father of all, but also our deepest and most sacred promptings of conscience for the good of not only ourselves and children, but also for the highest benefit of the whole body of our fellow-citizens.

Resolved, That a copy of this preamble and resolutions be sent to the police committee and board of aldermen.

We leave our readers to comment on these resolutions, and close by asking if the great Teacher found it necessary to petition the mayor and alderman of Jeru-

salem to close up all places of amusement that he might get the attention of the crowds! On the other hand the Pharisees appealed to the civil authorities to prohibit the Saviour's teachings that they might once more get a hearing from the people. Oh, that the follower of the great Teacher would cease appealing to governors and mayors, aldermen and legislators for the sword of civil power with which to reach the masses, and instead grasp the "sword of the Spirit, which is the Word of God," and wield it in the strength of the Master. But they never will, that the prophecy might be fulfilled which saith, "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4.

What Rome Did for Europe Prior to the Reformation.

[From "History of the Reformation" by D'Aubigné, Book 1, chapter 3.]

LET us now see what was the state of the Church previous to the Reformation.

The nations of Christendom no longer looked to a holy and living God for the free gift of eternal life. To obtain it they were obliged to have recourse to all the means that a superstitious, fearful, and alarmed imagination could devise. Heaven was filled with saints and mediators, whose duty it was to solicit this mercy. Earth was filled with pious works, sacrifices, observances, and ceremonies, by which it was to be obtained. Here is a picture of the religion of this period transmitted to us by one who was long a monk, and afterwards a fellow-laborer of Luther's—by Myconius:—

The sufferings and merits of Christ were looked upon as an idle tale, or as the fictions of Homer. There was no thought of the faith by which we become partakers of the Saviour's righteousness and of the heritage of eternal life. Christ was looked upon as a severe judge, prepared to condemn all who should not have recourse to the intercession of the saints, or to the papal indulgences. Other intercessors appeared in his place:—first, the Virgin Mary, like the Diana of paganism, and then the saints, whose numbers were continually augmented by the popes. These mediators granted their intercession only to such applicants as had deserved well of the orders founded by them. For this it was necessary to do, not what God had commanded in his Word, but to perform a number of works invented by monks and priests, and which brought money to the treasury. These works were Ave-Marias, the prayers of Saint Ursula and of Saint Bridget: they must chant and cry night and day. There were as many resorts for pilgrims as there were mountains, forests, and valleys. But these penances might be compounded for with money. The people, therefore, brought to the convents and to the priests money and every thing that had any value—fowls, ducks, geese, eggs, wax, straw, butter, and cheese. Then the hymns resounded, the bells rang, incense filled the sanctuary, sacrifices were offered up, the larders overflowed, the glasses went round, and masses terminated and concealed these pious orgies. The bishops no longer preached, but they consecrated priests, bells, monks, churches, chapels, images, books, and cemeteries; and all this brought in a large revenue. Bones, arms, and feet were preserved in gold and silver boxes; they were given out during mass for the faithful to kiss, and this too was a source of great profit.

All these people maintained that the pope, "sitting as God in the temple of God,"¹ could not err, and they would not suffer any contradiction."²

In the church of All Saints at Wittenberg was shown a fragment of Noah's ark, some soot from the furnace of the Three

Children, a piece of wood from the cradle of Jesus Christ, some hair from the beard of St. Christopher, and nineteen thousand other relics of greater or less value. At Shaffhausen was exhibited the breath of St. Joseph that Nicodemus had received in his glove. In Wurtemberg you might meet a seller of indulgences, vending his merchandize, his head adorned with a large feather plucked from the wing of St. Michael.³ But it was not necessary to travel far in search of these precious treasures. Men who farmed the relics traversed the whole country, hawking them about the rural districts (as has since been the case with the Holy Scriptures), and carrying them to the houses of the faithful, to spare them the trouble and expense of a pilgrimage. They were exhibited with pomp in the churches. These wandering hawkers paid a stipulated sum to the owners of the relics,—a percentage on their profits. The kingdom of heaven had disappeared, and in its place a market of abominations had been opened upon earth.

Thus a spirit of profanity had invaded religion; and the holiest recollections of the Church, the seasons which more particularly summoned the faithful to holy mediation and love, were disgraced by buffoonery and heathenish profanation. The "Revels of Easter" held a distinguished place in the records of the Church. As the festival of the resurrection of Christ ought to be celebrated with joy, the preachers studied in their sermons everything that might raise a laugh among their hearers. One imitated the note of the cuckoo; another hissed like a goose. One dragged to the altar a layman robed in a monk's frock; a second related the most indecent stories; and a third recounted the tricks of St. Peter, and among others, how in a tavern he had cheated his host by not paying his reckoning.⁴ The lower clergy took advantage of this opportunity to ridicule their superiors. The churches were converted into a mere stage for mountebanks, and the priests into buffoons.

If such was the state of religion, what must have been the state of morals?

Undoubtedly the corruption was not at that time universal. Justice requires that this should not be forgotten. Nevertheless, the evil at this period wore a character and universality that it has not borne subsequently. And, above all, the mystery of iniquity desolated the holy places, as it has not been permitted to do since the days of the Reformation.

Morality had declined with the decline of faith. . . . The doctrine and the sale of indulgences were powerful incentives to evil among an ignorant people. True, according to the Church, indulgences could benefit those only who promised to amend their lives, and who kept their word. But what could be expected from a tenet invented solely with a view to the profit that might be derived from it? . . . All that the multitude saw in them was, that they permitted men to sin; and the merchants were not over eager to dissipate an error so favorable to their sale.

What disorders and crimes were committed in these dark ages, when impunity was to be purchased by money! What had man to fear, when a small contribution towards building a church secured

him from the fear of punishment in the world to come? What hope could there be of revival when all communication between God and man was cut off, and man, an alien from God, who is the spirit and the life, moved only in a round of paltry ceremonies and sensual observances, in an atmosphere of death!

The priests were the first who yielded to this corrupting influence. By desiring to exalt themselves they became abased. They had aimed at robbing God of a ray of his glory, and placing it in their own bosoms; but their attempt had proved vain, and they had only hidden there a leaven of corruption stolen from the power of evil. The history of the age swarms with scandals. In many places the people were delighted at seeing a priest keep a mistress, that the married women might be safe from his seductions.⁵ What humiliating scenes did the house of a pastor in those days present! The wretched man supported the woman and the children she had borne him with the tithes and offerings.⁶ His conscience was troubled: he blushed in the presence of the people, before his domestics, and before God. The mother, fearing to come to want if the priest should die, made provision against it beforehand, and robbed her own house. Her honor was lost. Her children were ever a living accusation against her. Despised by all, they plunged into quarrels and debauchery. Such was the family of the priest! . . . These were frightful scenes, by which the people knew how to profit.⁷

The rural districts were the scene of numerous disorders. The abodes of the clergy were often dens of corruption. Corneille Adrian at Bruges,⁸ the abbot Trinkler at Cappel,⁹ imitated the manners of the East, and had their harems. Priests, consorting with dissolute characters, frequented the taverns, played at dice, and crowned their orgies with quarrels and blasphemy.¹⁰

The council of Shaffhausen forbade the priests to dance in public, except at marriages, and to carry more than one kind of arms: they decreed also that all who were found in houses of ill-fame should be unfrocked.¹¹ In the archbishopric of Mentz, they scaled the walls by night and created all kinds of disorder and confusion in the inns and taverns, and broke the doors and locks.¹² In many places the priests paid the bishop a regular tax for the woman with whom he lived, and for each child he had by her. A German bishop said publicly one day, at a great entertainment, that in one year eleven thousand priests had presented themselves before him for that purpose. It is Erasmus who relates this.¹³

If we go higher in the hierarchical order, we find the corruption not less great. The dignitaries of the Church preferred the tumult of camps to the hymns of the altar. To be able, lance in hand, to reduce his neighbors to obedience, was one of the chief qualifications of a bishop.

¹ Nicol. De Clemangis, de Præsulib. Simoniacis.

² The words of Seb. Stor., pastor of Lichstall in 1534.

³ Füsslin Beyträge, ii, 224.

⁴ Metern, Nederl. Hist. viii.

⁵ Hottinger, Hist. Eccles. ix, 305.

⁶ Mandate of Hugo, Bishop of Constance, 3rd March, 1517.

⁷ Müller's Reliq., iii, 251.

⁸ Steubing, Gesch. der Nass. Oran. Lande.

⁹ Uno anno ad se delata undecim millia sacerdotum palam concubinariorum. Erasmi Opp. ix, 401.

¹ 2 Thess. 2:4.

² Myconius, History of the Reformation; and Seckendorf, History of Lutheranism.

³ Müller's Reliquien, vol. iii, p. 22.

⁴ Oecolampad, De Risu Paschali.

Are Sunday Laws Religious?

THE pendulum of public opinion which swung over our fair land, bringing us the glorious charter of our liberty, that immortal document, the Declaration of Independence, and our peerless Constitution, has already begun to swing backward to the Dark Ages, as is evidenced by the clamor of the clergy and of the church for Sunday laws and the enforcing of such laws where they do exist; and the courts, under the pressure of a real or supposed public opinion, declaring such laws constitutional, although they give one class of religionists an advantage over others, as stated in the decision of Judge Hammond in the celebrated King case. In this article I do not pose as the advocate or champion of *my* rights, or *my* religion, but to plead for *equal* rights of all men of every nation, color, and creed.

Are Sunday laws religious? I answer emphatically, Yes, from first to last.

Sunday is a religious day. It is so held by the majority of Christians and observed as such. They call it the Lord's day. Laws enforcing a religious institution must be religious laws. Hence, Sunday laws are religious.

Sunday is one of the days of the *week*. The week is not a natural division of time. There is nothing in nature to reveal or suggest it, or make it discoverable to the human mind. Hence it could not originate in the human mind, but must come to it by revelation from its Author. The Bible reveals the origin of the week, and the weekly cycle stands as an enduring and unshaken monument of the Creator's work and rest, as recorded in Genesis 1 and 2, before the fall of man, before he needed physical rest. Man's labors were to cease that he might worship, not rest from weariness or work or toil. Nature knows no Sabbath, and hence can reveal none.

Rest is not based on the physical constitution of the animal, vegetable or mineral kingdoms. It is solely and essentially religious in character, was instituted for worship, and the remembrance of God. It was made by the Creator for man and adapted to his religious nature; a time set apart for the cultivation and exercise of his spiritual nature. Hence rest was enjoined that he might be free for devotion and worship. Therefore, laws enforcing a weekly day of rest, grow out of, and are based on the religious character of the institution. Hence arises the serious question: What right has the State to enforce idleness upon the physical man, when it can furnish no employment or exercise for man's spiritual nature. The man who observes the weekly day of rest on religious grounds in obedience to the divine law, is furnished by its Author with employment and exercises adapted to the character of the day, and the needs of his spiritual nature. But when the State enforces rest from secular labor, and prohibits innocent amusements, it leaves the irreligious man without honest employment, and thus would foster vice and crime which are almost sure to follow in the wake of idleness.

Sunday laws are urged most zealously and persistently by church people and clergymen. This is a signal fact. Why? Because they regard Sunday as a sacred day and wish to secure it from desecration.

Some have changed tactics. Does change of name or title change the nature of the

institution? Does calling Sunday the civil Sabbath take away its religious character? Is it not religious still?

They aim to divert attention from the religious character of the day and the legislation they ask for it, by calling it the Civil Sabbath, the American Sabbath, the Weekly Independence Day, etc. All of a sudden they have become very patriotic. The nation will go to ruin unless Sunday is preserved as a day of rest and worship. If Sunday is the Christian Sabbath or the Lord's day, as they claim it is, why do they not appeal to the Lord to protect and preserve it, instead of appealing to the State? Do they have more faith in the power of the State than they have in the power of God? Our beloved country, with its free Constitution as our fathers framed it, without an established religion, with a complete separation of Church and State, stood forth as the prodigy of the nations; the freest, the richest, the grandest, the best.

The Declaration of Independence declares that governments derive their just powers from the consent of the governed, and this was a basic principle in our great Republic. This grand principle is now denied by a powerful church element, and the claim is set forth that the power is derived from God; hence the rulers must enforce the law of God; and thus a great American hierarchy is established on precisely the same theory which gave rise to the papacy with its Holy Inquisition and its horrible cruelties. The people were no worse then than now. When religionists have the power they will use it, whether they be Jews or Pagans, Protestant or Catholic, whether it be in the 9th or 19th century. For those who seek power will use it every time, and when they govern and rule for God, the enemies of God, the heretics, those who differ from them in faith, have to suffer under the grinding despotism of a gigantic religious monopoly or "Sacred Trust." (*Lincoln*). Beware of the danger that lurks in this movement for the enactment and enforcement of Sunday laws.

Sunday-law advocates manifest a great interest and sympathy for the working-man. They set forth his sad condition in touching language; they talk of Sunday slavery under the pressure of grinding monopoly and soulless corporations. You would think to hear them talk that they had real love and sympathy for the laboring classes. But it is not so; their love is for Sunday. They expatiate on the evils of intemperance and their hostility to the Sunday saloon, but it is not so much because they hate the liquor traffic, as because they love Sunday.

When there is no law enforcing a day of rest, all are free to work or rest as they choose. Does one man's work hinder another man's rest? Our yearly Independence Day is one of privilege; we celebrate, we recreate, we rest or we work, as we choose, and no one is disturbed or shocked; and why? Because it is not a religious day, and there is no law to enforce its observance; hence it is a day of privilege for all as every truly American institution will be. Sunday will be a day of privilege when all classes of citizens, whether Christian or infidel, can labor or worship, rest or recreate, as they may choose, without a law compelling its observance in accordance with the demands of a class of religionists in deference to their religious principles.

Why do labor and amusements on that

day disturb and shock the sensibilities of a certain class? Because of the religious idea which they attach to the day. Hence laws enforcing rest and prohibiting secular labor and amusements, are laws in the interest of religion in response to the clamors of a religious class; therefore religious laws. Without Sunday laws, the observers of Sunday are just as free to rest or worship on Sunday as the observers of Saturday are to rest and worship on Saturday without Saturday laws. Why should not all religions, why should not all classes, be satisfied with absolute freedom and equality in the matters of rest and worship? When Sunday laws are passed and enforced at the clamor of Sunday-keepers, they have a "corner" in the religious market, and those not in the combine, who do not form a part of their "Sacred Trust," must suffer the consequences in fines, imprisonments and chain-gangs, as illustrated in Arkansas, Tennessee, Georgia and Maryland. Why should the non-Christians and the observers of the seventh day pay tribute to the religions of another class? How would the Sunday-law advocates regard a law enforcing rest on Saturday? With holy horror they would exclaim, "Religious persecution!" And yet they profess to be the followers of Him who taught "all things whatsoever ye would that men should do to you, do ye even so to them."

But some generously propose to grant exemption from the operation of their Sunday laws to those who religiously observe some other day. Indeed, to exempt a religious class from the operations of a law, stamps it as a religious law and is a tacit admission that without such an exemption clause, it would be unjust and oppressive to that class. And further, if the State has a right to exempt a religious sect from the operation of a law, it has a right to repeal such exemption.

Then it is argued that the laboring man needs weekly rest for his health as a sanitary measure; and hence a Sunday rest law is needed. Can he not rest when he needs rest without forcing him to do it by a church hierarchy or a paternal government? Is not daily rest as essential to the health and as important as a sanitary measure as weekly rest for the wage? Yes, indeed, far more essential and important. Then why do not the Sunday-law advocates clamor as vehemently for a law enforcing daily rest? Oh, simply because they are not interested in sanitary measures and the protection of the health of the poor working man, except as such measures harmonize beautifully with their religious faith and practice. Wonderful coincidence! I wonder if it has any significance.

The real ground or basis of Sabbath laws is religion; they may clothe them in secular dress, and give them civil titles, to deceive the unwary and quiet the fears of the people, but they are religious still, and would never have been thought of or clamored for if Sunday was not regarded as a sacred day. This conclusion is clear, logical and absolutely necessary when the facts are duly considered.

Sunday laws prohibit secular work and civil things. Is it possible to class honest labor and innocent amusements with murder and theft and adultery, as crimes against man and breaches of civility? Absurd! If they are crimes on Sunday, why are they not crimes on Monday? Why is labor adjudged wrong on Sunday? Simply because of the religious character

of the day, and Sunday laws have come down to us a heritage from the Church and State governments of the Old World, in which the idea prevailed that it was the duty of the State to foster and cherish religion and religious institutions for its own preservation.

It is a demonstrated truth that although the Church and the State has taken a Sabbath institution which requires rest for its proper observance, and labeled it civil and called it a sanitary measure, and enforced it avowedly in the interest of man's physical nature and the welfare of society, yet it still remains a religious institution. The Government by calling it civil, has not taken away its religious character. The character and nature of a bottle of poison is not changed by changing the label on it from "poison" to "food." A British coin with the image of the Queen on it would not become a United States coin by erasing the image and stamping an eagle upon it. No one would have the right to do such a thing. It would be a fraud and a counterfeit, because it would not be a United States coin although so stamped. So the Sabbath is a divine institution revealed alone in the Scriptures: hence religious in character. Therefore, for any human government to take it or its rival Sunday and stamp it civil and enforce it as a day of rest, is to usurp the place of God, and as a usurper exercise authority in enforcing a religious institution under the false and deceptive plea that it is civil because called so.

H. M. BROWN.

Religious Liberty Violated.

THERE is deplorable ignorance as to what constitutes religious liberty. To a large proportion of the human race, religious liberty means "the right to believe as I please, and to act accordingly." Others mistake religious toleration for liberty. Great Britain grants toleration, but not liberty or equality. France grants a larger degree of religious liberty, but still lays a tax upon every one, of whatever belief or unbelief, for the equal support of every form of religious worship whose professors ask for this State aid.

In not a few of our States religious liberty is grossly, wickedly, infamously violated, through abuse of what are called the Sunday laws. The International Religious Liberty Association, Battle Creek, Mich., publishes a pamphlet entitled, "Religious Persecution," from which we gather a few facts. At Springdale, Washington county, Ark., Elders Wellman and Scoles, Seventh-day Adventists, held meetings which resulted in the organization of a Seventh-day Adventist Church. Elder Scoles gratuitously painted the meeting-house, which was out of sight of all public roads.* On Sunday he did a small strip of painting. For this he was arrested and convicted. Mr. James, another Seventh-day Adventist, did some carpenter work on the house of a poor widow, as an act of charity. The widow was to be thrown out of the house in which she lived, and had no other shelter; so he worked in the rain on Sunday. He too was arrested and fined. He would have been imprisoned, but for the fine being paid by others. Mr. Armstrong, for working in his garden, was arrested and locked up in jail with another prisoner, with only a little straw and a blanket

about thirty inches wide for both of them. And all this time, Sunday trains were running, Sunday excursions were advertised, men and boys were shooting squirrels in the woods, without check. So eager were the prosecutors that men were arrested and fined and imprisoned when the alleged offense was committed *previous* to the enactment of the law.

In Tennessee Sunday gaming and shooting have not been interfered with, but when a lawless mob fired into a congregation of Sabbath Adventists, the crime went unnoticed. Men cut their wheat and rafted logs on Sunday, untouched by the law, but those who had conscientiously observed their Sabbath were put into the chain gang. From the windows of the jail where they were confined, on Sunday they saw a train load of workmen passing in the streets not thirty feet from the jail, going out to work. We have already spoken of the case of William B. Capps of Weakley County, Tenn. He says: "During my imprisonment I saw work done on Sunday that was followed every other day in the week. Bees were killed and hauled through the town to the place of sale. Dry goods were sold." *The American Hebrew* of New York made a plea for Mr. Capps, and raised money among the Hebrews for the payment of his fine, whereupon he was released. Similar persecutions have occurred in Maryland and Georgia. A similar case occurred in western Pennsylvania. A few years ago a Seventh-day Baptist deacon, who had run a cultivator through his corn on Sunday, and had worked his planing-mill, far from any habitation and from any place of worship, was arrested, imprisoned and fined.

All these are in violation of the principle of religious liberty, which is that the State takes no cognizance whatever of any one's religion or lack of religion—that the State has nothing to do with religion, except to see that no one's religious rights are interfered with. No one under whatever guise has a right to disturb the Sunday worship of his neighbors. No one has a right, on Sunday, to go through the streets with a band of music, or to cry his wares; but any work done that day that does not interfere with the rights of others, is utterly out of the proper reach of the law.

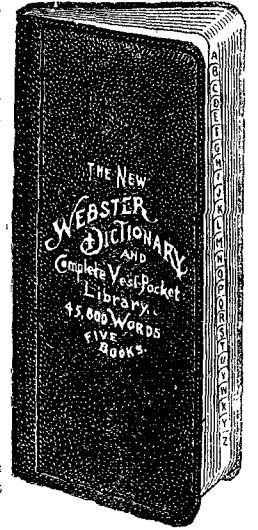
It is amazing how good people fail to understand what are the principles in this matter. At the last quarterly meeting of the Philadelphia Ministers' Union the writer proposed a resolution to the effect that the Pennsylvania Sunday law of 1794 should not be used for the violation of religious liberty in the case of quiet and conscientious citizens, who having observed the seventh day as a day of rest and worship, perform on the first day of the week such labor as does not interfere with the religious rights of their fellow-citizens. This resolution was opposed by one speaker on the ground that it was very dangerous to open the door at all, or in the least to relax the requirements of the law; by another, on the ground that very few cases of hardship occurred under the law; and by another, on the ground that if this resolution were adopted, it would be necessary also to exempt those who observe Monday, Tuesday, Wednesday, Thursday, or any other day of the week. At last a master stroke was effected. A member called the attention of the chairman to the fact that the hour of adjournment had already passed, and thereupon the chairman ruled that the body was no longer in

session. It is this sort of thing that brings reproach upon Christianity. It is just such religious persecution as would make the Lord's day an offense.—*The Examiner and National Baptist*, New York, Jan. 31, 1895.

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* The work, not the building, was out of sight of all public roads.—EDS. SENTINEL.



NEW YORK, FEBRUARY 7, 1895.

ANY one receiving the AMERICAN SENTINEL, without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

READ the article, "Religious Liberty Violated," on page 47 of this paper. All honor to the *Examiner* and its courageous editor.

OUR illustrated issue of January 17 has had a most encouraging sale. We have sent out one hundred and twenty-five thousand copies. Once more we call attention to this valuable number. Order before the fifteenth of February. This is the "third and last call."

It is positively stated that the pope has determined to make an appeal to the Anglican Church, and will summon the Catholic bishops of Nottingham, Salford and Southwick to Rome to consult with him in regard to a plan of reunion between the English and Roman churches.

REFERENCE was made in these columns last week to a very remarkable and significant movement recently inaugurated in Bay City, Mich. The *Detroit Free Press* of January 21 gives some additional particulars, as follows:—

A second informal meeting of the clergymen of Bay City and West Bay City was held in the parlors of the First Presbyterian Church this morning at 10 o'clock. There were nine ministers and six priests present. Since the meeting last Monday an effort has been made to get more of the Protestant ministers out, but the success in that respect was not encouraging. It is expected, however, before the next meeting more of them will wheel into line and work with those who are already in the movement. It is a matter of surprise that certain prominent clergymen have not attended the meetings. Everything was harmonious this morning. An earnest desire was expressed that all clergymen in both cities attend the next meeting to be held in the vestry of Trinity Church Saturday morning at 10 o'clock. At this meeting some definite arrangements looking to a realization of the objects which gave rise to the Christain unity movement will be settled upon.

The "object" is stated to be not "church union," but "Christian unity." That is, not organic union but union of influence; not a union upon truth but a union of error. But the word of the Lord is, "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary."

The priests and the popular preachers are alarmed because their influence is waning. They have lost the power of the gospel, and instead of seeking by humble repentance to recover this, they confederate themselves together that they may by

united action secure for themselves the power of the State; thus not the Lord but the State is their sanctuary. Truly, "Babylon is fallen"!

THE House Committee on Indian Affairs has recommended that the appropriation for sectarian schools be diminished 20 per cent. annually for the next five years, and after that discontinued entirely.

Now that the House Committee on Indian Affairs has recommended that the Government discontinue the policy of appropriating money for sectarian schools, we will be able to test the power of the papacy in American politics.

THE Roman Catholic Church bitterly opposes the present attempt to cut off Government appropriations for the Indian schools. Even the pope is watching the struggle with intense interest. Bishop Keane relates that the pope received the news of the last failure to dislodge the Catholics from the United States treasury with great satisfaction.

WE are informed that warrants will soon be issued upon the twenty indictments found against Seventh-day Adventists at Graysville, Tenn., for Sunday work, and that probably the cases will be called for trial at the March term of the Circuit Court of Rhea County. It has been suggested however that these cases can be compromised by the Adventists paying a part of the costs. But as Adventists, like Baptists of old, choose to suffer imprisonment rather than compromise the principle at stake, we may expect to see the State authorities surrender, or enter upon the work of imprisoning a whole church of peaceable, industrious Christians.

THE papal encyclical of January 6th, briefly commented upon on the first page of this paper, is the most remarkable production of the kind in modern times. It shows more clearly than anything else could, the real purpose of Rome concerning the United States and the world. It is specially significant in view of previous utterances. In 1885, in an encyclical addressed especially to the Roman Catholics of the United States, Leo XIII. said:—

All Catholics must make themselves felt as active elements in daily political life in the countries where they live. They must penetrate, wherever possible, in the administration of civil affairs; must constantly exert the utmost vigilance and energy to prevent the usages of liberty from going beyond the limits of God's fixed laws. [The laws of the Roman Catholic Church.] All Catholics should do all in their power to cause the constitutions of States and legislation to be modeled in the principles of the true church.

In his latest encyclical the pope tells plainly what "the principles of the true church" are as concerns the relations of Church and State. The two encyclicals in effect command American Catholics to do all in their power to bring about in

the United States such a union of Church and State as will give the Roman Catholic Church "the favor of the laws and the patronage of the public authority." But after all the gravest danger that threatens our free institutions is from Protestants who have proved recreant to their principles, and who, by invoking in behalf of the Church the influence and power of the State, have mightily strengthened the hands of the papacy in its assaults upon American principles.

THE *Evangelist* (Presbyterian), in commenting on the pope's encyclical, says that "it needs but a superficial comparison of the Roman Catholic Church in America with that in European States to show that the spirit of that church in this country is essentially different from the traditional spirit as exemplified in France, or Austria, or Italy, or Ireland." The *Evangelist* is quite right; only a superficial, a very superficial, comparison, would show this difference. The Roman Catholic Church is a unit the world over; what she is in France, Austria, Italy, Ireland, or even in Spain, she is in spirit and purpose in America.

"VICK'S FLORAL GUIDE" for 1895 has reached our table, and as usual brings with it a ray of sunshine, the scent of flowers and a breath of summer, even in the depth of winter. As in former years, the "Guide" is sent to any address for ten cents, which sum is deducted from the first order for seeds, so that the "Guide" is really free to all of Vicks' customers, no matter how small their orders may be. The Vicks are well-known and reliable and need no recommendation from us. Their customers are sure of receiving good seeds and honorable treatment. If you are in any way interested in growing either flowers or vegetables, you can scarcely do better than to so send ten cents to Vick's Sons, Rochester, N. Y., for a copy of the "Floral Guide."

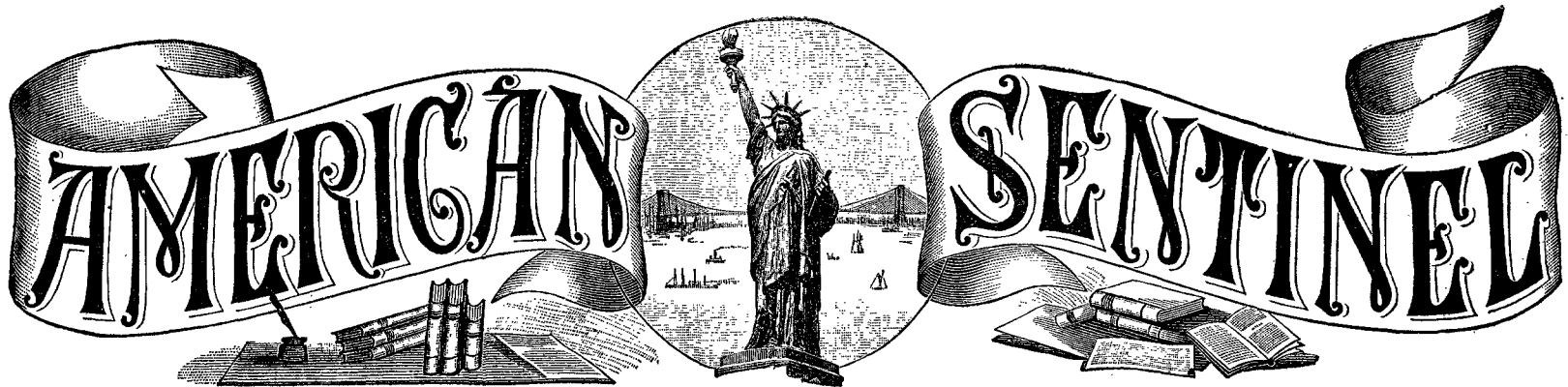
VOLUME III. of the *Religious Liberty Library* has reached our table. Like Vols. I. and II., it is a book of about five hundred pages, neatly and substantially bound in cloth, with gilt letters. The three volumes now out contain all the numbers of the *Library* from 1 to 26 inclusive, and are indeed a religious liberty library. Everybody ought to have these volumes. They sell for 75 cents each. Address, International Religious Liberty Association, Battle Creek, Mich.

AMERICAN SENTINEL.

Set for the defense of liberty of conscience, and therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

Single copy, per year, - - - \$1.00.

Address, AMERICAN SENTINEL,
43 Bond Street, New York City.



"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

VOLUME 10.

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CALVIN P. BOLLMAN, {
A. F. BALLENGER, ASSISTANT EDITOR.

Christianity Against Ritualism—The Bible Against the Papacy.

THE *Monitor*, a Catholic paper published in San Francisco, in its issue of January 12, contains an editorial notice, nearly a column in length, of the AMERICAN SENTINEL, with especial reference to our "Nine Years' Experience," as related in the first number of the present volume. As the *Monitor* betrays a sad lack of understanding of the real purpose and work of the SENTINEL, and as it seems disappointed that we did not "enlighten" it upon certain points in the articles referred to, we shall endeavor to help our contemporary to a clearer understanding of things.

First, the *Monitor* says that the SENTINEL'S "ritual is summed up in the observance of the Saturday instead of Sunday; its belief is a wild and incoherent jumble of the Book of Daniel and the Revelations of St. John the Divine; and its morals consist in steady and unlimited abuse of the pope of Rome and the loudly dressed lady who sat on seven hills."

This is incorrect in all its statements. First, as to ritual: In the sense in which the *Monitor* knows and uses the word, we have no ritual at all; for we have Christ, and he abolished in his flesh all ritualism. He abolished in his flesh the law of commandments contained in ordinances,—ceremonies, rites (Eph. 2:11-18),—in a word, all ritualism and ceremonialism; and to all who are in him all ritualism is abolished.

He who has Christ has the very life and substance of all the forms of service and of worship which he has appointed; then these cease to be mere ceremonies or rites, and become the expression of the living presence and power of Christ himself in the life of the believer. This is the end of ritualism, of ceremonialism;

the end of "a form of godliness" without the power; the end of any employment of the form of baptism, or the form of the Eucharist, etc., as "means of grace," as they are employed in the Catholic system.

"The law came by Moses, but the reality and the grace came by Jesus Christ." John 1:17 (Syriac). Now, the whole Roman Catholic system is only one of forms, of ceremony, of ritual. In that system all such things are used as means,—as "means of grace"—with the hope of thereby obtaining Christ; while with us any such things are used altogether as the expression of the grace, the presence, and the power of Christ which we already have by faith. Rome's is a system of salvation—justification—by works; while ours is the divine truth of salvation—justification—by faith.

Therefore it is that we say that in the sense in which the *Monitor* knows and uses the word "ritual," we have no ritual at all. We do observe the seventh day—the Sabbath of the Lord—it is true. But at the same time it is only as the sign and expression of the living Christ who dwells within the heart and life by faith. This is what Christ appointed it for (Eze. 20:12, 20); and this is truly what it is. Without the real presence of Christ himself in the heart and life by faith alone, the keeping of the seventh day—Saturday—or the performance of any other service, is nothing. "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love." Gal. 5:6.

To propose to keep the Sabbath of the Lord—the seventh day, Saturday—without the living presence of Christ in the heart, by faith, is but to bear the sign without the thing signified; is but to have the form without the reality,—the form of godliness without the power,—and is formalism, ceremonialism, ritualism only, and is precisely of the same nature, if it differs in degree, as is the Catholic system throughout. Ours is not this. On the contrary, it is the faith which takes Christ first of all as the most precious gift of God, and which finds in him the beginning and the end, the first and the last, the sum of all things good or right; in whom dwells all the fullness of the Godhead bodily; and in whom alone all they

that are of faith are complete. This is not ritual: it is life itself, the life of Jesus made manifest in mortal flesh. 2 Cor. 4:10, 11. And this is the difference between the Roman Catholic system with which the *Monitor* belongs, and the Christian system with which the SENTINEL belongs. The Catholic system is ritual and iniquity; the Christian system is Christ and the righteousness of God. The Sabbath of the Lord is the sign of the Christian system; the Sunday of the papacy is the sign of the other—the sign of ritualism.

As for our belief being "a wild and incoherent jumble of the Book of Daniel and the Revelations of St. John the Divine," the truth is, that we simply take the books of Daniel and Revelation, with all the other books of the Bible, as they read, and believe just what they say. If, therefore, what those books say is "a wild and incoherent jumble," then what we believe is also that; for we believe precisely what those books say.

We rather suspect, however, that what the *Monitor* says our "morals consist in," had something to do with its decision that our belief of the books of Daniel and Revelation is "a wild and incoherent jumble;" for it says that our "morals consist in steady and unlimited abuse of the pope of Rome and the loudly dressed lady who sat on seven hills."

Now, as a matter of fact, we have not indulged in any such abuse at all. We have quoted the scriptures of the books of Daniel and Revelation which apply to the papacy. If that is abuse, then of course we have engaged in abuse; but in that case the *Monitor* ought not to lay the accusation against us. It ought to lay this charge against the Author of the Scriptures, for all that we have done has been to quote these.

Of course the *Monitor* does not want to lay that charge directly against the Author of the Scriptures. Yet, knowing that these scriptures do apply to Rome, and not being ready directly to charge the Lord with "steady and unlimited abuse" of Rome, the *Monitor* would escape the dilemma by deciding that our belief (from which of course spring our morals) "is a wild and incoherent jumble of the Book of Daniel and the Revelations of St. John the Divine." We have no particular ob-

jection to this charge of the *Monitor*; it has a perfect right to think as it chooses, and to say what it thinks. And so long as we simply use the Scriptures as they speak about the papacy, we can well bear the charge of *abuse* of the papacy, for we are in good company.

Aside from the Scriptures which speak of the papacy, the only mention that we have had occasion to make of the pope has been in connection with his scheme to unite the Roman Catholic Church with the power of the United States Government, to do with this nation now as "the church" has done with other nations in the past, and so to bring Europe and all humanity once more under the power of the papacy; and in doing this we have only stated the facts as given from the pope through Catholic channels. These plain facts, however, plainly stated, set the papacy in such a wicked light in its dealings with our country that it is easy enough for Catholic papers to see in it only "steady and unlimited abuse of the pope of Rome."

The second, and only other occasion that we have had or used to discuss the pope was when, last year, he addressed "the Princes and Peoples of the Universe," and gravely informed us all that "we [that is, himself] hold the regency of God on earth." And a mere analysis of the term "regency," as applied by the pope of Rome to God, showed the statement of Leo XIII. to be so absolutely blasphemous that to a believer in the thing we do not wonder that it should be termed abusive toward the pope of Rome.

On that point we said: "Now, what is a regency?—This is what it is: A regency is the office and administration of a regent; and a 'regent is an administrator of a realm during the minority or incapacity of the king;' 'one who rules or reigns, hence, one invested with vicarious authority; one who governs a kingdom in the minority, absence, or disability, of the sovereign.'"

"Now, if there are any princes or peoples in the universe who think that God is in his minority and is therefore too young, or that he is old enough but is afflicted with some disability and is consequently unable to conduct the affairs of the universe; or who think that he is all right himself, but has gone off somewhere outside of the universe; and if, in addition, those princes and peoples think that the Lord has left Joachim Pecci to run the universe during the period of his 'minority, disability, or absence;' then of course it is to be expected that such princes or peoples will listen respectfully to what Mr. Pecci says when he addresses the princes and peoples of the universe. For, as a matter of course, if Mr. Joachim Pecci occupies the throne and conducts the affairs of the universe in the place of God, it follows plainly enough that when he speaks he speaks to the universe, and must be listened to accordingly.

"But if any person believes that God is what he is, 'the King eternal, immortal, invisible, the only wise God,' then that person knows that it is impossible that such a thing could ever occur as his 'minority, absence, or disability;' that therefore it is impossible that there ever could be any such thing as a 'regency of God;' and that, consequently, the idea that Joachim Pecci or any other man should 'hold the regency of God on earth,' or anywhere else, is too ridiculous for serious consideration if it were not

supremely blasphemous. NO; Vincent Joachim Pecci, as 'Leo XIII., Pope,' has no more right or authority to assert or claim to hold any 'regency of God,' and from such position speak to the princes and peoples of the universe, than has any other Italian or any Hottentot."

This is what we said as to that. And we say it yet. We have no kind of retraction or apology to make respecting any part of it. And there is no kind of abuse in it anywhere. If this simple analysis of it seems to the *Monitor* to be abusive of the pope, it should not attack us. Let the *Monitor* turn its attention to the pope, rather than to us, on this matter; for when the pope sets forth for acceptance by "the universe" such claims on his own part that the mere analysis of the terms used subjects us to the charge of abuse of him, then the proper thing for the *Monitor* to do is to ask the pope to stop making such claims, instead of charging with abuse those who simply analyze the claims.

As for what the *Monitor* calls "the loudly dressed lady who sat on seven hills," we have never spoken of her as a "lady." That term does not properly belong to her. It is not the term that the Lord uses in referring to her. The Scripture says that she said of herself, "I shall be a lady," and that she would be called "The lady of kingdoms;" but what the Scripture itself calls her is a term that is absolutely incompatible with any suggestion of a lady. We shall not quote the scriptures which describe her, lest the *Monitor* and other Catholic papers should not only charge us with abuse, but worse. We shall therefore cite chapter and verse, and the *Monitor* and all others can read the words for themselves as the Lord has spoken them; and then let them make their charges as they choose. Here they are: Rev. 17:1-6, 15, 16; 18:2, 3; 19:2.

And that the *Monitor* may the better be prepared to understand the application of these scriptures, we also cite the two standard and popular Roman Catholic authorities—"The Faith of Our Fathers," p. 131; and "Catholic Belief," p. 323—both of which say that the Babylon referred to by Peter—1 Peter 5:13—and the early Christians, is Rome. And when the Lord says that she is a harlot herself, and "the mother of harlots and abominations of the earth," it is not abuse when we say or anybody else says that that is she is.

When the plain statements of the Word of God seem to any person to be abusive, then the only proper thing for such person to do is so to change his attitude that that Word will not seem so, but can be accepted as the exact truth. To the Scribes and Pharisees it no doubt seemed to be very great abuse when Jesus told them that they were hypocrites, whited sepulchres, serpents, and a generation of vipers. It was the truth, though, and instead of persecuting and crucifying him, it would have been far better for them to have acknowledged that it was all true, and changed their course from that of disobedience to that of faith.

It is altogether likely that the devil would rather still be called Lucifer—Lightbearer—than to be called Satan—the adversary—and Diabolus—the slanderer. It may be that he thinks the Lord is engaging in "steady and unlimited abuse," when he insists in continually referring to him by these titles. But be that as it may, it is certain that these titles define precisely what he is; and the Lord, in

constantly using these terms, is not in any sense abusing him—he is simply telling the truth.

It is just so as between us and the papacy. We have no doubt that the Catholic Church would much rather that we, like most other people, would always refer to her as "the true church," "a Christian church," "a branch of the Christian church," "the Holy Catholic Church," etc., instead of speaking of her, as the Lord does, as "the man of sin," "the mystery of iniquity," "the son of perdition," "the great harlot," "Babylon, the mother of harlots and abominations of the earth," "the beast." But all these latter things are just what the Lord calls her, and he is right; in all this he simply tells the truth. The Lord is not abusing her when he constantly speaks thus of her—he is simply telling what she is in truth; and neither are we abusing her when we use the terms, and only the terms, which he uses in describing her.

We do not intend to abuse the papacy nor anybody else. But we do intend to tell the truth. We do intend to proclaim the truth of God as it is in the Word of God, the truth as it is in Jesus Christ. We do intend to proclaim this truth precisely as it is, whether it be concerning the papacy—the beast—or whether it be concerning apostate Protestantism—the image of the beast. If this truth—the truth of God—should seem to any one to be abusive, let him change his attitude toward the truth, and then it will cease to appear to be abuse. The change must be in him, for the truth of God cannot change nor be changed.

The rest of the *Monitor's* complaint we must postpone to other numbers. This much was necessary to be noticed, not only upon the merits of the case, but also to "clear the decks" for all our future action.

"What's in a Name?"

IN view of the recent massacre at Port Arthur, it seems strange to read in one of the most influential religious papers of this city, the statement that "the civilization which Japan has accepted is wholly the product of Christianity," and again, that in a few years, "we have seen old prejudices dissolved, old civilization utterly discarded, and Christian civilization adopted in its place." But we may not understand just what is meant by "Christian civilization." Certainly the massacre at Port Arthur was as far from being Christian as anything could be, and it was equally foreign to what civilization bearing the name Christian should be. However, if we condemn the civilization of Japan, we likewise condemn the civilization of Europe; for have not European soldiers committed just as grave offenses against civilization? Even as recently as the British occupation of Matabeleland, the atrocities committed by the soldiers of the British South African Company were scarcely less disgraceful than was the Port Arthur massacre; though we believe that actual prisoners were not murdered, and probably women and children were not ruthlessly killed. But the so-called war was little more than a slaughter of helpless people. The following lines recently written by Robert Buchanan, the Scottish poet, aptly describe alike the slaughter of that campaign and the motive

of the Chartered Company in waging the war:—

Just study my dear, the records here of the mighty deeds we've done,
The hundreds *en masse* mowed down like grass, to our English loss of one.
Then loot, loot, loot, as we stab and shoot, 'mid the shrieks of the naked foe,
When murder and greed on the fallen feed, up, up, my stock must go.
And the best of the lark, you'll be pleased to mark, is the counter-jumper's cry,
As he clutches his shares, and shrieks his prayers, to the Jingo god on high.
With Bible and gun the game is won, at home and over the sea,
Now I've turned myself, in the reign of the Guelph, to a Chartered Companie.

Nor did the iniquity cease with the carnage. Had that been the end of it, we might dismiss it as due to the heat of human passion, and quite apart from human greed; but after events show that so-called Christian men—men standing high in the councils of a "Christian" government, and by that government clothed with plenary authority—deliberately reduced to abject poverty and to virtual slavery a whole people, by robbing them at once of both their lands and their cattle. Elder S. N. Haskell, a missionary writing from Matabeleland to the *Advent Review and Sabbath Herald*, says:—

The Chartered Company that conquered the Matabeles in the late war, claim their cattle as well as their land to pay expenses. The cunning Matabeles, however, have secreted many thousand head in the bush, which from time to time are found and sold by the Chartered Company.

And this was done, not by heathen Japanese in the excitement of war and smarting under indignities done to their fellow-soldiers, but done deliberately by "Christian" men, the representatives of a "Christian" government, professedly in the interests of so-called Christian civilization. Truly there is little in a name; and with "Christians" persecuting Christians in America, in Europe, and in Australia, with Greek "Christians" massacring Roman Catholic "Christians" in Russia, as was done only a year or two ago; and with "Christian" soldiers of a "Christian" power slaughtering helpless natives in Africa and robbing them of all their living; we can only stand in silence and contemplate the massacre of Chinese by Japanese, and the massacre of Armenians by Turks, and realize that after all it is not the name that makes men Christians indeed, but having Christ formed within; and that without this, to wear the name or to give it to this or to that system that obtains in lands where the gospel is preached, is only to bring reproach upon the name of Christ and to put him to an open shame.

Sunday Arrests in New York City.

SUNDAY, February 3, forty-seven men were arrested in this city for violation of the Sunday law, their offense being playing billiards or being present in a room where such a game was in progress.

All the arrests were made in two billiard rooms on Broadway. The games were being conducted in a quiet manner, and it is not charged that the places are in any sense disorderly resorts, or that liquor is sold to them contrary to law; the only offense charged being violation of the Sunday law.

The arrests were made on the complaint of a man who refused to give his name, and who merely told the sergeant at the station-house that the Sunday law was

being violated at the two rooms mentioned.

When the forty-seven men were arraigned in the police court on Monday, Justice Taintor discharged all but the two proprietors of the two billiard rooms, holding that as the other prisoners had been arrested under the section of the code against disturbing the peace on Sunday, and there was no evidence to that effect, there was nothing to do but discharge them.

The two proprietors were bound over to answer in the special sessions for keeping their rooms open on Sunday, and their attorney declared that he would carry the case into the highest courts if satisfaction was not received in special sessions.

The arrests have created quite a sensation, as billiard rooms have not previously been interfered with on Sunday. The *World* of Tuesday says editorially:—

A Sunday-Law Outrage.

A number of persons were arrested on Sunday, in this city, for playing billiards. The arrest was possibly, though doubtfully, in accordance with the letter of a puritanical statute, but it was none the less an outrageous invasion of personal liberty.

It is not pretended that these people were disturbing the peace in any way or that their private indulgence in a harmless game of skill injured or could possibly injure anybody. It is even doubtful whether their play was in fact a violation of any law. Section 265 of the Penal Code, under which the arrest was made, prohibits "shooting, hunting, fishing, playing, horse-racing, gambling, or other public sports." It is a bad law, an unjust, unequal, oppressive law, a law in restraint of reasonable liberty, but it is very doubtful indeed whether it covers the quiet playing of a game of billiards in an orderly billiard hall.

Whether it does or not it is a law that ought to be repealed. It is not the business of an American State to prescribe or enforce religious observances or to regulate them in any way except to protect every citizen in his right to do as he pleases respecting them.

All laws to enforce the Sabbatarian observance of Sunday are violative of the fundamental idea of American institutions. They invade that liberty of conscience which lies at the very root of our system. Yet curiously enough in our Penal Code they are grouped together, as if in irony, under the title, "Crimes Against Religious Liberty and Conscience."

Again, the same paper remarks:—

It is remarkable but unfortunately not extraordinary, that in a city like New York, a police sergeant on the complaint of somebody or anybody, can have fifteen or twenty respectable and orderly citizens dragged through the streets as criminals and law-breakers. Could the Russian police show any greater disregard of the unalienable right every inoffensive person has to freedom from police violence?

The *Evening World*, of the 4th inst., characterized the action of the police as "disorderly," and says:—

It has long been the custom of billiard-room proprietors to keep their places open for Sunday players. Yesterday the police raided the establishments run by Maurice Daly, at Broadway and Thirty-first street, and George Slosson, at Broadway and Twenty-second street, at an early hour of the evening, and marched forty-five prisoners, players, spectators and employes, guarded by about sixty policemen, through the streets to the station-house. They were all bailed out after a brief detention, their bondsmen being Daly and Slosson, the proprietors of the raided rooms.

Without reference to the question of Sunday billiard-playing, which is prohibited by the Penal Code, it certainly seems to have been quite unnecessary, and by no means in good judgment to have made such a raid. It was well known to the police that the proprietors have been in the habit of opening their rooms on Sundays, and a notification to them that it would not be allowed as being against the law would have remedied the evil without any scandalous public exhibition.

The scene was disgraceful to the city and caused more riotous demonstration in the streets and more disturbance of the peace than would have been occasioned by Sunday billiards in years.

The *Recorder* remarks that "Sunday billiard-playing is not yet a felony under the law," and adds that "it is probably owing to somebody's forgetfulness." Doubtless there are not wanting those

who will endeavor to have this "defect" in the law corrected, now that attention has been called to it. If "the venerable day of the Sun," honored alike by pagans, papists and misguided Protestants, is not effectually protected by civil law, it will not be the fault of the modern "reformer."

New York's reform mayor, who has declared himself in favor of Sunday liquor selling, is credited with saying that he is opposed to Sunday billiards. "The best clubs in the city," says his honor, "veil their pool tables on Sunday." But the members drink their liquor just the same; for this reason the mayor thinks the saloons ought to be permitted to sell at certain hours, so that rich and poor may be on an equal footing before the law. But to play billiards on Sunday one must be able to own his own table! We are not billiard players, but we can see neither good morals nor good sense in such views, nor yet in such arrests. Billiards can be prohibited on Sunday more than on other days only out of deference to the religious character of the day, and with that the State has of right absolutely nothing to do.

A Very Suggestive Movement.

THE following article from the *Sun* of this city, January 18, 1895, is self-explanatory as to the movement and the purpose thereof which it outlines:—

ARMS FOR SCHOOL-BOYS.

Forty-seven Governors Agree with Lafayette Post.

Military Drill in Schools and Colleges to be Recommended in Messages to Legislatures—A Big Conference Coming.

Having got the American flag raised over nearly every public school-house in the country, Lafayette Post, G. A. R., of this city is at work with enthusiasm and determination to build up beneath those flags something which shall sustain them in all stress under all circumstances, and against all opposition. They promise to create this sustaining force through military instruction in the schools.

The widespread increase of this movement started by Lafayette Post, has been little less than amazing. It would be wholly so if the sentiment invoked were anything else than patriotism.

At a lunch given at the Lawyers' Club yesterday for the discussion of certain features of the movement, Post Commander Henry H. Adams displayed letters from the Governors of forty-seven States and Territories expressing not only sympathy with the objects of the movement, but urgently requesting more particulars concerning the means whereby it is proposed to secure military instruction in schools and colleges. In at least half the letters the governors writing had asked for immediate additional data for the purpose of submitting them to the legislative bodies of the various States now in session.

The movement is to have a national boom on the 25th of this month, when three important events relating to it will take place in this city. At 1 o'clock in the afternoon of that day, the governors of New York, Pennsylvania, Connecticut, and Rhode Island, and probably of Massachusetts; six ex-governors, Gen. Miles, and probably ex-President Harrison, will meet in conference in the Hotel New Netherland to consult with a committee of Lafayette Post on the subject. The conference will have the legal advice of Joseph H. Choate and Chauncey M. Depew as to what legislation, national, State and municipal, should be advised to bring about the general instruction it is aimed to secure in public schools, State colleges, and universities under State and Federal supervision.

At half-past four o'clock the conference will adjourn, and its members will be driven in carriages to the Seventh Regiment Armory, where several battalions of school children, who are receiving military instruction in our public schools, will be drilled for the purpose of giving to the visitors from other States a demonstration of the degree of excellence in drills public school children are capable of acquiring. The kind of marching the visitors will see was thus commented on by ex-President Harrison:—

"In the Centennial parades in New York, in April,

1889, the best marching I saw was that of some of your school-children. The alignment of the company front was better than that of the regulars or of the Seventh Regiment."

After the drill the visitors, being fortified by dinner, will attend the principal event of the day. This will occur in the evening in Carnegie Hall, where Mr. Choate will talk on "What is a Vote?" and show that a vote in the hands of a man who has been taught to love his country, to recognize the value of obedience to law, and to toe out and hold his chin up, by military instruction, is a safe vote for the country. Chauncey M. Depew will talk on "Citizenship and Patriotism," as they are affected by school military instruction; Gen. Benjamin, if it is possible for him to be present, will talk directly to the main question, "Military Instruction in Schools and Colleges," the Hon. John S. Wise will speak on "A United Country;" Gen. Miles will ask and answer "What Does the Flag Signify?" and the Hon. Seth Low will calm the minds of doubtful parents by proving that the best-drilled boys are the best book students in his address, "Influence of Military Instruction on the Student."

The Lafayette Post committeemen who are so enthusiastically at work on this matter, invited a number of newspaper men and others to meet them at lunch in the Lawyers' Club yesterday to discuss the present aspect of the movement.

Post Commander Adams said that although when the movement was first started the country at large was ignorant of the practical object in view, and New York City was indifferent; now the country was awake to the importance of the movement, and New York was zealously alive in promoting it. He had been assured that on next Decoration Day there will be a parade here of 10,000 perfectly drilled public-school children. Only six weeks ago Lafayette Post began the attempt to bring about a concert of action between all the States, and the manner in which the attempt has been received was shown by the forty-seven letters from as many governors referred to above. At the Carnegie Hall meeting three governors at least will attend with their military staffs in full uniform.

Commander Adams read from some collated data the committee has gathered which show that there are in the schools of the United States 1,800,000 boys between the years of 12 and 18 who are able to handle a cadet rifle. He read from the report of a principal of a school in which military instruction had been given for several years. The report stated that the general deportment of the scholars and their physical condition had greatly improved since the introduction of military instruction. The military companies are recruited only from scholars in good standing, and so the buttons become a badge of excellence.

This grand "boom" announced for the 25th came off according to program. In the proceedings of that day there was nothing in addition to what is announced above, except that there was a company of school-girls who went through the soldierly drill in the armory, after the boys had exhibited their efficiency in it. And this shows that the movement is not to be confined to the boys in the schools of the country. Indorsements were received from all the governors in the country.

There is one result that must inevitably follow the carrying out of this movement that is thus begun. That inevitable result will be the separation of every genuine Christian from any allegiance to the Government. If the thing shall be made in any way compulsory, it will force upon every Christian the direct issue of allegiance to Jesus Christ or to the Government of the United States. For all know that the principle of Jesus Christ is peace, meekness and humility; while the principle of this thing is war, pride and ambition.

The song of the angels that ushered Christ the Saviour into the world, a little child, is "Peace on earth, good will to men"—not war and warlike emulation. His word is, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." But this thing says, even to the children, "Take the arms and accoutrements of war upon you and learn the 'art' of strife, and contention, and of killing men." Christ humbled himself, and became obedient unto death, even the death of the cross, and therefore it is written, "Be ye clothed with humility;" while this proposed movement says, "Exalt your-

selves; be clothed with pride and arrogance."

And therefore we say that if this thing is made in any way compulsory in the schools, it will force upon all the Christian parents of the country for immediate decision, the straight issue as to whether they will hold themselves and their children in allegiance to Christ and his principles at the risk of being counted unpatriotic, and even disloyal, toward the Government of the United States (for it is proposed to do all this in the interests of "patriotism"), or whether they will yield to this demand of the spirit of war and worldly ambition, with the certainty of severing allegiance to Jesus Christ and the kingdom of God.

If this beginning is carried into practice according to the proposition, the line will thereby be clearly drawn upon this issue and every Christian will be forced to decide. Of course the genuine Christian will have no difficulty in deciding the question: his allegiance is everlastingly settled uncompromisingly upon Jesus Christ. And this allegiance holds at the expense of every earthly consideration, even life itself. Therefore we say, and say truly, that as certainly as this thing is carried out, the inevitable result will be to separate every genuine Christian from allegiance to the Government. In view of the situation, it is time for those who profess to be Christians in the country to ask themselves: "Am I indeed a Christian? Will I hold fast my integrity to the principles of Christ and my allegiance to him? or will I compromise and surrender my children to the rule of the spirit of war?"

We have used the expression, "If this shall be made in any sense compulsory in the schools." But without its being made compulsory by law, it will yet be in a certain sense compulsory if it shall be generally introduced into the schools; for then every boy physically and otherwise qualified for it, who shall refuse it, will instantly be ostracised. There will be enough compulsion about it to make a clear test of the Christian principle of both parents and children.

It is no answer to this to say that ministers and prominent church-members indorse it; or that the churches have really taken the lead in the movement, in their organizing of the "Boys' Brigade;" for instead of this being any valid argument or evidence in its favor, it is in fact only a positive evidence of the apostasy and anti-Christian spirit that is pervading the professed Protestant churches of the land.

Christ is peace. The spirit of Christ is the spirit of peace. The kingdom of Christ is the kingdom of peace. Christ himself is the King of peace. The war-spirit in those who profess to be Christ's, is antichrist. To bring to the support of the movement the like action and example of the churches, is the greatest condemnation that could be given it. For "this wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." James 3:15-18.

Shall the spirit of Christ, or the spirit of war prevail in the Christian families of the land? This is the question which,

by this "amazing" movement, is forced upon all the Christians in the land.

Another sure result will be that this thing will be greedily adopted by the papacy in the United States as the means of crowding herself forward to the highest place as the grand exemplar and chief conservator of "patriotism," and of "love" for the flag. The Catholic Church has had her Cadets, and Hibernian Rifles, and such like, for some time. All this militiaism is directly in her line of things. For the last two or three years the papacy in this country has been making great boasts of her ability and efficiency as the "inculcator of patriotism;" and now that this movement for military training of the school-children is professedly grounded on "patriotism," and is to be the great means of cultivating "patriotism," it will be taken by the papacy as a perfect godsend, and will be grasped and used accordingly for the purpose of lifting herself to the chief place before the country as a respecter of the flag and the guardian of the nation.

Indeed we are not sure that any one would be far wrong in suspecting that the papacy is at the bottom of the scheme itself. We do not certainly know that this is the case; but we know that there is ground for a good strong suspicion of it. And that ground is this: We have in our possession a series of resolutions adopted by the Catholic Club of Newark, N. J., on the night of September 26, 1894, and reported in the *Catholic Mirror* of October 6, 1894, report and all reading as follows:—

The Catholic Club of Newark, at its meeting last Wednesday night, adopted a set of resolutions asking the Legislature to make provision for the introduction of military drill in the public, parochial and other schools within the State, in which boys are taught. The resolutions are as follows:—

"Resolved, That in the judgment of the Catholic Club of Newark, N. J., the military resources of our country should not now be neglected, but should be developed as fully as a reasonable economy will allow; and be it

"Resolved, That we therefore suggest respectfully to the Legislature of our State that military instruction for the boys in our public schools ought to be provided for, and may without a doubt be secured very cheaply through the agency of members of the Grand Army of the Republic and of the National Guard of the State; and be it

"Resolved, That we also suggest to the Legislature the propriety of providing for similar instruction in all the other schools in this State in which boys are taught; and be it

"Resolved, That a copy of these resolutions be forwarded to the clerk of the Senate and another to the clerk of the House of Assembly."

It is to be hoped that such a law will come in vogue, as it will be of great benefit to the boys in many ways.

That we consider sufficient ground for the suspicion that the Roman Catholic Church is at the bottom of this movement now definitely set on foot throughout the nation by Lafayette Post, G. A. R., of this city.

But whether this suspicion is correct or not, these resolutions are positive proof that she will enter heart and soul into the movement; that she will use it for all that it can be made to be worth in her own interests; and that she will use it in one way at least for the purposes which we have here pointed out.

So certainly will this be found to be true, that as certainly as the movement shall be carried out, it will be a test upon all the people as to whether or not they will play into the hands of the papacy. To support it will be to support the papacy, and to help forward her designs to control the nation. It will be to help toward the consummation to which "all the re-

markable energies of Leo XIII. are bent," namely: "the union of the Church with the power of America."

And thus again the inevitable result of the movement, if carried out, will be to force upon all the people the straight decision as between Christ and antichrist.

Papal Politics.

THE following editorial from a leading Roman Catholic paper of Boston, presents that paper's view of certain events connected with Vatican politics in the East, that will interest our readers:—

A New Advocate of Papal Independence.

The splendid presentation of the politico-religious situation in Italy made last spring by Arthur Warren in the Boston *Herald*, quoted everywhere in America as it was, has done much for the cause of papal independence in showing to non-Catholic Americans the reasonableness of the pope's claim and the impossibility of a "United Italy" while that claim remains unsettled.

The course of events in Europe within the past few months, however, brings the papal question still further to the front, and foreshadows Russia as likely to force the hand of Italy to relax its grasp on the territory of the church.

"An American Traveller," writing from Milan to the New York *Sun*, brings the papal question and Russia's powerful interest in it up to date.

It is not easy to exaggerate the significance of the formal accrediting of an envoy to the holy see by the late czar, a few months before his death; and the extraordinary mission of Prince Lobanoff, charged by the new czar, Nicholas II., to present an autographic letter, notifying his accession to the throne, to the pope at the Vatican.

They are, in effect, the recognition of the pope's claims by the strongest power in Europe.

The czar has recently bestowed especial honors on Archbishop Kozloffski, the Metropolitan of the Catholics of the Latin Rite in Russia; and is, in general, softening the situation for the heretofore oppressed Catholics in his vast dominion.

Moreover, his attitude is strongly influencing France in a similar policy towards the pope.

Russia has practically broken up the Triple Alliance. There is nothing to hinder her from carrying out her determination to hold the balance of power in the Mediterranean, by getting her great war-fleet into it, through the Bosphorus and the Dardanelles. England and Germany together cannot back Italy against united Russia and France; so that, when it pleases these latter powers to ask for papal independence as the price of their good-will, Italy must needs grant it for her own safety.

Why the Czar of Russia, the official head of a schismatic church, whose very existence is a protest against the pope's spiritual sovereignty, should concern himself to recognize or to restore the pope's dominion as a temporal ruler, is a problem especially difficult to the non-Catholic American mind.

But Mr. Warren, who, in the article above alluded to, foreshadowed the restoration of papal independence through the action of the great European powers, thus suggests an explanation:—

"The religious power of the church has not waned in the ages. It has changed in some respects, but it has not decreased. The church has been in the past, and it is to-day, strong, because it is elastic."

It adapts itself to the spirit of each succeeding age, and to the spirit of each country in which it finds a home. It has at its head to-day a man who is equally great as a priest and as a statesman, a man of liberal ideas, whose one aim is to use the power which is vested in him for the good of humanity. However one may differ with his theology, one must concede the greatness of his mind, his nature and his purpose.

"Leo XIII. is a master of men. . . . He is, after all, the most important personage on earth; he wields an influence wider than that of any emperor, or president, or parliament, and his word is capable of exerting a greater influence than the word of any other human being."

The relations now begun between Russia and Rome, and daily growing more close and cordial, cannot fail to hasten the reunion of the "Orthodox" Russian Church, and the schismatical churches of the East with Rome; and who can over-estimate the effect of this reunion on the whole question of the reunion of Christendom?—*The Pilot*, Feb. 2.

We understand from this that "the reunion of Christendom" is to follow "papal independence," and papal independence is to be secured by political wire-pulling. Therefore the "reunion of

Christendom" is to be accomplished through the agency of politics. This kind of "union of Christendom" is the only kind of which the papacy has any knowledge, and political methods are its chief methods. But the Roman Catholic Church has no "corner" on this method of advancing the kingdom of Christ in the earth. Popular Protestantism is fast adopting it. Ministerial delegations, or "Christian lobbyists," now hover about Congress and State legislatures, to urge religious measures with a view to hastening the dawn of the millennium; and the president of the largest organization of women professing the Protestant Christian religion, in her annual address in 1887, declared that "the kingdom of Christ must enter the realm of law through the gateway of politics."

Look on This and Then on That.

THE *Catholic Review* of February 3rd publishes the pope's encyclical to America. The same issue contains an editorial, entitled, "The Real Meaning of the Union of Church and State;" and this editorial plainly contradicts the pope's encyclical. To make manifest this contradiction, the conflicting statements are printed in parallel columns:—

FROM THE POPE'S ENCYC- FROM THE "CATHOLIC
LICAL. REVIEW."

The church among you, unopposed by the Constitution and Government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance; yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the church; or that it would be universally law-ful or expedient for State and Church to be, as in America, dissevered and divorced. The fact that Catholicity with you is in good condition, nay, is even enjoying a prosperous growth, is by all means to be attributed to the fecundity with which God has endowed his church, in virtue of which, unless men or circumstances interfere, she spontaneously expands and propagates herself. But she would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of public authority.

The Catholic Church is able to stand alone and is, therefore, opposed to the union of Church and State. They [Protestants] see that the church is going ahead and making converts on all sides; that it appeals to the intelligent, the thoughtful, the conservative and truly religious inclined portion of the community. They see that it asks no favors—that it has a compact organization—that it stands out in bold contrast to the disintegrating, fragmentary, decaying members of Protestantism, and they are alarmed at it. It is not that they really fear a union between the Catholic Church and the State. They know there is no danger in that direction. Catholics do not desire it. We are better without it. We do not wish for any entangling alliances. All we ask is a free field and fair play.

We have here given an evidence of the way papists in America misrepresent the attitude of the Roman Catholic Church on the question of separation of Church and State. The pope has decided that the time has come to definitely denounce, as unlawful, the American theory of separation of Church and State. The *Catholic Review*, "A Weekly Journal . . . commended by His Holiness Leo XIII.," published in New York City, thinks that the time has not come to throw off the mask; and therefore while publishing the pope's demand for a union of the American Government with the Roman Catholic Church, in the same issue gives the lie to the pope and says Catholics do not want what the

pope says they do want. While the pope declares that a union of Church and State is "desirable" in America, the *Catholic Review* says, "Catholics do not desire it;" while the pope asks "in addition to liberty," "the favor of the laws and the patronage of the public authority," the *Review* says,—"it [the church] asks no favors;"—"all we ask is a free field and fair play." The *Review* here attempts to quiet the fears which it knew the pope's statement would arouse. And there are a great many professed Protestants in the United States who are just gullible enough to believe that the *Review* represents the true attitude of the Roman Catholic Church to American institutions, and that the pope is a heretic. And they will continue in their blindness until the Roman Catholic Church in America shall fully possess what the pope says is desirable, and what the *Review* will then openly indorse as desirable.

This is a part of that Janus-faced policy of Rome described by the prophet Daniel in the words, "And he shall destroy the mighty, and the people of the saints, according to his will, and craft shall be successful in his hand." Dan. 8:24, 25 (Catholic version).

Deceptive Words of Wily Priests.

In the month of September, 1893, in the Catholic congress at Chicago, Mgr. Satolli, in addressing the Catholics of America, said: "Go forward! In one hand bearing the book of Christian truth—the Bible—and in the other, the Constitution of the United States."

In the year 1895 (Jan. 13), in the city of St. Paul, Minn., Archbishop Ireland gave an address in the cathedral, in answer to the agnostic, Ingersoll, on the subject, "The Bible: What is It, and What Has It Done?" In his opening remarks he said:—

The Bible! My soul goes out to it in love, gratitude, reverence, worship. It is, indeed, the Bible-book of books. The voice of the great Master of the universe speaks to me through its pages; its light, illumining the religious and moral world, radiates from his own divine face; the sweetness which it distills is the tenderness of his own fatherhood. Written in it are my hopes of time and eternity. It is God's message to me telling of my Maker and of my relations to him, marking my road to bliss, sustaining me on earth in trial and suffering, until the goal beyond heaven's portals is reached. They who insult the Bible insult what is in me and dearest to me; they insult my aspirations and my hopes; they insult my God, and I were a traitor to myself and to him were I not ready to defend it, even to the sacrifice of my life.

It is not the Constitution of the United States as our fathers framed it, nor the principles which were dear to them, that Mr. Satolli counsels the Catholics of America to carry forward; but it is the Constitution as now subverted in its very meaning, through the interpretation of the Supreme Court of the nation declaring that "this is a Christian nation," and by arguments that if they proved anything prove that this is a Catholic nation;—it is the Constitution thus interpreted that Roman Catholics are commanded to bear to the country. This is the Constitution that he had in mind: the Constitution of the United States misinterpreted; subverted and overthrown and made to testify to a falsehood. This is the Constitution which he would have the Catholics of America uphold; a Constitution absorbed and swallowed up by that most un-American hierarchy which Satolli represents.

And neither Mr. Satolli nor Archbishop

Ireland means that the Bible as the Word of God to the individual man, is the Bible he would defend and carry forward; but the Bible as interpreted by the Catholic Church.

But there are many so-called Protestants of to-day who will read the words of these prelates of the Roman Church, and take them as evidence that Rome is advancing, becoming liberalized. Yes, she is advancing—to her prey. Advancing to take the spoil. And many will read this address of Mr. Ireland and think him to be the most liberal of all Catholics. Some people seem to forget that Rome has a peculiar faculty of saying one thing and meaning another; or saying a thing that may have a double meaning; or saying a thing and meaning much more. It is in view of this latter class that we must read the address at St. Paul; for while it ostensibly holds up the Bible and Christianity and Christian civilization, it must be read with the history of Rome ever before us. It must be remembered that "Rome never changes," and that her past record is indorsed at the present time. Says Archbishop Riordan:—

The church of to-day does not deny the dogmas of the Middle Ages. She is infallible. In the teaching of truth she has never made a mistake. Her belief now is the same as her belief a thousand years ago. She never held in one century what she had to disown in the next. Protestants naturally deny this. They think that the church has been corrupted, and has taught corrupt doctrines, which she has been forced to disown. Catholics repel the accusation.

Let it therefore be known to all that Rome has ever exalted tradition above the Word of God—the Bible. She has condemned the Bible to be burned, and burned it. Pope Pius VII. warned the people to "have nothing to do with Bible societies, or the Bibles they circulate." Pope Leo XII., in 1824, and Pope Pius VIII., in 1829, and Pope Gregory, in 1832 and in 1844, all issued bulls against Bible societies, condemning the circulation of the Bible in the vulgar tongue. From the bull of Pius VII., I quote as follows: "*Moreover, we confirm and renew the decrees recited above, delivered in former times by apostolic authority, against the publication, distribution, reading and possession of the books of the Old and New Testaments translated into the vulgar tongue.*" And this quotation is indorsed and quoted by Gregory XVI., in his bull of 1844, and it is from this bull that it is quoted in this article.

Now does Satolli or Ireland repudiate these bulls of the papal church? They would not be good Catholics if they should. Would they give the Bible to the common people, to study and to prize as they ought? Again, they would not be good Catholics if they did that. Then how should their words be understood? The Bible must first be interpreted by that church before it can go to the people, as is proved by words from the address of Mr. Ireland himself. In closing his remarks he said:—

Away with this unchristian world. [And everything is unchristian and heretical that is outside the Catholic Church.] Give me my Bible, and my Jesus; give me my holy church in which Jesus lives, teaching me his divine truths and nurturing my soul with his divine graces; give me my Christian faith and my Christian hope; give me my Christian heaven beyond the grave. Yes; give me Jesus, his church and his Bible.

With the history of Rome before us, we do not have to read between the lines to understand this utterance. It is not the Bible in the vulgar tongue that the Archbishop would defend from the attacks of agnostics,—defend it that the people might

have it to enjoy; but it is the Bible strained through the councils and decrees of the Catholic Church, which is like straining milk through a coal sack. It means the Bible misrepresented, distorted, and subverted by the fathers, bishops, and decrees of the church. The Bible, like the Constitution of the United States, is lost in the dust and mire of Roman Catholic perversion.

Now let it be understood that it is not with Messrs. Satolli and Ireland that I have to do; but with the principles they advocate,—with the system they represent. I do not antagonize men, but false doctrines and conclusions drawn from wrong premises. H. F. PHELPS.

Terrible Revelations of Cruelty to Convicts in Georgia.

SAVANNAH, GA., Jan. 31.—The Grand Jury, after making investigation, returned a sensational presentment to-day with regard to the county chain-gang, made up of petty offenders. Twenty-one men are disabled, most of them permanently, from fearful exposure in recent freezing weather. A number were made to break ice in the canal and work in freezing water without shoes and with nothing but their trousers to protect them. Few of the men have been brought to the hospital in this city, and seventeen, the report says, now lie on hard board beds in the convict camp wrapped in blankets, emaciated and disabled. The report continues:—

The convicts in the hospitals can neither stand nor walk. They are unable to wear shoes; they lie chained and huddled together, suffering from what, in this climate, is a most unusual affliction, but which is a slow and certain torture. Some of them will lose fingers and toes. Their feet are swollen and discolored, large gaping wounds are discharging blood and mucus, and in two or three instances the men show signs of prostration.

Of the convicts in the city hospital one or more will lose a leg. — *New York World*, Feb. 1, 1895.

One can but shudder as he reads this and remembers that under the Sunday law of Georgia, conscientious Christian men, whose only offense is working on Sunday after having kept "the Sabbath day according to the commandment," are liable to be subjected to the indignities and tortures incident to the inhuman system of leasing convicts in vogue in that State. But whether Christian men or hardened criminals are the victims, such cruelty is utterly abhorrent to every feeling of humanity, and the men responsible for such barbarities should be severely punished. Until such things cease we should, as a people, cease to boast of our nineteenth century civilization.

Criticises the Encyclical.

BALTIMORE, Jan. 30.—Bishop J. A. Latané of the Reformed Episcopal Church said in speaking of the pope's recent encyclical:

"It is a very bright and interesting paper, and many of the points it makes are good and timely. I like the conservative ground it takes in regard to labor unions, and commend most heartily its clear and strong deliverance on the subject of divorce.

"But in reading it there were two things which struck me unpleasantly. The first was its exhibition of statecraft, of worldly

wisdom, of adroitness in the way it appeals to the American people while addressing the Catholics in America. The other and more serious aspect of the paper as it struck me was the *imperium in imperio* idea which pervades it. It will not tend to allay the fears of those who are watching with an anxious eye, the civil polity of the Church of Rome in this country. Its taking ground distinctly in favor of the union of Church and State, in defiance of the fundamental principles of our Government, and in disregard of the happy results achieved in this land by their separation; its intimation of the object of Archbishop Satolli's mission to consolidate the Church of Rome in this country, and its covert plea for the establishment by the papal power of a legation to this nation; its revealing the fact that the origin and plan and purpose of the university at Washington, were all carefully matured in Rome, and its urgent plea that promising young men who seem destined to hold places of power and influence in the Church in the future be sent from this country to Rome to complete their educational training; its stress upon the importance of the Church's parochial schools for Catholic children, and its earnest counsels to Catholic laboring men to unite in societies and associations only with Catholics and under the eye of the priest, are all matters which suggest food for serious thought to those who value our liberties in this Protestant land."—*The Sun*, Jan. 31.

Taxation of Church Property.

A CERTAIN Protestant bishop characterizes the proposal to tax church property as "atheistic." If it is, then those who are opposed to support of the Church by the State must be atheistic. Exemption from taxation is a price paid by the State to the Church, and those who defend it do so on the ground that the Church does a service to the State by improving society, increasing the number of honest, law-abiding citizens, and decreasing the number of criminals and paupers. They acknowledge the compensation from the State and justify the taking of it as a *quid pro quo*. To us it is logically indefensible, where we have a free Church in a free State. The Church ought to ask no such special favor. Its aim is to make men better and to do all the good it can. This is in pursuance of the conscientious conviction that duty to God and man requires this measure of service, and that it ought to be rendered whether the State assists, opposes, or takes a neutral ground. We are satisfied in this country that it is for the good of the Church as well as of the State that the two should be separate, each occupying its own peculiar sphere, and that the Church being a voluntary organization, instituted for none of the purposes for which the State is organized, should pay its own way. It does not pay its own way if the State releases it from the obligations which all other property holders must assume. Hundreds of thousands of dollars are virtually paid by the State annually to the Church, in the form of unassessed taxes. Is this right? Is this fair to taxpayers not personally interested in churches? Does it not compel them to pay something every year that they would not have to pay if so much church property were not exempted? It is simply a relic of the State Church system, and it is no more atheistic to oppose

it than it would be to oppose annual appropriations from the public treasury for the direct support of the ministry. The Baptists are largely in favor of doing away with this unequal and partial discrimination, and they are not atheists. It is not a question of religious belief or unbelief, but of entire separation of Church and State, and strict justice to all taxpayers.—*The (N. Y.) Independent, Jan. 31.*

Ripening Fruit for Others' Gardens.

CARDINAL VAUGHAN, of the English Roman Catholic Church, boldly confesses that the ordinary way by which Rome gains converts to her communion is, that when certain classes of the English Churchmen are drawn into the ritualistic net, the fruit ripens so that energy enough on the part of the Romanists to shake the tree will give them possession of that which seems ready to drop into their hands.

The same spirit can be seen in the Roman Church here, and the same hope. In this country, however, it expects to gain much, as a reaction from the irreverence and laxity of discipline and doctrine which it claims are increasing in the Protestant churches with rapidity.—*The Christian Advocate, Jan. 31, 1895.*

It is announced that "a pan-American congress of religion and education will be held during the coming summer in the United States to which people of all beliefs—Catholic, Protestant and Hebrew—in every country of North and South America, will be invited. The congress will last one week, and have two general sessions each day and ten sectional meetings each afternoon. Many of the highest dignitaries of Church and State, and wealthiest philanthropists of North America, have promised co-operation in the promotion of the congress.

"Rev. Samuel G. Smith, D. D., pastor of the People's Church, St. Paul, Minn., is the president, and Mr. S. Sherin has been elected secretary and general promoter of the congress. The fixing of the time and place of meeting has been referred to a special committee composed of the president, secretary, and Rev. Arthur Edwards, D. D., Chicago; Rev. H. W. Bennett, D. D., Akron, Ohio, and Rev. David J. Burrill, D. D., New York City.

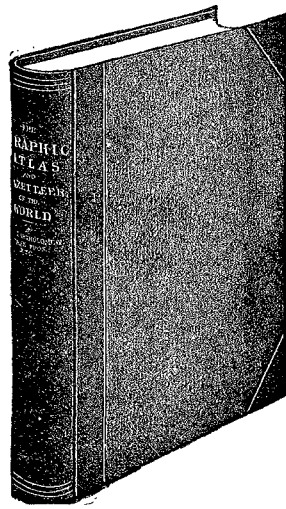
"Among those who have promised co-operation are Archbishop Ireland and many prominent Catholics; Rev. Bishop Mahlon N. Gilbert, D. D. (Episcopal), of Minnesota; Rev. Bishop J. H. Vincent, D. D., of Kansas; Rev. Bishop J. H. Hurst of Washington, D. C.; Rev. Bishop C. H. Fowler, D. D., and President W. R. Harper, University of Chicago."

A DISPATCH from Wilmington, Del., under date of February 5, says:—

Very Rev. Friar Sylvester Jeorg, of the Catholic Church of the Sacred Heart, had a controversy with some of the Wilmington clergy about riding bicycles, and he wrote to Rome for a decision. Cardinal Isidoro sent him a decision rendered last September by the Holy See. A bishop in Hungary, forbidding one of his priests to ride a bicycle, a controversy resulted and the bishop appealed to Rome. The Holy See gave this decision:—

"We embrace your action and your decision in the above matter, because the decision will save priests from being injured and prohibit them from setting a bad example and keep them from being joked by fellow-priests."

The letter, it is stated, has caused a sensation in Wilmington, as nearly every priest there rides a bicycle.



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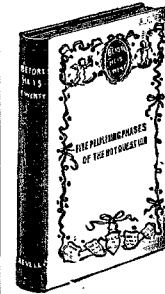
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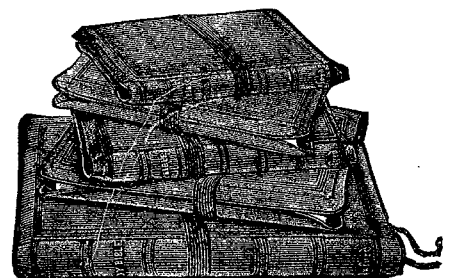
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NEW YORK, FEBRUARY 14, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

READ the article, "What's in a Name?" on page 50. It is high time that men understand that calling a thing Christian does not make it so.

WE call serious and thoughtful attention to the article on page 51, entitled, "A Very Suggestive Movement." The movement referred to is startling both as to the rapidity with which it has spread and the consequences involved.

In our issue of January 30 we interpreted a report in the *Examiner and National Baptist*, to mean that the Ministerial Union of Philadelphia had petitioned the Pennsylvania Legislature to exempt seventh-day observers from the effects of the State Sunday law. We were mistaken. It was the Baptist Ministers' Conference of that city which so petitioned.

A PRESS dispatch speaking of the pope's encyclical says:—

The pope tells the American Catholics that it is their duty to cherish the Constitution of their country, and says that it does not interfere in any way with their duties to their church.

We do not so read the encyclical. On the contrary, the pope distinctly tells "American Catholics that it is their duty to cherish" the principles of Romanism, and that, "it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the church; or that it would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced." This is the very opposite to telling "American Catholics that it is their duty to cherish the Constitution of their country."

TWENTY Seventh-day Adventists are under indictment in a single county in Tennessee for Sunday work, the cases to be tried in March. In all such cases in Tennessee where the accused have been convicted, they have refused to pay their fines and have gone to jail. Now the legislature of that State has before it a bill to establish a whipping-post for the punishment of minor offenses. A Tennessee paper remarks: "While such a law smacks of barbarism, yet we think it would be a good thing. For a small offense take the culprit and give him a severe chastisement, which will teach him to go and sin no more, and will also rid the county of expenses caused by his incarceration."

We do not say nor do we think that there

is any connection between the facts stated and the proposed legislation; but with such a law upon the statute books, how long will it be ere Tennessee will be whipping Seventh-day Adventists for exercising their God-given right to work six days after having kept the seventh day "according to the commandment"?

FROM page-proofs of the *Arkansas Reporter* kindly forwarded us, we learn that Arkansas has revived its persecution of Seventh-day Adventists, notwithstanding seventh-day observers are exempted by the statute from the penalties of the Sunday law of the State. The victim this time is J. W. Huddleston of Ft. Smith, who was arraigned before the Justice of the Peace, January 30, and fined one dollar and costs (amounting to \$17.00) for hauling wood on the previous Sunday. The case has been appealed. The Justice is a Roman Catholic, and was under the influence of liquor when he rendered the decision. However, these latter facts are cited as mitigating circumstances; but when we say this we wish thereby to emphasize the fact that this same terrible sin against God, and crime against man, is committed, in other States, by professed *Protestant Christians* while *sober*, and *soberly* defended, with few noble exceptions, by the denominational press of the country.

IN an article in the *Catholic World* for February, Priest Elliott, referring to the work of the Salvation Army, says:—

If a bishop and one or two able priests would start street-preaching, assisted it might be by men or women of the laity, the results would be marvelous. Some of us little dream that there is a distinct class of street people, grown in later years into many thousands in every great centre of population. They live on the street as much as the climate allows, they read their penny papers on the streets, they are taught by their petty leaders on the streets—the street is a roomier place, a freer place, and just as clean a place as where they are supposed to live, but where they only sleep. When the Catholic Church takes to the streets with its representatives high and low, it will reach these street people. They are not all bad, many of them are fairly good Catholics, and these would secure a respectful hearing—but that is certain anyway. And meantime our highly educated and zealous priesthood would simply revolutionize for good the street life which at present is often a menace to public order, and is addressed on religious topics by men and women who play soldier and beat bass drums.

This suggestion shows how thoroughly alive the Roman Catholic Church is becoming to the possibilities that are before her in this country. Rome has entered upon an active propaganda in the United States. Hitherto it has been her policy to work quietly, to make proselytes simply of those who were thrown directly in her way; but now it is proposed that she go out in the streets and openly invite to her communion the rich and the poor. No longer content to grow simply by immigration and by the natural increase of the Catholic population, she proposes to compete with Protestantism for the floating masses that have no church relations; or who, if they

have, as a rule, know nothing of the power of a living faith, and so can be beguiled by the arts of Rome.

IN the *Catholic World* for February, Priest Elliott, in describing his "Mission to Non-Catholics," has this to say of his "Question Box":—

The questions were not numerous and far from interesting, at least to the lecturers. One old gentleman insisted night after night on our explaining the prophecies about the scarlet woman, the Babylon on seven hills, the abomination of desolation, and the man of sin. We informed him and the audience that he was behind the times, as contemporary Protestant commentators did not generally affirm the Catholic Church to be the fulfillment of these prophecies.

The old gentleman might as well have saved himself the trouble of pressing his question. Roman Catholic priests will not discuss that subject. But it does not settle the matter to say that "contemporary Protestant commentators do not generally affirm the Catholic Church to be the fulfillment of those prophecies." The question is not what weak-kneed, so-called Protestants of to-day affirm, but what did genuine Protestant commentators of past generations *prove* by the most indisputable evidences?

THE *Catholic Mirror* has made a wonderful discovery, namely, that Luther is responsible for the prevalence of suicide in this the nineteenth century; it says:—

It is a lamentable fact that suicide is but too common, and is said by statisticians to be steadily increasing. Without Christian faith it is, indeed, true that life in certain conditions would be insupportable; among heathen nations it is as we know of little value. There appears to be also, as was recently pointed out by a writer, a growing debility of nerve among people of the present generation and a physical incapacity to endure misfortune or suffering which did not formerly exist. *The feeling of despair really began with Luther's reformation* and the extent to which it has deepened and increased since can be readily traced.

This is indeed remarkable; the preaching of justification by faith instead of by works induces such a feeling of despair that men hasten to take their own lives. Profound thought!

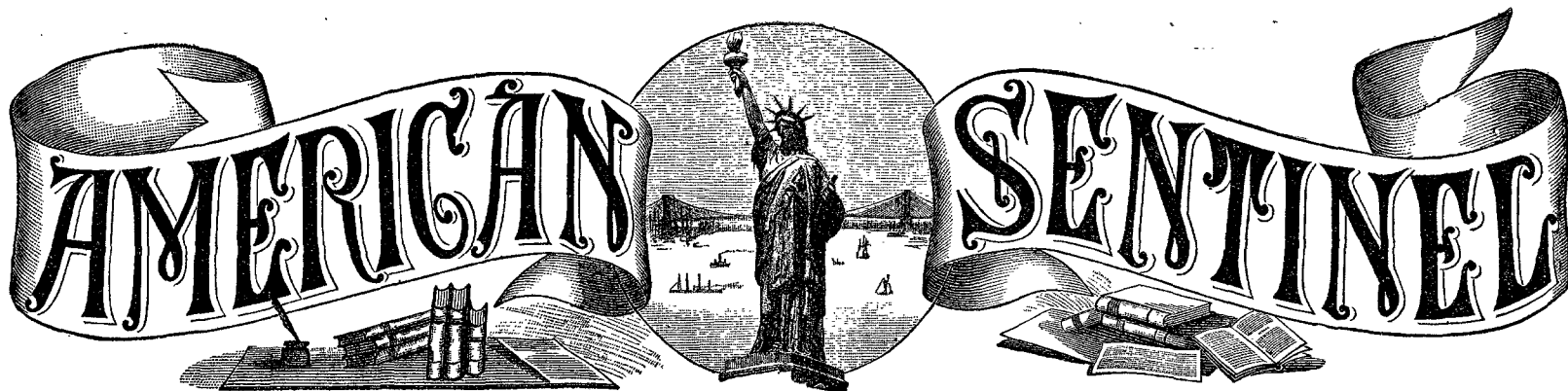
JUDGING by the issue of January 10, the AMERICAN SENTINEL is the fairest and best conducted of the distinctly anti-Catholic publications of the country. We cannot agree with it as to the necessity of an active crusade against Roman Catholicism, in the interest of religious freedom, but we do commend most heartily its opposition to the union of Church and State, its indorsement of Georgia's protest against the Sabbatarian legislation, and its plea for justice to the Seventh-day Adventists.—*Unity (Chicago) Jan. 31.*

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"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

VOLUME 10.

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NUMBER 8.

American Sentinel.

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ALONZO T. JONES,	}	EDITORS.
CALVIN P. BOLLMAN,		
A. F. BALLENGER,		ASSISTANT EDITOR.

THE "MONITOR," THE PROPHECIES AND THE BEAST.

IN further consideration of the complaints made by the *Monitor* against the AMERICAN SENTINEL, and commented upon in these columns last week, we notice first that it says:—

The prophecies though are the most alarming characteristic of the sect [to which the SENTINEL belongs]. Ordinary people and politicians are compelled to wait for the morrow to see what it will bring; but the AMERICAN SENTINEL can pierce the future, and by chapter and verse construct the horoscope of the next century.

Why should the prophecies be an alarming characteristic of any sect, or of anybody, or of anything? Is not the greater part of the Bible made up of prophecies? To respect the prophecies is only to respect the Bible. To believe the prophecies is to believe the Bible. To despise the prophecies is to despise the Bible. To make light of the prophecies is to make light of the Word of God. Is it then that the prophecies are an alarming thing to the *Monitor*, because the Bible is an alarming thing to Catholicism and the papacy altogether?

As for our not being compelled to wait for the morrow to see what it will bring forth, like ordinary people and politicians, but by chapter and verse being able to know the future, why should that be counted a reproach to us or anybody else? It is written: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets." Amos 3:7. Then when God has revealed things, why should it be considered an alarming or a reproachful thing that somebody should know them? And if "ordinary people and politicians" do not know the things that are revealed by the Lord, and therefore do not know what the morrow will bring, is it not because ordinary things and politics, rather than the wisdom of the Lord, occupy their minds and attention? When God has revealed the things that the morrow will bring, then

ought not ordinary people and politicians to know as well as anybody else what the morrow will bring, and ought not all to know, who have any respect for God and his Word?

The Lord has been revealing the things of the morrow ever since the day in which he told Noah of the coming flood—yes, even from the day when Enoch, "the seventh from Adam," prophesied, saying: "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 14.

In the book of Daniel the world-powers are described, and the history of the world is outlined, from the days of Babylon of old until the last day and the end of the world itself. There is clearly pointed out the then coming succession of the empire of Medo-Persia to that of Babylon; the succession of the empire of Grecia to that of Persia; of Rome to Grecia; the division of Rome into the ten parts, caused by the barbarians; the rise of the papacy as a world-power among these, and its uprooting of three of them; and the continuance of the papacy until it shall be destroyed and given to the burning flame at the coming of the Lord in the clouds of heaven. Now it would have been perfectly easy for any man who lived at any time in these periods, who had these prophecies and believed them, to know and to tell what would be in succeeding centuries; and this, not from any wisdom or knowledge of his own, but simply by believing the Word of God.

In the book of Revelation the field of prophecy is opened with Rome at the time of Christ's sojourn upon the earth; and, with many particulars added, the time is again covered till the end of the world and the destruction of the papacy in flaming fire at the coming of the Lord in the clouds of heaven. And to anyone who will read these prophecies and believe them, it will not be at all difficult to know what the morrow will bring. We confess that we do carefully study these prophecies; and we do implicitly believe them; and we are happy to be able to say that by them we do know what the morrow will bring. But with him to whom some of these things were first revealed, we freely say, "But as for me, this secret is not revealed to me for any wisdom that I have more than any living" (Dan.

2:30); it is open and free to all equally with us, and, equally with us, all can know who will read the prophecies and believe them. The *Monitor* would do far better to study and believe these prophecies than to be publishing that "the prophecies are the most alarming characteristic" of any sect, or sneering at the ability of anybody to pierce the future and know what the morrow will bring.

Quoting from the SENTINEL, and commenting as he goes, the editor of the *Monitor* continues as follows:—

The SENTINEL was established in 1886 to combat the organized attempt, first represented in the National Reform Association alone, and later, in the solid combination of the popular Protestantism of the whole country, to fasten upon the National Government the recognition and maintenance of the forms of religion—to accomplish the union of religion and the national power.

The establishment of the paper was a most peculiar move, as we are told on the next page that the editor knew that the movement—whatever it was, we haven't the faintest idea—would succeed, and what is more, would be followed by the triumph of the church of Rome.

Yes, we did know from the beginning that that movement would succeed, and that its success would be followed by the triumph of the church of Rome in this country, and through this triumph it would triumph in Europe and all the world; and this we announced long before Leo XIII. had publicly announced his scheme to accomplish this very thing in this very way.

How it can be that the editor of the *Monitor* "has not the faintest idea" of what this movement was, immediately after having quoted our statement of just what the movement was, is a question worth asking; but that he may be fully informed on this point, we will say that there is a book now on the press which gives the full history of the movement and its success, and the first steps of the papacy toward her coming triumph upon the success of that movement, and as soon as this book is ready we shall send a copy to the *Monitor* for the editor's special information and use.

Concerning the establishment of the SENTINEL being "a most peculiar move," in view of the fact that "the editor knew that the movement would succeed," it must be remarked that this is another queer notion of the editor of the *Monitor*. What would be the use of starting a paper to oppose a movement that had in it no element of success? The SENTINEL was started to oppose the movement,

not with the expectation of preventing its success, but to save men from the ruin involved in the movement. Noah knew that the wicked movement of his day would succeed in ruining the world; but he opposed that movement, not with the expectation of preventing it, but to save men from that ruin. Jesus Christ knew that the wicked movement of his day would result in his death and the awful destruction of Jerusalem and the Jewish nation, and yet he opposed that wicked movement that he might save men from its terrible consequences. Paul knew that the "falling away" from the truth of the gospel, begun in his day, would result in the establishment of the "man of sin," the "mystery of iniquity"—the papacy; yet he devoted his life to opposing that movement, not because he expected to prevent its success, for he knew it would continue until destroyed "with the brightness of His coming," but with the hope of saving men from the soul-destroying deceptions of that movement. So now, the AMERICAN SENTINEL is opposing the same movement with the same knowledge that it will succeed, and with the same object, the salvation of men—including the editor of the *Monitor*—from the ruin involved in a connection with the movement.

Yes, we knew the movement would succeed, and it has succeeded; and the papacy is now making vast use of the advantage which this success has given her. Upon this the *Monitor* further remarks:—

This startling information is all derived from the Bible. "It was by the scripture of Rev. 13:11-17, saying that they would make 'an image to the beast,' that we knew that the National Reform movement would certainly succeed, and we always said so." He does not enlighten us on the name of the "beast" whose image was made, but there is no doubt in our minds but he refers to the Columbian postage stamp.

Yes, this information, startling or otherwise, was derived from the Scripture at the place referred to—Rev. 13:11-17. No, the beast referred to, to which the image was made, is not the Columbian postage stamp. It may be that in the article referred to by the *Monitor*, we were not sufficiently explicit in naming "the beast" to make it perfectly clear to the mind of the editor of that paper. And as we want never to leave anyone in doubt or uncertainty, especially upon this most important point, we shall occupy a little space in the endeavor to make it so plain that even the *Monitor* may not mistake. And lest the editor should again "have no time to look up the references," we shall do all we can to aid him, by printing here in full and from the *Roman Catholic Bible*, the scripture in which "the beast" is described. Here it is:—

And I saw a beast coming up out of the sea, having seven heads and ten horns, and upon his horns ten diadems, and upon his heads names of blasphemy. And the beast, which I saw, was like to a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion. And the dragon gave him his own strength, and great power. And I saw one of his heads as it were slain to death; and his death's wound was healed. And all the earth was in admiration after the beast. And they adored the dragon, which gave power to the beast: and they adored the beast, saying: Who is like to the beast? and who shall be able to fight with him? And there was given to him a mouth speaking great things, and blasphemies: and power was given to him to do two and forty months. And he opened his mouth unto blasphemies against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them. And power was given him over every tribe, and people, and tongue, and nation. And all that dwell upon the earth, adored him, whose names are not written in the book of life of the Lamb, which was slain from the beginning of the world. If any man have an ear, let him hear.

There is the Lord's own description of "the beast;" and anybody who knows the A B C of the history from the writing of this passage till now, knows full well that the description

exactly fits the papacy, and will not apply to any other thing that was ever on the earth.

For from the time when that was written, what power but that of the papacy has there been on the earth that was of such standing that it could be truly said that "all the earth was in admiration" [Greek *ethaumason*—wonderment] after it?

What world-power except the papacy has there ever been from that time till now, of which it was said or could be said in wonder, "Who is like unto the beast? who is able to make war with him?"

What power ever existed that spoke such great things and blasphemies as the papacy has spoken over and over?

What power was there in the world that blasphemed God, and his name, and his tabernacle—that is "His church and His saints,"*—and them that dwell in heaven, as has the papacy, and as the papacy still does? Look at that word that Leo XIII. lately set forth to "the princes and peoples of the universe," claiming to "hold the regency of God on earth;" is not that blasphemous enough, of itself, to fulfill the prophecy and meet this description of the beast? Look also at the claim of infallibility on the part of the Pope of Rome—the assumption of the essential prerogative of the Creator himself;—is not this also enough to meet the description of the beast?

What power ever made such war, and so long continued, and so implacable, against the saints, as has the papacy?

Rev. 12:9 says that "the dragon" is "that old serpent, called the Devil, and Satan;" and in this description of "the beast" it is said that "the dragon"—"the Devil and Satan"—gave him his own strength and great power. Now to what system or organization that was ever on the earth has the devil ever given so much of his own strength and great power as he has given to the papacy? Why to the papacy has he given so much of "his own strength" and great power, that one historian was driven to say of the bishops of Rome that they "have deluged Europe and Asia with blood;" another declares that "among the contrivances that have been devised for deceiving and oppressing mankind, it occupies the highest place;" and these statements are exactly true—they are simply the response of history testifying that the prophecy relating to "the beast," is fulfilled to the letter in the evil working of the papacy in the sight of all the world. So that any person who will study this prophecy and believe it, can say truly and without hesitation that "the name of the beast whose image was made" is the papacy.

It will not do to say that this prophecy concerning "the beast" refers to pagan Rome; for pagan Rome and its instrumentality in the hands of Satan against Christ and his Church is noticed in chapter 12:4, 5. For it was through Herod, a Roman appointee, and the representative of Roman power, that Satan sought to "devour" the "man child" "as soon as it was born." And it was by the orders of Pontius Pilate, the Roman governor, that Christ was put to death, from which death he "was caught up unto God, and to his throne." There is pagan Rome and her place in the account.

But after pagan Rome had passed, there came another power which Satan used against the Church, against the saints, and against God and his Christ. To this other power the dragon "gave his own strength and great power." This is the power described in Rev. 13:1-8. It was after pagan Rome had been used by Satan. It came as the successor of pagan Rome. And this was and is the papacy

—*papal Rome*. And by every consideration it is demonstrated that *this* is "the name of the beast whose image was made."

TRUE AND FALSE THEOCRACY.

THEOCRACY is the highest, the most perfect form of government known to man; for it is government by the direction or administration of God himself. Had man never fallen, there never would have been any other kind of government; and in the earth redeemed from the curse, God will be King; for it is written: "the tabernacle of God" shall be "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." This can mean nothing less than a perfect divine government of willing subjects.

Primarily, theocracy means government by the immediate direction or administration of God, as in Eden before the fall; it is also applied to the exercise of political authority by priests representing the Deity. It is not enough to constitute a *true* theocracy that rulers *profess* to represent God; it must be even so, as it was in the case of Samuel. But in its *highest* and *most perfect* sense a theocracy has never existed in this world since the fall; for man in his fallen condition has never yielded true and undivided allegiance to God. And only for brief periods has political authority been exercised by men truly representing God. It is declared that "Moses verily was faithful in all his house." The Lord was also with Joshua even as he was with Moses; but after the death of Joshua the intervals were indeed brief in which the children of Israel walked in the counsel of the Most High; and with the crowning of Saul the theocracy proper ended; for one of the essential elements to a true theocracy was lacking, namely, the consent of the governed; for while the Lord designated Saul to be king, he declared to Samuel, "They have rejected me, that I should not reign over them." 1 Sam. 8:7.

Two things are absolutely necessary to the existence of a true theocracy: (1) God himself must be the governor; and (2) the subjects of the government must consent to be governed by him, or by those directly chosen and directed by him. God himself having made man a free moral agent,—a being endowed with power of choice,—recognizes the great truth that in all things civil, *governments derive their just powers from the consent of the governed*. The Creator himself exercised civil power only so long as it was the choice of the people that he should exercise it. When God became the recognized governor of the children of Israel, it was by their unanimous consent. "And all the people answered together, and said, All that the Lord hath spoken we will do." Ex. 19:8. And when God abdicated the throne, so to speak, and gave the government into the hands of Saul, it was likewise in deference to the practically unanimous demand of the governed, *i. e.*, of the people.

But though the children of Israel rejected God as their ruler, "and would none of his counsel," his merciful providence was still over them. They were to be preserved a separate people for a special object, and even their rebellion could not defeat the purpose of God concerning them. The divine mould was still upon their laws, and a divine providence still protected them from utter extinction as a nation.

God's promise to David was "that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne" (Acts 2:30), and it was necessary that the nation should continue until the Promised One should be revealed. Nevertheless when the people

* Note in Catholic Bible.

rebelled against God, he permitted them to reap the fruit of their doings. When they repented and sought him, he delivered them, and they were still called by his name. But while he permitted them to retain in a measure their religio-civil laws, and to administer them by a semi-ecclesiastical court, he never restored the theocracy which they had rejected. And with the overthrow of Zedekiah the descendants of Abraham ceased to be an independent nation and became a dependency of another power. "Ichabod" had long been written on the Jewish escutcheons, but they did not fully realize the fact, and most persistently did they from time to time endeavor to restore the ancient polity and rehabilitate themselves with divine power. But it was not to be. They preserved their ecclesiastical organization, but their political power was limited by the will of a foreign ruler. God still cared for them, but foreigners ruled over them restrained only by his providence. The word of the Lord was:—

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. Eze. 21:25-27.

The divine fiat had gone forth canceling forever any special right of any man or of any set of men to rule in civil things in God's name. It is true that the Jewish rulers never ceased to claim divine right to rule, and that in fact they represented Deity. Down until the destruction of Jerusalem by the Romans, the Sanhedrim clung to the delusion that they were God's representatives in both civil and religious affairs, but the Lord did not so recognize them; and our Saviour utterly repudiated the claim of the people to civil authority by refusing to accept a throne at their hands, declaring that his kingdom was not of this world,—that is, it was not of a temporal nature, neither was his authority to be conferred by the powers of this world, but by his Father only. And again did the Saviour humble the pride of the Jews and rebuke their assumption by reminding them, in the incident of the tribute money (Matt. 22:15-21), that Cæsar was their ruler, and that they themselves recognized his authority by using coins bearing his image and superscription. The Apostle Paul likewise disdained the civil authority of the Jews when he appealed unto Cæsar. And even the Jews themselves in their mad frenzy declared, "We have no king but Cæsar." And in this they spoke truly, for God had declared that civil power should no more be exercised in his name, till he should come whose right it is—come, not to die for sinners, but as "King of kings and Lord of lords."

At the date of the prophecy of Eze. 21:25-27, already quoted, the Jewish people were subject to Babylon. The first overturning left the kingdom subject to Medo-Persia; the second placed it under the dominion of Grecia, while the third and last gave it to Rome. "And it shall be no more, until he come whose right it is." Who he was to whom the promise was made we learn from Luke 1:31-33:—

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and 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.

But it is plain that this promise does not refer to an earthly, temporal kingdom. To Pilate, Jesus declared, "My kingdom is not of this world." John 18:36. While

to his disciples he said: "I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel." Luke 22:29, 30. And he did not leave them in doubt as to the enduring nature of that kingdom, or when they should enter upon it; he said: "In the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. 19:28. When it is that Christ shall "sit in the throne of his glory" is told in another text. 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: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:31-34.

These texts make it positive that a theocracy can exist no more in this world until the second coming of our Lord Jesus Christ, with power and great glory, and that anything which professes to be a theocracy, or to partake of the nature of a theocracy, is simply a usurpation of the divine prerogatives and in defiance of the will of God as plainly expressed in his Word.

THE "PILOT" ATTACKS THE "SENTINEL."

THE *Pilot*, a Roman Catholic paper of Boston, publishes the following in its issue of February 9:—

Judging from the utterances of the AMERICAN SENTINEL, an organ of the Seventh-day Adventists, on "Romanism," and its diatribes against Protestants who believe in keeping the Christian Sabbath holy, it is easy to guess how tolerant the Seventh-day fanatics would be if they had the power of making the Sabbath laws. Woe to the Jew who did not keep Saturday, to the Mohammedan who observed Friday, and to the Christian who rested on Sunday. A little toleration of others would be becoming in people who shriek so loudly against the "intolerance" which compels them to respect their neighbor's religious views on one day of the week.

Now, this is interesting indeed. A Roman Catholic paper, in the role of champion defender of Protestantism against Seventh-day Adventists! It is said that politics sometimes makes strange bedfellows, but politics never accomplished so great a feat in that direction as has been accomplished by Seventh-day Adventists in their advocacy of the Bible Sabbath. By the last sentence we are given to understand that Roman Catholics sympathize with the imprisonment of Seventh-day Adventists, because they neglect to pay to the dominant religion a tribute of one of the "six working days" which God has given them.

Seventh-day Adventists have never been prosecuted for an actual disturbance of any person's Sunday-rest. Of the hundreds of witnesses against them in the forty-four cases in which they have been punished for laboring on Sunday, only two have sworn that they were disturbed by the work. One testified that though he did not see or hear the work done, he was disturbed by the mere knowledge that it was being done. The other witness swore that he was "shocked" on seeing the Seventh-day Adventist hoeing in his field, while acknowledging, under oath, that at the same moment that he was so "shocked" with the seventh-day observer's Sunday hoeing, he, with his hired hand, was

driving home a cow which they had gone to a neighbor to procure. The kind of disturbance and disrespect which Seventh-day Adventists have inflicted on these Romanizing Protestants is the same kind of disrespect which Huss and Jerome paid to the religion of their Roman Catholic murderers,—they taught and practiced contrary to the religion which, as Pope Leo XIII. expresses it, enjoyed the "favor of the laws and the patronage of public authority."

The *Pilot* thinks that Seventh-day Adventists would be just as intolerant as itself and its Protestant imitators if they had the power. We can understand this. It is an absolute impossibility for a papist to understand how a man can enjoy his religion and not desire to force it upon his neighbor, or at least compel him to cease opposition to it. This is not because the Roman Catholic is by nature any more perverse than other men, but it is because his religion teaches him a principle totally at variance with the spirit of the gospel. He who understands the spiritual nature of the gospel will not attempt to compel any man to accept it or to pay a hypocritical respect to it. God himself does not and cannot force the will of man to accept salvation. He woos him by his Spirit, and when he rejects his tender pleadings, he says: "Ye will not come to me, that ye might have life."

The papal system is a stranger to this spiritual nature of the gospel. We therefore pity the editor of the *Pilot*, because he is the victim of an antichristian system, and we are making every effort to present the gospel in its true nature, with the hope of winning Roman Catholics by its infinite beauty, love and mercy.

The *Pilot* charges us with abusing Protestants because we tell them the truth about the papal Sunday. It has been regarded as abuse to tell and live the truth ever since Cain killed Abel "because his own works were evil, and his brother's righteous." Jesus, during his earthly ministry, spoke and acted the truth about the Sabbath, and those who violated the Sabbath and exalted the traditions of the church above the law of God, sought to kill him because of it.

We have never used, and never will use, as severe language in telling Protestants that Sunday is a Roman Catholic institution as papists are themselves using in telling the same truth. Here are paragraphs from editorials which appeared in Cardinal Gibbons' organ, the *Catholic Mirror*, of September 9 and 23, 1893. The editorials in question are two of a series of four articles which appeared in the *Mirror* of September 2, 9, 16 and 23, 1893, and were afterwards published by the *Catholic Mirror*, Baltimore, Md., in a pamphlet which has now reached its fifth edition. The pamphlet is entitled, "The Christian Sabbath the Genuine Offspring of the Union of the Holy Spirit, and the Catholic Church His Spouse. The Claims of Protestants to any Part Therein Proved to be Groundless, Self-Contradictory and Suicidal."

On pages 13 and 14 of the pamphlet we find the following:—

Thus, it is impossible to find in the New Testament the slightest interference by the Saviour, or his apostles, with the original Sabbath, but, on the contrary, an entire acquiescence in the original arrangement; nay, a plenary indorsement by him, whilst living; and an unvaried, active participation in the keeping of that day and no other by the apostles, for thirty years after his death, as the Acts of the Apostles have abundantly testified to us.

Hence the conclusion is inevitable, viz., that of those who follow the Bible as their guide, the Israelites and Seventh-day Adventists have the exclusive weight of evidence on their side, whilst the Biblical Protestant has not a word in self-defense for his substitution of Sunday for Saturday.

Here follows the language to which we call the *Pilot's* special attention (pp. 31, 32):—

Let us now, however, take a glance at our second proposition, with the *Bible alone* as the teacher and guide in faith and morals. This teacher *most emphatically forbids any change in the day for paramount reasons*. The command calls for a "perpetual covenant." The day commanded to be kept by the teacher *has never once been kept*, thereby developing an apostasy from an assumedly fixed principle, as self-contradictory, self-stultifying, and consequently as suicidal as it is within the power of language to express.

Nor are the limits of demoralization yet reached. Far from it. Their pretense for leaving the bosom of the Catholic Church was for apostasy from the truth as taught in the written Word. They adopted the written Word as their sole teacher, which they had no sooner done than they abandoned it promptly, as these articles have abundantly proved; and by a perversity as willful as erroneous, they accept the teaching of the Catholic Church in direct opposition to the plain, unvaried, and constant teaching of their sole teacher in the most essential doctrine of their religion, thereby emphasizing the situation in what may be aptly designated "a mockery, a delusion, and a snare."

Should any of the reverend parsons, who are habituated to howl so vociferously over every real or assumed desecration of that pious fraud, the *Bible Sabbath*, think well of entering a protest against our logical and scriptural dissection of their mongrel pet, we can promise them that any reasonable attempt on their part to gather up the *dissecta membra* of the hybrid, and to restore to it a galvanized existence, will be met with genuine cordiality and respectful consideration on our part.

But we can assure our readers that we know these reverend howlers too well to expect a solitary bark from them in this instance. And they know us too well to subject themselves to the mortification which a further dissection of this anti-scriptural question would necessarily entail. Their policy now is to "lay low," and they are sure to adopt it.

And now we suggest to the *Pilot* that here is a field for missionary effort. Let the *Pilot* complain to the pope that Cardinal Gibbons and the *Catholic Mirror* are abusing Protestants. However, we believe that such an undertaking would be fruitless. The Cardinal and the *Mirror* would doubtless insist that they had told the truth and refuse to recant. However that may be, the AMERICAN SENTINEL and Seventh-day Adventists will continue to tell the truth about "Romanism" and a Romanizing Protestantism, and we do it with the knowledge that it will result as indicated by the *Pilot's* utterances, in compelling Catholicism and apostate Protestantism to make common cause against us. We have expected this for years. The *Pilot's* warning is to us a most important sign of the times.

HEBREW NATIONAL REFORMERS.

It is frequently the case that persecution for opinion's sake makes people tolerant of the opinions and practices of others, but it seems that some of the Jews in this city have not learned the lesson. The *Sun* of the 10th inst. has the following, illustrative of this fact:—

The extreme rigor with which the Orthodox Russian Jews living here keep the Sabbath was illustrated by a trial reported in yesterday's *Sun*. One of them offended his co-religionists by smoking a cigar in the street on the Sabbath; his brethren remonstrated with him, set upon him, smote him in the face, and wounded him in such a way that his smoking was brought to an end for one Sabbath. His assailants were brought to trial last Friday: he could not prove his case; they were acquitted; and, after their acquittal, as reported in the *Sun*, "half a hundred or more of the Orthodox gathered around them and kissed them."

It seems to us that they interpreted the fourth table of the law of Moses too strictly. We do not see that cigar smoking, or the inhaling and exhaling of tobacco smoke, can properly be regarded as working, or as breaking the Sabbath, or as violating the command to hallow it; and yet we admit that, if the chief rabbi of the east side so regards it, there is an end to the controversy, so far as his many followers are concerned.

As further bearing upon the subject, we can say with certainty that the original Puritan settlers of New England would have rejoiced over the smiting and flooring of any man who smoked on the Sabbath kept by them, which was Sunday.

From one standpoint it seems strange that

a people who have suffered as much from intolerance and religious prejudice, as have the Russian Jews, should retain in their practice, or in their feelings even, any of this evil. But we must remember that intolerance is innate in the human breast. It is human nature. It was intolerance that caused Cain to kill his brother; and from that day to this the same wicked thing has been causing men to maltreat, to imprison, and to kill their fellowmen. It was the moving spirit of the Inquisition as it is the inspiration of National Reform and American Sabbath Unionism.

THE FUNDAMENTAL LAW OF THE UNITED PRESBYTERIAN CHURCH.

THE United Presbyterian Synod of Ohio is troubled with heresy. J. K. Andrews of Antrim, Ohio, has come to disagree with the 59th Article of the creed of that church.

The United Presbyterian Church has, like most other churches, substituted a man-made creed for the divine Word of God. This creed is known as the "Shorter Catechism of the Westminster Assembly." The following are some of its questions and answers:—

Q. 2. What rule hath God given to direct us how we may glorify and enjoy him?

A. The word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

Q. 14. What is sin?

A. Sin is any want of conformity unto, or transgression of, the law of God.

Q. 40. What did God at first reveal to man for the rule of his obedience?

A. The rule which God at first revealed to man, for his obedience, was the moral law.

Q. 41. Wherein is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments.

Q. 44. What does the preface to the ten commandments teach us?

A. The preface to the ten commandments teacheth us that because God is the Lord, and our God and Redeemer, therefore we are bound to keep all his commandments.

Q. 57. Which is the fourth commandment?

A. The fourth commandment is: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

Mr. Andrews believes that this much of the catechism is in harmony with the Bible, but now comes a statement that he believes contradicts not only the Bible, but all we have quoted from the catechism:—

Q. 59. Which day of the seven hath God appointed to be the weekly Sabbath?

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week, ever since, to continue to the end of the world, which is the Christian Sabbath.

Mr. Andrews believes, and rightly too, that this article contradicts the Bible in that the Bible teaches that "the seventh day is the Sabbath of the Lord," and does not teach that God appointed the first day of the week to be the weekly Sabbath from the resurrection of Christ to the end of the world. He believes that it contradicts the catechism in that the catechism teaches that "the word of God, which is contained in the Old and New Testaments, is the *only rule* to direct us how we may glorify and enjoy him," while this portion of the catechism teaches that to glorify him one must keep the first day of the week, which thing is not only not commanded in that "*only rule*," but is contrary to it.

Mr. Andrews, after reforming his practice to correspond with the "*only rule*," started

out to reform his brethren, and as a result, was tried for heresy by the session of his church and excommunicated. He appealed to the Presbytery, and was allowed thirty minutes to argue his appeal. He maintained that Christ came to redeem man from the curse of a broken law, and that a law could not be broken before it was made; and since, according to the 59th Article, the law of Sunday sacredness was made *since* the resurrection of Christ, therefore Christ did not die to redeem men from Sunday desecration.

The Presbytery refused to sustain the appeal from the decision of the session, which was as follows:—

WHEREAS Mr. J. K. Andrews believes that the seventh day of the week should be kept as the holy Sabbath, and that there is no Bible authority for keeping the first day of the week, and has so stated his belief in presence of this session: And whereas he further states that he feels morally bound in a public manner to advocate his belief, thereby making determined opposition to the principles of the United Presbyterian Church as contained in *shorter* catechism, question 59, thereby following a divisive course; therefore,

Resolved, That faithfulness to the laws of the church [not faithfulness to the law of God] requires that Mr. J. K. Andrews be suspended from the privileges of the church until he cease opposition and consent to follow the things which make for peace.

Mr. Andrews then appealed to the synod of Ohio, which recently convened at Wheeling, W. Va. This synod first passed a gag rule allowing Mr. Andrews but three minutes to argue his appeal, and then disposed of the matter, with the following resolutions:—

1. Resolved, That the appellant, by his plea against his own public profession [the catechism], against the public profession of his church [the catechism] and her fundamental law [the catechism], can claim no rights under a law that he has renounced, and can have no standing in this court, or any court of the United Presbyterian Church.

2. That this position can in no sense be construed as an infringement upon the appellant's personal liberty or his rights of conscience.

Not a single reference to the Bible is to be found in the resolutions condemning Mr. Andrews. No attempt was made to sustain the action against him with Scripture. And this is the course pursued by a church claiming to be Protestant.

The resolutions declare that this action is not an infringement upon personal liberty or his rights of conscience. Doubtless Mr. Andrews considered his liberty infringed when he was confined to three minutes in arguing his appeal. But the attack on personal liberty and the rights of conscience is an after act. The United Presbyterian Church is doing everything in its power to secure the enactment and enforcement by the United States and by the several States, of laws enforcing the 59th Article of their creed—Sunday observance—upon all men, so that after excommunicating a member, they can, like the papacy, hand the offender over to the civil authorities for punishment. Mr. Andrews was refused an appeal to the Assembly, but will appear and enter a complaint.

AS THIS EDITOR SEES IT.

NEBRASKA and most other States have laws against manual labor on Sunday. The upholders of these laws usually insist that they are not made in the interest of religion, but in the interest of the physical well-being of the citizen. Recently in Massachusetts a man was fined fifty dollars and costs for selling a half pound of candy on Sunday. The heaviness of the fine is supposed to have been proportioned to the terrible strain to which the man's nervous and muscular system were subjected in selling the candy. Of course there was no religion in it. Oh no! not a bit of it. — *Silver Creek Times* (*Silver Creek, Neb.*).

WILL TRY MORAL SUASION.

A FEW days since, the Woman's Sabbath Alliance, so-called, of this city, adopted the following pledge, which the members of the society are required to sign:—

To resist by precept and example whatever tends to undermine the Sabbath as a day of rest and worship, such as the Sunday secular newspapers, social Sunday entertainments, and Sunday driving and travelling for personal convenience, gain or pleasure; and we further pledge ourselves to exert our influence to create a right sentiment on all aspects of the Sunday question, especially in reference to traffic of every kind on that day.

Commenting upon this pledge, the *Sun* says:—

No fault whatever can be found with that pledge, on the ground that it proposes any invasion of personal liberty or any interference with the rights of anybody. . . . They simply bind themselves together "to create a right sentiment on all aspects of the Sunday question" as it seems to their own consciences, and to resist by their personal example and by their precept the present tendency "to undermine the Sabbath." They pledge themselves not to read a Sunday newspaper nor to attend "social Sunday entertainments," and not to drive and travel on that day for convenience or pleasure; but they do not assume to deny those privileges to anybody else. They will only try to induce other people to refrain from them, in obedience to their understanding of the Mosaic commandment.

This, these women have a perfect right to do. Of course they err greatly in supposing that Sunday is the Sabbath. The Bible says: "The seventh day is the Sabbath," and everybody knows that Sunday is not the seventh day but the first day. But the women of the Woman's Sabbath Alliance have a perfect right to believe that the first day is the seventh, or that the Lord has changed his mind, or that he transferred the Sabbath to another day and neglected to tell anybody about it, or to believe any other absurdity they wish to believe; moreover, they have a perfect right to persuade everybody whom they can influence, to believe and practice as they do. But if they stop here they will indeed be unique among so-called Sabbath reformers. The logic of error is to compel everybody to obey, and in this the Sunday-sabbath advocates are not peculiar. Having no divine law they seek human legislation; having no divine judgments to declare against those who disregard the first day, they uniformly appeal to human law and to civil penalties. We shall confidently expect to see, ere long, this so-called Sabbath Alliance going the way of the American Sabbath Union in this matter, namely, appealing to the civil law.

BONES, STONES, AND MIRACLES.

THE beginning of the Reformation marked the decline of the veneration of relics and the miracles attributed to them, even among devout Romanists themselves. But now that the Reformation is disappearing from the minds and hearts of men, it logically follows that "shrines," "relics," and "miracles" should increase. And they are increasing. New York City has a shrine in which it is seriously asserted that there is to be seen a fragment of St. Anne procured of Pope Leo XIII. The press frequently announces the cure of some "incurable" case. Some imagine that these professed cures are confined to the obscure and ignorant, but this is not entirely true. The following clipping which is going the rounds of the press, announces the cure of a veteran policeman of this city at a shrine located at Auriesville, Montgomery Co., New York, under the control of the Jesuits. No one can fail to discover the patent medicine advertisement enterprise that inspired the publication of this article, and that it is pub-

lished at this time with a view to drumming up next summer's trade; but it is nevertheless serious because it is seriously put forth by that "infallible" church which is just now so deeply interested in the conversion of Americans and America to the "true church" and to a belief in the efficacy of "holy water" and pulverized stone as a cure for human ills:—

"I have been cured by his divine intervention, where all the doctors had failed to relieve me," said Policeman Michael Griffin yesterday. Griffin wears five blue stripes on the sleeves of his uniform, showing that he has served more than a quarter of a century on the Metropolitan police force. He has been attached for several years to the Ordnance Department. After his health had been shattered by disease and exposure, he was transferred from active patrol duty to the comparative quiet of the courts.

The policeman had never been well since he first joined the force. He had malaria in his spine that at times caused him most horrible suffering. He had consulted many physicians, but none of them had been able to effect a cure, and as the time passed his infirmities increased and it became more and more difficult for him to attend to his duties.

Many of the members of St. Francis Xavier's Church planned a pilgrimage to Auriesville, Montgomery County, last August, and Griffin arranged to take his vacation at the time, so as to join the other pilgrims at the shrine of the Mother of Martyrs, to worship with them on Lady's Day and to remain for a week.

Auriesville is in a charming section of the Mohawk Valley, about one hundred and seventy-five miles from this city. Twelve acres of land—a hill over-looking the railroad station, and with the shrine on its summit—belong to the Jesuit fathers. Some improvements have already been made and many others are in contemplation, including a beautiful chapel on the hilltop and rows of trees in place of corn fields.

The shrine marks the spot where Father Isaac Jogues, a missionary priest, was slain by Indians more than two hundred years ago. His associate, Rene Goupil, a scholastic, was murdered at the same time near by, and tradition has it that his remains were covered by a huge bowlder. In any event, the body was never found, but pilgrims have long assumed that a rock weighing three or four tons in a ravine not more than five minutes' walk from the hill, had been rolled over him. A little stream passes through the ravine when the winter snows thaw, but dries during the warm weather.

The rock is probably three feet high and rounded on the sides; the flat surface looks as though it had been the base, but had been overturned by some giant force.

Father Jogues' piety and good deeds gained him wide fame, and one of the Indian maidens whom he converted, and who subsequently suffered martyrdom, is, it is said, to be canonized. Pilgrims have been going to the shrine for several years, but never were there as many as last summer. Griffin estimates that on August 15 there were one thousand from Amsterdam, N. Y., eight hundred from Albany and Troy, and probably one thousand others from different points in this State and Pennsylvania. There were impressive ceremonies, including a procession of pilgrims up the Hill of Prayer to the shrine, and touching sermons, glorifying the martyrs.

After the service the pilgrims scattered, and many of them broke off pieces of the rock under which Rene Goupil's body was said to have been crushed.

Griffin kept part of the stone he had brought to the city. He recently heard that one of the pilgrims who had been a cripple had been wholly cured, and he determined to test the efficacy of the stone in his own case.

He crushed a portion of it in holy water from St. Ignatius' about a month ago and applied it that night to the open wound, praying to God to help him in his affliction.

The sore miraculously disappeared and Griffin became more robust than he had been for many years.

His aches and pains were gone, and he recovered the light step and heart of his youth.

He determined to test the efficacy of the stone on another sufferer. His landlady, Mrs. McDonald, was afflicted with many of the ills brought by old age. She had become blind, and pains racked her limbs. Her worst trouble consisted of cramps or spasms in her legs at night, that made sleep impossible.

She had found temporary relief by applications of hot bricks, and her daughters were compelled to get up frequently to prepare them for her comfort.

Griffin told Mrs. McDonald what the relic had done for him, gave her some of the powdered stone in holy water, and when the pain attacked her, her daughters rubbed her legs with the marvel-working preparation.

She was immediately quieted and fell into a peaceful slumber, and since then she has had no cause to complain of any ache.

"She is very, very old," said Griffin. "I should say she is from seventy-five to eighty years old, and has long been entirely confined to her house, but she

now hopes to soon be able to go to St. Francis Xavier's Church, that she used to attend regularly.

"She next rubbed the stone and holy water on her sightless eyes, and when she sat down at the table with her daughters she cried, 'Glory be to God, I can see my cup!'

"When she was helped upstairs she was able to see the banister on which she had to bear for support. I went to the house last night, and Mrs. McDonald held out her hand to me. I was not standing directly opposite her, but just a little to one side, and I asked her if she could see my hand. She could, and she demonstrated the fact by grasping it in her own."

Griffin says God in his ineffable way has positively revealed to his faithful ones that the rock marks the place where Rene Goupil, the scholastic, became a martyr. Other miracles, he reports, have been accomplished through the agency of the stone, and are known to the fathers of the church.

There will be another pilgrimage to the beautiful Mohawk Valley next summer, and it will be far larger than the last one.

"If God spares me, in his mercy, till then," says Griffin, "I shall go to Auriesville for my vacation. Last year's pilgrims assemble at a special mass at half-past six on the morning of the 15th of each month, when there are many prayers uttered to the everlasting glory of the Mother of Martyrs."

Now all this did not occur in France, Spain, South America, or the province of Quebec, but it is claimed that it occurred in the Empire State and in the American metropolis.

There are several questions which are suggested by this account. What will be done when the pilgrims have chipped away all this stone? If it is so efficacious it will not last long. And suppose after the stone has disappeared they do not find Rene Goupil's body? Would it not be safer to take a pick and dig under the stone and thus ascertain for certain whether the body is there, rather than to trust to "miracles" to sustain the supposition?

One of two things is true; either these people are the victims of a designing priesthood which is making merchandise of the bodies and souls of men, or if the priests believe that miracles are actually wrought, and these cures are real, then the deception is still deeper and they are all the victims of the devil who, according to Scripture, was to work with "all power and signs and lying wonders" before the second coming of Christ. It cannot be that miracles are wrought in the name of Rene Goupil, for "there is none other name under heaven given among men, whereby we must be saved" except the name of "Jesus Christ of Nazareth."

CHRISTIAN(?) UNITY MEETING AT BAY CITY.

SUCH is the heading in the *Detroit Evening News* of Jan. 30, 1895, in describing a mass meeting in Bay City, where six Catholic priests, twelve Protestant ministers and one hundred representative citizens sat on the platform at the Christian unity meeting held Jan. 29. There was an audience that filled the opera house in spite of the ten-cent admission fee. Even the gallery was crowded, and no standing-room anywhere. Ex-Congressman Nathan B. Bradley presided. He stated that the purpose of the meeting was to see if there were not a common ground upon which Christians could meet in fellowship.

All united in repeating the Lord's prayer, led by Rev. Thomas McLean (Episcopal), and then Rev. "Father" (Brother) Schrembs was called on, and led in singing "Nearer, my God, to Thee." The scene was said to be "overwhelming," and I do not doubt it.

The speakers were ex-Mayor A. McDonnell, Catholic; Rev. Charles T. Patchell, Congregationalist; Rev. "Father" Rafter, Catholic; Rev. W. H. Clark, Presbyterian; Rev. "Father" Schrembs, Catholic; Rev. T. W. McLean, Episcopalian. All cordially indorsed the movement, which they declared existed solely for the purpose of wiping out intoler-

lance. Among other things Mr. Patchel said:—

Father Rafter is my brother and I greet him as such. He believes in Christ. So do I. He believes Christ purchased heaven. So do I. If Father Rafter wears robes in the pulpit with our Episcopal brother, let him do so. I would feel like a rat in a strange garret if I did and could not speak with ease. He preaches Christ. Why should I say he is wrong?

Yes, indeed, why should he? In fact how can he? And yet is not that the very work for which his church came into existence? Once there were Protestants who protested, but now Mr. Patchell and his fellow-ministers of Bay City have given up, as far as they can, the work for which they were called, and betrayed their position into the hands of the enemy;—*enemy*, whether they knew it or not; or knowing it, blindly went ahead heedless of the result.

If "Father" Rafter is "brother," as Mr. Patchell says, and they can now join hands and hearts, why was the Reformation necessary? Why not say to the Catholic priests assembled: "Luther made a mistake. He was a well-meaning man, no doubt, but his leaving the church of Rome was all wrong. He could have staid in the church and been better off. We do not want to say that he was a fool, but that he made a *mistake*." Now mistakes are made by those who are misled, and the individual that does that work of misleading is the devil. Thus we have the Protestant ministers of Bay City and West Bay City practically admitting by their words and acts that the Reformation was led by the devil—just what the Catholics have always claimed.

"Father" Rafter followed. He said:—

Every vestige of human slavery has disappeared from Christian lands. There is no invention useful to man that is not elevating this nineteenth century above that of all its predecessors. But an additional lustre must be shed on it by universal Christian charity and brotherly love. A cord of love has struck here in Bay City in all Christian hearts that can beat, and the chord is Christian unity.

Then every heart that cannot beat in unison with this chord of Christian unity must be *dead*. No doubt they will consider it so, and this condition will in their estimation be "intolerant" or "infidel," and their respects are paid to those classes later on. "The movement," continued "Father" Rafter, as I now understand it, is that we should love our neighbor, and that our neighbor is every man no matter what his race, creed or color may be." No Christian can object to this idea, as a theory, but the writer may be pardoned for being so *hard-hearted* and *skeptical* as to wonder if this brotherly love is to be manifested to those *not* of their "race, creed, or color," as it has been in years in the past, and even at this time where they have the power.

Said Rev. "Father" Schrembs:—

The saddest, darkest pages of human history are those that have been written about religious intolerance and persecution. I am sorry to say that history is full of those pages.

Just so; and the church he represents inflicted at least 90 per cent. of the persecution and boasts that "Rome never changes." Such statements, with Protestant(?) ministers saying "amen" to them, should have made a shudder pass through the heart of every man and woman within the sound of the priest's voice.

The priest continues:—

But circumstances and times that have made such religious persecution possible have passed away and I take for granted that there is no man to-day that will raise again and unfurl the bloody banner that has waved too long.

True Protestants cannot take it for granted; for if they did they would be lulled into sleep and perish with those who are

hypnotized by such smooth tones. "Father" Schrembs continuing said:—

All this has been paraded in the world in the name of Him who came to the world to give peace and good will to all men. There is the rub. We stand here to-night on one common grand Christian unity. Christianity divided is a mockery. It is the mockery of infidelity; it is the mockery of atheism; it is the mockery of materialism. They scoff and point with disdain. "You pretend," they say, "to be religious men. You pretend to have the kindness of Christ, and you only hate one another with a deep hatred. If that is your character, we want nothing of it."

Let us throw away that intolerance we have so long had and learn to know each other and learn to love each other as Christ did. Then we can move more boldly and make a grand front against infidelity. It is the practice of infidelity to tear down, and it does not build up. Then when the sun, tired of its great labor, shall have set in the great beyond, never to rise again, we shall meet above. Christ reigns through charity.

There you have it. We are to present "a grand front" against infidelity, atheism, materialism, and intolerance.

The reader has already seen that in their estimation any one will be intolerant who is not willing to admit her (the Romish church) claims, and they have succeeded in getting every minister in the Bay Cities, save perhaps one, to stultify himself, and one of those who at the first was not in the movement for some reason or other, is now tumbling over himself to get in "out of the rain," as witnesses the following:—

Rev. John G. Wyss desires a correction of the statement made in a recent article to the effect that he was not identified with the Christian union movement because he could not speak English. He is with the movement, has been from the start, and speaks English so fluently that he was for years pastor of an English congregation.—*Detroit News of Feb. 5.*

But this is not all. They are to have a series of public meetings at which priest and pastor will speak alternately, but for fear of making trouble each side has appointed a committee of three to whom all papers designed for the public meetings are to be given, "and they have the right to strike out such sentences or paragraphs as may be objectionable to them."

Just think of it. Suppose Luther had submitted his theses to a committee of priests before he read them in public, or gave them out to be read. Suppose Christ had written out his sermons and placed them before a delegation of Scribes and Pharisees before he would speak them in public. Suppose he had asked permission of the Roman governor to tell some of his parables. And yet this is what professed Protestant ministers have done, and are doing, and will do, for now that the Parkhurstian bubble in Saginaw has burst, the ministers of that place are going down to Bay City to see how the "Christian unity" act is done, and it is to be presumed that Saginaw will soon see the attempt to join Christ and Belial. However it is not the joining of Christianity to Satan, for that cannot be done. But it is the union of apostate Protestantism with the papacy against the truth of God; and the fruits of the union will be the persecution of the true people of God. J. G. LAMSON.

THE Waco News is urging the abolition of legislative chaplains, as a useless expenditure of the people's money. The *Gazetteer* is disposed to agree with the *News*. If there is any praying done the legislators should do the praying themselves. At any rate it would not be a bad idea to try the recommendation of Jesus for one session; let the law-makers who feel the need of divine guidance in discharging their duties to their constituents, retire to their closets every morning and pray in secret. In this way the public would not be bored and the State would save five dollars a day.—*Sunday Gazetteer, Denison, Texas.*

SIGNIFICANT PARAGRAPHS.

[We publish under this heading paragraphs more or less significant, without either approval or dissent, and without comment. The careful observer of the signs of the times will readily discern the pertinent facts and opinions, and will know how to turn them to account in the great controversy between truth and error.]

Murdered by a Preacher.

A Dispute Over Infant Baptism Ends Fatally in Kentucky.

VANCEBURG, KY., Jan. 8.—On Grassy Creek, a few miles southeast of this city last night, the Rev. Lem Penrod got into an argument with John Slate, a lay member, on the subject of the efficacy of infant baptism. The controversy became loud and waxed hot when Rev. Penrod drew his revolver and fired at Slate, the ball passing through his body, inflicting a fatal wound.—*Memphis Commercial.*

Roman Orders.

CANNON MACCOLL tells us that in South America there used to be a rule that no one with a strain of native blood down to the fourth generation could be ordained to the Roman priesthood. A bishop did ordain some such young men, and when he found out that they were disqualified he declared that his intention was absent, and that they were still laymen. On appeal Rome took the same view. We cannot therefore be certain that a single bishop or priest of the Roman communion is validly consecrated, since the intention of their consecrators may have been absent.—*Church Review.*

Dispute Over an Apparition.

PRAGUE, Jan. 2.—A peasant, living near Braunau, Bohemia, recently declared that he had seen an apparition of the Holy Virgin in the Dorengrund Forest. His story was believed generally outside the town, and hundreds went daily to the spot, where the virgin was said to appear. To-day several thousand persons made the pilgrimage. They were met in the forest by a crowd of scoffers, who ridiculed the peasant's story, and eventually provoked the pilgrims to violence.

A riot followed. Gendarmes sent out from Braunau were unable to restore peace. After several charges they fired into the throng. Although ten men were wounded, the two mobs continued fighting. Several hundred turned on the gendarmes eventually, and drove them from the forest. Troops have been ordered out to disperse the rioters.—*Washington Post, Jan. 3.*

Petition to the President of the United States.

Sir: Since the Roman Pontiff has accredited to this Government a representative in the person of Francis Archbishop Satolli, who, from the date of his landing upon our shores, has busied himself in stirring up the adherents of the papacy to mutiny against the laws and customs of this nation, in open and flagrant violation of international comity, preaching the nefarious doctrines of the Ultramontanes in relation to popular education and the union of Church and State, and otherwise evincing contempt for the American system of laws; and since Genet and Sackville-West were summarily required to leave the country for offenses far less odious and in far less degree calculated to embroil the country in civil war;

Now, therefore, your petitioners respect-

fully ask that the said Satolli be warned forthwith to depart from the territory of the United States, and that his master, the pope, be requested to send no more emissaries of like character or capacity to this country.

And since the Society of Jesus, as a revolutionary order, is also engaged in fostering strife among our people in the interest of the Roman Imposture, we further ask that in your next annual message to Congress you call the attention of that body to this matter, to the end that by appropriate legislation the members of that order may be banished, and the property held by them under charters from the Federal Government sequestered in accordance with the principles laid down by the Supreme Court in the case of the United States against the Church of Jesus Christ of Latter Day Saints, and that the same be devoted in part to the fund for establishing the University of the United States at Washington, and in part to the establishment and support of free schools in the States where it may be situated.—*Loyal American.*

Governor Fishback's Reply.

Reminds the Ministers That Christ Rebuked Over-pure Men.

LITTLE ROCK, ARK., Jan. 9.—The City Pastors' Association recently passed resolutions condemning Governor Fishback's published views in regard to the regulation of the social evils. The governor has addressed a lengthy reply to the ministers, in which he says:—

"Intelligent, sensible people, who are at all observant of passing events, will tell you that the chief obstacles in the way of religious and moral progress have been hypocrisy and folly. A few men who arrogate to themselves leadership in religious and moral reforms are constantly bringing both into contempt either through hypocrisy or blind fanatical unreasonable folly. There were not wanting men of your type who were ready to pass resolutions against the purity of the Saviour himself, because his honest common sense dared to rebuke certain over-pure men who would have stoned to death a fallen woman."—*Memphis Commercial.*

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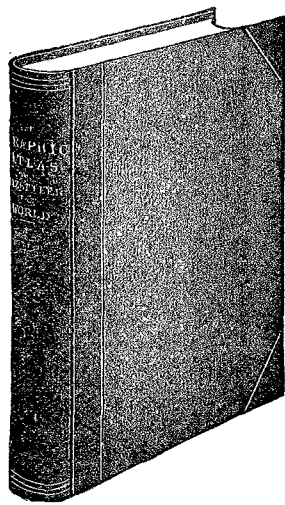
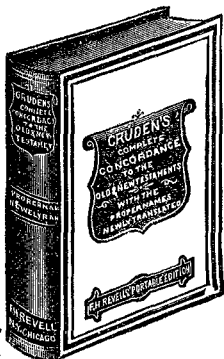
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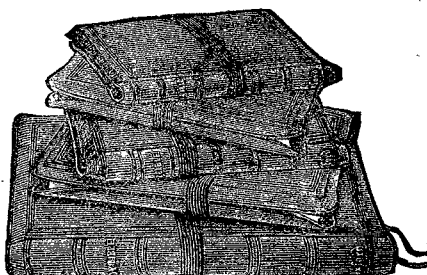
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NEW YORK, FEBRUARY 21, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

EDWARD F. DUNN, who is managing the American branch of the international movement to restore "Papal Independence," is a Florida judge.

WITH the *Monitor* firing on us from San Francisco, the *Pilot* steaming toward us from Boston, and the *Catholic World* engaging us at short range, there appear to be prospects of a general engagement.

OUR illustrated neighbor, *Puck*, is the only prominent political paper in the country that has cared and dared to speak its mind about the pope's latest encyclical to America. Its double page cartoon of February 13, is interesting. Would that America was as positive in her refusal to come under Leo's mantle as "Miss Columbia" is there represented to be.

PROF. G. W. COLCORD, President of the Seventh-day Adventist academy at Graysville, Tenn., is one of the twenty now under indictment there, charged with violating the Sunday law. The six charges against him are for permitting students to labor on the college premises on Sunday. Since the indictments were found, a strong local sentiment has developed against these prosecutions, led by the editor of the Dayton (Tennessee) *Leader*, and the result is left in doubt. Meanwhile the accused manifest a meek and quiet, yet courageous spirit.

It will be unfortunate for America and for civilization if they are allowed to have their way in New York. Our schools are essentially civil schools, maintained as the prop of civil government. If they are converted into military institutions then the American system must cease to be republican and become imperial. This would follow with a certainty that is illustrated by the whole course of history. The military spirit cannot become dominant in the mind of any people without supplanting the republican system with the imperial.—*The American Magazine of Civics*, for February.

THE *Christian Statesman* of Feb. 9, contains the following editorial paragraph:—

Popery affirms its interpretation of God's law through its so-called infallible head to be binding upon the consciences of all men. It leaves no room for dissent. It compels, so far as it has the power, acceptance of its interpretation. It denies the blessing of Christ to all who do not accept its interpretation as the one and only sound and valid interpretation of the divine law. However sure we may be that our views of truth and duty are scripturally sound, we are following in the foot-steps of Romanism the moment we assume to judge brethren in Christ in any

such way as directly affirms or indirectly implies that they have not the same right to interpret and apply God's law for themselves, and to expect his blessing in their honest and sincere endeavors to do his holy will.

The element represented by the *Christian Statesman* interprets the law of God to mean that the first day of the week and not the seventh day is the Sabbath, and is leaving no stone unturned in the effort to force this interpretation on all men by means of civil law. It denies the right of men "to interpret and apply God's law for themselves" and is therefore, according to its own definition, "following in the footsteps of Romanism."

THE *New York Observer*, of Jan. 24, 1895, attacks the Roman Catholic mass on this wise:—

There is not, in all the Word of God, a passage that can be quoted in support of an early and fasting communion.

The *Catholic Union and Times*, of Buffalo, replies as follows:—

Neither is there a single text of Scripture to authorize you to change the Lord's day from the seventh to the first day of the week. Why have you done so? Because the Catholic and Apostolic Church, from earliest Christian days, has substituted Sunday for the Jewish Sabbath, for solid and resplendent reasons.

Of course, the *Observer* replied to this retort by maintaining the customary silence. What a pity that Protestants should stultify themselves and destroy their ability to wield the Word of God against papal errors by tenaciously clinging to one of the most fatal of these errors.

THE reason why the pope is so anxious to hitch America to his chariot is clearly stated by O. A. Brownson, in his work, "Conversations on Liberalism and the Church." The author is a convert to Romanism from Protestantism, and so highly is he esteemed among them that steps have been taken to erect a monument to his memory. Mr. Brownson says:—

All heresies and infidelity are disintegrating and destructive, if you will, but really hostile to progress. They interrupt the work of the church, they interpose obstacles to her influence, deny or obscure the principles of progress, and as far as their power extends, so prevent their development and practical application, and not only peril souls, but hinder or retard the progress of civilization. Heretical nations [like the United States] are running the same career the ancient Gentile nations ran, and their influence, aided by the flesh, the world and the devil, extends even to orthodox nations, and neutralizes, to a fearful extent, the power of the church to apply her principles to her own children, so that these nations became almost as unprogressive as heretical nations themselves.—Page 170.

Yes, the religious liberty principles of the Constitution of this heretical nation have neutralized to a fearful extent the "power" of the Roman Catholic Church over her own children, so much so that she has stopped burning them for heresy. There was no United States Constitution to "interpose obstacles to her influence" on Huss and Jerome and the millions of others murdered by her "influence;" hence the earnest solicitude of

the pope and the papacy to capture the United States Government and obtain "the favor of the laws and the patronage of public authority."

WHAT the papacy will do for all nations and all people when the scheme of the pope is realized, is to be learned from a study of the history of the Dark Ages. There are people who are just foolish enough to believe that the "infallible" church has come to regard her cruel, mediæval history with becoming abhorrence. All such should read the following, quoted from Brownson's work, which the writer purchased within a week, from the Catholic publishing house of D. & J. Sadlier & Co., 31 Barclay St., New York:—

Christian nations alone are living and progressive nations. And never have Christian nations advanced in all that makes the true glory of civilization so rapidly as they did from the downfall of Rome to the rise of what you [Protestants] call the Reformation.—Page 170.

No real progress of civilization since the epoch of the Reformation.—Page 176.

Always will the period from the sixth to the end of the fifteenth century stand out as the most glorious in the annals of the race.—Page 182.

Comment is unnecessary.

THE *Evangelist* comments quite humorously upon the recent papal encyclical, making in a pleasant way several good points against it; and turning each of them likewise against the assumption of papal power by the Presbyterian General Assembly. The *Evangelist* concludes its criticism with these words:—

We have no quarrel with the pope; he lives "near St. Peter's," and has authority. To Leo's credit, be it said, he uses his authority discreetly, and on the side of morality and civil order. The pope we fight is the self-made dictator of Presbyterian opinion and law, whether he be one or many; the creature which, like self-perpetuating prosecuting committees, creates an inquisition and forges instruments of torture for the miserable "minority."

This is valuable from the standpoint of the SENTINEL, chiefly because of the recognition of the fact by the *Evangelist* that the pope that is to be feared is not merely the pope of Rome but the popish spirit; that the man who is dominated by that spirit is a pope wherever he is or whatever position he may occupy. It is this spirit that appeals to the civil power to enforce Sunday-keeping, demands exemption of church property from taxation, etc.

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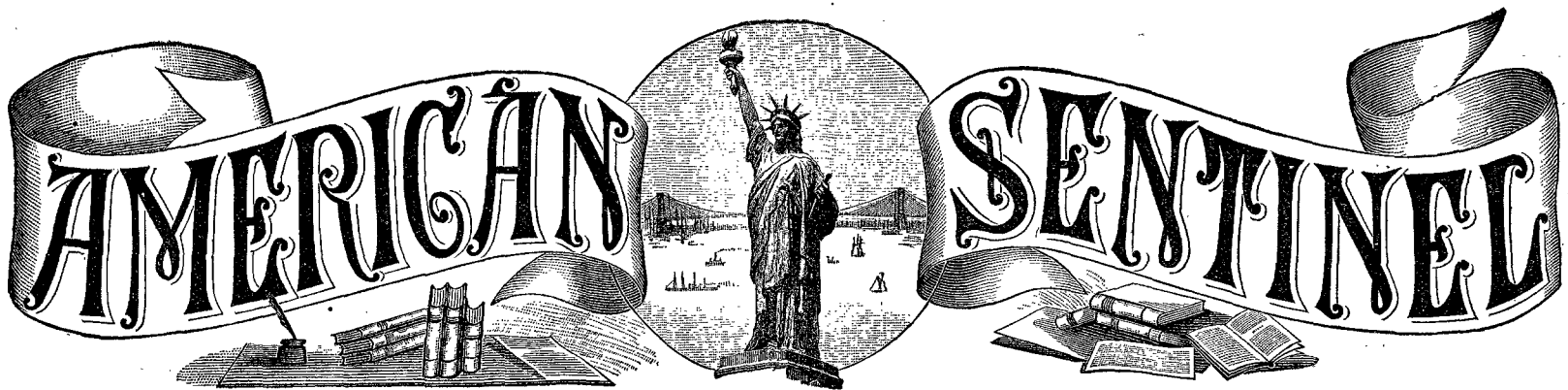
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VOLUME 10.

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BABYLON'S TRIUMPH AND RUIN.

WE have in two previous articles replied at some length to certain strictures upon our methods and work by the *Monitor*. A few points yet remain to be noticed. Continuing to quote from us and commenting thereon, the *Monitor* says:—

That the pope is going to take possession of America is also prognosticated for the same reason. "It is on the authority of the scriptures of Rev. 13:8; Dan. 7:21, 22, and Rev. 18:7, that we know that the papal movement mapped out by Leo XIII. will certainly succeed." We have no time to look up these references or we would explain how the thing is made out, but it must strike ordinary people as very foolish that the AMERICAN SENTINEL should go into a losing fight.

Lest the *Monitor* should still "have no time to look up these references," we shall tell what they say, so that they can be seen at once. The first one cited says that "All that dwell upon the earth shall worship him [the beast], whose names are not written in the book of life of the Lamb." The second one says that he "made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the most High; and the time came that the saints possessed the kingdom." The third one shows that the kingdoms of the earth once more unite in illicit connection with the papacy—Babylon the great—and live deliciously with her to such an extent that, instead of lamenting her widowhood and the loss of her power, as now she is doing, she glorifies herself and lives deliciously, and "saith in her heart, I sit a queen, and am no widow, and shall see no sorrow."

Then it is also that she will be so pleased with herself as to exclaim, "I shall be a lady forever." This, her day, is coming shortly. And when it does come—then, and "therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her." No, no; the AMERICAN

SENTINEL is not engaged in a losing fight. Ours is a fight for victory all the way along, and of triumph at the end; for when this Babylon, Rome, the papacy, thus sinks and is annihilated under the fiery judgment of the Lord, then also it is written: "I saw as it were a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God."

The *Monitor* continues:—

Of course we have the comforting assurance that the pope's visit to America will only be for one day. His voyage across the Atlantic will be fatal to him. This is proved by Rev. 18; and after that happy event there will be no use for the AMERICAN SENTINEL.

The SENTINEL has never said a word about the pope coming to America. This suggestion is altogether gratuitous on the part of the *Monitor*; for we have not only not said anything about the pope coming to America, but we have not said anything that could be fairly construed to mean any such thing.

It is true that when this Babylon sinks, when "the beast" is destroyed, there will be no use for the AMERICAN SENTINEL; but now, and for some time to come, there is, and is going to be, great use for the SENTINEL and for a number of other papers devoted to the same cause.

With the following attempt at wit the *Monitor* closes:—

Now, considering that all this is going to happen anyhow, and to happen soon, for the editor remarks, "We certainly expect to see it," we can't imagine why the AMERICAN SENTINEL is making such a noise. It would be a great deal more comfortable, for instance, if the editor should go to sleep until the event comes off. The only danger to suffering humanity is that he might talk in his dreams. If his utterances when awake are of such an inflammatory character, it is appalling to contemplate what he might say in his sleep.

Yes, we do certainly expect to see it, and that is precisely why we are "making such a noise." It is the duty of a sentinel to make a noise at even a distant sign of danger; but when the danger is imminent, as this is, then he is not only to make a noise by crying out an alarm, but he is also to "fire off his piece." The ruin of Babylon means the ruin of all who may then be in any way connected with her; and therefore the message from heaven now is: "Go out from her, my people: that you be not partakers of her sins, and that you receive not of her plagues. For her sins have reached unto heaven, and the Lord hath remembered

her iniquities." Rev. 18:4, 5. (Catholic Version.)

Against ancient Babylon, the Lord by the prophets, denounced judgment even unto her utter ruin. See Jeremiah 50 and 51. Many of God's people were held in captivity there; and to escape the doom of Babylon which was certainly fixed, they must flee out of the midst of her. And so it was written: "Go out of the midst of her, my people: that every man may save his life from the fierce wrath of the Lord." Jer. 51:45. And that every one might know that this ruin was so near that he must certainly leave her if he would save his life, the Lord told them that there would come two rumors in the land, and the rumors would be a year apart. And thus it was written: "A rumor shall come in one year, and after this year another rumor: and iniquity in the land, and ruler upon ruler." Verse 46. When that second rumor should come, then every one who respected this word would flee out of Babylon and so escape the destruction that came with her fearful fall.

Accordingly, in the spring of the year 539 B. C., the Medo-Persian armies started from Ecbatana under the command of Cyrus. Then the first "rumor" spread to Babylon; but any one could take his time to leave the doomed city, as the danger was not pressing till the second rumor should come in another year. At the river Gyndes Cyrus tarried with his army until the next spring, and then again took up his march toward Babylon. The second rumor spread rapidly to Babylon. This meant her utter destruction. This was the token which God had named; and now every one must flee and escape from Babylon if he would escape the ruin that was certain to fall upon her and that quickly. (Daniel the prophet of the Lord remained in the city, and for a purpose: see Dan. 5.)

Now this is a type of the situation as it now exists with respect to this latter "Babylon, the great, the mother of harlots and abominations of the earth." God would have healed her; but she would not be healed. Therefore her doom is fixed, and her ruin is certain. By the prophecies the word of the Lord has gone forth upon her. Long ago this was settled. And, as in the case of ancient Babylon, there were to be two rumors of the fall of this Babylon—not one year, nor any particular set number of years apart. The first of these is recorded in Rev. 14:8, and the second and last one is

this one in the 18th chapter, which we have already referred to—"Go out from her, my people: that you be not partakers of her sins, and that you receive not of her plagues. For her sins have reached unto heaven, and the Lord hath remembered her iniquities. . . . She saith in her heart: I sit a queen, and am no widow: and sorrow I shall not see. Therefore shall her plagues come in one day, death, and mourning, and famine, and she shall be burnt with the fire: because God is strong, who shall judge her."

The first of these two rumors was sounded, and was heard, some time ago. The second and final rumor is now being sounded through the earth with a loud voice; and it means that the everlasting ruin of Babylon, mother and daughters, is near and hasteneth greatly; and whosoever would save his soul alive and escape from the fiery judgment of the Lord upon Babylon, must separate from her and all that is connected with her in any way.

This is why the AMERICAN SENTINEL "is making such a noise." And we are not going to stop the "noise" till the work is done; for it is written: "Upon thy walls, O Jerusalem, I have appointed watchmen all the day, and all the night, *they shall never hold their peace.*" Isa. 62:6. Whether the people will believe and escape is for them to decide: ours is to sound aloud the rumor. "And the word of the Lord came to me, saying: Son of man, speak to the children of thy people, and say to them: When I bring the sword upon a land, if the people of the land take a man, one of their meanest, and make him a watchman over them: and he see the sword coming upon the land, and sound the trumpet, and tell the people: then he that heareth the sound of the trumpet, whosoever he be, and doth not look to himself, if the sword come, and cut him off: his blood shall be upon his own head. He heard the sound of the trumpet, and did not look to himself, his blood shall be upon him: but if he look to himself, he shall save his life. And if the watchman see the sword coming, and sound not the trumpet: and the people look not to themselves, and the sword come, and cut off a soul from among them: he indeed is taken away in his iniquity, but I will require his blood at the hand of the watchman." Eze. 33:1-6.

We do not deny that it would indeed "be a great deal more comfortable" for the *Monitor*, for Catholicism, and for the papacy—for Babylon and the beast—if the SENTINEL and all others who are bearing a like testimony "should go to sleep until the event comes off." But this cannot be; for now and upon this subject, it is as it was that time before—"If these should hold their peace, the stones would immediately cry out." And in that case it might be indeed "appalling to contemplate" what would be said. But in any case it is certainly appalling to contemplate the situation of the world under the impending ruin; and the listlessness and unbelief of the people in the presence of the solemn warnings so fully given in the prophecies of the Word of the Lord.

TRUE AND FALSE THEOCRACY.

UNDER this heading, we showed last week that a theocracy can exist no more in this world until the second coming of the Lord Jesus Christ. This is the plain teaching of the Word of God. The disciples understood, after the Saviour's resurrection, that the promise of a kingdom had reference not to this mortal state but to the everlasting immortal kingdom, and they were content to bide their Lord's time; but it was not so with the selfish, designing men who came into the church in later

years. These reasoned that of right all power belonged to Christ. He was not personally present to claim it, but were they not his representatives? and could they not, yea, should they not, exercise not only ecclesiastical but civil power as well, in his name and for his glory and the upbuilding of his kingdom in the earth? To ask the question was, in their minds, to answer it as well—hence the theocratic theory which began in the third century to be quite general in the church, and hence also the grasping after civil power to replace the loss of spiritual power due to apostasy from the true faith, and to corrupting alliances with the rulers of the world.

The Saviour sent his disciples forth into a hostile world under the commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20. The only guarantee of success given the apostles was the promise of the presence of their Lord by his Spirit; and by the power of that Spirit they went forth making converts not only without the aid of the civil power but in the face of the most bitter persecution.

But the power of the Spirit of God could be used only in harmony with the mind of God. The Lord Jesus Christ made no provision for self-seeking among his followers. On the contrary, when on one occasion certain of his disciples sought preferment for themselves, he said:—

Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever shall be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Mark 10:42-45.

And again we have these words of our Lord:—

But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted. Matt. 23:8-12.

But these injunctions were not obeyed. Even in Paul's day the "mystery of iniquity" was at work as the apostle declared in 2 Thess. 2:7. Unconsecrated men, like Simon the sorcerer, joined themselves to the church for self-aggrandizement; but the power of the Spirit of God was not for such as they. Power, however, they would have, and so they sought it by usurping authority over their fellows. The humble office of elder, bishop, or overseer—for the terms are in the Scriptures used interchangeably, and all mean the same thing—was magnified, or perverted, rather, so that ambitious men instead of being servants of the church became "lords over God's heritage."

But position was not power, and power they would have. And as it was to be had from the Lord only by those who would use it to his glory, these false shepherds sought it at the hands of civil rulers. At first they simply bartered ecclesiastical influence for political power; but subsequently they claimed that the power belonged to them of right. Of the progress that had been made in this direction in the fourth century, Neander says:—

There had in fact arisen in the church . . . a false theocratical theory, originating not in the essence of the gospel, but in the confusion of the religious constitutions of the Old and New Testaments, which . . . might easily result in the formation

of a sacerdotal State, subordinating the secular to itself in a false and outward way.

The result was the full-grown papacy with the bishop of Rome as "Vicar of Christ," claiming power to depose kings and to set up kings; and following this in natural order, the history of the long and bloody persecution in which over fifty millions of people perished—sacrificed on the altar of popish ambition. Only evil came of an attempt to establish a theocracy then; only evil can come of such an attempt now.

"THE CATHOLIC CLERGY IN POLITICS."

UNDER the above head the *American Ecclesiastical Review* for January contains a most significant article. The *Review* is an authorized organ of the Roman Catholic Church in the United States and is "devoted to the diffusion and interpretation of practical theology, more especially in its bearing upon church administration in the United States. It deals with questions of the day only in their principles and special application to the priestly and pastoral function."

The reason given for the discussion of this topic at this time is as follows:—

Recent occurrences brought about by the elections in the United States have directed public attention to this subject, and thus render its discussion particularly opportune at this time.

The Roman Catholic Church in the United States has hitherto professed non-interference in politics. Of course everybody knows, or ought to know, that, notwithstanding this profession, the church has had a tremendous influence in American politics. This influence, however, has not been openly exerted, as in Germany for instance, but has been exercised through the wire-pullings of the individual priest, the organized lobby, and the Catholic Indian Bureau at Washington.

But in the opinion of the prelates of the church, as voiced in the *American Catholic Review*, the time has now come when it is opportune to take a more active part in American politics.

To prepare the way for this change the *Review* sketches briefly the attitude of the pope and the Catholics of other countries toward the subject under discussion as follows:—

Considering the fact that the present attitude of the Catholic clergy toward national politics differs very widely in various countries, it may seem at first sight impossible to find principles, universal and founded alike in reason and faith, which would justify apparently opposite forms of action. For, at the very time when a stinging protest is sent forth from the altar by a respected American bishop¹ against the intervention, in purely political matters, of another no less popular prelate,² we find bishops of other countries raise their voice to arouse their clergy and people to the exercise of their political rights. Nay, on this very point we see Leo XIII., in Italy, directing what might seem two opposite courses of political action. In regard to the Chamber of Deputies and the Legislative Assembly of the Kingdom established since the spoliation of Rome, the holy father advises clergy and people to maintain the political principle laid down by Pius IX. —*Ne eletti ne elettori*, that is "we neither vote nor stand as candidates for election." At the same time the pontiff strongly counsels Catholics to take active part in the municipal elections, and he encourages the clergy to exercise their influence in behalf of the establishment of conservative *regime* in the large towns, and particularly in Rome.

Everybody knows the history of the "Catholic Association" in Ireland at the beginning of this century, and what a stand the bishops and clergy, individually and collectively, have taken in the struggle for emancipation, a struggle which has been carried into our own days with the sympathy of every lover of justice and freedom. Here, too, whilst we find Leo XIII. counseling the clergy to be watchful lest the claim of rights in the political order would interfere with that

¹ Bishop McQuaid, of Rochester, N. Y.

² Archbishop Ireland.

of the moral order, we see him approving their zeal for liberty, and thus indorsing their activity in behalf of political rights.

In England, too, the Catholic clergy have had repeated occasions since the restoration of the hierarchy to assert their influence in the domain of politics, when there was question of obtaining equal rights with the members of the Established Church, especially in the matter of elementary education.

The "Kulturkampf" period in Germany is fresh in the memory of the present generation, and the French Abbé Kannegiesser, in his lately published instructive work, "Les Catholiques Allemands," has taken particular pains to point out to his countrymen that the success of the "Centre" party in Germany during the religious struggle of the last twenty years was due as much, if not more, to the exertions of a patriotic clergy, than to the noble leadership of such men as Reichensperger, Mallinckrodt, and Windthorst. The parliamentary party in Germany has always counted a considerable number of the ablest clergy among its ranks, and at this present moment there are more than a dozen priests following as members of the Reichstag in the footsteps of the late Mgr. Ketteler, Archbishop of Mayence, or the present Archbishop of Posen, Mgr. Stablewski.

In the Austria-Hungarian empire select members of the national hierarchy and mitred abbots have long since enjoyed the right of a seat in the Upper Chambers of Vienna and Budapesth. If under the present administration the Liberals have gained the ascendancy in the actual government of the country, the cause may be sought to a great extent in the lack of interest and activity, partly forced, partly voluntary, of the clergy. This circumstance is openly regretted by the truly conservative element in the Austrian empire, and the clergy may have learned some useful lessons from the bitter experience which the Catholics of Hungary have but recently met with through the liberal and *laissez-faire* methods of some of their spiritual leaders.

But of all countries in Europe, Belgium has best demonstrated the beneficial results of a judicious, courageous intervention on the part of the clergy in its national politics. Ever since the establishment of the kingdom, the clerical element has been strongly represented in the "Constituante." The celebrated Canon de Haerne did not cease to the last days of his active life to urge upon the legislative body of the country the necessity of granting "true liberty for all" in conformity with the constitution, amongst the signers of which his name will always be honorably remembered. The Abbé Pottier received but a short time ago the grateful testimony of popular confidence by a proffered candidacy to the *Chambre*, whilst the valuable services rendered to the national cause by a simple country priest, the Abbé Keesen, were publicly recognized by his election as a senator of the kingdom in the Catholic province of Limbourg. There can be no doubt that the overwhelming victory of the Catholic party in the late general elections is mainly due to the exertions and loyal vigilance of the clergy, who, in the political crisis of the time, proved to be equal to their social duties. Moreover they did not fail to exercise the right of the so-called *vote plural*, established by the late legislature, in virtue of which nearly all the members of the clergy are accorded a triple vote, viz.: as citizens, as representatives of the learned professions, and as tax-payers.

Let us here mention the neighboring kingdom of Holland, which, like Belgium, small in territorial extent, enjoys more constitutional liberties than any other State of Europe. If, in this Protestant land, the Catholic minority has succeeded in exercising so marked an influence upon the laws passed within the last few years, the credit is mainly due to the Rev. Dr. Schaepman, whose reputation not only as a poet and orator but as a member of Parliament, has gone far beyond the limits of his native land.

As for our neighboring country, Canada, everybody knows that the clergy are recognized as a potent factor in legislating for the two million Catholics among its inhabitants. If Canada possesses to-day, perhaps, the best educational system and institutions of varied learning supported by the State, it is entirely due to the exertions of an intelligent priesthood interested in the common welfare of their people.

From the rapid and imperfect sketch of the foregoing facts regarding the participation of the clergy in politics under circumstances widely different in character, we are enabled to draw several important conclusions:

1. The members of the clergy enjoy the political rights accorded to every other citizen.

2. Generally speaking—that is to say, abstracting for a moment from particular places, times and circumstances—the character and profession of the priesthood, is no obstacle to the exercise of the political rights accorded to every citizen; on the contrary the moral and intellectual advantages secured him by reason of his profession, give him a distinct title to fulfill his social mission by the salutary exercise of his political rights. This exercise gives to his efforts in behalf of the common good the mark and seal of true patriotism.

3. There are places, times and circumstances when

the assertion and exercise of his political rights becomes a positive obligation on the part of the priest. He may even, as the legitimate guide of his people, take an active part in purely political movements when their results affect the temporal as well as spiritual welfare of the flock entrusted to him. In this case, it is needless to say, his conduct must be guided by the law of prudence.

4. This same virtue of prudence, looking above all things to the methods best calculated to promote the salvation of souls, which is the principal object of our holy ministry, may, on the other hand, oblige the priest, under certain circumstances, to use his political right with discretion or even to abstain wholly from its exercise.

Following this summing up, the *Review* concludes with the promise "to examine in detail these different conclusions" in future issues.

From all this the careful observer of the signs of the times will expect to see the Roman Catholic priest in the United States take a more open and "active part in purely political movements when their results affect the temporal as well as spiritual welfare of the flock entrusted to him." And since the "temporal as well as spiritual welfare of the flock" requires that the Government continue its appropriations to Catholic Indian schools, commence to divide the public school fund,—in short, requires that the church, as Pope Leo puts it, "enjoy the favor of the laws and the patronage of public authority" "*in addition to liberty*,"—we may expect to see the church in the near future enter upon open and aggressive political action.

But why not? Have not the popular Protestant churches and societies already done so? Have they not publicly combined and boycotted legislators into giving them the legal power to compel all men to submit to their interpretation of the fourth commandment? If Roman Catholic priests follow their example in the interests of their church and beat them at their own game, as they surely will, they will have no one to blame but themselves.

But between the upper and nether millstone of Roman Catholicism and apostate Protestantism what will become of "the land of the free"?

A DELAWARE SUNDAY BILL.

IN the legislature of the State of Delaware on Wednesday last an "Anti-Sunday-Work Bill" was introduced, the representative presenting it stating that he did so at the request of the Wilmington branch of the International Plasterers' Association. The bill is so sweeping in its provisions that we give it in full:—

SECTION 1. That chapter 131 of the Revised Code of this State be amended by inserting the following between the first and second paragraphs of section 4, and immediately after the word "hours": "If any person, corporation, or firm engaged in business of any kind shall carry on or operate the same, or shall attempt to carry on or operate the same on the Lord's day, commonly called Sunday, or shall engage, employ or hire any person to carry on or operate the same on the Lord's day or Sunday, he, it or they shall be guilty of a misdemeanor and upon conviction thereof shall pay a fine of \$100 and costs of prosecution for each and every such offense and may also be imprisoned one month in addition to such fine and costs. And any person, corporation, or firm engaged in business as aforesaid that shall carry on or operate the same clandestinely, or that shall lock or fasten up the entrance or means of ingress thereto for the purpose of concealing their operations or work, or shall compel or coerce their employes by threats or suggestions of discharge or other disadvantage, injury or loss because such employes refuse or decline to work on the Lord's day, shall be guilty in like manner and punished accordingly. And besides and in addition to such prosecution such offender shall forfeit and pay a fine of like amount to any one who may within one year sue for the same either before a justice of the peace or in the superior court."

Never before in our national history has

there been such a universal demand for more rigid State Sunday laws as there is this winter. By general agreement the church agitators for national Sunday legislation have practically abandoned Washington and are now engaged in a State crusade. With a view to concealing the religious character of legislation demanded, much work has been done among labor organizations with a view to enlisting their coöperation. This is the published plan of Dr. Crafts' "Sabbath Reform Committee in Affiliation with the National Bureau of Reform," under the sub-heading "Securing Coöperation of Labor Unions;" and the plan is succeeding.

Since the above was written we have learned that the proposed bill was defeated at its second reading on motion of Representative Pyle who introduced it. Now Mr. Pyle may expect to be boycotted by a certain religious element which is the real "power behind the throne" of all such measures.

SUNDAY AND SUNDAY LAWS AS VIEWED BY AN INDIANA LAWYER.

I LEARN by the *News* that the amendment offered by Representative Melendy to the Sunday-observance bill, exempting from its provisions those who observe the seventh day of the week as the Sabbath, was voted down in the House. That proposition was, in substance, a provision in Section 2,000 of the statutes now in force.

Large numbers of our people who believe in the observance of one day of each week as a religious duty, believe that the seventh day (Saturday) is the day that should be observed. The bill in question seeks to compel observance of the first day of each week as a religious obligation, providing penalties for its violation, and as it now stands it violates the rights and consciences of those who conscientiously observe the seventh day—notably, the Seventh-day Adventists and the Jews, to say nothing as to the rights of those who do not believe in any holy days.

I believe that comparatively few persons have ever investigated the question. How can it be proven that observance of the first day of the week (Sunday) is a religious duty? I think no person who is intelligent on the subject will pretend that there is any biblical requirement of the observance of the first day as a religious duty.

The Roman Catholic Church, which is conceded by Protestant historians to have had within its pale, for the eleven centuries preceding Martin Luther, practically all of the Christian forces of the world, and which to-day numbers a large majority of all Christian believers, boldly avers that there is no biblical authority for the observance of Sunday as a holy day. That church claims that the biblical day for observance is the seventh, and that there is nothing in the Bible tending to show the abrogation of the seventh and the substitution of the first, as a holy day. It further claims that by virtue of divine authority conferred on it, it changed the day of observance from the seventh to the first, and that Protestant Christians are guilty of great inconsistency in recognizing the authority of that church to change the day of observance—as Protestants do by keeping Sunday—and denying the authority of that church to prescribe other days as holy, and rules and regulations for the government of both clergy and laity.

If any Protestant would like to know the attitude of the Catholic Church as to the sanctity of Sunday, let him consult the catechisms and manuals for religious instruction of that church. "Encyclopædia Bri-

tannica," article "Trent, Council of," furnishes good reading. The Augsburg Confession, 1530, admits that "the observation of the Lord's day" had been appointed by "the church" only.

With Christians divided as they are concerning the day that should be observed, as well as the authority for the observance, and as large numbers of the community do, like the writer, not believe at all in holy days, it seems to me the Indiana legislature should go slow with its religious legislation. It should not try to create and establish holy days, and compel observance thereof as a religious duty, with penalties. That is the hated Inquisition in a mild form.

Each and every person is entitled to full protection in his religious beliefs and practices, from interruption from all other persons. To that end, penalties are prescribed for those who interrupt lawful assemblies, whether they be religious, or any other kind, and there is no complaint that such enactments are not sufficient for the purpose intended. These laws apply equally to all assemblies, whether held on Sundays or other days. It is to such laws that the prosecuting attorney looks when investigating interruptions of religious meetings, and not to any law that seeks to compel observance of Sunday as a holy day.

Let it be remembered that the purpose of Sunday legislation is not to protect religious meetings from interruption, nor to protect individuals in their religious privileges—other enactments do that—but is wholly religious. It is an attempt to force religious practices on the people by the strong arm of the police. Such enactments are a union of Church and State, so far as they go.

But if the legislature of 1895 will dabble with religious compulsory-observance laws, would it not be the fair thing to exempt from the penalties thereof those who conscientiously observe some other day as the Sabbath, also those who do not feel a duty devolving on them to observe any day as holy? Such exemptions would not afford any license to interrupt any assembly, whether religious or otherwise, or any individual in his religious practices. Other laws protect such.—*Charles Foley, Danville, Ind., in Indianapolis News, Feb. 14.*

FREEDOM OF CONSCIENCE AND SUNDAY LAWS.

"It is not sufficiently emphasized that the Jew is left absolutely free to observe the seventh day. He can close his shop; he can refuse to work."—*Rev. Wilbur F. Crafts.*

It should be emphasized that all the Jews
Are free to rest whatever day they choose;
A law to guard the Christian day of rest
Leaves conscience free, so none will be oppressed.

Such is the sophistry of those who plead
For Sunday laws—laws to sustain their creed.
In candor now we ask, Is it no crime
To take from man one-sixth part of his time?

Let it be emphasized that all are free
To rest on Sunday, whoso'er they be,
If conscience lead them thus, there is no cause
That they should be compelled by statute laws.

For those who've not that conscience 'tis too bad
To be compelled to act as if they had;
For, let this simple truth be understood,
Compelling men by law can't make them good.

If hypocrites are what they wish to make,
No surer way they possibly could take
Than using tests religious as a bait
To office-seeking parties in the State.

When they convert the world by means like these,
Base hypocrites will play their games with ease;
And their millennium, with such a brood,
Will be the vilest era since the flood.

—R. F. C.

SUNDAY, THE SALOONS, THE PRIESTS, AND THE PREACHERS.

THERE are two bills pending in the Senate of this State and five in the Assembly, the purpose of which is to legalize the sale of intoxicating liquors in New York and Brooklyn on Sunday.

Four of these bills provide for the sale of liquors during certain hours of the day and evening, presumably at such hours as might be supposed to interfere least with attendance at church services; and all of them provide that the front doors must be closed and the blinds drawn.

One of these bills provides that "there shall be no noise or disorder permitted therein calculated to disturb the quiet and peace of the Sabbath day." And it is such examples of pious cant that should open the eyes of everybody to the impropriety of all Sunday legislation.

Of course the popular preachers are up in arms against all these bills. The churches are almost with one voice demanding the defeat of the proposed measures. And strange as it may seem to some, a large number of Catholic priests are opposed to the contemplated legislation.

But strange as it may seem, it is only what might be expected. Sunday is an institution of the Roman Catholic Church, and of course Rome will honor her own. Sunday evening, February 10, a "Catholic pastors' meeting" was held in this city to consider this subject. "Rev. A. P. Doyle, of the Paulist Fathers," presided. "The meeting," says the *World* of Monday, "was a remarkable one. Although announced only yesterday, every seat was filled long before the hour of opening, and hundreds of late comers were compelled to stand. It was an enthusiastic audience, too, and heartily applauded the vigorous language used."

The *World*, to which we are indebted for the facts, continues:—

Seated on the stage with Father Doyle were the Very Rev. Joseph F. Mooney, Vicar-General; the Very Rev. A. V. Higgins, Provincial of the Dominicans; the Rev. Father Monselli, of the Order of the Pious Missions, pastor of the Italian Church in Harlem; the Rev. P. F. McSweeney and the Rev. Father Drain, of St. Bridget's; the Rev. John G. McCormick, of St. Monica's; the Rev. Father Hartigan, of the Dominicans; the Rev. John Hughes, Paulist; the Rev. Father Flood, of St. John the Evangelist's; the Rev. P. Ennis, of the Franciscans, and Jeremiah Fitzpatrick, the President of the St. Vincent de Paul Society of this city.

Letters and telegrams were also received from the Revs. Cunnion, of St. Raphael's; Colton, of St. Stephen's, and Murphy, of old St. Patrick's, the Fathers of the French Church of St. John the Baptist and of the Mission of Our Lady of the Rosary at Castle Garden, and others, all expressing the heartiest approval of the objects of the meeting.

Vicar-General Mooney was the first speaker. He read from the decrees of the Third Plenary Council of Baltimore, in which Sunday liquor-selling is severely condemned, and then said:—

That is our platform, the platform laid down by the bishops of the church in this country and approved by the holy father himself. We take our stand on the broad grounds of public morality and good citizenship on this most burning and vital question. We care not what political promises or election pledges were made which it is now proposed to redeem; we protest against any scheme for the Sunday opening of the saloons. We want the Lord's day kept holy, and we want no interference with the laws designed to bring about this most laudable end. We demand this as Catholics, as Christians, and as citizens of this Republic.

The Vicar-General makes no bones about telling just why Roman Catholics are opposed to Sunday liquor-selling; it is because "we want the Lord's day kept holy." He is equally explicit as to the real purpose of Sunday laws. Notice the sentence: "We want the Lord's

day kept holy, and we want no interference with laws designed to bring about this most laudable end." If the so-called Protestant advocates of Sunday laws were as candid we would hear less about "the civil Sabbath."

"Father" Higgins, Provincial of the Dominicans, declared:—

This Sunday opening means the effacement of the father from the family. It means the effacement of thoughts of God from the hearts of men on his own day. It means more drunkenness, more immorality. Therefore we are performing a duty to Christianity and to the sanctity of the home by this demonstration here to-night. We protest against any legislation that would make Sunday anything else than a day of peace and church-going and rest. Therefore we denounce this most unwise, most immoral and most irreligious movement to open the saloons on the Lord's day.

After several other speeches of a like character, the following resolutions were adopted:—

Resolved, That as Catholics, we enter our earnest and emphatic protest against the proposed desecration of a day especially consecrated to religious devotion and observances, a day which we are commanded by the law of God to "keep holy," and that we would be unfaithful to our high and solemn sense of duty as Christian citizens of our free Republic if we failed at such a juncture to give public expression to our utter detestation and abhorrence of legislation that, instead of lessening, must inevitably increase the evils of the Sunday liquor traffic.

Resolved, That, entertaining the highest respect and reverence for the decision of the Third Plenary Council of Baltimore in reference to this particular matter, we earnestly hope, in the language of its decree, "that Sunday laws will not be relaxed, but more rigidly enforced," and that "those who are engaged in the traffic should abstain entirely from the sale of liquor on Sunday."

Resolved, That we solemnly protest in the interests of our holy religion and of public morality, in the name of afflicted humanity, for the true welfare of society and the maintenance of law and order, against the proposed violation and desecration of the Christian Sabbath for the benefit of any class and especially for the benefit of a trade that, while it is more exacting in its demands than any legitimate business, is more objectionable and obnoxious than any other on account of its gross abuses and great evils which attend even on its restricted and licensed prosecution.

Resolved, That we are in full and hearty accord with all bodies of our fellow-citizens who are engaged in the truly laudable and timely movement to abate the evils of the liquor traffic and who have publicly and indignantly protested against the iniquitous, unreasonable and intolerable legislation demanded in the interests and for the exclusive promotion of this peculiarly absorbing and exacting business.

Resolved, That a printed copy of these resolutions, signed by the chairman and secretary of this meeting, be sent to each member of the Senate and Assembly of the Legislature of this State.

It is noticeable that the first resolution takes distinctively anti-Roman Catholic grounds upon the question of Sunday sacredness. The Roman Catholic doctrine is that the law of God does not require the keeping of Sunday, but of the seventh day, and that Sunday observance rests entirely upon the authority of the church. A "Doctrinal Catechism," by Rev. Stephen Keenan, Imprimatur, John Cardinal McCloskey; Excelsior Catholic Publishing House, 5 Barclay Street, New York, 1876, page 174, has this question and answer:—

Q. Have you any other way of proving that the church has power to institute festivals of precept?

A. Had she not such power she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority.

A like testimony is borne by "An Abridgment of the Christian Doctrine," by Rev. Henry Tuberville; Imprimatur, the Right Rev. Benedict, Bishop of Boston; Excelsior Catholic Publishing House, 5 Barclay Street, New York, 1833, page 58. This work says:—

Q. How prove you that the church hath power to command feasts and holy days?

A. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

Q. How prove you that?

A. Because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin.

Cardinal Gibbons has also spoken plainly upon this question. In "The Faith of Our Fathers," page 111, he says:—

You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of the Saturday, a day we never sanctify.

Such authorities might be greatly multiplied, but the testimony quoted is sufficient. Rome is changing her tactics upon the Sunday question only to catch Protestants. And it is significant that this turn is taken especially by the Paulist Fathers to whom is specially committed the work of making proselytes of "Protestants."

Individual Roman Catholics are doubtless opposed to the liquor traffic on general principles. But Rome, as a church, is not opposed to the traffic, except on Sunday. A very large majority of liquor dealers are Catholics. Rome derives a great deal of support from liquor dealers. She dare not excommunicate the traffic and those engaged in it. The saloon may debauch and impoverish people, may beggar children and enslave wives, and murder husbands and fathers six days in the week and Rome is silent; but when it touches Sunday "the church" speaks, demanding that it remain "a day of peace and church-going;" and declaring: "We want the Lord's day kept holy." Rome can be trusted to care for her own, and in this thing she is not alone; the so-called Protestant Church is gone after her.

TO INCREASE THE FINE.

THE following petition is being circulated in Pennsylvania by the compulsory Sunday observance managers:—

To the Senate and House of Representatives of the State of Pennsylvania:

Your petitioners, whose names are hereunto signed, do most respectfully and earnestly request your honorable bodies to so amend the Sunday law of 1794 as to make the penalty for the violation of the first section of said act for the first conviction \$25, for the second conviction \$50, and an increase of \$10 for each subsequent conviction. We earnestly protest against any modification or amendment of the said law, which will decrease said penalty or make it less effective to secure Sunday observance.

The writer attended the convention at which this petition was adopted, and the only reason why it did not ask for the penalty of imprisonment is because it was feared that it would be asking too much at one time. Imprisonment will come next and after that the whipping post.

SOUND WORDS FROM A TENNESSEE LAWYER.

WHEN considering Sabbatarianism why advocate a divorcement of religious from civil laws, or a relaxation of their enforcement, upon the theory, as Dr. Rylance has done, that the Mosaic Sabbath is obsolete? As long as we discuss in what manner the civil law may compel the keeping of a rest day, so long do we concede that right to the State. Is not keeping holy a certain day in the week a religious ordinance, and as much a matter of faith as baptism, as the eucharist, etc.? Is it not a dangerous example, in our popular government, for Christians to compel the observance of their rest day simply because they are in the majority? The heathen, upon the same principle, would have the right to prohibit the keeping of that day, or to change the day, should they become numerically the stronger. And like "the struck eagle" the

Christian pangs would be keen to find that they had "nursed the pinion which impelled the steel."

In theory, judging from the organic laws, our country is an asylum for all kinds of faith. Here the Chinese may build his joss-house, the Hindoo his temple, the Mohammedan his mosque, and the Buddhist may rock-hew his tope. In practice it is the country where only the Christian may freely worship, and that Christian must keep Sunday, the first day of the week, which day is not mentioned in the Decalogue nor made holy in the Sacred Canon. What right has the State to make the Moslems, the Hebrews, the Seventh-day Baptists, the Seventh-day Adventists observe a rest day other than that which is in harmony with their faith? What right has the State to make atheists, infidels, and pagans observe any day?—Cyrus Simmons, Knoxville, Tenn., in the World, Feb. 12.

WHAT SOME SWISS EDITORS THINK AND SAY.

AN item has lately appeared in *La Semaine Religieuse*, published in Geneva, Switzerland, which is interesting, as containing in condensed shape the thought and expression of several Swiss editors in reference to Seventh-day Adventists and their publications. The article, as it appeared in *La Semaine Religieuse*, on February 2, is as follows:—

In the month of December, *Le Pays*, Catholic organ of the Bernese Juras, published an article in which it complained vigorously of the distribution in the Catholic parishes of little sheets for the propagation of Protestantism, which were, it said, "an artful attempt to excite contempt for the confessional." *La Gazette du Valais* and *Le Courrier de Genève*, journals of the same shade of belief, hastened to reproduce the article, enlarging upon it with many comments. *Le Pays* denounced especially the little journal, entitled, *Les Signes des Temps*, which is sent, it says, by mail to a multitude of people who do not wish it, and which "calls the eucharist a wafer and the pope anti-christ." It imagines that the expenses of this "paltry proselytism" are drawn from "the well-filled pastoral coffers of Basler pietism."

The Catholic organ, then, does not know that the sheet which it denounces is the organ of the Seventh-day Adventists, and that this sect has no better opinion of our Reformed churches, national or independent, than of the Roman Catholic Church. Do they not urge the adherents of all other denominations, Catholic or Protestant, "to come out of their Babylon," join these new saints of the last days who observe Saturday in the place of Sunday, and are the only Christians who have not apostatized by receiving upon their foreheads the mark of the beast? If the liberty of propaganda was not for us a sacred principle, and if our co-religionists had not been trained to free investigation by three centuries of controversy, we should also have as good reasons as the Catholic papers for deploring the importation into our parishes of these "packages of waste paper" which excite in these editors so peculiar a mixture of fear and scorn.

This article *La Tribune de Genève* reprinted in its issue of February 4, under the title "Intolerance," simply crediting it to its source and making no comment other than that contained in the pithily exclamatory title.

The *Semaine Religieuse*, which has heretofore been aptly called the *Semaine "Furieuse,"* describes itself, on its title page, as "Organe du Protestantisme Evangelique," or Organ of Evangelical Protestantism. It makes itself the mouthpiece of the Independent Church of French-speaking Switzerland, and is edited with a pointed pen and keen rhetoric. This article, which it addresses "To the Catholic Papers,"—as originally entitled,—is an interesting example of subtlety and acuteness of method. It masses the expressions of three Catholic editors and calls the attention of all Catholic papers to them. Thoughtful care is taken to cull for the benefit of the citizens of Basel that expressive phrase, "the well-filled pastoral coffers of Basler pietism," and thus to canker the gold, with which their coffers

are unquestionably well filled, with the information of their undesired reputation for evangelical and missionary effort.

But having administered this bitter draught, as an incentive for the further development of Basler antagonism toward Seventh-day Adventists, it proceeds to inform them all, with a graciousness which is almost a reminder of the sweet suavity of Mark Antony with which he stirred the Roman populace to violence, who it is against whom they should direct their attacks.

Thus having stirred them all, at the last, with unexpected and treacherous reverse of its poisonous weapon, upon its comrades of the moment, like the wasp, it leaves its inflammatory sting to rankle in the sudden and unlooked-for thrust of its last sentence.

How many centuries more of controversy would it take to show religious controversialists that controversy with individuals or sects rather than with principles, is itself irreligious, and an unquestionable evidence of failure to comprehend the spirit of true religion?

W. H. McKEE.

Basel, Switzerland.

FATHER CHINIQUY TO ARCHBISHOP FABRE.

WHEN the venerable Father Chiniquy was ill at his home in Montreal a few months ago, several Roman Catholics, including a Jesuit priest, called to see him for the purpose of bringing him back to the Roman Catholic faith. He firmly but courteously refused to be led back to Rome, and when he had regained his health he wrote a letter to Archbishop Fabre of Montreal, in which he said:—

"MONTREAL, 65 Hutchison Street,

"December 8, 1894.

"To My Lord Fabre, Roman Catholic Bishop of Montreal:

"My bodily strength is so perfectly restored that I write you this letter without the use of any spectacles, and my hand does not shake more than when I was only thirty years old, though I am in my eighty-sixth year.

"I am cured, perfectly cured, though I have not had a single drop of your waters of Notre Dame de Lourdes, and without going to the good St. Anne of Beaupre! I am cured in spite of the maledictions and excommunications of the bishops and priests of Rome!

"And, what will puzzle you the more, I am cured, perfectly cured, without having accepted any one of your medals or scapularies—without even having bought any of your blessed candles which I might have got from you for five cents!

"But, to prevent you from suspecting that the devil alone, or some witches, could have healed such a bad man as I am, I must give you the secret of that cure. May our merciful God grant that you may have recourse to the same remedy with the multitudes of our dear countrymen you are leading in the perishing ways of Rome.

"From the very day that I broke the chains which were tying me to the feet of the idols of the pope, I put myself under the care of the best physician the world has ever seen. His name is Jesus. He is both the Son of God and the Son of man. He came from heaven more than 1,800 years ago to save us from all our spiritual and even bodily miseries. But his condition was that those who wanted to be cured by him should not invoke any other name but his own. For his Apostle Peter wrote in his Testament these very words: 'There is no other name under heaven given among men whereby we must be saved.' Acts 4:12. His Testament is called 'The Gospel.'

"These last 1,800 years, all the echoes of

heaven and earth are repeating His sweet words: 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' Matt. 11:28:

"Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." John 14:13.

"If ye shall ask anything in my name, I will do it." John 14:14.

"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14:23.

"I am the vine, ye are the branches." 'Abide in me, and I in you.' John 15:4, 5.

"And I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

"From the day I gave up the pope to follow Christ I have found more and more every day that the greatest joys, the greatest happiness in this world were to love and serve him. I have kept myself, then, united to him with all the faculties of my heart and my soul, as being my only light, my only strength, my only wisdom, and I have always found him true to his promises.

"But when I found that it was good to be united to that mighty and merciful Friend in the days of prosperity, I have found that it was still more my interest to be united to him in the days of trial through which I had to pass. He was my shield when I was attacked by the thousands of assassins whom you, or your priests, have so often sent to take away my life, either with their pistols, or with their murderous sticks, or with their sharp stones.

"When these stones were falling upon me as hail on a stormy day, in the streets of Montreal, Quebec, Halifax, Charlottetown, Antigonish, Ottawa, etc., I was throwing myself into the arms of that mighty and loving Friend, I was pressing myself on his heart—and I felt secure as a little child when in his loving mother's arms. I was invoking his all mighty name, and it seemed I was seeing his merciful arms around me to protect me. I was hearing his sweet voice telling me, 'Fear not, for I am with thee!' And when I was escaping from my would-be murderers' hands, bruised, wounded, bleeding, I felt happy for having suffered something for the sake of that beloved Saviour who, on the cross, had shed his blood for me.

"But it was when I was attacked by the last terrible sickness that I felt the necessity of having that mighty and merciful Friend near me as my physician. With Peter I cried, 'Lord, save me.' And you can come and see with what merciful and mighty hand he has come to my help and cured me!

"You may imagine my surprise and my sadness when, in that very time, I saw your priests and priestesses coming to tell me that I was out of the way of salvation, and that I was to be damned if I would not come back to the church of Rome of which you are a bishop.

"For, what had these priests of Rome to give me to take the place of that divine Friend and Physician, Jesus the Son of God, that I might forget that he was my only hope, my only life, my only Saviour, my only refuge? What did they offer me to prevent me from saying with Paul, 'I do not want to know any other but Jesus and Him crucified'? They had nothing but a few rags, called scapulars, and some small idols of copper, iron and silver, probably found in the crumbling remains of the temples of Venus, Minerva, Bacchus and Jupiter!

"Yes! what had your priests to give me that I might forget and forsake that dear Saviour Jesus, whose presence in my heart was, very often, making me so happy that I

was not only forgetting my terrible sufferings, but was changing those sufferings into feelings of unspeakable joy? They had to offer me a little god, only about an inch in diameter, made with a little flour baked by their servant girls between two heated irons.

"Be not surprised, then, if I have ordered those ambassadors of Rome out of doors with the utmost indignation!

"C. CHINIQUEY."

—Converted Catholic for February.

SILENCING THE ECHO OF THE REFORMATION.

THE Protestant bishops seem to be far superior men to the clergy under their charge. A few weeks ago we chronicled the rebuke administered by Bishop Potter, of New York, to the *Churchman*. In another place in this issue we quote Bishop Hurst's opinion on immigration. Both of these statements were from Americans, but we notice that in Edinburgh another Protestant bishop has reprimanded one of his diocesans for intemperate statements concerning Catholics. The Rev. Dr. Teape, incumbent of St. Andrew's Episcopal Church, Edinburgh, a member of the extreme Evangelical Party, at a recent meeting of the Irish Society, assured his hearers that "the Roman Catholic has no Saviour, no Bible, no heaven." The bishop at once took Dr. Teape to task, and the reverend gentleman in reply made a lame and impotent attempt to defend his assertion, with the result that the bishop again wrote to him as follows: "The words, as they appeared in the report, seemed to me so monstrous an outrage upon truth—not to say charity—that it was impossible for me to pass over in silence such a statement made by a clergyman holding a responsible position as an incumbent in the diocese. Some correspondence has since passed between us, but the upshot (and I deeply regret it) is only that you acknowledge the accuracy of the report, and attempt by argument to justify your words. I cannot enter into discussion but must content myself with simply, as your bishop, severely censuring the employment of such language, and expressing my sorrow that you could have allowed yourself to be betrayed into making a public charge so base and so offensive." By this manly letter Dr. Dowden not only gives proof of his love of honesty in controversy, but does honor to himself and to his church.—*The Monitor (Roman Catholic)*, February 2.

SIGNIFICANT PARAGRAPHS.

[We publish under this heading news items bearing on the subjects discussed in the *SENTINEL*, and paragraphs more or less significant, without either approval or dissent, and without comment. The careful observer of the signs of the times will readily discern the pertinent facts and opinions, and will know how to turn them to account in the great controversy between truth and error.]

The Latest Sunday Bill.

THERE is an epidemic of reform legislation sweeping over the legislatures of the several States. It assumes all the symptoms of a deep-seated malady in some of them and the outcome of it threatens to be the resurrection and rehabilitation of many of the Blue Laws which have made Connecticut a byword and reproach among the enlightened people of the country.

The most virulent outbreak of the epidemic occurred in Missouri last week when a member from one of the lower counties gave notice that he would introduce a bill abolishing tall theater hats, prohibiting barter and sale of every kind and forbidding the playing of baseball, football, and cards on the first day of the

week. This aroused a storm among the members of the legislature from St. Louis and Sedalia and they severally noticed as many bills forbidding the playing of marbles, leap-frog, and other nursery games, and proscribing riding, driving, smiling and kissing on Sunday.

One of the members of the upper house, to add to the absurdity of the situation, gave notice of this bill and moved its adoption as a substitute for all pending bills:—

SECTION 1.

It is a sin
To steal a pin,
Or shave a chin,
On Sunday.

SECTION 2.

No one shall smile,
Or think of guile,
Or wicked wile,
On Sunday.

SECTION 3.

No one shall kiss,
A wife or miss,
Or taste of bliss,
On Sunday.

He thinks that this will cover everything desired by the reformers and check the spread of the epidemic.—*Detroit Journal*, Feb. 13.

Good News for Cotton Mather.

Now that the government of the great State of New York has brought its power to bear for the punishment of a wretch who was detected in the heinous crime of selling earmuffs on Sunday with the thermometer at zero, word ought to be got to Cotton Mather that the millennium is coming at last in what was once Stuyvesant's ungodly village.—*The World*, Feb. 13.

France Clings to the Church.

Deputies Reject Measures to Suppress the Public Worship Ministry and Separate Church and State.

PARIS, Feb. 16.—In the Chamber of Deputies this afternoon M. Chauvin offered a resolution to abolish the public worship budget. It was defeated by a vote of 379 to 111. The object of the resolution, of course, was to do away with the Ministry of Public Worship by cutting off the appropriation for its support.

M. Faure then introduced a bill for the separation of Church and State.

M. Ribot, the Premier, declared that the enactment of such a measure would threaten the peace of the country.

The bill was rejected by a vote of 305 to 205.—*The World*, Feb. 17.

Personal Liberty in Chicago.

ON the fifteenth day of December, in the year of our Lord eighteen hundred and ninety-four, and of the Independence of the United States the one hundred and nineteenth, there was legally organized in the county of Cook, Illinois, a corporation entitled the "Chicago Personal Liberty Association," its object being to promote the cause of personal liberty and to defend this cause from attacks from all sources. The management of this association is vested in a board of five directors, to be elected annually.

Is it extraordinary that after one hundred and nineteen years of national independence, five earnest men meet to organize for self-preservation? Is it still more extraordinary that this league is gaining membership so fast as to warrant the belief that in a few months fifty thousand names will be enrolled? The

wheels of progress go round very fast in Chicago when they move at all, and their revolution has begun. No political party can now afford to ignore the uprising against fanaticism and corruption. Non-partisan in politics, Chicago's Personal Liberty Association welcomes Democrats, Republicans and Independents, demanding no pledge but that of allegiance to the principles upon which the Republic was founded and upon the perpetuity of which our institutions depend.

The founders of this league are profoundly convinced that the world is too much governed; that such government is best as governs least; that a stream cannot rise higher than its source; that a community is no better than the individuals composing it; that the development of individualism is the Republic's greatest need; that the besetting sin of our people—and more's the shame—is dishonesty; that the only road to reform in national and municipal affairs is in reform of the individual, not by making laws, but by making character strong enough to resist temptations in which the world abounds.

With all my heart and head I welcome a league for which I have long prayed. Their fight is mine. For eight years I have been preaching their gospel, and have been reviled and rejected by those who mistake their liver for their conscience. It is futile to fly in the face of the Almighty and build a fence around humanity beyond which vision may not range. Freedom in thought and deed, independence of character, are the very bulwarks of a republic. Without such freedom, without individuality, a government of the people, for the people, by the people is a fraud. Let the new league go to the Bible for its inspiration and its watchword: "Son of man, stand on thy feet!"—*Kate Field's Washington, Jan. 5, 1895.*

Education in Manitoba.

A Series of Judicial Decisions.

PEMBINA, Feb. 12.—The school system of Manitoba, now practically modeled upon that of the United States, has been the subject of bitter and determined contention there since 1890, in which year it was adopted. Formerly the system prevailing in Ontario and Quebec was in force there, providing separate schools for Protestant and Roman Catholic children and giving the Catholics a portion of the school fund. The Catholics rose in arms against the new ordinance and have fought it tooth and nail ever since, being beaten at all points and at last worsted before the authority of final appeal. Their first application in opposition to the new law was to the courts of the province, which pronounced the statute valid. It was carried to an appellate tribunal consisting of one Catholic and two Protestant judges, and the decree of the former court was sustained by the majority, the Catholic judge voting against it. It was then carried to the supreme court at Ottawa, consisting of six judges, three being Protestant and three Catholic, and this high tribunal unanimously reversed the preceding decisions.

The Manitoba government then carried the case before the privy council in London, which reversed the Ottawa decision, restoring the rulings of the previous courts. The Catholics then appealed to the governor-general under a clause in the law providing for remedial legislation in certain cases, and the governor-general referred the matter to the supreme court at Ottawa, a special act being passed by the Dominion Parliament conferring competent authority on the court to render such a decision. It decided that the government had no such power, all the judges, Protestant and

Catholics, concurring. From this decision the Catholics again appealed to the privy council with a result as yet undetermined, but it is likely to reaffirm its former decisions. There is little doubt that Manitoba prefers her new school system, and that it will be adhered to notwithstanding all efforts from every quarter against it.—*The Sun, Feb. 17.*

For Playing Billiards on Sunday.

"THE White Elephant," Phil Black's big billiard resort at 532 Sixth Avenue, was raided at 1:15 o'clock this morning and sixty people arrested by the police of the West Thirtieth Street station.—*The Sun, Feb. 17.*

"I AM SURPRISED"

Says Prof. E. A. Sheldon, President of the New York State Normal School, Oswego, "that so much that is valuable for one to know is brought into so small a compass, and sold for so small a price." Yes,

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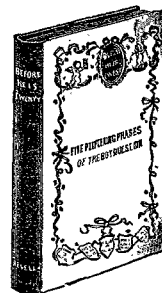
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NEW YORK, FEBRUARY 28, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

READ the article on page 66 entitled, "The Catholic Clergy in Politics." A word to the wise is sufficient.

THE Iron (Mo.) County *Register* publishes in its issue of the 14th inst. the whole of the article from our columns, "Defends his Faith and his Rights," and remarks that "the members of the Missouri legislature ought to cut the article out and paste it in their hats."

THE manager of the Seventh-day Adventist publishing house in London, John R. Gibson, has been summoned to appear before the authorities to answer the charge of violating the factory law forbidding labor on Sunday. The employes in the publishing institution are Seventh-day Adventists, and rest on the Sabbath (Saturday). The prosecution of Mr. Gibson is nothing short of persecution.

THE *Catholic World* of July 18, 1870, in an article entitled, "The Catholics of the Nineteenth Century," published this:—

The supremacy asserted for the church in matters of education implies the additional and cognate function of the censorship of ideas and the right to examine and approve or disapprove all books, publications, writings and utterances intended for public instruction, enlightenment or entertainment, and the supervision of places of amusement. This is the principle upon which the church has acted in handing over to the civil authorities for punishment criminals in the world of ideas.

Yes, this is the principle upon which the church has acted and acts to-day where she has the power. And we know of several "criminals in the world of ideas" that the church in the United States would be glad to hand over to the civil authorities for punishment.

THE *Detroit Evening News* argues thus regarding the question of taxation of church property which has been agitating the Michigan legislature:—

If the pecuniary burdens of the churches are increased by formal taxation, the community at large will have to foot the bill by sustaining double the number of strawberry festivals and oyster suppers it does now; and if this should fail, the young ladies would have to take that lone oyster out of the soup to cut down expenses.

The *News* is right in concluding that church taxation would increase the number of shameful methods employed by the churches to support themselves in some other way than by self-denial, but every one would be left free to participate in these church-dishonoring methods or not, as he chose; but as the matter now stands all are indirectly compelled to support such churches, whether willingly or unwillingly.

THE Pennsylvania Sabbath Association's call for the convention of this antichristian and un-American society held in Altoona Feb. 14, 15, was signed by sixteen pastors, five of whom are Lutheran ministers of that city. The following is a part of the call:—

The conflict between the foes and friends of the Sabbath is fairly on and will admit of no compromise. The enemy is neither dead nor sleeping, and it is wisdom in the Christian people of the State to be on the alert and ready to guard against the loss of the legal protection of the Sabbath.

It would seem that the Lutheran Church is drifting with the rest back to papal methods,—back to the use of civil power to force obedience to the dogmas of the church.

JUST before going to press we received a letter from W. H. McKee, formerly associate editor of the SENTINEL, but now in Basel, Switzerland, informing us of the arrest of Mr. Henri Revilly, the book-keeper of the Seventh-day Adventist publishing house in that city, whom the authorities hold responsible for the Sunday work done by that institution in the absence of the manager, H. P. Holser, who, as the representative of the denomination's interests in Central Europe, is attending their international conference now in session at Battle Creek, Mich.

Although Mr. Revilly is in no sense the manager of the institution he is so held and threatened with three months' imprisonment. His trial was to occur February 16, and we await the result with interest. If he is imprisoned the work of the office will continue until all are arrested since each employé of the institution is his own boss; the manager, Mr. Holser, having said to them on leaving for America, "The house is open to you every Sunday. You can come to work or you can rest."

The law under which the arrests were made is a factory law ostensibly in the interests of laboring people. But as the authorities know that each employé rests on the seventh day and thereby meets the avowed intent of the law, the prosecution is simply persecution. For years the authorities have understood the facts in the case and have not interfered. The reason they now interfere can be learned by reading Mr. McKee's article on page 69 of this issue.

Our readers will remember that Mr. Holser was imprisoned for a term of twenty-one days in a Basel prison for permitting work to be done on Sunday in the publishing house. A sentence of forty days awaits him on his return. All this is occurring in the country of William Tell and the Reformation. This fact was brought to the attention of the people of Lucerne by a Seventh-day Adventist who was arrested for laboring on Sunday, in a pamphlet addressed to the citizens of his canton in which he said: "Fellow-citizens, you are at the present time raising a fund to erect a monument to William Tell. But while you are working to erect a stone monument to Tell, you have erected a living monument to Gesler."

POPE LEO XIII., in an encyclical letter dated Nov. 1, 1885, exhorted Catholics "to take an active part in all municipal affairs and elections, and to favor the principles of the church in all public services, meetings, and gatherings. All Catholics must make themselves felt as active elements in daily political life in the countries where they live. They must penetrate wherever possible in the administration of civil affairs," etc.

The Roman Catholics of New York City made haste to obey this command of the pope, and the city has been completely controlled by Roman Catholic politicians for the last ten years. In consequence there has developed a condition of unspeakable rottenness. Against this rottenness, which a priest of this city publicly declares was known to the church authorities, no voice was raised in protest. Now that it has been exposed and cannot be denied or evaded, the *Catholic Review* of this city, in its issue of Feb. 17, has this to say of the results of the last ten years of Roman Catholic activity in the "municipal affairs and elections" of New York City:—

Has its [New York's] history in regard to the Catholics who have been appointed or elected to office been such as would be satisfactory to a requirement, that Catholics, as Catholics, should be fitly represented? Of course, there have been many brilliant exceptions, but, as a rule, have the Catholics of New York City reason to be proud of the career in public life of the men professedly Catholics who have, for instance, been elected for these many years past to represent the city in the State Assembly? Go over the list of them—a long list—during the last ten years. Look at the representation in Congress during the last twenty years, including an ex-prize-fighter. Is it necessary, ten years after the decree of the Baltimore Council, that saloon-keepers shall dominate the "Catholic vote"? But they do it practically, and the man that denies this is either dishonest or ignorant. The saloon-keepers are a potency in the political organizations as they have been made up so far, and the mass of the "Catholic vote" has so far been following the dictates of one or the other political organization. Behind the saloon-keepers are the brewers, who hold chattel-mortgages from the saloon-keepers, and most of the brewers are now working together under some form of a "trust."

The above is the fruit of the pope's exhortation to Catholics to "make themselves felt as active elements in daily political life." It is the "more abundant fruit" which has resulted from the Roman Catholic Church enjoying "in addition to liberty" the "favor of the laws and the patronage of public authority." And yet the church proclaims herself the author, promoter, and preserver of civilization!

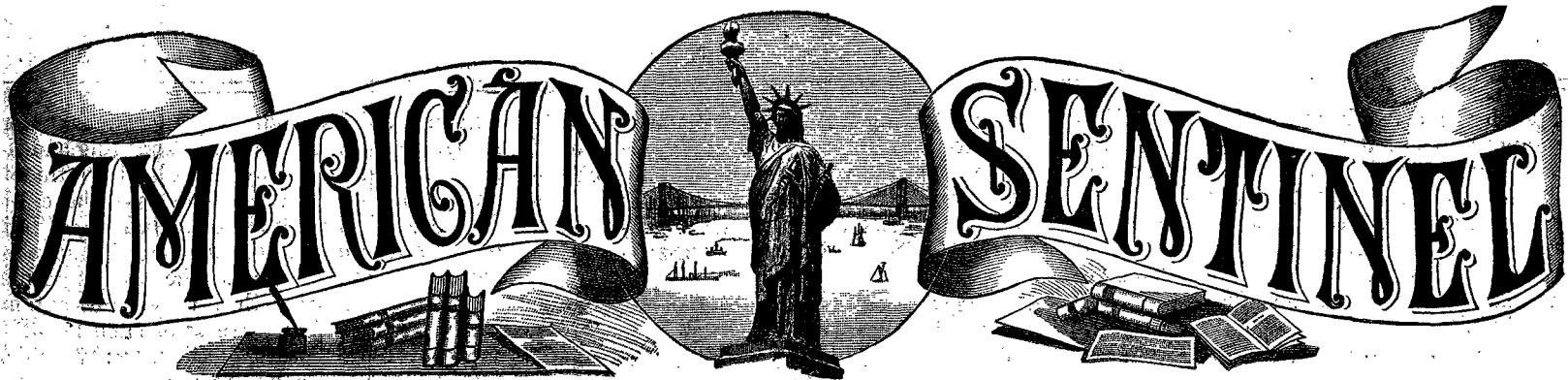
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"BABYLON THE GREAT, THE MOTHER OF HARLOTS."

THE AMERICAN SENTINEL and Seventh-day Adventists believe and teach that the term "Babylon" of Rev. 17 and 18 applies to the Roman Catholic Church.

All Protestants believed this in the days of the Reformation. In fact, it has been the practically unanimous belief of the popular Protestant churches until within a very brief period.

But a change has been wrought in popular Protestantism, and instead of calling the Babylon of the Bible by her right name, Protestants are now calling her the "Mother Church of Christendom," "a part of the mystical body of Christ," etc.

But why this change? Has Babylon become converted? Has the Lord healed her? No, this cannot be, for confession must precede healing, and Babylon stoutly avers that she has never been sick. No, Babylon teaches every abominable doctrine that she taught in the days of the Reformation. Every reason that existed in the sixteenth century for protesting against Roman Catholicism, for denominating her the Babylon of the apocalypse, exists to-day.

Why is it then that the same system which the Reformation denounced as the great prophetic apostasy, is now by the descendants of the reformers termed "one branch of the Christian church"? We propose to answer this question in this article, but before we can do it, it is necessary to take a look at the papal church as described in the Scriptures.

In Rev. 17:2, 6, "Babylon the Great, the Mother of Harlots" is spoken of as one "with whom the kings of the earth have committed fornication,"—one "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." And in Rev. 18:3, it is plainly stated that the reason for the fallen condition of this fallen church is that "the kings of the earth have committed fornication with her." This

is the reason she is fallen. She has been intimate with the civil governments of earth. She has failed to heed the warning words, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" Jas. 4:4.

Not only has she done this, but she is now doing it, and the last of these adulterous proposals is addressed by Pope Leo XIII. to the American Government through the American bishops of the United States. And this encyclical is alone sufficient to brand the Roman Catholic Church as the fallen Babylon of the Bible. In it the pope says:—

The church amongst you, unopposed by the Constitution and laws of your nation, fettered by no hostile legislation, protected from violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance.

Wants More Than Liberty.

Is not this all that a Christian church could ask? Isn't it more than the conquering church of the apostles had? Is it not the scriptural relation which the Church and the State should sustain toward each other? It certainly is, for Jesus said, "My kingdom is not of this world," and he separated the Church from the State and asserted the independence of each by the words: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. 22:21. But this is not all that the Roman Catholic Church has had, and it is not all that she wants in the United States, for the pope immediately condemns this separation of Church and State in the following words:—

Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the church; or that it would be universally *lawful* or *expedient* for State and Church to be, as in America, *dissevered* and *divorced*.

If it is not universally lawful for the Roman Catholic Church to be dissevered and *divorced* from "the kings [governments] of the earth," then it follows that it is considered lawful and expedient that the Roman Catholic Church be united and married to "the kings of the earth." What, therefore, the Word of God declares unlawful and spiritual "fornication," the Roman Catholic Church in 1895 declares lawful and expedient, thus virtually acknowledging herself the spiritual adulteress of prophecy.

But the pope does not stop here, but continues to still more plainly, if it were possible,

proclaim his church to be the fallen church of Revelation. He says:—

She [the Roman Catholic Church] would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of public authority.

Not the Fruits of the Spirit.

That is, if the Roman Catholic Church in the United States, instead of being "dissevered and divorced," were united and married to the United States Government "she would bring forth more abundant fruits." The pope is correct; she *would* bring forth more abundant fruits. She always has brought forth more abundant fruits when committing "fornication with the kings of the earth." But they have not been the fruits which result from being united to Christ, for the fruits of the Spirit are not the fruits of a union of the Church with the kings of the earth, but the fruits of a union with Christ, who says:—

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.

And now since the only legitimate fruits which the Church can bear are the fruits of a union with Christ, it follows that the "more abundant fruits" which the "infallible" pope declares the Roman Catholic Church bears when united with the governments of earth, must be illegitimate fruits, or the fruits of spiritual "fornication." Thus plainly does Leo XIII., head of the Roman Catholic Church, confess that the church is the fallen Babylon of Revelation.

But, again, "by their fruits ye shall know them," says Jesus. What have been the fruits of the union of the Church with the governments of earth? "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Have these fruits followed the union of the Roman Catholic Church with the kings of the earth? Listen for an answer from the speaking blood of the martyrs. Read the history of the Inquisition. Ask the silent walls of the convent and dungeon. Ask the "wheel," the "stake," the "rack," the "iron maiden," and the "torture chair." Follow the pope's armies as they march against the Waldenses, the Huguenots, and Albigenses, and see "death and hell" follow in their wake. No, no, the fruit of the union of the Church with the

kings of the earth has not been "love," but hate; not "joy," but sorrow; not "peace," but war; not "long-suffering," but swift and merciless vengeance; not "gentleness," but satanic ferocity; not "goodness," but wickedness; not "faith," but infidelity; not "meekness," but arrogance; not "temperance," but drunkenness, made more "drunken with the blood of the saints."

Why They Do Not Protest.

And now the question: Do not the popular Protestant churches know that these things are so? Then knowing them, why do they not join with the AMERICAN SENTINEL and Seventh-day Adventists in saying so. Why do they not with one voice denounce the encroachments of the papal church on the American Republic? Why have the few criticisms that they have ventured to offer been so cautiously written, so tame and colorless? Why did they not boldly denounce the pope's plain condemnation of the principle of separation of Church and State? Why did they not deny and denounce the statement that the church in "addition to liberty" should enjoy the "favor of the laws and the patronage of the public authority"? Ah, there is a good reason why they did not. They live in glass houses and are afraid to throw stones. In plain English, they want the very thing that the pope wants, and are, and have been working with might and main to secure it, and therefore to condemn the pope's position was to condemn their own; to condemn the pope was to condemn themselves.

Have not the popular Protestant churches united in demanding the "favor of the laws and the patronage of the public authority" in support of the church dogma of Sunday sacredness? And have they not invited the Roman Catholic Church to aid them in securing this demand? Yes, they have, and the invitation was quickly accepted by "Babylon the great, the mother of harlots," for she knew that the aforetime daughters of the Reformation were compromising themselves in this demand, were violating the Protestant principle of complete separation of Church and State, and were taking the side of the papacy; and she knew that such a course would effectually close their mouths against similar demands of the "mother church." She knew that after they had compromised themselves, should they dare to utter a protest against her enjoying the "favor of the laws and the patronage of the public authority," charging that such a condition was spiritual fornication with the Government, she could say, If I am the "mother of harlots" because I demand the "favor of the laws and the patronage of the public authority" in order to bring forth "more abundant fruits," you are my daughters because you have demanded and obtained the same thing.

And, just as she anticipated and just as we expected, there are a few Protestants who themselves compromised in this matter, now have the hardihood to criticise their mother. And just as we expected she now replies to them in substance, "You are another."

How She Silences Them.

The *Catholic Times*, of Philadelphia, thus replies to one of these critics, and the *Catholic Mirror* reprints the reply in its issue of Feb. 16:—

He [Pope Leo XIII.] maintains that the action of the church would be more efficacious, if, along with this liberty, she enjoyed the favor of the laws and the patronage of public authority. Here he passes from an actual condition to a theory and refers to an ideal condition. His reference is perfectly correct. Are not the laws regarding Sunday observance a concession to Christian demands?

The editor of the *Monitor*, a Roman Catholic paper of San Francisco, in his issue of Feb. 16, after quoting the pope's words, "But

she would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of public authority," proceeds to silence the compromised Protestants who have criticised the "holy mother church," with the following retort:—

This truism is acted upon every day by those preachers and by those societies who are seeking for legislation for the better observance of the Sunday.

It is with these hard facts that the Roman Catholic Church is able to silence the puny protests from compromised Protestantism. No wonder the leading prelates of the Catholic Church helped the apostate Protestant churches to secure a Sunday closing law from Congress. They knew that by such means they would compromise Congress and close the mouths of these Protestants against papal encroachments. The game was successful and popular Protestantism has become *particeps criminis* in the ruin of the American principle of separation of Church and State, and cannot protest against the encroachments of Rome without confessing her own guilt. However, Seventh-day Adventists and the AMERICAN SENTINEL protested against the iniquity of the whole thing, and are now free to expose the encroachments of Rome, and they are doing it and will do it.

And now we say to the honest, conscientious Christians in the Roman Catholic Church, and there are many of them, and to the consistent Protestant Christians in the Romanized, compromised daughters of the Reformation, to both we say in the language of God's Word, "Babylon the great is fallen, is fallen." "For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her." "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18: 2, 3, 4, 5.

PERSECUTION IN LONDON.

The *Pall Mall Gazette*, of February 14, contains the following account of the fining of Mr. John Gibson, of London, a Seventh-day Adventist, for permitting work to be done on Sunday in the printing office of which he is manager:—

Tract Society's Sunday Labor.

ON A MATTER OF CONSCIENCE.

The International Tract Society, of 451 Holloway road, which carries on a letterpress printing business, was summoned at Clerkenwell police court for having employed two females and one male young person on Sunday, January 27. Mr. John Gibson, secretary of the society, appeared in answer to the summons, and from his statement of defense it appeared that the society, a Christian institution, was established for the purpose of bringing about the recognition of Saturday as the Sabbath, or seventh day, in accordance with the biblical law. They gave a half-holiday on Fridays, and closed their premises on Saturday; and contended that they were doing all the law required. This was a matter of conscience with them. Some forms were given them by the factory inspector to fill up, but they only provided for members of the Jewish faith, and they were not Jews. Mr. Bros said the society would have to obey the law, and to say this was a matter of conscience was no excuse. He imposed fines and costs, amounting to 78s. [\$19.00]. Mr. Gibson said he could not conscientiously pay the fine. Mr. Bros said the fine could be recovered by distress; but, no doubt, the directors of the society would see that the law was likely to be too strong for them.

Seventh-day Adventists have for many years, by pulpit and press, taught that the enforcement of Sunday observance, especially upon those who observe the Bible Sabbath (Saturday), would become universal. This teaching was based on the "sure word of prophecy." The State of Arkansas began this persecution, and has been followed by Tennessee, Georgia, Maryland, Massachusetts and Florida, in the

United States; Canada, on the north; Germany, Switzerland, Norway, and England in Europe; and, lastly, by the island continent, Australia. In none of these cases have the Seventh-day Adventists disturbed the public or private worship of anyone; in none of these have they violated the Golden Rule. It therefore follows that these prosecutions are nothing short of persecutions and a fulfillment of the scripture of Rev. 12:17, which reads: "The dragon was wroth with the woman [the Church], and went to make war with the remnant of her seed [the last Church, or the Church in the last days], which keep the commandments of God, and have the testimony of Jesus Christ."

THE SEVENTH-DAY ADVENTIST GENERAL CONFERENCE.

WE have in the past said much in these columns about the persecution of Seventh-day Adventists in this and other countries, by means of Sunday laws; and it may not be amiss to give a short pen sketch of their thirty-first General Conference which was in session in Battle Creek, Mich., from February 14 to March 4. The meetings were held in their large tabernacle, which is heated by steam and lighted by electricity, and capable of seating 2,500 people.

The delegates to the conference numbered only about one hundred and twenty-five, but the main auditorium was comfortably filled at every meeting, and at the evening services the tabernacle, with its vestries and galleries, was literally packed.

In this conference were men from almost every State and Territory in the American Union; from Canada, from Germany, from England, from France, from Scandinavia, from Turkey, from South Africa, from South America, and from the islands of the Atlantic and Pacific Oceans. There were men who have suffered imprisonment for their faith, in Russia, in Switzerland, in Turkey, and in several of our American States (the details of which have been told in these columns from time to time).

Seventh-day Adventists are not an unorganized band of unpractical and visionary fanatics, but have as complete and perfect a representative church government as any denomination in the world; and though they number, all told, less than fifty thousand communicants, their work has encircled the globe. The sun never sets upon their educational and publishing institutions, nor upon their cotton tabernacles—tents—in which their summer evangelistic services are conducted. They have, by the living preacher, planted the standard of truth upon every continent, and their work extends from Finland on the north to the extremity of New Zealand on the south. They have publications in nearly a score of languages, and their colporters, Bible-readers, and ministers, have penetrated alike the busy mart, the wilds of Africa, the jungles of India, and the solitude of lonely Pitcairn. Where the voice of the living preacher has not been heard, the printed page has borne its silent testimony to the solemn truths which make the Adventists a separate and a peculiar people.

The Seventh-day Adventist General Conference is—like all their conferences—a representative body. It is composed of delegates from the several States, provincial and national conferences, embracing the churches of North America, South America, Europe, Asia, Africa, Australia, New Zealand, and the islands of the sea.

Having had its rise in the United States, the Seventh-day Adventist denomination naturally has headquarters here, as also its largest

membership and the greatest number of its local conferences. The United States alone has thirty-two organized and self-supporting conferences, besides the Southern District—a General Conference mission field. Canada has two organized, self-supporting conferences and a General Conference mission field. The work in Great Britain is under the supervision of the British Mission, with headquarters at London. The other conferences and missions in Europe are: the Central European Conference, the Danish Conference, the Conference of Norway, the Conference of Sweden, the German Mission, and the Russian Mission. The other foreign conferences are the South African Conference, the Australasian Union Conference, the New Zealand Conference and the Polynesian Mission. Work directly under the direction of the Foreign Mission Board is also being carried on in India, China, and the newly-opened portions of Africa. A missionary ship is rapidly spreading among the numerous islands of Oceania a knowledge of the "gospel of the kingdom."

Seventh-day Adventists have no creed but the Bible. They depend for unity not upon written creeds, not upon resolutions of synods or votes of conferences, but upon the Spirit of God which the Saviour promised to send to lead his people into all truth. Hence, while in their conferences they sometimes earnestly discuss doctrine, they never by vote decide questions of faith, and yet they are the most united people upon the face of the globe. Their conferences are models of order and system, being devoted to Bible study, generally in the form of lectures, with privilege of asking questions; to devotional and social services, and to the transaction of business.

Their local work is supported by tithes voluntarily paid by the members. (This is not made a test of fellowship.) Their foreign work is sustained by special donations, and freewill offerings made for the purpose of sending the gospel into "the regions beyond."

Seventh-day Adventists, as their name indicates, are observers of the seventh day of the week. This day they hold to be "the Sabbath" and "Lord's day" of the New Testament, as it is admittedly "the Sabbath" of the Old. With them the fourth commandment of the Decalogue stands upon an equality with the other nine; all are to be kept, not outwardly merely, but from the heart; not by human effort, but by divine power received by faith in the Son of God, who, by a life of perfect righteousness, "condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit."

Adventists do not, as is sometimes falsely charged, depend for salvation upon their observance of the Sabbath. They regard all good works not as means of grace, but as the fruit of grace, and teach that true Sabbath-keeping is possible only to those who are in Christ, and that merely refraining from work and business on the seventh day of the week is not Sabbath-keeping. The law of God they hold to be spiritual and hence can be kept only by those who are spiritual.

As is also indicated by their name, Seventh-day Adventists are believers in the literal, visible, second coming of Christ. This event they regard as near; but they hold to no definite time, believing that God has not revealed even the year of the second advent, much less the day and hour. And yet, because Seventh-day Adventists teach the near coming of Christ, they are repeatedly, either ignorantly or maliciously, charged with the time-setting folly of other bodies of Adventists. Nothing however could be farther from the truth.

Seventh-day Adventists are evangelical; that is, Bible Christians, believing all things

that are written in the scriptures of the Old and New Testaments. Squaring their lives by the Word of God, they are a sober, industrious, law-abiding people. They are not found in our police or criminal courts, except as they are haled there for fidelity to the law of their God. But it may be asked, Why do not Adventists keep two days and thus avoid this persecution? The answer is that Adventists regard Sunday as a rival of the Sabbath of the Lord; and with them, to keep it would be to deny the Lord of the Sabbath. Even courts of justice have denied that refusing to keep Sunday is with Adventists a matter of conscience, and have branded their fidelity to their principles as mere obstinacy; but so did the Roman emperors and governors the refusal of the early Christians to offer incense to the Roman gods. The Christians were not forbidden, they argued, to worship their God; they were merely required also to honor the national gods. It is the same with the Adventists. It is said: They may keep the seventh day if they will, but they should also keep Sunday. But "no man can serve two masters." God has set forth the Sabbath as the badge of his authority; it is his ensign: "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Ezek. 20:12. To give like recognition to a rival sign would be the same as for soldiers to pay equal honors to the flag of their rightful sovereign and to that of a rebel prince; for that is just what the Sunday is, the badge of antichrist, the sign of sun worship anciently and of the papacy in modern times, and of rebellion against God and his law from the fall until the present moment. It is the "wild solar holiday of all pagan times," and is to-day flaunted by Rome in the face of the world with the taunt that "by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin," and "the observance of Sunday by Protestants is an homage [worship] they pay, in spite of themselves, to the authority of the [Roman Catholic] church."

Adventists are staunch friends of education, faithfully sustaining their schools where established and continually planting new ones. The educational secretary reported to the conference that there were three thousand students in their schools in this and other lands.

Believing that it is a Christian duty to present not only the mind but the body a living sacrifice to God, and that all our powers should be sanctified to his service, in obedience to the inspired injunction: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," they eschew the use of all intoxicating liquors, tobacco, etc., and adopt a healthful though liberal diet. In short, with Adventists, religion is not something to be put on like a dress coat on the Sabbath and then to be carefully laid away for the "six working days," but is a living power designed to sanctify the life every day, to make one a better neighbor, a better husband, a better wife, a better father, a better mother, a better child; and eventually and above all, a citizen of that better country "wherein dwelleth righteousness."

The success achieved by the Adventists since the holding of their first conference in 1849 is truly phenomenal, especially in view of the fact that they have almost at every step encountered bitter opposition and not infrequently open persecution. But with unswerv-

ing faith in God and in the justice of their cause they have moved steadily forward and have seen the work prosper in their hands.

Battle Creek, Mich.

"PHYSICIAN, HEAL THYSELF."

THIS proverb ["Physician, heal thyself"] came to my mind the other day, while thinking of the surprising activity recently displayed in the political field by clergymen. A veritable political fever seems to have seized the church of our country. Ministers seem to have thrown aside their word and look of peace, and to have donned a fighting mien and a biting tongue. The spirit of the Puritans of old seems to reign once more, that spirit that sent the ministry forth with prayer book in one hand and with sword in the other, to invoke God to conquer their enemies, and to do a little conquering for themselves.

I myself have caught the contagion, or rather have been caught by it. I have been elected a member of the Committee of Ninety-five, in which the ministerial element strongly prevails. I accepted the honor, only on the condition that I be permitted to serve as a layman, and not as a clergyman, only with the understanding that I have been chosen by reason of my supposed fitness as a citizen, and not because I am supposed to possess certain influence as a clergyman. As a citizen, I owe sacred obligations to my country and my city, and am ready to discharge them whenever called upon. As a clergyman I know neither national lines nor political parties. As a Rabbi my country is as wide as the earth, and my fellow-citizens are all of human kind. This Committee of Ninety-five, which, if I am correctly informed, has sprung into existence largely through the influence of the church, and which is composed of a goodly number of clergymen—has set for itself the ambitious task of cleansing this goodly city of all political corruption, and of selecting and electing the proper men to legislate for us. It seems a noble mission, and yet I dread it, and I said so, and I dread it not so much for fear of failure as for fear of success. More than the corrupt politician do I fear the priest, pastor or rabbi in politics. The pass between the clergyman and the fanatic is a very narrow one, and is easily and speedily crossed, and, given the alternative between the tyranny of fanatics and the rule of the corruptest politicians, I would not hesitate to prefer the latter. One might shield himself against corruption; against fanaticism there is little protection. The Puritan in search of liberty of conscience inspired the thinking world with admiration; the Puritan, in possession of what he sought and for what he fought, debased his boon into a fanaticism that filled the hearts of men with horror.

Since Parkhurst has been on the lips of the people, his fame seems to have become the yearning of preachers. Since Parkhurst, once denounced by his brethren, has scored a brilliant victory, preachers all over the country, all forgetful of their one-time consternation, have developed a craze of becoming local Parkhursts. The Germans have a saying:—

"Es ist kein Pfäfflein noch so klein,
Es möchte gern ein Päpstlein sein,"

which, in these days, we might well render as

There is no preacher yet so wee
Who not a Parkhurst'd like to be.

It is Wellington, I believe, who is reported to have said, after a very bloody victory: "Another such victory, and we are lost!" Another such political triumph as that which the church recently gained in New York would, I believe, saddle upon us, in time, a

¹ "Abridgment of the Christian Doctrine," by Rev. Henry Tuberville; Imprimatur, the Right Rev. Benedict, Bishop of Boston; Excelsior Catholic Publishing House, 5 Barclay Street, New York, 1833, page 58.

² "Plain Talk about the Protestantism of To-day," by Mgr. Segur; Imprimatur, Joannes Josephus Episcopus, Boston; Thomas B. Noonan & Co., Boston, 1865 page 213.

greater tyranny than the one which the conqueror conquered.

Americans and laymen, beware of the church militant in the sphere of politics, and yet more of the church triumphant in the sphere of government. Its powerful organization and influence make conquest comparatively easy; the same weapons make victory mightily oppressive. Add to the present numerical strength of the church yet the power of political victory, and how long before we shall have a reënactment of the tyrannies and outrages and cruelties of the dominating church of former times! How long before it will set its foot upon the neck of the crouching State, as it, at one time, did at Canosa! How long before it will either seize the reins of government into its own hands, or name the rulers and enact the laws for them to enforce! How long before the mighty citadel of our liberties, erected by the genius of Jefferson and his conferees, that has hitherto kept Church and State apart, will be stormed and razed to the ground, and the old flag of religious liberty torn down, and a new one raised, inscribed with the words: "Our religion, the religion of all; our church, the church of all; our law, the law of all!" Has it not already, without that immensity of power which I fear, attacked the outposts and destroyed the breastworks of that citadel? Does it not now, though not yet in the zenith of its power, trample upon constitutionally-granted rights of minorities?

Has not the politician good grounds for saying to the preacher: "Physician, heal thyself," preacher, go and cure the plague-spots and leprosies, the falsities and hypocrisies of the church, before you attempt to administer your nostrums to our politics? To be sure, our politics are corrupt, but are not the men who corrupt them, for the most part, members of the church, and the voters who are led and corrupted, or who fail to discharge their duties as loyal citizens, are they not sheep of your flock? Have you cured them? Have you made your blind to see, and your crooked to walk straight, and your deaf to hear, and your ignorant to know? To be sure many of our politicians are stricken with a moral blindness that unfits them for a proper regard for the eighth commandment, but does not that disease rage as violently in your pews as in our offices? Do you not count among your deacons, stock-gamblers, or other gamblers, whose rich contributions stand for so much ruin of once happy homes? Do you not count among your front pew-owners cut-throat landlords who, for miserable accommodations, extort usurious rentals from the starvation wages of their tenants? Do you not count among your most prominent members the creators and supporters of the sweatshops, the modern taskmasters, who drive and work their laboring men as if they were so many beasts of burden? Do you not make your deepest bow, and smile your sweetest smile to the men who live in palatial mansions, and drive dashing teams, who regale themselves in \$5 or \$10 opera seats, and indulge their appetites with the costliest viands the market affords, and quench their thirsts with the most expensive beverages the vineries produce, who deck their precious persons with the choicest silks and satins, furs and woolens, and say their prayers from golden-clasped and velvet-bound prayer books, while those who have helped to provide these luxuries and fineries at the cost of their hearts' blood, starve and waste away in the miserable hovels of the filthy slums? Does it not happen that you deliver your most eloquent eulogies and most fulsome obituaries over those whose only virtue was wealth and a liberal bestowal of it to the church or to charity, and whose crimes

ought, to your knowledge, to have landed them in some penitentiary, and but for their hypocritical piety and showy liberality, might have done so? And you, with so much sickness of your own to cure, now come to us to be our physician. Verily we say to you in the words of the Israelites of old: "Physician, heal thyself;" and in the words of the Nazarene Rabbi: "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned." "Can the blind lead the blind? shall they not both fall into the ditch? . . . Why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?"

It is the church that is sick. It is the church that needs healing first. To it, brother preacher, devote all your skill and all your zeal. It will take all the time you have, and will leave you none to spare for the cure of political corruption. Attend faithfully to your own patients and you will find that by the time you have them restored to vigorous health the other patients will also have been restored without any attendance on your part. It is the sickness of the pew-holder that creates the disease of the office-holder. It is the hypocrisy in the church that infects the politics of our land. The Chinese have a proverb, saying: "Let every man sweep the snow from before his own doors, and not busy himself about the frost on his neighbor's tiles," which, for better remembrance, I shall paraphrase into: Before your own door sweep, and, as far as corrupt politics are concerned, your tongues you'll keep.—*Rabbi Joseph Krauskoff, in the Jewish Criterion, Feb. 8.*

RELIGIOUS LIBERTY IN NORTH CAROLINA.

IN Vol. 2 of the code of North Carolina, p. 679, Declaration of Rights, Sec. 1, we find it declared,—and this declares the truth,—that "All men are created equal" and "are endowed by their Creator with certain unalienable rights;" including "the enjoyments of the fruits of their own labors." Sec. 26, p. 685, declares that "All men have a natural and unalienable right to worship God according to the dictates of their own consciences, and no human authority should, in any case whatever, control or interfere with the rights of conscience."

This, then, leaves to each person the right to follow his own conscience in his relation to his Creator, and allows the civil government the right to regulate only man's relation to his fellow-men. It is not toleration merely, but asserting as *unalienable* the *rights* of men's consciences, not only to worship, but also at the same time their *right* to *enjoy* the fruits of their labor,—not of five-sixths only, but of *all* their own labor. In other words, it declares that *all* men have an *unalienable right* to work *all* of the time their own consciences permit them.

Now there are in North Carolina, as well as in most other States, evangelical Christians, as well as Jews, whose consciences lead them to keep as holy the seventh day of the week, Saturday, and hence to work the other six, including Sunday, the first day. In harmony with the said Declaration of Rights of North Carolina, and in harmony with the Scriptures, no human authority has any right to interfere. But Sec. 3782 of the code (Vol. 2, p. 573) does interfere and forbid *every man* exercising that right under a penalty of one dollar for each offense. Thus conscientious, law-abiding citizens are left the choice of losing one-sixth of the fruits of their labor, or be considered criminals in the eyes of this law. Are men enjoying the "enjoyments" of the Constitution while being branded as criminals by the statutes of the State?

Now the sentiment among the best people in North Carolina is strong in favor of "equal rights to all men, and special favors to none;" yet there stands this law forbidding equal rights to all and granting special favors to some. There it has stood since 1641, an unrepealed part of the Church and State system of colonial days, and can be used to bring unjust pressure to bear against one class of citizens, to force them to conform to the consciences of another class. It can be used as a tool for religious persecution, as similar laws have been used before, and are now being used in Tennessee, Maryland, Massachusetts, and other of the States of this country and in other countries. How long shall it stand thus a menace to liberty? Let the good people of North Carolina answer.

ROLLA ALVARO.

CHURCH AND STATE IN ENGLAND.

ONE of the measures the liberal government proposes passing in the coming session is a bill to disestablish the church in Wales, and this is naturally exciting a good deal of discussion in political and religious circles; but it is to be deplored that so few of those who are calling for disestablishment are doing so from right principles. It is not because it is impossible for the church to be united to a worldly power and still be the Church of Christ; not because it is subverting the teaching of Him who said: "Ye are not of the world, but I have chosen you out of the world;" but because that under the existing establishment *my* church is not having an equal share of State help. It would do some of those pious people good who are longing for State aid, if they would consider a few statements made by Lord Rosebery, the Prime Minister, in a recent speech. He said: "If a State is in reality Christian, it certainly does not need the outward symbol of an establishment to prove it; and if a State is not Christian, an establishment is merely a hypocrisy and a sham." And after referring to the Irish Church being more vigorous and prosperous now than when established, he continued: "But, gentlemen, to my mind to contend that these material supplies, or the privilege of seats in the House of Lords are necessary to the life and vigor of a church, is to make a fatal confusion between the essence and incident of a church. The essence of a church is spiritual; the inspiration, the tradition, the gracious message, the divine mission, the faith that guides us through the mystery of life to the mystery of death,—all were produced in poverty, in the cot of the carpenter. They flourished under persecution. Nothing can be so remote from their essence or spirit, as wealth or dignity in this world."

It seems strange that a man who has been condemned by the religious teachers for his horse-racing propensities, should know more about the principles of Christianity than the so-called doctor of divinity.

In the January number of the *Contemporary Review*, there is a long article in defense of the establishment, by Canon Knox Little, one of the leading lights of the church party. He has a great deal to say about the past history of the church, "from the earliest dawn of history." He says: "The Church of England established the State of England, and not the State the church. . . . The church converted, civilized and helped to organize the nation." This is the old claim of the papacy echoing from one of her daughters, that the State owes its existence and prosperity to the Church, and consequently, should be her servant.

The following, from the same article, shows

this still further: "The church has always been divine; her divine principles have never varied; her degree and manner of connection with the civil power, these have varied; still, in England, that connection always has been."

Now, if it be granted that a church is divine, and that she is incorporated with a human government, it must also be granted that, as divine wisdom and judgment are superior to human, she has a right to predominate; and like any other government, in order to maintain its existence, must use all the power she has to enforce obedience to her laws. Therefore the sword, prison and pillory, that have been used against dissenters in the past, were only a natural outcome of a union between civil government and religion; and just as her never-varying "divine principles" have been manifested in this way in the past, to be true to those principles, she must do the same again when opportunity permits.

Did Christ, the only manifestation of divinity in humanity (John 1:18), teach such principles? When some of his followers asked for fire to consume those who did not receive them, did he say, Yes, they should be burned as an example to frighten others? No; "he turned and rebuked them." Luke 9:55. He also said: "If any man hear my words, and believe not, I judge him not." "My kingdom is not of this world."

So it is evident that before a church can become united to a government of the world she must turn from following Christ. Then the god of the world will rule in her, and this is clearly seen in the history of every Church and State connection in the past. That a State Church is different from the Church of Christ is also seen from the following, from the same article: "She, the church, has always had close relations with the State, and holds, in consequence, a position of considerable temporal dignity." "My kingdom is not of this world," said Christ,—"In the world ye shall have tribulation." Speaking of the last days, Paul said: "All that will live godly in Christ Jesus shall suffer persecution."

From this we must conclude that a church which the world exalts to a position of temporal dignity, cannot be the Church of Christ. The "prince of this world" offered a position of great temporal dignity to Christ on the mountain, on condition that he would worship him, but Christ turned from the temptation; and none of his followers can accept a position that will detract their allegiance from him.

Canon Knox Little characterizes disestablishing the church in Wales, apart from the church in England, as "peddling and meddling with so grave a question in a kind of 'local option' spirit," and gives the following significant example of a better way of doing:—

Long ago the American Republic showed the world how well they understood this in the matter of State existence on a large scale when they refused to permit the southern States to quit their union, and one may well hope and believe that England will show themselves equally sagacious and just-minded in the matter of their church.

What an illustration! Because the American Government, by means of bullets and bayonets prevented the States of the South from throwing off their allegiance to a political union, therefore the Church of England should employ bayonets and bullets to prevent the people of Wales from throwing off their allegiance to the Church of England! And what is this but a repetition of the spirit and practice of the papacy, illustrated in her murderous marches against the Waldenses, Albigenses and Huguenots?

And now, a word about the home of the SENTINEL. "The American Republic" is setting an example to the world at present in making and enforcing religious laws, and punishing dissenters, the inevitable evil of which

cannot be estimated. And just as the great Republic, founded by Washington, Jefferson and others in the truly divine principle of individual liberty, has influenced the world against that relic of mediæval darkness, ecclesiastical tyranny, so now that the Republic has proved false to these great principles, her influence will lead other nations that are influenced by her example back to that tyranny.

Well may the AMERICAN SENTINEL sound aloud the alarm, and well may we on this side of the Atlantic hope and pray for its success.

JOHN McAVOY.

Prestwich, Ayrshire, Scotland.

THE RIGHT THING TO DO.

THE *Echo*, of Darlington, Ind., publishes the following in its issue of February 15:—

The *Echo* has a large number of sample copies of the AMERICAN SENTINEL to give away to whosoever wants one, which advocates some principles that every American citizen who is loyal to the free liberty and untrammelled personal rights of each individual and the law of equal rights of our country should be deeply interested in. Don't get prejudicial and think it is designed to work on your religious or political faith. If you are incapable of reasoning for yourself, you are in bad shape. You don't want your rights to think and worship your God according to the dictates of your own conscience to become under bondage, do you? Then read and put into acts the right of your suffrage, when it costs you nothing.

We have noted with pleasure the many favorable comments on the work of the AMERICAN SENTINEL which have appeared recently in the columns of our exchanges, but to know that one of them has carefully preserved copies of the SENTINEL and now offers them to its subscribers with the above recommendation, is indeed cheering. The *Echo* declares in its motto that it is "No man's slave," and its attitude toward the SENTINEL would bear out its courageous declaration.

BASEL CONTINUES TO PERSECUTE FOR CONSCIENCE' SAKE.

DURING a portion of the months of October and November of last fall, the authorities of the city of Basel, Switzerland, imprisoned Henry P. Holser, pastor of the Seventh-day Adventist Church and manager of the publishing house of the denomination in that city. The imprisonment was because of work done in the denominational publishing house on Sunday.

The law used to secure this imprisonment was the factory law, the intention of which is to secure a rest of one day in the week to the employes in manufacturing establishments. The law is declared by its interpreters to have no religious significance, but to be intended solely for the good of the laboring class; yet it was here used in an attempt to deprive a company of inoffensive working people of the results of labor for one day in the week. Those who invoked the law knew well that these people could not work on the seventh day and they deliberately used it when they knew that by so doing they were attempting to restrict them to five days' labor per week. Although such a course is deliberate self-stultification, it is persistently continued.

Mr. Holser served a term of twenty-one days in the Basel prison. There is a fine of two hundred francs still standing against him, which he will not pay, as to do so would be a virtual acknowledgment of the justice of the penalty. This must yet be served out in prison, which means forty days more. He is now in Battle Creek, Mich., attending the General Conference of Seventh-day Adventists. He goes there as representative of the Central European Conference of the denomination.

It is expected that he will return in the spring, as this was his intention. When he left Basel for the United States he placed no one in charge of the business of the publishing house, but simply arranged the work to be done, and told the employes that the house was always open to its laborers six days in the week. In consequence of the action of the authorities the presses had already been stopped entirely, and all the press work hired to job presses in the city. This consists of three papers, and religious tracts and books which the house is continually issuing. All the work done in the house is therefore of the most quiet nature,—such as typesetting,—and it would not be possible to know that labor was being done there at any time except by watching to see the workers quietly come and go morning and evening, or by actual inquiry.

On January 23, the following letter was received from the police department:—

The Department of the Interior, Canton Basel. To the Imprimerie Polyglotte, Basel.

The federal factory inspector informs us that you work regularly on Sunday.

As you well know work on Sunday is forbidden by article 14 of the factory law. Now that you have already suffered the legal penalty for violation of this before-mentioned law, we are prompted to warn you against further repetition, for according to the second paragraph of article 1 of the factory laws, besides appropriate fine, imprisonment also for three months may be affixed.

Therefore we shall direct the police department to give special attention as to the observance of the Sunday rest in your business.

Respectfully,
Chief of the Department of the Interior,
PHILIPPI.

The following Sunday the house was carefully watched by a policeman in citizen's clothes, and the workers who left in the evening were questioned as to whether they had been at work, and their names taken. The information asked was given in every instance without hesitation.

During the week the police called at the office and held a conversation with the book-keeper, Mr. Henri Revilly. According to the terms of the factory law the manager alone is made responsible for the infringement of the Sunday law by factory labor. There is no one in charge of the Imprimerie Polyglotte, and no person other than the absent manager has any authority more than another, or is responsible for anything more than his or her individual work. The book-keeper, Mr. Revilly, stands precisely on the same footing as the other employes, yet the police have told him that he will be held responsible, individually. He has been summoned to appear on Friday, February 16, before the Basel police court, to answer to a charge upon which the authorities have threatened him with three months' possible imprisonment. He has addressed the following letter, involving mainly the civil and personal application of this case, to the Department of the Interior, and to the representative in the National Assembly from his Canton of Vaud:—

MONSIEUR PHILIPPI, Chief of the Department of the Interior, Basel.

The Imprimerie Polyglotte has received your letter of January 23. Unfortunately your advice cannot be followed for the two following reasons: 1. The director of the establishment, Mr. Holser, is at this moment in the United States, where he represents the Adventists of Central Europe at an assembly of the General Conference of the denomination. The undersigned occupies the position of book-keeper and clerk, and consequently has no direction of the affairs of the house. He works by the hour as well as the other employes, and has nothing to say in questions of this kind. Mr. Holser said to the workers repeatedly: "The house is open to you every Sunday. You can come to work or you can rest." Accordingly, then, even if I wished, I could not hinder the workers from laboring on Sunday. 2. You know that the operatives are Seventh-day Adventists; they rest on the Sabbath, consecrating that day to God. There are none of independent income among us. Each one must work his ten hours daily, if he is to honorably

make both ends meet. It is consequently impossible for us employes to rest two days; besides this, our work is of such a character that it cannot be done outside of the establishment.

These are some of the reasons because of which we work notwithstanding the penalties endured. In this there is no sectarian pride or blind resistance. As a result of our last difficulty we have transferred our printing work, and now hire it done elsewhere. We naturally have had to dismiss our pressman, a father of a family, and subject to military duty, who has to struggle for his living under great difficulties, doing job work with a small pedal press. No noisy work is done by us either on Sunday or during the week. In consequence we expected to have been at last left in peace, and probably would have been except for the factory inspector.

We, workers of the Imprimerie Polyglotte, believe firmly that the Executive Council of the Canton of Basel, can permit us to earn our living peacefully if it wishes. The proper-minded people do not ask that we should be oppressed in the name of an intentionally philanthropic law. Mr. Cornaz, judge of the federal court, said in a sitting of that court: "In principle the Adventists are right and the police of Basel [he should have said the executive council of Basel] should have known how to have shut one eye in the matter." These are the words of a guardian of the law, and also of many others, who have no special sympathy for our religious views.

In consideration of these facts the undersigned feels impelled to make known to you what may be the results of the enforcement of these measures against us. They are simple, but serious.

1. If the court does not accept my statements, and persists in considering me the responsible representative of Mr. Holser, I will receive the penalty of several weeks' or even three months' imprisonment, and this might bring serious results upon my young wife, who is in a critical state of health.

2. A dozen poor and respectable families will find themselves, so to speak, upon the street. For if Sunday observers find it so difficult to obtain employment, how can you expect observers of the Sabbath to find work among those who do not sympathize with them?

I am sure that my Saviour and Lord will not permit these things to go any farther than is necessary; he will preserve us from need, nevertheless the responsibility will rest with those in authority who could have spared us these trials. I hope, however, that it will not go so far for a mere technical transgression of an unconstitutional clause in the federal factory law.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 40.

Mr. Revilly will plead his own case before the court. W. H. McKEE.

Basel, Feb. 12.

PROPOSED SUNDAY LEGISLATION IN MINNESOTA.

ANOTHER Sunday bill has been introduced in the legislature of this State; this time by Senator Theden, and reads as follows:—

A BILL

For an Act to Prohibit Public Shows or Exhibitions on the Sabbath Day, and Defining and Fixing the Penalty Thereof.

SECTION 1. Whoever, on the first day of the week, commonly called Sunday, participates in or exhibits to the public, with or without charge for admission, in any building, room, ground, garden, or other place in this State, any theatrical or dramatic performance of any kind or description, or any equestrian or circus performance of jugglers, acrobats, rope-dancing, sparring exhibitions, variety shows or negro minstrelsy, living statuary, ballooning or any baseball playing, or other games of similar kind or kinds, shall be guilty of misdemeanor, and be punished by a fine in a sum not exceeding one hundred dollars nor less than fifty dollars, or by confinement in a county jail for a period not less than twenty days nor exceeding sixty days.

Why such a bill? Evidently, the people ought to go to church, but they will not; so in order that they may be persuaded to go, remove all temptation. But when it is found that they will not then go to church, secure a law compelling them to go! This is but the logical result of the first step. But how may the State know anything about the Sabbath day? And how can the State tell whether the Sabbath day does really fall on "the first day of the week, commonly called Sunday"? Well, the church of Rome says that it does; and from the days of Constantine she has made use of the power of the State to convince

everybody else that it does. But by this act she turned the truth of God into a lie. Now, the Protestant world has accepted this dogma of the church of Rome, and with her, says that the first day is the Sabbath, and by every possible means is trying to secure legislation, declaring this to be the truth. But by so doing, she too turns the truth of God into a lie; for God says: "The seventh day is the Sabbath." H. F. PHELPS.

St. Paul, Minn.

SUNDAY LAWS IN KENTUCKY.

UNTIL within a few weeks the Sunday law of Kentucky has been regarded as a dead letter, but recent developments have demonstrated that there is a possibility that the "Blue Laws" may be revived.

A young theological student of the Baptist school was holding meetings in the suburbs of Louisville, and was "disturbed in his worship" on Sunday; and to test the validity of the law, swore out a warrant against a grocer, who also had a saloon in connection with his store.

Judge Thompson, of the city court, fined the grocer and saloon-keeper on two charges, viz., "being found at his calling on the Sabbath day," and "keeping open bar on the Sabbath day."

This decision was a complete surprise to the whole city, as Sunday is "open day," and it was not expected that Judge Thompson would take any further notice of the case than to dismiss it.

The local "Parkhursts" in the persons of the ministers, were not slow to see that here was an opportunity that it would not do to pass by unnoticed, and immediately began to take action in reference to it.

The decision of the judge was almost the sole topic of conversation on the streets, and it became incumbent upon the mayor and chief of police to see that the law which had been revived, was carried out. Accordingly, the matter was laid before the "Board of Safety," and they decided upon a general enforcement of Sunday observance. The police were instructed not to make any arrests, but to "watch," and take the names of all who kept "open house."

Monday morning showed 2,500 cases ready to have the police act upon, but as this was rather a large batch, it was decided to swear out warrants against representatives of saloons, groceries, bakeries, etc., and in this way test the law.

The policy outlined by the ministers was manifested in their utterances, and I append two of them: "As long as we can get such righteous decisions as the one handed down by Judge Thompson, things are not altogether bad." "Judge Thompson is a fine type of a Christian on the bench. All that is necessary now, in order that the law shall be enforced, is that public sentiment shall be developed to sustain the judge."

Accordingly, a mass meeting was called by the "Kentucky Sabbath Association," and in the call an attempt was made to quiet the fears of those who oppose the enforcement of religious dogmas by civil law by means of the time-worn "civil Sabbath" argument, as follows: "This meeting is called by an association that operates from a purely civil standpoint, striving to maintain the weekly day of rest as a purely civil institution, which is a necessity for man and beast." About three hundred were in attendance and the majority of these were ministers and theological students. The following resolutions were presented and adopted unanimously:—

Resolved, That it is the sense of this meeting that the laws of the State are to be obeyed, and all good

citizens have a grave responsibility to see that they are obeyed.

Resolved, That all citizens should be protected in their legal right to one day of rest in seven, and that all efforts to deprive them of this should be resisted.

Resolved, That we call upon our officials to see that the Sunday laws are kindly(?) but firmly enforced, and that we will heartily support them in doing their duty.

Resolved, That since nobody is compelled to live in this State, those persons who do not like our laws should either gracefully submit to them, or else move elsewhere, where they can find laws to suit their tastes.

The ministers present who spoke upon the question were all Baptists but one, and I could not but contrast the difference between their utterances and those of the sturdy Baptist defenders of religious liberty in days gone by.

Prof. H. F. Kerfoot, of the Baptist Theological Seminary, in the course of his remarks, said: "I don't know who the Parkhurst of Louisville is; but, O God, for a Parkhurst!"

It was plainly manifest that the principles taught by the man of Galilee were unknown, and Cæsar was to be appealed to and made to do what the Church demanded.

The idea that men should educate their consciences by the laws of the State was applauded; and the statement "if men don't propose to do as the law says, we have the liberty to force them," was heartily accepted.

Determination was shown in all who advocated the measure, and one could plainly see that the time was rapidly hastening on when the grand principles advocated by the founders of our Government would be completely trampled upon, and those who dared to stand firm for principle and the advocacy of truth would be termed anarchists and disturbers of good government. J. W. COLLIE.

THE "CIVIL SABBATH" FRAUD.

ADULTERY, theft, and murder are crimes on all days and in all places. Labor, business, and recreation are neither crimes nor misdemeanors, but rather necessities and fundamental virtues. Sunday laws declare that these virtues become civil crimes and misdemeanors if performed on Sunday, and the religious leaders declare them to be sins. And yet these same religious leaders who ought to be honest and consistent declare that Sunday laws are only "civil" affairs with no religious basis as to their enforcement!—*The Evangel and Sabbath Outlook*, Feb. 28.

RELIGIOUS LIBERTY.

IN Springdale, Ark., two Seventh-day Baptist [Adventist—Ed.] elders were recently arrested and convicted, the one for painting his meeting-house on Sunday, the other for doing some carpenter work on the house of a poor widow as an act of charity. These men were imprisoned and treated like common felons; while at the same time the Sabbath was broken in numberless ways on the railroads and on pleasure excursions of various kinds. Again, in Tennessee some Adventists were put into the chain-gang because they worked on Sunday just as conscientiously as some of their neighbors worked on Saturday. Such outrages would be a little more endurable if Sunday were faithfully observed in the districts in which these persons were punished; as it is, the principle seems to be this: If a man's religion tells him that he ought to observe Saturday instead of Sunday, then he must be punished for working on Sunday; but if he has no religion, or if he calls himself a Christian and violates his faith, then he may do as he pleases. The Seventh-day Adventists and Hebrews have the same claim on the protection of our laws in the exercise

of their liberty as any other class in the community; and Christians ought to be quite as careful to claim that protection for them as for themselves. Let these abuses be ventilated. The sooner we understand whether this is actually a free country, the better it will be for all concerned.—*The Outlook, New York, Feb. 23.*

BRAVE WORDS.

THE *Independent*, of Le Roy, Minn., introduces a vigorous condemnation of the recent prosecution of Seventh-day Adventists of Maryland and Tennessee with the following pertinent paragraph:—

It would seem that the old Connecticut Blue Laws regarding Sunday, are again coming into use in many localities.

People who keep the Sabbath taught by the Bible are being persecuted by so-called Christians, although these same professors of piety will all unconsciously walk by one of their own number or a non-professor at work on Sunday, and say never a word. They will allow people to hunt, fish, play ball, and everything that has a tendency to disturb others, without a word of protest, but let a man keep the Sabbath and attempt any manner of necessary labor on Sunday, and the people who profess to believe and recommend the Bible immediately begin to persecute the man who lives according to the teachings of that Bible.

After narrating the recent persecutions in Maryland and Tennessee, with which our readers are familiar, the *Independent* comments as follows:—

The Constitution of these United States guarantees to every citizen religious freedom, yet where is there a State that has not on its statute books laws prohibiting the exercise of all religious freedom, except it suits the notion of the ecclesiastical lobbyists who control the enactment of laws prescribing the limitations of all religious rights and privileges.

Closing, the *Independent* truthfully characterizes these persecutions as “a disgrace to our country and a stigma upon any Christian people.”

SIGNIFICANT PARAGRAPHS.

[We publish under this heading news items bearing on the subjects discussed in the *SENTINEL*, and paragraphs more or less significant, without either approval or dissent, and without comment. The careful observer of the signs of the times will readily discern the pertinent facts and opinions, and will know how to turn them to account in the great controversy between truth and error.]

LYONS, N. Y., Feb. 18.—Church people throughout Wayne County are shaking in their boots in anticipation of an indictment being found against them for conducting lotteries and gift enterprises such as come under the ban of the anti-lottery law. In charging the grand jury at the opening of the February term of the Wayne Circuit Court and Court of Oyer and Terminer this morning, Judge Adams, of Canandaigua, especially instructed that body to find indictments against all promoters and participants in such irregularities.—*The Sun, Feb. 18.*

Kaiser and Cardinals.

THE Emperor William has conferred upon Cardinal Kopp and Cardinal Krementz the order of the Red Eagle, one of the highest distinctions of the empire. All sorts of theories are at work to account for the motives actuating the Kaiser in bestowing such conspicuous marks of honor on the two German cardinals. How far Prince Hohenlohe, the present chancellor, who has a brother in the Sacred College, has influenced his imperial master is not known, but it is certain that the step is extremely diplomatic.

The emperor probably thinks that the recent instability of public affairs in France has somewhat cooled the ardor of the pontiff towards the republic. In fact, it is reported that the pope is beginning to show a tendency in favor of the Triple Alliance. To shower distinction on members of the Sacred College, therefore, is probably a political move to draw still more the favorable attention of the pope towards Germany. The Kaiser, too, is evidently anxious to remove whatever bad impressions may be left by the Kulturkampf, for Cardinal Krementz was most active in his antagonism to Bismarck's anti-religious policy.—*The Western Watchman [Catholic], Feb. 21.*

Scalding Irony.

I AM positive that the barber who, last Sunday, shaved a man named Green, in order that the latter might be in proper trim to attend church, and who subsequently was fined \$4 and costs for so doing, will view his sentence in the proper light as a chastening of the spirit. The law under which he was fined is certainly a great credit to this community, and an evidence of its progressive and liberal spirit. It ought to be made plain to barbers and other worldly creatures that they are bound to respect the Sabbath according to the dictates of other people's consciences, and a fine of \$4 and costs, as all will admit, constitutes a spiritual argument of the utmost force.—*Sunday Star, Wilmington, Del.*

Spiritualists Start a Sunday-School.

THE Spiritualists of Detroit are so firmly convinced that what they believe rises to the solemnity of a religion that they have started a Sunday-school to teach their children its principles. It is the outcome of numerous consultations by the Spiritualist Ladies' Aid Society, which meets in Cowie's block every Wednesday afternoon. The ladies there assembling conceived the idea that if the religion of Spiritualism was good for themselves, it was good for their children, too, and so they set to work to raise sufficient funds to inaugurate the undertaking.

In this school the children are taught that Spiritualism is the knowledge of the psychical or spiritual nature of man; that spirit is the moving force of the universe; that there is a perfectly natural way of communicating with friends in the spirit world, who willingly and joyfully respond to calls for advice or assistance; that Spiritualism is founded on the laws of nature, and that while the methods of communication vary, still they are all the result of unknown but natural laws; that to live a pure life in this world insures greater happiness in the next, because the disembodied spirit is enabled to immediately ascend to a high plane; that the very worst thing that can happen to a person is to die ignorant and debased, because such an one is “earth-bound,” and is liable to roam the world for an unknown period before being able to get rid of his ignorant and debased condition; and that the truthfulness, love, sobriety, charity, kindness, compassion, and all the other virtues, attract pure and high-minded spirits, who surround them, help them over their trials and difficulties, and at last, when the end comes, are the first to give a welcoming hand and greet them when they have “passed out.”—*Detroit News Tribune.*

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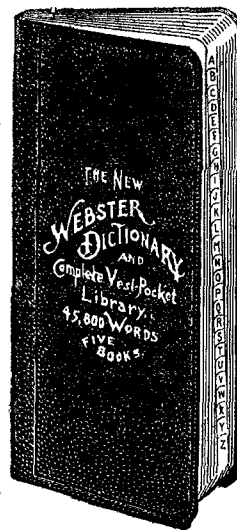
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NEW YORK, MARCH 7, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

DON'T fail to read the article entitled, "Physician, Heal Thyself," on page 75.

MORE news in this issue regarding the prosecution of Seventh-day Adventists in Basel and London.

IF the SENTINEL were twice as large as it is we could fill it this week with fresh and important matter.

THE Outlook joins the Examiner in denouncing the persecution of Seventh-day Adventists—page 78.

WE have received a very candid communication from C. L. Hewitt to which we will reply if that gentleman will send us his address which he failed to give.

ONE of our local editors has been attending the Seventh-day Adventist Conference in Battle Creek, Mich., and furnishes a brief description of the conference for this issue.

READ our first article that you may see how Rome silences those Romanizing Protestants who have dared to criticise the pope's demand for the "favor of the laws and the patronage of public authority," "in addition to liberty."

THE Mountain State Gavel, of New Martinsville, W. Va., reprints in its February issue our article of January 17 entitled "An American Citizen Defends his Faith and his Rights." We appreciate these efforts of our exchanges to serve the cause of truth and religious liberty.

FOR the encouragement of those who are sending the SENTINEL to their friends, we print the following from a card just received at this office:—

MY DEAR SENTINEL:—

By some unknown agency, I have received several copies of the SENTINEL, and affirm that, of all the little papers that I ever read, the SENTINEL contains the weightiest words, the soundest reasoning, and the most convincing logic. God bless your efforts to check the inroads of popedom.

THE general Government is not alone in making appropriations for religious education and religious instruction. Among the items in an appropriation bill recently introduced into the Maine legislature, is, "For Priest's Salary, \$200." Another bill appropriates \$1,000 for the Woman's Christian Temperance Union, and \$3,000 for the Sisters of Charity in Lewiston. The fact that State governments are also involved in this iniquity

does not make it any better. It simply shows the extent of the evil and the urgent necessity for educating the people upon the correct principles of the separation of Church and State.

THE Western Watchman, a Roman Catholic paper of St. Louis, Mo., contained the following editorial in its issue of February 14:—

The Protestant papers are indignant at the pope for expressing a hope that the United States might one day become Catholic. They declare that in such event liberty would be no more. Tut-tut men. You are mad. If the United States were to become Catholic to-morrow it would take all the sensible Catholics in the land all they could do to prevent the converts from making the profession of any other than the Catholic faith a penal offense.

The Watchman is entirely correct in its conclusions, and the reason for the correctness of its deductions can be found in the Word of the Lord. When men who have known the truth, reject it and turn from light to darkness, the Saviour says to them: "If therefore the light that is in thee be darkness, how great is that darkness!" Again, speaking of the tyrannical ecclesiastical system of his time, the prototype of the papacy, he said of its converts: "Ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves." Yes, an apostate Protestantism is more to be dreaded than the papacy itself.

THE PAPACY AND FREE SPEECH.

THE Roman Catholic Church in the United States is just now posing before the country as the author and conservator of religious liberty and the only power that can control the riotous element of the country.

That both of these assertions are false in fact, has just been newly demonstrated in Savannah, Ga., where a mob of three thousand Roman Catholics attempted to kill ex-Priest Slattery and wife, who lectured there on the night of February 28, against Catholicism.

The following abridged description of the riot is from the Sun, which Roman Catholics will not accuse of misrepresentation:—

SAVANNAH, Feb. 26.—For five hours to-night the city was in charge of a mob and on the verge of a religious riot. The entire white military force of the city, except the artillery, was on duty.

There are ten infantry companies in the militia and the Georgia Hussars, the latter being dismounted. The actions of a mob estimated at 4,000, the greater part being Catholics, caused their summons to duty.

For three days it had been apparent that trouble was brewing, because the city was placarded with notices that ex-Priest Slattery and his wife, described as an ex-nun, would lecture here to-night on Catholicism.

Members of the Ancient Order of Hibernians at once took steps to prevent their appearance here. Petitions were circulated asking Mayor Myers to refuse to permit Slattery to appear.

"I cannot stop this man from lecturing," said the mayor, who is a Hebrew, "but I can prevent disorder and I will do so. If the police have not sufficient force to do so, the military will be appealed to. Riot will not be tolerated."

The lecturer had hardly begun before brick-bats and cobblestones began to rain in through the windows. The police had closed all the heavy inside shutters, and this saved the audience from injury, only two or three persons being injured by flying glass.

Before nine o'clock the mob had grown to probably between 3,000 and 4,000 persons. Window after window in the Masonic Temple was smashed. Cries of "Kill him," "Down with Slattery," "Death to the

renegade," were heard. Chief McDermott summoned the mayor.

The mob hissed at the police and hooted at their orders to disperse. The military alarm, eleven taps on all fire bells in the city, was sent in. When it sounded the mob derided.

"Bring on your military," some of the leaders shouted. "They can't save Slattery."

The account continuing relates that Vicar-General Cafferty was appealed to to stop the rioting, and that his efforts failed, after which by the use of the entire police and white military force of the city, Mr. Slattery was protected from the murderous mob.

Later, repeated attempts were made both to burn and blow up the Masonic Temple where the lecture was held, and all this by the people of the church that claim to be the author and preserver of both religious liberty and public order.

THE Roman Catholic paper, the Western Watchman, thus defends the pope's shrewd method of addressing the American people under pretense of addressing the Roman Catholic bishops of America:—

Bishop Paret, of Maryland, is highly indignant because Leo XIII., in his late letter, addresses himself to the American people. He thinks he should confine his counsel to Catholics. The pope is the spiritual head of the Church; and the Church claims the spiritual allegiance of all those who are baptized.

So the pope claims the spiritual allegiance of even the editors of the AMERICAN SENTINEL and addressed his late encyclical to them. Well, we have received it, and have made several comments on it. The pope will find some of them on the first and second pages of this paper.

"PAPACY and Prophecy or the 'Sovereign Pontiff' and the Church of Rome," is the title of No. 29 of the Religious Liberty Library. This number is a reprint of a lecture delivered in Geneva in 1843 by Dr. Gaussen, the celebrated Swiss theologian. By fourteen distinct counts this document shows that the papacy is the blasphemous power represented by the little horn of Dan. 7. Dr. Gaussen very aptly remarks that this application of Daniel's prophecy is a doctrine which "has been lightly esteemed only in times of lax theology and infidelity." These are "times" of lax theology and infidelity and therefore this doctrine is lightly held by the Romanizing descendants of the faithful of Reformation "times." Hence now is the time to read and circulate this tract. In it is wielded the only weapon, the "Word of God," that is, or ever has been, available against the papacy.

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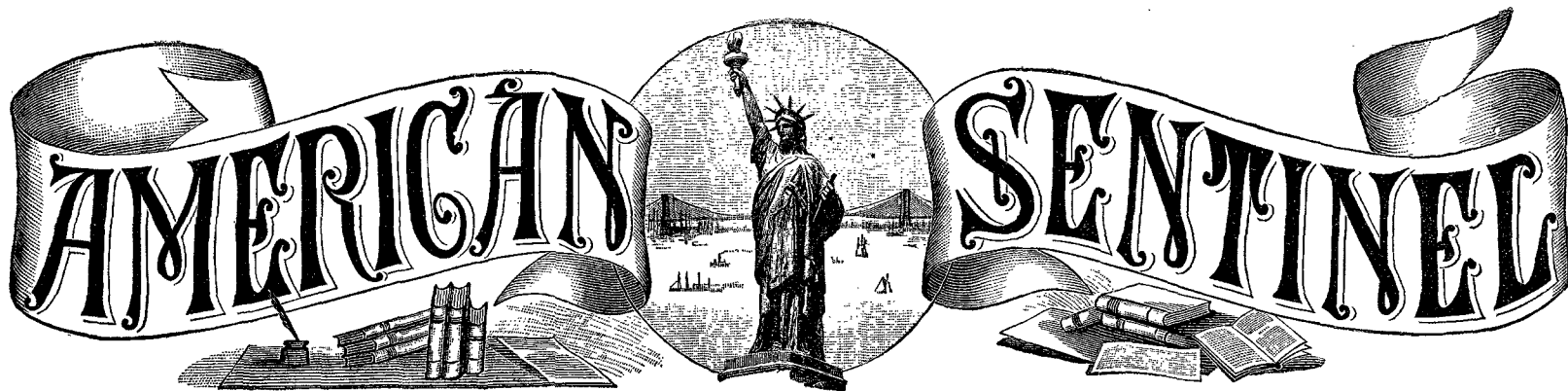
WE have on hand a good supply of back numbers of the SENTINEL of recent dates, among which are the issues of January 24 and 31, February 7, 14 and 21. All these numbers are valuable to missionary workers for free distribution, and will be furnished in assorted lots at the rate of one dollar per hundred. Send in your orders for any small quantity at this rate. \$8 per thousand.

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"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

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A. F. BALLENGER, } ASSISTANT EDITOR.

BEATEN AT ITS OWN GAME.

THE *Christian Statesman* is badly frightened at the aggressions of Romanism. But who is the *Christian Statesman*?

The *Christian Statesman* is, and has been for more than twenty years, the mouth-piece of the National Reform Association, an organization that has persistently denounced the American idea of separation of Church and State as "political atheism."

It is the mouth-piece of the organization that has demanded an amendment to the Constitution definitely declaring that this is a Christian nation, but leaving the question as to who are the Christians, to be settled by later enactments and decisions.

The *Christian Statesman* and this association were the agencies which organized and led the forces which browbeat Congress into legislating on the question of which day is the Sabbath.

The AMERICAN SENTINEL commenced its career by exposing the wickedness of the movement advocated by the *Christian Statesman*. The SENTINEL pointed out that the principles advocated by the *Statesman* were essentially papal, and that the papacy would build on the foundation which was being laid by the *Statesman* and its constantly augmenting forces.

But instead of listening to our warning, the *Statesman* made overtures to the Roman Catholics in the following words:—

Whenever they [the Roman Catholics] are willing to coöperate in resisting the progress of political atheism, we will gladly join hands with them.

Papists were appealed to to help resist the progress of "political atheism" by securing from Congress a law recognizing Sunday as the Christian Sabbath. In the meantime the Supreme Court decided that "this is a Christian nation." Armed with this remarkable decision, these Romanizing Protestants redoubled their exertions. Roman Catholic prelates were appealed to for assistance. They responded and the conspiracy was successful.

A stock argument of these compromising Protestants in their demand for national legislation enforcing Sunday observance was to point to the decisions of courts that Christianity is a part of the common law, to State Sunday laws, to national and State Thanksgiving proclamations, and to the employment of chaplains by national and State governments.

The AMERICAN SENTINEL declared that all these things were violations of the spirit of the Constitution, and that, instead of demanding more legislation on the strength of these violations of the spirit of the Constitution, all these vestiges of the State-church polity of Europe should be abolished to harmonize with the Constitution. We declared that popular Protestantism in clinging to these vestiges of papal policy was nursing in its bosom the viper that would yet be used by the papacy to sting to death the principle of American liberty, and through America, the liberties of the world.

And now we see our predictions being literally fulfilled. We see Rome building on the platform so blindly laid and upheld by the *Christian Statesman* and its allies. Pope Leo XIII., the shrewdest political diplomat in the world, seeing that the time had come to strike a decisive blow at American liberty now so sorely wounded in the house of its friends, addressed an encyclical to the American Government and people, through the American bishops, condemning the American idea of separation of Church and State. Here is a part of it:—

The church among you, unopposed by the Constitution and Government of your nation, fettered by no hostile legislation, protected against violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance; yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the church; or that it would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced. . . . She [the Catholic Church] would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of public authority.

A few compromised Protestants startled by this bold bid for the patronage of American law and public authority which they themselves were earnestly laboring to obtain, ventured to criticise the pope's encyclical. But Rome expected this, and was ready for it. And what was her answer? She simply

pointed to the platform which silly Protestants had themselves laid for her to build on. The following is the reply which, in substance, has appeared in nearly every Roman Catholic newspaper in the United States. Immediately upon the publication of the encyclical, the "Very Rev. A. F. Hewitt, D. D., Superior General of the Paulists," and editor of the *Catholic World*, wrote this reply and had it telegraphed to the leading papers of the country:—

Our greatest jurists have declared that this is a Christian country. The Sunday is recognized and its observance protected by law. Thanksgiving and fast days are proclaimed by authority. Chaplains are appointed in legislatures, in the army and navy. Colleges, under the control of ecclesiastics, and institutes of charity have been liberally aided, and among these have been some institutions under the direction of Catholic authorities. There is nothing in this policy which is un-American.

In this manner does Rome defend its claim to the favor of the laws and the patronage of public authority. And all those who have worked and are working for Sunday laws with which to force universal obedience to their misinterpretation of the fourth commandment, and are pointing to governmental chaplains, Thanksgiving proclamations, and court decisions that this is a Christian nation, as arguments in support of their claims,—all such now stand stultified in the presence of Romish aggressions.

But our readers will be interested in reading the pitiable wail of the *Christian Statesman* as it sees the papacy building on its foundation. And let it be remembered while the following is perused, that it is from the same pen and the same paper that in 1884 wrote and published the before-quoted petition to Roman Catholics, asking that they "coöperate in resisting the progress of political atheism;" which, being interpreted, was a request for Roman Catholic aid in breaking down the principle of separation of Church and State embodied in what they termed "that infidel document,"—the United States Constitution. We quote from the *Christian Statesman*, of Feb. 23, 1895:—

Romanism, with keen appreciation of the vast issues at stake, and with far-reaching calculations as to the future, is employing every possible means to gain and hold the commanding and decisive position when the crisis which is sure to come in our national life, shall be upon us. She is pouring in her millions of devotees from other lands to wield the sovereign ballot here. She is commanding them by her highest authority to take an active interest in political affairs, and to sub-

ordinate all political conduct to the advancement of the Roman Catholic Church. She is determined to control the common school system of our country, or to break it up and substitute for it her own parochial schools in which her rapidly-multiplying youth shall be molded to her own liking, and prepared to do without question her own authoritative bidding. Not satisfied with holding as at present the balance of power as between the two great political parties, and receiving rich pay first from one and then from the other of these parties for her united vote that is sure to turn the tide of victory whichever way it goes, she aspires to positive and absolute direct control of our national life. And the ratio of the numerical increase of her youth will with absolute certainty bring this about, if her youth are not by the maintenance of our common schools molded into true and loyal American citizens. And this education of her own youth is what Rome is now with all her energies setting herself to accomplish.

In the final issue Romanism claims to decide all moral questions, and her "infallible" interpretation of moral law must be imposed upon the schools and upon the State itself. This is the Roman or papal principle; and its inexorable logic is the Inquisition for all who do not submit. This is the principle that now threatens the nation's right to interpret God's moral law for itself. The two systems are in their death-grapple these closing years of the nineteenth century. Our nation was born in the providence of God a Protestant nation, with the Bible as its ultimate law, and the nation itself the responsible interpreter of that law in its own proper sphere of action. Shall it continue such a nation? Shall it retain the Bible in its schools, and train its youth,—and all its youth,—in whom the nation's future is bound up, to know God's Word and the duties of citizenship as taught in that Word? Shall our legislators and judges and executive officers and our people at large go to God's moral law or to the Roman Pontiff to know what are the rights and duties of the nation and of her citizens and subjects? This is the conflict on one side of the great moral and political battlefield on which the contending forces in our national life are already engaged. Do we know our danger? Are we on our guard? To be aware of the danger in time is half the battle won.

"The two systems" that "are in their death-grapple these closing years of the nineteenth century" are here presented as the infallibility of the pope and the infallibility of the "nation." The papal system places the infallibility in the pope. The *Christian Statesman* professedly places the infallibility in "our legislators and judges and executive officers and our people at large." Both systems demand an infallible interpretation of the moral law which shall be binding on all. But who shall interpret the moral law for these legislators and judges? Is each man to be left to his own private interpretation? No, indeed. The *Christian Statesman* and its allies will not permit this. One case will suffice to illustrate this truth. The "moral law" says, "The seventh day is the Sabbath." The *Christian Statesman* "interprets" this moral law to mean "the first day is the Sabbath," and then hands this interpretation to legislators and judges with the demand that it be accepted and acted upon under penalty of political death. This the *Christian Statesman* and its allies have done and are doing, thus actually claiming for themselves the infallibility they professedly claim for the nation. The death struggle now going on in this nation is therefore between the "infallibility" of the pope and the infallibility of popish-Protestant preachers,—between the "beast and his image." The true child of God will refuse to bow to the dictates of either. He will "go to God's moral law" to ascertain his duty, and will refuse to worship, by his obedience to, either the Roman Pontiff or his American image. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for

ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:9-12.

CROSSING THE ABYSS.

THE New York Press, in its issue of February 25, contained the following significant news item:—

OVATION TO A BISHOP.

First Time a Catholic Clergyman Has Addressed the Y. M. C. A.

COLUMBUS, OHIO, Feb. 24.—Right Rev. John A. Watterson, bishop of the Columbus diocese, addressed a big meeting of the Y. M. C. A. to-day. As many persons as gained admission to the hall were turned away. This was the first time in its history that a Catholic clergyman had addressed a meeting under the auspices of the Y. M. C. A.

The bishop was introduced by General Secretary W. T. Perkins. He spoke for an hour and a half on "Christian Citizenship," the audience being held in rapt attention and frequently breaking into applause. When the bishop advanced to the platform the applause amounted to an ovation. He thanked the audience for its generous welcome. It showed him, he said, that it did not regard him as a bull in a china shop, and especially a papal bull in the beautiful china shop of the Y. M. C. A. The climax of his address was reached in the following passage:—

"While I am uncompromising in the matters of my faith, and inflexible in those lines of conduct which depend on the principle of faith, and while I would deserve the contempt and scorn of every right-minded man if I were recreant to my conscience in those things which I hold as truths, yet I know of no doctrine of the Catholic Church which prohibits or prevents me from working for the good of my fellowmen, no doctrine which interferes with my allegiance to the government and laws of my country. On the contrary, I know that the whole teaching and the whole spirit of my religion require me to be true to my country and its government, and to promote its honor by the faithful discharge of all the duties of American citizenship. All of you would know it, too, if you knew my religion as well as I do."

Nothing is more patent to the careful observer than that popular Protestantism and Roman Catholicism are bridging the gulf made by the Reformation. Another fact just as evident is that this is being accomplished by compromises on the part of Protestants, while Rome is "inflexible" in holding the soul-destroying doctrines condemned by the Reformation, and in denouncing the American principle of separation of Church and State.

SEVENTH-DAY ADVENTISTS AND SEPARATION OF CHURCH AND STATE.

It is now well known that Seventh-day Adventists are strongly opposed to Sunday laws, but it is not generally known that this opposition to religious legislation is consistently adhered to in all its bearings. It is not generally known that this denomination is the first and only denomination in the United States that has officially declared in favor of the taxation of all church property.

March 5, 1893, the following resolutions were adopted by their General Conference held at Battle Creek, Mich.:—

WHEREAS, In view of the separation which we believe should exist between the Church and the State, it is inconsistent for the Church to receive from the State pecuniary gifts, favors, or exemptions, therefore,

Resolved, That we repudiate the doctrine that church or other ecclesiastical property should be exempt from taxation, and further,

Resolved, That we decidedly protest against any such exemption, and favor the repeal of such legislation as grants this exemption.

There are some who might charge insincerity on the ground that there is no danger that church property will ever be taxed and therefore it cost the denomination no sacrifice to thus express its loyalty to principle.

However, the denomination at its last General Conference, which closed March 4th, passed a resolution that leaves no ground to doubt its sincerity. Its missionaries reported from Mashonaland, in South Africa, that the South African Land Company, chartered by the British Government with powers similar to the famous British East India Company, offered to donate liberal tracts of land to representative missionaries for missionary purposes, and that a fine tract of land, numbering twelve thousand acres, was placed at their disposal. The matter was brought before the General Conference and disposed of with the following resolution which was passed unanimously, with the understanding that funds would be supplied to the missionaries with which to purchase all needed land for a mission site:—

Resolved, That we ought not as a denomination either to seek or accept from any civil government, supreme, local, or otherwise, any gift, or grant either of land, money, or other thing of value.

It is evident from this that Seventh-day Adventists are sincere in their belief in the complete separation of Church and State.

STRUGGLING FOR PLACE.

THE Wesleyan Christian Advocate (Atlanta, Ga.), of January 30, contains the following editorial:—

Standing by His Colors.

It seems that on State occasions Canada has places of honor for the dignitaries of the Catholic Church, but does not recognize Methodists, Presbyterians and others, though they represent a majority of the people there. Dr. Carman, the superintendent of Canada Methodism, declined to attend the funeral of Sir John Thompson, because of this discrimination. In explanation of his course, he says:—

"Personal feelings are not here to be considered for a moment. For myself I might well enough have accepted any place; but for the Methodist Church I must have the ground and rank to which the Methodist Church is entitled, and to which for herself and for others that church has asserted that claim. It is an affair of great political significance—of immense civil, social and ecclesiastical significance. It is an affair of human rights, of the resistance of ancient wrongs, of the assertion and maintenance of freedom and proper self-respect, of rejection of pompous and absurd pretensions, and of teaching other people their place and duty. *The men that will submit to tyranny are cowards*, and proclaim themselves base tyrants were the places changed. Possibly the time has come to set these wrong matters right, and a kind providence may have given us a good occasion."

This clerical struggle for "place" now raging in the United States and Canada among Protestants, brings to mind the history of the struggle of the papal bishops for place in the early centuries of Christianity.

We recommend Dr. Carman and all clergymen, both in Canada and the United States, to abandon their struggle for first "place" at the side of the State and hasten to press close to the side of the Lord Jesus Christ. They can all have first place there, for he is "no respecter of persons."

LOOKING BACKWARD.

UNDER the title "Can Sunday Laws be Enforced," Rev. J. J. McCarrell in the *Christian Statesman* of February 2, furnishes the following encouragement to modern "Blue Law" advocates:—

Two hundred years ago if anyone in Boston or New England in general had any doubt as to the possibility of enforcing such laws, he need only attempt to go out of town, or come into town, or walk out for an airing, or stand talking to his neighbor, on Sunday, or keep his shop open after sundown Saturday. He would be soundly and probably sorely convinced that such a thing is possible.

The compulsory Sunday observance champion of to-day looks back upon the palmy days of the New England theocracy with longing heart and wishful eye.

CONFLICTING VIEWS.

THE following editorials are among the most recent contributions to the discussion of the question, are laws enforcing Sunday observance of the nature of the religious legislation of a State-church polity, or are they purely civil enactments for the protection of the man and not the day:—

THE "INDEPENDENT,"
FEBRUARY 21.

THE "CHRISTIAN STATES-
MAN," FEBRUARY 2.

We are rather severely taken to task by the *Sabbath Outlook*, a Seventh-day Baptist publication, for an editorial concerning the prosecution and imprisonment in Maryland and Tennessee of seventh-day keepers for violating Sunday laws. It says we undertake a "lame apology" for the wrongs done, and that, when we say that Sunday laws are not enforced by the courts because of the divine sanction or because of the religious aspects of the day, we are guilty of an "evasion of facts." Let us see. Dr. Spear, in his "Religion and the State," shows that the Christian Sabbath is not an institution of the Federal Government, and is wholly unmentioned in any of the State constitutions except that of Vermont; that it is treated in the laws as a day of cessation from labor, and not as a religious institution; and that the State courts have taken an entirely secular view of it. Thus the Supreme Court of New York held that it is a "civil and political institution," resting on the same foundations as the laws against gambling, lotteries, selling intoxicants on election days, etc.; that of Pennsylvania that it is only a "civil regulation;" that of South Carolina that Sunday is a "mere day of rest," with which religion has nothing more to do than with a statute which should make July 4th or January 8th a rest day; that of Alabama that Sunday legislation is simply an exercise of the police power, and "cannot be justified on the ground that such abstinence [from labor] is enjoined by the Christian religion;" and that of Ohio that the validity of such legislation is "neither strengthened nor weakened by the fact that the day of rest it enjoins is the Sabbath day." Other citations are given by Dr. Spear; and he reaches the conclusion that the whole theory of Sabbath legislation, as expounded by the courts, is that it rests not upon divine sanction or religious reasons, but the desirability of securing a regular rest-day, and of protecting those who religiously observe it from annoyance and disturbance.

The *Independent* is still clinging to the erroneous and illogical idea that Sunday laws are not religious legislation. It is driven to this defense because it is unwilling to adopt the State-church theory in which Sunday laws were born, and at the same time unwilling to abandon its defense of such laws. We have published the editorial from the *Christian Statesman* to show that there is a wide dis-

It will be noticed that in the clear and strong convention address given in this issue, the author uses the common and officially-accepted legal phrase "Sunday laws." This he does, evidently, in order to have the term throughout the address the same as that made use of in our statute books and in our courts. In the same way the author occasionally speaks of "a civil Sunday." We refer to this matter for the purpose of urging the most careful distinction in the use of the words "Sabbath" and "Sunday." The latter word is correctly used only in relation to the first day of the week or anything connected with that day when the idea of the Sabbath as an institution for rest and worship is entirely wanting. A Sunday newspaper is a paper published on the first day of the week in violation of the Sabbath. A Sunday-school is properly a school on the first day of the week without any closer relation to the rest and worship of the Sabbath than a Monday school might have. A Sabbath-school is one on the first day of the week for the promotion of what is in support of the rest and worship of the Sabbath. So a law for the purpose of preventing Sabbath desecration is properly a Sabbath law. A Sunday law is one like that of Louisiana which simply places the first day of the week on a level with such legal holidays as the 4th of July and Christmas. It contains no implication of the sacredness of a day of rest and worship, or of the institution of the Sabbath. But in our States generally this institution of a rest day and a day for worship is most clearly kept in view in the laws concerning the first day of the week. The proper designation of these laws, therefore, is Sabbath laws, and not Sunday laws. And we are sure that it would lead to a better regard for these laws as based on the divine law itself, if they were always designated in our statute books and in our courts as well as in general and popular usage by their right name.

agreement among Sunday-law advocates on the point of the nature of these laws. The *Christian Statesman*, the acknowledged leader in the crusade for the enactment and enforcement of Sunday laws, boldly avers that such laws are religious laws, that the only consistent basis for such laws is the divine command of God, and all attempts to place these laws on a civil basis is itself "political atheism." Laying aside the question of facts, the opinion of the *Christian Statesman* is more important than that of the *Independent*, because the *Statesman* is the recognized champion of the Sunday-law movement in the United States, and devotes more space to the discussion of the question in a single issue than the *Independent* does in a month.

But as regards facts: The *Statesman* is certainly correct in its claims that Sunday laws are religious enactments. It traces Sunday laws through the State-church period of colonial days to the English State-church enactment of Charles II., and from there back to Constantine's famous law. No one can read the law of Charles II. in connection with the Sunday laws of the several States and deny that they are modified copies of it. These facts the *Independent* will not attempt to deny. So much for the origin.

Neither will the *Independent* deny that the demand for them comes from the Church. Rev. W. F. Crafts, in his book the "Sabbath for Man," says: "During nearly all our American history the churches have influenced the State to enact and improve Sabbath laws."

The *Independent* attempts to hide behind the decision of courts that Sunday laws are civil regulations. It is true that most of the courts have taken this view, but although this is law it does not follow that it is fact. The Supreme Court of the United States once decided that the negro "had no rights which the white man was bound to respect." The *Independent*, while admitting for the time being that this was law, would deny that it ever was a fact. Sunday laws are religious in origin, nature, and object, and when courts can make sin righteousness they can make Sunday laws religious.

But the courts are not a unit in placing Sunday laws on a purely civil basis. The United States Circuit Court, in its decision of the famous King case, denominated as "disingenuous" the "argument of his [King's] adversary sects that it is the economic value of the day of rest and not its religious character which they would preserve by civil law."

Again, the Supreme Court of California, *ex parte* Newman, reviews the decision of certain courts that Sunday laws are mere civil regulations, in the following forcible language:—

These decisions are based upon the ground that the statutes requiring the observance of the Christian Sabbath established merely a civil rule, and make no discrimination or preference in favor of any religion. By an examination of these cases, it will be seen that the position taken rests in mere assertion, and that not a single argument is adduced to prove that a preference in favor of the Christian religion is not given by the law. In the case in 8 Barr, the court said: "It [the law] intermeddles not with the natural and indefeasible right of all men to worship Almighty God according to the dictates of their own consciences; it compels none to attend, erect, or support any place of worship, or to maintain any ministry, against his consent; it pretends not to control or interfere with the rights of conscience, and it establishes no preference for any religious establishment or mode of worship."

This is the substance of the arguments to show that these laws establish no preference. The last clause in the extract asserts the proposition broadly; but it is surely no legitimate conclusion from what precedes it, and must be taken as the plainest example of *petitio principii*. That which precedes it establishes that the law does not destroy religious toleration, but that is all.

Now, does our constitution, when it forbids discrimination or preference in religion, mean merely to guarantee toleration? For that, in effect, is all which the cases cited seem to award, as the right of a citizen. In a community composed of persons of various reli-

gious denominations, having different days of worship, each considering his own as sacred from secular employment, all being equally considered and protected under the Constitution, a law is passed which in effect recognizes the sacred character of one of these days, by compelling all others to abstain from secular employment, which is precisely one of the modes in which its observance is manifested and required by the creed of that sect to which it belongs as a Sabbath. Is not this a discrimination in favor of the one? Does it require more than an appeal to one's common sense to decide that this is a preference? And when the Jew or seventh-day Christian complains of this, is it any answer to say, Your conscience is not constrained, you are not compelled to worship or to perform religious rites on that day, nor forbidden to keep holy the day which you esteem as a Sabbath? We think not, however high the authority which decides otherwise.

The truth is, however much it may be disguised, that this one day of rest is a purely religious idea. Derived from the Sabbatical institutions of the ancient Hebrew, it has been adopted into all the creeds of succeeding religious sects throughout the civilized world; and whether it be the Friday of the Mohammedan, the Saturday of the Israelite, or the Sunday of the Christian, it is alike fixed in the affections of its followers beyond the power of eradication; and in most of the States of our confederacy, the aid of the law to enforce its observance has been given, under the pretense of a civil, municipal, or police regulation.

Once more, Chief Justice Rafin of the Supreme Court of North Carolina in the case of the State *vs.* Williams, thus honestly and candidly says:—

The truth is that it [Sunday labor] offends us, not so much because it disturbs us in practicing for ourselves the religious duties, or enjoying the salutary repose or recreation, of that day, as that it is, in itself, a breach of God's law, and a violation of the party's own religious duty.

The history of the "civil" claim for Sunday laws is thus briefly told in the history of other religious legislation by the Baptist historian, Robert Baird:—

The rulers of Massachusetts put the Quakers to death and banished "Antinomians" and "Anabaptists," not because of their religious tenets, but because of their violation of civil laws. This is the justification they pleaded, and it was the best they could make. Miserable excuse! But just so it is; wherever there is such a union of Church and State, heresy and heretical practices are apt to become violations of the civil code, and are punished no longer as errors in religion, but infractions of the laws of the land. So the defenders of the Inquisition have always spoken and written in justification of that awful and most iniquitous tribunal.—*Religion in America*, p. 94.

It is true that a large majority of court decisions have embodied the "civil" view of Sunday laws, but these decisions have followed precedents long established and from which jurists have not dared to break away. These precedents were established under a terrible ecclesiastical pressure brought to bear upon the courts, which demanded the transference of a State-church measure from the church establishment of England to the disestablishment in America, and a "civil" reason for it. The United States Circuit Court decision, previously referred to, states the situation thus:—

The court, in cases like this, cannot ignore the existing customs and laws of the masses, nor their prejudices and passions even, to lift the individual out of the restraint surrounding him because of these customs and laws before the time has come when public opinion shall free all men in the measure desired.

Seventh-day Adventists bring no railing accusation against our courts. They charge no man with dishonesty. The churches have demanded Sunday legislation of the legislators and sustaining decisions from judges. We are persuaded that there are judges who are as anxious to let the inoffensive seventh-day observers go free, as was Pilate to save the life of Jesus; but outside the court stands the Church as of old with threatening mien, pointing to the law and demanding their punishment under penalty of political death. "Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin," John 19:11,

ROME NEVER DEMANDED MORE.

THE *Christian Statesman*, of February 16, publishes an address delivered by Dr. R. J. George, at a convention of compulsory Sunday-observance advocates, held recently at New Castle, Pa. The address, which, with others, the *Statesman* promises will soon appear in pamphlet form, is entitled, "The Duties of the State to the Church," and is treated under eight heads. The reader may be inclined to doubt that it is possible for a minister outside the pale of Rome to take such positions, but each of the eight positions were boldly taken and soberly defended and heartily indorsed by the convention and by the leaders in the movement for the enactment and enforcement of Sunday laws. The following positions are startling indeed, but they are the logical outcome of the first step,—a Sunday law:—

1. It is the duty of the State to recognize the independent authority of the Church.
2. The State is to be subservient to the Church.
3. The State should profess the true Christian religion.
4. The State should require scriptural qualifications in her rulers.
5. The State should restrain practices that are injurious to religion.
6. The State should maintain a true standard of morals.
7. The State should protect the Church.
8. The State should support the Church by timely gifts.

And now we ask, if this is not a faithful description of the "beast," the papacy? And since it is not the "beast" that is herespeaking but an apostate Romanizing Protestantism, it can be none other than the Apocalyptic "image to the beast."

The Roman Catholic Church, in the darkest of the darkness of the Dark Ages, never demanded more from the State and never employed more in exterminating heretics than is here demanded. And this is the dominant sentiment of the present crusade for the enforcement of the Sunday-Sabbath, the "mark" or badge of the "beast," on those who "keep the commandments of God and the faith of Jesus." (See Rev. 14: 8-12.)

PERSECUTING COLONEL INGERSOLL.

ROBERT G. INGERSOLL does not believe the Bible, but on the contrary declares that he believes it his conscientious duty to lecture against it for the gate receipts minus expenses.

This he has a right to do. And this right should be held sacred and defended by all, including those who believe the Bible to be the Word of God.

However, this is not the view taken by certain ministers of Hoboken, N. J., who, led by one, Rev. H. T. Beatty, a Presbyterian, recently attempted to prevent Col. Ingersoll from delivering his lecture against the Bible in their city. There is on the statute books of the State the following law:—

If any person shall willfully blaspheme the holy name of God, by denying, cursing, or contumeliously reproaching his being or providence, or by contumeliously reproaching Jesus Christ or the Holy Ghost, or the Christian religion, or the holy Word of God (that is, the canonical scriptures contained in the books of the Old and New Testament), or by profane scoffing at or exposing them or any of them to contempt and ridicule, then every person so offending shall, on conviction thereof, be punished by a fine not exceeding \$200 or imprisonment at hard labor, not exceeding twelve months, or both.

The ministers of Hoboken invoked the old law against Col. Ingersoll, and tried to have the authorities use it to prevent the lecture. But the Corporation Council announced that Mr. Ingersoll could not be prevented from delivering his address, but that should he violate the law, he would be promptly arrested.

The agitation of the matter procured for the Colonel an immense audience, among which were the prosecuting preachers and their police. Col. Ingersoll, by ingenuity, succeeded in delivering his address in such a way as to technically escape the law and disappoint the preachers.

The SENTINEL, as our readers know, has no sympathy with Mr. Ingersoll's attacks on the Bible, but we do demand for him the freedom of speech. The God of the Bible is well able to defend himself, and since he chooses to permit Mr. Ingersoll to express himself freely about the Bible, the preachers had better follow His example. And besides, who is to define what is blasphemy? Col. Ingersoll ridiculed the idea of an eternal burning hell in which sinners writhe in indescribable agony throughout the countless ages of eternity. Doubtless this would be regarded as blasphemy under the law, but if denying this dogma of the Church is regarded as blasphemy, then we would be regarded as blasphemous also, for we deny it, and deny that the Bible teaches it.

The early Christians were regarded as blasphemous because they declared that the gods of the heathen were no gods.

The State has no infallible tribunal by which to determine what is blasphemy, and is therefore not competent to pass upon the question. The preachers may decide for themselves, but let them not call upon the civil law to enforce their decision. We close with the remark that certain preachers, by their so-called higher criticism, are doing more to destroy faith in the Bible than are the lectures of Col. Ingersoll.

SWITZERLAND VS. THE FOURTH COMMANDMENT.

IN the last case of Switzerland against the fourth commandment, the city court of Basel failed to make out its case. This was not because the fourth commandment had not been obeyed, and the factory law disobeyed. It was clearly shown in court, by the statement of Mr. Revilly, the book-keeper, by the ready acknowledgment of the workers themselves, and by the minute report of the police, that labor was regularly performed in the publishing house on Sunday. The fourth commandment was obeyed. The factory law was disobeyed. Nothing could be more clear. However, no one could be found upon whom the penalties of the law could be visited for this. That faithful minister of the gospel whom the law holds alone responsible for this observance of the commandment of God by those working under his management, is in the United States attending the General Conference of his denomination. The factory law, though not in the Sunday clause, but in another paragraph, particularly specifies that no employé, not even the foreman, but the manager alone, is responsible. Therefore, if the court were to have held the book-keeper it would have been necessary for it to have gone outside the terms of the law to have done so.

In obedience to the summons of the court, Mr. Revilly presented himself at the hour appointed. Before entering the court room he was assured that it was not the intention of the court to attempt to make him personally responsible, but to examine him as to the facts in the case. Yet, in the face of that, and the positive terms of the factory law, the public prosecutor formally asked the court to hold him as the responsible head of the business, and suggested that as a matter of consideration towards him the penalty be limited to two hundred francs. And this, too, after a clear statement to the court by Mr. Revilly

of the position which he held and his duties as office-clerk and book-keeper.

In reply to this formal demand for his conviction, the duties of the book-keeper were restated, and his limited authority shown, the court being also asked, if in any doubt as to the matter, to call any of the employés of the establishment, most of whom were in the court room, to testify upon this point. The court did not call the witnesses, but after consideration, dismissed Mr. Revilly as not being, under the factory law, the responsible person against whom action could be brought, and penalties imposed for Sunday labor done in the publishing house.

There is no clue as to what, if any, will be the further action of the authorities in the attempt to compel the observance of Sunday by the Imprimerie Polyglotte.

W. H. MCKEE.

Basel, Switzerland.

"FROM SUCH TURN AWAY."

IN several places in the Word of God we are told that in the last days perilous times will come. These perilous times are to come in different ways and upon different classes. There are perilous times to come upon the people of God as the result of persecution by those calling themselves Christians; but there is a more perilous time for them than persecution. We find this stated in 2 Tim. 3:1-5: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof."

Notice the class of men here spoken of. They are members of the church, for the Word says that they have "a form of godliness." The Lord, through Paul, is here speaking to those who would be His followers, for He gives a warning: "From such turn away."

The class spoken of in the scripture quoted is to have "a form of godliness, but denying the power thereof." How can men deny the power of God? In Rom. 1:16, we are told that the gospel of Christ "is the power of God unto salvation." Then when men refuse to follow the teachings of Christ, they deny the power of the gospel—the power of God. When they appeal to the civil power to aid them in enforcing obedience to their doctrines, they deny the power of God. They say by such action that Christ does not manifest the power he promised to his followers. The warning from the Lord to his followers is, "From such turn away."

The gospel of Christ "is the power of God unto salvation to every one that believeth." Then is there not power enough in the gospel to turn men to God and to his law without appealing to the civil power? The Apostle Paul was not ashamed of this gospel, this power; he said to the Romans: "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ." Paul had a practical knowledge of the power there is in the gospel. He had seen through his preaching thousands added to the church. The Lord added them to the church by the power of the gospel, not by the power of the State. They were added to the church through the preaching of the gospel, etc. It is the power of God.

If the ministers of to-day would preach the

gospel of Christ instead of calling upon the State to force people into keeping Sunday, they, too, would realize Paul's experience, for there is just as much power in the gospel today as there was in apostolic days, and God is just as ready to manifest his power now as he ever was.

So long as the churches are corrupt and seek for other power than that of the Lord Jesus Christ, the members in those churches, who know and see that the power of God is not there, should heed the warning of God, "From such turn away," and seek for the true Church of God, where the power is to be found. To such the Lord says, "Babylon is fallen," and exhorts them in the words, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

ALFRED MALLETT.

THE FAILURE OF THE PULPIT.

[Under the above heading the *Christian Advocate* of New York, a leading Methodist Episcopal Church paper, publishes in its issues of February 14 and 21, the following terrible, but true, arraignment of the ministry of the United States. A more biblical heading of this description of the churches' fall would be the words of the seer of Patmos, "Babylon is fallen, is fallen." No one who has read the history of the making of the papacy in the early centuries will fail to see in this description a delineation of the image of the papal apostasy.]

OUR ministry have been dazzled and bewildered by the splendor of our unparalleled material progress. They have shared it and been lifted by it out of the poverty and sacrifice of the fathers, clothed in purple and fine linen, and made to fare sumptuously every day. They have come to glory not in the cross, but that in preaching the gospel they got beyond all its crucifixions and first day's ices, and that henceforth the world must be saved by our national progress and our splendid ecclesiastical equipage.

All this we have accounted the good time coming, the breaking of the millennium. This is the style of boasting and conceit that has characterized our pulpits for the last twenty years, and now we awake—if we do awake—to find that our progress has been material and selfish—progress toward death. I am not saying that our nation is near its downfall, but I do say we are rapidly hastening in this direction. We need only to make progress. The inevitable tendency of our current economics and politics is to anarchy through tyranny, rebellion, revolution.

The ministry, as the heaven-appointed guardians of our nation's morals and life, are first and chiefly responsible. Look along the history of the nations, and tell us when a nation has ever reached our condition of moral degradation and peril except through the unfaithfulness of its clergy. The universal historic process has been: the clergy have first yielded to the current social and political vices, then embraced them, then led them. It is the business of the ministry, as the prophets of God, to withstand and turn back the tide of popular wickedness, to redeem and save society and nations. Wesley and his coadjutors redeemed and saved England at a time when her wickedness and atheism equaled that of France just before her Revolution and Reign of Terror. Asbury and his coadjutors redeemed and saved this Republic when, at the close of the Revolution, French infidelity and the general wickedness promised to sweep away everything.

This failure of our pulpit is the more inexcusable and deplorable because it is failure with all possible advantage on its side. The ministry in this Republic is the privileged class, enjoying unrestricted liberty, ample

financial support, the highest advantages of all the schools, and having the help of great institutions of learning and a powerful religious press. To this we may add all the great moral and spiritual forces, both human and divine, easily within their reach, and assuring, on the veracity of God, victory to faithfulness. No other class of men in this nation, or any other, has ever had so many helps and favoring conditions for the easy and successful accomplishment of its work as the ministry of this Republic.

And yet a failure—failure at the essential vital points. What avail our great conventions, great numbers, great and costly churches, great schools, great doctors, great ecclesiastical machinery—of which we are perpetually making our boast, and with which we delude ourselves—while we fail in the vital things, those which involve the very life of the people, of society, of the nation?

The Reason of This Failure.

In this inquiry the most obvious thing that presents itself is that our ministry are not aiming, first and chiefly and undividedly, at those things which constitute real ministerial success. In some strange way they have been diverted from their heaven-appointed mission. The pulpit has come to be a stepping-stone. In the lower ranks of the ministry it is a stepping-stone to the higher, and in the higher ranks it is a stepping-stone to the high offices of the Church. In the rural districts the average preacher employs his ministry to help him into a city church, and in the city the preacher in the suburbs faces toward the great central churches. I do not stop to note and name the noble exceptions—the godly men who in the suburbs and in the country are doing their work with Christly unworldliness. I state the general deplorable fact, known and read of all men, everywhere recognized, and honored and acted upon in the administration of the Church—the degradation and shame of the ministry, the curse of the churches. How rare is it that a preacher of the gospel refuses a high ecclesiastical office tendered him! Preaching the gospel is not accounted by us the greatest work in this world—the highest position and honor ever conferred on mortal man. We sometimes write this noble sentiment and praise it with our lips, but in our hearts and lives we scorn and trample on it. We account a great many things higher than preaching the gospel—yea, almost any semi-secular office of Church or State that seems to offer higher worldly honor or larger salary.

And so we are constantly drawn off, and almost every man seems to have his price. Professorships, lectureships, secretaryships, editorial tripods, agencies, political office, real estate speculations, almost anything and everything tempt and draw away the ministry from their heaven-appointed work. To this there are noble exceptions; but this, I repeat, is the drift, the dominating spirit everywhere recognized and honored and acted upon in the high councils and administration of the Church. From these high places this spirit descends through all the lower ranks of the ministry, corrupting the aspirations of our young men, and poisoning the very fountains of ministerial supply.

Let us now note how this our lack of undivided purpose of the Christly consecration to the great central ends of the ministry

Vitiates Our Entire Ministerial Life,

And first, our inner spiritual life at all points. We lose faith in gospel preaching and the Christly passion for saving perishing men, and half unconsciously fall into the spirit and methods that help us climb the ladder of ecclesiastical position and honors.

In the same way our studies are vitiated. Instead of the Word and in the Word, its inner spirit and life, Christ, the cross, the pentecost, we read and study almost everything else—apologetics, dogmatics, the genuineness, the authenticity, magazines, reviews, the latest book about the Bible, the latest moralizing novel. The literary and scientific spirit, as antagonistic to the spirit of our mission as mammon itself, possesses us, and we come to our pulpits with sermons far away from the spiritual wants and daily lives of people. Toiling, tempted, starving for the bread of life, we give them husks. This is the complaint of the people against the pulpit as I hear it on all hands to-day.

Thus our preaching is vitiated. The style of preaching that saves perishing men, that the common people hear gladly, that succeeds among the slums, that encounters hand to hand the rum traffic, that rebukes corrupt politicians and corrupt political parties, that steadfastly withstands the popular vices that are steadily creeping into our wealthy churches, is not the style that helps us into the wealthy churches, the doctorates, and the high offices. So our preaching becomes careful and timid, without moral earnestness and without power.

In the same spirit lecturing is largely taking the place of preaching the gospel. Some of our ablest and best men—men occupying high positions in the Church, not only in the pastorate, but official positions conferred by election of the General Conference; men of the highest intellectual and scholastic endowments; men that might be flaming heralds of the cross, so proclaiming the gospel message as to reach and convert the masses in the high and low places of the nation—seem to expend more study and strength and time and travel on lecturing than on preaching the gospel. This is most damaging—damaging to those great and good men themselves in ways they do not seem to understand; damaging in its influence upon the lower ranks of the ministry and the churches. I can but look on with sadness when I see one of these men descend from his high calling to the lecturer's platform, and standing there in the awful presence of two or three hundred unsaved young men and women, give off for an hour a Christless, gospelless lecture, employing the lecturer's tricks to call forth clapping. O for some Whitefields and President Finneys to call us back to gospel preaching, and show us how to save the people, the churches, the nation!

A lack of an undivided, all-engrossing purpose insures failure in any department of secular business—how much more inevitably in this the greatest, most sacred, most difficult of all work, the preaching of the gospel? How certainly will mixed motives, a tinge of worldliness of which we ourselves are scarcely conscious, quench the Spirit, dwarf our Christian graces, weaken our grip on the divine forces, break our power with God and men, and make our failure certain. And thus we fail.

What is the conclusion of the whole matter? "Repent ye therefore, and be converted." "Except ye be converted," said Christ to his place-seeking, half-consecrated apostles. Our present spirit of divided, semi-worldly motives and aims will never save this world. We shall have here and there some revivals, some local partial successes, but we shall see no great general outpouring from on high, no movement all along the lines, such as will make some appreciable impression upon the gigantic forces of the wickedness of this world and its millions of unsaved populations, without a thorough regeneration of the ministry. Let us through crucifixion with Christ break from the semi-worldly drift that is bearing us away.

Let us be assured that God lays upon us the obligation and offers us the privilege of saving the unsaved masses around us; of redeeming and saving the nation. Let us have faith in the preaching of the gospel as God's primal agency in this work. Let us linger under the cross till we are created anew in Christ Jesus, and come forth with messages for the people so unlike our usual utterances that they will be to them a new gospel. Let us get and hold fast Christ's and Paul's estimate of preaching the gospel as a work of incomparable glory and honor. Let us give our lives irrevocably to it—with a life-and-death purpose—scorning the motives of place and salary. God and a perishing world are waiting for us. It is the Father's good pleasure to give us the kingdom.

FREE SPEECH IN SAVANNAH.

SAVANNAH, March 4.—The recent attempts by mob violence to prevent ex-Priest Slaterry and his wife from speaking here were the subject of Judge Falligant's charge to the Grand Jury of the Superior Court to-day. He did not directly refer to them, but confined himself to an exposition of free speech. Judge Falligant laid special stress on the privileges of American citizenship and the rights individuals enjoy in this country to freedom of thought and speech within the pale of the law.

Free speech, he said, is implanted in the Constitution, and is the cardinal principle of American freedom. No man has the right to interfere with its exercise unless it becomes violation of law, and then the law is to be resorted to as a preventive or correction. The founders of the Government were farsighted in their wisdom when they made free speech a constitutional right. This right is one that all thinking citizens will aim to protect in its integrity. Free speech is necessary to the preservation of liberty in a country of popular sovereignty.

Judge Falligant plainly demonstrated the necessity of preserving free speech unimpaired as a protector of public and individual rights. Any abuse of the right must be deplored, but an illegal suppression of it would be fraught with dangerous tendencies and would not be permitted.

The cases of the men arrested for rioting will probably come before this Grand Jury. —*The Sun*, March 5.

ALL TRUE.

A FEW weeks ago a clergyman of the Episcopal Church preached a sermon before the synod of the State of Illinois. The sermon has been indorsed by the bishop of Springfield, Ill., and published to the world. The author of the sermon, in referring to those who are preaching the Sabbath question, says:—

It is true that of late years a sect has arisen which seeks to overthrow the Christian Sunday, and substitute, or rather reestablish, the Jewish Sabbath. And it is also true that this sect is rapidly increasing in numbers. The cause is not hard to find. A large number of those who profess and call themselves Christians have unwisely rallied to the cry of "the Bible, and the Bible only, as the religion of Protestants," and as the change from Saturday to Sunday is neither authorized nor even mentioned in the Bible, they are of course defenseless against the attack of the Sabbatarians. When these advance their arguments, the so-called Bible Christians have nothing to reply, and if they are really consistent, they must leave the denomination to which they belong, and unite with the Sabbatarians. Many of them are doing so; more will certainly follow, and it need not be a matter of surprise if the boundary lines of Protestantism are entirely changed by the attacking forces of this comparatively new sect.

A few more admissions like the above,

and those the church of Rome has made, and that hundreds of ministers are constantly making, will convince people everywhere that Sunday as the Sabbath has no Bible claims. Let the agitation go on as the truth will prevail.—*S. H. Lane, in the Indicator (Rome, N. Y.), Feb. 27.*

A GOOD WORD FOR THE "SENTINEL."

[The following editorial is somewhat unique in the use of the term Sunday, but the editor's heart is in the right place, and we will charge his use of the word Sunday for Sabbath to Constantine and his ecclesiastical imitators:—]

W. T. GIBSON, a Seventh-day Adventist, of Everett, Mass., has been arrested for conducting his business on Sunday as other persons do on the other days of the week. He believes Saturday to be the real Sunday, not Sunday; his right to that belief is guaranteed by the constitution of the State and by that of the United States, and yet for his faith in guarantees that don't guarantee freedom from the pranks of foolish cranks he is arrested. More than that he was fined, though the judge made no attempt to defend the decision or the fine. The decision was foolish and the fine an imposition. Saturday, being the seventh day, is the Sunday of the Bible, and, it may be said, the only Sunday. On that day God rested from his labors. To assert that the first day of the week, commonly called Sunday, is the Bible or the true and only Sunday, is arrant nonsense. The AMERICAN SENTINEL, in fighting this foolish notion, is doing the cause of truth a monumental and enduring service.—*The Bayonne (N. J.) Democrat, Feb. 7.*

IS THIS THE LAND OF THE FREE?

WE are in receipt of a copy of the AMERICAN SENTINEL, published in New York, containing a marked article on the persecution of W. T. Gibson, a Seventh-day Adventist of Everett, Mass., who sold a half pound of candy to a purchaser on Sunday, or "the Lord's day," as it is termed, for which he was arrested and fined \$50 and costs. Is this the world-famed country in which every man is free to worship God according to the dictates of his own conscience? By what authority can the officials of a State arrest a man because he happens to have different views on religious matters? It seems to us to be just as reasonable to arrest a man because he differs with you politically. Away with such balderdash. —*Lawler (Iowa) Dispatch, Feb. 14.*

AS VIEWED BY THE "JEWISH SPECTATOR."

[The *Jewish Spectator*, published simultaneously at Memphis and New Orleans, in its issue of February 15, publishes the defense of W. T. Gibson before the district court of eastern Middlesex County, Mass., charged with violating the Lord's day. The defense is preceded by the following able editorial:—]

THIS impression of the *Spectator* contains an account of the trial of a Seventh-day Adventist for the violation of the Sunday laws. The arguments he uses in his own defense are reasonable and just. Sunday laws are an encroachment upon the rights of conscience in the individual who believes in the sanctity of the seventh day. Adventists are more conscientious in struggling and suffering for those rights than the modern Jew, who surrendered without much complaint and resistance. Sunday laws are at best but vestiges of the unholy alliance of Church and State as they survived in the English law and then were inserted into American legislation. The plea, so frequently brought forward, that Sunday laws are in force to provide for the laborer's physical rest is a specious and gratu-

itous allegation, for if national legislation would provide for eight or nine hours of work each day there would be quite a period of rest for the laborer, and nature in her benign provision of refreshing sleep has certainly revealed the fact that the seven nights of the week are the seven sabbaths of the workingman and for every human toiler under the sun, as far as rest for the body is concerned. As to the religious requirements as to spiritual regeneration, every man and woman, every church and synagogue, must provide according to the dictates of their conscience and in obedience to the tenets of their faith, without invoking the force of the policeman's club and without the interference of civil courts and secular law. If the meaning and significance of political freedom and religious liberty would be rightly understood and more correctly interpreted, trials for non-observance of any particular day of rest—be it Sabbath or Sunday—would be excluded from the civil courts as promptly as an attempt to have trials for heresy submitted to the same tribunals of justice.

A THEOCRACY.

IN Tennessee and Maryland to-day, there are men being prosecuted and persecuted and sent to jail, practically because they believe that the seventh day of the week is the "Sabbath of the Lord thy God." They religiously observe Saturday, and frequently work on Sunday. For this they are prosecuted, though believers in Sunday as the Sabbath are never questioned, no matter what may be their work or play on that day. The rulings of the judges in these cases are frequently such as to practically declare that this is a religious government, and the logical result of these rulings will be to make a theocracy.—*The Age, Boulder, Mont., Jan. 16.*

SIGNIFICANT PARAGRAPHS.

[We publish under this heading news items bearing on the subjects discussed in the SENTINEL, and paragraphs more or less significant, without either approval or dissent, and without comment. The careful observer of the signs of the times will readily discern the pertinent facts and opinions, and will know how to turn them to account in the great controversy between truth and error.]

The World "Do Move"—Romeward.

FOLLOWING the appointment of a Catholic priest to teach the philosophy of Saint Thomas in the Protestant University of Amsterdam, comes the appointment of the Catholic Lord Acton to be regius professor of modern history in the University of Cambridge in succession to the late Professor Seeley. So the world "do move" and the time may come again when "history" will not be, what it has long been among those separated from the church, "a conspiracy against truth."—*Catholic Review, March 2.*

The Catholic Question in Canadian Politics.

A CANADIAN correspondent writes us as follows: "The members of the Dominion Government have a real 'white elephant' on their hands." The Privy Council has decided that the Manitoba Government has a right to appeal to them, on the question of separate schools. The Roman Catholics are crowding the ministry with petitions demanding that they shall set aside the action of the Manitoba legislature on the vexed question. If they refuse, the Romanists will be sure to oppose the Conservatives at the Dominion election, soon to be held. If they accede, then the Protestant electors, or at least many of them, will refuse their support. Quite recently, a

teacher in a collegiate school in British Columbia got into difficulty while explaining to one of his classes in English history, the doctrine of transubstantiation, and narrowly escaped six months' suspension. This shows the difficulty connected with teaching in a school at which both Protestant and Roman Catholic children are scholars." From the same source we learn that a little breeze has been created in Montreal and Ottawa anent the "requiem mass" which was sung in the Roman Catholic Church at the latter city for the repose of the soul of Sir John Thompson. It was a State affair, the expenses being borne by the government. Of course, Protestants feel annoyed that \$1,000 should be taken from public funds for such a purpose. Nobody objects to the Roman Catholics enjoying such services, providing that the church, and not the public, bear the cost.—*New York Observer*, Feb. 21.

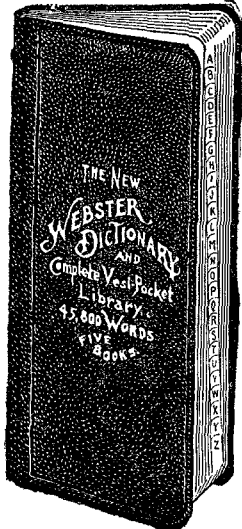
"Arm in Arm with Lizzie," etc.

We are much interested to observe that our highly esteemed contemporary, the *Presbyterian*, of which the Rev. S. A. Mutchmore, D. D., LL. D., is one of the editors and proprietors, is recognizing the important office of music in the service of religion, and is offering a tasteful selection of songs and round-ays, doubtless with a view to promote the interests of the church, and extend his paper's circulation and influence among the masses. In the list of premiums offered we notice such sacred gems as the following:—

Arm in Arm with Lizzie.
Flirting in the Starlight Waltz.
Hoppity, Kickity, High and Low.
Champagne Charlie.
I'm a Hustler Just the Same.
Johnny Doolan's Cat.
Honey Don't You Grieve.
I've Been There Myself.
Tara-ra Boom De-ay.
You Should Have Seen Her Boots.
Pious Orgies.
They Discharged Him Because He Was Old.

These are but a few of the many charming, not to say rollicking, melodies which our Philadelphia contemporary offers to a waiting constituency; confident, it would seem, that Presbyterians generally will hasten to obtain a family repertory so promotive of a lively Sunday afternoon around the piano. Just where these chaste ballads should come in, in a home service of praise which might include the reading of a few editorials from the *Presbyterian*, we must leave for it to determine. We have the word of the tuneful Watts that religion never was designed to make our pleasures less, and perhaps selections from the *Presbyterian's* Premium Hymnal might solve the problem of the evening service! The singing of these agreeable ballads would surely have a tendency to "fill the galleries" quite as much, perhaps, as a sermon from the great patriarch of our last assembly.—*The Evangelist*, Feb. 28.

SPEAKING against the proposed legislation to open the rum-shops in this city on the Lord's day, the Reverend Doctor Banks, pastor of the Hanson Place Methodist Episcopal Church in Brooklyn, said in his sermon last Sunday: "All honor to the large company of Roman Catholic priests who have announced so clearly their warfare against the Sunday saloon. Let every honest, pure-minded Protestant and Catholic, Jew and Gentile, unite on a determined effort to defeat this unholy purpose." In this movement against Sunday saloons, as in all others for the best interests of the city, Catholics are eager to coöperate with Protestants, Jews, and Gentiles. For good government we are all fellow-citizens.—*Catholic Review*, March 2.



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NEW YORK, MARCH 14, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

OUR letter from Switzerland, (page 84) announces the result of the trial of Henri Revilly whose case was referred to last week.

THERE is trouble in the Presbyterian Church. The church is divided on certain questions, into what is called the "minority" and "majority" divisions. The *Evangelist* represents the minority and the *Presbyterian*, the majority. We publish on page 87 of this issue an editorial criticism from the *Evangelist* of the methods which the *Presbyterian* employs to increase its circulation. Our comment is, "Babylon is fallen."

ALL should read the article in this issue entitled, "The Failure of the Pulpit." It is written by a Methodist and published in a leading Methodist Church paper, and is therefore the statement of one who knows whereof he speaks, and who speaks as a friend and not as an enemy of the Methodist Church. No one familiar with the sins of "the man of sin" and the manifest symptoms of those sins as delineated by prophecy and recorded in history, will fail to recognize in the facts stated in the article referred to, a perfect description of the papal apostasy.

ROMAN CATHOLIC and Protestant religious papers are just now engaged in a love feast. The occasion for this is the recent Roman Catholic demonstration in favor of Sunday closing, in which it was resolved to aid non-Catholics (Protestants) in preserving the sacredness of Sunday. The Protestant press was wonderfully pleased with this and published columns of editorial commendation and rejoicing. The Catholic papers copied these and renewed their loyalty to Sunday. These Roman Catholic editors must laugh in their sleeves at the way Protestants hug the papal Sabbath.

THE *Monitor* (Roman Catholic), in its issue of March 2, publishes a review of an article in the *Amador Record* advocating religious teaching in the public schools. The *Monitor's* review which embodies some good points well stated against that colorless thing "non-sectarian Christianity," contains the following reference to Seventh-day Adventists:—

If the public school goes into the business of teaching the ten commandments it will have to go into the business of explaining them. If they are all commandments, all are important and all must be inculcated. If so, how are we to get over the elementary question of the observance of the Sabbath? Remember that thou keep holy the Sabbath day, is one of those "plain, self-evident" truths of which the *Amador Record* speaks, yet who shall say which day of the week is to be observed as the day of rest? If the public school teachers decide that Sunday is the Lord's

day the Jews will have a right to complain. And not only Jews but the Seventh-day Adventists can object to this interpretation. In fact to these latter the observance of the first day of the week as the Sabbath is a mark of antichrist and the proof of the great apostasy. They will protest that this is sectarian teaching, and as they are experienced hands at protesting, the *Amador Record* and the public school teachers might soon learn that their trials and tribulations had only begun.

We are pleased to note that the *Monitor* recognizes that Seventh-day Adventists are "experienced hands at protesting." We are glad that it recognizes that Protestantism is not yet dead. And right here we protest against the *Monitor's* quoting the Sabbath commandment from the *catechism* instead of from the Bible. If it had quoted from the Bible instead of the *catechism* it would have experienced no difficulty in determining which day is the Sabbath. The *catechism* which reads, "Remember that thou keep holy the Sabbath day," is very indefinite and needs "explaining;" but the Bible which says, "The seventh day is the Sabbath," is very definite and needs no "explaining." And this very assumption of power on the part of the Roman Catholic Church to substitute its law for the law of God constitutes the "mark of antichrist and the proof of the great apostasy."

More Persecution in Tennessee.

ONE of our editors, who is in attendance at the trials of the Seventh-day Adventists at Dayton, Tenn., who were charged with maintaining a nuisance by laboring on Sunday, telegraphs that there were ten defendants found guilty on seventeen separate charges, and fined two dollars and fifty cents and costs on each of the seventeen charges.

We have not yet learned the names of these ten victims of the Sunday-law crusade, but from previous correspondence we are able to state that one of them is Prof. G. W. Colcord, President of the Graysville Academy, a Seventh-day Adventist institution. Prof. Colcord is also an ordained minister of the denomination. It is quite likely that a large proportion of the seventeen convictions are against him, as he was charged with six offenses.

The telegram states that the judge suspended the fines, but that the costs must be paid by the convicted parties, or they will be committed to jail.

The telegram further states that three local lawyers volunteered to plead the cases gratis; also that the defendants have asked for a new trial and an arrest of judgment.

This is the largest number of Seventh-day Adventists convicted at one time, and does not bear out the prediction of some that these persecutions were only surface agitations on the on-flowing tide of liberty and would soon subside. Tennessee has been at this persecuting business a long time, and now, instead of showing signs of improving, is steadily growing more intolerant; and the example is being followed by other States at home and abroad. Verily, the Scripture is true which says, "And the dragon ["that old serpent called the Devil and Satan"] was wroth with the

woman [the Church], and went to make war with the remnant [the last Church or the Church in the last days] of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

We will furnish our readers a full account of the trials in our next issue.

LATER:—Another telegram received just before going to press announces that the ten convicted parties, which include Eld. G. W. Colcord and his nephew, Prof. I. C. Colcord, have been refused a new trial and are now locked in the county jail at Dayton, Tenn., and, in consequence, the Graysville Academy is closed. And this is in America in the year eighteen hundred and ninety-five!

THE *Western Watchman* (Roman Catholic) speaks thus defiantly of the power of its church:—

The German Emperor applauded the statement made in the Reichstag the other day that the two practical dangers that now menaced the Fatherland were Socialism and Catholicism. If the church is an enemy then is she the greatest under the stars. Whatsoever she falls on shall be crushed to powder.

We surmise from the last sentence that the *Watchman* refers to "the stone which the builders rejected," which "is become the head of the corner." It is said of this stone, which is Christ (Eph. 2:20), "Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder." Luke 20:18. If it is upon the authority of this text that the *Watchman* predicts the crushing of the German Empire by the Roman Catholic Church, it is terribly mistaken, for that stone is Christ. However, the fate of the Roman Catholic Church is symbolized by a stone. We refer to Rev. 18:21, which reads: "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

A GENTLEMAN of North Fork, Tenn., signing himself "Dr. Jas. M. Williams," has attacked ex-Senator Wm. P. Tolley, our indefatigable champion of religious liberty in Tennessee, for the views he expressed in these columns last fall, against prosecuting Seventh-day Adventists for performing Sunday labor. Mr. Tolley's article was reprinted in the *Martin Mail*, of Martin, Weakley County, Tenn., near where Mr. Capps was imprisoned last fall. Dr. Williams has written an alleged reply to the article, and we are well satisfied to leave him to the tender mercies of Mr. Tolley, but we cannot refrain from quoting one paragraph, which gives a new but impressive reason for the enactment and enforcement of Sunday laws. Here it is:—

When I was a boy my people showed me a man in the moon, and said he was put there for burning brush on Sunday, and that has always had a bearing on me.

Those persons who have been wondering what influence had been brought to bear on those professedly Christian people of Tennessee, who are so thoroughly convinced that they ought to put their Seventh-day Adventist neighbors in jail for working on Sunday, will read this explanation with interest.

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"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

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ALONZO T. JONES, }
CALVIN P. BOLLMAN, } EDITORS.
A. F. BALLENGER, } ASSISTANT EDITOR.

MORE RELIGIOUS PERSECUTION IN TENNESSEE.

Seventh-day Adventist Academy at
Graysville Closed by Religious
Intolerance.

IN 1892, Prof. G. W. Colcord, a Seventh-day Adventist minister, established an academy at Graysville, Rhea County, Tenn. He invested in this school all the money he had, amounting to several thousand dollars. Several of his brethren likewise invested money in the enterprise, not as a speculation nor with the expectation of any financial return, but for the purpose of building up a school that would afford young people in that part of the country an opportunity to acquire a good education and thus fit them for usefulness in the world.

Elder Colcord associated with him in this work, his wife and his nephew and wife, who gave their time to the work, receiving only a very limited remuneration. The school prospered, and when it closed a few days since, had an enrollment of over one hundred students.

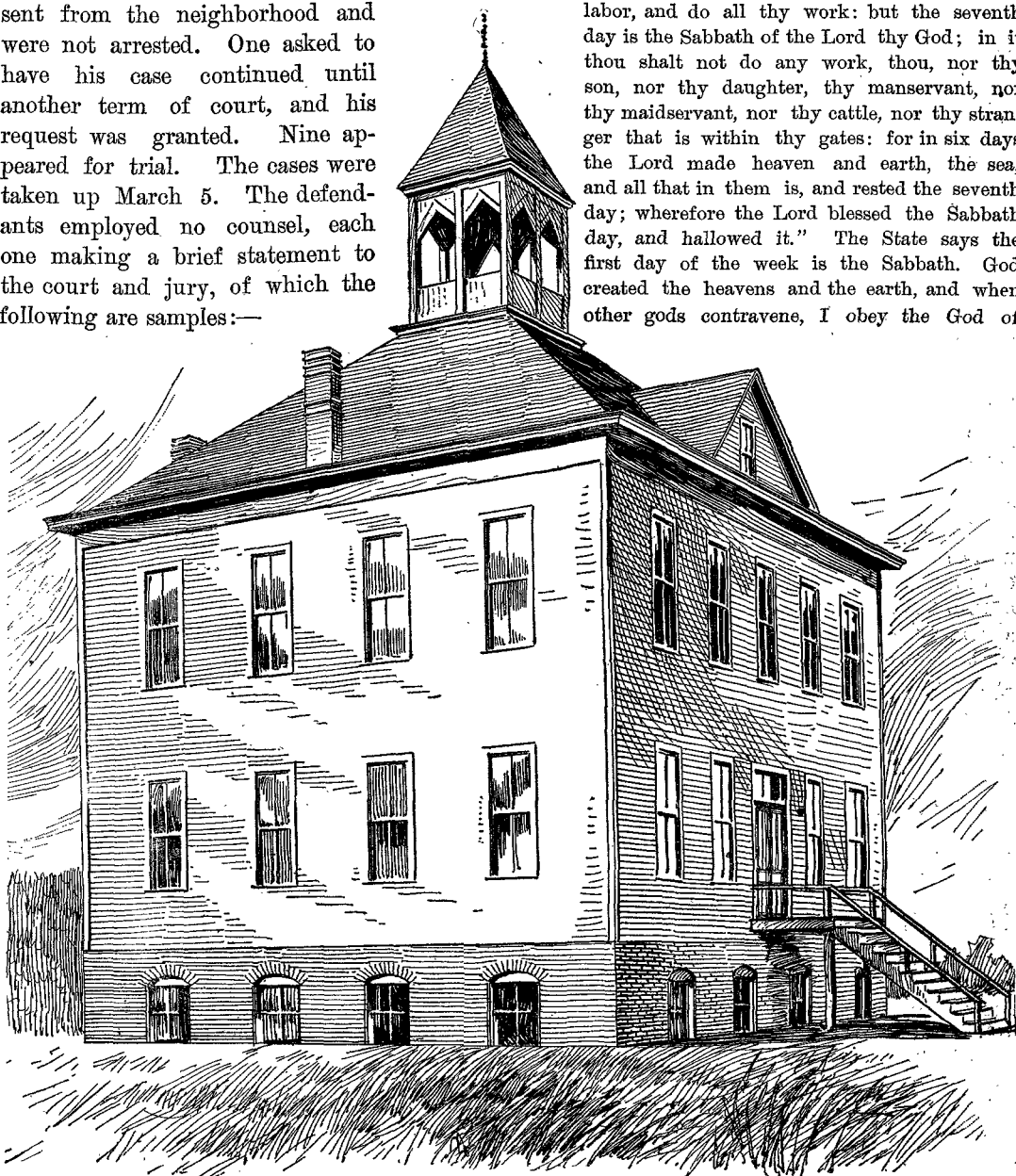
A number of Adventist families from different parts of the State and from neighboring States, moved to Graysville in order that they might educate their children at this academy. Pleasant homes were established and the village soon wore an air of prosperity to which it had long been a stranger. Everything moved along pleasantly until the fall of 1894, when some persons, probably envious of the prosperity of the Adventists, invoked the Tennessee Sunday law against them and secured the indictment of fourteen members of the Graysville Church, including Elder G. W. Colcord, Prof. I. C. Colcord, his nephew, and M. C. Sturdevant, manager of the boys' dormitory. These indictments were found at the instigation of a man who had moved into the

neighborhood and who had taken offense because one of the Adventists who kept a grocery had refused to sell him goods on credit. The attorney-general, be it said to his credit, used his influence to prevent this action, but without avail, and in due course the indictments were docketed for trial at the March term of court, which just closed at Dayton.

Three of the indicted Adventists were absent from the neighborhood and were not arrested. One asked to have his case continued until another term of court, and his request was granted. Nine appeared for trial. The cases were taken up March 5. The defendants employed no counsel, each one making a brief statement to the court and jury, of which the following are samples:—

Wm. Burchard's Defense Before the Court and Jury.

I would just like to say that I am indicted for violating the Sabbath. I plead not guilty. I have been keeping the seventh day for four and one half years. I have found out that the Bible says that the seventh day of the week is the Sabbath. I obey the laws of the land, but when they conflict with the laws of God I obey the laws of God; and when they do not, I obey the laws of the State. The Bible says, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." The State says the first day of the week is the Sabbath. God created the heavens and the earth, and when other gods contravene, I obey the God of



THE CLOSED ACADEMY.

We are not, or should not be, living in an age of religious persecution. Yet eight of our best citizens are being kept in the county jail, because as Seventh-day Adventists they conscientiously violated a bad law, that says they MUST observe the first day of the week as the Sabbath instead of the seventh. A GOOD COMMUNITY HAS BEEN DISORGANIZED; A SPLENDID SCHOOL, THAT HAS BEEN DIFFUSING THE RAYS OF KNOWLEDGE AMONG THE PEOPLE, HAS BEEN BROKEN UP. The remedy is to change the law; and do it as quickly as possible.—Dayton (Tenn.) Republican, March 9.

heaven. I'll read Acts 5: 29: "Then Peter and the other apostles answered and said, We ought to obey God rather than men." Acts 4: 19: "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." I count this a case against me for my belief. I read in Rom. 10: 17, "So then faith cometh by hearing, and hearing by the Word of God." I believe my Bible; my faith is that the seventh day is the Sabbath, so it is a case about my belief in the Bible. I was born and raised in Rhea County, Tennessee, and have never been in court before. The Supreme Court of the State of Tennessee has decided that it is the commitment of more than one act that constitutes a nuisance. They have only one offense against me.

Henry Burchard's Defense.

I will just say to the gentlemen of the jury that I am here before you to-day for working on Sunday. I am keeping the seventh-day Sabbath; that is the reason I am brought before you. Had I not kept the Sabbath of the Lord, I would not be before you. There are other people that carry on the usual vocations of life on Sunday, but are not brought before you. I am brought before you because I keep the seventh day, not because I work on Sunday. The civil law says we shall not work on Sunday, and the law of God says we shall keep the seventh day, and work six. I owe my first allegiance to my God. I will obey the laws of the land till they come in conflict with the laws of my God, then I feel compelled to obey God rather than man. Forty years ago Seventh-day Adventists preached that this thing would come; people said it was not so. They said they would never see in America persecution for conscience' sake. The Adventists based their statements upon the Bible, and you see it is true. I have corrupted no one, I have disturbed no one. No one has said this. God says we shall keep the Sabbath day: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." And I believe what God says. I thank God that I do believe what he says, and that he gives me courage to obey him rather than man. Not that I wish to disobey the laws of the State, I wish to submit to the laws of my country until they come in conflict with the laws of my God. I submit my case to you, gentlemen of the jury.

These simple statements were listened to with intense interest, not only by the judge and jury, but by all in the court room; and they evidently made a deep impression upon all. The men who made these pleas on their own behalf were "unlearned and ignorant;" but the Lord had said, "When they bring you into the synagogues, and unto magistrates, and powers, take no thought how or what ye shall answer, or what ye shall say: for the Holy Ghost will teach you in that same day and hour what ye shall say." And again, "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." No attempt whatever was made to answer these simple, but forcible pleas in behalf of liberty of conscience, though the defendants were all convicted. In passing judgment in the cases, his honor, Judge J. G. Parks, candidly admitted the force of their arguments, the injustice of the law, and the malice of the prosecution. His honor was evidently an unwilling party to what he regards as religious persecution. Only his sense of official duty led him to act the part which he did in these cases. The following is the final judgment of the court as written and furnished to us by Judge Parks himself:—

State vs. Wm. Burchard and Others.

In these cases the defendants have been adjudged guilty, after a fair trial by a jury of good men, of violating that day which is recognized by the law of our State as the Sabbath, and it becomes my duty—painful though it be—to pronounce judgment upon the verdict.

While my private sympathies are with the defendants, and while I might go even further and say that I believe they have good grounds for their belief as to the Sabbath, yet this is a temporal, not a spiritual, court. We are not trying the question as to whether a particular belief be right or wrong. The only con-

cern we have is to ascertain what the law is and whether it has been violated. As to the law, it is plain, and it is not only our sworn duty to enforce it, but it is also our duty to encourage respect for all law in general. As individuals, we may each have our own opinions as to the justice of a law, but as public officials, entrusted with its administration, our duty is unequivocal. A coördinate branch of the government is clothed by the people with the law-making power, and when the power is exercised within constitutional limits, the judiciary can do nothing but enforce the law thus enacted. The Supreme Court of this State, whose decisions must be taken as final by the lower courts, has passed upon the law in question and we cannot rightfully reverse the decision.

As an individual, I am moved to say, however, that there is nothing I regard with more concern or solicitude than an encroachment of legislative enactment upon the personal rights of the individual in matters of conscience. That there is a limit in these matters beyond which legislation cannot rightfully go, will be conceded by every man. Where is that limit? This is a question which even the enlightened civilization, it seems, cannot answer. Human laws are of necessity imperfect. One class of individuals will claim that their rights are encroached upon in this way; another, in that way, and so on. This arises from diversity and shades of opinion. These are questions which cannot be settled to suit everybody. In the cases at the bar there is a very large and intelligent part of the people who honestly and conscientiously believe that secular labor on Sunday is a desecration of the true Sabbath, and that this tends to corrupt public morals. That this belief is widely prevalent is fully evidenced by the several laws we have prohibiting various things as tending to desecrate the day. These laws would not exist but for public sentiment in their favor. And it must be conceded that the people who entertain this sentiment are as honest in their belief as are the people who believe in observing a different day. They honestly believe that public morality requires the observance of that day which has been recognized practically by all Christian denominations as the Sabbath, and this is the purpose of the legislation on this subject. As to the constitutionality of this legislation, grave doubts are entertained by many who adhere to Sunday as the Sabbath. While every man is guaranteed the right to worship as his conscience dictates, and while no law respecting the establishment of religion can be passed, yet this has always been interpreted to mean that no particular creed or form of religion shall be prescribed, and the Church and State shall remain divorced. All our laws recognize Christianity in general as the basis of our civilization, and laws for its protection have always been regarded as in keeping, not only with the Constitution, but also with public policy. Sunday is, and for a long time has been, recognized by nearly all Christian denominations as the Sabbath, and it is for this reason, no doubt, that the law which protects that day has been acquiesced in as constitutional. It has not been regarded as a law which prescribes any particular belief, but as one which protects the unanimous belief of nearly all Christian denominations.

But here we have a very respectable element of Christian believers who are honest, inoffensive, law-abiding people in all matters not conflicting with their sense of duty, who believe they are under divine command to observe the seventh day as the Sabbath. As a matter of abstract, individual right can they be required to observe another day also? Their position is not that of a person who claims that as a matter of personal liberty he has the right, if he chooses, to run an open saloon on Sunday, or to do any like act. That is not a matter of conscience—this is. They claim that it is not only their right, but their duty under divine command to observe the seventh day. Calling them "cranks" is no argument and has nothing to do with the question. If there were only one of them he would be entitled not only to his honest belief, but to the exercise of that belief, so long as in so doing he did not interfere with some natural right of his neighbors. A man cannot kill another and excuse himself on the ground that he believed he was carrying out God's will in so doing, because this would deprive his victim of a natural right, viz.: the enjoyment of life. Do the defendants in keeping the seventh day and working on the first, thereby interfere with any natural right of their neighbors? Or is it an artificial right created by human law? Has any power but the divine will the right to establish any one day as the Sabbath? If the day has been appointed by divine edict, but two or more persons honestly and conscientiously differ as to what day was appointed, can the dispute be settled by legislative enactment? And shall one be given rights which are denied the other? Does might make right, and have the majority the right to dictate in matters purely of conscience? These are grave questions upon which no opinion is now ventured. But in this country, which we proudly call free, and to which our fathers came to escape religious persecution and to establish a government which would wipe out every vestige of religious intolerance, we cannot be too careful to guard with jealous care the cherished rights of freedom of opinion not

only in matters affecting conscience, but in politics and in all sociological relations of life. I have serious doubts as to the justice of the law, but the remedy is not to be found in disobeying it, but in having it repealed. Fine defendants \$2.50 each, but suspend judgment.

This opinion does credit both to the head and to the heart of Judge Parks. As might be supposed, it made a profound impression upon those who heard it, and public sentiment in the town of Dayton is decidedly against the persecution of the Adventists. Some difficulty was experienced in securing juries because of the unwillingness of men to sit in these cases. All the papers in the town have spoken plainly and emphatically against the prosecution of such cases. But the officers of the law have under the laws of Tennessee no option in the matter. The fault is not with the officials of the court but in the law which makes it possible for irresponsible and unprincipled men to use it to oppress and harass those who differ from them in religious opinion and practice.

The costs in each of these cases amount to about twenty dollars, and this the defendants refuse to pay, choosing rather to suffer an unjust imprisonment than to pay an unjust fine. The State of Tennessee has taken them from their homes and from their work for no just cause and they simply submit to the powers that be, but refuse to become parties in any degree to the iniquitous proceeding by the payment of a fine. Of course the imprisonment of Elder Colcord and Professor Colcord resulted in the immediate closing of the Graysville Academy for an indefinite length of time, and the students, some of whom were about ready to graduate, are again scattered to their various homes. It is thus that religious intolerance, operating through an unjust and oppressive law, arrays itself in Tennessee against education, progress, and liberty of conscience.

STATEMENT AND APPEAL.

From the International Tract Society
of London to the People of
England.

[The following is a portion of a statement and appeal issued by the International Tract Society of London, through its official organ, the *Present Truth*, (February 28), to the people of England. The Society is a Seventh-day Adventist organization, and after resting "the Sabbath day according to the commandment," its employees labor on Sunday. For this the manager was fined (Feb. 13) 78 shillings (\$19), which, for conscientious reasons, he refused to pay. We print an abridgment of the statement and appeal because the principles are as applicable to the situation in America as in England.]

THE question, Why not yield to the law until it can be altered? covers the whole ground, and we will answer it in detail.

In a word, we may answer the above question by saying that we are positively forbidden to do so. Here is a higher law, which admits of no exception:—

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

This commandment requires us to keep holy the seventh day. "To hallow" and "to sanctify" are the same thing, both terms being a translation of one and the same Hebrew word. Consequently the following rendering of the fourth commandment, found in

Deut. 5:12, is identical with that in Ex. 20:8, "Keep the Sabbath day to sanctify it."

Meaning of Sanctify.

In the account of the preparation for the giving of the fourth commandment we have the word "sanctify" perfectly illustrated. The Lord told Moses to set bounds about the mountain upon which the Lord was coming down, so that the people should not approach it. Accordingly, after Moses had ascended the mountain to meet the Lord, and the Lord again charged him to warn the people against coming near the mountain, "Moses said unto the Lord, The people cannot come up to Mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it." Ex. 19:23.

From this we learn that the mountain was "sanctified" by being set off from all the surrounding country. The ground that was made sacred by the presence of the Lord was so clearly distinguished from the rest, that nobody had any excuse for not recognizing the difference. To sanctify, therefore, or to hallow, means to keep a thing separate and distinct from everything else.

Apply this now to the Sabbath. The commandment says that the seventh day is the Sabbath, and charges us to sanctify it or to keep it holy. We are to keep it separate from other days, by doing none of our own work upon it, while upon the other six days we are charged to do with our might whatsoever our hands find to do. The great and essential difference between the Sabbath and other days is that it is a rest day, while they are laboring days. If now we should labor on the Sabbath the same as on other days, it is very evident that we should not sanctify it. We should be putting no difference between it and ordinary days. But suppose, on the other hand, that we should rest upon the seventh day, and should also regularly rest upon another day as well; it must be just as evident that in this case we should also be breaking down the distinction between the Sabbath and other days. In other words, we should not be sanctifying the Sabbath. So far as our action was concerned, no one would be able to tell which day is the Sabbath.

Now the reader can see why we cannot keep Sunday as well as the Sabbath, pending some proposed alteration to be considered later on. Just as true worship of the true God is impossible while also worshipping another god, so it is impossible to keep the Sabbath of the Lord according to the commandment, and at the same time regard another day. The commandment which tells us to sanctify the seventh day,—the Sabbath of the Lord,—thereby forbids us to give to any other day any of the honor which belongs alone to the Sabbath.

Let it be understood that there is no controversy with those who may not think that the fourth commandment is to be strictly and literally regarded. They are free to think and act as they choose. We are simply taking the commandment as it reads, remembering the words of Christ, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. By the commandment we are positively forbidden to recognize Sunday as in any way whatever different from Monday or Tuesday. This is why we cannot keep Sunday as well as the Sabbath, whether for a few weeks or forever.

The Majesty of the Law.

"But," it will be urged, "the dignity of the law must be maintained, and it must be enforced; you must not expect that the law can be set aside to suit your ideas; and surely, as Christians, it is your duty to obey the law, and not to defy it."

Very good; and in reply we have this to say. First, we by no means expect or desire that any exception should be made to meet our ideas. A law that is not good for everybody and at all times, is not good for anything. Second, we recognize the fact that the Christian, of all persons, must respect the law, and must by no means defy it. "He that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment." Rom. 13:2 (R. V.). God forbid that we should ever be found in a position of defiance or opposition to any earthly government.

Here, however, is a point which our friends who have so kindly advised us, seem not to have thought of. While we are upholding the majesty of the law, shall we ignore the claims of the law of God? Is English law superior to the law of God? We yield to no one in respect to the English Government and its laws; but we are bound to regard the government of God, and his laws, as higher still. It is not that we regard English law less, but that we regard the law of God more. Let us put the case squarely: Here is a man who acknowledges that there is a God who is above all, and who has laws; now what becomes of this acknowledgment if, when he talks about the majesty of the law, he sets the laws of men above the laws of God?

Let it be understood then, that this is not a case of *opposition to the civil law*, but of *reverence for the law of God*. We are bound above all things to obey the law of God. But here is a case where the civil law directly opposes the law of God. We are forced therefore to say to the rulers, as did the apostles: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Acts 4:19. The controversy is not between us and government, but between government and the law of God.

As before stated, we are bound to obey the law of the land at no matter what sacrifice of money or convenience. But this is

Not a Question of Convenience.

but solely one of loyalty to God's law. Our adviser* has said that if we do not change our course we shall find that the fines will amount to much more than the profits on Sundays. Very likely; but that has nothing to do with the case. If no principle were involved, then it would be simple stubbornness not to give way; but where principle is at stake, then convenience or profit has no place. Our duty is clear. We must obey God, and we must not resist the laws of the land. If, therefore, the laws of the land come in conflict with the law of God, we must take the consequences, whatever they may be.

We have shown that it is impossible for us to keep the Sunday as well as the Sabbath until the law is altered; let us now say a few words as to the fact itself of

Getting the Law Altered.

Our friends would have us make an appeal to the Government to have an exception made in our favor, permitting us to labor on Sunday without molestation. But this we cannot do. Why not?—Simply because such a course would be insulting both to God and to Parliament. How so? Thus: God himself has already not only given us permission to labor on the first day of the week, but has commanded us to make a difference between it and his rest day. Surely anybody can see that it would be an insult to him for us to ask men for permission to obey him. It would be to exalt Parliament above God, saying, "We

wish to obey the Lord, but we cannot think of doing so without your permission." Or, it would be the same as saying, "Will you not allow us to keep the commandment of the Lord, and protect us in so doing?" Would not the infidel well retort, "What kind of a God do you serve? If you have to appeal to men to protect you in his service, you would do better to forsake him, and to serve the men in whom you trust."

Again, to appeal to Parliament to change the law in our favor, would be an insult to it, for that would imply that if the permission were not granted we would not obey the Lord's commandment; and this alternative could by no means follow. To ask permission to keep the commandment and at the same time to say that if the permission were not granted we should obey it just the same, would be the height of disrespect. So we are not allowed to take any steps toward inducing the Government to make any change in its laws, further than may be done by the simple statement of the truth.

Let us repeat that our personal convenience cuts no figure whatever in the affair. Really, the case concerns the people of England, to whom we appeal, far more than it does us. And let it be further understood that we make this appeal not in our own behalf, but in theirs. It is not that we may be saved from inconvenience or pecuniary loss, but that they, or at least some, may be saved from taking sides against God, in opposing his law.

Official Responsibility

It is often the case that officers of the law excuse themselves for executing a law which they know to be wrong, and seek to absolve themselves from all responsibility in the matter, by saying, "You know that we are bound to enforce the law; we do not like to do it, but we cannot help ourselves."

That is a mistake. Nobody is forced to do wrong. Nobody can shield himself under the mantle of the government. "Every one of us shall give account of himself to God." The men who make the laws are individually responsible to God for their action. If they exercise their right to do wrong, they will as individuals have to bear the responsibility.

The officers of the law are in the same position of individual responsibility. Lowell has well and quaintly put it:

Eff you take a sword and dror it,
And go stick a feller thru,
Gov'ment aint to answer for it;
God'll send the bill to you.

God has said, "Though hand join in hand, the wicked shall not be unpunished." Multitudes joined together in any wrong course, do not make it right, and do not lessen the responsibility of each individual. The official is in the same relation to the law as the private citizen. If government commands him to do a thing that is unjust, he must say, "We ought to obey God rather than men," and abide whatever may result. Governments cannot absolve any man, whether he be an official or a private person, from allegiance to God.

"Acting Conscientiously."

When the magistrate imposed the fine upon the secretary of the society, he very graciously added that he had no doubt but that they were acting conscientiously. Now, reader, whether you are a judge or a private citizen, let me ask you a question. Suppose there was a thing which you conscientiously regarded as a matter of vital principle, but the law forbade it under penalty; would you stifle your conscience, in order to escape the penalty? or would you be true to your conscience, let the

* London Daily Globe.

consequences be what they might? Let every man answer this for himself.

The freedom of England is a matter of boast; but if there had not been scores and hundreds of men and women in England in time past who would rather suffer death than do what they were convinced was wrong, liberty would not be found in England to-day even in the dictionary. The very name of it would be forgotten. We have need to beware lest, while we build the tombs of the prophets and martyrs, we give evidence that we are the children of those who killed them. We cannot honor those noble men, no matter how much we boast of their deeds, if we basely yield our consciences into the keeping of another.

Parliament and Conscience.

The inspector who conducted the prosecution of the society for Sunday work, referred to the fact that it was a matter of conscience, but said, "Parliament cannot make a law to fit every individual conscience;" and all seemed to think that that settled the matter. "But," our friends say to us, "Do you really think it can?" We reply, No; and therefore it cannot, in justice, legislate with regard to anybody's conscience, since to do so is for it to commit sin, and to attempt to force others to sin.

The idea that a man ought to make his conscience bow to the law of the State, is a most pernicious one. It is to say that the State is the keeper of conscience. It is to make of the State a gigantic priest who shall dole out the measure of faith to every man. It is to say that a man has no business to have any conscience of his own, or even to think anything different from what the men at the head of the government prescribe for him to think. In short, it is to make a god of the State, and even to set it above God, since God himself does not seek to compel any man's mind or conscience. Englishmen are justly very jealous of the encroachments of popery; but if a man must submit his conscience into the keeping of another, what difference does it make whether that other sits in the Vatican or in Westminster?

But after all, to come back to the main point; this is

Not Merely a Question of Conscience,

nor of interpretation of Scripture, but of fact. The fourth commandment plainly says that "the seventh day is the Sabbath of the Lord thy God," and there is no interpretation to it. Interpretation is needed only for those things that are obscure; but this language is very plain. It is not a question of how we understand a portion of Scripture, but of whether or not we believe and will obey it. And we do not make any demand that Parliament shall pay any regard to our conscience; but we do ask the people of England, high and low, to have regard for their own conscience, and to remember that the Word of God is the only true guide of it.

Christ or Antichrist?

But the crowning point of all is that this question is in reality a question of loyalty to Christ. We will avoid everything like involved argument, and will simply make a few statements that a child can follow.

Speaking of Christ, the beloved disciple said, "Whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:5, 6. To be a Christian means to do as Christ did, and not to do differently. There is but one standard of Christianity, and that is Christ.

But Christ did not change the Sabbath,

On the contrary, he kept the seventh-day Sabbath of the commandment, the same day that the Jews regarded. How may you know this? Search the Scriptures, and see for yourself. The fact that in the whole of the New Testament there is not the slightest hint of any change in the day of the Sabbath, is sufficient evidence that the Scripture warrants no change in the practice.

Further, you will find the term "Sabbath" used many times in the New Testament, and invariably with reference to the seventh day of the week, the original Sabbath. But the Scripture was written by holy men under the influence of the Holy Spirit of God. It was written as the guide for Christians. Its language is the language which the Holy Spirit has given for Christians. Therefore the only Christian name for the seventh day is the Sabbath, and the only Sabbath for Christians is the seventh day.

But in the lack of time just at the present to read the New Testament through in order to find the absence of Sunday, let us read one or two impartial statements, since they are from men who believe in Sunday.

Rev. Isaac Williams, B. D., late Fellow of Trinity College, Oxford, in a book entitled, "Plain Sermons on the Catechism," published by Longmans, Green & Co., makes the following candid admissions:—

In the first place we are commanded to keep holy the seventh day; but yet we do not think it necessary to keep the seventh day holy; for the seventh day is Saturday. It may be said that we keep the first day instead; but surely this is not the same thing; the first day cannot be the seventh day; and where are we told in Scripture that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day.—Page 334.

On the next page but one he says that a difficulty to be explained is "how it is that the observance of the seventh day is done away with, although there is no warrant in Holy Scripture for doing so," and gives the following answer:—

The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the Church, has enjoined it.

The writer of the above seems to represent that branch of the Church of England that does not sympathize with Rome; going to the other branch, we find that Canon Knox-Little, in his book on "Sacerdotalism," in which he argues in favor of Romish practices against the evangelical portion of the Church of England, says:—

Well, as to certain specific statements of Scripture which are said to forbid the teaching of fasting communion. What are they? The palmary argument of opponents is that our Lord instituted the Blessed Sacrament "after supper." It is difficult to believe that fairly instructed persons who use this argument are in earnest, and sincerely believe what they say. It would be just as sensible to argue that you are a "sacerdotalist" for observing the Lord's day, instead of observing the Jewish Saturday. It is certain that our Lord when on earth *did* observe Saturday, and did *not* observe Sunday; but no one, as far as I know, has ever been called a "sacerdotalist" for departing from His undoubted habit of "resting the seventh day."—Page 75.

And again:—

Their effort strictly to adhere to our Lord's example to the letter, in spite of the usage of the Church, implies that they know better what our Lord desired than his Church. If they are consistent, as I have said, they must keep Saturday, not Sunday, as the day of rest.—Page 93.

Here the Sabbath of the fourth commandment is shown to be the crucial test whether with Rome or against her. It is not only admitted that the seventh day, commonly called Saturday, is the only Bible Sabbath, but it is shown that disregarding it involves the acceptance of the ceremonies and authority of Rome.

Now since Christ did not change the Sabbath, but kept it, it necessarily follows that his Church did not and cannot change the Sabbath, but must keep it.

"The Church" and the Sabbath.

But the church did change its practice in regard to the Sabbath. Yes, that is true, and thereby "the church" proclaimed itself not the church of Christ, but anti-Christian. Let us read "the church's" own testimony on this point.

In "A Sure way to Find Out the True Religion," by Rev. T. Baddely, a Catholic priest, I read:—

Lastly, the keeping holy the Sunday is a thing absolutely necessary to salvation; and yet this is nowhere put down in the Bible; on the contrary, the Bible says, "Remember the Sabbath day to keep it holy" (Ex. 20:8), which is *Saturday*, and not Sunday; therefore the Bible does not contain all things necessary to salvation, and, consequently, cannot be a sufficient rule of faith.

In a book which was written in 1801, entitled, "The End of Religious Controversy," consisting of a series of letters by the Rt. Rev. John Milner, addressed to Rev. Dr. Burgess, Lord Bishop of St. David's, in answer to his lordship's Protestant Catechism, I find the following:—

The first precept in the Bible is that of sanctifying the seventh day: "God blessed the seventh day, and sanctified it." Gen. 2:3. This precept was confirmed by God in the ten commandments: "Remember the Sabbath day to keep it holy." "The seventh day is the Sabbath of the Lord thy God." Ex. 20. On the other hand, Christ declares that he is not come to destroy the law, but to fulfill it. Matt. 5:17. He himself observed the Sabbath; and, as his custom was, he went into the synagogue on the Sabbath day. Luke 4:16. His disciples likewise observed it after his death: They rested on the Sabbath day according to the commandment. Luke 23:56. Yet, with all this weight of Scripture authority for keeping the Sabbath or seventh day holy, Protestants, of all denominations, make this a profane day,* and transfer the obligation of it to the first day of the week, or the Sunday. Now, what authority have they for doing this? None at all, but the *unwritten word*, or *tradition* of the Catholic Church, which declares that the apostles made the change in honor of Christ's resurrection, and the descent of the Holy Ghost, on the first day of the week.—Page 89.

This is simple fact. It is true that Protestants generally suppose that they are following the example of the apostles in observing the Sunday, but the fact is that the Bible gives no warrant for such a supposition. The Roman Catholic Church is the only authority for it.

Once more; in "A Plain Talk about the Protestantism of To-day," I find the following very plain language:—

It is worth its while to remember that this observance of the *Sabbath*—in which, after all, the only Protestant *worship* consists—not only has no foundation in the Bible, but is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday. It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage which they pay, in spite of themselves, to the authority of the Church.

It will be noticed that these Catholic statements concerning the Sabbath and the Bible are precisely the same as those previously quoted from Protestant writers.

The "Man of Sin."

Bear in mind two things. First, Christ did not change the Sabbath, and neither he nor the Holy Spirit ever authorized anybody else to do so.

Second: It was "the church" which arrogated to itself the right and power to do that which Jesus Christ declared that he would not do, and which could not by any possibility

* Seventh-day Adventists and Seventh-day Baptists excepted.

be done. Therefore we may add to these two points a

Third: namely, that in presuming to make that change, "the church" put itself above the Lord. The doing of it was the sign of apostasy. For bear in mind also the fact that the Sabbath has never been changed, and never could be changed. God's law is as unchangeable as his throne; but the people have changed.

This apostasy was thus foretold by the Apostle Paul, who said that before the coming of the Lord there should be "a falling away first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God setting himself forth as God." 2 Thess. 2:3, 4. (R.V.) In presuming to change the practice of Sabbath-keeping, contrary to the commandment of God and the practice of Jesus Christ, "the church" has confessedly fulfilled this scripture. Not only so, but the State, in attempting to enforce the observance of Sunday, puts itself in the very same place, namely, above and against God.

It matters not that this has been

Done in Ignorance.

It is truly said that in proscribing labor on Sunday the Government had no thought of invading anybody's religious convictions. That is why we make this appeal, in order that those who have been led into a wrong course with no evil motive may have opportunity to clear themselves from all complicity in it. An evil is none the less an evil because it is done unintentionally. As much damage may be caused by an infant playing with matches as by an incendiary. But remember that when we speak of the evil, we have not the slightest reference to any inconvenience that we may suffer from the law. Our appeal is

First, to the officers of the law. Will you, for the sake of a position, consent to be the agents of the man of sin? Will you be a party to opposition to God?

Second, to the people generally. Will you, for fear of loss of earthly gain or reputation, follow the papacy instead of Christ?

England and Rome.

There is much talk just now as to Rome's influence in England. Remember this, that separation from the Word of God is in itself union with Rome. A partial reformation was effected in the days of Wycliffe and Tyndal, by means of the Word of God. As the result of giving the Bible to the people in their own tongue, and teaching them to read it for themselves, England shook off the papal yoke, and became free. The emancipation was never complete, because the Word was not followed fully; but it is a fact that England's present freedom from paying tribute to a foreign ecclesiastical power is due solely to the Bible. Individual liberty is the basis of all liberty. No State gives freedom to its subjects, but the State becomes free in proportion as the men composing it are free. Individual liberty through the Word of God led to the emancipation of England from vassalage to the pope of Rome. Disregard of that word will rivet the chains again. Therefore this is not by any means primarily a question for the Government, but one for individual consideration. What will you do about it? Men are free only as the truth in Christ makes them free. Will you then choose the freedom of Christ, or the bondage of antichrist?

Asked to Deny Christ.

One point more may serve to bring close home the fact that this question is, so far as we are concerned, solely one of loyalty to

Christ. As stated before, the law does not provide for any but Jews to be allowed to work on Sunday. Why it is right for Jews to work on Sunday, and wrong for Christians, has never been made clear; but we will pass that. The fact is, that if the directors of the International Tract Society had been willing to sign a paper declaring that they were Jews, they would have been allowed to labor on Sundays unmolested. That is to say, all that was required of them was that they should deny Christ. So that, in very truth, the society, in the person of its secretary, has been fined in the Clerkenwell Court for refusing to deny Christ. We simply ask our fellow-Christians, Would you do it at the demand of the State?

This is not a matter of small importance. It is a good deal more than a question of a few pounds, or the convenience of a few people. It resolves itself simply into this, which every man should ask himself in all seriousness, "What shall I do then with Jesus which is called Christ?"

A PROTEST

Addressed to the First-day Adventists of New England, by a Suspended Licentiate of their Massachusetts Conference.

THIS protest is not written from hatred nor to insult anyone, but in love, and from an interest in my First-day Adventist brethren.

There came to my hand recently, a tract published by the Advent Christian Publication Society, entitled, "Why We Keep Sunday. A Reply to Cardinal Gibbons' Official Organ, The [Roman] Catholic Mirror, and to Seventh-day Adventists, on the Subject, by Rev. Andrew Gray, D. D." Mr. Gray is an Episcopalian, and right here I would like to ask you, my First-day Adventist brethren, Did the Roman Catholics stagger you so badly that you could find no man in all your ranks able to answer the questions propounded by your Catholic contemporary? I hold no title, neither will this article be indorsed by any "Rt. Rev. Bishop" or any of the great ones of earth. My article will be a remonstrance and a protest against the germs of popery, sacerdotalism, and Puseyism, which your tract contains; coming as it does from you who profess to take the Bible only as your rule of faith.

Henry W. Bowman, in one of your "Ray of Truth" tracts, says we should adhere to the Scriptures as our rule of faith. This is the essence of Protestantism, from which principle you depart when you distribute the above-named tract written by Dr. Gray. Your champion says, on page 8 of this tract: "Besides, 'The Bible and the Bible only' is not, and never was, the rule of faith in the Anglican Church." Now, you often quote, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." If that is so, why spread abroad a tract which, according to the confession of its author, is not based on the Bible, and consequently, has no light in it?

Mr. Gray further says: "Her rule of faith is, and has been all down the ages, the scriptures of the Old and New Testaments, as interpreted by the fathers and the consentient voice of Catholic antiquity, speaking through the ancient creeds and decisions of the four undisputed general councils." By such statements as these, Protestantism is dishon-

ored. Martin Luther said that the Word of God, interpreted by the fathers, is like milk poured or strained through a coal-sack. "The fathers blow hot and blow cold on articles of faith." This you well know, for if we accept the teachings of the fathers, we will be obliged to accept the dogma of the immortality of the soul and other Roman Catholic errors.

In your book, "Future Punishment," by H. Constable, you give the opinions of many early fathers of the Catholic Church, who said the soul is immortal. They are Tatian, Athenagoras, Hippolytus, Augustine, Clement, Tertullian, and Origen. Because they say so, does that make it so?

Mr. Gray says that the phrase, "The Bible and the Bible only," is as absurd as to say, "The Constitution and the Constitution only;" and that the Court of Appeals "is only an authority to settle its meaning." Such logic is anti-American as well as anti-Protestant, for the Constitution is the Magna Charta of our liberties. If, for instance, the clause stating that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," should be transgressed and sanctioned by the Supreme Court, every true American with the spirit of '76 would arise in the name of his fathers and protest against it, saying with Patrick Henry, "Give me liberty or give me death."

The Papal Church and the Sabbath.

As Mr. Gray asks for information on certain questions, I will try to inform him. First, he asks, What proof is there that the Catholic or Papal Church changed the day? In the first place, the Word of God, in Dan. 7:24, 25, speaks of a little horn that would arise, which is "the mystery of iniquity," and which Paul said began to work in his day. This religion, "having a form of godliness, but denying the power thereof," developed into the Roman Catholic Church, and the bishop of Rome became the pope. In Dan. 7:25, it is prophesied that among other things which the papacy would do and has done, "he shall think himself able to change times and laws" (Douay Version). The Bible says the law would be thought to be changed by the mystery of iniquity. By the papacy and in the Catechism of the Roman Church the law of God has been changed; the second commandment has been dropped, the fourth changed, and the tenth divided into two.²

Lastly, the papists themselves admit having changed it. What more proof do you want?

Next he asks, "In what year did it occur, and by what council?" Although the change was not sudden, being a gradual work, Saturday had to become dishonorable before Sunday could be regarded as honorable. "Sunday," says a writer in the *North British Review*, "was the wild solar holiday of all pagan times." Its name implies this, as all know that the pagans worshiped the sun.

The scheming bishops who were the politicians of the third and fourth centuries and onward, used the rites, ceremonies and doctrines of the pagans, and caused paganism to coalesce with the form of Christianity and thus created papal Rome. The principal thing so transferred was Sunday.

When the Sabbath Was Abolished.

We can give the date when, and the council by which, the observance of the Sabbath was abolished. William Prynne, a Sunday-writer of 1633, says: "The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did, in a manner, quite abolish the observance of it, . . . the Council of

¹ These four councils are: The First of Nice, Constantinople, First of Ephesus, and Chalcedon. For an account of them all, their spirit and their doctrines, see "Two Republics," pp. 329-482.

² See Butler's Catechism, p. 28, edition of 1877, published by Hoffman Bros., Milwaukee, Wis.

Laodicea (A. D. 364) . . . first settled the observation of the Lord's day.³ The decree was as follows:—

Because Christians ought not to Judaize, and to rest on the Sabbath, but to work that day. Wherefore, if they shall be found to Judaize, let them be accursed from Christ.⁴

But the law of the Sabbath could be really changed only by the authority that imposed it; and since no man or set of men can be vicegerents of God on earth, therefore this attempted change is a nullity, and is strictly becoming to the mystery of iniquity, as pointed out in Dan. 7:24, 25.

Mr. Gray says: "Sunday-keeping rests on apostolic tradition." Over against such a weak argument I set the words of Jesus: "In vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9. "Thus have ye made the commandment of God of none effect by your tradition." Matt. 15:6.

I quote from Mr. Gray again: "Sunday has *always* been observed as the Lord's day, from the beginning in all the branches of the Holy Catholic Church, Greek, Jacobite, Chaldean, Coptic, Abyssinian, Anglican, as well as Roman." There never was more falsehood to the square inch than in the above statement. It is utterly without proof. While there are volumes of evidence to the contrary, I will content myself with the testimony of Elias B. Sanford, M. A., in his book, "Concise Cyclopædia of Religious Knowledge, Biblical, Geographical, Theological, Historical, and Practical. Charles L. Webster & Co., New York, Publishers." This is not a Sabbatarian work. Under article "Mediæval Sabbath," I find the following:—

The Sabbath in the Dark Ages.

There has been no period since the time of Christ when there were not Sabbath-keeping Christians in the Church. There is no evidence of any form of observance of Sunday by Christians previous to the middle of the second century. Sabbath-keeping continued in the Western Church as late as the fifth century, and in the Eastern even as late as the fifteenth century or later. Since Sabbath-keepers denied the authority of the paganized church, they were persecuted as heretics by the papal power.

The Vandois, Cathari, Toulousians, Petrobrusians, Passagians, and Waldenses, were not wholly uniform in doctrines and practice, for among them were many seventh-day keepers. The Bohemian Waldenses were the denominational ancestors of modern Seventh-day Baptists. When the Romish Church attempted to proselyte the Abyssinians in the seventeenth century, they found them observing the Sabbath and ready to take up arms in its defense. They had hallowed it from time immemorial. The Armenian Church was founded as early as 302 A. D.; from that time till English missionaries entered Armenia early in the present century Sabbath-keeping continued without interruption. The Nestorian or Chaldean Christians have also continued their original practice of Sabbath-keeping to the present century; and there is every reason for believing that the Sabbath is still kept in those three branches of the Church, except where modern missionary influence has set it aside. These facts are of the greatest importance, as showing what the earliest practice was, and what it has continued to be, except where the papal church has had power to repress. When the darkness of the Middle Ages began to recede before the light of the Reformation, scattered Sabbath-keepers appeared at different points. Their history linked with those who died for their faith and fealty to the law of God during the Dark Ages, makes the chain complete.

The above is a part of an extract of said Cyclopædia, and was printed in the columns of the *Christian Herald*, edited by T. DeWitt Talmage. I cite this merely to show to what lengths of deception a man will go to get around the truth.

But without this proof the Word of God would be and is all that any Protestant, especially an Adventist, needs for proof. But in using the arguments of this author, you

have violated the principles of Protestantism, and of Christianity. In commenting on the protest of the German princes at the Diet of Spires, D'Aubigne's History of the Reformation says, "Instead of these abuses, Protestantism sets the power of conscience above the magistrate, and the authority of the Word of God above the visible church."⁵ Your champion sets the visible church above the Word of God. This is papal principle only.

The True Protestant Position.

Touching this point, Dowling, the Protestant historian, says: "The Bible, I say, the Bible only, is the religion of Protestants." Nor is it any account, in the estimation of the *genuine* Protestant, how early a doctrine originated if it is not found in the Bible. He learns from the New Testament itself that there were errors in the time of the apostles, and that their pens were frequently employed in combating those errors. . . . The consistent and true-hearted Protestant, standing upon this rock, "the Bible and the Bible only," can admit no doctrine upon the authority of tradition. . . . He who receives a single doctrine upon the mere authority of tradition, let him be called by what name he will, by so doing, steps down from the Protestant rock, passes over the line which separates Protestantism from papacy, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism upon the same authority."⁶

Believing Jesus when he said, "Thy word, O Lord, is truth," we search the Scriptures in vain to find one text whereon to rest the dogma of Sunday or first-day keeping.

Mr. Gray quotes Col. 2:16, but leaves out the part which condemns his position: "Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the Sabbath," and there he stops. Why not be honest and quote the whole text as it reads: "sabbath days: *which are a shadow* of things to come; but the body is of Christ." No fair-minded man will say the memorial of creation was the shadow of anything. It points backward to creation, not forward.

Further, he says: "The Sabbath day published God's claim to men's homage, and it proclaimed the necessity of attending to our spiritual interests in obedience to the Lord's commands. The Christian use of the first day honors God in like manner." Never. For it is a man-made rival institution, and makes of no effect the commandment of God.

On page 28 of this tract, Mr. Gray says: "If we look for any change or direct command for change from seventh to first, we shall not find it in the Gospels." This admission is enough for any genuine Protestant. And if the disciples met on Sunday evenings or on any of the other days of the week, it will not set aside the commandment of God.

Creation and Recreation.

Mr. Gray's talk about redemption being greater than creation, is without foundation. Redemption is creation; for before a man can be redeemed he has to be created anew, and the Sabbath is the sign of the creative power of Christ. "If any man is in Christ, there is a new creation." 2 Cor. 5:17 (R. V., margin).

In baptism Christ has established a memorial of the resurrection (Rom. 6:4, 5), which Mr. Gray by using sprinkling has lost. There cannot be two memorials of the same event. Consequently, Episcopalians, Catholics, and many others, having no memorial of the resurrection, are obliged to have recourse to

Sunday observance, a doctrine which rests on tradition alone.

In closing, I appeal to you as individuals who are judgment-bound to come out of Babylon, "that ye be not partakers of her sins, and that ye receive not of her plagues." Come out of confusion, and, like Daniel of old, be zealous for the law of your God; for whosoever shall do and teach these commandments shall be called great in the kingdom of heaven. Matt. 5:19.

"Are you 'doers of the word,' O, my brothers?
Are you looking for the coming of the Lord?
All in vain your expectations, O, my brothers,
If you be not 'doers of the word.'"

FRANK A. FROST.

PROTESTANTS HONOR A ROMAN CATHOLIC SAINT.

BRADDOCK, Pa., March 9.—The Ministerial Association of this city, composed of Catholic and Protestant clergy of all denominations, has decided to ring all church bells in the city on St. Patrick's Day.—*The World*, March 10.

A VOICE FROM TEXAS.

WHAT a blessing it is that no one religion has a majority of followers in this country. The action of the fanatical Hoboken preachers who tried to throttle free speech, and that of the ignorant Catholic mob at Savannah, who raised a riot because a man and a woman wanted to speak in opposition to their religion, only shows to what extremes religious bigots would go if they only could. The Protestants and Baptists are united in declaring the papal Sunday the Lord's day, and declare that everybody else shall subscribe to the same belief, although they well know, that, from the best information we have, Sunday is the Sabbath of the pagan Constantine, while Saturday is the Sabbath established by the Lord. Strange to say, however, the Catholics do not unite with the Sunday worshipers in enforcing the Catholic day of worship.—*Weekly Star (Marshall, Texas)*, March 6.

AN ENGLISH OPINION.

CONSCIENTIOUS scruples should always be treated tenderly, however absurd they may seem to those who have to deal with them; and I am, therefore, sorry that some "Sabbath-day" Christians should have had to suffer in pocket for conscience' sake. There are a few people in this country, but a much larger body in America, who believe as the Jews do that Saturday is a divinely-appointed day of rest, and intended to be observed as such by all men through all time. The opinion is a very innocent one, and the only mischief it does is that it throws those who hold it "out of gear" with the rest of society, as was shown on Tuesday, when the secretary of the International Tract Society, of Holloway Road, appeared to answer a summons for an infraction of the Factory Act, by having employed two women and one young person on a Sunday in last month. It was pleaded in excuse that the institution gave their hands a half-holiday on Friday, and closed the premises on Saturdays, but fines and costs amounting together to £3.18s. were imposed. If they had been Jews they might have claimed the right to work on Sundays under such an arrangement; as they were not, there was no defense. Then it appeared that there were conscientious objections to paying the fine, which will be recovered therefore by distress. It is a pity some way out of the difficulty could not

³ Dissertation on the Lord's Day Sabbath, p. 168.

⁴ *Ibid.*, pp. 33, 34. See also "Two Republics," p. 321.

⁵ Book xiii, chap. 6.

⁶ Dowling's "History of Romanism," Book ii, chap. 1.

be found. I do not admire the want of discretion in the factory inspector, who might have passed a case of this description over; or the wisdom of the magistrate, who might have imposed the smallest fine possible.—*Dogberry, in London City Press, Feb. 16.*

**MAYOR WARD OF NEWPORT [ARKANSAS]
CLOSES EVERYTHING EXCEPT DRUG
STORES.**

NEWPORT, March 4.—This city is considerably worked up over the action of the mayor in causing every shop and store in town to be closed Sundays. Heretofore some grocery, notion, and confectionery stores have been running on Sundays the same as on any other day. The mayor concluded several weeks ago to stop this as there is a law against selling goods on Sunday. As a consequence several grocery men were arrested and their trial set for next Tuesday.

Yesterday everything in town was closed. Cigars and tobacco could not be bought for love nor money. The mayor says he is going to enforce the law if it "takes the skin off."
—*Little Rock (Ark.) Gazette, March 5.*

"THE WRATH OF MAN SHALL PRAISE THEE."

[The following is a portion of the address of Elder O. A. Olsen, President of the General Conference of Seventh-day Adventists, delivered at the opening session of that body, held February 14.]

THE agitation for religious legislation continues, and with the spirit of true Protestantism fast dying out, this movement makes rapid progress. During the past two years the arrests of our brethren for Sunday labor have continued to increase in number. During this time forty-one have been arrested, and thirteen have served a longer or shorter sentence in prison. These experiences are also coming to our people in other parts of the world. In Australia three of our brethren have been arrested and condemned to the stocks. In Basel, Switzerland, Elder Holser suffered three weeks' imprisonment in consequence of work done in our publishing house there on Sunday. In Christiana, Norway, our publishing house has been twice fined for Sunday labor. These fines have not been paid, of course, and arrest is imminent.

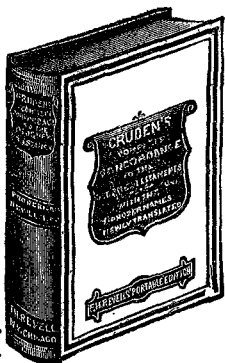
These things are intended by the enemy to discourage and intimidate souls, but the result is just the opposite. In this country, in Australia, and in Switzerland, persecution, instead of hindering our work, has given it a new impetus. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Psalms 76:10.

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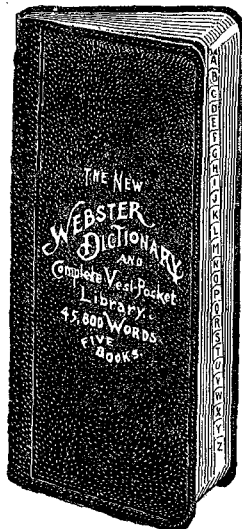
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Rector Christ Church, Los Angeles, Cal.

The above is the title of a treatise written by the author, at the request of the Ministerial Union of Los Angeles, California. It grew out of a discussion upon the present aspect and aims of

The Roman Catholic Church in the United States,

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NEW YORK, MARCH 21, 1895.

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READ the appeal of the persecuted Seventh-day Adventists of London, addressed to the people of England—page 90.

WE give elsewhere in this paper under the head of "More Religious Persecution in Tennessee," some account of the closing of the Graysville Academy through the enforcement of the Tennessee Sunday law. We hope that no reader of the SENTINEL will omit this article, for the facts given are intensely interesting, and everybody ought to be familiar with them. Especial attention is called to the judgment in the cases as rendered by the Court.

THE work done by the Adventists at Graysville was not of a noisy or offensive character, nor was it done in a manner that ought to have been offensive to anybody. Seventh-day Adventists are quiet, peaceable people, and are willing to go more than half way for the sake of peace; but they are not willing to surrender their consciences to anybody, hence the persecution which they are called upon to suffer.

FOR the Adventists to obey the Sunday law of Tennessee which demands that they shall keep Sunday, would be to render homage to an institution which is opposed to the Sabbath of the Lord. The law of God requires the keeping holy the seventh day. Not only does it forbid work upon the seventh day, but it clearly establishes a distinction between that day and all other days of the week; and this distinction all must respect who would obey the divine law. To keep two days would, to the Adventist, be the same as for the loyal soldier to pay equal respect to the flag of his country and to the banner of a rebel prince in rebellion against his sovereign. The Sabbath is set forth in the Scriptures as a sign that God is the Creator of the heavens and the earth, and that he is the sanctifier of his people. The Sunday is set forth by the papacy as the badge or sign of its authority or power to change the law of God, and to command men under sin. To understandingly pay equal respect to these rival institutions is to prove disloyal to the God of heaven, and to put to an open shame Him who declared himself Lord of the Sabbath day. Seventh-day Adventists can go to prison, but they cannot deny their faith and their God.

THE names of the convicted Seventh-day Adventists now in jail at Dayton, Tenn., are: Eld. G. W. Colcord, Prof. I. C. Colcord, M. C. Sturdevant, William Burchard, Henry Burchard, Dwight Plumb, W. J. Kerr and E. S. Abbott, William Wolf was also con-

victed, but the costs were paid by his father who is not an Adventist, and he was consequently released.

CARDINAL GIBBONS' official organ, the *Catholic Mirror*, published in its issues of September 2nd, 9th, 16th and 23rd, 1893, editorials showing that there is no Bible authority for the Sunday Sabbath; that this institution rests wholly upon the authority of the traditions of the Catholic Church, and therefore the claims of Protestants "to any part therein" was declared "groundless, self-contradictory, and suicidal."

Seventh-day Adventists have always taught that the Sunday Sabbath institution is a papal institution and the mark of the papal apostasy, and that this attempted change of the Sabbath is predicted in the Scriptures. Hence, when these articles appeared, Seventh-day Adventists published them with appropriate comments as a confession from papists themselves to the charges of the inspired prophets, and circulated more than half a million copies. They were also published in pamphlet form by the *Catholic Mirror*, and run through five editions.

Although the articles close with a defiant challenge to Sunday-keeping Protestants to reply, no society or denomination has attempted an official reply. However, what purports to be a reply has been issued by the "Advent Christian Publication Society," a First-day Adventist organization. It is written by a Protestant Episcopal minister. Why he did not get his own people to publish his reply, and why the Sunday-keeping Adventists did not get one of their own members to write this document, is not stated in the pamphlet. However, we publish in this issue a reply to the so-called reply. It is written by one who has been suspended from the ministry by the First-day Adventist Church, for his belief in the divine obligation to keep holy the "Sabbath day according to the commandment." It will pay you to read it.

PENNSYLVANIA is now the Sunday-law-convention storm center of the country. These conventions are manipulated by the *Christian Statesman*. In its issue of March 9, it publishes a set of resolutions passed at one of these conventions held at Altoona, Pa. One purpose of the conventions is to intimidate the Pennsylvania legislature into granting the *Statesman's* demand for an increase of the fine for violating the Sunday-Sabbath from four dollars to twenty-five dollars. The following is a part of the resolution demanding this increase:—

That we approve the plan adopted by the Williamsport convention of petitioning the State legislature to raise the fine for violating the Sabbath law from four dollars to twenty-five dollars; and while we are opposed to rigid enforcement of this law against those who conscientiously keep Saturday as the Sabbath, so long as they do not infringe on the rights of other citizens and of the State itself, we regard their position and methods as allying them with infidels and other opponents of the Sabbath, as hostile to the government of the State and to the government of the Lord Jesus Christ.

This resolution is a most intolerant pre-

tense to toleration, and was forced from the convention by charges that the Sunday-law movement would result in the persecution of Seventh-day observers. Passing by the charge that keeping and advocating the keeping of the same Sabbath which Jesus and his disciples kept, is "allying them [Seventh-day keepers] with infidels" and making them "hostile" "to the government of the Lord Jesus Christ,"—passing this self-contradictory charge, we come to the expressions "rights," "of the State itself" and "hostile to the government of the State."

What do these expressions mean? They are explained by an editorial answer in the same issue, to a question regarding the burning of Servetus by John Calvin. The editor defends that fiendish transaction by saying that the book regarding the Trinity written by Servetus, was "an injury to the State as well as the Church," and that "the sentence was pronounced and executed upon Servetus as an enemy to the stability, peace and welfare of the country."

Let all seventh-day observers understand that their faithfulness in observing the "Sabbath day according to the commandment," and their refusal to observe Sunday according to the commandment of the "man of sin," the "mystery of iniquity," the papacy, places them, in the minds of the Sunday-law crusaders of Pennsylvania, along with Michael Servetus, who was, in the minds of the priests of the established church of Pennsylvania, very properly burned over a slow fire, because he was "hostile to the government of the State."

"SABBATH School Lessons from the Book of Daniel," is the title of No. 132 of the *Bible Students' Library*. It comprises thirteen lessons on the twelve chapters of Daniel, and will be used in connection with the study of that blessed book by Seventh-day Adventist Sabbath-schools throughout the world during the quarter beginning with April. Price, 5 cents.

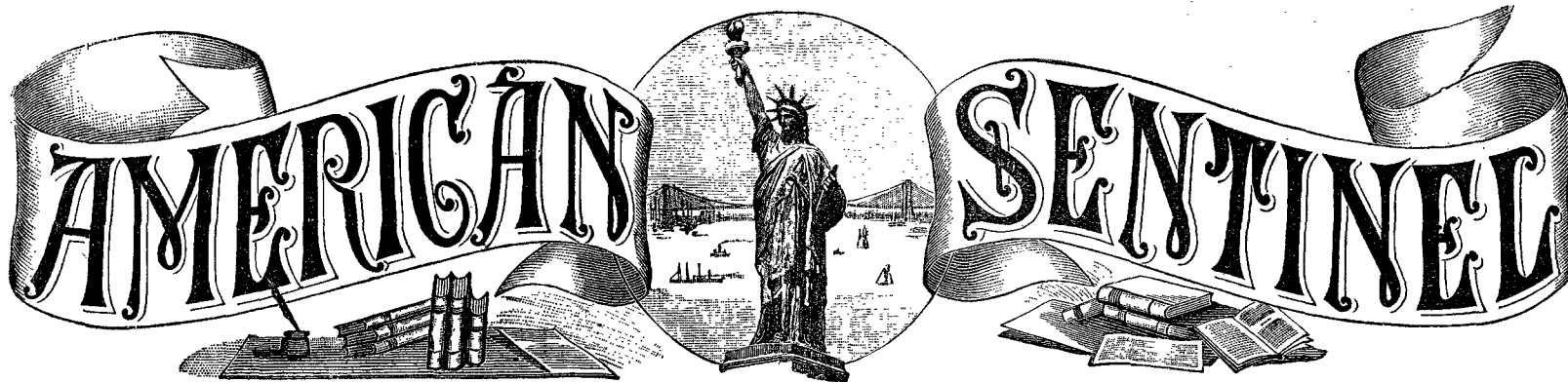
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"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

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THE PLANS OF THE PAPACY.

At the annual banquet of the Carroll Institute in Washington City, February 26, 1895, Archbishop Satolli, Rome's "apostolic delegate" to the United States, spoke "on behalf of Pope Leo XIII.," and in his speech he said that—

The opinion was certainly growing, that we were nearing a most critical point in history; and that, in this country, especially, great problems would soon demand positive solution. All the horrors of a social revolution were predicted by men as renowned for accurate and calm thinking, as Prof. Goldwin Smith and Prof. Von Holst. The apostolic delegate held, with a recent magazine writer, that the Catholic Church alone held the true solution of the terrible problem which lies at the threshold of the twentieth century; and that it belongs to the pope alone to pronounce a social *pax vobiscum*.—*New York Sun*, Feb. 27, 1895.

The papacy "can see what is to be." She sees approaching, the times of commotion and upheaval and revolution which careful thinkers also see; which cause statesmen to be uneasy, and which are making rulers to fear: and she proposes to take advantage of it all to exalt herself once more to the place of supremacy among the nations and over their peoples. This is her own definitely laid-out plan, and to know it, is important. She likewise knows that the United States is leading the world, and that this country will therefore necessarily have a leading influence in shaping the solution of "the terrible problem;" consequently, she proposes to control the United States, and through this solve the problem to her satisfaction. Therefore the word from Rome is that—

The United States of America, it can be said without exaggeration, are the chief thought of Leo XIII. in the government of the Roman and universal Catholic Church. . . . A few days ago, on receiving an eminent American, Leo XIII. said to him: "The United States are the future; we think on them incessantly." . . . This ever-ready sympathy has its base in the fundamental interests of the holy see; in a peculiar conception of the part to be played, and the

position to be held, by the church and the papacy in the times to come. The interest is the necessity in which Rome finds she is, to direct her general course according to the signs of the times and the transformations on the agitated surface of the world. . . . What we do know is, that a world is in its death-agony, and that we are entering upon the night which must inevitably precede the dawn in this evolution. The church, in the eyes of the pope, has a mission to fill.—*Letter from Rome, in Catholic Standard, Philadelphia, Pa., Nov. 3, 1894.*

Has not the papacy had experience in just this course of things? Has not the papacy seen, practically, the world once in its death agony? The Roman Empire, in its greatest day, was practically the world as the world then was—all civilization was within its limits, and was under its control. She saw that mighty empire, "the sublimest fabric of human greatness ever built by man,"—she saw it go to pieces, and universal anarchy reigning amid the ruins.

Thus as the world then stood, and as it then was, she saw the world in its death agony. And out of that death agony of the world she exalted herself to the supremacy over kingdoms and peoples that she held in the Dark Ages, and by which she cursed the world so long.

She sees the same elements again permeating society and States, the same movements again agitating the nations, and she congratulates herself and exclaims: "Out of the death agony of the world before, I drew life and vigor to myself; upon the ruins of society once, I rose to supremacy over all—I will do it again. Thus it was demonstrated to all the world in that day that I was superior to all earthly things; and so will I again and in this day demonstrate to all the world—large as it is—that 'I am, and none else besides me.' 'I shall be a lady for ever.' 'I sit a queen, and am no widow, and shall see no sorrow.'"

This is her scheme, and this is her tone in view of the bright prospects on every hand that her scheme will succeed. And her scheme will certainly succeed. For not only is it true that the papacy is described as "A king of impudent face, and understanding deep schemes" (Dan. 8:23, Jewish Translation); that "It is impossible to deny that the polity of the church of Rome is the very masterpiece of human wisdom;" and that "The experience of twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen, have improved that polity

to such perfection that, among the contrivances which have been devised for deceiving and oppressing mankind, it occupies the highest place" (*Macaulay's Essay, Von Ranke*); not only is all this true, which of itself would strongly presage the success of her openly announced scheme, but the "sure word of prophecy" has plainly foretold that her scheme will succeed. For thus it stands written: "All that dwell upon the earth shall worship him [the beast, the papacy], whose names are not written in the book of life of the Lamb slain from the foundation of the world." Rev. 13:8. And "she hath glorified herself, and lived deliciously," saying "in her heart, I sit a queen, and am no widow, and shall see no sorrow." Rev. 18:7.

And just then, and "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come." Verses 9, 10. All this shows as plainly as need be, that Rome's scheme, as mapped out and published by herself, is certain to succeed, so far as the world and worldly power is concerned; and that her certain triumph that far, is to bring her certain ruin for evermore. For it stands written: "A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." Verse 21.

Such is the course, the success, and the end, of this scheme pertaining to the papal "social *pax vobiscum*" for America and the world. And at this time, and in view of these things, there is heard "another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18:4, 5. "My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord." Jer. 51:45.

"Come out of her, my people," saith the Lord. Reader, are you completely out of Babylon? Is your name in the book of life

of the Lamb slain from the foundation of the world? Have you thus a sure shelter from the terrible storm, and salvation from the utter ruin, that hasteth greatly? "For the day of the Lord cometh, for it is nigh at hand;" "even the voice of the day of the Lord." "Behold, he cometh with clouds; and every eye shall see him." "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be."

RELIGIOUS PERSECUTION AT GRAYSVILLE, TENNESSEE.

THE eight convicted Adventists have now been in the Rhea County jail at Dayton since the afternoon of the 8th inst. Owing to the kindness of Sheriff Darwin, they are not confined in cells but occupy two rooms in the front of the jail on the second floor. These rooms are not clean, but they are light and are not *offensively* dirty. Each room contains two fairly comfortable double beds. The Adventists also have the freedom of the building and the jail yard. One of their number is permitted to carry water for drinking from a spring some distance from the jail, so that they are not compelled to use the water from the contaminated well in the jail yard. Their food is not hygienic but might be worse. They are allowed to receive visitors at their pleasure, and so, as jail life goes, they have much for which to be thankful.

But while their imprisonment is not rigorous, it is imprisonment. They are deprived of their liberty. They suffer the indignity of being counted criminals, and enemies of the State. They are taken from their homes and families, and from their business which necessarily suffers during their absence. Three of the families are left almost penniless. One of the prisoners, who has had but little work for months owing to the hard times, was compelled to leave his wife and seven children with food in the house for only a few days. Two other families, while not so large, are scarcely less needy. The husband and father is taken away, and so far as the State is concerned, the wife and children are left to beg or to starve—and for what offense?

The sole offense of the Adventists was exercising their God-given right to labor six days for their daily bread, after having kept the Sabbath according to the divine command. They interfered with no one. They harmed no one. They could in all good conscience say, in the language of the Apostle Paul: "We have wronged no man, we have corrupted no man, we have defrauded no man." They are guilty only of practical dissent from the religion of their neighbors; and it is for this that they are imprisoned in the State of Tennessee, in the United States of America in the closing decade of the nineteenth century!

The closing of the Graysville Academy is a peculiarly sad feature of the persecution at this place. A more unselfish work is seldom undertaken than was the founding of this academy. As stated last week, Elder Colcord had put all his means into this school, not for the purpose of making money, but in order that he might do good to his fellow-men, that he might be enabled to fit the children of his brethren and of his neighbors for usefulness here and for happiness hereafter. But because he permitted the inmates of the Students' Home to work on Sunday, to wash their clothes and to saw wood, and to do such other work as is usually done on Saturday by Sunday-keepers while attending school, he is ruthlessly taken from his family, from his home, from his labor of love for the young and for the cause and the God he loves, and

is shut up in prison as an enemy of society and of civil order!

Nor are the imprisoned men the only sufferers; as already related, helpless families are left without means of support, and the students of the academy are deprived of the opportunity to pursue their studies. Many of these students have come here from a considerable distance at great expense, that they might enjoy the benefits to be derived from this excellent school. Whole families have practiced economy and denied themselves, that the young people might come to Graysville; and now in close times and at a season of the year when money is usually hard to get, the students are compelled to send to their parents for money to pay their fare home. Then, if the school reopens, there will be the expense of returning again, amounting in some cases to forty dollars for the round trip. It is thus that the State of Tennessee deals with Seventh-day Adventist boys and girls who are trying to get an education at Graysville Academy.

Public opinion is divided here. The majority and the best people deprecate the persecution. The *Dayton Leader*, the *Dayton Republican*, and the *Daily Times*,—all the papers published in Dayton,—denounce the prosecutions as religious persecution, and demand the repeal of the law. But evil men are plotting further persecution. They are spying upon the Adventists and demanding that additional indictments be found against them, and that they "be compelled either to cease their Saturday-keeping or leave the State." This is the very language in which some of their enemies put it. It is not the Sunday work that offends, but the Sabbath rest. Others work on Sunday and are not molested. The railroad trains thunder through the county and through the village and disturb no one; the furnaces of the Dayton Coal and Iron Company are operated on Sunday as on other days and nobody is offended.

The temper and tone of the press of the county is shown by the following from the *Daily Times* of Sunday, March 10:—

The Adventists in Prison.

The *Times* man visited the jail yesterday and found the Adventists quartered in the front portion of the jail upstairs, and not in the disreputable rear. They are allowed perfect liberty to come and go about the building. They all appear cheerful under their misfortune and are bearing up well under their burden.

It seems to us that it is really too bad that these people have to suffer when others actually deserving punishment go untouched by the law.

The *Times* suggests some one circulate a petition setting forth the facts in the case, and praying their release, and forward the same to Gov. Peter Turney. We are certain that every person in Dayton would sign it.

This is simply a sample of the utterances which have appeared in all of the Dayton papers. But it matters not what the papers say nor even what the people say so long as the present Sunday law is upon the statute books of Tennessee. Any bigot may set the machinery of the law in operation and better men be his victims.

WOMAN'S NATIONAL SABBATH ALLIANCE.

IN this city, February 7, "The Woman's National Sabbath Alliance" was organized. A part of the pledge of the alliance reads as follows:—

We . . . do hereby pledge ourselves to resist by precept and example whatever tends to undermine Sunday as a day of rest and worship: such as the Sunday secular newspapers, Sunday concerts, Sunday social entertainments, Sunday driving and traveling for personal gain or pleasure, and we further pledge ourselves to use our influence to create a right sentiment on all aspects of the Sunday question, especially in reference to traffic of every kind on that day.

When we read this pledge of the new organization, we remarked in the *SENTINEL* that while the ladies were in error as regards the Biblical day of rest, yet they were violating no principles of religious liberty in endeavoring "by precept and example" to influence people to their way of thinking and acting. But since one error logically leads to another, we made the following prediction: "We shall confidently expect to see, ere long, this so-called 'Sabbath Alliance' going the way of the American Sabbath Union in this matter; namely, appealing to the civil law."

We were correct in our prediction, for the very first document issued after the Alliance was organized was entitled, "Address to the Women of America," and contained among other things the following:—

We therefore call upon the women of our beloved and favored land,—the land toward which the eyes of all nations turn,—to foster by every influence in their power: First, a higher appreciation of civil laws, wisely administered, designed to preserve the Christian Sabbath as a day of rest and worship.

It is also announced in this same address that the headquarters of the Alliance is in the room of the president of the American Sabbath Union, and that its committee will "direct the affairs of the Alliance in cooperation with the American Sabbath Union."

More than this: upon investigation we learn that the Alliance was organized through the efforts of the president of the American Sabbath Union.

The second meeting of the Alliance was held March 11, on which occasion it was announced that "among those indorsing this movement are Mrs. Fuller, wife of Chief Justice Fuller, Washington, D. C.; Mrs. Shiras, wife of Associate Justice Shiras," etc., etc. Thus it would appear that this Alliance has secured the indorsement of the wives of two of our Supreme Court judges in their effort to "foster by every influence in their power a higher appreciation of civil laws wisely administered, designed to preserve the Christian Sabbath as a day of rest and worship."

If this be true, there will be no one to act the part of Pilate's wife when these judges shall be called upon to act the part of Pilate in condemning as malefactors innocent Seventh-day Adventists who follow in the steps of their Master in observing the Sabbath of which he declared himself to be the Lord, and performing inoffensive labor on Sunday.

PAPAL CONFIDENCE.

THERE is an effort on foot to have the National Government establish a national university at Washington. The *Western Watchman* (Roman Catholic), of March 14, speaks thus of the project:—

A mighty effort is being made to induce the Government to establish a national university. The Government will never do it. The only national university Washington will ever know is the one recently founded in that city by Leo XIII.

It is thus confidently that papists speak of their power in national affairs. So confident are they of their capture of the American Republic that they already speak of their university as the "only national university."

RIGHT FOR ONCE.

THE *Christian Statesman* has finally struck a note that chords with truth. We hasten to publish it:—

The London *Christian*, speaking of vagrancy in England, says that in Somerset it has increased within two years from 29,000 to 46,000 cases. The chief constable says he sees no signs of criminality; the

increase comes wholly from men out of work. "A large number," the chief constable adds, "are short-service soldiers, some belonging to the Army Reserve. These men draw their deferred pay in a lump on leaving the army, go on 'the spree' with it, and at once and forever enter the destitute class. A few years ago the *Daily News* showed how the short service term was making paupers and crowding the southern counties with them." "And now," exclaims the *Christian*, "ye secretaries of Boys' Brigades and ye ministers and officers of the same, when ye admit 16,539 boys taken with your guile! and only 2,102 with your Bible classes!! are you not whetting the boys' appetite for at least a short service term in an army somewhere?" We cordially indorse this protest. The Boys' Brigade movement is a singular admixture of the military and the religious spirit, and as such deserves the opposition which the friends of peace have been offering to it.

We hope our contemporary will hold to this truth,—that you can't make a boy a Christian by teaching him military tactics; and that this may lead to an understanding of kindred truths, one of which is that you can't make a man a Christian by law.

CHURCH OR JAIL.

UNDER the heading "Church or Jail," a contemporary publishes the following unusual facts regarding the action of a Rockford (Ill.) judge:—

Police Magistrate Morrison has adopted a unique method of inflicting punishment on offenders. Two prisoners, one convicted of drunkenness and one of beating his wife, were sentenced Tuesday morning and the court suspended their sentences so long as they attend church regularly.

One is in doubt as to the object the judge had in view in this extraordinary proceeding. Does he regard church-going as a punishment, or as a means of reformation, or both? Such proceedings, however, are quite in harmony with the decisions of State and Federal judges that Christianity is a part of the common law, and that "this is a Christian nation." The judge evaded a very important question in not designating what church the culprits should attend. It is now in order to decide who are the Christians, and then judges can order convicts to attend the "legitimate and most holy" church.

IS MASSACHUSETTS HARD OF HEARING?

GOVERNOR GREENHALGE, of Massachusetts, recently addressed a compulsory Sunday observance meeting in Boston, and among other things, said:—

I came here, my friends, as an individual, and I may say, also, as an official of the commonwealth of Massachusetts. I am bound by my oath to support and to execute the laws of the commonwealth, and as one of those laws gives official sanction to the Lord's day, I am pledged to see, as far as I can, that the day is kept holy. (Applause.)

Massachusetts, kneeling upon the desolate seashore, two-and-a-half centuries ago, heard the thunder of this Sabbath law from Sinai, and wrote it into her statute book. There it is to-day, and, I prophesy, there it will remain forever. (Great applause.)

Here is no mincing matters; no attempt to hide the religious character of Sunday laws behind the "civil Sabbath" mask. The governor proposes to enforce the thunders of Sinai upon all the people. But who delegated the governor to interpret and enforce the divine will? Is he the vicegerent of the Almighty? Is he the Moses of this modern theocracy?

The governor says Massachusetts heard the thunder of this Sabbath law from Sinai and wrote it into her statute books. Massachusetts must be hard of hearing. What is in the statute books is not at all like the thunders of Sinai. The Massachusetts statute requires the observance of Sunday, the first day of the week, while the Sinaitic law says

"the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." However this is as near the truth as any self-constituted representative of God ever gets.

CONGRESS HAS RUINED SUNDAY.

THE makers and preservers of the "American Sabbath" are in trouble. In 1892 they forced from Congress the first legislation in the history of the nation touching Sunday sacredness. It was the fruits of a long and bitter fight. They had secured State recognition of the Sunday Sabbath, but to make the "American Sabbath" complete, it must be sanctioned by the national legislature. Congress yielded, and the "American Sabbath" was finished. When the final vote was taken, the "Christian lobbyists" in the gallery arose and amid great rejoicing, declared, "Now we've got it." Congress had made them a Sabbath, and they were happy.

But now Congress has spoiled the "American Sabbath;" utterly ruined it. It held business sessions all day Sunday, March 3, and thus desecrated what a preceding Congress had sanctified. Of course the Sunday-law people are angry. But what can they do? "Turn the rascals" out, of course, and vote in another Congress that will reestablish the sanctity of the "American Sabbath." The following is one of the resolutions passed with this end in view, by the eastern Pennsylvania conference of the United Evangelical Church at Schuylkill Haven, Pa., March 7:—

Resolved, That we are deeply grieved by the godless action of our National Congress in having Sunday sessions and consider it an insult to this Christian nation, whose representatives they are, and hold that if any of the men who are guilty of the above offense should at any time seek the suffrage of their fellow-citizens for offices of public trust, every Christian should deem it his duty to oppose them by voice and ballot.

If all these Sunday-law people would exchange their man-made Sunday Sabbath for the "Sabbath of the Lord," a day sanctified by the Lord himself and which does not depend on human law for its holiness, they would not have to spend their time making a Congress to make and preserve the "American Sabbath."

"CHRISTIAN UNITY" A SHAM.

THE following letter regarding the so-called "Christian Unity" movement, of the Bay Cities, Mich., published in the *Bay City Times-Press*, of March 8, will be of interest to those who are watching the movement in these cities, which has for its object the union of Protestantism and Catholicism. The letter is written by Rev. C. H. Irving, a Baptist minister:—

Rev. H. J. Johnson, Secretary Bay City Ministerial Association—

My Dear Brother: Through you I wish to present my withdrawal from the Ministerial Association of the Bay Cities.

For my brother pastors I have the sincerest regard and have always enjoyed the Christian fellowship manifested at our gatherings. Since it has seemed wise, however, for the association to enter into a movement inappropriately called "Christian Unity," I deem it consistent with my convictions and honor as a Christian and a Baptist to have no further connection with the association.

While I would regret to question the motives of my brethren who have thrust this matter on the association, yet I do regard it as very unwise and disloyal.

As far as I am personally concerned, there can be no fellowship between Roman Catholic clergymen and myself. I certainly would not occupy the position I do for a moment if I did not believe that the Roman hierarchy was corrupt from root to branch.

If I did not believe that Catholicism was injurious to its followers and one of the greatest enemies to our nation, that its teaching is idolatrous and ruinous;

that it practically ignores the plain teachings of God's Word, whatever its claims are to the contrary; that it is the determined enemy of free speech, free schools and soul liberty,—if I did not firmly and with substantial reasons believe these things, then I would step down and out of the pulpit.

Personally I could not be loyal to my Catholic fellow-citizens, to my convictions as a Christian minister, to the Word of God as interpreted by the Holy Spirit, to the flag of my country, or to the trust committed to me by my God, if I did not preach the truth about the errors of Roman Catholicism, and do so fearlessly, fully, and in love.

It cannot be possible that the brethren are ignorant that the "Christian Unity" movement, so-called, is a sham. If so, let them read "St. Mary's Parish Messenger," January, 1895, page 5. Speaking of how the Protestants rally to the support of their churches, it concludes by saying: "See what is done to keep up error and heresy; see how a false religion is supported." This article is signed by "Your Devoted Pastors." This is the second act in the "Christian Unity" movement, and I am confident that a discerning public will await with no small interest the third and final act in this farce.

Fraternally,

C. H. IRVING.

One of "Your Devoted Pastors" here referred to is Jos. Schrembs, pastor of St. Mary's Catholic Church, and one of the priests connected with the "Christian Unity" movement. It would appear that while he was engaged in public love-feast demonstrations with Protestant ministers, he was telling his people that the religion of these ministers is "error and heresy," "a false religion," etc. While the "Christian Unity" movement put padlocks on the Protestant ministers' mouths, so that they dared not preach Bible truth regarding the papacy, the priest continued to tell what he believed to be the truth about Protestantism. No man can preach the gospel without offending the papacy. The Protestantism of to-day is on better terms with Roman Catholicism than formerly, but it is because it has compromised the truth. There can be no true love manifested in a movement which compromises the truth of the gospel. A true Protestant will tell the truth about Roman Catholicism in love, even though it cost his life, but he will not compromise with the "mystery of iniquity."

"BEFORE CONSCIENCE IS LAW."

THE Baptist *Examiner*, of this city, is making a noble fight against religious intolerance. In its issue of January 31, it said: "There is a deplorable ignorance as to what constitutes religious liberty. To a large proportion of the human race, religious liberty means the right to believe as I please, and act accordingly. Others mistake religious toleration for liberty." Referring to the persecution of seventh-day observers for laboring on Sunday, the *Examiner* further says, "In not a few States religious liberty is grossly, wickedly, infamously violated through abuse of what are called the Sunday laws." After narrating a few of the cases of persecution in the States of Arkansas, Tennessee, Maryland, Georgia and Pennsylvania, the editor continues:—

It is amazing how good people fail to understand what are the principles in this matter. At the last quarterly meeting of the Philadelphia Ministers' Union, the writer [Dr. Wayland] proposed a resolution to the effect that the Pennsylvania Sunday law of 1794 should not be used for the violation of religious liberty in the case of quiet and conscientious citizens who, having observed the seventh day as a day of rest and worship, perform on the first day of the week such labor as does not interfere with the religious rights of their fellow-citizens. This resolution was opposed by one speaker on the ground that it was very dangerous to open the door at all, or in the least to relax the requirements of the law; by another, on the ground that very few cases of hardship occurred under the law; and by another, on the ground that if this resolution were adopted, it would be necessary also to exempt those who observe Monday, Tuesday, Wednesday, Thursday, or any other day of the week. At last a master-stroke was effected. A member called

the attention of the chairman to the fact that the hour of adjournment had already passed, and thereupon the chairman ruled that the body was no longer in session. It is this sort of thing that brings reproach upon Christianity.

Later Dr. Wayland introduced a similar resolution in the Philadelphia Baptist Monday Conference, with the result that it passed that body. Against this noble stand of the *Examiner* and Dr. Wayland, a number of Baptist papers have protested, among them the *Nashville Baptist*, the *Alabama Baptist*, the *Canadian Baptist*, and *Messenger and Visitor* (St. John, N. B.). We wonder that any Baptist could defend or excuse these persecutions. Our readers who know the history of the struggle of Baptists for "soul liberty," and how sacredly they have held the rights of conscience, and how often they have refused to obey human law when that law conflicted with conscience, and have meekly taken the consequent flogging, imprisonment, banishment, and even death, will be interested to know how these Baptists defend what the *Examiner* calls a gross, wicked, infamous violation of religious liberty.

Here is a sample from the *Central Baptist* (St. Louis), which appeared in its issue of February 7. The heading of the article is, "Philadelphia Letter," and the writer is G. J. Burchett:—

"Religious Liberty."

This was the live topic which came before the conference on Monday. Dr. H. L. Wayland introduced the subject by the following resolution:—

"Resolved, That we request the Pennsylvania legislature to enact such a law as shall prevent the violation of religious liberty in the person of citizens who, having conscientiously observed Saturday as a day of rest and worship, engage on the first day of the week in quiet labor not interfering with the worship of their fellow-citizens."

On the face of it, this resolution is very taking with Baptists. In connection with this we feel that we have a glorious record, and we can afford to grow eloquent on this topic. The world owes us a great debt for the battles we waged and the victories we gained. We were the advocates of this when we stood alone. We are not alone now; others have joined us; we have plenty of religious liberty, such an abundance that the dangers seem to be that one may do most as he wills if only he pleads the rights of conscience in religious matters. The world has heard of our liberty and has come to spy it out. True, they have brought along some uncomfortable weapons; and Mormonism has sprung up among us, and means to share our liberties.

The discussion of this topic brought out the fact that there are persons known as "Adventists" who defy the Sunday laws of many of our commonwealths and make special efforts to get themselves arrested and then cry, "religious persecution." Probably this is not confined to Adventists. It is plain to be seen that the question of religious liberty is not before us now as once it was; and the Lord is surely raising up some prophet who shall call upon us to remember that *before conscience is law*. And probably our next great conflict will arise out of this very question as to whether the laws of the land shall be obeyed, or every one shall do as he pleaseth, "for there was no king in Israel."

As we read this we seem to hear not a descendant of Roger Williams or Elder Holmes, but the voice of Cotton Mather as he defends the persecution of Baptists. A favorite argument is to charge that the persecuted court persecution. This was the charge made by Mather against the Baptists. Oh, no, "the question of religious liberty is not before us now as once it was." It was quite different then. Then we were persecuted; now we are the persecutors. While we are loth to say it, it is nevertheless the fact that the Baptists of the South are the leaders in this persecution of seventh-day observers. The infidel smiles in contempt at the acrobatic agility with which the persecuted Baptist turns into a persecuting Baptist, and as he turns from this Christ-dishonoring performance, he remarks: "I told you so; he howls vociferously about persecution, but give him the power and he will treat his dissenting brother to the same."

Yes, there has arisen a prophet in these days among Protestants, and he is having a strong following from Baptists, and his message is "that before conscience is law." But he is not from the Lord, for the Lord says through the Apostle Peter, when human law conflicts with conscience, "we ought to obey God rather than men." However, the Lord speaks of this prophet in Rev. 19:20, but he calls him a "false prophet." In the 13th chapter the same power is brought to view under the term, "Image of the beast," and he here preaches "that before conscience is law;" and those who refuse to accept this papal doctrine are threatened with death. And that which it is attempted to enforce is the "mark of the beast," or the mark of the papacy. And this is just what those backsliding Baptists are attempting to enforce on Seventh-day Adventists; they are attempting to enforce the papal Sabbath,—Sunday,—which has no foundation in the Scriptures, but which the papacy points to as the sign or mark of its power. Seventh-day Adventists, like Baptists of old, refuse to accept the false doctrine that "before conscience is law," and like them prefer to suffer persecution.

Not only do they refuse to accept this doctrine of the false prophet, but they are sounding the warning of God against this "false prophet" as found in Rev. 14:8-12.

To faithfully give this warning will cost everything, even life itself; but thank the Lord, there is victory at the end.

"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. 19:10, 20.

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Rev. 15:2, 3.

"IS THE SABBATH SUNDAY?"

THIS is the question that was asked by the vicar of St. Michael's, Folkestone, in a sermon preached at that place on Sunday, February 3, and which is printed in a local paper. No doubt our readers will be interested in hearing how a churchman answers the question. Here is the question and answer:—

Is the Sabbath Sunday? If a speaker gets up and says it is, attach no weight to his remarks, for either willfully from prejudice, or else unintentionally from lack of education, he is ignorant of the subject upon which he is so ready to speak.

Let us first of all think of the Sabbath. It was of divine institution, which, so far as we know, cannot certainly be said of the Sunday. If we refer to the second chapter of Genesis, we shall find there the account of the institution of the Sabbath day. "On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Now you see that the seventh day of the week was to be specially set apart as a day commemorative of rest—of God resting from his work of creation, and we find him bestowing a special blessing upon the seventh day.

Referring then to the man who desires to

see Sunday strictly observed as a rest day, whom he erroneously called a "Sabbatarian," the speaker added:—

And the Sabbatarian gets up and says, in a triumphant tone as if the whole question was settled at once, "That's what we claim for the Sabbath day now—rest." Pardon me, sir, you do nothing of the sort. You break the Sabbath day every week of your life. God did not rest from his work on the first day of the week, which is our Sunday, but on the seventh day of the week, which is our Saturday.

But this is not all. Later on in the same discourse the clergyman proceeded to emphasize the case still more strongly, thus:—

I see there is a public announcement in the papers that our great and venerable late prime minister has written an article on "The Lord's Day," which is to appear in the March number of a magazine. But this much I may prophesy—that with all his great genius, and all his deep and reverent knowledge of the Holy Scriptures, he will not be able to quote a single passage in the New Testament which states that the Christian Sunday is a substitution for the Jewish Sabbath.

And yet people wonder that anybody keeps the seventh day! The real cause for wonder is that any professed follower of the Lord Jesus Christ should keep Sunday. The whole Sabbath question centers round one point, namely, whether or not the Bible is the perfect and only guide for Christians. If it is, then the seventh day, and that only, must be kept as the Sabbath by Christians. The fourth commandment is the test as to whether men will heed the Word of God, or whether they will reject it for the traditions of men.—*Present Truth, London.*

RELIEF SHOULD BE AFFORDED.

THE prosecution of the Adventists in this county has raised a question in the minds of many as to the proper course to pursue to afford relief to this people. That they have been a benefit to the county in material progress is beyond question. Property at Graysville has been much enhanced in value by the improvements which they have made there, and to drive them from the county would be not only an injustice to an inoffensive people, but would be a serious mistake from a business standpoint.

It has been suggested that the legislature be asked to afford some relief. To this it is objected that two years ago the Adventists protested against the enactment of an exemption clause. It is true that such a protest was presented, but it was not by residents of this State. Moreover, it was not done in a spirit of bravado or for the purpose of defying the State of Tennessee, but simply from loyalty to a principle. The Adventists were mentioned by name in the bill in question, and they say that they cannot consistently ask for an exemption clause because that would be to grant the right of the State to legislate upon a religious question; and that they would thereby be asking for a law which would affirmatively compel believers in Sunday to observe that day, and that would negatively require all others to observe the seventh day; because under such a law one who would not keep Sunday would be compelled to keep Saturday, or else be liable to prosecution.

A parallel to the position of the Adventist upon this question is found in the attitude of the Quakers and Mennonites in Virginia in 1785. A bill was before the legislature of that colony, providing for the taxation of all property for the support of teachers of the Christian religion, each tax-payer to decide what denomination should receive the benefit of the tax paid by him. The Quakers and Mennonites were exempted, and concerning them James Madison said: "As the bill violates equality by subjecting some to peculiar

burdens, so it violates the same principle by granting to others peculiar exemptions. Are the Quakers and Mennonites the only sects who think a compulsive support of their religions unnecessary and unwarrantable? Can their piety alone be entrusted with the care of public worship? Ought their religions to be endowed above all others with extraordinary privileges by which proselytes may be enticed from all others? We think too favorably of the justice and good sense of these denominations to believe that they either covet pre-eminence over their fellow-citizens, or that they will be seduced by them from the common opposition to the measure."

The same principle is involved in this Sunday question; and because of this, Adventists do not seek legislation in their behalf. They regard the observance or non-observance of a Sabbath as purely a religious question with which the State has of right nothing to do, and therefore they will not ask the legislature to enact any law requiring anybody to observe any day.

But this need not prevent the State of Tennessee from affording them relief in some manner. It would be better to repeal the Sunday law entirely than to oppress good citizens. We trust that the legislature will consider this question, and take such action as seems to them to be wise under all the circumstances. Certainly the State of Tennessee cannot afford to persecute the Adventists and drive them from the State.—*Dayton (Tenn.) Republican, March 16.*

STOP THEM ALL THE TIME.

THE esteemed *Advertiser* says that during the investigation of Sunday concerts by the police board last fall, it was proved that the performances in certain places were "horribly, unspeakably, unprintably indecent," and more, too. If this be true of the Sunday evening shows, is it not true of them on other evenings? And what sort of guardianship of public morals is that which confines itself to one-seventh of the time, leaving the other six-sevenths to corrupt all they can? If what the *Advertiser* says was proved about these performances is the truth, there is no need for any new laws to enable the authorities to punish the guilty and stop such shows on any evening of the week, and they are disgracefully false to their duty if they do not do so. And least of all can Boston afford to have the impression go abroad that lewd and indecent shows can be seen on Sunday evenings, but not on any others. It would seem to be too far along in the evolution of morality for men to proceed as if on the assumption that one day in the week condemns an act which all the other six days permit. A theft or a murder on Sunday is no whit worse than the same acts on any other day. If society has any right to stop this kind of exhibitions—or any other kind—on Sundays, it has precisely the same right to stop them every day. If they are demoralizing on Sundays—and beyond doubt they are so when they are not nauseating—they are demoralizing every day. It is fantastic foolishness to hold otherwise. Nay, it is worse, for it is itself demoralizing.

Moreover, it is easier, in one sense, to stop these rotten exhibitions altogether than to stop them for one day and let them flourish for six days. If it becomes known among their purveyors and managers that in a given city they can flaunt themselves undisturbed for six days, provided they'll keep out of sight the seventh, and that in another given city they are not safe any day in the week from sharp and sudden punishment, which of the two cities, think you, will they avoid?

If the shows complained of are not lewd, obscene, indecent, etc., they cannot be stopped for being so on Sunday any more than on any other day. If they are so, they can be and should be stopped on Sundays and on all other days, and the officers who fail to do so are false to their trust. But, on the other hand, if the reason why we want them stopped on Sundays resides in the day, and not in the shows—if it is because of the Sunday, and not because of the character of the shows, let us be manly and honest, and say so. A false accusation of indecency can really injure only the accuser, and it is utterly impossible that anything which is not lewd or indecent on any other day can be so on Sunday.—*Boston Traveller, March 11.*

A LONDON PAPER PLEADS FOR LIBERTY OF CONSCIENCE.

THE case of the Seventh-day Adventists who were fined at the Clerkenwell police court on the 13th ult. is one in which it is to be hoped the Home Secretary will intervene. The secretary of their publication department was summoned under the factory act for employing two women and one young person at the printing works on Sunday. It is a leading principle of the society to observe Saturday as the Sabbath, and this is done with great strictness, the printing works being closed from Friday noon to Sunday morning. The Home Office inspectors offered the Seventh-day Adventists the opportunity of applying for exemption from the factory act so far as Sunday labor was concerned as is done by the Jews, and as though they were Jews, but as the Adventists are Christians they felt that such a course would be a denial of Christ and therefore refused to take it. The secretary was fined £3 18s., and intimated that he should refuse to pay. It is obvious that the Adventists observe the spirit of the factory act, and it is certain that the act was never designed to coerce consciences. We can hardly, under the circumstances, suppose that Mr. Asquith will allow conscientious people to suffer by a legal accident.—*The Church of To-day (London), March 1.*

A GOOD PLACE TO GET AWAY FROM.

THE *East Randolph (N. Y.) Enterprise*, under date of March 7, 1895, published an article entitled, "Religion in Germany." The writer says that Germany will be a good place to get away from, and that quickly, if the bill which Dr. Rintelen will try to have passed in the Reichstag, should become law. Dr. Rintelen proposes to punish with a fine of \$150 and imprisonment for two years, anybody who, in a public speech, or writing, denies the existence of the Deity or the immortality of the soul, etc. The writer continues by extolling America as a model of religious liberty, thus implying that it would be a land of promise for the oppressed of Germany to flee to when they are obliged to leave their native land. Evidently the writer is not acquainted with the recent developments in Germany and her neighboring republic, Switzerland, along the line of religious intolerance.

The readers of the SENTINEL are familiar with the arrest and imprisonment, for three weeks, of Pastor H. P. Holser, for permitting, as proprietor, employment on Sunday, in the Seventh-day Adventist publishing house, in Basel, Switzerland, and the prospect of serving another term because of a refusal to pay more fine for the same offense(?).

The school laws in Germany are such that they compel the attendance of children of

seventh-day observers on Saturday. Some five different families have recently been fined for refusing to allow their children to attend the public school on the day that they hold sacred.

All of this is the result of laws as iniquitous as the proposed legislation forbidding the public denial of the church dogma of the natural immortality of the soul, which originated with Satan, taught by heathen philosophers to pagan bishops of the first centuries of the Christian era, and handed down to professed Protestants by the Roman Catholic Church.

It will be readily seen from the foregoing, that Germany is, and has been, "a good place to get away from" for some time. But what about America being an asylum for those who are persecuted in Germany?

Space will permit only a brief reference to the situation in this country of which we once could sing—

"My country, 'tis of thee,
Sweet land of liberty."

For nearly forty years religious zealots of this country have been persistently working for a state of things even worse than that which exists in Germany and Switzerland. The result is, that such an influence has been brought to bear upon our Federal jurists that they have declared this to be a Christian nation; and since which time most wicked legislation is being proposed and enacted in different States. Also there is a revival of old State Sunday laws that have ever been a blot on our statute books. These old relics of a State-church polity are now springing into new life, and are being used to arrest and imprison, as felons, God-fearing men for quietly working on Sunday after obeying the law of their God, by observing, as sacred, the seventh day of the week.

In view of the situation here, can it not be said that this country, too, is "a good place to get away from?" Since it has been inferred that America would be a good land for the oppressed of Germany to flee to, the query might arise, to what land shall Americans flee who do not propose to bow down to laws that abridge the rights of conscience? The National Reform party has already, through one of its vice-presidents, Rev. E. A. Graham, suggested voluntary exile as follows:—

We might add in all justice, if the opponents of the Bible [with whom seventh-day observers are classed] do not like our Government and its Christian features, let them go to some wild, desolate land, and in the name of the devil, and for the sake of the devil, subdue it, and set up a government of their own on infidel and atheistic ideas; and then, if they can stand it, stay there till they die.

But it is plain to be seen that false Protestantism and Roman Catholicism are dominating every civilized land, so that even the lands which were once freedom's boast, are now becoming the most oppressive, hence rendering the entire world "a good place to get away from." The gospel is designed for the very purpose of getting mankind from this world to a better one. The apostle expresses it thus in Gal. 1:4: "Who (Christ) gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father."

The deliverance is from sin, self, the world, and every thing that is unholy. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." 2 Cor. 6:17. "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James 4:4. "Come out of her, my people." Rev. 18:4. When we leave our home and citizenship here, God

in Christ makes us "fellow-citizens with the saints, and of the household of God." Eph. 2:19. "For our citizenship is in heaven; from whence also we wait for a Saviour, the Lord Jesus Christ." Phil. 3:20. (R. V.)

Dear reader, may we all get away from this world by fleeing to Christ, the Great Deliverer.

K. C. RUSSELL.

A ROMAN CATHOLIC PARTY.

THE spirit of persecution that prevailed so generally against the Protestants for long centuries, has not been quenched as many suppose. Word comes to us of the formation, in Hungary, of a new political party, called the Roman Catholic People's Party. Its object seems to be opposition to the Protestant population. It seems this league is growing rapidly, especially among the ignorant classes. One writer says: "About fifty-two per cent. of the whole population of Hungary is Roman Catholic, and about twenty per cent. is Protestant. This twenty per cent. constitutes, as a rule, the better educated portion, and if there is to be a religious conflict, it will unquestionably be bitter and deep." Our sympathies are with this persecuted people. We do not look for anything but opposition and persecution from Rome, this side the coming of Christ. Meanwhile this people have our prayers that they may be kept in this evil time. Deliverance is near. . . . What a blessed day it will be to the weary, waiting people of God! The Lord hasten it in his time.—*Herald of the Coming One.*

IS THE HAND OF ROME IN THIS THING?

It is a startling fact, pointed out by the AMERICAN SENTINEL, that the present craze for military instruction in the schools is not only not opposed by Rome, but so far as her voice has been [heard] it has been in favor [of it]. The Catholic Club of Newark, N. J., at a recent meeting, passed resolutions asking the legislature "to make provision for the introduction of military drill into the public, parochial, and other schools within the State, in which boys are taught." The spirit of the Catholic Church has always been and is now, essentially military. The blood-stained pages of history tell us how well she can use carnal weapons, and as the SENTINEL suggests, "All this militarism is directly in her line of things."

The Lafayette Post of the G. A. R. in New York City has started the boom for military instruction in the schools, and secured the indorsement of forty-seven States and Territories. Commander Adams states that there are in the schools of the United States 2,800,000 boys between twelve and eighteen who are able to handle a cadet rifle. Can anyone suppose that these boys will grow up thus trained by regular military instructors without longing for an opportunity to put their knowledge to practical proof in real war, and ready to rush to arms instead of submitting the point at issue to the slower methods of arbitration? But they will grow up defenders of the flag. Stop and think. How many of our public school children does Rome claim? and on which side will they be likely to array themselves in the event of a religious struggle? How many of foreign parentage are there whose attitude would be likely to be as uncertain as is the foreign political vote to-day?

What is the effect of this military training? Prof. Sutton said at a recent meeting of the leading educators of fifteen States gathered in council at Galveston, and reported in the *Journal of Education*:—"The obedience taught by military tactics is not inspired from

within, it is mechanical. It is character we need in the United States, not cannon. If there is anything that this nation stands for, it is to scatter ideas of peace and fraternity. The great purpose of the schools is to develop self-activity of the head, not of the foot. The nearer you get a soldier to allow some one else to do his thinking, the better soldier he is. His business is to die. The more you teach a child to think the better for it."

Even France, the very embodiment as a nation, of the military idea, is now turning over a new leaf. Says Dr. J. Baldwin, of the State University of Austin, Texas: "France is now engaged in the development of the greatest manhood and womanhood the nation has ever seen. Is it military training? By no means, but scientific training from babyhood."

When even France has cast off the false ideal of education for her future citizens, shall America take it up? Which do we prefer, character or cannon?

The *Advocate of Peace*, in commenting on this subject, well says: "The G. A. R. has no right whatever to be interfering with the school system, any more than the Catholic Church or any other organization has. The school boards and superintendents and principals ought to have independence enough to resist all efforts to thrust into their work a kind of instruction so utterly antagonistic at bottom to the humanizing, intellectual, and moral purposes of our educational system."—*The Woman's Voice (Boston), March 2.*

RUM AND ROMANISM.

THE *Christian Advocate* is authority for the following facts:—

Sixty-five per cent. of the manufacturers of alcoholic liquors for beverage in the city of Philadelphia are Roman Catholics, and of the brewers seventy-five per cent. are Roman Catholics, are communicants, and pay revenue to the Roman Catholic Church.

In the city of Philadelphia there are 8,034 persons in the retail liquor business, selling liquor over the bar for drinks, as follows:—

Chinamen, 2. Not Roman Catholics.
Jews, 2. Not Roman Catholics.
Italians, 18. All Roman Catholics.
Spaniards, 140. All Roman Catholics.
Negroes, 265. 200 Roman Catholics.
Welsh, 160. 125 Roman Catholics.
French, 285. All Roman Catholics.
Scotch, 497. 435 Roman Catholics.
English, 568. 543 Roman Catholics.
Germans, 2,179. All Roman Catholics.
Irish, 3,041. All Roman Catholics.
Americans, 205, who commune nowhere, but a majority of those are of Roman Catholic parentage.
Of this number 3,696 are women, all foreigners but one, as follows:—
German, 1,104. All Roman Catholics.
Irish, 2,558. All Roman Catholics.
Of this 3,034, 6,418 have been arraigned for crimes.

These facts explain why the Roman Catholic Church deals so gingerly with the liquor question.

AGAINST SUNDAY LAWS.

SENATORS Allen and Severson presented numerous signed petitions and protests against the passage of Sunday legislation. Senator Allen's petition comes from Wadena. It recites that the petitioners embrace their right of protest and petition, adopting and adapting the words of James Madison, as follows:—

"We believe that religion with its institutions, the Sabbath not excepted, is not in the purview of human government.

"We believe that religion is essentially distinct from human government and exempt from its cognizance, and that a connection between them is injurious to both.

"We also believe that there are causes in the human breast which insure the perpetuity

of religion, including the observance of the Sabbath, without the aid of law.

"For these reasons, therefore, we respectfully, yet decidedly, protest against the passage of House File 183 and Senate File 323 or any other Sunday bill that may be presented to your honorable body, as subversive of those very principles.

"We would respectfully suggest that every act of legislation tending to exalt one day above another as a day of rest, is because of some idea of sacredness attached, and is therefore religious legislation. We do therefore earnestly petition that you have nothing to do with any such legislation; but that you adhere to the true American principles of entire disunion of religion and the State, leaving religion and religious observances to the individual conscience; and that every man be protected in the exercise of the God-given right to make choice for himself as to how he shall spend his time, provided that he infringe not the equal rights of any other man."—*The Pioneer Press, St. Paul (Minn.), March 7.*

AMERICA AND THE VATICAN.

SATOLLI is cautiously feeling his way toward the establishment of diplomatic relations between Uncle Sam and Leo XIII. He thinks that the constitutional principle separating Church and State is no barrier. He says:—

It is well to reflect that the holy father enjoys always, in fact and by international right, the prerogatives of sovereignty. In the second place, the separation between the Church and the State (sanctioned by the Constitution), excluded the action of one power over another in civil matters in regard to the Church, and in religious matters in respect to the State, but does not exclude official relations between the one power and the other, unless by separation is meant the inevitable hostility or open wrong of the civil power towards the Church and its ministry. It is also to the point to consider that many nations (although they have in their constitutions the said principle of separation between State and Church), maintain, nevertheless, amicable reports and relations with the holy see, and I can also add that although the holy see has no diplomatic reports with the empires of China and Japan, it has certainly found no official obstacle in their diversity of religion.

But the condition of the Catholic Church in the United States in whose Constitution was inserted the article of separation of the State from any religious sect, cannot escape our consideration, I might almost say a sense of surprise; if up to date no official relations exist between the Government and the holy see, it is because the great majority of the population is anti-Catholic. In the meantime the church here is attaining possibly greater developments and liberty than in other States.

There was a time when diplomatic relations with the Vatican would have been impossible, but since the Supreme Court has declared that "this is a Christian nation," it is logical that this "Christian nation," should, like such "Christian nations" as Spain and Portugal, establish diplomatic relations with the "sovereign pontiff."

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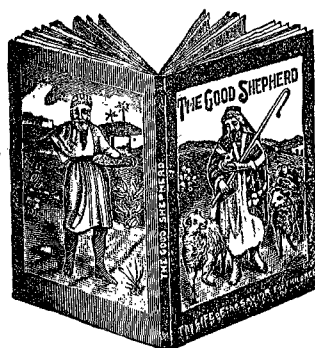
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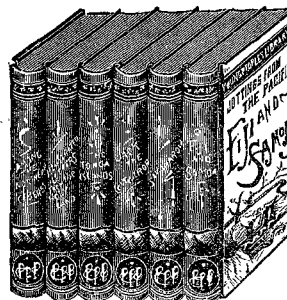
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Rector Christ Church, Los Angeles, Cal.

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NEW YORK, MARCH 28, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

THERE are many good things in this number of the SENTINEL.

A MOST important sign of the times is recorded in this issue under the heading, "Before Conscience is Law."

THE *Dayton Republican* says it is rumored that more Seventh-day Adventists have been indicted by the grand jury of Rhea County, Tenn.

THE compulsory Sunday-observance crusade has become so universal that it is impossible to notice all the conventions held and the legislation perfected and proposed in its interests.

IN view of the fact that the Senate of Massachusetts has passed a bill prohibiting "sacred concerts" on Sunday, special attention is called to the editorial from the *Boston Traveller*, which appears in this issue—page 101.

THE London branch of the International Tract Society, whose manager was recently fined \$19 for permitting work to be done at the society's office on Sunday, was notified on the 15th inst., that unless the fine was paid by the 21st inst., the property of the society would be levied on to collect it.

MORE information is furnished this week regarding the imprisonment of Seventh-day Adventists at Dayton, Tenn. Let no reader of the SENTINEL forget for a day that a number of honest men are imprisoned at Dayton, Tenn., for performing inoffensive labor on the first day of the week after they had "rested the Sabbath day according to the commandment."

THOMAS DIXON JR., has for six years held the position of pastor of the Twenty-third Street Baptist Church of this city. A few weeks ago he resigned, and has since established an independent church. In his letter of resignation he announced that he would establish a church "to proclaim this as the hour in which the gospel of Jesus must have its social fulfillment, if society be saved from anarchy. That the State is even now the outline of the kingdom of God, being the only organ through which the people can act as one man in the pursuit of righteousness. . . . That political action is a sacrament." We see no reason why Mr. Dixon should have to start a new church in order to proclaim this doctrine. The Presbyterian Church indorses Dr. Parkhurst who teaches

this doctrine. The Christian Endeavor Society, as a body, has commenced to act on these ideas. The National Reform Association and the American Sabbath Union teaches all this. The Baptist Church is fast accepting this doctrine, one evidence of which is its indorsement of the work of the "Civic Federation" movement; and another, the fact that it is beginning to teach that "before conscience is law," thus putting the State, managed by the preachers, in the place of God. This is an old doctrine, as old as the papacy, and we know no reason why Mr. Dixon could not have connected himself with that organization. But against this, the error of our time, we quote the words, "My kingdom is not of this world."

THE following is from the opinion of Judge Parks, rendered at the trial of the Seventh-day Adventists who are now in jail at Dayton, Tenn., for doing common labor on Sunday:—

"Do the defendants in keeping the seventh day and working on the first, thereby interfere with any natural right of their neighbors? Or is it an artificial right created by human law? Has any power but the divine will the right to establish any one day as the Sabbath? If the day has been appointed by divine edict, but two or more persons honestly and conscientiously differ as to what day was appointed, can the dispute be settled by legislative enactment? And shall one be given rights which are denied the other? Does might make right, and have the majority the right to dictate in matters purely of conscience?"

The American people must answer these questions, and upon a correct answer hangs the destiny of civil and religious liberty in America and the world.

BISHOP MCGOVERN, of Harrisburg, Pa., has given out an open letter addressed to the legislature of Pennsylvania, criticising the action of the House in passing a bill prohibiting the wearing of a distinctive religious garb by teachers in the public schools of that State. The bishop predicts the speedy triumph of his church over all her enemies in this country and refers to her triumphs in Europe in the following boastful manner:—

Bismarck, of the iron hand, in our time, but with a manly chivalry which recoiled from stripping the religious of their dress, yet drove them out of the schools, hospitals and asylums, and expelled them from their homes, kindred and native land, and in the floodtide of persecution, when cautioned against resorting to these extreme measures, in the self-confidence of a tyrant, he boasted that he would not go to Canosa. Yet he did go, and paid homage to the power he had defied, and returned, but not with the penitential spirit of Henry the Fourth, and was hurled from office and now molders in obscurity. The Emperor of Germany seats at his right hand Cardinal Ledochowski, whom Bismarck expelled from his see in Posen, and with royal munificence, presents him with a gold snuff-box, set with jewels, from which

the cardinal, from time to time, gives a pinch of Roman snuff to wake up the sleepy ex-chancellor.

The religious in their garb are returning back to Germany and doing business at the old stand; a Catholic, for the first time in the dynasty of the Hohenzollerns, is chancellor, and poor Bismarck, as his last resort, has the privilege to make snoots at him in the dark. The irony of fate. We are all aware of the savage barbarities—priests hunted down like wolves, forfeiture, imprisonment, death, quartered and scored—which were meted out to Roman Catholics in England and Ireland for three hundred years; but to-day a Roman cardinal holds the place of honor on state occasions, next to the heir apparent to the throne.

How unlike the Master is this defiance, and how it argues the tyranny of the church when she finally conquers as she surely will.

As shown by our first article Rome thrives on the ruin of nations. She must therefore observe with pleased anticipation the growth of mobocracy in this country as manifested during the last few days. With murderous mobs defying the civil authorities of Louisiana and Colorado, and the civil authorities themselves in the person of the Indiana legislature reenacting the scenes of the French Revolution, it would appear that the Republic is fast drifting toward ruin. Bishop McGovern, of Harrisburg, Pa., says, in the *Johnstown Tribune* of March 7: "The Catholic Church will govern the storm and gather the spoils which their violent impetuosity leaves behind."

THE evening edition of the *World* has invited short contributions treating on the question, "What Shall Our Sunday Be?" The following is one of the contributions which appeared under date of March 21:—

THE CATHOLIC CHURCH MADE SUNDAY.

TO THE EDITOR: William R. Jacobs seriously tells the *Evening World's* many readers that in violating the Sunday laws you violate the law of God, by which he means the Bible and the ten commandments, and throughout his letter he calls Sunday the Sabbath. Now for that gentleman's benefit I would inform him that the Sabbath is the seventh day of the week, commonly called Saturday, and was the day kept holy in the old law and by the apostles; it was later on changed by the Roman Catholic Church, and every Protestant who keeps Sunday thereby acknowledges that church to be the true church with the right to make religious laws for the entire Christian world. If Mr. Jacobs doubts me I refer him to the *Catholic Mirror's* challenge to the Protestant world to prove by the Bible or commandments that they were authorized to change the day of rest from Saturday to Sunday, and to the AMERICAN SENTINEL, a Protestant weekly, which has the same challenge in its columns every issue. If Protestants want to know how to keep Sunday they should ask the Roman Catholic Church, as that body, having made the day, knows best how it should be kept. P. M'G.

Paterson, N. J.

The writer of this letter is not known to the SENTINEL, but seems to be acquainted with the SENTINEL and with the fact that Sunday observance, as a so-called Christian practice, is solely of papal origin.

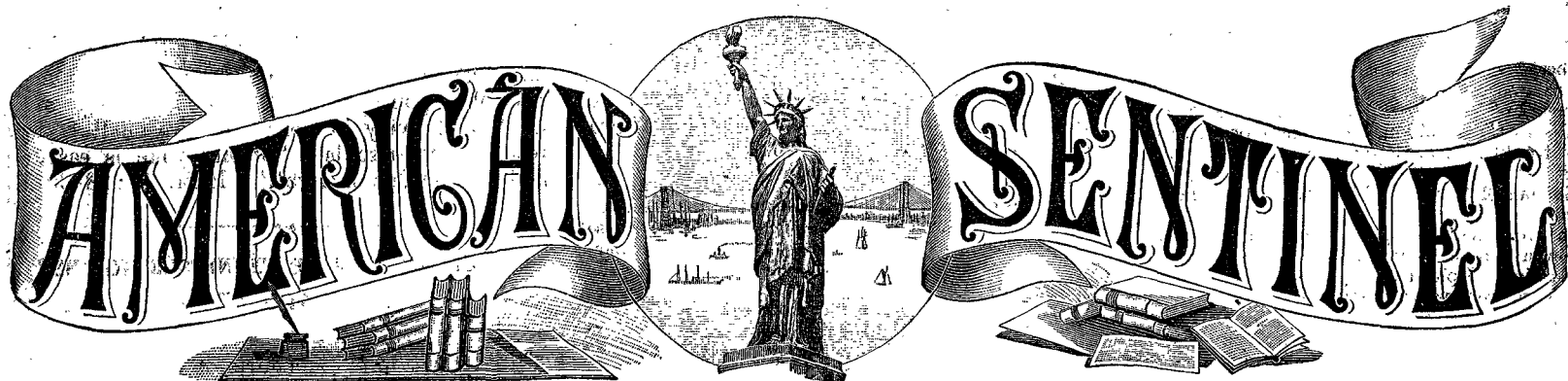
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THE PAPAL POWER AND THE IMPENDING POLITICAL CRISIS.

THE Roman Catholic Church declares that the world is on the eve of a great political crisis; and she is right.

The same church further declares that she is the only force in the world that can pronounce the "*pax vobiscum*," that can command peace in the coming storm. Is she right?

We propose to deal with this matter in a most practical way; first, by asking and answering the question, What is the record of the Roman Catholic Church as regards rioting and mob violence?

The church of Rome was born, both as regards doctrine and supremacy, in riot and bloodshed. The councils that established her creed were scenes of mob violence, second only to the French Revolution.¹

The supremacy of the church of Rome was acquired by the cruel, rapacious destruction of the Herulian, Vandal, and Ostrogoth kingdoms, by such papal champions as the savage Clovis.²

Her creed and supremacy have been perpetuated by violence and bloodshed. One of the many proofs of this statement is found in the murderous marches of Roman Catholic mobs against the Albigenses. We quote from Catholic authority: "Innocent [III.] proclaimed a crusade or holy war, with indulgences, against Albigensian heretics, and requested Philip II., the king of France, to put himself at its head. The king refused, but permitted any of his vassals to join it who chose. An army was collected composed largely of des-

peradoes, mercenary soldiers, and adventurers of every description, whose sole object was plunder. . . . The war opened in 1209, with the siege of Béziers and the massacre of its inhabitants. . . . The war lasted many years and became political; in its progress great atrocities were committed, Languedoc was laid desolate and the provincial civilization destroyed. Peace was made in 1227 and the tribunal of the Inquisition established soon after."³

Another historical event bearing on this matter is the massacre of St. Bartholomew. On this occasion, according to the Roman Catholic historian, Bossuet, twenty-five thousand Huguenots were butchered by Roman Catholic mobs. And the "infallible" pope, Gregory XIII., stamped the approval of the church upon the fiendish act, for "as soon as the news was received in Rome, the canons of St. Angelo were fired, a solemn *Te Deum* was sung, and the pope struck a medal bearing on the one side his own portrait, and on the other a picture rudely representing the massacre."⁴

With these facts and multitudes more that stain the pages of human history and are patent to all the world, the Roman Catholic Church which the Word of God calls the "mystery of lawlessness,"⁵ has the brazen effrontery to proclaim herself the one and only available power that can control the lawless in the soon-coming social revolution.

There are those who will attempt to apologize for this lawlessness by saying that it was the result of the times, and that civilization has mollified the church, that the church of to-day, and especially in America, is vastly different from the church of the Middle Ages.

For the benefit of such we will narrow the discussion to the Catholic Church in the United States in 1895. Here and now the church is on her good behavior. Here she is by every means in her power attempting to pose as the author and conservator of both civil and religious liberty, and the only power that can save the country from social and political ruin in the approaching crisis.

But just at the time when she was so elo-

quently arguing for these pretensions, an event occurred at Savannah, Ga., demanding an explanation. This event was a determined attempt on the part of a Roman Catholic mob to kill an ex-priest by the name of Slattery, who was advertised to speak in that city against Catholicism, February 26. We know nothing of Mr. Slattery. The Catholic Church gives him a bad name, and says the riot was due to this fact; but this does not palliate the crime, nor is it an excuse, for the same mob violence has greeted Father Chiniquy both in this country and Canada, and no attempt has been made to brand him as an immoral man before he left the church.

The following abridged description of the riot is from the *Sun*, which Roman Catholics will not excuse of misrepresentation:—

SAVANNAH, Feb. 26.—For five hours to-night the city was in charge of a mob and on the verge of a religious riot. The entire white military force of the city, except the artillery, was on duty.

There are ten infantry companies in the militia and the Georgia Hussars, the latter being dismounted. The actions of a mob estimated at 4,000, the greater part being Catholics, caused their summons to duty. . . .

For three days it had been apparent that trouble was brewing, because the city was placarded with notices that ex-Priest Slattery and his wife, described as an ex-nun, would lecture here to-night on Catholicism.

Members of the Ancient Order of Hibernians at once took steps to prevent their appearance here. Petitions were circulated asking Mayor Myers to refuse to permit Slattery to appear. . . .

"I cannot stop this man from lecturing," said the mayor, who is a Hebrew, "but I can prevent disorder and I will do so. If the police have not sufficient force to do so, the military will be appealed to. Riot will not be tolerated." . . .

The lecturer had hardly begun before brick-bats and cobblestones began to rain in through the windows. The police had closed all the heavy inside shutters, and this saved the audience from injury, only two or three persons being injured by flying glass. . . .

Before nine o'clock the mob had grown to probably between 3,000 and 4,000 persons. Window after window in the Masonic Temple was smashed. Cries of "Kill him," "Down with Slattery," "Death to the renegade," were heard. Chief McDermott summoned the mayor. . . .

The mob hissed at the police and hooted at their orders to disperse. The military alarm, eleven taps on all fire bells in the city, was sent in. When it sounded the mob derided.

"Bring on your military," some of the leaders shouted. "They can't save Slattery." . . .

The military were deployed so as to drive the mob back and to form a hollow square about the hall. While a consultation between the commanding officers and the mayor was held. Capt. John R. Dillon, one

¹ For a condensed grouping of the testimony of the standard historical authorities, descriptive of the character and spirit of the early councils which established the creed of the Roman Catholic Church, see "Two Republics," chapters 14-19. Review and Herald Publishing Co., Battle Creek, Mich.

² See "Two Republics," chapter 22, and "Thoughts on Daniel and the Revelation," chapter 7. Review and Herald Publishing Co., Battle Creek, Mich.

³ A Catholic Dictionary, "Authorized American Edition," Benziger Brothers, New York; "Printers to the Holy Apostolic See," 1893. Article, "Albigenses."

⁴ "Schaff-Herzog Encyclopedia of Religious Knowledge," Funk and Wagnall's Co., New York, 1891. Article, "The Massacre of St. Bartholomew's Day."

⁵ 2 The-s. 2: 7. (R. V.)

of the best-known Catholics of the city, tendered his service as a peacemaker.

He brought Vicar-General Cafferty, who is in charge of the diocese in the absence of Bishop Becker, to the scene of trouble. The vicar-general addressed part of the mob:—

"This man Slattery," said he, "can do your church no harm.

"You are bringing disgrace upon your religion by your conduct here to-night. It can meet but with condemnation. I plead with you to disperse and go home. Don't render it necessary to shed blood here to-night."

A few of those whom he addressed shook the vicar-general by the hand and left, but the majority stood still. Major Maldrem and others urged the mob to disperse, but to no purpose.

Later, repeated attempts were made both to burn and blow up the Masonic Temple where the lecture was held, and all this by the people of the church that claims to be the author and preserver of both religious liberty and public order.

Ever since this lawless occurrence, the Roman Catholic press has labored to explain it, and it is these comments that we wish to notice briefly. All started out to write editorials condemning the outrage, which should accord with the claim of the church as the author and conservator of religious liberty and civil order, but, with one exception, they all, so far as we have read, close with a practical justification of the action of the mob.

The *Monitor* of San Francisco, closes its editorial comment of March 2, thus:—

The trouble is Catholics have been too tolerant and too good natured, and this lesson of Savannah will not be without beneficial results.

Again, under date of March 9, the editor of the *Monitor* replying to the editor of the *Redlands (Cal.) Citrograph*, Mr. Craig, who suggested to Catholics that they should appeal to the civil law for redress and not to violence; after asking Mr. Craig what he would do if some Catholic priest should talk about the Congregational Church as Mr. Slattery does about the Catholic Church, writes thus:—

Why, if you didn't go out and shoot the blackguard in his tracks, is there a man, woman or child in Redlands, Scipio Craig, that would not have the right to call you a coward and poltroon?

Other Catholic papers have advised that instead of appealing to violence it would be better to prevail upon the civil authorities to prohibit such lectures, and others still advise that persons be stationed at the door of the place of meeting to get the names of all who attend, and then they could be dealt with in an appropriate manner later.

As to the responsibility for the mob, the church has been compelled to take one of two positions; either that she did all she could to prevent the violence and failed, or that she connived at or directly incited the riot. It must be evident to all that either position would be damaging to the present plans of the church. If she did all she could to prevent the riot, it is clearly demonstrated that she cannot control her *own mobs*, and her bid for the job of controlling all the mobs of all the world is made to appear in a most ridiculous light. If she connived at the creation of the mob or directly incited it, then she is the enemy of free speech and the author of mob violence as of old.

She has chosen the first horn of the dilemma, and an official statement has been promulgated by the National President of the Ancient Order of Hibernians, Judge J. P. O'Connor, and published in the *Western Watchman* (St. Louis), of March 11, in which it is stated that efforts were put forth to prevent violence. And the *Catholic Review*, of March 9, says that Vicar-General Cafferty addressed the mob, urging them to disperse; but to no purpose, as seen by the *Sun's* account of the riot previously quoted.

The *Catholic Mirror* now comes forward to

explain why Vicar-General Cafferty and the Hibernian Order could not control the Catholic mob. In its issue of March 9, the *Mirror* says:—

Protestants cannot understand the excitement among Catholics over lectures like those of Slattery. To the Protestant mind religion means holding a certain set of opinions, but the idea of getting excited about them when they are attacked, and especially of dying for them, is to them inconceivable. Of the Catholic attitude toward the faith they have not an idea. To Catholics, however, the faith is the dearest of all things, and not only is the true Catholic ready to give up his life for it, but at any attack upon it or upon the ministers of his religion, or the saintly women who devote themselves to a religious calling, the indignation is so great that with some, especially Catholics of the simpler sort [like the editor of the *Monitor*], a kind of frenzy ensues, and hence the blind and savage wrath exhibited by the mob at Savannah. Thus some allowance must be made for these good people, who, in hearing the church assailed, were aroused to the same pitch of fury that a loving son experiences when the honor of his mother is besmirched.

And this is the reason why the Roman Catholic Church cannot control her own mobs. But in saying that Catholics exhibit "a kind of frenzy," a "blind and savage wrath," a "fury" when the church is criticised, is to confess that "these good people," including the editor of the *Monitor*, are not Christians. For Peter says of Christ, that "when he was reviled, he reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously;" and in doing this he "suffered for us, leaving us an example, that ye should follow his steps." And Christ himself says:—

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.¹

When Jesus told the truth about the corrupt church of his day, the record states that the Jews were "filled with madness;" and the Lord explained this by saying to them, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth." Yes, neighbor *Mirror*, we do understand "the excitement among Catholics."

Thus we find that the Roman Catholic Church in America, in 1895, is true to her nature. That she is possessed of the same "frenzy" that was exhibited in the councils which created her creed; the same "blind and savage wrath" that characterized her conquering marches to universal supremacy; the same "fury" that perpetuated her power by massacring Waldenses, Albigenses, and Huguenots who told the truth about her.

And it is this "mystery of lawlessness," this "lawless one," that was born, reared, and perpetuated through violence, that now confesses that she is unable to control the "frenzy," "savage wrath," and "fury" of her own mobs,—it is *this church* that now declares that she is the only power that can control the mobs of the world, that is, that can pronounce the "*pax vobiscum*" over a world in anarchy.

And now we appeal to the rulers and people of America and the world to turn a deaf ear to the preposterous claims of the "mystery of lawlessness," for God himself being judge, she can neither speak peace to the tempest-tossed soul nor the storm-rent State. And to those who are honestly trusting in her or her daughters for salvation, God says in his infinite love: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities." Rev. 18:4, 5.

"Come unto me, all ye that labor and are

heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." Matt. 11:28-30.

THE SUNDAY LAW OF TENNESSEE AGAINST NATURAL RIGHT.

THE position of the courts in Tennessee in their relation to the Sunday law of that State, especially as affects observers of the seventh day, is certainly not a desirable one.

In pronouncing judgment upon the Seventh-day Adventists convicted in Rhea County in the recent term of court, Judge Parks said in effect, as published in these columns two weeks ago, that his sympathies were with the defendants, but that he was compelled by his official oath to enforce the law as he found it, and not as he might wish to have it.

In this connection his honor said: "If there were only one of them, he would be entitled not only to his belief, but to the exercise of that belief so long as in so doing he did not interfere with any natural right of his neighbor. A man cannot kill another and excuse himself by claiming that he believed he was carrying out God's will in so doing, because this would deprive his victim of a natural right, viz., the enjoyment of life. Do the defendants, in keeping the seventh day and working on the first, thereby interfere with any natural right of their neighbors, or is it an artificial right created by statute?"

This question admits of but one answer. The exclusive right claimed by Sunday-keepers is not a natural, but an artificial right, created by statute. It does not interfere with one man's right to rest on Sunday because another man does not so rest. The "annoyance" and the "nuisance" is simply mental; it is of the same kind that might be experienced by the Protestant in seeing the Catholic make the sign of the cross, using holy water, or going to mass or confession. The "annoyance" is of the same kind as that felt by the Baptist seeing the pedit-Baptist practicing sprinkling, or *vice versa*. This was virtually conceded by Judge Parks in his summing up of the cases, when he said: "Sunday is, and for a long time has been, recognized by all Christian denominations as the Sabbath, and it is for this reason, no doubt, that the laws which protect that day have always been acquiesced in as constitutional."

In his *dictum* in the King case, Judge Hammond admitted the same fact in the following language: "Sunday observance is so essentially a part of the same [the Christian] religion that it is impossible to rid our laws of it."

This is equivalent to saying that notwithstanding the constitutional guarantee contained in the Tennessee Bill of Rights, the State of Tennessee and its courts have sustained laws giving preference to one form of religious worship over another. The language of Article 1 of the Bill of Rights is: "That no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given, by law, to any religious establishment or mode of worship." That the Tennessee Sunday law is in violation of this provision, so far at least as observers of the seventh day are concerned, seems clear, and yet the court of last resort has not so held. The reason for this seems to be that individuals have not been considered, but that only organizations have been taken into consideration. In other words, that an individual to have any conscience which the law is bound to respect, must

¹ 1 Peter 2: 20-23.

² John 8: 44.

³ Matt. 5: 11, 12.

⁴ Luke 6: 11.

belong to some organization, and that before the law can show any preference for any form of worship, it must recognize some religious denomination and some denominational creed. This idea is certainly foreign to the spirit of American institutions, as it is also to the spirit of the gospel.

Another very pertinent question raised by Judge Parks is as follows: "Has any power but the divine will the right to establish any one day as Sabbath? If the day has been set apart by divine edict, but two or more persons honestly differ as to what day was appointed, can the dispute be settled by legislative enactment?"

His honor did not answer his own question in words, but it admits of but one answer. The question as to which day is the Sabbath is certainly a religious question, and clearly only the Divine Being has any right to say which day he himself appointed, and this he has said in no uncertain language; and it is because of obedience to this command that Seventh-day Adventists are to-day suffering imprisonment in Tennessee.

While perhaps not so designed, Judge Parks' remarks are a fearful arraignment of the Sunday law of the State of Tennessee. In his official capacity and under his oath of office, the judge felt that he could not do otherwise than enforce the law, or that which the Supreme Court has said is the law; but his honor has placed himself upon record, unmistakably, as opposed to such law; and in this he is not alone. There is a strong sentiment in the State against such law, and against religious persecution under color of the law. The question is, Will the lawmakers of the State of Tennessee vindicate the honor of the State by repealing this iniquitous statute, or will they maintain the law as it stands and thus make it possible for irresponsible parties to oppress honest citizens and drive them from the State by enforcing such unjust law?

IS SATURDAY THE SEVENTH DAY?

The Progressive Farmer, of Raleigh, Tenn., publishes in its issue of March 19, a very candid editorial entitled, "The Day of Rest." We extract from it the following paragraph:—

The time-keepers and almanac manufacturers doubtless think they have it down right. But it is possible that some smart Aleck has slipped a cog. Certainly we ought to observe the *seventh* day as we are commanded, and if our present Sunday is the *first* day of the week, we ought to get right.

The last sentence states the truth honestly and pointedly, and is deserving of attention. We will start our investigation with the crucifixion. The 56th verse of the 23rd chapter of Luke reads thus: "And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment." The next verse, the first verse of the 24th chapter, says: "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them."

From the above it is evident that the "Sabbath day according to the commandment," in the time of Christ, and as late as the writing of the book of Luke, was the seventh day, or the day *preceding* the first day of the week.

No one will claim that so long as Jerusalem and the Jewish nation were preserved, there was any chance of losing the identity of the seventh day or Sabbath.

After the destruction of Jerusalem by Titus in A. D. 70, the Jews were scattered to the four winds, and from that day to this, they have been found in every nation under heaven. And nowhere and at no time has there been

during these nineteen centuries any disagreement as to which day is the Sabbath or seventh day, among all these millions of scattered Jews. The Jews in China, Russia, Italy, France, England, Australia, and America, all keep the same seventh day. Since the seventh day has been thus providentially and infallibly preserved, it cannot be possible that the first day has been lost. It is impossible to preserve the seventh day and lose the first day. Hence, since our Saturday is the seventh day of the week, "our present Sunday is the first day of the week," and every man, woman, and child, who is observing the first day, ought, if they desire like the editor of the *Progressive Farmer*, to obey God, to cease keeping the first day and commence "to observe the seventh day as we are commanded."

Let us now view it from another side. Those who keep Sunday, say they do it in honor of the resurrection of Christ, who rose from the dead on the first day of the week. They claim that the practice of keeping the first day originated very early. They also acknowledge that Christian converts from the Jews continued to observe the seventh day, and all who know anything about the history of Christianity know that there was a conflict in the Church as to whether the first day or the seventh day should be observed. Constantine contributed to this controversy by issuing his famous edict in 321 A. D., commanding "that all judges, people of the cities, and artificers rest on the venerable day of the sun." Later the Council of Laodicea anathematized those who observed the seventh day. Could it be possible that the day of the week could be lost when there was a severe controversy as to which was the proper day to observe?

The impossibility of losing a day is made apparent by asking if anyone remembers an instance where a whole family lost the day of the week? There are frequent cases where an individual makes this mistake, but invariably other members of the family will set him right. But should a whole family lose their reckoning their neighbors would correct them. And if a whole neighborhood should lose the day of the week, the adjoining neighborhoods would convince them of the error. Should a whole State or Province err in their reckoning, other States and Provinces would right them. And should all the people of a nation go to sleep, and thereby lose a day, other nations would convince them of their mistake. And should all the people of all the nations of all the world lose the same day (how absurd!), then the God of the universe, who made the Sabbath for man, who blessed and sanctified it at creation's morn, and who recommended its observance in tones of thunder from Sinai's flaming top, while the earth trembled, and who wrote it with his own finger on tables of stone, who gave the life of his only begotten Son to save man from the penalty of its violation, and it from the burdensome traditions of men,—would he not arise in his majesty and announce anew the day of sacred rest?

Is it not a little strange that men are satisfied that Sunday is the first day of the week, the day on which Christ rose,—so satisfied that they will enact laws to preserve it from desecration, and put seventh-day observers in prison for not observing it, and yet declare that they are not sure but we have lost a day, and therefore we are not sure that Saturday is the seventh day, and that Sunday is the first day?

Let every one who refuses to observe the seventh day as God commands for fear that time has been lost, stop and think what excuse he will give when summoned before the judgment bar of God. When asked why he did not observe the seventh day as commanded, it

would devolve upon him to *prove* that the day was *lost*; and in order to prove that the day was lost, he would have to prove *how* it was lost, *where* it was lost, and *when* it was lost. And to prove how, where, and when the day was lost, would be to *find* the lost day, and when the lost day is thus found there is no lost day.

We sincerely hope that the editor of the *Progressive Farmer* and all who are like minded, will not be deceived by the illogical, impossible, unreasonable, and unscientific "lost time" idea.

"THE HORRORS OF THE AMERICAN SUNDAY."

The City Press, of London, Eng., for Feb. 14th, reports a discussion in "The Court of Common Council," upon the opening of "The Art Loan Exhibition," on Sundays. The proposition to open prevailed by a vote of 94 to 68. In the course of the discussion references were made to the "American Sunday" which will interest our readers. They show that what some people in America so much prize is not so highly prized by our English neighbors. This is what they said:—

Mr. Deputy Ashby opposed the motion as a matter of conscience, and expressed an earnest hope that neither the Continental nor the American Sunday would be introduced into England. (Hear, hear.)

Mr. Lile expressed a hope that the horrors of the American Sunday would never be imported into England. (Applause.) Yet he saw in the present agitation a step in that direction—(hear, hear)—and a step that meant the opening of theaters, music halls, and the rest. As to what went on among the working classes on Sunday he ventured to say that there was more Sabbath-breaking among those living in the West-end of London than among the humble denizens of the East-end. (Applause.)

Evidently the reputation of the "American Sunday" can be considerably improved before it reaches a high standard in London. As a matter of fact, however, England has no ground for comparison which is unfavorable to the United States. Neither can boast of anything more than a "traditional basis," and a "lost sacredness" for Sunday.—*The Evangel and Sabbath Outlook*, March 28.

WOULD NOT OBSERVE THURSDAY OR FRIDAY.

An interesting discussion of Sunday and Sunday laws is now in progress in the *Martin Mail*, of Martin, Tennessee. We publish this week a very valuable contribution to this discussion from the pen of Hon. William P. Tolley, an ex-senator of Tennessee.

One contributor, signing himself "Rex," asks a defender of the prosecution of Seventh-day Adventists who signs himself "A Friend," the question, If the law enforced the observance of Thursday or Friday, would you obey it? to which "A Friend" answers thus:—

Mr. Tolley, in his article [The Sabbath], condemns our courts for the punishment of Mr. Capps and others for Sunday violation of law. I justified the courts and gave my reason, which was an open violation, both of the law of the land and the law of God, and supported my argument by reference to Rom. 13, which says, "Be subject to the laws that be," etc. "Rex" wants to know if the law said keep Thursday or Friday, would I obey? I answer, no; for that would violate the Word of God.

Every religious bigot that ever beat, banished or burned a brother in the name of Christianity has tried to defend his cruelty by appealing to the thirteenth chapter of Romans. And at the same time every one of them would deny the application of the text to himself as does "A Friend," in case he were the victim of a persecuting law.

None but a dishonest or superficial reader can fail to see that Paul exhorts men to obe-

lence to "the powers that be" *only* in temporal matters as between man and man. Verses 6-9 of this chapter plainly teach this. There is no mention of the first four commandments of the Decalogue, which enjoin obedience to God. To say that Paul taught that men should obey laws which conflict with the laws of God, not only contradicts his teaching in this chapter, but it is to say that he taught one thing and practiced another, for he often suffered as the result of violating laws enacted by the "powers that be," which conflicted with the laws of God.

But when "A Friend" says he would not obey a Tennessee law enforcing Thursday or Friday because such a law would violate the Word of God, he admits that the thirteenth chapter of Romans does not teach that a man should disobey God's law in order to obey man's law. In this he admits all that Seventh-day Adventists claim. Seventh-day Adventists declare that the law of Tennessee, which commands the observance of the first day while God commands the observance of the seventh day, is just as much in conflict with the law of God as would be the command of the State to observe the fifth or sixth day (Thursday or Friday) which "A Friend" says he would not obey. And no man can prove that it is not. Why can't "A Friend" and all his friends see it? "Consistency, thou art a jewel!"

TAXES ON CHURCH PROPERTY.

[The following is reprinted from a galley proof of a forthcoming editorial in the *Midland (Mich.) Republican*, which was kindly sent us by the editor, T. W. Crissey.]

THOSE who "argue" in favor of the continued "exemption of church property from taxation" appear to lose sight of one of the essential facts of the case. It is this: That such property is not exempt from taxation and cannot be; the taxes have to be paid, but under the present system all the tax-paying people pay taxes on all the church properties regardless of preference instead of the taxes being collected for each property, as they should be, from those interested in the church to which the property belongs. If taxes were specific and could not be increased, it would be different, but where a certain amount has to be raised by tax and a portion of the property is "exempt" or rather is omitted from the tax roll, it simply means that the proportion of tax that would otherwise be collected from the owners of that property must be spread upon the rest of the property. For instance: If the property of a certain village, being all assessed, is valued at \$100,000 and a tax of \$3,000 is to be raised, the tax will be just three per cent. of the valuation; and if \$10,000 worth of the property is in five churches with average valuation of \$2,000 each, the persons interested in the good work of these churches will pay an average of \$60 tax on each, amounting to \$300 on the five. But if the \$10,000 worth of church property is omitted from the rolls leaving but \$90,000 valuation, the original tax of \$3,000 has to be paid by somebody just the same. Now, dividing the \$3,000 tax by the \$90,000 valuation, we find the rate of taxation to be three and one-third per cent. Everybody's tax has gone up just one-ninth. The man who before paid \$9 tax now pays \$10; he who paid \$90 now pays \$100, etc., the additional dollar or ten dollars being his share of the church tax, which he is compelled to pay, without the satisfaction of knowing that it goes to the church of his choice. And if it happens that the church of his choice has only a poor, cheap building, or none at all, and one which

he considers wrong, "heretical" or "apostate," has an expensive church, he has the mortification of knowing that the greater part of the tax he pays goes to support that church.

It is the same in regard to the county or the State tax. The great and needlessly expensive church properties of Detroit, Grand Rapids, Kalamazoo, Jackson, Ann Arbor and many other cities in the wealthier portion of the State, with their great organs, elegant furnishings, kitchens, parlors, etc., are omitted from the tax rolls and every taxpayer of every county in the State has his per cent. of State tax correspondingly increased, even though he may not have the privilege of going inside any kind of a church six times in a whole year. Is it right?

It is not a question of "exemption," for as we have shown the tax must be paid; it is a question of who shall pay it, those who are enjoying the immediate benefits in each case, or everybody, regardless of location, benefits or preference? The sober sense of justice does not approve the present system of so-called "exemption."

But the mere fact of unequal and unjust taxation is not the only nor the worst feature of the system. More dangerous still is the fact that while we claim that Church and State are and must be separate and independent, we enforce a system by which Church and State are united right along the financial nerve line. The *Detroit News*, while supporting the present system, boldly says: "Exemption from taxation is the American way of realizing the union of Church and State." It then goes on to say: "It is the only way it can be done under the broad charity which favors no section of the great Church, but acknowledges them all." It should have added: And compels everybody to pay regardless of his conscience.

The constitution of this State says (Art. 4, sec. 39): "The legislature shall pass no law to prevent any person from worshiping Almighty God according to the dictates of his own conscience, or to compel any person to attend, erect or support any place of religious worship, or to pay tithes, taxes, or other rates for the support of any minister of the gospel or teacher of religion." But the tax law of Michigan compels every taxpayer, not merely to "support any place of religious worship," but to help support every place of religious worship, and every place of alleged religious worship. While the Constitution says that he shall be free to worship God according to the dictates of his own conscience, the law says in effect that he shall help pay the expenses of providing for other people's worshipping according to the dictates of their consciences and their love of elegant ease. Parsonages, often elegant and costly structures, the use of which is usually part of the pay, or support, of the minister, are also omitted from the tax roll, and every taxpayer is therefore compelled to help pay tax on every such building in the State, in direct violation of the constitutional provision above quoted that no person shall be compelled to "pay tithes, taxes, or other rates, for the support of any minister of the gospel or teacher of religion."

But there is a greater danger which has not yet fully developed itself, but of which the lessons of history give warning. The Supreme Court of the United States has already solemnly declared that this is "a Christian nation." It is not improbable, it is almost certain, that the time will come if the present system is continued, when certain bodies, or churches, which it will be claimed do not teach the true Christian doctrine, shall be excluded from the benefits of the "exemption"

clause, on the plea that they are not true, or Christian, churches, and are doing harm rather than good.

And when once the system of paring and exclusion is begun, the result is not uncertain. The camel's nose will be followed by the whole body, until the law and the courts are called upon to decide which is "the church," and the "broad charity" which "acknowledges them all" will be narrowed down to the acknowledgment of but one, and history will repeat itself in the union of "the church" and the State. The spirit of ecclesiasticism is the same in all ages and only waits an opportunity.

True, the accomplishment of such an end may not be as easy in a republic as it was under the arbitrary enactments of a Constantine. But his edicts were doubtless influenced by what appeared to be the majority, and the majority even in a republic can be as tyrannical as a monarch. Yet, it is because of the possibility of avoidance of a disastrous fate, that the wrong steps already taken should be retraced before it is too late. The camel's nose should be driven out before he gets his neck and his feet inside the tent. The section of the tax law which provides for the omission of any church property from the tax rolls should, we believe, be repealed, and then there can be no opportunity for unequal dealing in that respect.

OUR DUTY TO GOD AND TO CIVIL GOVERNMENT.

[The following is a paper read by our South African correspondent, Mr. Geo. B. Thompson, before the Biblical Institute of Seventh-day Adventists, recently held at Cape Town, and published in the *Cape Argus*. The principles, though applied to the local situation, are nevertheless applicable to this and every country enforcing a Sunday law.]

It has been clearly demonstrated in a former paper read before this convention, that while God has ordained civil government, he has circumscribed the limits in which it is to rule. It was shown that its sphere of action is with civil affairs—affairs between man and man; but with things religious it has nothing whatever to do. Religion is a duty between man and God; it pertains to the heart. It is a life, and the account is to be rendered to the heavenly court, and not to any earthly tribunal.

Every man, whether he worship in church, synagogue, or mosque, whether he worship stocks, stones, the host of heaven, reason, or the true God, has the same civil right, and majorities have no right to dictate to him a code of ethics.

When legislative bodies step out of their proper function and begin legislating on matters concerning religion, this heaven-born right is trampled upon, and the citadel of conscience is invaded. Allow me to illustrate:—

Take baptism; certain religious bodies believe that immersion is the proper mode. They have a right to believe it, to teach it, and to practice it. But suppose that a government should enact a law declaring immersion to be the proper mode, and demanding that everybody must be immersed; would that convince the pedo-Baptist brethren that immersion was the Bible mode? No. And suppose they should comply with the law and be baptized, contrary to their religious convictions, what would they be?

So with the Lord's supper; this is a religious institution, established by the Son of God. A man is to examine himself whether or not he is worthy. But suppose a government, to satisfy the demands of professed religionists, should enact a law declaring that the Lord's supper being a good thing, all persons must,

under penalty of fines or imprisonment, partake of it. How would it look to see the agnostic, the infidel, the deist, the atheist, the Mohammedan, the Christian, and the Jew, gathered around these sacred symbols, emblematic of the flesh and blood of the divine Son of God? What could be more blasphemous? It would vastly outdo for wickedness that noted carousal within the walls of Babylon, when the bloodless hand traced the nation's doom on the wall. Dreadful as this picture is, it is but a sample of those produced by laws concerning religion. No service but that of faith is acceptable to God, and no government can legislate faith into a man's heart. With these thoughts and principles before us, we wish to apply them to Sunday legislation.

Sunday a Religious Institution.

Sunday observance is an institution of the church, and is, therefore, a religious institution. Sabbath rest is a duty we owe to God, and for this reason is beyond the purview of earthly governments; and legislation upon this subject will, like that of baptism and the Lord's supper, be religious legislation followed by like consequences.

This government has an ordinance which demands the compulsory observance of Sunday. This ordinance is among the most stringent on record. It is entitled, "An Act Repealing the Ordinance of 1837, and to make other provision for the better observance of the Lord's day," and declares that, "any person who shall sell, or offer for sale, any goods, merchandise, cattle or other live stock, or shall trade, or deal, or keep open any shop, store, or other place for the purpose of trade or dealing, or shall cut or carry any fuel, or shall engage in any field labor except as aforesaid, or shall discharge any gun or other firearm except as aforesaid, on the Lord's day, shall for each offense incur and be liable to a fine not exceeding three pounds nor less than five shillings, or to imprisonment during any period not exceeding fourteen days. And it shall be lawful for any constable or police officer to seize any such goods, merchandise, cattle or other live stock, or any fuel or firearm as aforesaid, and the same shall, on the conviction of the offender, be and become forfeited to her majesty."

The framers of this ordinance admit Sunday to be a religious institution by calling it the Lord's day. Allow me to inquire what difference there is between legislating on the Lord's baptism, or the Lord's supper, and the Lord's day? The principle is the same, therefore the results must be.

If it is the Lord's day, has any government the right to meddle with the Lord's things? The Lord's day belongs to the government of heaven, and earthly governments have no more right to interfere with the things of the heavenly government than England has to meddle with the affairs which pertain to the German Empire. In fact, they have not so much right; for there are international laws, but the kingdom of God is not of this earth. The Saviour says, "My kingdom is not of this world."

But we would like to further inquire if it has been settled beyond mistake that Sunday is the Lord's day? The settling of this question is agitating the world. Some good people believe that they are not commanded to keep any day, while the Seventh-day Adventist, the Seventh-day Baptist, and the Jew believe that the seventh day, or Saturday, is divinely ordained of God, and should be kept holy. Still another, the Mohammedan has Friday for his sacred day. Has it been demonstrated by legislation to the entire satisfaction of all these that they are wrong? Or

does the government propose to enforce the will of the majority?

Suppose that the Hebrews, by force of attainable numbers, should make a law compelling all to keep the seventh day. Would the communicants of the English Church, the Dutch Reformed, the Wesleyan, and others, consider it just to be forced to keep another day? Or should the atheist gain the power, and silence by law, the church bells which disturb his secular ear, would all cease to worship? Either of these laws would be unjust, but no more so than a law forcing the observance of Sunday on those who believe in no Sabbath, or who keep another day.

The State Assumes the Prerogative of Biblical Interpreter.

Again, the government has, in this enactment, assumed the prerogative of interpreting the Bible (a prerogative that Deity never committed to any person or body of men to exercise for another). That all may see that this is a fact, I will quote the fourth precept of the Decalogue. It reads thus: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11. Now all can see at once that God's law says that the seventh day is the Sabbath. But this ordinance declares that the first day of the week is the Lord's day, and thus interprets the seventh day to mean the first day. Without stopping to argue as to which day is the Sabbath, it is plain from the reading of the code of heaven, which was handed down amid the thunders of Sinai, that the seventh day is the day appointed by the Lord as his Sabbath, and we deny that governments have any delegated right to interpret the law of God. In religious things every man has a right—yea, it is his duty—to think for himself, and he does not need to consult any legislative body on this earth to find out what to believe. In this thing the government has stepped out of its proper sphere and adopted the principles which resulted in the persecution of the Dark Ages.

God has established civil government, and in its sphere it is a sovereign power; but when it steps over into the realm of religious things, where it has no rightful jurisdiction, and assumes to interpret God's Word, the true Christian is bound to differ and follow God's Word as it reads, and if this brings him in conflict with the laws, peaceably submit, for the same Word which exhorts him to obey the "powers that be," says, "We ought to obey God rather than men." Acts 5:29.

Class Legislation.

There is another point of injustice in this ordinance to which we wish to call attention. It discriminates between citizens, and is, therefore, class legislation; for it demands from him who observes another day, one-seventh of his time, or fifty-two days of each year, because of his religious convictions. To follow his convictions and the plain reading of the Bible, he must rest on the seventh day, or Saturday. This the government does not deny that he has the right to do; but having kept the Sabbath "according to the commandment," and ceased from all work for one day in the week, is it just for the government to say to him, "You must refrain from work another day also"? The law in this demands

from him one-seventh of his time because of his religious belief. Has he not the right, together with Christians of every denomination, to worship God according to his own conscience, without being taxed to the extent of nearly two months of his time each year because of his religious convictions? The Bible grants him the right to work six days each week, as well as commands him to rest on the seventh day. This right the law forbids him to exercise. This is a piece of the same intolerance which leads Russia to seize the conscience of man by the throat and banish her subjects to the eternal snows of Siberia. The difference is in degree, not kind. It may be urged that his working on Sunday would interfere with the worship of those who keep the day. This is a mistake. Honest toil never disturbs anybody's worship, no matter when performed. It may ruffle religious prejudices, but that is all. Seventh-day Christians worship on every seventh day in all their churches, not only in this colony but throughout the world, and their worship is not disturbed in the least by the labor of the masses, though their day of worship is the busiest day of the week. Then we ask, will it disturb the masses for a few observers of the seventh day to work while others worship? Observers of the seventh day have as good a right to demand a law forbidding the masses to work while they worship, as have the masses to demand a law compelling the Sabbatharians to rest while they worship. For the true principle of civil government regards the rights of the smallest minority as sacredly as the rights of the majority. To further show that labor does not disturb anybody's worship on Sunday, it is only necessary to mention that those who are the most enthusiastic in demanding Sunday laws can worship on any other day in the week with all the rattle, din, and bustle of business, without being in the least disturbed. We have yet to hear of one whose worship was ever disturbed by labor performed on any other day than Sunday. Then why are they disturbed on Sunday if a few who have kept the seventh day chance to work? What makes their work objectionable? The conclusion is inevitable, that it is because religious prejudices in favor of the day are disregarded. And it was this prejudice which produced the first law ever made by civil government concerning religion, and all that Sunday laws do is to foster this prejudice.

The Vital Principle Involved.

But there is a much deeper and broader principle connected with this matter than simply the loss of one-seventh of his time. Were this all, he might quietly and uncomplainingly yield to the unjust demand. But there is a principle involved which the conscientious observer of the seventh day cannot disregard. Sunday Sabbatizing is an institution of the Catholic Church. It was this power that changed the day. She boasts of it and challenges the Protestant world to disprove the fact. Again and again has this been done in different parts of the world, and no man has yet arisen to prove her challenge false. Nor will they, for it is the truth. Then to keep the day is to recognize her authority rather than God's. This, true Protestants never can do. They would sin against their conscience, which God has made eternally sacred. Is not, then, that law unjust which asks any man to be untrue to what he understands God requires? Is it not papal in its conception? Most certainly. The government has no more right to ask an individual to keep Sunday than to observe any other of the holy days of the Catholic Church, to say mass, attend vespers, or recognize any other of her ceremonies.

The law under consideration further provides that any person who shall lodge information against those who do not keep Sunday (except chemists and some others for whom special provision is made) may receive a portion of the fine. This is a bid for the minions of the law and others to invade the sanctuary of the home in order to discover work which might be going on in secret. This is the Spanish Inquisition in embryo. Such an unjust requirement should never have been placed upon the statute book of any government.

There is one thing more we will call attention to before closing. The law compelling all to keep Sunday, whether they desire to or not, is contrary to the charter of religious liberty, as assured by her majesty's royal proclamation of 1858, which reads as follows:—

PROCLAMATION: Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in anywise favored, none molested or disquieted, by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, on pain of our highest displeasure.—*Cassell's History of England, Vol. VIII, chap. 52, p. 513.*

It seems useless to enter into any argument to show that this proclamation is violated by the Sunday law. The law does "impose" the convictions of those who think Sunday the rest day upon those who do not. It demands fifty-two days each year from the individual who keeps the seventh day, because of his religious convictions which lead him to keep this day, thus some are "favored," and "all" do not enjoy the "equal and impartial protection of the law." It demands that those in "authority under us" instead of "abstaining from all interference with the religious belief" of British subjects, shall impose fines and imprisonment, and may confiscate the property of any who work on Sunday, even if they have kept the Sabbath that God made. It invades the conscience,—a domain which God has reserved for himself and asks that which a conscientious seventh-day Christian cannot do. This, says the "Proclamation," will bring her majesty's "highest displeasure." It is unnecessary for us to add anything more to show the unjust principle on which this ordinance is based. It is built on the principles of the papacy. It punishes for supposed wrongs between God and man—the same principle on which the papacy determines who are the saints and who are the heretics. The law is wrong. Every Sunday law is wrong—the first one enacted in the days of Constantine, all ever made since, and the last one which will be made. We commend to all a careful consideration of the words of Christ: "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world." John 12:47. GEO. B. THOMPSON.

SUNDAY-LAW BILLS.

THERE are not less than half a dozen proposals pending at Albany for the reformation of our Sunday Blue Laws. Every one of them, without an exception, errs radically. They all recognize the right and duty of the State to prescribe and enforce the observance of Sabbaths, or, as our statutes put it, "holy time."

Right there lies the fundamental wrong involved in all our Sunday laws. A purely secular State has no business and no right to prescribe any form of religious observance. It

has properly nothing to do with religion except to protect every citizen equally in his right to worship God or any gods he pleases in any way and at any time that may suit him, so long as he violates no law and does not interfere with the equal liberty of his fellow citizens.

The most radical of the pending bills is that of Mr. Adler. It provides that in cities of 500,000 inhabitants or more, any man may carry on his ordinary business on Sunday if he files with the police authorities an affidavit pledging him to keep some other day as a Sabbath.

This would be just as much a Blue Law as any enactment ever passed anywhere concerning Sunday. It rests absolutely upon the assumption that the State has a right to require the citizen to observe a Sabbath. If it has any such right it has a right also to select the particular day to be observed.

The Sunday laws ought to be repealed, except as they make the first day of the week a holiday in the interest of rest and recreation and give opportunity for worship to those who are so inclined. The State ought to go out of the business of prescribing religious obligations for anybody.—*The World, March 20.*

STEPS : TO : CHRIST,

By Mrs E. Q. WHITE

WE take pleasure in announcing an important and exceedingly helpful work, under the title of *Steps to Christ*. The rare ability of the author in the presentation of Scripture truth has never been used to better advantage than in this little work. *Steps to Christ* is not alone suitable as a guide to the inquirer and young convert, but is rich in thought and suggestion for the most mature Christian. Some idea of its scope and practical character may be gathered from the following table of contents.—

The Sinner's Need of Christ.	Repentance.
Confession. Consecration. Faith and Acceptance.	
The Test of Discipleship.	Growing up into Christ.
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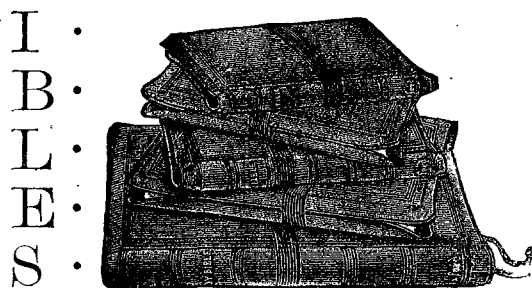
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A TENNESSEAN'S VIEW OF SUNDAY LAWS, LOGICALLY AND TERSELY EXPRESSED.

IN your issue of the 8th ult., some one undertakes to review my article on the Capps' case, which you did me the honor to copy from the AMERICAN SENTINEL, published in New York City.

Your correspondent seems to be greatly concerned lest to adopt correct principles on this Sunday question would lead to no Sunday law, and that were a great public calamity he seems to think. Now, that is just what is wrong with Sunday advocates. All correct principle, the rights of conscience and the plainest stipulations of the fundamental law of our political system, must go too, but the traditions of men, though derived directly and unmistakably from a Catholic source, as is the case with this Sunday idea, whether it is regarded as a civil or ecclesiastic institution, must stand as sacred and inviolable. And all this too in the very utterance of a pretended regard for sacred things, as is evidenced in the reference to a chapter of Paul's writings.

Suppose there were no Sunday law, would disaster necessarily follow? To say it would is a positive confession that there is absolutely no vitality nor merit in Sunday holiness, which is the underlying idea of all Sunday laws. That such is the idea with Sunday advocates is disclosed by your correspondent even in his brief dissertation, in such expressions as "the violation of the Sunday law is a violation of the law, both of God and man," and "desecrating the Lord's day," etc. Now if there were all this sanctity belonging to Sunday would it not be entirely secure in the affections and esteem of the people without a coercive law of civil enactment to make it so? When will the religious world learn that every appeal to civil power to sustain religious institutions or ideas as such is a direct confession of their weakness and want of merit in the divine conception? Oh! the devilry and accursedness that have befallen mankind as the result of this dereliction on the part of religious teachers and leaders. The very fact that Sunday advocates will not allow Sunday to stand on its own merits as other religious institutions is proof positive that they would as readily make civil laws to sustain the others if it were a safe policy to thus all at once uncover their designs in the development of a union of Church and State that is almost openly being carried on in the religious world.

"Friend" is rather more candid than the balance of them in his treatment of the Sunday question, in that he virtually conceded that all the evil growing out of a violation of the Sunday law results from its being a violation of the law of God. If Sunday work is punishable by civil law because it is a violation of the law of God, why not make covetousness, adultery and all the evils the Master says "proceed from the heart of man," in its carnal state, also punishable by the same authority? They are all certainly violations of the law of God. It cannot be said they are offenses that cannot be detected. The same authority that instituted the Sunday law and all of like character easily discovered, through the Inquisition, the means to detect the most secret thoughts of men.

It may be safely assured that no such evil could result from the repeal of the Sunday law as that inflicted in its enforcement. Men would not have to suffer and languish in jail in this boasted land of religious liberty as did poor Capps and scores of others. The law of "natural affection" would not be violated shamelessly as it was in the Maryland case where the son was set upon his father as a spy upon an ordinary criminal, to detect him in

Sunday work, when the work being done by the father was so quiet and orderly it could not be detected otherwise. Nor would the religious world be taught to look to the civil power to sustain the religious institutions, and thus trained and hardened for that season of persecution on a much larger scale, and all along the lines of religious bigotry and fanaticism now ripening for this country. Can "Friend" point to a single evil that may result from the repeal of his favorite law that will approximate a comparison to any one of these?

But all the milk in the cocoanut is let out in "Friend's" reference to whiskey selling on Sunday. All the trouble lies in this one dread apprehension. Now, has it never occurred to him that the opponents of the whiskey traffic could not put themselves in a more inconsistent and therefore compromising attitude than to emphasize as they do the selling of whiskey on Sunday, while it is being sold on other days. This emphasis carries with it all the force of a confession that it is all right to sell it on other days, and only wrong to sell it on Sunday because of the character of the day. But so it is with religious fanaticism, it is constantly involving itself in just such tangles as this.

And no less unfortunate is "Friend" in his reference to the thirteenth of Romans. If it meant the abject submission to civil authority in matters of religion and conscience that he insists upon, then the overturning the Episcopal Church in nearly all the original States of America as the religion established by the "powers that be" was a great wrong. Strange that the religious world won't learn that this divine law applies to civil government only in civil matters, and not in religious.

While no dare is intended, Martin is not so far off but a two or three days' personal tilt on this subject in all its bearing, civil and ecclesiastical, might be had. For the present this is enough.—*Wm. P. Tolley, in Martin Mail, Rucker, Tenn., March 8.*

RELEASE THEM.

This is the Sentiment in Regard to the Adventists.

THE following petition is being circulated and freely signed by our citizens:—

"To the County Court of Rhea County:

"We, the undersigned, citizens and taxpayers of Rhea County, respectfully petition your honorable body to release from the county jail and the further serving of their sentence, the following parties, known as Seventh-day Adventists: G. W. Colcord, I. C. Colcord, Wm. Burchard, Dwight Plumb, W. J. Kerr, Henry Burchard, E. S. Abbott and M. C. Sturdevant. We make this request for the following reasons:—

"1st. The majesty of the law under which these Adventists were sentenced has been vindicated.

"2nd. Any further detention of these persons would be a useless and wanton expense on the county and your petitioners, and a hardship upon a large body of our best citizens.

"3rd. The prisoners named in this petition have in every respect, except the technical charge on which they have been confined, been law-abiding citizens of Rhea County, and bear unimpeachable characters for honesty of purpose and purity of lives. One of them is a minister of the gospel; another is a public educator; all of them are men of good moral character, sober, industrious, and are the innocent victims of a law designed to punish

criminals and evil-doers. Our position is that it is the province of the law to punish criminals, not to manufacture them.

"In this connection we respectfully set forth our protest that in our opinion these Sabbatarian prosecutions should cease. It is detrimental to the best interests of the county that good citizens should be taken from their business, arrested, fined and imprisoned for exercising the sacred right to worship the God of creation according to the dictates of conscience. Not only this, but it is piling up useless costs against the taxpayers of Rhea County. Let us so conduct our county affairs as to show to the world that within our borders respect is had for the sacred, material and moral rights of each individual."—*Dayton (Tenn.) Republican, March 23.*

EVERLASTING PUNISHMENT.

WE stated in the SENTINEL of March 14 that we did not believe the church dogma of "an eternal burning hell in which sinners writhe in indescribable agony throughout the endless ages of eternity." With this statement in mind a correspondent asks us to explain Matt. 25:46, which reads as follows: "And these shall go away into everlasting punishment: but the righteous into life eternal."

Our correspondent will notice that there is a difference between "everlasting punishment" and everlasting "agony," misery, or torment. When the wicked are finally destroyed, it will be everlasting punishment, but not everlasting "agony." Christ promises the righteous "life eternal." Should they afterwards die, they would not enjoy "life eternal." The fate of the wicked is "everlasting punishment" in opposition to "life eternal." Death, the final punishment of the wicked, will be everlasting. Should they be resurrected at the end of a million years their punishment would not be everlasting; but if their death is everlasting, then their punishment is "everlasting punishment."

THE AMERICAN SENTINEL, we are sure, is doing more for State secularization in America, than any other journal published. We read it with much interest each week. It is a Seventh-day Adventist paper and a sort of a Christian journal, but with this important difference, that it has such faith in the religion it advocates that it believes it can stand alone without crutches provided at the expense of the State. Every Freethinker who can afford to subscribe for it should do so.—*Free Thought Magazine for March.*

"PAPACY and Persecution, or Did the Roman Catholic Church Ever Persecute?" This question is the title of No. 30 of the *Religious Liberty Library*, just issued. It has not been many years since the asking of such a question would have been like asking, Did the sun rise yesterday? But now things have changed. The Roman Catholic Church of to-day denies that the church ever persecuted, and a compromising Protestantism, blinded by the glamour of a false charity, is disposed to believe it. This tract of sixteen pages, proves beyond the possibility of a doubt, from Roman Catholic works themselves, that the church has persecuted at the instigation and with the coöperation and official approval of popes and councils. As Romanism is to-day posing as the author and conservator of religious freedom, now is the time to circulate this most opportune publication. Price 2 cents. Address the International Religious Liberty Association, Battle Creek, Mich.; or 43 Bond St., New York.



NEW YORK, APRIL 4, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

THREE of the Seventh-day Adventists imprisoned at Dayton, Tenn., on the 8th of March, have served their term of imprisonment and are now at liberty. Three more will be released on the 15th inst., while the other two, including Elder Colcord, will not be released until May.

THE funeral expenses of the late Sir John Thompson, which were defrayed by the Canadian Government, contained an item of \$1,000 for masses for the repose of his soul. Thus the taxes of Protestants and non-believers are used, by Roman Catholic priests to pray a Roman Catholic's soul out of a Roman Catholic purgatory. This is a part of what the pope means when he writes to the American people and asks for "the favor of the laws and the patronage of public authority."

ON another page we print a petition which is being circulated at Dayton, Tenn., by well-disposed persons of the city, for the release of the imprisoned Adventists. It is addressed to the County Court of Rhea County, a body composed of the justices of the peace of the county. Some of these are known to be in favor of releasing the prisoners, but it is reported that fifteen are in favor of working them in the chain-gang as was done with the Adventists of Henry County a few years ago.

READ the following extract from an editorial in the *Catholic Mirror*, of March 23, and then read our first page article:—

"Some of the most eminent and powerful of Protestants see, as Goldwin Smith, Van Noest and Robeson, the advancing tornado, and frankly confess that they behold no champion that can save social order outside the Catholic Church. This church is not at this time to be made the target of attack by good Christian people of the separated sects, but rather to be cherished as the one rallying point against chaos, anarchy and nihilism."

THE *Western Watchman* (Roman Catholic), of March 7, speaks thus of Father Chiniquy:—

Chiniquy, the octogenarian reprobate of Canada, has written a letter to Archbishop Fabre, of Montreal, requesting him to let him alone and to order his priests to let him alone. We doubt if any priest has troubled himself about the surly old sinner; but if any have, we think his request very reasonable. Why can't these officious priests let these old braggart infidels alone? They bring the sacraments into contempt refusing them often to those who want them; and forcing them on those who won't have them. This

mad running after impenitent cut-throats and blasphemers is very unbecoming.

There is enough savagery in this editorial to burn a hundred heretics. And yet they tell us the Roman Catholic Church has experienced a change of heart since her palmy days of the Dark Ages.

THE following extract from the opinion of Judge Parks, rendered at the trial of the Seventh-day Adventists who are now in jail at Dayton, Tenn., for doing common labor on Sunday, presents the injustice of compulsory Sunday observance so forcibly that we wish to keep it prominently before the public:—

"Here we have a very respectable element of Christian believers who are honest, inoffensive, law-abiding people in all matters not conflicting with their sense of duty, who believe they are under divine command to observe the seventh day as the Sabbath. As a matter of abstract, individual right can they be required to observe another day also? Their position is not that of a person who claims that as a matter of personal liberty he has the right, if he chooses, to run an open saloon on Sunday, or to do any like act. That is not a matter of conscience—this is. They claim that it is not only their right, but their duty under divine command, to observe the seventh day. Calling them 'cranks' is no argument and has nothing to do with the question. If there were only one of them he would be entitled not only to his honest belief, but to the exercise of that belief, so long as in so doing he did not interfere with some natural right of his neighbors. A man cannot kill another and excuse himself on the ground that he believed he was carrying out God's will in so doing, because this would deprive his victim of a natural right, viz.: the enjoyment of life.

"Do the defendants in keeping the seventh day and working on the first, thereby interfere with any natural right of their neighbors? Or is it an artificial right created by human law? Has any power but the divine will the right to establish any one day as the Sabbath? If the day has been appointed by divine edict, but two or more persons honestly and conscientiously differ as to what day was appointed, can the dispute be settled by legislative enactment? And shall one be given rights which are denied the other? Does might make right, and have the majority the right to dictate in matters purely of conscience?"

We are aware that the Supreme Court of the United States has decided that "this is a Christian nation" and cited Sunday laws as one of its sustaining proofs, but we appeal from the Supreme Court of the United States to the people of the United States, as did Abraham Lincoln when the Federal Court had decided that the negro "had no rights which the white man is bound to respect." Let the American people seriously ponder the vital questions raised by Judge Parks, and remember that upon their answer hangs the destiny of American liberty, and through the influence of America, the liberties of the world.

ANOTHER EXTRA.

THE SENTINEL of April 11 will be of special interest. The number will be devoted to an account of the imprisonment of Seventh-day Adventists at Dayton, Tenn., and the closing of their academy at Graysville. It will contain the defense of Elder Colcord, president of the academy, and an article explaining why Seventh-day Adventists choose to suffer imprisonment rather than accept liberty at the cost of obeying Sunday laws. This number will also contain a brief history of the persecutions which these people have suffered during the last few years. It will be illustrated with a picture of the jail where these persecuted men are now imprisoned, and a court-room scene from their trials, also a photo reproduction of a touching autograph sentiment penned by one of the convicted men in his little daughter's autograph album before going to jail.

Besides these, the extra will contain other features of interest that we have not space to announce.

Our extra of January 17 reached a circulation of 135,000, but it is expected that this number will have a circulation of half a million. It has been prepared with the advice and coöperation of the International Religious Liberty Association and the International Tract Society. Let every friend of truth and religious liberty make an exceptional effort to circulate this number. The times demand it. The whole country, from ocean to ocean, must be awakened to a realization that the liberties of all the people are imperiled by the wrongs being perpetrated on an inoffensive people in this the "land of the free," in the closing years of the nineteenth century.

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UNDER date of February 2, the *Christian Statesman* published an address by Rev. J. J. McCarrell (which it promises will soon be published with other addresses in pamphlet form), entitled, "Can Sunday Laws Be Enforced?" in which occurs the following:—

The roaring lion of anti-Sabbatism has been going about over our commonwealth, and seems crouching for a final leap. He deserves to be watched, for he is dangerous. He must be bound in chains and reserved for destruction.

Let it be understood that the teaching and practice of Seventh-day Adventists touching the Sunday Sabbath are regarded by these Sunday-law crusaders as the "roaring lion of anti-Sabbatism."

Mr. McCarrell gives the following as one means by which this lion is to be bound in chains and destroyed: "We have been judicially proclaimed a Christian nation. This is a decision of momentous importance in favor of Sunday laws." Verily this decision is being and will be used as a chain to bind and destroy American liberty; but "whom the Son makes free is free indeed," and no chain can bind or destroy this freedom.

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"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

VOLUME 10.

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NUMBER 15.

American Sentinel.

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ALONZO T. JONES, } EDITORS.
CALVIN P. BOLLMAN, }
A. F. BALLENGER, } ASSISTANT EDITOR.

IN JAIL FOR CONSCIENCE' SAKE.

OUR forefathers sought to lay broad and deep the foundations of religious liberty in this favored land.

Having themselves felt the heavy hand of

ment to the National Constitution provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

The constitutions of most of the States of the Union contain similar guarantees of freedom of religious faith and practice; and of these guarantees none is more ample than that contained in Section 3, Article 1, of the Declaration of Rights of the State of Tennessee, which declares—

That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; that no man can, of right, be compelled to attend, erect, or support any place of worship, or to maintain any minister against his con-

Sunday law of Tennessee. In this issue we present to our readers a picture of the jail at Dayton, Rhea County, where eight Seventh-day Adventists, including the principal of the closed academy and his first assistant, were imprisoned, March 8, for no other offense than doing ordinary secular work in a quiet and orderly manner, and permitting it to be done upon the school premises, on Sunday.

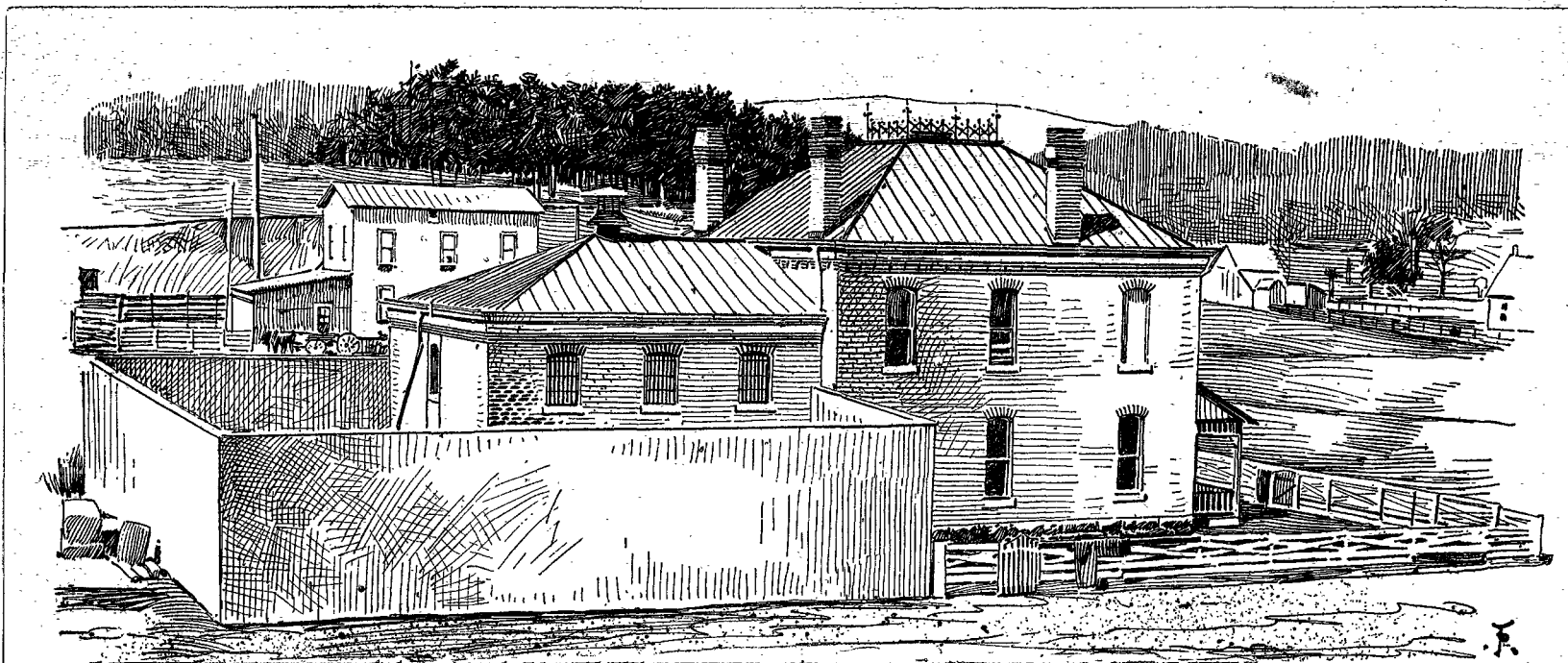
The indictments under which these men were convicted, were (varying only in names and dates) as follows:—

STATE OF TENNESSEE.

RHEA COUNTY.

Circuit Court, November Term, 1894.

The Grand Jurors for the State aforesaid, being



COUNTY JAIL, DAYTON, RHEA COUNTY, TENNESSEE.

"We are not, or should not be, living in an age of religious persecution. Yet EIGHT OF OUR BEST CITIZENS ARE BEING KEPT IN THE COUNTY JAIL, because as Seventh-day Adventists they conscientiously violated a bad law, that says they MUST observe the first day of the week as the Sabbath instead of the seventh. A good community has been disorganized; A splendid school, that has been diffusing the rays of knowledge among the people, has been broken up. The remedy is to change the law; and do it as quickly as possible."—Dayton (Tenn.) Republican, March 9.

oppression, they the better understood the value of liberty, and sought by declarations of rights and by constitutional guarantees to make it sure to all future generations.

The founders of this Government held that rights exist independently of government; that men are endowed with these rights by their Creator, and that they are inalienable.

In harmony with this fundamental principle of our Government, as set forth in the Declaration of Independence, the First Amend-

ment; that no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given, by law, to any religious establishment or mode of worship.

But notwithstanding this seemingly ample guarantee of religious liberty, persecution for conscience' sake is to-day rife in Tennessee. Three weeks ago we published in these columns a picture of the Seventh-day Adventist academy at Graysville, closed by religious bigotry and intolerance under color of the

duly summoned, elected, impaneled, sworn, and charged to inquire for the body of the county aforesaid, upon their oath present: That Elder Colcord, heretofore to wit on the 30th day of September, 1894, in the county aforesaid, did unlawfully do, exercise and carry on the common avocations of life, the same not being acts of real necessity or charity, on Sunday, to the common nuisance, against the peace and dignity of the State.

A. J. FLETCHER,
Attorney-General.

The following is the warrant for the arrest of Elder Colcord, President of the academy,

who is an ordained minister of the Seventh-day Adventist denomination:—

STATE OF TENNESSEE.

To the Sheriff of Rhea County, Greeting:

You are hereby commanded to take the body of Elder Colcord, if found in your county, and him safely keep, so that you have him before the judge of our Circuit Court for the County of Rhea, at the Court-house in the town of Dayton, on the first Monday in March next, then and there to answer the State on an indictment for violating Sabbath. Herein fail not, and have you then and there this writ.

Witness: C. G. GILLESPIE,

Clerk of said Court at office in Dayton, first Monday in November, A. D., 1894.

C. G. GILLESPIE, Clerk.

The "nuisance" charged in the indictment is simply a legal fiction. It is purely mental, and not physical. The annoyance felt is of the same kind that might be felt by a Protestant seeing a Catholic making the sign of the cross, or going to mass or to confession; or that the pedit-Baptist might experience in seeing a Baptist minister immersing candidates for church membership, or that a Baptist might feel in seeing the pedit-Baptist sprinkling infants. It is simply the annoyance of intolerance.

None of the work complained of in these cases was of a nature to actually disturb anyone on account of the noise made by it. In connection with the academy closed by the persecution, was a boarding home under the direct charge of Elder Colcord and his wife. Here such students as so desired were permitted to board. They paid a certain rate per week for their board and tuition, and assisted in the work of the house, which was shared alike by all in the family. Five days in the week were devoted to school work; one, the seventh day, was observed as the Sabbath-day "according to the commandment;" and Sunday was devoted to such work as is often done under like conditions in other families upon Saturday. The young men attending the school would saw and split wood, while the young women did the washing under the supervision of a matron. It was for permitting such work as this that Elder Colcord was indicted and imprisoned.

Only a single act of Sunday work was proved against Prof. I. C. Colcord, the first assistant, and that was carrying a few boards a short distance on Sunday. What the boards were for was not stated by the witness.

Three of the men were convicted for digging a well on Sunday; one cut some wood, another was seen "pulling fodder" [stripping the blades from cornstalks], while another was arranging some wire netting around a vegetable bed to keep the chickens from destroying it. It was for such heinous(?) offenses that the eight Seventh-day Adventists were imprisoned in a Tennessee jail, March 8, where five of them are to-day.

As our readers well know, Seventh-day Adventists observe the seventh day as the Sabbath, according to the fourth commandment: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." They believe that this commandment not only requires rest upon the seventh day, but that it likewise establishes a difference between the Sabbath and all other days of the week, and that it is a religious duty to respect that difference. Therefore it is with them a matter

of conscience not to rest habitually upon two days of the week, because to do so would be to ignore the distinction which God has made between the Sabbath and "the six working days." (Ezek. 46:1). That this is a question of conscience with the Adventists, is admitted by his honor, Judge Parks, before whom the cases were tried, in the following language:—

Their position is not that of the person who claims that as a matter of personal liberty, he has the right if he chooses, to run an open saloon on Sunday, or do any like act. That is not a matter of conscience—this is.

In his defense before the court Elder Colcord said:—

It is a sad feature in human life that we are divided. The saddest divisions that occur are those arising from differences in religious opinion.

My convictions have undergone a change since I was first converted. Then, I believed it was right to keep Sunday—now I know that it is my duty to keep the seventh day, the Sabbath of the Lord. This thing is a part of my very being. You might just as well think to compel me to take the name of my God in vain as to imagine that I could for a moment consent to any compromise in this matter. The third commandment guards the sacredness of God's name; the fourth commandment guards his sacred day. Many in this house would not let judge or jury come between them and their God, in the matter of the third commandment; no more can I in the matter of the fourth. I have no desire to set at naught the laws of my country, or to show disrespect to those who administer them. I honor earthly rulers, but I honor my God more. As I said, the fourth commandment defends God's holy day, and in obedience to that commandment I respect that day, and cannot show a like regard for another day.

This is a religious question. There is nothing in nature that gives rise to the Sabbath except the revolution of the earth upon its axis, but even then we know of the Sabbath only by revelation—only as it is revealed in the blessed Bible. This is therefore a Bible question, and I have a right to argue it from the Bible; and that Book tells me that the seventh day is the Sabbath of the Lord my God, and commands me to keep it holy. This I cannot do unless I treat it differently from all other days; but this the State of Tennessee forbids me to do, and demands that I shall outwardly at least, pay the same respect to another day; but this I cannot do, for I must with the apostles "obey God rather than men." Now I am called to answer for my faith before an earthly tribunal; but I say to the court and jury that there is a time coming when there will be a change, and God, and not man, will be the Judge—and in that Court questions will be decided not by the statute books of Tennessee, but by the law of God.

Not only have I a natural, God-given right to worship my Creator according to the dictates of my own conscience, but I have a constitutional right that ought to be respected by the courts of this State. Section 3, Article 1, of the Declaration of Rights, says, "that no human authority can, in any case whatever, control or interfere with the rights of conscience." No jury, no judge, no court, according to that law, has any right to come between me and my conscience in any matter whatever. I leave the case with you.

As stated in a previous issue of the SENTINEL, the pleas of all the Adventists were very similar in nature—all defending their right and asserting their duty to keep the Sabbath, and not to show like respect to another day. But in harmony with the decision of the Supreme Court of the State, his honor, Judge Parks, charged the jury that it was not a religious question, but simply a question of law. "What is the law? and has it been violated?" said his honor, "are the only questions before this court." The law, he declared, was that secular work should not be done on the first day of the week, "the Sabbath recognized by the law." Whether or not that law had been violated was a question of fact to be decided by the jury. Of course, as there was no denial on the part of the defendants, the jury had no option but to convict, and the judge had no legal option but to pronounce judgment in accordance with the law, as laid down in the statute books, and as defined by the Supreme Court of the State.

As previously stated in these columns, the judge imposed a fine of two dollars and a half in each case, and then immediately remitted the fine, expressing his regret that he could

not also remit the costs, declaring that his sympathies were with the defendants; but that it was his duty to administer the law as he found it, and not as he might think that it ought to be. Elder Colcord and one other of the defendants were convicted on four indictments, two others upon two indictments each; the others upon one each. This makes their terms of imprisonment range from twenty to seventy-six days. One and all refused to pay the costs, because to do so would be to recognize the justice of their conviction and to encourage further prosecution under the same unjust law.

Adventists are not the enemies of law and order. They are as far removed from anarchists as it is possible for men to be. They are in all points not touching their conscientious convictions, a most law-abiding and exemplary people. Their enemies can find nothing against them, except that touching the law of their God. (Dan. 6:5). They are subject to civil rulers in civil things, not from fear, but for conscience' sake; but in all matters of religion they choose to "obey God rather than men." Nor is this an exhibition of religious fanaticism. The principle thus stated is known and recognized by the best and most enlightened thinkers everywhere. In his work on moral philosophy, President Fairchild, of Oberlin College, says:—

It is too obvious to need discussion, that the law of God, the great principle of benevolence, is supreme, and that, "we ought to obey God rather than men," in any case of conflict between human law and the divine. There are cases so clear that no one can question the duty to refuse obedience. In all times and in all lands such cases have arisen. In a case of this kind, either of two courses is possible; to disobey the law, and resist the government in its attempt to execute it, or to disobey and quietly suffer the penalty. The first is revolutionary, and can be justified only when the case is flagrant and affects such numbers that a revolutionary movement will be sustained. The second course will, in general, commend itself to considerate and conscientious men. It is a testimony against the law as unrighteous, and, at the same time, a recognition of government as a grave interest.

The Baptists and Quakers of New England acted upon the same principle. They disobeyed the laws which interfered with their religious liberty, and quietly submitted to the penalties imposed upon them; but did not resist the rulers, and the measure of religious liberty enjoyed in this country, to-day, is due largely to their fidelity to principle. Their disobedience of the unjust law, and quiet submission under unjust punishment, witnessed so loudly against injustice and oppression, that men were enabled to see the real principles involved, and were led to recognize them to some degree. When Elder Holmes, the Baptist minister of Massachusetts, was sentenced to pay a fine or be whipped, in 1651, he said:—

I would not give my body into your hands upon any other account, yet upon this I would not give a hundredth part of a wampun-peague to free it out of your hands, and I make as much conscience of unbuttoning one button of my coat as I do in paying the thirty pounds in reference thereunto.

On the same principle the Adventists refuse to pay a single penny. They have defrauded no man, they have corrupted no man, they have offended against no just law; they will not resist when they are put in prison; they will not seek freedom by flight; but they will not become parties to the wicked thing by voluntarily paying money as the price of their liberty; in other words, they will not purchase freedom by the payment of fines.

"Has any power but the divine will the right to establish any one day as the Sabbath?"—From the opinion of Judge Parks.

THE VITAL PRINCIPLE INVOLVED.

THOSE who have read the foregoing article will understand something of the reasons why Adventists suffer imprisonment rather than keep Sunday. But a few additional facts on this point will not be out of place.

We have already seen that Adventists regard it as a sacred duty to habitually treat Sunday as a secular day, because they understand that the fourth commandment establishes a difference between the Sabbath and the six other days of the week, and requires men to respect that difference. To ignore this distinction between the Sabbath and the other days of the week would be simply to defeat the object of the divine law, and to set up a counterfeit of the memorial which God has ordained to keep in view the fact that he is the Creator of the heavens and the earth, and the sanctifier of his people.¹

As the Adventists view it, physical rest for man is not the primary object of the Sabbath; for it "was made for man" before the fall, and consequently before man stood in need of rest from wearing toil. Its object was clearly to keep in lively exercise man's loyalty to God as the Creator. The Fourth of July is designed to fan the flame of patriotism in the American breast, and is a finite illustration of the infinite wisdom and purpose of God in creating the Sabbath for man. Viewed from this standpoint, it is plain that the fourth commandment not only enjoins the keeping of the true Sabbath, but likewise forbids rivals and counterfeits.

Every law must show in some way the authority by which it was enacted, and this the Decalogue does only in the fourth commandment. In that precept it is declared that the giver of the law is the Creator of the heavens and the earth. It is this fact that gives the Sabbath its memorial character. The Sabbath commandment is in fact the seal of God's law, as it alone designates the Giver of the law, and states the basis of His authority to require obedience.

In like manner, the Sunday institution is the seal or mark of a rival power. It was anciently the badge of sun worship, the "wild solar holiday of all pagan times."² It was dedicated to the worship of the sun and to the most abominable and revolting idolatries. In modern times it is set forth by the Roman

Catholic Church as the badge of her authority, as will appear from the following quotations from standard Roman Catholic authorities:—

Question.—Have you any other way of proving that the church has power to institute festivals of precept?

Answer.—Had she not such power she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority.³

Question.—How, prove you that the church hath power to command feasts and holy days?

Answer.—By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

Question.—How prove you that?

Answer.—Because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin.⁴

Thus the observance of Sunday by the Protestants

other than a common working day. It is not, as many seem to regard it, simply a matter of a choice of days for physical rest, but is with the Adventists a vital question directly affecting their salvation. These facts show most conclusively that Sunday laws do interfere at least with the religious rights of Adventists by requiring of them a service which they cannot conscientiously render. This is in addition to the hardship of being deprived of one-sixth of the time divinely allotted to them for their work.

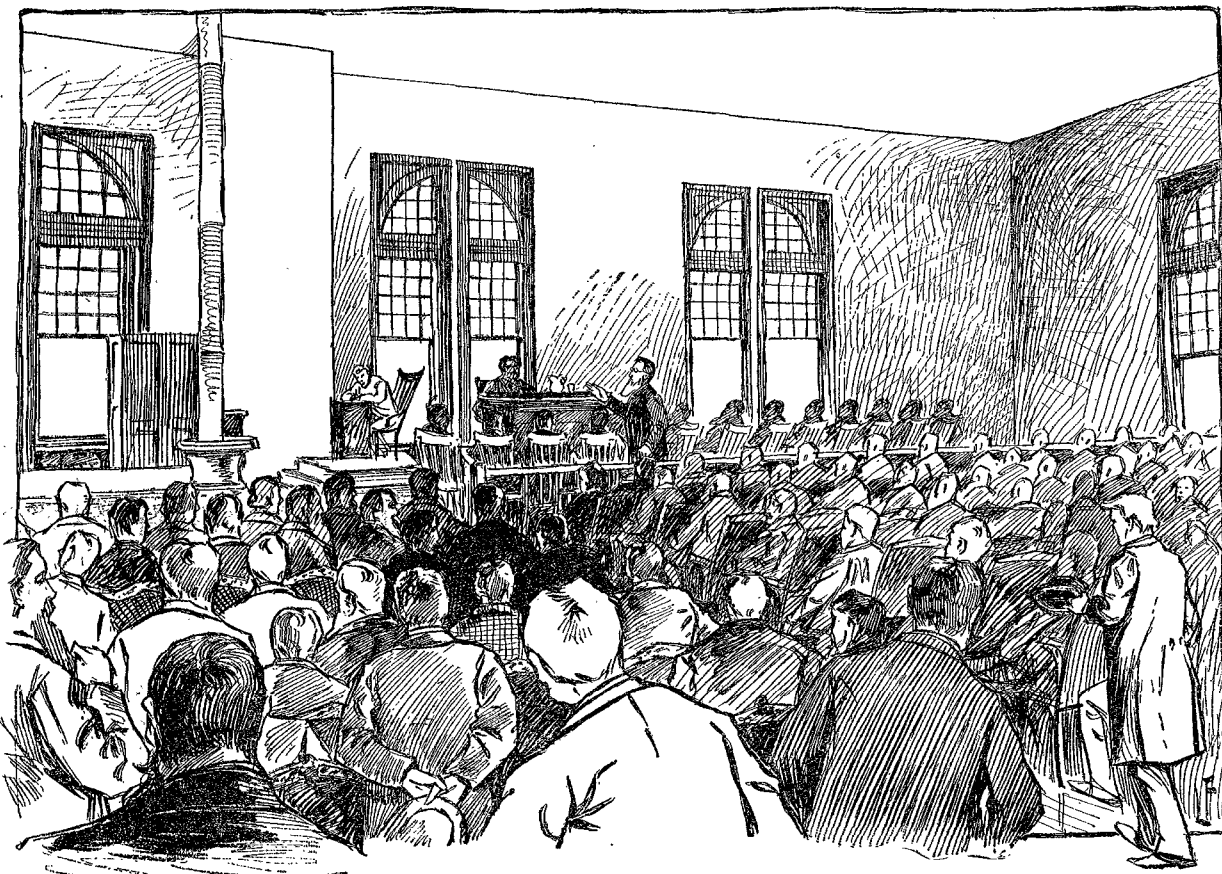
But let not the reader of this imagine for a moment that Seventh-day Adventists render themselves unnecessarily obnoxious to their neighbors by making an unnecessary display of their disregard for Sunday. It is a settled principle with Adventists to do unto others as they would be done by. For this reason they avoid doing on Sunday anything that would be likely to be a real disturbance in the

community in which they live; and this they do, whether there is a Sunday law or not, out of regard for their neighbors. They go even farther than required by the Golden Rule, for they do not expect that a like regard will be paid to them, or to their feelings upon the Sabbath. They recognize the fact that they are a minority, and they are willing to suffer any inconvenience or loss to which they may be subjected for this reason, provided it is not a sacrifice of principle.

Seventh-day Adventists are a sober, industrious, peace-loving people. They are not found in our courts of justice except as they are haled

there for violation of the Sunday laws. Their enemies themselves being witnesses, they are in all other respects model citizens; but upon this point they are unyielding. They will not deny their faith nor prove untrue to their principles and to their God.

It is a significant fact that while hundreds, yes thousands, of people all over the land are working on Sunday, many of them habitually, very few of them comparatively are prosecuted; while Seventh-day Adventists are singled out and made the victims of unjust and unequal laws. In Rhea County, Tennessee, hundreds of men are employed on Sunday in various lines of work, but only the Adventists are prosecuted. One man, not an Adventist, was indicted last November, but when his case was called to trial at the recent term of court, the prosecuting witness refused to prosecute the case, and it was promptly thrown out of court, but every Adventist was



A COURT ROOM SCENE.

See preceding page.

"Now I am called to answer for my faith before an earthly tribunal; but I say to the court and jury that there is a time coming when there will be a change, and God, and not man, will be the Judge—and in that Court questions will be decided not by the statute books of Tennessee, but by the law of God."—Elder G. W. Colcord.

is an homage [worship] they pay, in spite of themselves, to the authority of the [Roman Catholic] church.⁵

Believing the papacy to be antichrist, and holding the Sunday Sabbath to be the badge of its power, it is evident that with Adventists the observance of Sunday would be equivalent to rendering homage to antichrist,—hence their steadfast refusal to obey Sunday laws, and their willingness to suffer imprisonment, the chain-gang, and even death itself rather than so much as appear to regard Sunday

³ "Doctrinal Catechism" by Rev. Stephen Keenan, Imprimatur, John Cardinal McCloskey; Excelsior Catholic Publishing House, 5 Barclay Street, New York, 1876, p. 174.

⁴ "An Abridgment of the Christian Doctrine," by Rev. Henry Tuberville; Imprimatur, the Right Rev. Benedict, Bishop of Boston; Excelsior Catholic Publishing House, 5 Barclay Street, New York, 1833, p. 58.

⁵ "Plain Talk About the Protestantism of To-day," by Mgr. Segur; Imprimatur, Joannes Josephus Episcopus, Boston; Thomas B. Noonan & Co., Boston, 1868, p. 213.

¹ Ex. 20: 10, and Ezek. 20: 12.

² North British Review, Vol. 18, p. 409.

diligently prosecuted, and promptly convicted. The same condition of affairs prevails elsewhere, and the explanation of the latter is that it is not the Sunday work of the Adventists that offends their neighbors, but their Sabbath rest. As was stated by a resident of Graysville, not long since, the object of the persecution is "to make them quit their Saturday keeping;" and as a resident of Western Tennessee expressed it some years since, "We are not going to have them teaching our children that Sunday is not the Sabbath and that Saturday is."

"Here we have a very respectable element of Christian believers who are honest, inoffensive, law-abiding people in all matters not conflicting with their sense of duty, who believe they are under divine command to observe the seventh day as the Sabbath. As a matter of abstract, individual right can they be required to observe another day also?"—From the opinion of Judge J. G. Parks, rendered in the cases of the imprisoned Adventists.

THE STORY BRIEFLY TOLD.

Fines, Imprisonment, the Chain-gang and Death Follow Faithfulness to the Law of God.

It is evident that the liberty-loving people of this country are not aware of the extent to which the principles of religious liberty are being violated in the United States, in the persecution of seventh day observers.

Not long since, the facts became known to the Baptist *Examiner*, of this city, and it was led to remark in its issue of February 7, in connection with a brief summary of the cases, that "in not a few of our States religious liberty is grossly, wickedly, and infamously violated."

We are certain that were the facts regarding these cases generally known, there would be thousands whose sense of justice and right would revolt at the injustice now practiced upon an inoffensive, conscientious people, whose only fault, their enemies themselves being judges, is that they observe the seventh day and work the "six working days" according to the commandment of God.

These persecutions began in Georgia in 1878, with the imprisonment of a Seventh-day Adventist by the name of Samuel Mitchell, for the offense of plowing his field on Sunday. Mr. Mitchell's age and feeble health were not able to resist his thirty days' imprisonment in a damp and loathsome cell. He contracted disease from which he died after a lingering illness.

Arkansas followed Georgia in 1884, and perpetrated some shameful crimes against religious liberty and humanity. In most cases the offense was doing common farm labor on Sunday. In some cases the only horse or the only cow was seized by the State to satisfy the fine and costs. In one case a father and son were imprisoned and made to sleep on the bare floor with only a Bible for a pillow. In 1887 the Arkansas Bar Association espoused the cause of liberty and recommended the enactment of a clause in the Sunday statute exempting seventh-day observers. Senator R. H. Crockett, grandson of Davy Crockett, championed the measure in the legislature, and it passed the Senate with but two dissenting votes, both cast by preachers, but in the face of a strong opposition lobby representing the churches of the State. However, notwithstanding the exemption, a member of this

church was recently fined for doing farm labor on Sunday, and the case is now pending on appeal.

Tennessee began persecuting Adventists in 1885, and has continued with slight interruptions until now. Respected citizens, born and reared in the State, against whose character there could be found no stain, men whose hairs were whitened and whose forms were bent with the care and toil of sixty winters, were taken from their farms hidden amid the groves of Tennessee, fined, imprisoned and driven in the chain-gang with criminals, and made to work as common felons on the streets of their county seat. It was from this State that the King case was carried to the Supreme Court of the United States, but terminated by the sudden death of the defendant. Justice-loving citizens of the State, like ex-Senator William P. Tolley, and ex-Governor Porter now United States Circuit Judge, have entered noble protests against these persecutions, but with no permanent result. The attitude of the popular churches was strikingly illustrated when the King case was before the Supreme Court of the State, and the Attorney-General was prevented by disinclination to prosecute, or from some other cause, from attending court. When this was learned, the Ministers' Association of Memphis called a meeting, and as a result, hired an attorney to appear and prosecute the humble farmer. The white-cap notice and the shot-gun mob have been utilized to intimidate these inoffensive people.

Maryland was the next State to fall in line with the backward march. The first case, that of Mr. Judefind, was tried in 1892, and the accused committed to jail for thirty days for husking corn in the shock on Sunday. The complaining witness was Mr. Rowe, pastor of the M. E. Church of Rock Hall. Since the imprisonment of Mr. Judefind, five of his brethren have been imprisoned in most cases for longer terms, while others have been prosecuted but released on technical blunders in the lower court proceedings. In one case an aged father was spied upon, arrested and prosecuted by his own son, the constable, and, astonishing to relate, imprisoned for setting out tomato plants in his own garden on Sunday.

To illustrate the character and spirit of these imprisoned men, we print below a letter written from the jail to Mr. Moon, President of the International Religious Liberty Association, by one of the "criminals":—

Centerville Jail, Centerville, Md., Nov. 29, 1893.

ELDER ALLEN MOON—Dear Brother: It is with pleasure I received your kind and most welcome letter. I thank God he is filling our hearts unutterably full of glory and of God. And we know that if our earthly house be dissolved we have a building of God not made with hands, eternal in the heavens. We will not murmur nor complain beneath His chastening rod, but in the hour of grief or pain will lean upon our God. And God has promised to withhold nothing from them that walk uprightly, and he knows our every need better than we do. And how precious are these truths when received in the heart with thanksgiving unto Him who is the author of our faith, and will be the finisher. I know, dear brother, you are suffering with me, for we are knit together in bonds of love. Now, brother, I thank God he lets his children have a test of faith and thank and praise his holy name, we do not think strange of the fiery trials which are to try us as though some strange thing had happened unto us, but rejoice inasmuch as we are partakers of Christ's sufferings. 1 Peter 4:12, 13. O, you know, dear brother, just how it is. It is because Christ is working in us both to will and to do of his own good pleasure; that is the problem solved.

Now, Brother Moon, I shall close my letter to you as it is about my bed time, and I have been reading and visiting all day, and I feel tired. Do not think the hours go slowly. Why, time is rapidly flying and I want to improve the few precious hours in cheering those that may be cast down. I am daily drinking of salvation's well, and I want every one to come to the fountain. Write soon again. I love to hear and read words from you. I am in no way discouraged, but I am happy in the Lord. I have a precious wife and

eleven children, and I have given them all to the Lord. Though shut up in prison from them by the hand of the dragon, I can rejoice still. Pray for me. Write soon.

Your brother in Christ,

I. BAKER.

The last State to join the crusade against the Adventists is Massachusetts. Mr. Gibson, of Everett, Mass., was recently fined fifty dollars and costs, on complaint of the mayor, for selling a half pound of candy to the mayor's spy sent to get evidence against him. His case has been appealed and is still pending.

There have been, in the States named, fifty-three Seventh-day Adventists, convicted of violating the Sunday laws. Thirty of these have suffered imprisonment. The universal testimony of their persecutors is that they are good neighbors, and aside from Sunday work, they are law-abiding citizens.

Seventh-day Adventists have never been prosecuted for an actual disturbance of any person's Sunday rest. Of the hundreds of witnesses against them in the fifty-three cases, only two have sworn that they were disturbed by the work. One swore that though he did not see the work done, he was disturbed by the mere knowledge that it was being done. The other disturbed witness swore that he was "shocked" on seeing the Seventh-day Adventist hoeing in his field, while acknowledging under oath that at the same time he was so "shocked" with the seventh-day observer's Sunday hoeing, he, with his hired hand, was driving home a cow which they had gone to a neighbor to procure.

The whole situation is thus briefly summed up in a candid statement by Chief Justice Rafin, of North Carolina, in the case of the State vs. Williams:—

"The truth is that it [Sunday labor] offends us, not so much because it disturbs us in practicing for ourselves the religious duties, or enjoying the salutary repose or recreation of that day, as that it is itself a breach of God's law, and a violation of the party's own religious duty."

"They claim that it is not only their right, but their duty under divine command, to observe the seventh day. Calling them 'cranks' is no argument and has nothing to do with the question. If there were only one of them he would be entitled not only to his honest belief, but to the exercise of that belief, so long as in so doing he did not interfere with some natural right of his neighbors."—From the opinion of Judge Parks.

PERSECUTION LONG EXPECTED.

THE denomination, five of whose members are now in prison in Tennessee, has long expected to meet these persecutions. This expectation was based upon the "sure word of prophecy." From the thirteenth and fourteenth chapters of Revelation and many other scriptures, they understood that there would come a time in the history of the United States when the leaders of the people would practically repudiate the great principle of religious liberty, and, papacy like, persecute those who dissented from certain law-enforced church dogmas, especially the doctrine of Sunday sacredness. These positions were taken and published to the world more than forty years ago.

At that time the principles of religious liberty were highly prized, and these predictions were ridiculed as the merest vagaries. However the church continued to teach them, and to declare that as the churches became more worldly and thereby divorced themselves from

the power of God, they would lose sight of the great principle of religious liberty and would seek the aid of civil law to force a recognition of the church by enforcing the observance of Sunday. It was thought that this was impossible because of the high importance which Americans attached to the principles of religious freedom. To this it was answered that the people, as they became farther removed from the scenes of the struggle for liberty, would lose its spirit in the effort for material gain. It was also declared that the churches, when transformed from poor, weak, struggling minorities, into rich, powerful, controlling majorities, they would forget the days of their affliction and the principles of liberty of conscience for which they strove, and would themselves turn persecutors.

There are a few who still contend for the principles of religious freedom for which their fathers fought. And these now bear testi-

do not hope for deliverance this side of the coming of the Son of man in the clouds of heaven to reap the harvest of the earth. Rev. 14:14-16.

In the meantime Seventh-day Adventists bring no railing accusation against their persecutors. Their attitude toward all concerned is thus expressed in one of their publications:—

"Against those responsible for our persecution we bring no railing accusation. Against the honorable judges of the courts before whom our cases have been or may be tried, we speak no evil word. Against prosecuting attorneys and prosecuting witnesses we harbor no resentment. Against grand jurors who have found indictments, and trial-jurors who have returned the verdict, 'guilty,' we speak no word of condemnation; and for those professed Christians who have instigated these persecutions by making complaint against us,

A LETTER FROM ONE OF THE PRISONERS.

THE following letter written to the *Review and Herald*, Battle Creek, Mich., by one of the Dayton prisoners will interest our readers:—

"Dayton, Tenn., Rhea County Jail,

"March 24, 1895.

"Perhaps you would like to hear some of the circumstances in regard to my being indicted for Sunday work. I live four and one-half miles north of Graysville, in what is called the 'Cove'; it is a little valley between two mountains, three miles from the village.

"On Sept. 9, 1894, Charles Dungan and Mr. Rudd went to meeting about one mile from their home, and during the services they went off across a ridge through the woods, and found me pulling fodder (that is stripping the blades off the standing corn) out of sight of the public road or any public place. They

made an agreement that Mr. Rudd would go before the grand jury and prosecute me, and have Mr. Dungan marked as witness, dividing the witness fee. The law does not allow the prosecutor any pay for prosecuting, but the witness is allowed \$1 a day. Mr. Dungan received his pay and would not share it with Mr. Rudd. This made Mr. Rudd angry, and he told a brother about it. Since I have been in jail, Mr. Rudd has visited me, and asked if I wanted a bond, and said if I did, he would procure it for me. I explained to him that I was serving out my time

and we could not pay our fines, it being contrary to our consciences. He said that my family should not suffer if he could help it, and it made me think of Ps. 76:10 and Rom. 8:28.

"The other case against me was for digging in a well in Graysville, more than forty feet deep. Between me and the most public road was a two-story house, and on the west side a pile of stone nearly as high as a man's head; on the north side were a barn and a thick patch of corn: the other side was hidden by the house, fence, high weeds, etc.

"The man (Wright Raines) who had me indicted for working at the well neither saw nor heard me at work.

"Our courage in the Lord is good.

"Your brother in Christ,

"WM. S. BURCHARD."

Attie. This is the 6th day of March in the year 1895 A.D. and in the Cove in Rhea County Tennessee in the Southern free American. and I go to Dayton to day expecting to go to Jail, for the crime of believing the Bible. I was found guilty By the Court in our case and have one more to come up to day. get these things and worse have happened in all ages to God's People. Why not to us? 2 Tim 3:12. I want you to be a good Israel and live for God and His Truth; that is the only thing we can live for in this world, that is worth living for. Read and meditate on Heb. 11:32-40. and you can see what awaits us only a little way in the future. But Luke 12:32
Your Father W. S. Burchard

THE above is a photo reproduction of a page from the autograph album of a thirteen-year-old school girl, and was accidentally discovered by a representative of the SENTINEL in the home of a Seventh-day Adventist miner, in the mountains of Rhea County, Tennessee. It was written only for the eye of the child, and with no thought that it would ever be given to the public. The sentiment expressed by this Christian father, who is now in the county jail at Dayton, Tennessee, is eloquent in its simplicity. The first scripture cited reads: "All that will live godly in Christ Jesus shall suffer persecution." The last text reads: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

mony to the indifference to, or the repudiation of, the principles at one time so universally entertained.

The *Examiner*, before quoted, thus expresses its wonder and astonishment at this change of sentiment: "It is amazing how good people fail to understand what are the principles in this matter." And again: "We wonder that the very stones do not cry out against such wicked travesties of justice; that Christian men do not lift up their voices in protest against this wicked perversion of religion, this insult to the name of Christ. And in particular, why do not Baptists whose fathers stood against the world for soul liberty, make themselves heard when these relics of mediæval bigotry and persecuting intolerance are found in our free country?"

Surely a change has come over the people, and it is now impossible to stir them to a realization of the situation, and the sufferers

and who in most cases, have been ashamed to allow their names to be known, we have only thoughts of pity. To these we say that by our labor on Sunday, we have not infringed the natural or constitutional right, civil or religious, of any man. 'We have wronged no man, we have corrupted no man, we have defrauded no man.' 2 Cor. 7:2. And to all concerned we say with terrible earnestness, Count well the cost before taking upon yourselves the awful responsibility of attempting to force upon us, by pains and penalties, the sign of allegiance to Rome and the mark of her power. Beware, 'lest haply ye be found even to fight against God.' Acts 5:39.

"Do the defendants in keeping the seventh day and working on the first, thereby interfere with any natural right of their neighbors? Or is it an artificial right created by human law?"—Judge Parks.

CONSCIENCE AND THE STATE.

It is clear that government cannot become the judge of men's consciences; and that the plea of conscientious conviction cannot be accepted as a final and sufficient defense in all cases of violation of law. What rule, then, can be adopted which will preserve the authority of the State and yet not trench upon the rights of conscience?

The question thus raised is well answered by a clause in the constitution of the State of Maryland: "No person ought, by any law, to be molested in his person or estate on account of his religious persuasion or profession, or for his religious practice, unless under color of religion, he shall disturb the good order, peace or safety of the State, . . . or injure others in their natural, civil, or religious rights." In this the line is drawn just where it should be, namely, *at the equal rights of others*. Under this provision the courts are not called upon to judge any man's conscience, but only to judge whether or not his conscience leads him to infringe the equal rights of his fellowmen. That a man's conscience is just what he says it is, no man has either right or occasion to deny. A man's statement of his conscience is an end of controversy; but it does not follow that one has a right to do whatever his conscience tells him is right for him to do. There is a difference between conscience and the *rights* of conscience. No man, however conscientious, has any right to infringe the equal right of another; and at this point civil government has a right to take cognizance, not of any man's conscience, but of the relation of the act to the rights of others.

The principle briefly stated is this: No man should be either required or forbidden to do any act contrary to conscience, however erroneous that conscience may be, *unless the doing or forbearing to do that act trenches on the equal rights of others*. This rule would (1) abrogate all civil laws requiring the observance of Sunday or of any other day; and (2) it would leave the courts free, not to judge men's consciences, but to protect all men against wrong in the name of conscience. But this is only saying in other words that which we have said many times before, namely, that civil governments are instituted not to create or to "grant" *rights*, but to guarantee the free and untrammelled exercise of equal, natural, God-given, inalienable rights, and that of these the highest and most sacred is perfect freedom in matters of religious belief and practice.

PRESS COMMENTS.

A FEW representatives of the religious press, and more of the secular press, have condemned the persecution of seventh day observers. The following brief extracts are examples:—

FROM THE RELIGIOUS PRESS.

The Seventh-day Adventists and Hebrews have the same claim on the protection of our laws in the exercise of their liberty as any other class in the community; and Christians ought to be quite as careful to claim that protection for them as for themselves. Let these abuses be ventilated. The sooner we understand whether this is actually a free country, the better it will be for all concerned.—*The Outlook, New York*.

In not a few of our States religious liberty is grossly, wickedly, infamously violated through the abuse of what are called the Sunday laws. . . . It is amazing how good people fail to understand what are the principles in this matter. . . . It is this sort of thing that brings reproach upon Christianity.—*The Examiner and National Baptist, New York*.

Let us be careful how we let in the camel's nose of religious legislation, lest the brute crowd his bulky form in and occupy the whole shop. If the law by which these men were legally imprisoned be a righteous law, then may any State, nation, or country set up a

religious creed and enforce it; then France treated properly the Huguenots; Russia, the Jews; and early New England and Virginia, the Baptists and Quakers. Protestant America had better be careful how she lays foundations for other men to build upon. Rome has as good a right to build in her way as we have to build in our way.—*Church Bulletin, (Baptist) Chicago*.

We wonder that the very stones do not cry out against such travesties of justice, that Christian men do not lift up their voices in protest against this wicked perversion of religion, this insult to the name of Christ. And, in particular, why do not Baptists, whose fathers stood against the world for soul liberty, make themselves heard when these relics of mediæval bigotry and persecuting intolerance are found in our free country? Sunday laws like those in Tennessee and Maryland are a disgrace to a Christian commonwealth in this nineteenth century, and should be repealed at the earliest possible moment.—*The Examiner, New York*.

We have again and again, during the last few years, had occasion to express our profound indignation at the administration of Tennessee law as applied to some country farmers belonging to the Seventh-day Adventist body, who, after having carefully kept the Sabbath on the seventh day of the week, work in their fields on the first day of the week. This prosecution has been renewed, and three men of families, one fifty-five and another sixty-two years of age, were convicted, and have, during the summer and autumn, been working out their fine, being set to work with criminals at shoveling on the common highway. They refused to pay their fine, declaring that it was unjust, and that they were liable to be arrested again as soon as they were released. We have said before, and we say again that this is bad law, bad morals, and bad religion.—*The Independent, New York*.

THE SECULAR PRESS.

So long as the labor of Adventists on Sunday does not interfere with the rights of the Mosaic and Puritanic people on the same, the prosecution of them seems neither more nor less than persecution.—*Chicago Tribune*.

It seems absolutely incredible that in this age of enlightenment, in these free United States, men should suffer and families be plunged into sorrow because they have exercised a right of conscience guaranteed to them by the Constitution of the country.—*Chicago Daily Globe*.

People are asking if we are returning to the days of Cotton Mather or the Spanish Inquisition, that faithful, law-abiding citizens must be fined or driven from the country when their only offense consists in quietly carrying out the convictions of conscience.—*Louisville Courier Journal*.

The principle involved is simple and its application plain. The State has nothing to do with religion, except to protect every citizen in his religious liberty. It has no more right to prescribe the religious observance of Sabbaths and holy days, than to order sacraments and to ordain creeds.—*New York World*.

If in any State the Adventists, the Hebrews, or any other people who believe in observing Saturday instead of Sunday, should happen to predominate, and they undertook to throw Christians into dungeons, and after branding them criminals, should send them to the penitentiary for working on Saturday, indignation would blaze forth throughout Christendom against the great injustice, the wrong against the liberty of the rights of the citizen.—*The Arena*.

The keeper of Saturday has an undoubted moral right to his convictions. More than this, his legal right to observe Saturday as a holy day and Sunday as a secular day ought not to be called in question in free America, by any civil authority. It would not be in doubt for a moment were it not for the existence of legal anachronisms that should have gone out with the witchcraft laws, or at the latest, with George the third.—*Boston Daily Globe*.

My whole soul revolts at the barbarism and ferocious savagery which seeks by resurrecting obsolete laws to reenact in a measure the tragedies of the past, and which through legal technicalities ignores the constitutional guarantee of Tennessee. It is a shame, a crying shame, that such insane fanaticism, such anti-Christian intolerance, should flourish at this late day; and doubly shameful is it that our sense of justice and love of liberty are so benumbed by conventional hypocrisy that we do not as a nation rise up against such liberty-destroying inhumanity. To me there is nothing so terrible as the spectacle of just and upright men suffering as criminals.—*The Arena*.

All these religious laws and prosecutions which have stained the history of the Church in all ages, come not from an earnest, Christian desire to elevate mankind, but from the malicious disposition of the professor of religion to punish the man who dares to question the

superior excellence of his professions. The religious Sunday observer of Tennessee could afford to be lenient with the squirrel hunters whose rifles could be heard popping in the timber on all hours of that holy day. He could easily ignore their violations of his Sunday law because the transgressors were low white trash whose influence cut no figure. But when a man making equally high religious professions with himself, whose life was just as pure and exemplary, who derived the authority of his position from the same sacred volume from which he derived his, and could defend his positions with arguments and citations which could not be refuted,—when such a man disputed the sanctity of his Sunday observance, a challenge was thrown out which he could not afford to ignore without serious sacrifice of his professed sanctity.—*Sigourney (Iowa) Review*.

Indeed, a general lethargy seems to have overtaken our people and this is the most disheartening symptom present in the body politic at the present time. The day seems to have gone by when the cry of the oppressed or the weak arouses the sense of justice in the hearts of our people. Especially is it sad to see the religious press, supposed to represent the spirit of the Reformation (which struggled against such fearful persecution of other days), now so silent when fellowmen are being ground between the millstones for conscience' sake.

I believe that nations commit suicide no less than individuals, and that wrong done by nations will result in evil consequences; and believing this, while loving the great Republic, I cannot remain silent when she is unjust or when she wrongs, in the name of law, upright citizens because they do not believe as the majority believe. No State or nation can afford to allow a law not based on justice to remain upon the statute books. And when our Republic so far forgets the high ideals of justice, liberty, and human rights which made her the flower of the ages, as to permit unjust laws to be passed, or cruel, obsolete statutes to be resuscitated in the interests of any class, any sect, or any religion, she makes law-breaking citizens, and plants in her own breast the seeds of disintegration.—*The Arena*.

"If the day has been appointed by divine edict, but two or more persons honestly and conscientiously differ as to what day was appointed, can the dispute be settled by legislative enactment? And shall one be given rights which are denied the other? Does might make right, and have the majority the right to dictate in matters purely of conscience?"—*Judge Parks*.

THEY PLEAD THEIR OWN CASES.

At the beginning of the prosecution of Seventh-day Adventists for Sunday labor, prominent attorneys were employed to plead their cases; among them the Hon. Don M. Dickinson, of Detroit, Mich., and thousands of dollars were thus spent with the hope of securing favorable decisions, but to no avail. James T. Ringgold, of the Baltimore bar, one of the ablest lawyers of Maryland, on learning of the injustice being done to seventh-day observers, volunteered his services, and made a noble fight for liberty in his State, but the decisions were against him. One case was carried to the Supreme Court of the United States, but was dropped from the calendar owing to the sudden death of the defendant. Since then, the Supreme Court of the United States has decided that "this is a Christian nation," citing the Sunday laws of the several States as sustaining proof. Consequently, Seventh-day Adventists entertain no hope of relief from the Federal Court.

The failure of human counsel has led them to rely more implicitly upon divine assistance, and they now appear in their own defense, relying wholly upon the promise of the Lord: "When they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say." Luke 12: 11, 12.

The following are brief quotations from the

defenses of these people, who, in most cases, are farmers in possession of a limited education:—

I have a few words that I would like to say. This is something new to me. I was born and reared in Queen Anne's County, and I was never before the court until to-day. I have always endeavored to be a law-abiding citizen. But I am here on a matter between my Lord and myself. I would like to say to the court that I am a Seventh-day Adventist. I study my Bible, and my convictions are that the seventh day is the Sabbath of the Lord my God.

I was raised in the Sunday-school, and I was taught the ten commandments. I was taught that the seventh day is the Sabbath, and then was taught to observe the first day in its stead. In my study of the Bible I cannot find where God, the Lord Jesus, or the apostles, ever changed the Sabbath from the seventh to the first day. I am conscientious in the matter, and choose to stand for God and the right. I leave the case with the court.—*Robert R. Whaley, before the Circuit Court of Queen Anne's County, Md.*

I would like to say to the jury, that, as has been stated, I am a Seventh-day Adventist. I observe the seventh day of the week as the Sabbath. I read my Bible, and my convictions on the Bible are that the seventh day of the week is the Sabbath, which comes on Saturday. I observe that day the best I know how. Then I claim the God-given right to six days of labor. I have a wife and four children, and it takes my labor six days to make a living. I go about my work quietly, do not make any unnecessary noise, but do my work as quietly as possible. It has been proved by the testimony of Mr. Fitch and Mr. Cox, who live around me, that they were not disturbed. Here I am before the court to answer for this right that I claim as a Christian. I am a law-abiding citizen, believing that we should obey the laws of the State; but whenever they conflict with my religious convictions and the Bible, I stand and choose to serve the law of my God rather than the laws of the State. I do not desire to cast any reflections upon the State, nor the officers and authorities executing the law. I leave the case with you.—*W. S. Lowry, before the Circuit Court of Henry County, Tenn.*

I do not deny working on the first day of the week, but I do deny working on the Lord's day, because the first day of the week is not the Lord's day. The commandment of God says, "Six days shalt thou labor, . . . but the seventh day is the Sabbath of the Lord," and we must keep it. If any one can point to a single scripture, showing that Sunday is the Lord's day and should be kept, I will confess being in error. I have lived in this county all my life excepting eighteen months, and was never before charged with wrong.

There has been offered \$2,000 for the production of a scripture which shows that Sunday should be observed, and Cardinal Gibbons has said there was no authority in the Bible for keeping Sunday; and some of you, gentlemen [to the jury], probably know of this. The Lord has said, "We ought to obey God rather than men," and he also said, "Ye cannot serve two masters."

I do not work on Sunday to defy the laws, but because I must obey God when his law conflicts with man's laws.—*W. G. Currett, before the Circuit Court of Queen Anne's County, Md.*

Your honor, the summons which brought me into this court accuses the defendant of keeping open shop on the Lord's day, to which charge I plead not guilty [drawing a New Testament from his pocket]; and I desire to define the Lord's day by the declarations of Him who is the Lord of the Lord's day as they are recorded in the Lord's book. . . .

I wish to refer you to Mark 2:27, 28, which reads: "And he said unto them, The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Again, speaking of the Lord Jesus, the declaration is made in the second and third verses of the first chapter of the Gospel by John, that "The same was in the beginning with God. All things were made by him; and with-

out him was not anything made that was made." The first declaration, your honor, asserts that the Sabbath was made; and the second scripture declares that the Lord Jesus, who was in the beginning with the Father, made all things that were made in the beginning; hence, the Lord made the Sabbath day, and is therefore, rightfully Lord of the Sabbath day or Lord's day. He it was who labored six days and rested the seventh day; "Wherefore the Lord blessed the Sabbath day, and hallowed it." Now, having shown that the Son of man is Lord of the Sabbath day, I call your attention to Luke 23:56, to show which day of the seven is the Sabbath or Lord's day. The text reads as follows: "And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now (next verse, chap. 24, verse 1) upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them." The text first quoted states that the Son of man is Lord of the Sabbath. This text states that "the Sabbath day according to the commandment" is the day which precedes the first day of the week. The Son of man is therefore Lord of the day which precedes the first day of the week, and that day is the Sabbath or seventh day of the week. Therefore the only day which the Son of man declares himself the Lord of, is the seventh day of the week and not the first day, hence the seventh day of the week, or the day preceding the first day of the week, is the Lord's day. . . .

Your honor, I claim the divine right of dissent, and therefore deny the right of the pope of Rome, the czar of Russia, the president of the United States, or the mayor of the city of Everett, to prescribe for me my religious duty. All I ask, as a free-born American citizen, and as a man, is the free exercise of my civil and religious right to worship God according to the dictates of my own conscience. I deny the right of the magistrate to compel me to observe the first day of the week, and thereby deprive me of one-sixth of my time in which to earn my living.

I have observed the Sabbath since 1878, previous to which time I kept Sunday. I require no civil law to enable me to keep the seventh day, and every one around me exercises his right to keep Sunday and labor on Saturday; and no man disturbs me in keeping Saturday. I disturb no man on Sunday or on any other day, and no man thus accuses me. All I ask is the free exercise of my right to worship Him who said, "The Son of man is Lord also of the Sabbath," and the right to labor six days, according to the dictates of my own conscience, so long as I do not actually disturb my neighbors.

Your honor, I have not interfered with any natural or constitutional right of my neighbors, and I am not guilty of keeping open shop on the Lord's day. And I trust you will so decide.—*W. T. Gibson, before the First District Court of Eastern Middlesex, Middlesex County, Mass.*

Now, gentlemen of the jury, look me in the face, and tell me that I am guilty of any crime! You know, gentlemen, we are not criminals. Are we dangerous men to run at large who need to be restrained and deprived of our liberty? Look me in the eyes and tell me. Is there a single one of you that believes any man's person or property is endangered by our going at large?—Not one of you. Nor does any other man. No witness has come here and testified to anything of the kind. If our going at large is dangerous to anything, it is to somebody's religious sentiment, and if that be deemed a sufficient reason for restraining us, then it shows on the face of it that this whole thing is religious persecution.—*Eld. W. S. McCutchen, before the Circuit Court of Hall County, Ga.*

"SECULAR power has proved a satanic gift to the Church, and ecclesiastical power has proved an engine of tyranny in the hands of the State."—*Dr. Philip Schaff.*

CATHOLICS AND THE BIBLE.

ON March 3, Cardinal Gibbons preached a sermon in the cathedral at Baltimore, advising his audience to read the Bible. The Catholic press of the country hastened to publish the sermon, and to remark that it would have the effect, "to convince non-Catholics that they have been misinformed by the Protestant tradition concerning the attitude of the church toward the Word of God."

No wide awake Protestant will be deceived by the apparent change of attitude toward the Bible. But if there are any of our readers who believe that the Catholic Church is any more friendly to the Bible now than when she burned it, let them read the following from the Cardinal's official organ, the *Catholic Mirror*, which appeared in the issue preceding the publication of the sermon (February 23):

The Bible is a volume very difficult to be understood by anybody; hardly six lines can be properly comprehended without a commentary.

And now comes the April number of the *American Ecclesiastical Review*, which is printed under the phrase, *Cum Approbatione Superiorum* (with approbation of superiors), and says:—

It is the Catholic position that the Bible, although a part, the principal part, of the remote rule of faith, is not the sole and exclusive rule, is not the proximate rule, and is not placed directly by God in the hands of individuals to learn from it by their private reading the truths of the Christian religion.

Protestants, don't be deceived. It is impossible for the papacy to experience a favorable change of heart and still remain the papacy.

PUBLICATIONS ON THE SABBATH QUESTION.

READ the following and see if there is not some publication among them which you desire to read, or which will benefit some friend:—

The Abiding Sabbath. By A. T. JONES. No. 9 of the *Bible Students' Library*. This is a review of two Sabbath "prize essays," one of \$500, and one of \$1,000. It contains mighty arguments on the Sabbath question; 174 pages; price, 15 cents.

Is Sunday the Sabbath? No. 24 of the *Library*. A brief consideration of New Testament texts on the first day of the week; 8 pages; price, 1 cent.

Nature and Obligation of the Sabbath of the Fourth Commandment. By J. H. Waggoner. No. 54 of the *Library*. Clear and strong in argument; price, 10 cents.

Sunday; Origin of its Observance in the Christian Church. By E. J. Waggoner. No. 80 of the *Library*. The testimony given with reference to Sunday is wholly Protestant. All Protestants should read it; price, 15 cents.

Who Changed the Sabbath? No. 107 of the *Library*. What God's Word predicted; what Christ says; what the papacy says; what Protestants say. A most convincing document; 24 pages; price, 3 cents.

"The Christian Sabbath." No. 113 of the *Library*. A reprint of four articles in the *Catholic Mirror*, the organ of Cardinal Gibbons. What Catholics have to say to Protestants on the subject; 32 pages; price, 4 cents.

Christ and the Sabbath. By Prof. W. W. Prescott. The spiritual nature of the Sabbath, what true Sabbath keeping is, and the relation of Christ to the Sabbath in both creation and redemption. A most important tract. No. 14 of the *Religious Liberty Library*; 38 pages; price, 5 cents.

The History of the Sabbath. By John N. Andrews. A complete history of the Sabbath and first day of the week in religious life and thought, from the earliest ages to the present time, and especially during the Christian dispensation; 550 large octavo pages; price, cloth, \$2.00; library binding, \$2.50.

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NEW YORK, APRIL 11, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

THE mission of this number of the SENTINEL is to call attention to the injustice perpetrated against a harmless people in Tennessee, and to announce the principles for which they suffer. It is not to create sympathy for them. They do not need it. If their faith is not worth suffering for it is not worth professing. The object is to bring before all the people the vital principles of truth and religious liberty involved in these persecutions, that they may be saved from participating in the cruel work. "Offenses will come, but woe unto him through whom they come."

HE who fails to protest against the persecution of his neighbor, thereby virtually forfeits the right to protest when he is himself persecuted.

"AMONG all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God."—From committee report adopted by the United States Senate, Jan. 19, 1829.

OUR first page illustration shows the jail at Dayton, Rhea County, Tenn., in which are confined in this year of our Lord 1895, five Seventh-day Adventists, on the charge of "violating the Sabbath." Two of the eight imprisoned March 8, have served their sentence and are at liberty.

"It is incumbent on the authors of persecution previously to reflect whether they are determined to support it in the last extreme. They excite the flame which they strive to extinguish; and it soon becomes necessary to chastise the contumacy, as well as the crime, of the offender. The fine, which he is unable or unwilling to discharge, exposes his person to the severity of the law; and his contempt of lighter penalties suggests the use and propriety of capital punishment."—Gibbon.

THE Sunday law of Tennessee is supposed to be for the purpose of protecting the public morals, and yet one of the questions asked several of the jurors in "the Adventist cases," was, "Have you any conscientious scruples against trying such a case, and, if so, can you lay them aside and decide according to the law and the evidence?" What kind of morality must it be that can be fostered by laws, to administer which courts and jurors must needs lay aside their conscientious convictions? And what guarantee of even common honesty remains when conscience is laid aside, violated, trampled in the dust?

THE Seventh-day Adventist academy at Graysville, Tenn., still stands a mute witness to the intolerance of certain Sunday-keepers of that State. It will not be opened again during the present school year, and with thirty or more new indictments against the teachers, patrons and students of the institution, it is clear that when it opens it must be with a new corps of instructors, and largely with new students. However it will open with the fall term.

O Freedom! * * * *

Thy birthright was not given by human hands:
Thou wert twin-born with man.
* * * * Tyranny himself,
Thy enemy, although of reverend look,
Hoary with many years, and far obeyed,
Is later born than thou; and as he meets
The grave defiance of thine elder eye,
The usurper trembles in his fastnesses.

Thou shalt wax stronger with the lapse of years,
But he shall fade into a feeble age;
Feebler, yet subtler. He shall weave his snares,
And spring them on thy careless steps, and clap
His withered hands, and from their ambush call
His hordes to fall upon thee. He shall send
Quaint maskers, wearing fair and gallant forms,
To catch thy gaze, and uttering graceful words
To charm thy ear; while his sly imps, by stealth,
Twine round thee threads of steel, light thread on thread
That grow to fetters; or bind down thy arms
With chains concealed in chaplets. Oh! not yet
Mayst thou unbrace thy corslet, nor lay by
Thy sword; nor yet, O Freedom! close thy lids
In slumber; for thine enemy never sleeps,
And thou must watch and combat till the day
Of the new earth and heaven. * * *

—William Cullen Bryant.

A letter received after going to press states that the sheriff at the time of writing was serving warrants on sixteen members of the Graysville Seventh-day Adventist church, who are charged with Sunday work. We will give the names next week. The letter also states that the petition for the release of those now imprisoned was rejected by a vote of 13 to 11.

A Stupendous Wrong.

[Editorial from the Dayton Republican, March 23.]

Do the good citizens of Dayton and Rhea County fully realize the enormous wrong being perpetrated upon the sacred rights of individual citizenship as guaranteed by our blood-bought Constitution, in the imprisonment in the county jail of eight of the Christian citizens of this county, because, forsooth, they have worshiped God according to the dictates of conscience?

Can they quietly and complacently look on while this startling nineteenth century paradox is being enacted?

Will God approve of this oppression of a branch of his devoted followers? and will he not rebuke in the day of judgment the persecution these people are undergoing for opinion's sake at the hands of others of his professed followers? and will he not further hold to a strict accountability the passive indifference of others of his followers who quietly allow this great wrong to be perpetrated?

Christians all, Presbyterians, Methodists,

Catholics, Baptists, Episcopalians and every denomination that worships in the name of the Lord of Hosts, and whose hearts have imbibed the humanity and love illustrated in the life of Christ, put yourselves in these men's place. They have been taken from their families, deprived of liberty, the stigma of felon placed upon them, their business broken up, and a portion of their property virtually confiscated by the State, and for what? For worshipping the God of their fathers!

Shades of Washington and Jefferson, look down upon us and restore our faith in, and love for, the Declaration of Independence!

Are we insensate blocks of wood, that we shall quietly allow this persecution to proceed? The very walls of the jail cry out in thunderous tones of eloquent indignation against this offense.

Do we need a new Declaration of Independence, in order to quicken our sense of liberty and justice?

In the broad light of the closing nineteenth century, with all the facts of the past ages serving as warnings, are Christians to still suffer a martyrdom for the faith that is in them? Have Luther and Wesley and Whitfield and Rogers lived in vain, that we have not yet learned the lesson that the truth shall make men free?

THE gravity of the situation in Tennessee demands that this issue reach a circulation of at least half a million copies. Price, one dollar per hundred; eight dollars per thousand.

Freedom.

Is true freedom but to break
Fetters for our own dear sake,
And with leathern hearts forget
That we owe mankind a debt?
No; true freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
In earnest to make others free.

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing, and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

—James Russell Lowell.

A BILL was introduced into the Tennessee Legislature on the 2nd inst., the purpose of which is to make all personal property liable for fines and costs, including the State and county tax, in misdemeanor cases. Should this bill become a law it will enable the enemies of the Adventists to absolutely strip them of personal property under the Sunday law of that State.

"THE whole history of the Christian religion shows that she is in far greater danger of being corrupted by the alliance of power than of being crushed by its opposition."—Macaulay.

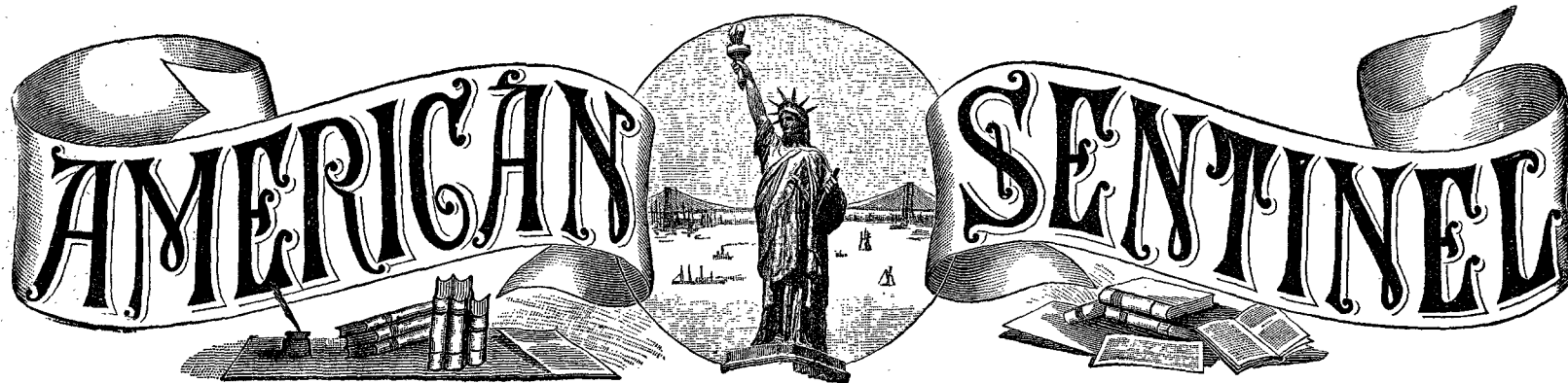
OUR issue of March 21, containing the cut of the closed academy, is a valuable companion number to this issue, and can be had in any quantities at the usual rates.

AMERICAN SENTINEL.

Set for the defense of liberty of conscience, and is therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

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"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

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THEY HAVE BECOME AGGRESSIVE.

A MOST significant sign of the times in connection with the constantly augmenting Sunday law crusade is the active, aggressive action taken of late by Roman Catholic prelates for the legal enforcement of Sunday observance. When the compulsory Sunday observance movement began several years ago, Roman Catholics fought shy of it, but now all this is changed, and they not only openly favor the movement, but are beginning to assume the leadership.

On the evening of April 7, two thousand Roman Catholics of this city were addressed by the "Paulist Fathers" Doyle and Elliott on the subject, "The Preservation of the American Sabbath." Among other significant things, the latter said: "The law given on Sinai was a law, and please God, there will be a Sunday law as long as our Government lasts."

And now comes the announcement in the *Northwestern Chronicle*, a Roman Catholic paper of St. Paul, Minn., of the organization of a Roman Catholic association, called the "Sunday Law Observance League." Priest John Gmeiner, chairman of its press committee, has issued an address "To the W. C. T. U. and all Friends of the American Sabbath," which is signed by "Mrs. A. V. Nicholas, State Superintendent of Sabbath Observance."

This address, which has been sent to the leading papers of Minnesota for publication, begins with a quotation from Crafts' "Sabbath for Man," and continues in a strain not distinguishable from an American Sabbath Union document. It concludes with the following appeal:—

All W. C. T. U.'s and Y.'s, churches, pastors, young people's societies, temperance organizations, Law and Order leagues, and individuals are called upon to help maintain our Sabbath as a day of the Lord, for the people, without regard to race, sex, or condition, for a day of rest and worship. To this end let us make Sabbath observance week in Minnesota marked by sermons, public meetings, Sunday-school exercises, distribution of literature, and prayer for the better

enforcement of law against all infringement of the right of Sabbath observance and particularly against that arch-enemy of God and man, the saloon.

Priest Gmeiner accompanies the address, as published in the *Northwestern Chronicle*, of April 5, with a statement of the Protestant organizations that have already indorsed the new Roman Catholic movement. He says: "It has been heartily indorsed and approved by the Methodist Episcopal ministers' meeting at St. Paul, March 25, and by the Baptist Ministerial Conference held about the same time in the same city."

The priest next quotes the indorsement of a leading Presbyterian minister of St. Paul, and closes with a request to "all ministers of St. Paul and throughout the State," "to lay the question of Sunday observance before the members of their congregations at the earliest convenient occasion, so that a decided move in the right direction may be made at once throughout the State." A mass meeting is announced at St. Paul for the 15th inst., at which the editor of the *Northwestern Chronicle* will preside.

Now, all this is most significant. It shows that Roman Catholics are forging to the front in the universal Sunday-law stampede. For years the W. C. T. U., the National Reform Association, and the American Sabbath Union have appealed with indifferent success to Roman Catholics for assistance in the enactment and enforcement of Sunday laws; but now Roman Catholics have assumed the leadership and call upon these same societies to coöperate with them in enforcing the observance of Sunday which they claim has no Bible support, and is therefore a sign of the power of the Roman Catholic Church to ordain feasts and holy days, the observance of which by Protestants they declare "is an homage they pay in spite of themselves to the authority of the [Roman Catholic] Church."

The people who publish the AMERICAN SENTINEL have long expected that Roman Catholics and Romanizing Protestants would unite to enforce the Sunday, the mark of papal apostasy upon all. This expectation was based on the "sure word of prophecy," and was published to the world before there was a sign of such a union, and when such an unnatural union was scouted at as impossible. It has come and it behooves the people who knew it would come, and the thousands who knew of this prediction and who have been watching to see whether it would be fulfilled,

to be up and doing while the day lasts, "for soon the night cometh when no man can work;" when the opportunity will be forever past of proclaiming to the world the message: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." Rev. 14:9, 10.

SIN FROM A ROMAN CATHOLIC STANDPOINT.

THE Roman Church claims the "power to command feasts and holy days," and to "command them *under sin*." That is, the church claims the power to ordain holy days and the manner of their observance, and the power to pronounce any disobedience of these commands to be sin, which, if not repented of, results in the eternal ruin of the disobedient one. With this assumption of the church in view, a few observations regarding the laws of the church regulating Lent, just past, may be interesting and profitable.

The following are the commands of the church regulating the fast of Lent, as promulgated by Cardinal Gibbons:—

1. All the faithful who have completed their twenty-first year, unless exempt by dispensation or some other legitimate cause, are bound to observe the fast of Lent.
2. They are to make one meal only a day, except on Sundays.
3. The meal permitted on fast days is not to be taken till about noon.
4. A small refreshment, commonly called *collation*, is permitted in the evening.
5. The following persons are exempt from the obligation of fasting: Persons under twenty-one years of age, the sick, nursing women, those who are obliged to do hard labor, and those who, through weakness, cannot fast, without great prejudice to their health.
6. The faithful are reminded that, besides the obligation of fasting imposed by the church, this holy season of Lent should be, in an especial manner, a time of earnest prayer, of sorrow for sin, of seclusion from the world and its amusements, and of generous almsgiving.

Let it be remembered that to disobey these commands of the cardinal is sin. The reader, unacquainted with the rules of the church, will think that these commands are very severe. However, the pope has granted an "indult," that is, an indulgence to the Roman Catholics of the United States, by which they can violate the above commands, without sin, where others in less favored countries, should they disobey them, would be counted sinners. Here is the indulgence:—

II.

By virtue of an indult to the United States, dated August 3, 1887, the following special dispensations are granted:—

1. The use of flesh meat is permitted at all meals on Sundays, and once a day on Mondays, Tuesdays, Thursdays and Saturdays, with the exception of the second and last Saturdays of Lent. But flesh meat and fish are not to be used at the same meal during Lent, even on Sundays.

2. The use of butter, cheese, milk and eggs is also permitted every day in Lent.

3. It is allowed to take in the morning some warm liquid, as tea, coffee, or thin chocolate, made with water, and with this liquid a mouthful of bread.

4. Those for whom the hour of noon may be an inconvenient time for dinner, may invert the order and take their collation in the morning, and their dinner in the evening.

5. The use of hog's lard, or dripping, instead of butter, is authorized in preparing permitted food.

6. Persons exempt from the obligations of fasting are free to take meat more than once on those days when its use is granted by dispensation.

III.

The Paschal time extends from the first Sunday of Lent till Trinity Sunday, during which time all persons who have attained the proper age are bound to receive worthily the holy communion. The holy season of Lent is a very proper time also for children to make their first confession, which they ought to do generally about the age of seven years. Parents should see to this.

By order of his eminence the cardinal,

W. A. REARDON, Chancellor.

Baltimore, Feb. 15, 1895.

It will be noticed that while it is a sin to eat *flesh* on certain days, it is not sin to eat *fish*. It will be interesting to note further what is included under the term "fish."

The *American Ecclesiastical Review*, a Roman Catholic monthly, "published for the clergy," with the authority of superiors ("*cum approbatione superiorum*"), in its April issue, publishes the following question and answer:—

Qu. Does the privilege, which exists in the Southern States, of eating seal-duck on days of abstinence, extend to all parts of the country?

Resp. Wherever this species of sea-fowl is commonly reckoned in the same category of food as turtles, lobster, frogs, oyster, etc., which though they cannot be called fish, are nevertheless held to be lenten food, there the practice of serving seal-duck is licit. Some regard as included in this category even the meat of beavers, otters, coots, and other semi-marine animals which live almost exclusively in the water and obtain their food there.

From this we learn that, according to the church of Rome, it is a sin to eat *flesh* on certain days, but it is not a sin to eat fish, seal-duck, turtles, lobsters, frogs, oysters, beavers, otters and coots. In other words, the church damns a man who eats beef or mutton, and commends him when he eats turtles, lobsters, frogs, oysters, beavers, otters and coots.

"Sin is the transgression of the law" (1 John 3:4), but the Roman Catholic Church has thought to change that law which the Lord, by the Psalmist, calls "perfect," and by Paul calls "spiritual," "holy," "just," and "good," and has erected another standard of righteousness, a part of which declares that it is a sin to eat beef and mutton on certain days in certain countries, but righteousness to eat turtles, lobsters, frogs, oysters, beavers, otters and coots.

Oh that Roman Catholics would turn from the burdensome traditions of men to the law of God; from the "vicar of Christ" and "the virgin," to Him who said, "Come unto me."

WHEN the teachings of Christ rule in the hearts of individuals, then behold the peaceable fruits of righteousness; when men assume to have authority from Christ to rule other men by means of the civil law, then behold the unpeaceable and unequal fruits of persecution.—*Midland (Mich.) Republican*.

THE EDUCATIONAL WORK OF THE ADVENTISTS.

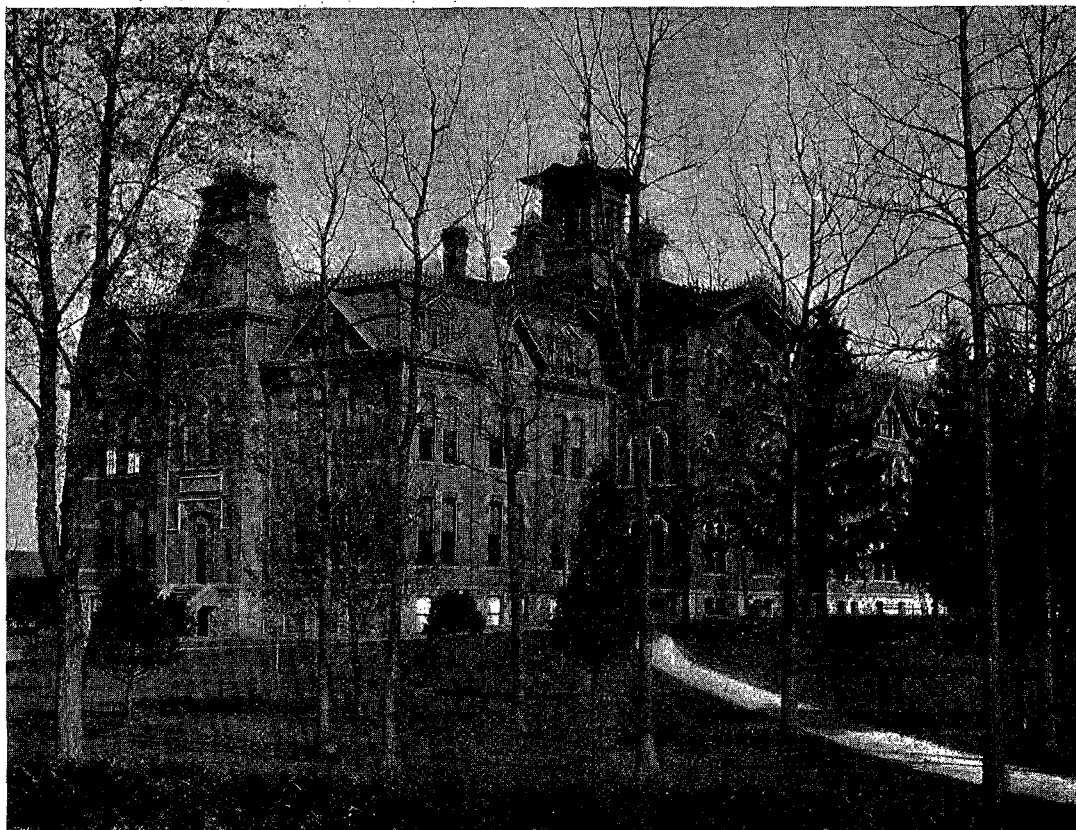
The closing of the Adventist academy in Rhea County, Tenn., by the persecution at that place, naturally suggests some question as to the extent and nature of the educational work conducted by this people.

The educational facilities of the denomination are summarized by Prof. W. W. Prescott, their educational secretary, in his recent report to the General Conference, as follows:—

Battle Creek College, at Battle Creek, Mich.; Union College, at College View, Neb.; Healdsburg College, at Healdsburg, Cal.; Walla Walla College, at College Place, Wash.; and Claremont College, at Claremont, South Africa. There are four academies, or schools, doing work of academic grade, in this country; at South Lancaster, Mass.; Mt. Vernon, Ohio; Keene, Texas; and Graysville, Tenn.; and one abroad [Frederikshavn, Denmark]. There are also the West Virginia Preparatory School, the Australasian Bible School, a school in Mexico in connection with the Medical Mission; schools for native children upon Pitcairn Island, upon Raiatea of the Society group, in the South Pacific Ocean, upon Bonacca of the Bay Islands in the Caribbean Sea, about fifteen church schools in

Academy was nine; at Union College, thirty-seven; and Battle Creek College, thirty-four. A larger number at Union College is due to the fact that there are German and Scandinavian departments.

The educational work done by the Adventists is by no means superficial. In fact, they aim at thoroughness in all their work. Education is essential to any people who espouse unpopular doctrines. They must be able to defend their positions, and to defend them intelligently, and this they cannot do without education. Of course, their educational work differs somewhat from that of other denominations, for it has reference more to religious training than perhaps that given by any other denomination. Bible truth is taught in all their schools, and almost everyone takes the "Book of books" as one of his studies. However, the sciences are not neglected, and students leaving some of their institutions and entering various colleges in the country, have passed very satisfactory examinations; in fact, some of the Adventist schools have been



SEVENTH-DAY ADVENTIST COLLEGE, BATTLE CREEK, MICH.

this country and abroad, two General Conference Bible schools, and quite a number of local colporters' and conference schools not regularly organized.

At the time of the making of this report, February 17, there were enrolled in the regular schools, not including the local colporters' and conference schools not regularly organized, over three thousand pupils. The total number of instructors and helpers engaged in school work was at the same time one hundred and seventy, approximately. This does not include Bible schools, schools for the education of colporters, or local church schools.

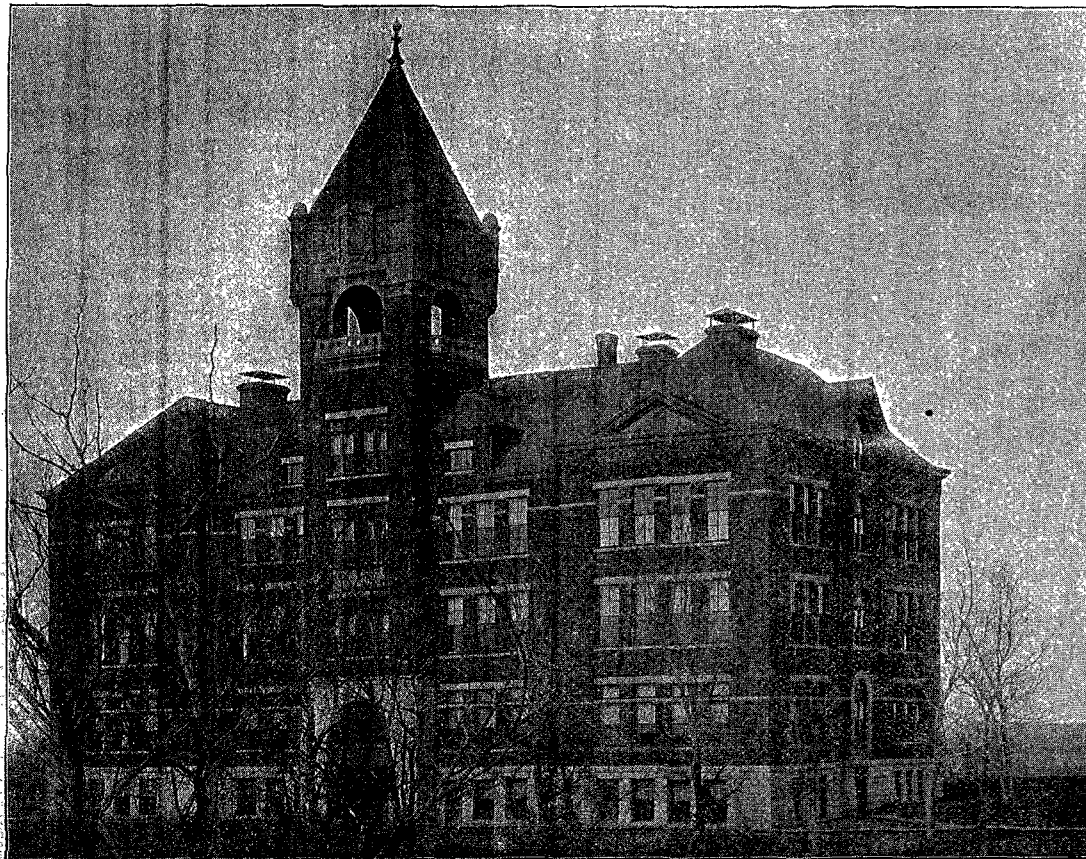
Thus it will be seen that for a denomination numbering only about fifty thousand communicants, the Seventh-day Adventists are doing a large amount of educational work.

Battle Creek College, Battle Creek, Mich., has an enrollment of six hundred and twenty-eight; Union College, Lincoln, Neb., has an enrollment of four hundred and thirty-six; and Graysville Academy, the school closed by the imprisonment of the principal and his first assistant, is credited with an enrollment of one hundred and five. The number of teachers in the Graysville

highly complimented on the quality of their work by those who have learned of them by coming in contact with students who have entered other and higher institutions of learning.

The Adventists are a practical people, and as far as possible, give a practical education. Most of the students in their colleges and academies have some definite purpose in view, and are studying to fit themselves for some particular sphere of usefulness. Being reared in Christian families, and having Christian aspirations themselves, their students, as a rule, work from a conscientious standpoint, and not simply to be able to pass certain examinations and receive a diploma at the end of their course. They realize that they are fitting themselves for active work in the cause of God, and that their time and even themselves are not their own. Hence a different spirit pervades these institutions from that found in many schools.

The medical missionary work is receiving a good deal of attention from this people. They have at Battle Creek the largest and best equipped medical and surgical sanitarium in



SEVENTH-DAY ADVENTIST COLLEGE, COLLEGE VIEW, NEB.

the world, and here are educated nurses who receive a thorough training and preparation for active work. Those desiring to take a medical course are encouraged to go to Ann Arbor and enter the regular course there; and many of them subsequently take a post-graduate course at Bellevue, New York. A number of these have already gone to foreign fields and others are preparing to go ere long.

Tennessee and other States may persecute this people, and attempt to drive them from their borders, but they cannot stay the onflowing tide of their work. They are not fanatical, but they are enthusiastic, and have the courage of their convictions. They are willing to suffer reproach, loss of property, loss of liberty, or even loss of life, for the sake of the truth which they profess. No people make their religion a part of their daily lives more than do the Adventists, and prison bars have no terrors for them when they have the consciousness that they are doing God's service.

As related in these columns four weeks ago the academy at Graysville is closed, owing to persecution; but it will not be permitted to remain so. It is the purpose of the denomination to re-open it at the usual time for the beginning of the fall term.

A MEMORIAL.

To the Honorable, the Senate and House of Representatives of the State of Tennessee:—

We, the undersigned residents of Rhea County, Tenn., respectfully petition your honorable body to repeal Section 2289 of the Code of said State, prohibiting secular employment on Sunday, for the reason that said Section is in contravention of Section 3 of the Declaration of Rights which declares "That no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given by law to any religious establishment or mode of worship."

In support of this, our petition, we beg to

submit the following facts and considerations:—

The American principle of government does not recognize in the majority any authority over the minority except in matters regarding the conduct of man to his fellow-man. Hence, Section 3 of the Declaration of Rights of the State of Tennessee, regards the conscience of the Jew as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual than that of a whole community.

But Section 2289 of the Code of this State requires all men, whether Jews, Christians, or agnostics, to observe the first day of the week by abstaining on that day from all secular employments; and thus interferes with the conscience of every man: for *it leaves no man free to change his opinion and practice in this regard.* This is especially patent in the case of the Jew and seventh-day Christian, who, after having kept the seventh day according to the fourth commandment of the Decalogue, are required by said Section 2289 to observe Sunday also.

The law, moreover, works a special hardship upon your petitioners, who are Seventh-day Adventists, because we believe that the fourth

commandment requires not only the observance of the seventh day, but that it forbids us to show a like regard for another day. The divine law of the Sabbath separates the seventh day from the other days of the week, and requires all men to respect that distinction. To treat two days alike by refraining from labor and business upon them, is to destroy that distinction which the fourth commandment makes between "the Sabbath of the Lord" (Ex. 20:10) and the "six working days" (Eze. 46:1); and is, therefore, to defeat the object of the divine law. For this, and analogous reasons, your petitioners cannot conscientiously refrain from secular employments, habitually, upon the first day of the week.

But notwithstanding the fact that this is a matter directly affecting the conscience, and that Section 3 of the Declaration of Rights contains a seemingly ample guarantee of freedom of conscience, Seventh-day Adventists have been repeatedly prosecuted in the courts of this State, under the said Section 2289 of the Code, have been mulcted in fines and costs, have been imprisoned in county jails and workhouses, and have even been set to work upon the streets with the chain-gang. At the March term of the Circuit Court in this county, nine of your petitioners were convicted on seventeen indictments under the said law, and in default of payment of costs, were committed to jail for terms of from nineteen to seventy-six days; and to-day Eld. G. W. Colcord (a minister of the gospel), E. S. Abbott, M. C. Sturdevant, William Burchard, and Dwight Plumb, are still in prison for no other offense than exercising the common vocations of life upon the first day of the week, in a civil and orderly manner.

And not only are the individuals named suffering imprisonment at the present moment under the operation of an unjust law, but our academy at Graysville, Rhea County, has been closed by the imprisonment of the principal and his first assistant; the school has been broken up, and the students, to the number of nearly one hundred, have been subjected to serious loss and disappointment.

We have repeatedly plead our rights of conscience in this matter, but our plea has not been regarded by the courts, and we have been told that our remedy is not in the courts, but in the legislature.

That this is a matter of conscience, was thus admitted by his honor, Judge James G. Parks, at the recent term of the Circuit Court in this county. In pronouncing judgment against the nine defendants already mentioned, his honor said:—

The Supreme Court of this State, whose decisions must be taken as final by the lower courts, has passed upon this decision, and we cannot rightfully reverse its decisions.

If I were to express my private feelings, however,



MEDICAL AND SURGICAL SANITARIUM, BATTLE CREEK, MICH.

I might say that there is nothing I regard with more concern or solicitude than an encroachment of legislative enactment upon the personal rights of the individual in matters of conscience. That there is a limit in these matters beyond which legislation cannot rightfully go, will be conceded by every man.

But here we have a very respectable element of Christian believers who are honest, inoffensive, law-abiding people in all matters not conflicting with their sense of duty, who believe they are under divine command to observe the seventh day as the Sabbath. As a matter of abstract, individual right, can they be required to observe another day also? Their position is not that of a person who claims that as a matter of personal liberty he has the right, if he chooses, to run an open saloon on Sunday, or to do any like act. That is not a matter of conscience—this is. They claim that it is not only their right, but their duty under divine command to observe the seventh day. Calling them "cranks" is no argument and has nothing to do with the question. If there were only one of them he would be entitled not only to his honest belief, but to the exercise of that belief, so long as in so doing he did not interfere with some natural right of his neighbors. A man cannot kill another and excuse himself on the ground that he believed he was carrying out God's will in so doing, because this would deprive his victim of a natural right, viz.: the enjoyment of life. Do the defendants in keeping the seventh day and working on the first, thereby interfere with any natural right of their neighbors? Or is it an artificial right created by human law? Has any power but the divine will the right to establish any one day as the Sabbath? If the day has been appointed by divine edict, but two or more persons honestly and conscientiously differ as to what day was appointed, can the dispute be settled by legislative enactment? And shall one be given rights which are denied the other? Does might make right, and have the majority the right to dictate in matters purely of conscience?

In reporting the trials of the Adventists, the *Dayton Republican*, of March 9, had the following head-lines:—

PERSECUTION.

Prosperous Community Broken Up.

GRAYSVILLE ADVENTISTS SUFFER FROM A BAD LAW.

THE COUNTY JAIL TO BE RECRUITED WITH SOME OF OUR BEST CITIZENS FOR WORKING ON SUNDAY.

But notwithstanding the fact that we have the sympathy of the court and of the considerate and thinking portion of the community, there are not wanting illiberal persons who seem determined to pursue us with the law; and at the recent term of court there were twenty additional indictments found against us—many of them for the most trivial acts which would pass without remark if done by persons not observing the seventh day.

Our enemies themselves being witnesses, we are law-abiding citizens in all matters not conflicting with our sense of duty to God. Our refusal to obey the Sunday laws of Tennessee does not arise from any disposition to defy the State, or from any willful disregard of civil authority; but is due solely to our conscientious convictions of divine obligation. Nor are we governed in this matter by blind fanaticism. The divine right of dissent is the most precious right with which the Creator has endowed man, and millions have laid down their lives rather than surrender it. That eminent citizen of Kentucky, Hon. Richard M. Johnson, in his capacity as chairman of the House Committee on Post Offices and Post Roads, in his matchless report to the National House of Representatives, on Sunday mails, March 4, 1830, said:—

The framers of the Constitution recognized the eternal principle that man's relation with his God is above human legislation, and his rights of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms. It is this conscientiousness which in defiance of human laws, has sustained so many martyrs in tortures and in flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. *It is an inborn principle which nothing can eradicate.* The bigot, in the pride of his authority, may lose sight of it; but strip him of his power, prescribe a faith to

him which his conscience rejects, threaten him in turn with the dungeon and the fagot, and the spirit which God has implanted in him rises up in rebellion and defies you.

Nor is it alone by statesmen that this principle has been recognized and defended. The eminent educator and moral philosopher, President Fairchild, in his work on "Moral Philosophy," states the same truth thus succinctly:—

It is too obvious to need discussion, that the law of God, the great principle of benevolence, is supreme, and that "we ought to obey God rather than men" in any case of conflict between human law and the divine. There are cases so clear that no one can question the duty to refuse obedience. In all times and in all lands such cases have arisen. In a case of this kind, either of two courses is possible: to disobey the law and resist the government in its attempt to execute it, or to disobey and quietly suffer the penalty. The first is revolutionary, and can be justified only when the case is flagrant and affects such numbers that a revolutionary movement can be sustained. . . . The second course will, in general, commend itself to considerate and conscientious men. It is a testimony against the law as unrighteous and at the same time a recognition of government as a grave interest.

The latter course mentioned by President Fairchild is the one which has been pursued by Christians in every age. The apostles refused obedience to civil authority when civil law required of them obedience which they could not conscientiously render; and thousands of martyrs have laid down their lives rather than yield to any earthly authority in matters of conscience. Our own country has not been without witnesses to this principle. The Baptists and Quakers of New England and Virginia, suffered fines, imprisonment, whipping, and some of them even death itself, rather than prove disloyal to conscience.

We are not asking special favors, or the patronage of public authority; we seek only the rights which we ought to enjoy under Section 3 of the Declaration of Rights. We do not ask toleration merely, but, in the language of Hon. Richard M. Johnson, we declare that "what others call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights of which government cannot deprive any portion of citizens however small. Despotism may invade these rights, but justice still confirms them."

We do not ask simply for a clause exempting us from the penalties of the law, but for the repeal of the law; because simply to ask an exemption would be to admit the right of the State to legislate upon such questions, and to consent to the idea that the legislature might properly require of others that which we are not willing it should exact from us.

We believe that properly interpreted, the Declaration of Rights of the State of Tennessee would afford equal protection to all; and that justice to all, and a due regard for inalienable rights demand the repeal of Section 2289 of the code of the State; and for this we accordingly pray.

THE DECLARATION OF RIGHTS OF TENNESSEE VS. THE TENNESSEE SUNDAY LAW.

The preceding memorial to the Tennessee legislature deserves more than passing notice. It is a remarkable fact in itself that there should be occasion for such a memorial in the closing decade of the nineteenth century. The facts set forth are startling, the arguments used are convincing, and the principle stated is sound.

That the Sunday laws are religious in their origin and purpose there can be no doubt. This has so often been admitted even by the defenders of the Sunday laws that it is idle to question it. In deciding the King case in

Western Tennessee, August 1, 1891, Judge Hammond, of the United States District Court, said: "Sunday observance is so essentially a part of that [the Christian] religion that we cannot rid our laws of it." And again, in the same opinion, his honor said:—

Freedom of religious belief is guaranteed by the Constitution; not in the sense argued here, that King, as a Seventh-day Adventist, or some other as a Jew, or yet another as a Seventh-day Baptist, might set at defiance the prejudices, if you please, of other sects having control of legislation in the matter of Sunday observances, but only in the sense that he should not himself be disturbed in the practices of his creed; which is quite a different thing from saying that in the course of his daily labor, disconnected with his religion, just as much as other people's labor is disconnected with religion, labor not being an acknowledged principle or tenet of religion by him, nor generally or anywhere, he might disregard laws made in aid, if you choose to say so, of the religion of other sects.

His honor erred in stating that Mr. King's daily labor was disconnected from his religion; because Mr. King belonged to a class of religionists who believe that whether they eat or drink, or whatsoever they do, they should do all to the glory of God, and that the fourth commandment not only requires Sabbath rest, but forbids a like treatment of any other day.

The vital point, however, in this quotation from Judge Hammond's opinion, is his recognition of the fact that Sunday is a religious institution, and that it has a place in our laws for religious reasons. His honor, Judge Parks, admitted the same truth in his opinion in the recent cases in Rhea County, Tenn. He said:—

Sunday is, and for a long time has been, recognized by nearly all Christian denominations as the Sabbath, and it is for this reason, no doubt, that the law which protects that day has been acquiesced in as constitutional.

Such authorities might be greatly multiplied, but it is unnecessary. The reasons given are not in keeping with American principles of government. "There is not a shadow of right in the general Government," says James Madison, "to intermeddle with religion. Its least interference with it would be a most flagrant usurpation." This language is just as true of the government of Tennessee, whose Declaration of Rights declares "That no human authority can, in any case whatever, control or interfere with the rights of conscience." It was certainly the purpose of the framers of the constitution of Tennessee to guarantee absolute freedom of conscience; and the language of the Declaration of Rights is even plainer and more comprehensive than is that of the First Amendment to the Constitution of the United States.

If it be objected that a man cannot be permitted to do everything that his conscience may lead him to do, it is sufficient to reply in the words of Thomas Jefferson: "Our legislators are not sufficiently apprised of the rightful limits of their power, that their true office is to declare and enforce our natural rights and duties, and to take none of them from us."

The State need not ask what any man's conscience is, but simply guard the rights of the individual. It is no concern of the State what the individual does so long as in so doing he does not infringe the rights of his fellow-man. Judge Parks stated this principle thus clearly in his opinion already referred to: "A man cannot kill another and excuse himself on the ground that he believed he was carrying out God's will in so doing, because this would deprive his victim of a natural right, viz.: the enjoyment of life. Do the defendants, in keeping the seventh day and working on the

¹ Elliott's Debate on the Federal Constitution, Vol. III, p. 330.

² Works of Thomas Jefferson, Vol. VII, p. 3.

first, thereby interfere with any natural right of their neighbors? or is it an artificial right created by human law?" There can be but one answer given to the judge's question, viz.: It is an artificial right. Private work on Sunday by one man does not interfere with the right of another man not to work. So that the only reason for enforced Sunday observance, by the individual, is a religious reason, as Judge Parks and Judge Hammond, in common with many other jurists, admit.

But it was clearly the purpose of the framers of the Declaration of Rights of Tennessee to forever prohibit the legalization of any religious institution or the enforcement of any religious practice. "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." It was doubtless to prevent similar evils that the framers of the Declaration of Rights of Tennessee wisely prohibited the legislature from intermeddling with questions affecting the conscience.

But the memorial presented to the legislature by the Adventists of Rhea County goes farther than to merely assert their rights of conscience in this matter. It takes the ground that Sunday laws interfere with the rights of conscience of every man. The constitution of Tennessee was evidently not designed to guarantee toleration merely, but to establish religious liberty. It was evidently the purpose of the framers of that instrument to afford equal protection to all citizens of the State, whether Jews, Christians, or agnostics. "The protection of the constitution extends to every individual or to none. It is the individual that is intended to be protected. The principle is the same whether the many or the few are concerned. The constitution did not mean to inquire how many or how few would profess or not profess this or that particular religion. If there be but a single individual in the State who professes a particular faith, he is as much within the protection of the constitution as if he agreed with the great majority of his fellow-citizens. Under the constitution of this State the legislature cannot pass any act, the legitimate effect of which is *forcibly* to establish any merely religious truth, or to enforce any merely religious observances. The legislature has no power over such a subject. When, therefore, the citizen is sought to be compelled by the legislature to do any affirmative religious act, or to refrain from doing anything, because it violates simply a religious principle or observance, the act is unconstitutional."

This language, though used concerning the constitution of California, is just as appropriate to the constitution of Tennessee. The Declaration of Rights of the latter State seeks to provide for absolute religious equality; but the Sunday law of the State clearly does give preference to a religious institution, giving it the patronage of public authority. It gives those religious denominations that observe Sunday a decided advantage over all others, and imposes a heavy burden upon observers of another day. Thus it infringes the rights alike, of the seventh-day Christian, of the Jew, and of the man who professes no religion. Nor does it stop here, for, as is clearly set forth in the memorial, it interferes with the right of every man, for it leaves no man free to change his opinion and practice in regard to Sunday work. The memorial ought to receive candid consideration at the hands of the legislature and of the people of Tennessee.

THEY DEFEND THE PERSECUTION.

THE *Examiner and National Baptist*, of this city, has entered courageous, consistent and persistent protest against the persecution of seventh-day observers. However, it is no more than would be expected from the denomination of Roger Williams. The surprise is, that there can be found a Baptist paper that justifies these persecutions. Yet the writer has before him six Baptist papers, four from this country and two from Canada, that attempt to defend these violations of the principle of religious liberty. Some of our readers would doubtless be interested to read some of them. The following from the *Texas Baptist Standard*, of March 28, is a representative of these defenses, both as to the spirit manifested and arguments(?) adduced:—

The *Standard* has received a copy of the county paper of Rhea County, Tenn., in which there is a lengthy account of the trial and imprisonment of a number of Seventh-day Adventists, who were indicted and convicted for violating the Tennessee Sunday law. Some of our Baptist exchanges have wasted considerable breath in trying to work up sympathy for this kind of lawlessness, but as yet the *Standard* has not been able to enter into their views of the case. It may be a matter of conscience for a Seventh-day Adventist to keep Saturday, but it is certainly not a matter of conscience for him to become a lawbreaker. Our opinion is that these Adventists knowingly premeditate the breaking of the Sunday law in order to be arrested and put in jail, so that they may be able to raise the cry of persecution. It used to be a matter of conscience with an orthodox Mormon to have anywhere from two to two dozen wives, but the National Government seems to have taken the view that a man's conscience in such a case had gone wrong, and that the man who carries such a conscience around with him, is a good deal more at home in jail or in the penitentiary than anywhere else. It might be a matter of conscience with some men to whip their wives. And there are a great many men who never suffer a twinge of conscience on account of any violation of the moral code. It is a matter of conscience with the saloon keeper to sell whiskey on Sunday, because there are a great many toppers who drink more on Sunday than any other day. From these obvious facts, it would follow that lawlessness should not be tolerated simply because it happens to be done under the guise of religion or on the plea of liberty of conscience. As the *Standard* sees, it is just as much harm for Seventh-day Adventists to violate the laws governing the Christian Sabbath as it is for the saloon-keeper. To take the position that the Seventh-day Adventists have the right to secularize the Lord's day, and turn it into a day of work, is to concede all that they claim on the Sabbath question. If they feel in conscience bound to work on Sunday they need not flaunt it in the faces of Christians who believe in keeping the Lord's day holy unto him.

In reply to all this we submit the following from the *Examiner and National Baptist*:—

"We did not expect any Baptist would defend the prosecution of otherwise inoffensive Christians for labor on the first day of the week that disturbs nobody else. . . . It would have been easy, by the use of similar arguments, for those who persecuted Baptists in the past, to have justified their conduct and policy."

AMEN!

THE *Evangel and Sabbath Outlook*, of March 21, encourages the persecuted Seventh-day Adventists of Rhea County, Tenn., with the following words:—

We say to these Sabbath-keepers, let the officers have your bodies for prison cells and chains, but sell neither truth nor loyalty to God's Sabbath.

To this the *Cottage Pulpit*, of Nashville, Tenn., responds thus:—

Amen! to that sentiment, brother of the *Evangel*. And may it spread over this State and Union and find a lodgment and take root and grow and bear fruit in the hearts of true patriots everywhere, until the dark spirit of religious bigotry and blindness shall be driven from the field it has invaded under cover of these old "Blue Law" statutes in the codes of this and other States.

If the legislature of Tennessee now in session at the

Capitol would do its duty, it would not adjourn until it has wiped off the stain of this Rhea County disgrace from the escutcheon of our good commonwealth. If the members of the two houses of this legislature would do an act of lasting benefit to the State and honor to themselves, individually and collectively, they have only to apply the knife to the religious persecuting section in our revised code, and hurl it out!

To the utterances of both the *Sabbath Outlook* and the *Cottage Pulpit*, the SENTINEL says Amen!

THE POPE'S LOVE FOR AMERICA.

[The following editorial kindly translated from *Die Rundschau* (Chicago) of February 6, and sent us for publication, by Rev. Oscar Goelz, of Gretna, La., displays unusual courage and perception.]

THAT Leo XIII. fondly cherished within his papal heart these United States, we knew long ago. Especially in the past three years have we been hearing much of it. In 1892, there came this bit of news from Rome: "What the church has done in the past for other nations, she will now do for the United States." In the following year this papal design materialized. Satolli came to this country as the pope's delegate, announcing the purpose of his mission in an address to the Catholic Congress assembled at Chicago in the month of September, in these pertinent words: "Bring your country into immediate contact with that great secret of blessedness—Christ and his church." A month later Professor O'Gorman of the Washington University, in a paper read before the World's Congress of Religions, made claim to this country for the pope "by right of discovery and possession," and because of "its religious character and Christian principles." Shortly after occurred Cardinal Gibbons' jubilee celebration. On this occasion Archbishop Ireland proclaimed the union of the Catholic Church and the United States at the banquet hall, by congratulating those assembled there on the privilege they enjoyed of seeing this union "typified" in the arrangements before their eyes, in that "the Vice-president of the United States comes here and takes his seat alongside the cardinal." Then on the 22nd of September, 1894, Bishop Keane, Rector of the Catholic University at Washington, brought this item of news from Rome: "The policy of the pope is . . . the union of the church with the great democratic powers of the future, that is, America and France. This is his hope, and unto its fulfillment tend all his remarkable endeavors." And shortly afterward we were apprized of the pope's intention to declare America a Catholic country, and that he thought the United States "the most promising field for the church in the whole world."

The latest papal encyclical to the American bishops, the contents of which was made public the beginning of last week, breathes the same spirit of love for the United States. And this circumstance makes it noticeable also to non-Catholics. For this fact, the pope's bestowing his special favor on our country, is a very serious sign of the times, and all having at heart the welfare of our nation and wishing its liberty to be retained inviolate, would do well to closely observe this sign of the times and take to heart the lesson such observation teaches.

Referring to the Columbus celebration in his encyclical, the pope pays a high tribute to the American people for the powerful progress achieved. Naturally his special favor centers in the Catholics, giving expression to his joy over the fact that under the free institutions of our Republic, unfettered and unbiased by any legislation whatever, his church has de-

* Report of United States Senate Committee on Post Offices and Post Roads, communicated to the Senate, January 19, 1893; Richard M. Johnson, of Kentucky, Chairman.

* The Supreme Court of California, April term, 1858, *ex parte* Newman.

veloped gloriously. Yet it is far from the purpose of the pope to indorse these free institutions themselves. On the contrary, "it would," he says, "be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the church; or that it would be universally lawful or expedient for the State and Church to be, as in America, dissevered and divorced. The church would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority."

We ought to mark well these words of Leo XIII. They are the key to the correct understanding of the whole remaining portion of his message, and clearly and plainly betray the pope's actual intentions toward our country. He certainly does approve of this, that his church enjoys the greatest liberty under our free institutions, but he is not at all satisfied with this state of affairs; he demands more. Naturally the complete and fundamental separation of Church and State existing in the United States is an abomination to him and a thorn in his eyes. The lawfulness of such a status is what he denies in emphatic terms. He only submits to it because he *must*, and because it is expedient for him to make the best of, and put up with, the existing condition of affairs. His ideal is still the union of Church and State, or rather the superiority of the former, that is, *his* sect, over the latter. The laws of the State are to favor his church, and, naturally, his *exclusively*; and the public authorities are to patronize her and be subservient to her. Such would be, in the eyes of the pope, the normal status, and to bring about this status is the aim and object of his endeavors.

All else he elaborates on in his encyclical and lays near the hearts of his people, is to serve the final purpose of hastening and materializing the Catholicity of these United States.

There is no necessity for still further following the tracks of the encyclical. What the pope urges the Catholic citizens of this country to consider, what he has to say about labor organizations, his admonitions to Catholic newspaper writers,—all this is in itself of no value to us and does not influence our way of thinking and acting. They are of interest and importance to us, only in so far as these utterances too are colored throughout with the same wish and mind of the pope we have just portrayed, and his design to bring our whole American nation in subservience to him. And for this reason the latest papal encyclical is a significant sign of the times, whereby we again may learn to understand that the greatest enemy of our nation and its liberty is, and will remain until the end of time, the *popedom at Rome, an institution of the devil*.

DANGEROUS LEGISLATION.

It has generally been conceded that the State has the authority to declare legal holidays. This winter the State of Minnesota has added another to the list, in declaring that the birth day of Lincoln is to be a legal holiday. And as long as legislative bodies are content to leave the matter with the simple declaration that such and such days are to be legal holidays, and then leave everybody free to observe them or not, it will make very little difference to the average citizen. But should they attempt by legislative enactment to prescribe how these days shall be observed, and make certain acts, in themselves legitimate, misdemeanors because done on these days, they would then invade the inalienable rights of the people. And if they should go

so far as to formulate a round of solemn, sacred acts of religious worship, imposing penalties of fines and imprisonments for certain acts of amusements, sports, and pastimes, they would then enter the realm of conscience, the realm of religion, which would not only be an invasion of the civil rights of the people, but it would be an attempted usurpation of the divine prerogatives of the mind; an exalting of the State above the religious convictions of the individual, a gross usurpation of authority.

Now all this is just what is being attempted in the legislature of Minnesota. Attempted, I say; at least a bill has been introduced by Representative Downs, to compel the decorous observance of Memorial Day until five o'clock in the afternoon. The first seventeen hours of the day are to be set apart for "sacred, solemn, and patriotic exercises;" while those who would engage in such sports as racing with horses, boats, or bicycles, or play any games, or attend any game of baseball or football, or other sports, on that day, before five o'clock in the afternoon, will be subject to a fine of from \$10 to \$100, or from ten to thirty days' imprisonment, or both.

In commenting on this measure, the *Pioneer Press* of St. Paul, asks the question, "Is Minnesota to have a set of Blue Laws?" It pronounces the measure "The grossest proposal to interfere with personal liberty that has been heard of in the State;" and adds that the presentation of such a measure is evidence of how far these paternalistic ideas have "carried us back toward the days of tyranny of opinion and the fettering of the individual." These are sound words and should serve to arouse the thoughtful reader, and lead the people to be more jealous of their rights lest they expire in a convulsion. Those who are acquainted with the history of the downfall of the republic of Rome, do not need to be told that we are living over again the history of that republic. H. F. PHELPS.

St. Paul, Minn.

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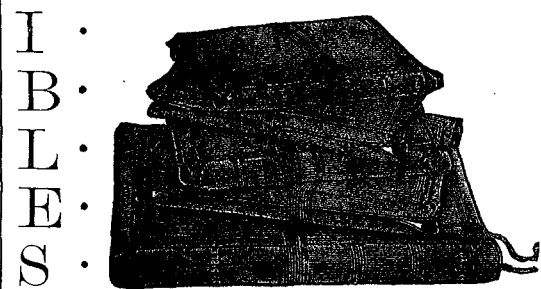
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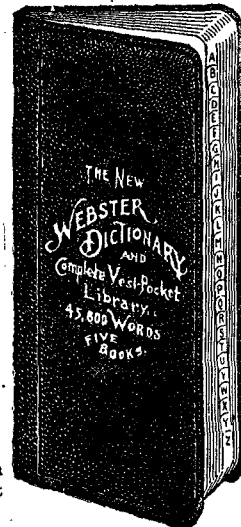
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BISHOP AND PRIEST REVILING EACH OTHER.

THE *Converted Catholic* has given considerable space to the quarrels between Roman Catholic Bishop McQuaid, of Rochester, N. Y., and Father Louis A. Lambert, one of the priests of his diocese, late editor of the *Catholic Times* of Philadelphia, and for the present editor of the New York *Freeman's Journal*. In the exchange of characteristic Roman Catholic ecclesiastical civilities, priest Lambert in his paper called his bishop "a political place hunter," "a disappointed office-seeker," and declared him "jealous of the success of some of his fellow-bishops." He instanced cases of the bishop's cruelty to his priests, who, for some reason, or none, as Father Lambert insinuated, were suspended, unjustly deprived of their rights and turned out to starve by this "charitable" bishop. Now, in turn, the bishop, in a recently started Roman Catholic weekly, called by the ominous name of *The Vatican*, published in Albany, N. Y., pays his respects to Lambert. In the leading editorial of that paper for March 16, 1895, Father Lambert is said to be guilty of "shameless and mendacious invention, to have encouraged a most malevolent and unchristian spirit." He is called a "clerical plotter," a "conspirator against truth and honesty," an "artful dodger," and other such complimentary names. We would commend to the consideration of the bishop and priest the words of Peter's First Epistle 8, 9: "Love as brethren, be courteous. Not rendering evil for evil, nor railing for railing; but contrariwise blessing.

But evidently Peter's counsel is thrown away upon the Roman Catholic bishops and priests of our generation. The echoes of the scandalous revelations by Dr. Ducey have not died away when here comes the learned Lambert of "Ingersoll" fame and the "holy bishop" of Rochester reviling each other like fishwives. "Come out of her, my people."—*The Converted Catholic*, for April.

OUR TENNESSEE LETTER.

MATTERS at Graysville are running along about as usual. It is a quiet neighborhood and withal an agricultural community, and most people are quite busy with their spring work. The non-resident students who were attending the academy have all left for their homes. There is still some discussion about the imprisonment of the Adventists, and as to the people opinion is somewhat divided about the propriety of prosecuting under the Sunday law. The better class of citizens, the reading and thinking people, are pretty generally agreed that this is religious persecution, and that it is a shame that inoffensive citizens should be arrested and imprisoned for no other offense than doing upon Sunday, work which would be held to be entirely commendable on any other day. The Adventists themselves are pursuing the even tenor of their way as though nothing had happened.

The sheriff came to-day with warrants to arrest the following members of the Graysville Seventh-day Adventist Church:—

L. S. Abbott,	2 cases (now in jail).
H. C. Leach,	"
Lewis Abbott,	"
N. E. England,	1 case.
Byrd Terry,	"
Dwight Plumb,	" (now in jail).
W. J. Kerr,	" (was in jail).
Monroe Morgan,	"
E. R. Gillett,	"
Columbus Moyers,	"
Wallace Ridgway,	"
J. M. Hall,	"
Oscar England,	"
W. S. Burchard,	" (now in jail).

All who were found gave bonds to appear at the next term of court for trial, but there is no thought of leaving to avoid the processes of the court, and no revengeful expressions are heard concerning those who persecute them.

The fate of the petition for the release of the imprisoned Adventists, so generously signed by officials and private citizens and addressed to the County Court (a body composed of the justices of the peace of the county), is thus given in the *Dayton Republican*, of April 5:—

Wouldn't Do It.

THE COUNTY COURT REFUSES TO LIBERATE THE ADVENTISTS—A TIE VOTE.

Monday evening the petitions asking for the release of the Adventists in jail were presented to the County Court.

Squire McPherson said if they were released now it would encourage them and more offenses would be committed and more arrests follow.

Hon. John A. Denton said that it would be money saved to the county to now release them; that they had received enough punishment; that in all other respects they were law-abiding, Christian people.

A resolution had been passed in January, 1893, by the County Court that no one should be released from jail unless recommended by the judge or justice before whom tried. Squire Hicks moved that this record be expunged. After considerable talk he withdrew his motion at McPherson's request and court adjourned.

Tuesday morning Squire Hicks again renewed his motion to expunge the record. McPherson moved to table it, and a vote being taken, it was laid on the table by 15 to 11.

In the afternoon Squire Hicks moved to suspend the resolution referred to for the present term of court. McPherson moved to table, which was lost by 14 to 11, and Hicks' motion being put was carried by 13 to 12.

A motion to release the Adventists was made by Squire Merritt. McPherson moved to table it, and the vote being taken it was announced as tabled by 12 to 11.

Court adjourned Tuesday evening. Wednesday afternoon it was found that the last vote was a tie—12 to 12, this discovery being made on looking over the vote on the tally sheet. Chairman *pro tem*, Benson, who took the ayes and noes down as cast, was in the clerk's office when the discovery was made, and verified this by going carefully over each justice's name and how he had voted. Mr. Benson said it was an error of his head and not the heart; that he had called McPherson to help count the vote and they had both made it 12 to 11. It is not known how Chairman Crawford would have voted on a tie vote.

The vote as cast was—

For releasing—A. M. Broyles, Keyton, Smith, Fugate, A. P. Hayes, Eli Hayes, Hicks, Mowry, Morgan, Merritt, Clouse, Baldwin—12.

Against releasing—Waterhouse, Wyrick, Trentham, Gillespie, D. E. Broyles, Benson, King, Dodd, Lillard, Monday, Torbett, McPherson—12.

Not voting—Knight, Romines, Green.

Absent—Henry.

A significant incident happened, a few days since, on one of the streets of Graysville when two Adventists met. One was a deacon of the church, and, stopping, he said to the other: "Wright Raines (the man who prosecuted them) and his family are suffering for the necessities of life. What ought we to do in this case?" The other responded: "What does the Bible say?" Simultaneously the words from the Saviour fell from the lips of both: "If thine enemy hunger, feed him; if he thirst, give him drink." The one who first raised the question said: "Yes, that's right; but if we give him anything he'll perhaps think that we are trying to buy his favor." But the other said: "How can that be, since the trials are over, and Mr. Raines is not the prosecutor in the cases to be tried in the next term of court?" It was therefore agreed that the Scripture injunction should be followed.

The Adventists bring their religion into their daily lives to a great extent. Prayer and praise is to be daily heard in every Adventist family, and in their meetings there is a marked spirit of devotion. They are Bible Christians, and true Protestants, for the Bible is their only rule of faith and practice, and a

"thus saith the Lord" is with them the end of controversy. An officer of the court said to the writer only a few days ago: "These Adventists are the best people in Rhea County, and the county would be better off if we had a thousand of them." And yet several of them are confined in the Rhea County jail, and others are under indictment and will doubtless be imprisoned next July. But they do not repine, and will not swerve from what they regard to be their duty to God.

But this is not saying that it is easy for these people to suffer persecution. They are human, and have the feelings to which human flesh is heir. Their hearts are just as tender and their affections as warm, as the hearts and affections of other people, and when the father and husband is taken away and locked up in jail, it is a cruel blow to the wife and children; but there is no repining on the part of those who are left at home. The women are not heard, as was Job's wife, begging their husbands to curse God and die; but, on the contrary, they encourage their husbands to faithfulness, and say: "We are ready to go too when our time comes." It is possible to imprison whole families, or even entire communities, of such people, but it is not possible to turn them from their allegiance to God and to his law. They can go to prison—or to death if need be—but they cannot deny their faith.

CONDENSED NEWS PARAGRAPHS.

GOVERNOR MCKINLEY has refused to dismiss Police Lieutenant Hehan, of Cincinnati, whose dismissal was demanded by the ministers of Cincinnati because he refused to arrest theatrical performers until the conclusion of the performance.

THE Protestant ministers of Helena, Ark., invoked the aid of the law to stop a musical entertainment given by the Gilmore Band. The managers evaded the law by giving free entertainments. Collections were taken and the amount thus raised was donated to the poor of the city.

THE election held at Bridgeport, Conn., April 2, was enlivened by women and religion. It is reported that in order to elect a Protestant school board, for which women are allowed to vote, the Protestants undertook to secretly urge the Protestant women of the churches to vote. The Roman Catholic priests got wind of the movement and instructed Catholic women to do the same; and since that church is the perfection of organization and discipline, it was able to vote its women to a woman, and consequently, completely overwhelm the opposition. However, the Catholic women, owing to a blunder in voting, failed to carry the election. They will be better instructed next time.

LOS ANGELES, Cal., April 2.—Judge Clark has overruled the demurrer interposed by Rev. J. C. Campbell in the suit charging him with slandering Miss Tessa L. Kelso, the librarian of the Los Angeles Public Library.

The basis of the action was a prayer offered by the defendant before his congregation in the First Methodist Episcopal Church, in which he said: "O Lord, vouchsafe thy saving grace to the librarian of the Los Angeles City Library and cleanse her of all sin and make her a woman worthy of her office."

Rev. Campbell, in his demurrer, took the position that his statement was privileged. The court held that a slander can be perpetrated in the form of a prayer as readily as in any other form of speech.—*New York World*.



NEW YORK, APRIL 18, 1895.

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THE press is running day and night to fill orders for our last extra; and just before going to press the Colorado Tract Society telegraphed an order for ten thousand copies.

THE Associated Press announced on the 11th inst. that Governor Turney had pardoned the five Seventh-day Adventists imprisoned at Dayton, Tenn., March 8. All honor to Governor Turney. The governor would now do credit to himself should he send a message to the Tennessee Legislature now in session recommending the repeal of the Sunday law under which they were imprisoned. The pardons were granted on the recommendation of the trial-judge, Judge J. G. Parks, who shares with the governor the honors of the noble act.

UNDER the circumstances, it is safe to say that this action of the officials of Tennessee is without a parallel in our history. Here were five men duly convicted of the violation of the law of the State and committed to prison upon refusal to pay the costs duly assessed; not only so, but they had respectfully but firmly declared in court that they could not obey the law, and yet they were pardoned by the governor upon the recommendation of the trial-judge. This can only be regarded as a confession that the law is unjust and that it ought to be repealed.

THE legislature of Massachusetts has enacted a most rigid Sunday law. It declares that no entertainment shall be given on Sunday at which an admission fee is charged, and makes any person attending such prohibited entertainment liable to a fine of five dollars. Another portion of the law reads thus:—

Whoever, on the Lord's day, keeps open his shop, warehouse or workhouse, or does any manual labor, business or work, except works of necessity and charity, or takes part in any sport, game, or play, except a sacred concert, shall be punished by a fine of \$50 for each offense, and the owner of any hall in which said law is violated is liable to a fine of \$500.

It will be noticed that the church theater is exempted,—“any sport, game, or play, except a sacred concert.”

FOR some time the Polish Roman Catholic Church, of Omaha, Neb., has been the scene of disgraceful fights between factions in the church. The latest developments are the burning of the church and the arrest of a priest as the probable incendiary. It is alleged that the church was saturated in the second story with kerosene. By a court decision the priest's faction would have been compelled to vacate the church in two days, and the evidence, it is said, clearly proves that the

priest and his faction decided to burn the church rather than abandon it to the other faction. And yet the Roman Catholic Church declares that she is the only power that can control the mobs of the world.

OUR intelligent Delaware correspondent, Rev. O. G. Buddington, a few months since, referred to the fact that in the State of Delaware an appropriation of five dollars has been made by the courts to each Sunday-school. The Baptists have declined it on principle, and have appealed to the legislature for the repeal of the law. Other denominations have united in this appeal, excepting the Roman Catholics and Episcopalians.—*The Examiner*, April 11.

THE latest news from the prosecuted Seventh-day Adventists of London is that the authorities have seized their goods to the value of \$90, which they will sell to collect fine and costs, amounting to \$30.

The following brief statement accompanying the above facts, as issued by the persecuted Adventists, will explain their attitude toward the prosecution:—

It is not from stubbornness or any disrespect to the authorities that the fines have not been paid. If they had been imposed for any ordinary infraction of the law, they would have been paid at once. But the fourth commandment forbids us to recognize Sunday as in any way whatever different from the succeeding five days of the week. To do so would be sin. Consequently, to pay a fine for violation of a human enactment that bids us recognize Sunday as a day of rest, would be to put ourselves on the side of that human law, in opposition to the commandments of God. If property is forcibly taken to satisfy fines, those who take it are alone responsible; but we cannot by any act whatever become partakers in the sin of the government in setting itself above the authority of the Creator.

IN 1892 the Supreme Court of the United States declared that “this is a Christian nation,” and cited as one proof the “Sabbath laws” of the various States. The leaders of the Sunday-law crusade immediately seized upon this decision as furnishing the highest possible authority for Sunday legislation. Armed with this decision the Sunday-law leaders besieged Congress to enact a law closing the World's Fair on Sunday, not so much for the purpose of shutting the Fair on Sunday as for the purpose of committing Congress to the creation of a precedent for Federal legislation favorable to Sunday sacredness. They succeeded, and Sunday sacredness was declared established.

But startling to relate, the Congress of the United States desecrated in 1895 what it had hallowed in 1892. It continued in session the greater part of Sunday, March 3, and engaged in work just as secular as that done by the imprisoned Adventists in Rhea County, Tenn. But still more startling to the apostle of compulsory Sunday observance comes the information that the United States Supreme Court, the creator of this “Christian nation,” held a session on Sunday, April 7, and performed work just as secular as was ever performed by an Adventist anywhere. Thus it would appear that the creators of the “Christian

nation” and the “Christian Sabbath” have destroyed what they created. This fatal fact is becoming apparent to the Sunday-law advocates, and they have already declared their intention of turning the desecrators out and putting in their places men who will recreate what their predecessors destroyed. Now all this trouble could be avoided by accepting the Sabbath blessed and sanctified by the “Lord of the Sabbath,” and which does not depend for its perpetuity on legislative or judicial action.

IN harmony with what appears to be concerted action on the part of the papacy in the United States to push the enforcement of Sunday laws, the *Catholic Review*, of March 31, publishes a defense of compulsory Sunday observance, in which occurs the following:—

In every one of the original States, including, of course, New York, the common law of England in force at the time of the separation was declared to be reenacted, with some exceptions bearing upon political sovereignty, land tenure, and the like, necessary to effectuate the separation and its new conditions. But the common law of England presupposed the Christian religion and that remained to the State of New York and is still in force.

With this for a basis the article concludes that “the courts will be bound to uphold Sunday as a day of worship and of rest from unnecessary labor.” This is the same position which has always been taken by those professed Protestants who were so anxious to secure the power of the State in support of their dogma of Sunday sacredness. Rome has a number of dogmas which she will yet build on this same foundation with the same reasoning to the consternation of these unwise Protestants.

GOV. TURNEY of Tennessee has pardoned all those Seventh-day Adventists who were imprisoned by the courts of his State some months ago for working on Sunday. There were nine of these convicts for conscience' sake in jail at one time, but the sentences of some of them had expired before Gov. Turney acted. They all belong to a colony of about three hundred located in Rhea County. One of them is a minister, and all are men of good character, whose only violation of the law was this one of observing Saturday and working on Sunday. Their prosecution was a bit of bigotry, of which the best people in Tennessee have long been ashamed. But there is something which remains to be done. That is, to change the laws of Tennessee in accordance with justice.—*Springfield (Mass.) Daily Republican*, April 13.

A CORRECTION.

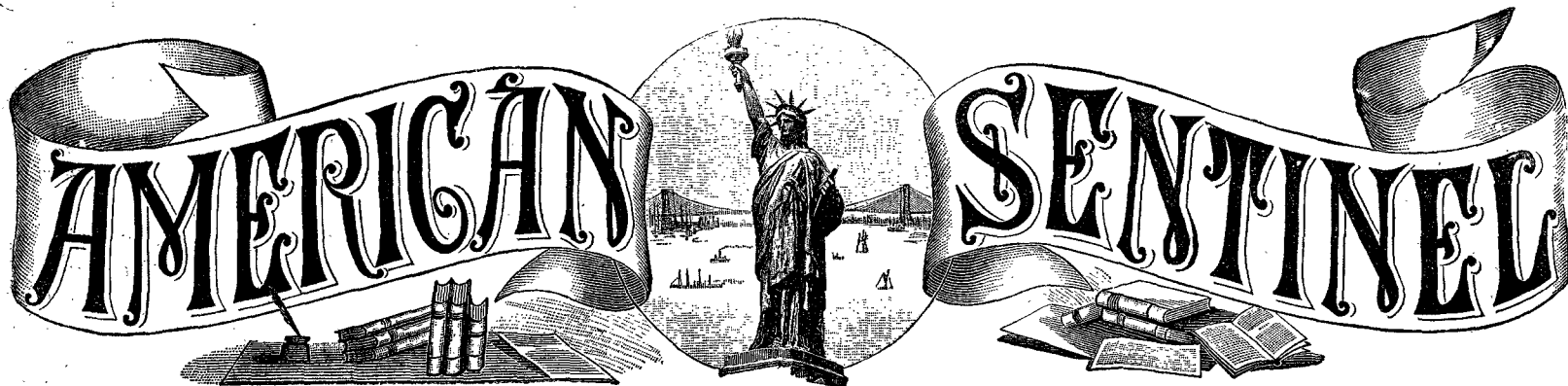
THE first twenty-five thousand copies of the SENTINEL, of April 11, speaks of ex-Governor James D. Porter, of Tennessee, as “now United States Circuit Judge.” This is a mistake. He was nominated by Mr. Cleveland but not confirmed. The copies printed later correctly state that Mr. Porter is now United States Minister to Chili.

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THE DUTY TO OBEY CIVIL RULERS.

THAT it is a Christian duty to obey civil government no believer in the inspiration of the Scriptures can deny. In the thirteenth chapter of Romans it is expressly commanded: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil." And again we are admonished to "be subject, not only for wrath, but also for conscience' sake;" so that the Christian is to obey civil rulers not from fear of punishment, but as doing service unto the Lord.

But we find it recorded in the Scriptures that in some cases the servants of God refused obedience to civil rulers, and that God vindicated them in so doing. In the third chapter of Daniel we have the record of the refusal of Shadrach, Meshach and Abed-nego to bow down to the golden image which the king had set up. We have also the record that they were miraculously delivered from the furnace without even so much as the smell of fire upon them. In the sixth chapter of Daniel it is recorded that Daniel himself refused obedience to a decree of the king, properly signed and promulgated; for which disobedience he was cast into the den of lions, from which he was miraculously delivered by the direct interposition of God.

Coming to the New Testament scriptures, we find an account in the fourth and fifth chapters of Acts of the arrest of Peter and John for preaching the gospel. They were commanded by the rulers "not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Then the

rulers further threatened them, and let them go; but they continued preaching, and were shortly arrested again; and the magistrates said unto them: "Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, WE OUGHT TO OBEY GOD RATHER THAN MEN."

Here is a seeming contradiction in the Scriptures. First, we have the positive injunction to obey the powers that be. The Word declares that they are ordained of God. Then we have the record of several instances where inspired men refused obedience to the powers that be and were miraculously protected in so doing. What is the solution of the apparent difficulty?

Here is the Answer.

The answer to this question is found in the words of the Saviour, recorded in Matt. 22: 21: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Civil government is indeed ordained of God; but for what purpose? This we may learn by referring again to the thirteenth chapter of Romans, where we read these words concerning the civil magistrate:—

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law.

It will be observed that in this scripture the same distinction is made between duties which we owe to God and duties which we owe to men, that is made by our Saviour in the words: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." The subject under discussion is civil duties. No reference whatever is

made to our duty to God, and the commandments referred to, viz.: "Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet," all have to do with our relations to our fellow-men. The same thing is shown in the seventh and eighth verses: "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything, but to love one another." And again in the tenth verse we are told that "love worketh no ill to his neighbor: therefore love is the fulfilling of the law." So the subject under discussion is our civil relations to our fellow-men.

The Lord Has Not Abdicated.

God has, for wise reasons, given civil power into the hands of men; but he has not committed moral government to any human authority. This he could not do without abdicating the throne of the universe; because if men were permitted to govern one another in matters of conscience, if God had ordained civil government for this purpose, there could be no certain moral standard; because it would be man's duty to obey the civil law, whatever that might be. Thus, in a Roman Catholic country it would be sin not to adore pictures and images, while in a Protestant country it would be a sin to do so.

On the other hand, if God had not committed civil authority to men, and given them power to enforce their own natural rights as between one another, one of two things would have been inevitable: either punishment of evil doing would have been so long deferred as to afford no protection to those in need of it, or else it would have been so swift and certain as to have terrorized man, and destroyed in a measure his free moral agency.

That the line is drawn in the Scriptures just where we have indicated, viz., between our duty to God and our duty to man, is evident from the language of Daniel to the king, as recorded in Daniel 6:22. After his deliverance from the lion's den, Daniel said to the king: "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt."

Daniel did not say that he had not disobeyed the king, but he did say he had done no hurt—that is, he had done no wrong to the king

nor to any other man. His disobedience was in a matter which was solely between himself and God. It was no concern of the king's, therefore the king had no right to require obedience at his hand in that matter. This was precisely the position of the apostles when commanded not to preach in the name of Jesus. They said: "*We ought to obey God rather than men.*" The Saviour had commissioned them to preach, and the civil authorities had no right to forbid them to preach, and when they did so forbid them, the apostles had the God-given right to refuse obedience; yea, more, it was their bounden duty to refuse obedience. To have done otherwise would have been to prove disloyal to the God of heaven.

The Principle is Universally Admitted.

This principle has been admitted by men in all ages, and thousands have laid down their lives rather than prove untrue to it. Blackstone states a similar principle thus: "This law of nature being coeval with mankind, and dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe, in all countries, and at all times. No human laws are of any validity if contrary to this." This is said not of moral law, but of natural law; but if true of natural law, how much more is it true of moral law? But we have already seen that one man cannot decide for another what are his duties toward God, nor can one man properly require another to discharge his duty toward God. Our Saviour himself, as we have seen, laid down the principle that we are to "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." We are not to render to Caesar the things that are God's, nor are we to render them to God through Caesar; but we are to render them to God, and to God alone are we responsible.

In his report communicated to the United States House of Representatives, March 4, 1830, on the petitions requesting a discontinuance of Sunday mails, Hon. Richard M. Johnson, of Kentucky, set forth the principle that man is absolutely independent of any human authority in matters of conscience, in the following language: "The framers of the Constitution recognized the eternal principle that man's relation with his God is above human legislation and his rights of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms. It is this consciousness, which, in defiance of human laws, has sustained so many martyrs in tortures and flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. *It is an inborn principle which nothing can eradicate.*"

The same principle is laid down by President Fairchild in his work on Moral Philosophy. In fact, it has been recognized by Christian men in every country and in all times. The martyrs whom we honor to-day, whose memories we revere, laid down their lives rather than prove disloyal to conscience and to God. In the language of Hon. Richard M. Johnson, "Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God." This fact alone should be conclusive upon the question under discussion. Human law is imperfect, the administrators of human law are necessarily imperfect, and both human law and its enforcement constantly vary. If conscience were to be guided by human law, there could be, as before stated, no certain standard of right and wrong. That which would be mor-

ally wrong in one State might be morally right in an adjoining State, and that which was sin to-day might be virtue to-morrow. But every man knows that he is directly responsible alone to God in things pertaining to God; and that while he is also responsible to God for wrongs done to his neighbor, he is properly amenable in a sense to his fellow-men for such acts. Every man regards any interference with his conscience as tyranny; then why should any man wish to control or interfere with the equal rights of another in matters of conscience?

The Plea of Conscience and Natural Rights.

But it may be objected that every man cannot be permitted to do that which his conscience tells him may properly be done. This is very true. For instance, Guiteau, the assassin of President Garfield, claimed that in shooting the president, he was doing God's service. His plea, as to his belief, may or may not have been true. There was no possible way of demonstrating its truth or falsity; neither was there any necessity for inquiring into that question. It is a fundamental principle that "all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness." President Garfield had the same right to life that Guiteau had, and Guiteau had no right to deprive President Garfield of life. Neither has any man the right, under the plea of conscience, to deprive his fellow-man of any natural right; or to trample upon, or interfere in any way with, any equal right of his fellow-man; nor does he do so in exercising his own inalienable, God-given right to worship God according to the dictates of his own conscience. For instance, the Catholic does not trench upon any natural right of his Protestant neighbor by going to mass or confession, by making the sign of the cross, or by abstaining from meat on Friday. His Protestant neighbor may regard him as foolish and superstitious, and may feel a certain sense of annoyance due to his knowledge that the Catholic believes and practices as he does, but this does not prevent the Protestant from freely holding and practicing tenets of his religion.

It is equally true, in the matter of Sabbath observance, that one man's failure to observe a Sabbath does not prevent another man from either resting or working upon that day. If one person chooses to work, and he does that work in a civil and orderly manner, it can in no way interfere with the right of another man to rest, neither can it interfere with his right to worship. We very properly have laws protecting peaceable assemblies upon all days, and we have special laws protecting religious assemblies from disturbance. These laws are available upon any day of the week, and may be enforced at any time by those who feel that their rights are interfered with. Why, then, should we have laws requiring all men to rest upon Sunday, because some men wish to worship upon that day? There can be but one reason, and that is the "reason" of religious bigotry and intolerance.

One Man's Worship Not Dependent on Another's Rest.

There can be no reason why one man should rest simply because another wishes to worship. If this were a natural right, it would be the natural right of every man. Therefore it would also be the duty of the government to prohibit labor on the sixth and seventh days, as well as upon the first, because rights belong to the minority as much as to the majority. Indeed, government is for the purpose of preserving the rights of the minority as against

the majority; but there is no such natural right. And that there ought to be no such artificial or statutory right must be evident to every candid, thinking man. The framers of the National Constitution provided that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," and several of the State Constitutions are even more explicit in their guarantees of religious liberty. The Declaration of Rights of the State of Tennessee declares "that no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given by law to any religious establishment or mode of worship."

The Declaration of Rights of the State of California provides that "the free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be guaranteed in this State."

The Declaration of Rights of the State of Maine provides that "all men have a natural and inalienable right to worship Almighty God according to the dictates of their own consciences, and no one shall be hurt, molested, or restrained in his person, liberty, or estate, in worshiping God in the manner and season most agreeable to the dictates of his own conscience, nor for his religious professions or sentiments, provided he does not disturb the public peace, nor obstruct others in their religious worship."

A Failure to Apply the Principle.

The Declaration last quoted is a distinct recognition of the line of demarcation between civil and religious duties. The line is properly drawn; and absolute right of conscience is guaranteed in everything not trenching upon the equal rights of others. It is true that this principle has not been adhered to strictly in any State; no more has the constitutional guarantee that there should be no distinction made and no preference given by law to any religious establishment or mode of worship. It was evidently the purpose of the framers of the constitutions of the various States to absolutely prohibit a preference by law for any religion. The American idea is not that of toleration merely, but of absolute natural right and equality in religious matters. But in almost every State we find laws requiring cessation of secular affairs on Sunday; thus giving a decided preference and advantage to those sects which regard Sunday as the Sabbath. That such laws do discriminate between sects, and that they do give preference to one sect over another, is thus clearly shown by Chief Justice Terry, of California, in an opinion delivered in 1858. His honor said:—

In a community composed of persons of various religious denominations, having different days of worship, each considering his own as sacred from secular employment, all being equally considered and protected under the Constitution, a law is passed which in effect recognizes the sacred character of one of these days, by compelling all others to abstain from secular employment, which is precisely one of the modes in which its observance is manifested, and required by the creed of that sect to which it belongs as a Sabbath. Is not this a discrimination in favor of the one? Does it require more than an appeal to one's common sense to decide that this is a preference? And when the Jew or seventh-day Christian complains of this, is it any answer to say, Your conscience is not constrained, you are not compelled to worship or to perform religious rites on that day, nor forbidden to keep holy the day which you esteem as a Sabbath? We think not, however high the authority which decides otherwise.

It is true that this view has not usually prevailed in courts of last resort; but courts are not infallible, and it is certain that in sustaining Sunday laws they have violated the fundamental principle of liberty of conscience.

The Civil Plea Examined.

It is claimed by some, however, that Sunday is merely a civil regulation. But how can that be civil which rests upon a religious reason? How can that be a civil regulation which would not exist were not the institution which it enforces religious? Even granting that nature demands that man shall rest one day in seven (which is not admitted, however), what is there in nature to teach that all men must rest at one and the same time? Why must a particular day be singled out and all men be required to rest upon it? Why do we not find in some States or in some communities a law requiring all men to rest habitually upon one day each week instead of laws requiring all men to rest upon Sunday? and why is it that where we do find permission granted for those to work upon Sunday who rest upon another day, they are required to rest "conscientiously and religiously"? The evidence is overwhelming that Sunday laws are religious in their origin, in their purpose, and in their enforcement.

The tendency among men is not to work too much. It is true that some people are overworked, but it is from force of circumstances rather than from inclination; and it is safe to say that more physical injury accrues to men from night work and from irregular hours than from failure to rest one day in seven. As a matter of fact, comparatively few men do labor continuously and ardently seven days in each week; so that the civil argument is not sustained either by reason or by facts; and no man will deny that were it not for the religious regard for the day, were it not for the fact that a large majority of the people believed that some sacredness attached to the day, nobody would be required by law to observe it; though it might possibly be held as a legal holiday in order that those who desired leisure upon that day might have it. This is true at the present time in California, but in no other State does the Sunday law rest upon that basis.

We have no compulsory holidays. The Fourth of July, Christmas and Thanksgiving Day are legal holidays, but nobody is required to observe them; nobody is punished for working upon them; nobody is forbidden to do upon those days any secular work, or to follow any secular employment. The fact is that compulsory Sunday observance is a relic of the union of Church and State. It is an inheritance from colonial days when religion was enforced by law, and when men were compelled to attend and support houses of worship. Such statutes have properly no place in our system of government. They are contrary to the spirit of our free institutions, and show that we have not yet reached the plan of absolute religious right, but that we simply tolerate dissenters. "The Constitution," says Hon. Richard M. Johnson, "regards the conscience of the Jew as sacred as that of the Christian." But in practice neither the United States nor any State except California has shown itself equal to a practical application of this principle.

IN a town in Tennessee it is said that eight citizens are confined in prison because they refused to obey a law which says the first day of the week shall be observed as the Sabbath, instead of the seventh day of the week, which they believe is the proper day for their observance. It is a perplexing problem to determine whether, because men have differences of opinion as to the true Sabbath, they should be forced to change their religious beliefs. American liberty contemplates entire freedom in religious matters.—*Rome (N. Y.) Daily Sentinel, April 15.*

NOT BIBLICAL.

A CORRESPONDENT sends us the *Western Recorder* (St. Louis), a Baptist paper, published by the Baptist Book Concern, containing an article entitled, "Christian vs. Jewish Sabbath," which he asks us to notice. Space will not permit of an extended notice, neither is such a notice needed. The author sums up his argument in three paragraphs which we quote with our comments inserted within brackets:—

"Condensed reasons for observing the Christian Sabbath." [The Bible nowhere calls the first day of the week the Christian Sabbath.]

"1. It was the most appropriate day which a ransomed people could observe; [The most appropriate day for a ransomed people to observe is the day commanded of God]; being that on which the Saviour was raised from the dead and the Spirit inaugurated his reign." [The Bible does not record that the Spirit inaugurated his reign on the first day of the week.]

"2. We have precedent, in a way [Yes, in a way, in the same way which Roman Catholics have precedents for purgatory, prayers for the dead, Mariolatry, invocation of saints, infallibility, etc.], to show that it was custom, for Gentile churches, under apostolic sanction, to meet for public religious worship and for celebrating the supper on the first day of the week; and there could be no higher authority emanating from inspired men." [There is but one instance recorded in the New Testament where a public meeting was held on the first day of the week, and that was a night meeting beginning Saturday night and continuing until Sunday morning, after which the rest of the first day was consumed in traveling.]

"3. We have the sanction of the Holy Spirit for the observance of the first day, in that the Spirit inspired Luke and Paul to record the fact, without censure, that the Gentile Christians did observe the first day instead of the Jewish Sabbath. [Neither Luke, Paul nor any other New Testament writer records any such change.] This ought, one would think, to be sufficient to justify [to] even the most scrupulous that the Christian Sabbath [meaning Sunday] is the day God designed should be observed by his people during the present dispensation." [It ought not to be sufficient, because it is not biblical.]

ANSWER TO A CORRESPONDENT.

THE following letter represents the views of the average Sunday-law advocate, stated with an unusual frankness and apparent sincerity. The author deserves a candid Christian answer, which we will endeavor to give here for the benefit of others who may be like-minded. To save space in replying we have numbered the principal points and will notice them under corresponding figures. We must of necessity be brief, and ask therefore that our brevity be not taken for harshness, for we entertain the kindest regard for our correspondent:—

EDITOR OF THE AMERICAN SENTINEL.—*Dear Sir:* Some one has been so kind as to send to my address two or three copies of the SENTINEL. I have read them with care, and I like the stand the SENTINEL takes against the encroachment of the Church on this American continent. And I believe it is high time for the American nation to take cognizance of the facts there stated; and I feel sorry to hear of my fellow Christians being in jail. But I am led to inquire, Who is to blame for the incarceration? Is it not the law-breakers? (1) I would ask the SENTINEL what opinion Rome must form (2) to see a paper so thoroughly American in its name and sentiment, encouraging violation of its own laws in reference to the holy Sabbath of America (3)—the observance of which

has been the safeguard of our nation, the hope of our future. (4)

A good deal of Scripture has been quoted to show that the persecuted (Adventist) brethren are right and the American nation wrong. Then if they are right, why do they complain? (5) Read Matt. 5:10, 11: "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." But is this falsely? (6) Our American Sabbath is the law of our nation, and should be respected by every citizen. Our American laws do not say to the Seventh-day Baptist, You shall not keep your day of rest, not at all; so your religious liberty is not interfered with whatever. (7) But then the nation has made a law that the Sabbath day (the day you call the first day) (8) shall be the day of rest or Sabbath in America; and these incarcerated ones have risen up in rebellion against that law (9) even when the nation has not tried to interfere with their way of thinking. (10)

Perhaps this may be the cause of the complaint, instead of rejoicing, simply because it is not "falsely" for his sake.

But are there not other words and examples of our Lord Jesus, that it would be well for the seventh-day brethren to observe? First, the meek example of Jesus, Matt. 27:12: "And when he was accused of the chief priests and elders, he answered nothing." (11) Or would it not be better to do as he commanded his disciples to do, Matt. 23:3: "All therefore whatsoever they bid you observe, that observe and do." (12) Or would it not be wise for them, when a righteous nation has adopted a law, to observe, (13) and they imagine (14) they should observe another day, and the nation says: "Well, my friends, you may keep your day, we don't object, but you must keep ours." (15) I say, would it not be wisdom to flee unto another country if one can be found where the day they think right may be the national law? (16) But I am in favor of keeping the law in regard to the Sabbath. I see no conflict between the law and the Bible. I am also in favor of compelling all on this continent to conform to our national laws, Jew and Gentile, bond and free. Let us keep our Sabbath day holy and the laws of our land sacred, and not violate our righteous laws and get the penalty and then complain of persecution. The officers are justified in doing their duty. Let us as a nation arise and let the world know that we are in favor of our holy Sabbath day and the law of our land.

I remain yours in favor of the American Sabbath,
MOSES HARNEY.

Box 89, Plains P. O., Pa.

1. The "law-breakers" are no more to blame for this incarceration than were the three Hebrews who were cast into the fiery furnace. Both violated laws which conflicted with their duty to God. The Hebrews violated a law which sought to compel them to outwardly worship a golden image. The Tennessee Seventh-day Adventists violated a law which sought to compel them to outwardly worship (Obedience is the highest form of worship, 1 Sam. 15:22) the government which demanded obedience to its Sunday-Sabbath and in addition, to worship the papacy which originated the Sunday-Sabbath in opposition to the "Sabbath of the Lord." God blessed the Hebrews in their violation of the law of Nebuchadnezzar, and he is blessing the persecuted seventh-day observers of Tennessee. The Lord delivered the Hebrews from the fiery furnace, and through the instrumentality of Judge J. G. Parks and Governor Turney, He has delivered the Adventists from the Dayton jail.

2. We care not what opinion "Rome" or any other organization or individual may form regarding our attitude to the government, so long as we are faithful to God and just to our fellow-men. However, Rome would despise us if we submitted our consciences to the keeping of the civil power.

3. The SENTINEL begs to be relieved of all responsibility for "our laws in reference to the holy Sabbath of America." These laws are not our laws. We acknowledge allegiance to but one Sabbath law and that law commands the observance of the holy "Sabbath of the Lord," a day which precedes the "holy Sabbath of America."

4. God pity our nation if its hope for the future depends on the observance of an institution of the Roman Catholic Church.

5. They do not complain. On the contrary, the walls of their prisons echo with prayers to God for their persecutors. The SENTINEL has repeatedly said that the publication of these persecutions was not to create sympathy for the persecuted, but to save the people from ignorantly fighting against God. Our position is summed up in these words of the "Lord of the Sabbath": "Offenses will come: but woe unto him, through whom they come."

6. Is it falsely? We are prosecuted for violating the Sabbath by laboring on the first day of the week. Are we guilty? Is the first day of the week the Sabbath? Let the Lord answer: "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God." Ex. 20:9, 10. "When the Sabbath was past, . . . very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun." Mark 16:1, 2. And now, is the Sabbath the first day of the week, or the day before the first day of the week? The seventh-day observers in Tennessee believe the Bible and keep the Sabbath, the seventh day, and labor on the "six working days" (Eze. 46:1), because of which they are accused of breaking the Lord's Sabbath. Come now, Brother Harney, with the Bible open before you, we ask in all candor, are they accused truthfully or falsely?

7. The law requiring the three Hebrews to worship the golden image did not forbid them to worship the God of Abraham, Isaac and Jacob; but only that they worship the image also. It is true that the Sunday law does not forbid seventh-day keepers to worship the Lord of the Sabbath by worshipping him on the seventh day, but only asks that all men worship the government also by obeying the law enforcing the observance of the "holy Sabbath of America." "Ye cannot serve two masters," says the Lord, and so the Seventh-day Adventist cannot worship God and a government in conflict with God.

8. We call it the first day because God calls it the first day. Matt. 28:1; Mark 16:1; Luke 23:56 and 24:1.

9. Their "rebellion" is of the same character as that of Daniel, the three Hebrews, Peter and John, Paul and Silas, and the Christian martyrs of succeeding centuries.

10. The government *has* interfered with their way of thinking. Their way of thinking is that they ought not to treat one of God's "six working days" as they treat his holy rest day, but the law says they must treat the "holy Sabbath of America" with the same outward reverence with which they treat the "holy" "Sabbath of the Lord."

11. It is true that Jesus at his trial remained silent amid the false accusations of his enemies, but it is also true that he told his followers, "When they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say." Luke 12:11, 12. The persecuted Seventh-day Adventists follow this instruction, and in fulfillment of his promise the Lord is giving them on such occasions "a mouth and wisdom" which all their adversaries are not able "to gainsay nor resist." Luke 21:15.

12. This was said of "the Scribes and Pharisees who sit in Moses' seat." But neither Moses Harney nor yet "this American nation" can prove that they are entitled to sit in Moses' seat. God has brought to an end the theocracy of Israel, and all attempts to revive it "until he come, whose right it is," is a usurpation of the prerogative of God and is anti-Christian.

13. A righteous nation will not enact a law which attempts to compel men to violate God's standard of righteousness. Ps. 119:172.

14. They do not "imagine" that they should observe another day; they *know* that they ought, for the Lord plainly commands them to observe another day.

15. The law of King Nebuchadnezzar did not say you must not worship your God, but only said you must worship ours. If our correspondent is correct, the Baptists, should they get the power in some States, would have the right to immerse all the people who had not been immersed, and when Methodists and others objected they could quietly reply: "We don't object to your being sprinkled, but you must be immersed also, for that is our baptism."

16. Our correspondent suggests that Seventh-day Adventists flee to some country where they would not be persecuted. But to what country can they flee? Brother Harney is in favor of driving us out of the "land of the free" because we will not submit the keeping of our consciences to him and other like-minded men; but he knows there is no other earthly country to which we can flee. The oppressed of all other countries have in the past been fleeing to this; therefore an order to leave this country is simply a command to "get off the earth."

But now that Brother Harney advises us to move to another country, we will inform him that we are preparing to go. We have known for a long time that the spirit of persecution would become so bitter in this country that those who refused to "worship the beast (the papacy) and his image (the 'land of the free' transformed by a union of Church and State into a persecuting power like the papacy) and receive his mark" (the Sunday-Sabbath) by obeying the Sunday laws—would have to move to "a better country that is, an heavenly." Rev. 14:9-16. These persecutions indicate that that time is not far distant, and we are getting ready to go and trying to get Brother Harney and as many others as we can to get ready too. Those who are ready to meet the Lord when he comes for us as he has promised (John 14:3) are described as "they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

A FEARFUL ARRAIGNMENT.

IN 1885, Pope Leo XIII. admonished Catholics "to take an active part in all municipal affairs and elections," and "make themselves felt as active elements in daily political life," and "penetrate wherever possible in the administration of civil affairs," etc. Probably no command of the pope has ever been more faithfully obeyed. Our large cities have been practically controlled by the Roman Catholic Church. The fruits of this control in New York City have recently been exposed to the horror of all good men. It seems that the situation is no better in St. Louis. The following is an editorial description of Roman Catholic misrule in that city from the *Western Watchman*, a Roman Catholic paper. It is a terrible arraignment of Roman Catholic misrule, but as it is from the pen of an Irish Catholic, it cannot be attributed to racial prejudice. Let it be read with the recent utterance of the pope in mind, that the American Republic should grant to the Catholic Church "the favor of the laws and the patronage of the public authority."—

We Don't Care.

The legislature of Nebraska has just enacted a law that places in the hands of an A. P. A. commission the power to remove all the Catholics from the public service in the city of Omaha. The law is especially directed against the Irish on the police force of that city. We don't know who those Irish are on the police

force of Omaha; but if they are no better than the Irish on our police force we don't care a rap how soon they go. In Chicago and St. Louis the Democratic tickets were unmercifully beaten on last Tuesday. Those tickets were loaded down with Irish saloon keepers and tough Irish politicians; and we hope they will never be brought to the surface again. If the A. P. A. do nothing but clear the police force of our big cities of Irish uniformed brutes who never go to mass, and keep out of boodle city councils lazy and rascally Irish rumsellers, they will have our blessing and the blessing of all the decent Catholics in the country. Did anyone ever see such a ticket as was presented to the Democrats of this city on last Tuesday? Saloon-keepers until you could not see; sandwiched here and there between a notorious boodler or a ward bummer. Nearly the entire ticket for the lower house was made up of Catholics in name. Many of them never felt the touch of holy water since they were baptized. The party organization is wholly to blame for such a ticket. The central committee men are bums and they bring bums to the front at nominating conventions. The ticket was the work of the Democratic Central Committee and it was worthy of its originator. We have a word of advice to give our Irish saloon keepers, and that is to keep closely to their beer kegs and never be tempted to run for office again.

What makes the desire for petty offices so general among a certain class of Irish? Why are they so anxious to get into the House of Delegates? It is because of the opportunities of boodle there are in that body. Our petty Irish politicians are the most dishonest set of boodlers outside of a State prison. They don't scruple it. One of the cleverest Catholics we ever met, a man who has a brother a priest, was elected to the council years ago through the efforts of friends who really desired to improve the personnel of that body. He turned out the leader of a band of robbers who held up every man, friend or foe, who had a favor to ask of the city, and now holds an office in a corporation created by his dishonesty. We know many Catholics who go to the sacraments who regard boodle as legitimate gain, as honest as catching catfish in the Mississippi River. Leo XIII. calls on all Catholics to aid the State by promoting all schemes of public morality. They can best accomplish this by becoming honest themselves. There is no honesty in our public and political life in the United States. Our great corporations are controlled by robbers. The acts of our national legislature are tainted by dishonesty and corruption. Trade knows no law but "get there." If the Church fails to impress upon her children the supreme duty of justice, this country will soon become one vast den of thieves.

It is evident that the "church" *has* failed, and yet with this terrible failure before the face and eyes of all men, this same church is arrogantly claiming that there is "no champion that can save social order outside the Catholic Church."

A DANGEROUS DEMAND.

THE *Christian Statesman* publishes, with special commendation, a string of resolutions by a "Sabbath convention" held at Altoona, Pa., in which it is desired that the Constitution of the United States be amended so as, among other things, to acknowledge "Christ as the nation's Sovereign, Lord, and King."

This no doubt sounds well to many who do not stop to consider its full import. Christ himself said that his kingdom was not of this world, but too many of his professed followers have been unwilling to take him at his word and have set themselves up, or have been set up by other men, as authoritative interpreters of his will, and as empowered to enforce the same; in consequence of which the blood of innocent thousands, murdered in the name of religion, like Bruno at Rome and Michael Servetus burned at the stake under John Calvin's rule at Geneva, cries out to God and humanity to put an end forever to any legal or constitutional enactments or systems which put it in the power of any man or set of men to punish their fellow-men for differences of religious opinion or practice.

The acknowledgment, by each individual, of Christ as the individual's teacher and master, is well and good, but the constitutional statement that he is "the nation's Sovereign, Lord, and King" would at once bring to light the necessity of some earthly representative, vicergerent, vicar, delegate, deputy, or what-

ever name may best suit the ear, authorized and empowered always and everywhere to interpret, apply, and enforce through subervient agencies the supposed will of the "Lord and King."

But how is the designation of such a representative to be secured? No one will pretend that he would be authoritatively named from on high by the "Lord and King." The appointment or selection must, in some way, come from man, it may be in a great national council, or in a church council, perhaps by a mere majority of votes, secured—could it be possible—through influences so similar to those of the "politician" that the "irreverent" and "heretical" could see no difference. And thus the vicegerent on earth would be selected and installed into authority and power. But the "Lord and King" being one over all the nations of the earth, what more natural and reasonable than that one vicegerent should represent him, interpret his will and enforce his authority over all? And the "Lord and King" persistently refusing to make a selection because he says his kingdom is not of this earth, what more natural than that the election should be made by such as think it is the proper thing—say in a great world's council—and what more natural than that the one so chosen should claim, as his right, supreme authority over all nations and individuals and exert it wherever and whenever opportunity offers—making opportunity as rapidly as possible. And what security would there then be against the fate of Bruno, or Servetus, or that of Elder Colcord and Prof. Colcord and other good men who are to-day languishing in jail in Tennessee, because they conscientiously differ from others in a matter of religious belief and practice?

We have been looking forward to the probable, the logical results of a proposed plan. Have we been at the same time reading a page of history already made? Look backward. Read the past, ponder, beware! No religious expression or distinction can have any rightful place in the Constitution of the United States, and if it shall ever be placed there, the day will be one of direful import, a day dark with gloomy forebodings of a future whose depths of intolerance, of infamy and outrage, only time can tell in full, though history does give fair warning.—*Midland (Mich.) Republican, April 5.*

A PETITION

For the Relief of the Persecuted Under the Sunday Law.

[Under the above head ex-Senator Wm. P. Tolley, of Tennessee, has petitioned for the repeal of the Tennessee Sunday law. The following are selected paragraphs from the able document. The petitioner is not inspired by a sympathy with the distinctive doctrines of the persecuted seventh-day observers, for near the close of the memorial the petitioner says: "Your petitioner is in nowise identified with the religious order from whose ranks all the hapless victims have been taken, is not in sympathy with them in any of the tenets that distinguish them from other denominations, nor is he before you as their apologist or defender."]

To the Honorable, the General Assembly of the State of Tennessee:

The undersigned, a citizen of Tennessee, takes this occasion to represent to your honorable body that under the Sunday law of the State, a number of orderly and upright citizens have been prosecuted and incarcerated in the jails of several different counties, some of whom are now languishing in the jail of Rhea County, and that there are quite a number of the good people of the State liable to similar prosecutions and a like deprivation of their liberties, and that all this is to the shame and discredit of the State, as well as injurious in

no slight degree to the material interests of the State; and he therefore humbly prays the repeal of the said Sunday law.

One reason alone were sufficient to justify this request, and that is to be found in the unmistakable religious character of the law. It is entitled: "An act more effectually to prevent the profanation of the Lord's day, commonly called the Sabbath;" and makes the "doing or exercising any of the common avocations of life on the Lord's day, commonly called the Sabbath," an offense to be tried before a justice of the peace; and on conviction the person so offending shall be fined three dollars, one-half to go to the person suing for the same, and the other to the county.

The language employed in the court opinions sustaining the law also proves clearly and beyond doubt that the intent and purport of the law are religious, and that it is sustained and upheld only in religious prejudice and bigotry. A sample of judicial phraseology in treating of this law is found in the opinion of the late Chief Justice Deadrick in the celebrated Parker case. He refers to the day—Sunday—as the "Sabbath," and holds that work done on that day is "immoral and of pernicious effect," only because done on the day he chooses to designate the "Sabbath."

The religious character of the law being thus clearly established, it may be pertinently asked of this honorable body, Is it within the purview of law and legislation under our system of government to regulate religious institutions, and to uphold them as such, by civil authority? If in one particular, why not in others,—why not in all? The only answer is that to carry such legislation to that extent would be a manifest establishment by law of religion, clearly a union of Church and State. Since, then, the only difference between the two is in degree, it follows that the Sunday law is so much of a State religion. It is purely religious legislation. And that it is clearly without the purview of legitimate legislation, and in direct contravention of the constitution of the State, may be seen in the language of the third section of Article 1 of the Bill of Rights, which reads:—

That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience; that no man can, of right, be compelled to attend, erect, or support any place of worship, or to maintain any minister against his consent; that no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given, by law, to any religious establishment or mode of worship.

Who that believes Sunday is not the Sabbath of the Bible, and there are many such in this State; or who that believes the law of Christ does away with the Sabbaths and other ordinances of the Jewish law, and that there is no distinction of days under the Christian economy, there being many such in the State, can feel that his religious liberties are at all safe or that he can "worship Almighty God according to the dictates of his own conscience" under this Sunday law? Since many have already been indicted and punished for failing to cherish the regard for Sunday that the civil law prescribes, may not others be? That it is a disregard of Sunday as a Sabbath or holy day for which they have been punished, there can be no doubt, because the work done on that day is pronounced judicially to be "immoral and pernicious" only because done on the day pronounced to be the Sabbath, and not on account of the character of the work, and the offense named in the law is "doing or exercising any of the common avocations of life," such as are altogether legitimate and commendable on any other day than Sunday.

Now, can there be any good reason in the

conception of this honorable assembly why these should be the victims of persecution under a law that can have no other reason for remaining on the statute books but the promotion of a peculiar religious tenet or dogma, that has no more call on the support of the civil authority than the question of the mode of baptism, the doctrine of predestination and salvation by grace, or by works or human agency, or than the question of *Homocousian* or *Homoiousian* ought to have had in the days of Constantine of Rome; he who decreed the first Sunday law and under whom a union of Church and State was first established, in the fourth century, from which all religious persecution had its origin and from which more misery has befallen mankind than all other causes combined this side the original fall of man. Indeed, it may be asked in all seriousness, Why should either the Seventh-day Adventists or the Primitive Baptists, or any other body for that matter, be made the objects of the vengeance of other sects of religionists, as they are and will be under this Sunday law? As well may the law interpose to settle any other religious dispute as this as to which day must be kept as a Sabbath or holy day of some sort, or whether any.

But the issue as thus presented is evaded by the plea that this law does not seek to settle religious disputes or establish a religious institution. It only proposes to regulate men's civil conduct by requiring them to refrain from toil or business one day out of every seven as a necessity to their physical well-being. They must rest that much or they are likely to overwork themselves, their dependents and their beasts of burden. The hollowness and insincerity of this pretext are exposed in the fact that it would be so easy to require only that on some one day of the seven of his own choosing every citizen should cease from labor and allow all under his control to do so, and yet Sunday advocates will not have it thus. Somebody might work on their holy day and their consciences would be disturbed thereby. Some such arrangement as the above could be made and much of the persecution for religious opinion's sake that necessarily ensues from the enforcement of the law as it now stands would be avoided.

If, however, physical rest is the end to be obtained, what safer tribunal to settle when and how such a citizen should rest can there be than himself? If he is capable of regulating and controlling any of his private affairs, to say nothing of his capability to play a part in the public affairs of his country, indeed the chief part, as the law supposes, for in him resides all sovereignty under our system, then indeed it may well be left to him to rest only when he chooses. No one else can know so well as to when he is tired and how much rest he requires to refresh himself. Divesting this plea of all religious aspect brings it right down to this point,—to the low level of nosing into the most private and exclusively personal affairs of the citizen, and assuming that he is not capable of regulating them for himself, and hence it must be done by government. The wild, mad scheme of having government to lend money to the individual citizen for purely private purposes was not more paternalistic than this view makes the Sunday law. Under such legislation as this but little of the citizen's individuality, his manhood, and his independence of character can be left, such as make him the stay and dependence of all our interests and institutions. The tendency so prevalent of late years to run government in this country into an absolute paternalism ought to be arrested. Strike down the individuality of our citizenship and the consciousness of a complete mastery over every one's own affairs, and

the mainstay of our institutions and our liberties is paralyzed.

The civil view of the Sunday law makes it more absurd and no more feasible or defensible than the religious view. In either view it is a gross usurpation of jurisdiction and power on the part of government over matters of which it can possibly have no rightful control. In the one event it assumes to control the conscience, which the Constitution expressly forbids. In the other it seeks to control in matters no less inviolable and sacred against its usurpation. All in the world government has to do in the premises is to allow all men to stand on an exact equality as nature and our Constitution intended. The veriest dolt can see that there is no equality under this law between those who believe in Sunday holiness and those who do not.

ROMAN CATHOLIC FRANCE AS A MISSIONARY.

THE *Catholic Times*, of Philadelphia, which puts whiskey advertisements in the same column with its appeal for St. Joseph's House for Homeless Boys, gives room to the following illuminating paragraph in its Paris letter:

The first batch of soldiers left Paris this week for Madagascar. As they marched through the streets considerable emotion was displayed by the people. Tobacco, money, flowers, and little presents of every description were forced on the men by enthusiastic citizens, while incessant cries of "*Vive la France*" and "*Vive l'Armée*" were kept up. The French protectorate over Madagascar is now only a question of time. There is a determination on the part of the republican government to assert supreme control over that distant and beautiful island. In the meanwhile the Catholic missions there may suffer somewhat, although from a letter just received from Mgr. Cazet, the vicar apostolic, I learn that so far the Catholic religion has not suffered on account of the approaching French invasion. The expedition, indeed, from the Catholic point of view, is most desirable. The Protestant sects have had their own way there far too long. The time is approaching when our missions will receive a substantial support from that European power which, whatever the faults at home, has never failed to protect Catholic interests abroad. It is the fashion to speak of French policy in Madagascar as a check to England. It is nearer to the truth to regard it as a check given to British Protestantism.

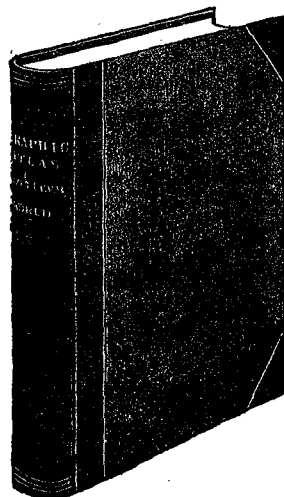
The French invasion of this native African State, already largely Christianized, with a Christian queen and a Christian government, is supported by Catholics, it seems, as a war upon Protestantism. This is a shameful confession. See how these Catholic Christians love the Christians of Madagascar! The gospel was carried by Protestant missionaries to the Malagassy while they were yet savages. These brave men sacrificed themselves, shed their blood, that the cross of Christ might be set up in that heathen land. Now, after the heroic days of missionary work are over, and after the people have become true followers of the Lord of love and peace, Catholic Christians propose a war of subjugation that the dominant Christianity may be put down or superseded. Shame to those who avow a sympathy so foreign to the character of the gospel.—*The Independent*, April 4.

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THE SUNDAY LAW IN NORWAY.

LIKE all "Christian nations," Norway has a Sunday law on her statute books, but it never has, to my knowledge, been used to infringe upon the liberties of the people. Her Sundays are like the "Continental Sunday," spent mostly in pleasure seeking.

Of late there has been a movement on foot in behalf of the working classes, which has resulted in the enactment of a factory law. It must be admitted that the law has some good features, but in their misguided zeal and influenced by "The Society for the Promotion of the Right Use of Sunday," the legislators have inserted a paragraph prohibiting ordinary labor on Sundays and festival days.

Under this act the manager of the Seventh-day Adventist publishing house in Christiania has lately been fined forty *kroner*, the complaint being made by the bishop. A refusal to pay the fine was entered. A statement setting forth our reasons for resting on the Sabbath and working on Sunday was prepared and submitted to the Home Office; and a tract, "*Religious Liberty and Sunday Laws*," was mailed to judges, lawyers, editors, etc., to enlighten them on this important subject. On our appearing before the magistrate, the police sergeant agreed to suspend the fine until the decision of the Home Office came to hand.

On the 17th of March the following communication was received:—

The Local Inspector's Office, March 16, 1895.

Under date of March 14, 1895, the Home Office has, in accordance with the Factory Act, Section 27, 2nd clause, and by the recommendation of the Chief Inspector of Factories, given the "Scandinavian Publishing House" permission until further notice to do such work as the business requires, from six o'clock Saturday evening until ten o'clock Sunday evening—however, not on Easter and Whitsunday—on the condition that only such employes belong to the Seventh-day Adventist denomination be allowed to work, and that these have the holiday rest stipulated in the Factory Act on another day; further, that no machinery be used, and that the society in all things observe such directions as the police may deem necessary to avoid making offense.

TRAP-JENSEN,
Local Inspector.

Why the Home Office could give permission to work on Sunday "in accordance with the Factory Act, Section 27," was because the paragraph has this exemption clause: "Except . . . other circumstances make it [the work] unavoidably necessary." In conversation with the secretary of the Home Office he admitted that the keeping of the seventh day is a *circumstance* that justifies our working on Sunday.

They claimed all the time that the law was not religious, that the only intent of it was surcease for the laborer. And on this claim we also based our right to work on Sunday. We had of course the right to hold them to their law. But mark now the condition: Only laborers belonging to the Seventh-day Adventist denomination must be employed on Sunday. Why this distinction if the law is only civil? Now we have a few employes not of our faith; and in drawing this line, in making this distinction, the nature of the law has been plainly revealed—that Sunday is the object of protection, not the laborer. But could we accept an exemption in our favor only? No. Have we the right to work on Sunday? Yes; divine right. The Lord says: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God." Have we the right to employ anyone on Sunday who desires to be employed? God has given us this right, and no earthly power has it to give.

After interviewing the local inspector and

presenting the principles before him, the following protest was entered:—

MR. TRAP-JENSEN,
Local Inspector,
Christiania.

Referring to our interview of to-day, we wish to submit the following statement that you may the better be able to understand our position in regard to this matter:—

If the Factory Act, Section 27, does not deny our right to work on Sunday, then we believe that this right also holds good for such of our workers not of our faith, and who also take their rest on Saturday. For us to close the office on Sunday would make us a party to forcing them into keeping a day which they have no regard for seeing they work on it. It would also make us accessory in using a law whose intent is to protect the worker (not Sunday) to rob him of one-sixth of his time and thereby cut him off from one day's earnings.

Referring you to the resolution handed you this morning, that "we cannot in conscience also close our office to our employes on Sunday, nor can we refuse to allow them to work on Sunday if they desire to do so,"—we had in mind all of our employes, both those who work here now and those who may work for us later, no matter to what denomination they belong.

Further, that we do not compel any employe to work on Sunday, as they themselves can testify, but that they have liberty to go to church or be free entirely.

Hoping that you may see the justness of our position, we remain,

Yours respectfully,
THE SCANDINAVIAN PUBLISHING HOUSE,
C. CASTBERG, Sec.

Whether the authorities have taken any notice of this protest or not we do not know. Of course the employes are prohibited from coming to work here on Sunday. But no arrests have been made yet. Norway is in the midst of a political contest that takes nearly all the public attention. Before this article reaches you we may have had a change in the cabinet, and with the new heads of the different government offices we may also have a change of sentiment. Be this as it may, we know that the time has come in Norway and in fact everywhere when liberty in Christ is to be maintained at the cost of the loss of civil liberty. But we do not fear the trials when we have Jesus Christ. At most the persecution can last only a little while. The end is not far off. If faithful, we shall soon stand on the sea of glass, having gained "the victory over the beast, and over his image, and over his mark, and over the number of his name," singing the song of Moses the servant of God, and the song of the Lamb, a song of triumph and victory.

C. CASTBERG.

THEY ARE FREE.

Governor Turney Pardons the Seventh-Day Adventists.

LAST Tuesday Governor Turney pardoned the remaining five Adventists who have been lying out their cost in the county jail. They are Elder G. W. Colcord, W. S. Burchard, M. C. Sturdevant, D. C. Plumb, E. S. Abbott.

This disposes of these cases until the July term of Circuit Court. A number of indictments have been found against others of these Graysville Adventists and they are under bond to be tried at the next term for Sabbath-breaking. In fact, it is understood that these indictments reach every male Adventist at Graysville.

In the meantime bills are pending in the legislature affording relief to these people, and it is hoped that a way will be found to stop these prosecutions. It would certainly be a wise thing for the county to encourage these people who are bringing capital and prosperity into the community, instead of throwing such obstacles in their way as will result in driving them from us.

The pardon was granted upon the recommendation of Judge Parks.—*Dayton (Tenn.) Republican*, April 12.

PERSECUTION IS GROWING.

RELIGIOUS PERSECUTION seems to be growing in the United States. The latest instance is in a town in Tennessee where a prosperous Seventh-day Adventist academy has been practically broken up by the imprisonment of the teachers for violation of the Sunday laws. That this is religious persecution is shown by the fact that in the same town and county and State railroad trains run every Sunday, iron-works are operated seven days in the week, and innumerable forms of work and play are indulged in by the people without molestation, simply because no denial is made of the religious dogma that Sunday is the Sabbath of the Lord. But when a religious sect teaches that Saturday is the Sabbath, its members are persecuted and imprisoned though otherwise they are the best citizens in the land. The people who believe in religious liberty should rally to the defense of these persecuted people; for the liberty of all is endangered. As the *Age* has previously remarked, the A. P. A. society will find in Tennessee a broad and consistent field of labor and one which will relieve the society of the odium of having no apparent object other than that of dividing the workmen into hostile political camps.—*The Age*, Boulder, Colo., April 3.

WIPE THEM FROM THE STATUTE BOOKS.

(From the *Jewish Spectator*, March 29.)

It seems that Judge Parks, of the Circuit Court at Dayton, Tenn. in pronouncing judgment upon the nine Seventh-day Adventists, felt that a wrong was perpetrated by rendering a verdict pronouncing those men guilty of having violated the Sunday laws of the State of Tennessee. Evidently he is a fair-minded man, who recognizes in that kind of legislation an anomaly a menace to the freedom of conscience. In the course of his remarks, whilst upon the bench, he said:—

If I were to express my private feelings, however, I might say that there is nothing I regard with more concern or solicitude than an encroachment of legislative enactment upon the personal rights of the individual in matters of conscience. That there is a limit in these matters beyond which legislation cannot rightfully go will be conceded by every man. Where is that limit? This is a question which even the enlightened civilization of the nineteenth century, it seems, cannot answer. Human laws are of necessity imperfect. One class of individuals will claim that their rights are encroached upon in this way; another, in that way, and so on.

The only answer "the enlightened civilization of the nineteenth century" can give is: Abolish the obnoxious, unjust laws, wipe them from the statute books of the States in which they are found. They are the vestiges still remaining of the union of Church and State, and honest judges will not be compelled to enforce penalties whilst they in their own judgment firmly believe that no wrong, no immorality, no injury have been done. As will be seen in the columns of our supplement, an effort has been made to introduce into the legislature of New York, a bill exempting those who keep the Saturday-Sabbath from the compulsory observance of the Sunday. Whatever fate may befall this bill, we do not consider it a wise measure; special legislation for a special class is not in keeping with the modern science of civil government. If the maxim is true, *Lex est ratio summa*, that "law is the perfection of reason," and that justice is not to be ignored and denied by any law in the democratic government of a nation, then both reason and justice demand that Sunday laws be annulled in every State.



NEW YORK, APRIL 25, 1895.

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THE press is still busy printing copies of our extra of the 11th. We are pleased with the loyal coöperation of our friends in the circulation of this number, and are prepared to fill promptly all orders for this important issue.

NEARLY every one who insists on compelling his neighbor to conform to his standard of piety, first gets his standard enacted into law and then turns to the thirteenth chapter of Romans and reads: "Let every soul be subject unto the higher powers." Our first article is devoted to an explanation of this scripture. It will repay the careful reader.

THE military craze seems to be sweeping everything before it. The "King's Daughters," of Quincy, Mass., have formed themselves into a rifle company, and after a practice drill under the instruction of a regular officer of the United States army, they recently gave a public exhibition of the regularity and precision with which they could manipulate the instrument of death. Think of it! The "King's Daughters," presumably the daughters of the "Prince of Peace," publicly exhibiting the dexterity with which they can handle the instruments of strife, war and bloodshed.

THE earnest, consistent Protestant could not but notice the silence maintained by the press of the country toward the pope's recent bold, unequivocal condemnation of the American principle of separation of Church and State. The following, printed in the *Catholic World* for April, in an article by Walter Elliott, a priest of the "Paulist Fathers," entitled the "Musings of a Missionary," will present what papists regard as the reason for this silence:—

The press dare not openly attack the Church, and in large part has no desire to do so, and it is quite accessible to the publication of articles on the Catholic side.

The press of the country is a powerful factor for good or ill, and if it is true that the Roman Catholic Church has silenced its protest against Catholic encroachments, the final and complete triumph of the papacy in this country will be comparatively easy.

THE *Catholic Mirror*, of April 6, attempts another apology for the violence attempted by Catholics against ex-priest Slattery. The apology is a covert encouragement to violence as the reader will see. The *Mirror* says:—

Slattery came very near precipitating a riot in Memphis similar to that of which he was the cause in Savannah. How can the people be blamed for showing

indignation against this man? It is not the doctrines of the Catholic Church that he attacks, but the character of the priests and nuns. Catholics know how pure and devoted their religious are, and the feeling of anger when they are libelled by a wretch like Slattery becomes uncontrollable.

The *Mirror* asks "how can the people be blamed" for trying to kill ex-priest Slattery, and acknowledges that under the circumstances the "rage" of Catholics is "uncontrollable." If this were the apology of natural, unconverted men who made no profession of Christianity, who did not pretend to follow the example of Him "who, when he was reviled, reviled not again," we would not think very strange of it; but even then we would not expect to hear these sentiments uttered by a good citizen who always favors redressing his grievances by the orderly, legal methods provided by law rather than by the anarchistic methods of mob violence. Since Rome returns railing for railing how can she claim to be Christian? and since she admits that her children are "uncontrollable" when their religious teachers are spoken against, how can she lay claim to being the only force that can control the mobs of all the world in the approaching social upheaval? Let her control the "uncontrollable" within herself before posing as the only power that can control the anarchy outside the church.

Prosecuted for "Breaking Saturday."

IN a previous issue the SENTINEL announced that J. W. Huddleston, a Seventh-day Adventist of Fort Smith, Ark., had been convicted and fined for laboring on Sunday, notwithstanding the Sunday law of the State expressly exempts from its penalties any "person who, from religious belief, keeps any other day than the first day of the week, usually called the Christian Sabbath."

As was also announced an appeal was taken from the decision of the justice, and this appeal is developing some points of peculiar interest. It seems that the prosecuting attorney has despaired of being able to convict in the face of the exemption clause unless he can prove that Mr. Huddleston has *not, from religious belief, kept the seventh day*; and this he declares he is able to do. He says he has witnesses who will swear that Mr. Huddleston has broken his own Sabbath.

As Seventh-day Adventists are known for the strictness with which they observe the Sabbath, the reader will wonder how the prosecuting attorney will sustain the charge. He will undertake to do it thus: Seventh-day observers not only follow the Bible in regard to the day of the Sabbath, but they also follow the scripture direction regarding the time of commencing and closing the Sabbath. The Bible directs that, "from even unto even, shall ye celebrate your sabbaths" (Lev. 23:32); and then defines the evening to be at the setting of the sun (Mark 1:32); but the law of Arkansas defines the day as beginning and ending at midnight. Therefore when Mr. Huddleston labored or made purchases after the setting of the sun on Saturday night after the Sabbath or seventh day of the Bible was

past, he was still laboring and making purchases on the seventh day of the law of Arkansas, and thereby failing to keep "any other day as the Sabbath," in the strict legal sense.

To the fair-minded such petty persecution seems impossible, but as history abundantly shows there is no lengths to which the self-appointed avenger of what he may term a breach of God's law, will not go to accomplish his purpose.

The trial is set for April 29, and the prosecuting attorney promises to crowd the case on the lines here indicated. The spirit with which this will be done can be learned from a remark made by the prosecuting attorney to Mr. Huddleston, at their last interview, to the effect that Seventh-day Adventists were "a set of d—d fools, who ought not to be allowed a place on the earth, but ought every one to be in hell."

Meanwhile let Seventh-day Adventists manifest the spirit of the Master, "who, when he was reviled, reviled not again." Let them pray for their persecutors, for who knows but they are as honest as Paul who said: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth." Acts 26:9.

"Bless them which persecute you: bless, and curse not." Rom. 12:14.

Two Baptist papers have taken their stand with the *Examiner* in defense of the religious liberty principle violated in the imprisonment of seventh-day observers in Tennessee. These two papers are the *Watchman* (Boston) and the *Indiana Baptist* (Indianapolis). The first named speaks thus:—

It looks as if the Seventh-day Adventists would be driven out of Tennessee. Although judges and lawyers condemn the statutes under which several of their people were arraigned, convictions have followed. A number of them, refusing to pay the cost of their prosecution, have been committed to prison. The facts of the case, it is truly alleged, go to illustrate the truth of the words of Thomas Jefferson, that, where a bad law is on the statute books, "a single bigot may set the machinery of the law in motion, and better men be his victims."

The *Indiana Baptist* quotes the above and follows it with this paragraph:—

We have little respect for the "arguments" by which the seventh-day advocates so persistently urge their peculiar views, but we do heartily sympathize with them in the persecution to which they are subjected by bigots. Roger Williams should be on earth again to teach even some Baptists that "the civil magistrate has no authority to punish breaches of the first table of the Decalogue." We are yet far from the recognition of the right of every man to perfect religious liberty.

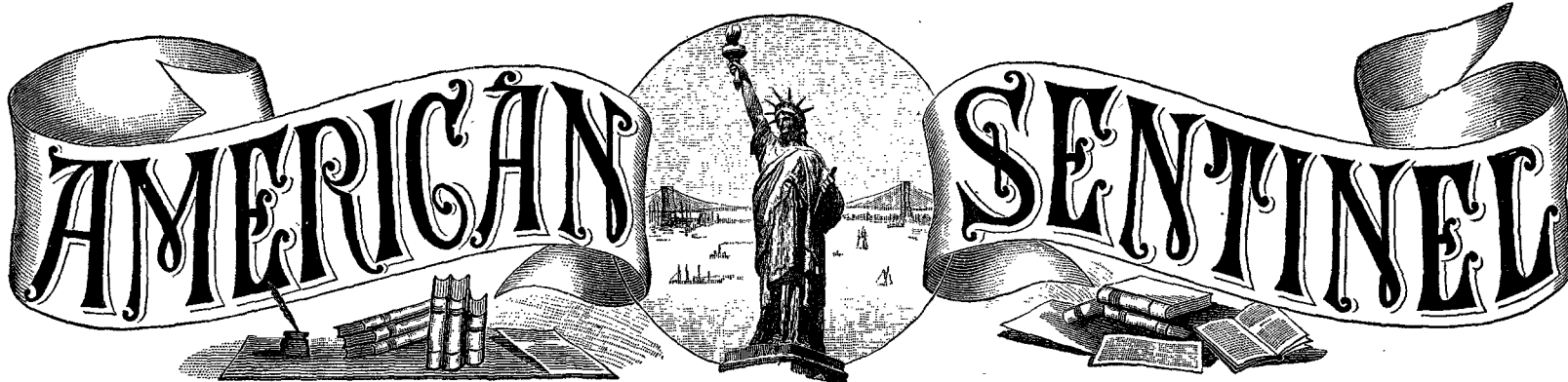
What Baptist paper will be the next to take the side of Roger Williams? We are keeping a roll of honor and will promptly record the first consistent utterances of those papers heretofore silent or the published repentance of those who have spoken for the persecutors.

AMERICAN SENTINEL.

Set for the defense of liberty of conscience, and is therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

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A PROBLEM FOR THE TENNESSEE LEGISLATURE.

THE action of the Governor of Tennessee in pardoning the imprisoned Adventists presents to the legislators of that State a problem worthy of their careful attention.

This pardon was granted unconditionally upon recommendation of the trial-judge, not only without any promise upon the part of the convicts that they would obey the law in the future, but in the face of explicit statements from them that they could not obey the law.

Nor was this all; several of the pardoned men were already under bonds to stand trial upon new indictments for violations of the same law under which they were imprisoned. Under these circumstances the pardon can be viewed in no other light than an arraignment of the law as unjust; and the question arises, What will the Legislature of Tennessee, now in session, do about it?

The American principle of government is, "that all men are created equal; that they are endowed by their Creator with certain unalienable rights. . . . That to secure these rights governments are instituted among men." Will the Legislature of Tennessee see to it that the Seventh-day Adventists of that State are permitted to exercise the rights to which both judge and governor have in effect officially declared that they are entitled; if not under the laws of the State, certainly under that higher law to which all just governments are amenable, namely, the law of inalienable rights?

The State of Tennessee may, in the pride of her authority, refuse the plea of Justice and continue the persecution; but might does not make right. "What other nations call religious toleration we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens, however small. Despotism may invade

those rights, but justice still confirms them."* It has been admitted by members of the Legislature of Tennessee that the Sunday law does infringe natural rights; that it does trench upon the religious liberty of the individual; but it is claimed that there is a "practical difficulty" in the way of repeal. But what is the "practical difficulty"? It is simply the intolerance of the people, the indifference of the law-makers and the groundless assumption that religion cannot survive without special protection by the State.

But such a "practical difficulty" is entirely aside from the constitution of Tennessee. That instrument recognizes no religion and makes no provision for the fostering of any religious cult or creed; it recognizes no other power than that of persuasion for enforcing religious observances. Let the Sunday keepers of Tennessee recommend their religion by deeds of benevolence, by lives of virtue and by deeds of piety, and they will accomplish vastly more for Christianity than could possibly be accomplished by the use of the entire police power of the State. In the language of another: "Let them combine their efforts to instruct the ignorant, to relieve the widow and the orphan, to promulgate to the world the gospel of their Saviour, recommending its precepts by their habitual example; government will find its legitimate object in protecting them. It cannot oppose them, and they will not need its aid. *Their moral influence will then do infinitely more to advance the true interests of religion, than any measure which they may call on Congress to enact.* The petitioners [for the discontinuance of Sunday mails] do not complain of any infringement upon their own rights. They enjoy all that Christians ought to ask at the hands of any government—protection from all molestation in the exercise of their religious sentiments."†

The rights asserted by the Tennessee Adventists are the natural, inherent, inalienable rights with which every man is endowed by his Creator. They may be trampled upon by the State, they may be denied by the Legislative, the Judicial, and the Executive branches of the Government of the State of Tennessee or of all the States or of the United States, but they do not thereby cease to be rights, and they will one day be recognized as such;

possibly never at the bar of any earthly tribunal, but in the words of Elder Colcord before the Circuit Court of Rhea County: "There is a time coming when there will be a change, and God and not man will be the Judge—and in that court questions will be decided, not by the statute books of Tennessee, but by the law of God."

ONE DAY IN SEVEN BUT NO DAY IN PARTICULAR.

THE following question and answer appeared in the *Christian Statesman* of March 30:—

Q. 30.—A. F. B., Evergreen, Ala. "If you can refer us to anything in the Bible for Sunday, as strong as the fourth commandment is for Saturday, I would be pleased to see it. 'The seventh day (Saturday) is the Sabbath of the Lord thy God.' Why not keep it? It is a perpetual sign between God and his people. If you do not keep it you have no perpetual sign between you and your God."

Ans.—The fourth commandment is "strong" for neither Saturday nor Sunday. It is strong for "the Sabbath of the Lord thy God." The institution for rest and worship of one day in seven or the seventh day is that for which the fourth commandment has its place in the Decalogue. A mere day cannot be a sign between God and his people. The institution of the Sabbath, a day religiously kept and honored as a day of rest and worship, is such a sign. And this is to be a perpetual sign. The obligation to keep the Sabbath is a perpetual obligation of immutable moral law. This immutable moral law does not change with the variations of solar days north, or south of the equator, or east or west of any given meridian, or during the journeyings of the sun from tropic to tropic or the journeyings of humanity from arctic to antarctic seas or in either easterly or westerly direction round the world. The law of the Sabbath as embodied in the fourth commandment and in man's nature is immutable law for man because it is universally and perpetually the same for all men in every part of the world.

Such juggling with Scripture is pitiful, and it illustrates to what lengths men will go to defend a cherished dogma.

With a hope of converting even the editor of the *Christian Statesman* from the error of his way, we will show the inconsistency of this attempted answer; and to do this we will begin with the scripture record of the origin of the Sabbath, as found in Gen. 2:1-3:—

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

* Committee report submitted by Richard M. Johnson to United States Senate, and adopted January 19, 1829.

† Id.

Now we ask in all candor, does this scripture teach that God rested on a particular day, or does it teach that he rested on an "institution" which is one day in seven but no day in particular?

The scripture says, "God blessed the seventh day and sanctified it; because that in it he had rested," etc. Does this scripture teach that God sanctified and blessed a particular day or that he sanctified and blessed one day in seven but no day in particular?

The above illustrates the absurdity of the *Statesman's* answer. But the *Statesman*, while making use of this jugglery against the seventh-day Sabbath, does not dare apply it to first-day observance. The *Statesman* speaks of the first day as a sanctified, holy day. But where did it get its holiness? The only biblical account of the hallowing of a Sabbath day, the *Statesman* insists does not apply to any particular day. For what reason, then, does the *Statesman* apply it to the first day of the week? Did an all-wise God not know which day to hallow and therefore hallowed no day in particular, and then left it for finite men like the editor of the *Statesman* to decide which day of the seven was the proper day upon which to place this holiness?

And did God, after handing to man his holiness to be placed on a particular day which he was not able to decide upon himself,—did he then commission men like the editor of the *Christian Statesman* to enforce this man-hallowed day on all other men under penalty of sin against God, and consequent final ruin; and in case a man should refuse to accept men like the editor of the *Christian Statesman* as vicegerent of God on earth, has God authorized them to use the heavy hand of civil law to compel him to honor the man-hallowed day?

We doubt not that at this point the *Statesman* will attempt to parry this fatal logic by asserting that although the holiness of the Sabbath institution is not necessarily associated with any particular day of the seven, and can therefore be shifted from one day to the other, nevertheless God himself, the Lord Jesus, or his inspired apostles must do the shifting and not man. However, this diplomatic dodge will avail nothing unless it can be shown from the Scriptures that they *did* so shift the holiness once placed on the seventh day, to the first day. But this no mortal man can do.

The *Christian Statesman* calls the first day of the week "the Sabbath of the Lord thy God;" but while it is recorded that "the seventh day is the Sabbath of the Lord thy God," it is nowhere stated in the Scriptures that the Sabbath of the Lord has been transferred from the seventh day to the first day. The *Statesman* will contend that the Lord's blessing and sanctification was temporarily attached to the seventh day of the week, but is now attached to the first day of the week; but no man can find a scripture record of the transfer of this blessing and sanctification to the first day of the week.

The *Christian Statesman* applies the term "Sabbath" to the first day of the week; but cannot find when the Lord or the disciples ever applied that term to any other than the seventh day.

The *Christian Statesman* asserts that although it was once sin to perform secular labor on the seventh day of the week, such labor can now be performed on that day without sin; but while teaching and practicing this, it is unable to produce a single scripture in support of its teaching and practice.

The *Christian Statesman* contends that at one time it was lawful to do secular work on the first day of the week, but that now it is a sin against God to perform such work on that day; and yet the *Statesman* cannot possibly

find a single scripture to sustain this position. And what is more, it was this very lack of scriptural support for first-day observance that led to the invention of the "one day in seven but no day in particular" theory. This theory was invented with a view to utilizing the fourth commandment in support of first-day observance. But centuries passed before the dodge was invented, and not until the latter part of the sixteenth century did the Church seriously attempt to place the sacred robe of the fourth commandment on the pagan Sunday.

The utter absence of scriptural support for first-day holiness must drive every "one day in seven but no day in particular" advocate to the conclusion that all the sanctification and all the holiness placed on the first day of the week were placed there by man. For according to this position God did not intend to bless any particular day but only an institution which may be shifted from one day to another; but since neither God, the Lord Jesus, nor his inspired apostles ever shifted it from the seventh day on which it was first placed, to the first day, the holiness and sanctification claimed for Sunday are purely of human manufacture.

The *Statesman* hints at the close of its answer that the definite seventh day cannot be observed because of a difference of longitude and latitude. In all sincerity we ask, did not the Lord who created the world and who rested from his creative work on the seventh day, and then blessed and sanctified it "because that in it he had rested from all his work which God created and made;"—did not the Creator know the shape of the world which he had created? Or did he command the observance of the seventh day under the impression that it could be observed, and then several centuries later learn from the editor of the *Christian Statesman* and others that the world was so shaped that it was impossible to observe a particular day, and therefore the best that could be done under the circumstances would be to observe "one day in seven but no day in particular," which must be understood to be the first day of the week and no other, always and everywhere, the world over, under penalty of fines and imprisonment in this life, and in the life to come everlasting torture in the flames of hell?

BETTER LATE THAN NEVER.

THE *Western Watchman* (Roman Catholic) gives space for the following interesting communication:—

What Brought On the Reformation.

EDITOR WESTERN WATCHMAN: Recently your paper contained a favorable notice of the Italian historian, Cesare Cantir, as the greatest modern Catholic writer of history. It was but a just tribute to the truthfulness and great learning of the erudite Italian.

Yet he uses language which many of our less accurate writers would not only reject, but reprove and condemn. For instance, when narrating the causes which led to the Protestant Reformation, he does not hesitate to say that "the sale of bulls of indulgences became one of the chief resources of the Roman Curia." "Lo spaccio delle bolle d'indulgenze divenne una delle pinqi entrate della Romana Curia."—*Tom XVI, parte 1st, c. 15, p. 29.*

He agrees with Alzog in the statement that there was this scandalous sale of indulgences, which awakened the zeal of many good churchmen, who were not timid in condemning the abuse.

Speaking of the Dominican Tetzl, he narrates: "Authorized by the elector of Mayence to collect the price of the bulls in Germany, he fulfilled this office scandalously, traversing Saxony with boxes full of them, sealed and stamped. Wherever he arrived he raised a cross in the public square and vended his wares (spacciava la sua merce), and cried out, 'Buy, buy, for at the sound of each piece of money which falls into my box a soul escapes from purgatory.'"—*Ibid.*

If this were printed in a Protestant history we might

not give it credence, yet here it is in the words of the first Catholic historian of the age.

In like manner he speaks of the causes which led to the success of the Lutheran heresy in Sweden. He ascribes to the "usual scandalous improprieties" of the prothonotary apostolic, Angelo Acrimboldo, who was sent to gather the tax for the indulgences in that country, much of the evil which resulted.

To this must be added the political mistakes of the hierarchy of Sweden. As Cantir observes: "When the tyranny of Christian II. wore out the patience of the nation, so that he was banished, Eric Troll, Archbishop of Upsal, clothed himself with the authority of religion to crush the national party, and, in the name of Leo X., condemned the rebels as heretics, and pursued Gustavus Vasa to death. From this arose hatred of the religion of Rome, and the latter turned it to his own purposes in his hatred of the Danes."—*Tom XVI, part 2, c. 28, Ed. Turin, 1845.*

Much in the same way he explains how the English nation was drawn away from the unity of faith. In these three great Northern nations, worldly motives and financial, as well as patriotic, reasons began the religious disturbances. On both sides interests not all holy drew the minds of leaders into harsh and un-Christian ways, which leave their evil consequences to the present day. Historians like Cantir teach wisdom to their readers by pointing out, honestly, the errors of the past.

I. N.

The *Western Watchman*, commenting editorially on this communication, says:—

We print a notice of Cesare Cantir, who died recently in the odor of sanctity and crowned with the laurels of a splendid historical achievement. He was a special friend of the present pope. The particulars of the preaching of the indulgences in the days of Martin Luther are shocking; but they are true. We always regarded those villainous monks as the real authors of the Reformation, and chief among them in blasphemous effrontery that arch-hypocrite, Tetzl.

This honest acknowledgment of patent facts of history is late, but better late than never.

THOUGHTS FOR THE THOUGHTFUL.

JUDGE PARKS, in charging the jury in the case of the trial of Seventh-day Adventists in Tennessee, said:—

The carrying on of ordinary business or any kind of secular labor on Sunday, if so conducted as to attract public attention, is indictable under the laws of the State. It is not necessary to show that *any person was disturbed by such an act*; it is sufficient if the act was done in such a public manner as to be open to the observation of the public. [Italics mine.]

Writers on jurisprudence assign two reasons for the origin of civil law. Jeremy Bentham and Mr. Austin sought to establish as the basis of law, "The greatest good of the greatest number." Sir Henry Maine concludes that "Law is the result of the needs of the community in which it originated." Allowing either of these reasons to be the true basis of law, the question arises, How could a law bring the greatest good to the greatest number (or any number for that matter) the violation of which brings no harm to either the person or property of anybody,—no, not so much as to even *disturb* a single member of society? Or what need could there be for a law that if violated by every member of the community in which it originated, not a single individual in all that community would be injured in the least? But on the other hand, if the officers of the State enforce the law, the persons violating it would be subjected to pains and penalties, though not having injured a single individual in the State,—no, not having even disturbed anyone. Is not such a law unjust in the extreme? But such is the nature of every civil Sunday law ever made. If every individual in the community should follow his honest calling on Sunday, whatever that might be, not a soul would be injured by it any more than if done on any other day of the week.

There can be no call for a civil law that, when violated, does not make the person violating it a *criminal*. Any law forbidding

honest toil for a livelihood is an imposition upon the rights of the people.

Suppose the State should pass a law forbidding anyone to make garden on Wednesday, there is not a religious person of any sect or denomination in the world who would not condemn it as unjust and an infringement upon his rights. No person could be made to believe that making garden on Wednesday is a crime against the State, and why not? Because making garden can in no possible way be construed to be a criminal act, no matter if it be open to the observation of the whole community. That would not change the nature of the act; the fact of *being seen* in the act of planting seeds does not make it a crime to plant seeds. Think of a judge of the court pronouncing sentence upon a man for no other reason than that some persons saw him making garden. Every honest man would be disgusted with such procedure. Then it is plain that a law forbidding honest labor can not be based on *the act itself* and therefore must be based upon something besides the mere performance of the act. If there is any crime in the act of making garden, husking corn, digging potatoes, or any other laudable work it must be in the *time when* it is done, or the *place where* it is done. What possible contingency could arise that would make husking corn in one's own field a crime if done *five minutes before twelve o'clock Sunday night* and no crime if done *five minutes later*? Would anyone consider husking corn a crime if done five minutes before twelve o'clock on Wednesday night and no crime if done five minutes later? Or would any person consider husking one's corn a crime if done five minutes before twelve on *any other night but Sunday night*?—No. Then the criminality of the act must depend on the time when it is done, and that time *must be Sunday time*.

This is further shown by the fact that two men may perform similar acts at the same moment of time, and one is denounced as a criminal, is arrested, fined, and imprisoned, while the other is considered in the eyes of the same law as an honest, law-abiding citizen. Says one, I cannot see how it is possible for the same law to adjudge one man a criminal for doing certain acts and another man innocent though doing similar acts at the same time. It is unreasonable that such a law should exist. But to show that these statements are true, I will suppose that State Sunday laws are constitutional. Then suppose there are two brothers, A and B. A lives in New York and B lives in California. A in New York goes out in his field to husk corn at half past twelve o'clock Saturday night. B is doing the same work at the same moment of time. A is arrested, tried, and condemned before the lower court. He appeals his case to the Supreme Court of the United States. That body decides that the work is unlawful, and A is sentenced to imprisonment or to work in the chain-gang until the fine is paid. B, who was doing the same work at the same time, is arrested, tried, and the case is also taken to the Supreme Court. That body decides that the work is lawful, and that B is an innocent, law-abiding citizen. On what grounds could these conflicting decisions be rendered concerning similar acts performed at the same moment of time? All can readily see that it could not be the act itself; but the crime (if such it is) must depend upon the *time at the place* where it is committed. But what is there about the time or the place that would constitute the same act a crime in one place and not in another? O, you see, it is Sunday in New York three hours before it is Sunday in San Francisco, so that an act performed at half past twelve on what is called Saturday night constitutes the person who

does the act, a criminal, while the man in San Francisco who is performing the same work at the same time is a law-abiding citizen. And why so?—Because Sunday does not reach him till three hours later, so that while his brother A in New York is a criminal, B is a just man, although he is doing the same work at the same time. But let B continue his work three hours longer till Sunday comes along and catches him at his work, and lo, all of a sudden he becomes as dangerous a criminal as his brother in New York.

But what is there about the "civil Sunday" that so suddenly transforms a commendable act into a crime and sends an honest toiler to prison or to the chain-gang? There must be something wonderful about the "civil Sunday" that gives it the power to so suddenly change a peaceful, quiet, honest citizen into a "jail bird." That something is an anti-Christian, persecuting religion. By no other process of reasoning than that he who works on Sunday is a heretical enemy of the State-established religion, can it be made to appear that honest Sunday toil is criminal. And yet some tell us that Sunday laws have nothing to do with religion! J. F. BALLENGER.

"ROME HAS SPOKEN."

[The following editorial kindly translated from *Die Rundschau* (Chicago) of February 20, and sent us for publication, by Rev. Oscar Goetz, of Gretna, La., displays unusual courage and perception.]

IN the seventeenth chapter of his widely circulated book, "The Faith of Our Fathers," (44th edition, Baltimore, 1893), the head of the Roman Catholic Church in the United States—Cardinal Archbishop James Gibbons—on pages 288, 289, writes the following words:—

Thank God, we live in a country where liberty of conscience is respected, and where the civil Constitution holds over us the aegis of her protection, without intermeddling with ecclesiastical affairs. From my heart, I say: America, with all thy faults, I love thee still. And perhaps at this moment there is no nation on the face of the earth where the Church is less trammelled, and where she has more liberty to carry out her sublime destiny, than in these United States.

I do not wish to see the day when the Church will invoke or receive any government aid to build our churches, or to pay the salary of our clergy; for, the government may then begin to dictate to us what doctrines we ought to preach. And in proportion as State patronage would increase, the sympathy and aid of the faithful would diminish.

With these words, the highest dignitary of the church of Rome here in this country does not only declare the existing religious liberty of this country to be the most desirable condition under which his ecclesiastical community could best fulfill its pretended object, but also expresses the wish that in the relation of the State to the Church there may never occur such a change, whereby the former would be made the patron and protégé of the latter. In other words, Cardinal Gibbons professes the American, and let us add, the Protestant principle of the complete separation of Church and State.

We need not now investigate whether this utterance of his may be accepted as it reads or whether in the shrine of his heart he has made provision by all sorts of reservations, clauses, and saving clauses, in order, when necessity demands, to change it into its very opposite. At any rate, it is a fact that we have very often heard similar utterances out of the mouths of Romish prelates and prominent laymen, especially so in late years. The lips of American Catholics have been overflowing with praise for our country and its golden liberty, and time and again they assure us that they desire nothing more for them-

selves than all enjoy,—liberty of conscience and equality before the law, and in no way intend undermining the principle of separation of Church and State. These assurances on their part have often been accepted as somewhat suspicious, and therefore they have repeated them with so much more zeal and have palmed themselves and their church off as the true representatives of ecclesiastical and civil liberty.

And now their lord and master, the pope at Rome, cometh and doth draw a thick line through all of these nice assurances and assertions of theirs. Since the pope published his latest encyclical, as a Roman Catholic paper itself must confess, "a favorite dogma of patent American Catholic 'liberalism,' that is, the pretended 'insurpassability of our relation [that is, complete separation] of State and Church'" has totally exploded. Henceforth no papist can make us believe that their so-called church approves the utterances of Cardinal Gibbons and other papal leaders. *Roma locuta est, causa finita est*: Rome has spoken, and that settles the question.

Two weeks ago, we commented on that portion of the papal encyclical most important to our country, and deem it our duty to again call our readers' attention to it.

'Tis true we knew long ago what the pope's intentions were toward America. Rome never changes, and consequently it could be no secret to any true Protestant, that just as the popedom in general, so too its present incumbent hated the true liberty of our country and abhorred the separation of Church and State legally established in the same. Whosoever was capable of reading papal encyclicals, that is, understood their true character, could perceive this among others even from the encyclical of November 1, 1885, in which the pope prescribes unto his subjects just with respect to the United States too that—

All Catholics must make themselves felt as active elements in daily political life in the countries where they live. They must penetrate, wherever possible, in the administration of civil affairs. All Catholics should do all in their power to cause the constitutions of States and legislation to be modeled in the principles of the true church.

Although all this is so plain in itself, and plainly shows what the pope wishes to make of these United States, namely, vassals of the papal chair; still there was thus far lacking a clear, unequivocal, authentic declaration of the purposes and words of the present pope, that could neither be misinterpreted nor explained away. We have now an interpretation of this nature in the latest encyclical, and as hateful as it is in itself, still one can only thank the pope for his having now put an end to all uncertainty and doubt concerning his real, true attitude toward our Republic.

Leo XIII. declares clearly and emphatically that the separation of State and Church under the existing peculiar circumstances obtaining, may indeed have been favorable toward the increase and prosperity of the Romish Church, in so far as there had been no impediments put in the way of the natural fertility of the church. But then the pope proceeds thus—we give his own words in the original and in literal translation:—

Sed quamquam haec vera sunt, tamen error tollendus, ne quis hinc sequi existimet, petendum ab America exemplum optimi Ecclesiae status; aut universe licere vel expedire, rei civilis reique sacrae distractas esse dissociatasque, more americano, rationes.

Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the Church; or that it would be universally lawful or expedient for State and Church to be, as in America, dissevered and divorced.

And then Leo declares: the church "would bring forth more abundant fruits if, in addi-

tion to liberty, she enjoyed the favor of the laws and the patronage of the public authority."

This all lacketh not perspicuity. It says just the very contrary to what Cardinal Gibbons has propounded as the right position on this question, to what Ireland, Wash. Hesing, and many other papal orators and writers have palmed off as Catholic doctrine and practice, have been trying to make the American people believe. Excuse the harsh expression but it is in harmony with the facts. These men have either made these "liberal" utterances on their part in opposition to their better convictions, knowing themselves to be saying an untruth, or they have made them in good faith, not knowing themselves what their chief, since hoary times has taught and wished and done. In either case they have been strewing sand into the eyes of their fellow-citizens of a different faith. For their pope and his "church" does not approve of the separation of Church and State; he does not consider this status the ideal; he does not wish nor does he want it to remain so. His ideal is not the liberty of the church in the State, but the control of the church over the State. He does not demand equal privileges for his sect, but exclusive privileges. What he means by "the constitutions of States and legislation" are "to be modeled in the principles of the true church," whereof he spoke in the year 1885, is according to his present declaration of the year 1895 nothing else but this: The American Catholics should do all in their power to cause such a union of Church and State in these United States, whereby the Romish Church would enjoy "the favor of the laws and the patronage of the public authority." The Roman hierarchy in this country is consequently to endeavor by all means at her disposal to make of these United States a Catholic country, in which the authorities and the nation are to bow in humble obeisance before the pope and acknowledge him as the visible vicar of Christ on earth.

And therefore the latest papal encyclical deserves general and serious consideration. So far the passage adduced and commented on by us has been almost generally overlooked by the daily press, or, at the very best, done away with by a few sarcastic remarks. Still other papers, even outspoken anti-Catholic ones, make no mention whatever of it, or try to silence it altogether. But they do not consider that here we have a papal utterance before us, that may become of vast consequence to our country. Woe be to our nation should the seed strewn by the pope fall on fruitful soil and bring forth fruit! Then the liberty we now enjoy would be totally and forever destroyed.

It is therefore in our opinion high time for all who truly have at heart the welfare of their country to seriously consider the Romish question and examine and weigh it in all of its parts. We ourselves intend prying into this important matter yet more deeply.

WE commend Governor Turney on his action in pardoning the Seventh-day Adventists who have been serving sentences in the Rhea County jail for Sabbath breaking, and recommend his example to our County Court should further occasion arise.—*Dayton (Tenn.,) Republican, April 19.*

GOVERNOR TURNEY did a good act the other day when he pardoned the five Seventh-day Adventists, including the Principal of the closed academy and his first assistant, who were imprisoned at Dayton jail for doing what they believe to be right.—*Southern Enterprise, Deer Lodge, Tenn., April 18.*

A PETITION

For the Relief of the Persecuted Under the Sunday Law.

(Concluded.)

[Under the above head ex-Senator Wm. P. Tolley, of Tennessee, has petitioned for the repeal of the Tennessee Sunday law. The following are selected paragraphs from the able document.]

It is easy enough for the man who believes it morally wrong to work on Sunday to "rest" on that day. It is quite as easy for him to insist on his neighbor "resting" at the same time, and even for him to compel his neighbor to "rest" by the enforcement of this law, all on account of his religious belief on the subject. But how is it with the other two religious classes described in this paper? Seventh-day observers are required by their consciences to refrain from work on the seventh day of the week, commonly called Saturday, and to work on the other six. But this law compels them to also cease from work on the first day of the week, thus robbing them of one-sixth of their time. And yet there is no exemption lodged anywhere in our civil code from their full share with the others in all the burdens of government, the payment of taxes, military duty, working the public highways, etc. The man who believes in neither day as a Sabbath or holy day is equally oppressed with the seventh-day believer, under this law. He is robbed of one-seventh of his time, or compelled to refrain from work out of deference to a religious institution in which he does not believe. It is as much a matter of conscience with him as with those who believe in that institution. Can there be any legal justice in this discrimination as between sects or classes? Is the Sundatorian so much better citizen than those of the other two classes as that he must be thus favored by the law? It may be safely said for the latter they have no superiors in the State for peace and order and promptitude in discharging all the obligations of citizenship.

The law of absurdities is that one absurdity necessarily leads to another. The absurdity of assuming that the adult citizen is not capable of deciding when he is tired and how much rest he requires, and that the State must determine this strictly private and individual matter for him, could but lead to the equal absurdity of assuming that one man's rest depends upon others resting at the same time, and that therefore there must be a uniform day of rest for all fixed by law. That one man's rest necessarily depends upon others resting at the same time he does presupposes a sort of Siamese-twin connection between them, an inter-communication between their muscular and nervous systems, everybody knows does not exist. No reason less absurd than this can be assigned for any sort of dependence of one man's rest upon another's, physical rest purely being the thing under consideration. It is absolutely inconceivable how a man's rest can at any time depend upon another resting at the same time. If this assumption is true of the first day of the week, then it must be equally true, if not more so, of rest at night. The latter is evidently the time fixed by nature for rest to man and beast. There is nothing in all nature suggesting any day in the seven as a day of rest. It were far more reasonable for the State to prescribe that all its citizens should take so many hours of rest every night, all resting the same number of hours at the same time, than to prescribe any one of the seven days as a rest period for all. The *reductio ad absurdum* of all this is that the State's right of control would not stop short of regulating the most delicate family affairs between husband and wife look-

ing to the number and healthfulness of members of succeeding generations.

The apprehension of some that the merchant or tradesman or other person who believes in Sunday holiness would be put at a disadvantage in the competition of his particular line of business if others were not required by law to close their places of business on the day his conscience requires him to so close, in no wise militates against the repeal of the law. It is not the business of the State to regulate competition between business competitors. Nor can it interpose to save any man from the consequences in such competition of his religious opinions. It can only put all men on the same footing before the law and give them an equal chance in the race of life. This equality for the believer in Sunday holiness would not necessarily be disturbed by the absence of a law compelling others to close on his day. It would only leave the matter of conscience free and untrammelled by law as the Constitution certainly intended it should be. This closing on Sunday would be altogether voluntary and out of deference to his conscience, while the closing by the others is involuntary and under legal compulsion. Besides, the factitious advantage that now enables him to compel his neighbor against his will to close on Sunday, certainly could be relied on to stand him in good stead in the competition between them. If there is only a reasonable degree of sincerity and fidelity in all the pretense of Sunday holiness displayed on all hands, from which it seems a large majority of the people believe in it, he can safely rely upon that circumstance to give him his due share of public favor and patronage. Having closed his business on the day the public seem to hold in high favor, his competitors refusing to do so, he would certainly merit their preference, and thus he would be left by the repeal of the law to stand on the only ground which he has any right to ask the State to assure to him, his merits alone.

But the proper conclusion to the whole matter in its civil or secular view is that no civil law or civil institution should be allowed to contravene the religious liberties or freedom of conscience of a single citizen. To deny such rights to an exceptional one, if such a case could be, is but to assure their denial to others, and the final destruction of religious liberty to all. Surely our civilization has attained a higher development than that there should be any necessary conflict between its institutions and the enjoyment of full religious liberty by every citizen. If it has not we have not so much to boast of in that particular after all, certainly nothing to boast of over the pagan civilization of Greece and Rome. If it has not, then our fathers were mistaken in their conception of it when they gave us the full measure of religious liberty set forth in the clause of our Constitution quoted early in this paper.

To deny religious liberty full and untrammelled in this matter, as it is in most others, is a confession on the part of the believers in Sunday holiness that there is no religious vitality in it, no Bible authority for it. Otherwise they would be willing for it to stand upon its merits as all other religious controversy must stand. They would not require a civil law to sustain it, and that under a plea so manifestly intellectually dishonest as the plea that the Sunday law is only designed to sustain a civil institution. Repeal the law and leave the question of which day is the Sabbath; or whether any is, to the realm of ecclesiastical disputation where it certainly belongs, and not to that of civil legislation or adjudication.

The responsibility of adopting the civil plea for the Sunday law must have been shared

alike by the compilers of our code and the judiciary. It must have been the effort of the latter to defend the law on the civil plea that led the former to divest it of the terms and phrases that make its religious character palpable when they came to insert it in our code. In the code the title is left out, in which the object of the law is stated to be, "to prevent the profanation of the Lord's day, commonly called the Sabbath," for which the word Sunday is substituted in the body of the act as it appears in the code.

The courts have shown the same partisan spirit and determination to sustain the law on false premises in another particular. The law makes Sunday work an offense triable only before justices of the peace, the penalty being a three-dollar fine. Now, to the laymen like your petitioner it is a matter of interest, since this is the only statute against work on Sunday, to know how it is that offenders under this law are now tried under indictments of the grand juries, fined in the discretion of the courts, and even imprisoned for such periods as judicial mercy alone may suggest? The answer from the history of these persecutions that have blackened our court records more than our legislative journals, is, that it has all been brought about by judicial legerdemain resembling legislation more than a judicial act. The courts have extended the law so as to make a repetition of the offense indictable, on the ground that the act done more than once becomes a nuisance, a disturbance of somebody's rights. How the act done but once is not a disturbance of someone's rights and the same act repeated becomes a disturbance and an indictable offense, none but a mind trained to judicial legerdemain can discern.

The act done is made an offense, in the law, because done on the "Sabbath," but not an indictable offense. It could not have been made an offense of the lowest grade on any other ground, because the acts proscribed are "the common avocations of life." Again, the non-professional mind is puzzled to know how "the common avocations of life" when exercised on any other day than Sunday are entirely innocent and even commendable, and yet on Sunday are such nuisances or disturbances as to become indictable offenses. Every judicial rendering on the subject has to go back on the idea on which the act is based, the religious idea. And in doing so they all run rough-shod over the sound doctrine of Chief Justice Nicholson's opinion, "that the carrying on of one's business openly and publicly on Sunday was not and could not constitute a nuisance simply because it was done on Sunday" (Case of Lowry vs. State, 7 Bax. 95). He furthermore said in the same opinion: "The legal definition of a nuisance is 'that which incommodes or annoys—something which produces inconvenience or damage.' It cannot be said that a barber-shop is something which incommodes or annoys, or which produces inconvenience or damage to others. To hold that it becomes a nuisance when carried on on Sunday, is a perversion of the term 'nuisance.' All that can be said of it is that when prosecuted on Sunday it is a violation, and subject to be proceeded against as provided by the statute, but not subject to indictment as a nuisance."

Had the plain common sense of this rendering continued to prevail there had been no King case in Obion County, nor Capps case in Weakley County, and divers similar cases in Henry and other West Tennessee counties; nor the late deplorable cases in Rhea County in East Tennessee. In all these cases much of the cruel and fell spirit that characterized religious persecution in the Dark Ages, when the Inquisition assumed the keeping of men's

consciences the world over, was displayed. Much misery and suffering were inflicted. It has already been noticed in this paper that King was cruelly pursued to death. Space will not allow a detail of the hardships endured in the other cases, only a little less severe than in King's case. Men languished in jail, worked in the chain-gang on the streets, and suffered almost every degree and character of punishment and indignity practiced in former ages when religious bigotry ran riot, except burning at the stake, gibbeting, etc. The closing and ruin of a splendid school at Graysville, and the consequent depreciation of the value of property in that town—amounting to thousands of dollars perhaps—as the result of the late Rhea County persecutions, to say nothing of the imprisonment of some eight citizens whose only offense was that they held to and practiced religious beliefs differing from those of their neighbors, is a familiar story to this assembly because of its recent occurrence.

The fatal departure from sound principles was taken in the Parker case, already referred to, and led to all this. Your petitioner is in no wise identified with the religious order from whose ranks all these hapless victims have been taken, is not in sympathy with them in any of the tenets that distinguish them from other denominations, nor is he before you as their apologist or defender. He has a common interest with others in desiring the repeal of this law, who may fall under the ban of proscription for opinions which may not conform to the standard of the civil law, and thus incur the judicial wrath promulgated against Seventh-day Adventists on one occasion when they were told from the bench that "they must educate their consciences to conform to the standard of the law." He has a common interest with all lovers of the fair name of the State in desiring to retrieve her fame from such shame as has been enacted in these cases. He would stay this war upon the freedom of conscience, upon religious opinions, ere difference of opinion in other and all instances are made the occasion of arraignment for the crime of heresy. We are almost to the verge of that condition of things now. The religious animus of the opinion in the Parker case started us on the downward road thitherward. The especial interest in hounding on these prosecutions of religious zealots, the intellectual dishonesty of the plea of the civil purpose of the law, are sufficient warnings that it ought to be repealed. Be not misled at the pretense that these cases are prosecuted as offenses against the civil law. There never was a case of religious persecution that was not defended on that pretext.

Repeal the law is the prayer of your humble petitioner.
WM. P. TOLLEY.

MORE PRESS COMMENTS ON TENNESSEE PERSECUTIONS.

"TENNESSEE seems to be endeavoring to give us a scene of intolerance worthy of the sixteenth century, or earlier."—*Hope Valley (R. I.) Advertiser*, April 18.

"It is apparently a trivial matter, and may be passed over by the world at large as an effort of 'cranks' to override State law, but the principle at stake is a serious one and may well command the earnest attention of all lovers of religious liberty."—*Martha's Vineyard Herald*, March 28.

"WE expect that the AMERICAN SENTINEL—an ably edited paper in all respects—will realize its fondest dreams, and that it will have orders for another half a million copies of its

sprightly paper, after the first edition will be exhausted, and thus rebuke the witch-burners of that benighted State, Tennessee."—*Public Opinion*, San Francisco, Cal.

"HONEST work conscientiously performed is as much an offering to God as church attendance and loud prayers. It all depends upon the spirit in which it is done. As long as the Adventists observe one day of the week as Sabbath and work as the Bible commands the other six days, they should be esteemed as Christian, law-abiding people, and be secure from molestation."—*The Jewish Spectator*, April 5.

"TENNESSEE appears to be a pretty good State to keep away from, especially if one has an idea that he is living in a free country and has the right of thinking as he chooses upon religious matters. A number of Seventh-day Adventists, in Rhea County, have been locked up in jail for a month or so because they insisted that they had a right to worship Saturday and work Sunday. The prisoners argued ably from the Bible that they had the right to their belief but the court decided against them and they went to jail."—*Daily State Gazette*, Trenton, N. J., April 15.

"IN view of the fact that these people keep and observe one day of the week as the Sabbath day; that the Sunday of other sects is to the Adventists what Monday is to other denominations, and the 'common avocations' are legitimate and not obnoxious, it is our opinion that the Constitution of the United States will have to be changed and a new Declaration of Independence made, before the constitution of the State of Tennessee, or any other commonwealth, can be so warped as to persecute the ministers and professors of this sect. They worship according to the dictates of their conscience."—*The New Haven (Ind.) News*, April 18.

"It does not appear that these simple, honest and God-fearing people in any way interfered with others who desired to observe the first day. Honestly believing that Saturday is the Sabbath commanded by the Bible they were but acting in conformity with their religious convictions, and nothing but malice and bigotry could have inspired the prosecution, which is in reality a persecution. With such a thing as the convict lease system in force in the State of Tennessee, with negroes being shot by mobs in half dozen lots, or burnt alive, it does seem as if there were some violation of the laws of God and man more in need of punishment than the technical offenses of the Adventists."

If the guarantee of religious liberty in the Constitution means anything at all, it is intended to cover just such cases as the one under consideration. It is not claimed that these people interfered in any way with the rights of others, or in the remotest degree infringed upon the freedom of worship to which other denominations are entitled."—*Chicago Israelite*, March 30.

"THE Sunday-law fanatics of Tennessee are carrying things with a very high hand. Recently in that State twelve or fourteen Seventh-day Adventists were indicted for working on Sunday, convicted and thrown into prison. A school with which they were connected was thereby broken up and the families of some of them were left dependent upon public charity for support. The spirit of religious intolerance is abroad in the land. There is probably not a religious community in the United States where it does not crop out from time to time. We only hope these bigoted fanatics will carry the thing so far that the people will rise up

and sweep every vestige of Sunday-law legislation from the statute books in every State in the Union. Religious people quite too generally are not satisfied to be protected in their right to worship according to the dictates of their own conscience, but they want to compel everybody else to worship as they do or not at all. Down with such Christians and down with such religion!"—*Silver Creek (Neb.) Times, April 12.*

"THE State has nothing whatever to do with a Sabbath in the religious sense of the word—neither with the Jewish nor with the Anglo-American, nor with the Christian, of which the third [fourth] commandment treats. It has no jurisdiction in religious questions; consequently its duty consists in sparing the consciences and in the non-enactment of laws that encroach upon the freedom of conscience. And wherever such laws exist they ought to be repealed, and we find no fault with the Adventists in the least if they do all in their power unto the attainment of this end and implore the coöperation of all who pray God to preserve unimpaired to this country its liberty. Our position on Sunday legislation is that of Judge Parks. And we believe this to be the correct position, whereby one may keep a good conscience. Every State law is unjust, that will compel a person to act contrary to or in violation of his conscience in matters that do not come under the purview of government and upon which it may not legislate without making itself guilty of usurpation and tyranny."—(*Translated by Rev. Oscar Goetz, from Die Rundschau, Chicago, April 10.*)

"How can the people of Tennessee, or of any other State in this Union, founded on the idea of absolute equality of all men before the law, tolerate the retention on the statute books, of intolerant legislation which prescribes a State religion, and punishes those who do not conform to it.

Quibble as any one may, the glaring fact remains that such legislation as this involves nothing less and nothing else than religious persecution. Whether a victim is burned at the stake, or is thrust into prison for refusal to pay fine and costs, the principle is the same; the outcome is alike in both cases: persecution for conscience' sake.

And how absurd this persecution seems on the part of those who persist in the maintenance of the first day of the week as the day of rest, when it is realized that the Bible ordains the seventh day as the Sabbath, while nowhere in either the Old or the New Testament is the Sabbath thus divinely ordained, either abrogated or any provision made for the substitution of Sunday.

Such legislation is utterly repugnant to our American institutions. As a mass, the American people are religious. But they are not dominated by an offensive impulse to impose their religious convictions upon others. They are generous minded enough to recognize the sweet reasonableness of honest difference of opinion. They are certainly not willing to have our institutions endangered by the formal establishment of a State religion."—*The Hebrew World, New York, April 12.*

"It is incredible that, in the closing years of the nineteenth century with all its boasted enlightenment and progress, there should remain on the statute books of any State a law whereby its citizens may be persecuted on account of matters belonging to the realm of conscience, with which no government has of right anything whatever to do.

The AMERICAN SENTINEL, of April 11, published in New York, gives the particulars of the arrest and imprisonment at Dayton, Tenn., of eight Seventh-day Adventists, because they

insist on observing the last day of the week, instead of the first, as a day devoted to rest and worship.

These men are among the very best citizens of the community in which they live. They are not the enemies of law and order. They are as far from being anarchists as it is possible for men to be. On all points not touching their peculiar religious belief and their conscientious adherence to the observation of the Sabbath on a different day from that kept by most people, they are a law-abiding and exemplary people. They merely disobey laws in a matter of conscience which ought never to be enacted or enforced in this country. They refuse to pay fines, as did the Friends in New England and elsewhere two centuries ago, and they are, therefore, kept in jail.

It need hardly be said that petty persecution of this character is contrary to the Declaration of Independence and to the Constitution of the United States. It appears also to be contrary to the organic law of Tennessee, which declares that 'no human authority can, in any case whatever, control or interfere with the rights of conscience.'—*The Daily Herald, Morristown, Pa., April 17.*

THE STATE AND MORALITY.

MANY seem to think that the State must conserve the morals of its citizens. But the moral law is the arbiter of morals, and this law is the rule of a moral government, which is wholly administered by a moral governor. Morality, therefore, means conformity to the moral law—the ten commandments. Immorality is discovered by the moral law, and is denominated sin, or unrighteousness. 1 John 3:4. It therefore follows that he who has once violated that law can never obey it so as to have it pronounce him moral; for "by the deeds of the law there shall *no flesh* be justified in his sight." Rom. 3:20. So, then, the demands of the moral law can never be met by an immoral person; consequently no one can be made moral by the moral law even, much less by civil law.

One way alone is open by which man may become moral. The morality or righteousness of Christ, which is the morality of God, may be *imputed* to every believer in him (Rom. 3:21-23), and the moral law is then written in the heart by the Spirit of God (Heb. 8:10), which brings the creature into harmony with the Creator, the author of morality.

God is not only the Author of morality, but he has reserved to himself the privilege of promoting morality in the earth, through his own chosen instrumentality. To the disciples of Christ is the commission given: "Go ye into all the world, and preach the gospel to every creature." The Church has therefore been made the conservator of morals in the world, and her duty in this is done through making known the gospel to all "for the obedience of faith." This is the only true obedience, and the only real morality.

But the gospel and its accompanying influence, the Spirit of God, are both necessary to the teaching of morality. As neither of these has been committed to the State, it has not the credentials for teaching morality, and therefore cannot do it. The Church has both of these essentials, and is thereby qualified. But with her exalted privilege, she cannot punish those who refuse to become moral through her teachings. She cannot reward the moral, even. She may entreat and beseech men in Christ's stead to be reconciled to God; it is also hers to preserve her own purity, and the discipline of her membership. But beyond this she cannot go, since all rewards and punishments in this direction are God's preroga-

tive. Then let the State beware how she attempts to sit in the place of God, and wield his authority. Let her rather be satisfied to attend to civil matters only, adopting as her motto the words of Pope:—

Let not this weak, unknowing hand
Presume Thy bolts to throw
And deal damnation round the land
On each I judge Thy foe.

—J. O. Corliss, in *Australian Sentinel*.

"CLERGY DO PROTEST."

"And Use Harsh Words Against the Desecration of the Sabbath. Demand Its Observance."

THESE are a part of the headlines of a report of the recent mass meeting held in this city, as reported in the *St. Paul Globe* of the morning of April 16. The meeting was held at the People's Church, and the report says it was "largely attended. Vigorous speeches were made by several clergymen, and a permanent organization resolved upon." "Rev. J. W. Conway, of the First Baptist Church, invoked the divine blessing, and stated that there was a general feeling among all denominations that the American Sabbath was not adequately observed in St. Paul." Lutherans, Methodists, Episcopalians, Baptists and Catholics were represented on the platform as being in favor of the reform. Several speeches were made in favor of the better observance of "Sunday," "the Sabbath," and "the American Sabbath," all meaning, of course, the first day of the week commonly called Sunday. It seems quite evident that these so-called reformers chafe under the reproachful name of "Blue Laws," and "puritanical," so frequently used by their opposers; for Bishop Gilbert (Methodist Episcopal), in his speech, made the remark that "It is constantly asserted that we who work for the observance of the Sabbath are striving to bring back the Blue Laws and restore the unhappy days of the old time puritans. This is a manifest impossibility. Nor are we trying to deprive the working man of his right, to abridge his liberty, or to force religion upon him, willing or unwilling." No doubt these men are honest in what they say; but the logic of their course is to bring about the very thing which they deny. But while the bishop admits, indirectly at least, the rights of men, Dr. S. G. Smith, of the People's Church, denies this principle. In his speech he said: "People object against a Sunday law that will interfere with natural rights. There are no natural rights. Natural rights mean savagery."

Evidently, the reason for his doing this is because it is the only way out of the dilemma that Sunday laws do invade the inalienable rights of all men. But the following words found in his reported speech are not so far from the truth: "Never have the forces of secularism been so solidly arrayed against religion, morality and the Bible. Religion has become a tradition and a memory." He also gave one good point in regard to legislation in the following words: "Until the people of our city churches unite in a better observance of the Sabbath, I have little faith in laws and legislatures." Let all reformation begin with the people, and with the heart and not in the head, and there will never be any need of "law and legislatures" in the interests of reform.

The Catholic Church was represented by Rev. John Gmeiner, who spoke in the place of Archbishop Ireland, who could not be present. In doing so he called attention to the attitude of that church by reference to the Council of Baltimore, and stated that "in

1884, the bishops and archbishops of this entire country urged both clergy and laity to recognize and aid no movement calculated to weaken respect for the traditional American Sabbath, but on the contrary, to encourage such traditional observance to the utmost."

And so it is that Protestants, professedly so, and Catholics are uniting to elevate the anti-Christian Sabbath, and in doing this we see the evidence that they have found common ground upon which to stand in oppressing those who will be true to "the commandments of God and the faith of Jesus."

H. F. PHELPS.

St. Paul, Minn.

BOILING BLOOD.

WALTER ELLIOTT, the Paulist priest, has this to say in the *Catholic World* for April, concerning the private interpretation of the Scripture:—

It makes one's blood boil to think of honest people being fooled with such a preposterous delusion as that the private interpretation of the Bible is the divine rule of faith.

This "delusion" seems to have had this same effect on Roman Catholics in the past; with this difference that they were not content with the boiling of their own blood, but persistently practiced the pious papal plan of boiling the blood of such men as Huss and Jerome, who believed and taught the "preposterous delusion." But since burning and boiling have gone out of fashion, Roman Catholic countries have adopted banishment instead, as will be seen from the following, which appeared in the *Inter-Ocean*, of April 19:—

Spain Refuses to Permit Missionaries in the Caroline Islands.

WASHINGTON, D. C., April 18.—In the correspondence between the United States and Spain last year is the history of the negotiations which, after years, resulted in the payment of the sum of \$17,500, as indemnity for the expulsion from the Caroline Islands by Spain of the American missionaries. It appears also that, immediately upon receiving the indemnity, United States Minister Taylor, under instructions from the State Department, began to press the demand that the missionaries be allowed to return to the Caroline Islands. He represented that the governor of the islands was willing to permit this upon the assent of the Spanish government, but the latter, after denying that that official had any authority to convey any such assurance, announced on September 18 last, that the condition in the Carolines has undergone no change as would warrant the return of the Methodists and therefore refused permission for their return.

From this we are to learn that the Roman Catholics of Spain and the Caroline Islands are afflicted with the same hot-blood trouble which afflicts Priest Elliott, and being in a position to give vent in a practical way to their heated blood, they banish the Methodist missionaries who reject and teach others to reject the Roman Catholic interpretation of the Bible. Spain and the Caroline Islands present fruitful fields for missionary work to those Roman Catholic priests and editors who claim for the Catholic Church the authorship of civil and religious liberty.

THE POPE AND THE SUNDAY REST.

THE pope, in a letter to M. Keller, President of the Sunday Rest Society, says: "The association tends to restore to God an honor due to him by a cessation of labor which he himself has strictly prescribed from the beginning of the old law. . . . Contempt for the Lord's holy day causes the greatest evils to men and nations." Sunday closing has for years been steadily on the increase in the best quarters of Paris.—*Pittsburg Catholic*, April 18, 1895.

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EXOD

32 And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation.

33 And they shall eat those things wherewith the atonement

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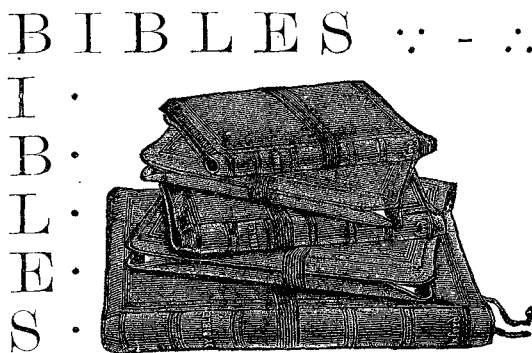
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NEW YORK, MAY 2, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

J. B. THAYER, a Seventh-day Adventist, of Harriman, Roane County, Tenn., was arrested April 21, for Sabbath (Sunday) breaking. His offense was planting potatoes.

WITH this issue we complete the publication of Ex-Senator W. P. Tolley's petition to the Legislature of Tennessee, for the repeal of the oppressive Sunday law of that State. The petition is a masterly document.

PROMPTNESS and rapidity are characteristic of this age. If you receive your SENTINEL a day sooner and it contains fresher news than formerly, ascribe it to a determination on the part of the publishers to keep abreast of the times.

WE have received marked papers, denouncing the Tennessee persecutions, from every section of the country,—from Martha's Vineyard to San Francisco. Some of these appear on page 141. It is gratifying to note these candid and courageous protests against the violation of vital principles of justice.

UNDER the head of a "Curious Sentence," the *Glasgow Mail*, of April 13, has this item: "The Supreme Court of Strasburg has confirmed the sentence of one day's imprisonment passed upon the Protestant Pastor Muller, for having spoken offensively of the Roman Catholic religion in course of a sermon."

LET it not be forgotten that while Seventh-day Adventists are being prosecuted in Tennessee for Sunday work, iron furnaces, coke ovens, railroad trains and newspaper offices run as usual and are not interfered with. In Dayton, where eight Seventh-day Adventists were recently imprisoned, a large iron furnace is operated every Sunday, a Sunday paper is published, livery stables do business, trains are run, and nobody is disturbed, nobody is indicted; but an Adventist, three miles away in the hills, pulls fodder, and he is arrested and imprisoned for committing a nuisance!

IN our issue of March 14, we had occasion to denounce the persecution of Robert G. Ingersoll by certain clergymen of Hoboken, N. J., who revived an old statute against blasphemy, and attempted thereby to prevent Mr. Ingersoll from delivering his lecture against the Bible. In this article we carelessly attributed a mercenary motive to Mr. Ingersoll. This was unjust, both to Mr. Ingersoll and the SENTINEL. The SENTINEL has no power, no occasion and no right to sit in judgment on the motives of any man. The

SENTINEL is Christian, and Christ said: "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world."

MORE than forty years ago the people who publish the AMERICAN SENTINEL published to the world a prediction based on Scripture, that the time would come in the not distant future when the Sabbath question would be prominently before the country,—that it would be discussed in pulpit and press, and in legislative halls, and that the fruits of all this would be the enactment and enforcement of Sunday laws and the persecution of seventh-day observers. Much of this is now being fulfilled and more soon will be. *Die Rundschau*, a Lutheran paper, of wide circulation and influence, published in Chicago, introduces an editorial criticising the Sunday-law movement, with the following true statement of the present universal agitation of the question:—

In most States of the Union the Sunday question is once more a burning one. Not only the subject of discussion in the pulpit, in religious conventions, in the religious periodicals of the sects, in tracts and pamphlets, but also on the floors and in the committee chambers of legislatures. Almost everywhere there is a powerful movement afoot to effect the establishment or recognition of rigid Sunday laws. Thus there are, for example, before the New York Legislature alone, no less than six bills giving attention to this matter. General recognition of Sunday as a day of rest is sought, and the State is to effect the same by means of legislation and by forcing all to obey such legislation.

Such facts are indeed significant.

REV. DR. SNYDER, of St. Louis, has this to say in the *Globe-Democrat*, of the seventh part of time theory which attempts to clothe the first day of the week with the authority of the fourth commandment:—

Rev. Mr. Kirtley preached recently on the fourth commandment, "Remember the Sabbath day, to keep it holy," and said: "The Sabbath institution that we have is the same institution given in Eden commanded through Moses, approved by Christ and observed by Christians." It is a perpetual wonder to me that intelligent and well-informed people, like Mr. Kirtley, will continue to repeat that statement, year after year, and generation after generation. It is strikingly and singularly inaccurate. The Sabbath day of the old biblical dispensation is the seventh day of the week. Any Israelite would have been amazed to hear the suggestion that any man could observe the Sabbath on any other day. There is not a word or a hint in the Bible that observance of the Sabbath meant the observance of one seventh of the time! It is stated in the Bible that the miracle of the falling manna testified to the sacredness of the specific twenty-four hours between sunset on Friday till sunset on Saturday. To attempt to transfer all the sanctions of the Sabbath from the seventh day of the week to the first day is a monstrous perversion of the Scripture.

There is not an advocate of the one day in seven theory but would ridicule such jugglery if he were the seventh son in his father's family to whom for good reasons had been willed a larger portion of the father's estate, and it was attempted to deprive him of the property on the ground that one son of the seven was all the will called for, and that it made no difference with which son the counting commenced.

A TENNESSEE paper, in the defense of the prosecution of the Adventists under the Sunday law of that State, says: "We had just as well uphold the Mormons in their polygamous belief, as to sanction and support these Adventists in their belief relative to the proper day to keep holy."

This is a confession that the trouble is with the belief of the Adventists in relation to the day to be kept holy, and not with their practice of working on Sunday. It explains likewise why it is that others who work on Sunday are not prosecuted: it is because Sunday work by those who do not observe another day is not a protest against the substitution of Sunday for the Sabbath; while working on Sunday after having rested upon the seventh day is an emphatic protest against Sunday sacredness. It is the Sabbath rest coupled with the Sunday work that offends, and not the Sunday work itself.

The reference in the quotation to Mormonism and Mormon polygamy is only for the purpose of exciting prejudice. Those who are troubled upon this question ought to send three cents to this office for "Religious Liberty and the Mormon Question," a twenty-page tract, showing the difference between Sunday laws and laws prohibiting polygamy.

PRIEST ELLIOTT, of the "Paulist Fathers," who has been lecturing to non-Catholics in Michigan and Ohio, closes a summing up of the results of his efforts with the following in the *Catholic World* for April:—

In the many non-Catholic missions which we have given, nearly all of them in public halls, we have learned many strange things, but the strangest of all is the ripeness of the harvest. The fruit is so ripe that it is falling from the trees and is being carried away by every passer by. Even the religious perplexities among our countrymen, their very divisions and sub-divisions spring from their eagerness for the truth. They want to be holy with the holiness of Christ, and that makes them enter and then makes them leave one and now another denomination. They are a religious people who are accessible to Catholic argument—would that all bishops, all provincials of communities, all priests and nuns, would write this fact on their hearts! Let it be posted up at every recruiting station of our Lord's peaceful army that the American people can be drawn to listen to this church. Let it be announced in the seminaries, let it be placarded in the novitiates and colleges and scholasticates the world over: Behold, THE GREAT REPUBLIC; IT IS A FIELD WHITE FOR THE HARVEST.

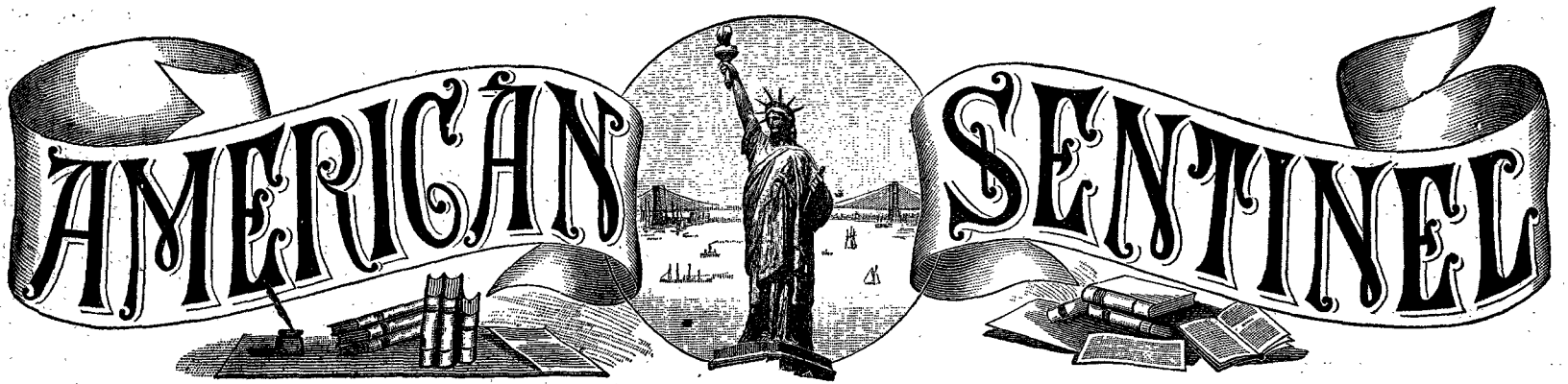
Priest Elliott manifests a commendable zeal, which, if exercised on the side of truth, would be a power for good. It is becoming more and more apparent that the American Republic is looked upon by the pope and the papacy as the ripest and most important harvest field of the world. And the great scheme of the papacy is to capture the bell sheep of liberty's flock and thus make easy the scheme to corral all within the fold of the Vatican. It is a stupendous scheme and is succeeding.

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ALONZO T. JONES, } EDITORS.
CALVIN F. BOLLMAN, }
LEON A. SMITH, } ASSISTANT EDITOR.

THE AMERICAN SENTINEL sincerely loves all Roman Catholics, from the pope on his throne to the peddler under his pack.

We trust that our love for them is so great that if called upon to do so we would be willing to die that we might do them good.

THE reason for making these statements at this time is to correct a wrong impression which may have been made upon the minds of Roman Catholics, and for which wrong impression we may be partially to blame.

We have said much and will say more about the papacy, its history, its doctrines, and its aims, both as regards America and the world; and this is written that Roman Catholics may know the motives from which we speak and the object at which we aim.

THE AMERICAN SENTINEL is moved to speak against the character and aims of the papacy, with the hope of saving Roman Catholics themselves from their own false system, and to save others from being deceived into believing that the system constitutes the true Church of Christ. This we shall endeavor to do in the spirit of Christian love, and wherein we shall fail in doing this we shall misrepresent and dishonor the cause we seek to serve.

We cannot hope to have the friendship of all those who are in bondage to the errors of Rome, because were we to tell the truth even with the tongue, and amid the sympathetic tears of the world's Redeemer, it would not save us, as it did not save him, from the charge of being an enemy. Paul, when contending for the gospel of faith against the bondage of works,—the same gospel for which we stand,

and the same bondage against which we speak,—was led to cry out in the travel of his soul, "Am I therefore become your enemy, because I tell you the truth?"

Two dangers lie in the path of him who would faithfully tell the truth. First, there is the danger of being unnecessarily severe, as Martin Luther was at times; and on the other hand, through an over desire to please, the danger of compromising the truth as did Philip Melancthon at the Diet of Augsburg. Luther, in his advocacy of truth, was sometimes harsh, but invincible, while Melancthon was usually mild but sometimes vacillating. We shall take neither for our model, but instead, the perfect Reformer, the "Lion of the tribe of Judah," "the Prince of Peace."

WITH Jesus as our model we will speak the truth in love, but we *will* speak the truth. It is false charity that is silencing the Protestant Churches to Roman Catholic errors and aggressions. True Christian love will lead its possessor to die for the good of one in error, but will never consent to a compromise with error. It led the Apostle Peter to say to the Jews, in one breath: "Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life;" and in the next, "Brethren, I wot that through ignorance ye did it." It inspired the martyr Stephen to say to the Jews, "Which of the prophets have not your fathers persecuted? and they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers?" And then when his hearers were stoning out his faithful life, this same infinite love led him to pray "with a loud voice, Lord, lay not this sin to their charge."

THE SENTINEL has no desire and no occasion to question the sincerity of Roman Catholics in their beliefs, or their desire to attain to supreme power in America and the world for the good of America and the world. We do not even question the sincerity of the popes, princes, and prelates who violated safe conducts and tortured and burned "heretics" for the good of their souls and the good of society. On the contrary, we believe they were sincere; for the inhuman cruelties they practiced can only be explained on the ground that

their perpetrators were actuated by a mistaken sense of duty to God that led them to stifle the promptings of even natural affection; and that this view is correct is proven by the words of Christ who said, "The time cometh, that whosoever killeth you will think that he doeth God service."

BUT to admit that Roman Catholics are sincere in their erroneous doctrines and conscientious in their cruelties to dissenters, does not mitigate the errors nor lessen the crimes of Catholicism, nor yet the duty to faithfully oppose them. However, it does admonish us to eliminate from our utterances all human hate and harshness, all unsanctified elements of the natural heart, all ridicule,—everything but what is absolutely necessary to vindicate the truth, and to speak even this in love.

WE are aware that Roman Catholics in the United States profess to be satisfied with the American principle of separation of Church and State. But should we admit this, the fact still remains that the papacy in the United States is an integral part of the papacy as a whole, and were Roman Catholics to become liberalized by American institutions, the controlling spirit of the church, which never changes, would eventually rebuke and destroy such liberality. A striking instance of this is before us. For years Cardinal Gibbons has published in "Faith of Our Fathers" (1893, p. 283), an indorsement of the American idea of separation of Church and State, and a plain disavowal of any desire for State patronage; but now comes Pope Leo's encyclical to America and condemns the American principle and the cardinal's indorsement of it. We print the two in parallel columns:—

I do not wish to see the day when the church will invoke or receive any government aid to build our churches, or to pay the salary of our clergy; for the government may then begin to dictate to us what we ought to do. . . . It would be very erroneous to draw the conclusion that . . . it would be universally lawful or expedient for the church and State to be, as in America, separate and divorced. . . . She [the church] would bring forth more abundant fruit if, in addition to liberty, she enjoyed the favor of the laws and the patronage of the public authority.

It is for reasons like the foregoing that we cannot cease to regard the papacy as the great

enemy of religious liberty. At the same time we doubt not that there are those connected with the system who are in favor of religious freedom. Indeed, we are persuaded that there are those in the Roman Catholic Church who are sincere, self-sacrificing Christians, not because of their system, but notwithstanding it. However, it would be unfaithfulness to them and treason to the cause of Christ should we silence our warnings for fear of giving offense.

HAVING said this we now promise Roman Catholics and Romanizing Protestants, that, the Lord being our helper, we will more earnestly and more faithfully than ever oppose with the truth the soul-destroying errors of the papacy, and unveil its plottings for the supremacy of America, and through America, the supremacy of the world. We shall point to the satanic cruelties of which the church has never repented, and call Roman Catholics away from the professed vicars of Christ who instigated or approved these cruelties, to Christ himself who rebuked this spirit in his apostles, and who said, "The Son of man is not come to destroy men's lives, but to save them;" and we call upon all who would battle for truth and religious liberty to unite with us in maintaining, in this age of compromise and concession, the true principles of Protestantism for the good of the honest and truth-loving in both Catholicism and compromising Protestantism.

MORMON POLYGAMY AND RELIGIOUS LIBERTY.

THE only paper in Rhea County, Tenn., that attempts to justify the prosecution of the Graysville Adventists under the iniquitous Sunday law of that State, published an article recently, in which an effort was made to show a parallel between private Sunday work and the practice of polygamy.

This is not the first time that this view has been taken of this matter. In several cases even judges upon the bench have assumed that Sunday legislation and laws forbidding plural marriages rested upon the same foundation and were of the same character; but that this is a serious mistake must be apparent to any one who will lay aside prejudice and give the subject careful thought.

The basis of Sunday legislation is the supposed sacred character of the day, and the case would not be different were the day really the divinely-appointed Sabbath. The basis of laws regulating marriage is the rights of the contracting parties and of their prospective offspring.

To permit plural marriages in any part of the nation would be to invalidate to a certain extent every marriage contract in every State. No woman would be legally secure in the possession of a whole husband, for any man by going into that State or Territory in which polygamy was permitted could take one or more additional wives, and the woman who had married him in good faith would have no redress. Thus it is seen that the State must prohibit polygamy in every case, or else fail of the very object for which governments are instituted among men, namely, the preservation of natural rights.

Again, marriage imposes upon those who enter it, certain obligations, and they must not be permitted to escape those responsibilities, for if they do, the burdens which they should bear will fall upon others.

To protect the community from the imposition of this burden, the State rightly insists

that marriage shall not be transient, but permanent.

But none of these things is true of a failure to keep a Sabbath. One man's neglect or refusal to keep the Sabbath does not deprive another of that privilege; neither does it burden the State. This is practically admitted by even the most zealous advocates of what they are pleased to term a "civil Sunday law." In answering the question, "Should there not be a law to protect the Jew in the observance of his Sabbath?" Rev. W. F. Crafts well says, "It is not sufficiently emphasized that the Jew is left absolutely free to observe the seventh day. He can close his shop; he can refuse to work." This is true; but it is no more true of the Jew and the seventh day than it is of the Sunday-keeper and the first day.

It must therefore be apparent that there exists no sufficient civil reason for Sunday laws, and that Sunday is therefore not, properly speaking, a civil institution, but a religious institution recognized by civil law and enforced by civil power. But this is contrary to the entire spirit of American institutions and in flagrant conflict with the fundamental law of the nation and of the several States.

HOW THEY CHANGE THE SABBATH FROM THE SEVENTH TO THE FIRST DAY.

THE following, from the *Christian Instructor and United Presbyterian Witness*, of April 11, attempts to justify the observance of the first day of the week as the Sabbath, thus:—

Is it so that the Bible requires the observance of the seventh-day Sabbath still? It is admitted that that was the day appointed by God at first, that it was observed until the time of Christ, that it is observed still by orthodox Jews. There is no need of discussion on these points; for no one, we presume, denies them. But the question is, whether God requires men all around the world to keep precisely the same twenty-four hours that the Jews always kept as Sabbath, and requires it to the end of time. The Apostle Paul, in Colossians, second chapter, as we have noted elsewhere in this paper, speaking of Jewish institutions, teaches that Christ nailed Jewish law to his cross, and the ordinances thereof were taken away. Therefore he says: "Let no man judge you . . . in respect to Sabbath days." Whether they be Catholics, Jews or Adventists, don't let them trouble you about these. But Christ did not nail the moral law to his cross and take it away, but he established it as the rule of life; so the moral duty of keeping holy one day in seven is an "everlasting covenant;" it is an "everlasting sign." To keep the same identical twenty-four hours, however, all around the world is an impossibility. The same twenty-four hours is not, and never was, holy time all around the world. So it is not the exact time but the seventh part of the time in regular order of days that God required of men to observe as the Sabbath.

The following is a restatement of the foregoing, with some legitimate and even necessary deductions therefrom:—

1. Christ nailed the seventh-day Sabbath to the cross.
2. Christ reestablished the keeping of one day in seven as an "everlasting covenant," an "everlasting sign."
3. It is impossible to keep the same seventh day all around the world, but we admit that the Jews have always done this and are still doing it.
4. God does not require all men to keep the same seventh day, but the same seventh part of time, which is dependent entirely on the day with which the counting begins.
5. But since this logic is all right for the purpose for which it was invented, that is, to get rid of the "seventh-day Sabbath," it is disastrous if used for any other purpose, for it leaves every one to choose his own day which

leads to utter confusion; therefore all men ought to keep the same seventh part of time.

6. And that seventh part of time must fall on the first day of the week and not on the seventh day, since to permit it to fall on the seventh day would be to defeat our object to get rid of the "seventh-day Sabbath."

7. Since some men refuse to accept the seventh part of time which we have decided to make holy time, and choose to decide for themselves which seventh they will observe, it is absolutely necessary for all nations the world over to enact laws to compel all men to observe the same seventh part of time which we observe, notwithstanding we said it was impossible to keep the same day all around the world.

8. We only quoted a part of one scripture to prove that the seventh-day Sabbath is abolished; and the reason why we quoted only a part was because the other part explains that the sabbath days of which Paul says, "Let no man therefore judge you," "are a shadow of things to come; but the body is of Christ." If we had quoted this some might think that the sabbaths referred to are the sabbaths of the ceremonial law (Lev. 23), which pointed to Christ and ceased at his coming, and not to the seventh-day Sabbath of the fourth commandment which points to creation.

9. Then again, the part of the text we used must not be used against our first-day Sabbath, but only against the seventh-day Sabbath, for if used against us it would be difficult to explain why we could judge others who do not want to keep our seventh part of time, and would embarrass us in enacting and enforcing laws compelling all men to keep our first-day Sabbath.

THE CATHOLIC MORAL STANDARD.

In giving his reasons, in the *Converted Catholic*, for January, for becoming a Protestant, Rev. Jas. A. O'Connor says:—

Butler's Catechism told me in those days of my youth that "a grievous offense or transgression against the law of God" is called a "mortal sin," because "it kills the soul and brings everlasting death and damnation on the soul;" while venial sin does not kill, but only "hurts the soul by disposing to mortal sin." Furthermore I was taught by this Catechism that the gravity of an evil action was intensified by being perpetrated on Sunday. The question was: "Is the sin the greater for being committed on Sunday?" and the answer was: "Most certainly."

That this is still the teaching of the Roman Catholic Church was illustrated by Rev. Henry A. Brann, D.D., Rector of St. Agnes' Roman Catholic Church on East Forty-third Street, this city, when in company with another converted priest I called on him for tickets for the service in his church, the feast of St. Agnes, in February, 1893, when Bishop McQuaid preached and Archbishop Corrigan, Bishop McDonnell of Brooklyn, and a score of priests were present. Father Brann received us as intelligent gentlemen who called on him for press tickets that would give us good seats, and he detained us for half an hour while eulogizing the parochial school system. We listened with apparent interest, and when he had concluded he illustrated the necessity of parochial school teaching as distinguished from the public schools by saying that a Catholic boy who had done wrong or was guilty of sin would realize the gravity of the offense more keenly if told by his teacher that the day in which the transgression occurred was, for example, Good Friday, the day on which our Lord died, or the Lord's day, Sunday. That, said he, would be an appeal to the boy's faith that would restrain him from future transgressions. "Don't you think so?" he said to me.

Very quickly and forcibly I replied, "Not at all. That is one of the reasons why the American people will never consent to allow public money to be given to your schools. You teach a false and unchristian system of morality. A sin is a sin whether committed on Friday, Sunday, Monday, or any other day of the week."

Father Brann's face grew scarlet, but he tried to recover his ground by the question: "Don't you think

the sin is greater by being committed on a holy day—for example, is it not a greater sin to get drunk on Sunday than on any other day of the week?"

His manner was embarrassed and I replied good-humoredly, "It depends on the kind of a drunk. If it is a case of intoxication it is as bad on Sunday as on any other day of the week, no more or less; a drunk is a drunk whenever it occurs, and the drunkard's sin is as great on Wednesday as on Sunday. That is another instance of the immoral teaching of your church. Your standard of morality is totally different from that of the American people, and they will never indorse such doctrine by giving support to your schools."

Mr. O'Connor is quite right in regard to the quality of an act. Sin is sin on whatever day it is committed. But we are not so sure that he is right about the views of the American people. In fact, everything goes to show that the "American" view is substantially the Catholic view. Indeed, almost every American State prohibits on Sunday some things which are not prohibited to Catholics by the church except for such hours of the day as are devoted to public worship, and then only that the people may be the more free to attend Sunday services. This shows that even in the "American" conception the time of the commission of an act changes the quality of the act.

WHERE SHALL THEY GO?

THE SENTINEL has received but two papers, indorsing the recent Tennessee persecutions. One of these is the *Pulaski (Tenn.) Citizen*, which speaks thus:—

Almost every week we receive literature consisting of circulars and marked articles in papers published by a sect known as Seventh-day Adventists. The burden of these articles is an attack upon our Sunday laws. While we are as much opposed to religious and class legislation as any one, we are strictly in favor of Sunday laws for the good of society in general, and if these fanatics want to work on Sunday they should move to some country where the people do not object.

The *Citizen* may not realize it, but its closing advice to Seventh-day Adventists is but a notice to them to "get off the earth." There is no country in the world where there are not found people who object to the practice of any religion save their own. Then again, these Seventh-day Adventists are needed on the earth as long as there is any hope of converting the editor of the *Citizen* or others who are likeminded, to the great Christian principle, "Whatsoever ye would that men should do to you, do ye even so to them."

ENCOURAGING WORDS FROM ISRAELITES.

THE SENTINEL is gratified with the approving words for the faithfulness of the persecuted Seventh-day Adventists, which are found in our Hebrew exchanges. One of the most courageous and consistent of these, and one which utilizes every opportunity to speak for the persecuted and for the principles of religious liberty at stake in the struggle, is *The Jewish Spectator*, of Memphis and New Orleans.

The following, from an editorial in its issue of April 12, will illustrate the spirit of the *Spectator* toward the persecuted seventh-day observers:—

"Perhaps some of our readers may think that we attach too much importance to the persecution, trials and sufferings of the Seventh-day Adventists. Let Israelites remember, however, that those people stand loyally and courageously for the same principle which is dear and near to the hearts of our own people; they stand for religious liberty and freedom of the conscience, and though the present gener-

ation of Israelites in Europe and in the United States do not universally and scrupulously maintain the sanctity of the seventh day, still they will certainly manifest a great interest toward the members of this most remarkable sect of modern Christendom. For Christians they are to the very core of Christian belief, and it is, perhaps, one of those inscrutable interpolations of divine Providence, that a Christian sect should stand up for the authority and strict application of the fourth commandment as it is promulgated in the Decalogue."

IT HURTS.

Persecution of the Adventists.

Immigration to Tennessee Stopped in the North in Many Localities On Account of It.

[The following letter, copied from the *Dayton Republican*, presents a new phase of the persecution of Seventh-day Adventists in Tennessee. The SENTINEL, as all its readers know, is strictly non-partisan, devoting its columns to religious truth, especially the great, cardinal, Christian truth of religious liberty; and some of our warmest friends and co-laborers, even in Tennessee, are found in both of the great political parties. It is true that tens of thousands of SENTINELS are distributed by our friends in every State of the Union, in which we point out the cruel injustice done an inoffensive people through the enforcement of Sunday laws, and it is more than likely that this agitation will affect the material interests of the section in which these persecutions occur; but the SENTINEL disallows all intent or desire to make the question a sectional, political or commercial problem. The principles involved are as broad as the world, and infinitely more important than party politics or commerce. The principles involve not only the cherished principle of religious liberty, but the eternal life of both the persecuted parties and those directly or indirectly responsible for their persecution. It is from this point that the SENTINEL has treated and will treat the matter.]

Atlanta, Ga., April 18, 1895.

Editor *Dayton Republican*:—

I have read your editorial of March 23, with reference to the outrage committed on citizens of your county because of their religious belief. But I want to put the affair in a different light.

The South has a heavy load of opprobrium to carry now, and why seek to make things worse? Has it ever occurred to you what effect this religious persecution in Tennessee will have on immigration? If not, I can tell you.

I have just returned from a nine months' visit to Ohio, where I found, scattered everywhere among the farmers, copies of the AMERICAN SENTINEL and other papers, giving full account of the imprisonment of the Adventists in Rhea County, Tenn. In one settlement a number of farmers had made up their minds to move to Tennessee, and had formed a club for that purpose. I was aiding the matter all I could, as you can find out by writing to John E. Helms, of the *Gazette*, Morristown, Tenn., to which paper I wrote a letter, urging real estate men to send advertising matter about Tennessee to me for general distribution.

But this religious persecution knocked the whole thing in the head. The majority of these intending immigrants were Republicans, and they feared to move South. Said one of them to me:—

I am not going where there is no religious or political freedom. If the Tennessee authorities persecute and imprison men and women for their religious belief, they would find some pretext to harass and persecute me, because I am a Republican, and the rest who would go there. No, Sir, I am not going to such a State. And look how they have about counted

out the Republican Governor in Tennessee. I tell you, we are not going to such a place. I see that they also imprison Adventists in Georgia, and I guess it is the same way all over the South. We are now thinking of Oklahoma or southern California, and have given up all idea of going to Tennessee or any of the Southern States.

Thousands of people at the North want to come South, but they are afraid of religious or political persecution. Many of the old prejudices against the South had worn away, and there was a feeling of confidence in east Tennessee, with its big Republican majority, but the recent persecution of Christians in Rhea County and the counting out of H. Clay Evans, has retarded immigration—set it back for years,—and unless the intolerant laws there are repealed, and a free and honest ballot maintained, the State will lose millions in immigration.

As a Southerner who loves the South and wants to see it grow in population and in wealth, I am sorry to see such a state of things. There are thousands of Adventists and Seventh-day Baptists in the Northern and Western States, who observe the seventh day, but not the first day of the week; but not one of these people has ever been arrested or in any way molested because of their religious belief. To do such a thing is a crime against freedom, a violation of the Constitution, and an outrage on the rights of man. It is a monstrous act of injustice, for which Tennessee must surely suffer in loss of immigration, as I have already pointed out.

I am not an Adventist. I have nothing in common with these people except a desire for liberty of thought. But I have lived among these people, mingled with them, and know, that if there are any conscientious, honest, truly religious and really worthy people and patriotic citizens, they will be found among the Adventists.

And, to see other so-called Christians persecuting them, and informing on them, and backing up the authorities who send the Adventists to jail simply because they do not believe as the other Christians believe, is simply a horrible and contemptible mockery on religion. The Christian who would imprison another Christian because of a difference in belief, is not a Christian, but a devil incarnate. Why, if this thing keeps up we may look for a reestablishment of the Inquisition, with all its bloody horrors!

All laws conflicting with perfect religious freedom, not only in Tennessee, but in all the Southern States, should be repealed, and laws enacted granting persons the right to worship and work as their consciences dictated. We want perfect mental, religious and political liberty. Our forefathers fought for these things. But, if good people are to be imprisoned because of their religious belief, then our forefathers fought in vain, and liberty is a mockery and a lie.

JOHN HAMILTON DAVIS.

A SUNDAY-LAW HYPOCRISY.

From the *World*, April 22.

A BILL is pending at Albany to regulate barbers. It forbids barbers outside the great cities to shave any customers at all on Sunday. As to barbers in the great cities, it permits them to shave until 1 o'clock P. M., but not after that hour.

Nothing could better illustrate the absurdity of our Sunday laws than this. Nobody will pretend that there is anything inherently wrong in the shaving of a man. The only possible excuse for forbidding it on Sunday is that Sunday is "holy time," as our statutes

phrase it, and that it is the business of the secular law to compel men to observe "holy time."

But are we to understand then that while the whole of Sunday is "holy time" in the country towns, only that part of Sunday which comes after 1 o'clock P. M. is "holy time" in New York? If it is an offense against morality for a barber to shave a man during Sunday afternoon is it not equally so for him to shave a man during Sunday forenoon? And if it is immoral for a barber in Binghamton to shave customers on Sunday morning is it not equally immoral for a New York barber to do the same thing?

And finally, if it is the duty of the law to compel religious observances what possible right can the legislature have to excuse men in one part of the State for neglect of an obligation which it enforces against citizens in other parts of the State?

How long is this hypocrisy of Sunday laws to remain upon our statute books?

SOUTH AFRICAN CORRESPONDENCE.

BY G. B. THOMPSON.

THE following piece of telegraphic news has just appeared in the secular press:—

For selling a shirt on Sunday a Pretorian was fined seven pounds and ten shillings by the Landdrost.

Pretoria is the capital of the South African Republic, or Transvaal, and some idea of the savage character of the Sunday law there may be gained by the above dispatch. No law of God was violated; no person's liberties were interfered with; none were molested in their worship of the Deity; there was no disturbance, no riot. The transaction was properly civil. A man is in need of that necessary habilitment,—a shirt,—and goes, as people do every day in the week, to a man who has shirts for sale, and buys one. For this the merchant is summoned before "his honor," and a fine of over thirty-six dollars is imposed.

But why was the shopkeeper fined? Oh, for selling a shirt! But is it a crime to sell a shirt? Are there not thousands of them sold daily without a thought of it being wrong? Why this difference? What makes the transaction wrong on this occasion?—Because the sale took place on Sunday, a supposedly holy day. This shows that the *day*, and not the *deed*, constitutes the sin; and the penalty imposed by the Landdrost was only the enforcement of a law made to exalt the "venerable day of the sun." But what kind of justice is that which makes a man a criminal for doing one day in the week that which is perfectly right and proper the other six days?

But if these self-constituted custodians of other people's morals are going to wreak vengeance on iniquity wherever they imagine it exists, what about the individual who bought the garment? We have not heard that he has been seized. Why is this? Is it because it is *right* to buy a shirt on Sunday but *wrong* to sell one?

Then again, was this a work of necessity? Most all Sunday laws make an exception for works of necessity, though it has never been explained just what is a necessity. Perhaps that is why the purchaser of the shirt was not arrested. It is certainly necessary to wear a shirt on Sunday to hear the parson preach; and if the person did not have one, and *must* attend church, or go somewhere else where a shirt *must* be worn, it was, of course, necessary to buy one. But if it was necessary for him to buy one it was equally necessary for somebody to sell him one. So if one was

exempt because of necessity, the other must be also.

The conscience of the shopkeeper no doubt justified him in selling shirts. He doubtless believed that he had a right to earn an honest living seven days in the week. If he sinned, it was against God, and God alone. Then how can man estimate the magnitude of his guilt? The judicial bench on this occasion reckoned that he had sinned thirty-six dollars and thirty cents worth, when the fact is, he had not sinned in the least, so far as selling a shirt on Sunday is concerned, for there is no divine law which forbids it, and "where no law is, there is no transgression." Rom. 4:15.

In the Sunday law the Dutch Republic has a statute in support of a religious institution, which demands from a man one seventh of his time, or ten years of the allotted three score years and ten, to be devoted to recognizing this church institution. God left a man free to choose whether or not he would keep the Sabbath, but the Transvaal government, and every other government which has a Sunday law, exalts itself above God by forcing Sabbath observance upon the people. This is the papacy. This is the inevitable outgrowth of a union of the Church with the State. The Church having lost the power of God, is seizing the secular arm for support. For shame, O professed church of the Mighty God!

In the days of Ezra, when the people were rebuilding Jerusalem which had lain in ruins for over seventy years, they were opposed by enemies numerous and great. They needed help to accomplish the work. But no appeal was made to an arm of flesh. Troublous as were the times, Ezra said: "*I was ashamed to require of the king a band of soldiers and horsemen to keep us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him.*" Ezra 8:22. Ezra and his people petitioned the King of heaven, and not a king of earth.

Now the professed people of God, though claiming that God is with them, and making great boasts of holiness, unblushingly seek for the power of the policeman's baton to enforce their ecclesiastical dogmas, and help them in their work. But all whose hearts are "prepared" as was the heart of Ezra, will be ashamed of all such work.

East London, S. Africa, March 25.

"COURTING PERSECUTION."

BY K. C. RUSSELL.

THE heading of this article is a much-used and favorite expression of the Sunday-law advocates in referring to seventh-day observers who suffer imprisonment and the chain-gang, rather than compromise their principles by keeping Sunday or paying fines to escape the penalty of an unjust law.

These imprisoned Adventists have had no disposition to pose before the people as martyrs as they have been falsely charged by those who make high professions of Christianity. The charge is one that impugns the motives of the people in question, which is rebuked by the Redeemer of mankind in Matt. 7:1: "Judge not, that ye be not judged." It has not been without a severe struggle, that these men have chosen imprisonment rather than compromise principle and remain with their families, for they "are men of like passions" as we are; but after seeking God in earnest prayer, and like Jacob of old when they had obtained the assurance that they had prevailed with God, they were willing to go to prison, or death, for being loyal to the law of

their God which says: "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God," etc.

One who would accuse Seventh-day Adventists of courting persecution for disregarding civil laws when they conflict with God's law, would have been on the side of the heathen king Nebuchadnezzar and the vast multitude of his subjects who fell prostrate in worship before the golden image, and would have cried out in contempt with a sneer to the three Hebrews who refused to obey the heathen king, as "courtiers of persecution." Notwithstanding the second trial the king gave them, they "courted(?) persecution" to the extent of being cast in the fiery furnace. God delivered them from the furnace, as he will, sooner or later, all who choose persecution rather than prove disloyal to him.

Daniel, who could have escaped the lions' den by bowing down to laws of the wicked king Darius, would also have been accused of "courting persecution" by those who would parry the reason why Seventh-day Adventists disobey the iniquitous Sunday laws of to-day. One of the most marked examples of "courting persecution" was displayed during the entire ministry of Christ, and it was for Sabbath keeping too.

As Jesus persisted in healing on the Sabbath days, when he knew that the Pharisees of his time sought to persecute him (John 5:16; Mark 3:6), his course must have appeared as absurd and obstinate to those Pharisees, as does the course of Seventh-day Adventists to the modern ones. Were He upon earth to-day, and going contrary to the customs and wicked laws, he would be stigmatized, as his true followers have always been, as "courting persecution."

The apostles refused to obey laws that would prohibit their preaching the pure principles of the gospel, and it caused them to be persecuted. They, like all the foregoing examples, would, if living to-day, be stamped as "courting persecution," as those are who emulate their example, by those who have long since forgotten the example and words of Jesus, whom they profess to love, when he said, as recorded in John 12:47: "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world."

The fifty millions of martyrs who were persecuted and slaughtered during the Dark Ages, and the noble souls who were persecuted and banished under the old Blue Laws of colonial times, would all be placed on the list as "courtiers of persecution," were some of the religionists of to-day to interpret their motives.

The words that the apostle was inspired to write, as found in Acts 14:22, should be remembered by all: "We must through much tribulation enter into the kingdom of God." Also in 2 Tim. 3:12: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." May God grant that his people may endure to the end, and then the promise is that they shall be saved.

ILLITERACY IN ROMAN CATHOLIC PORTUGAL.

From the Sun, April 21.

PEOPLE who remember the prodigious pother which Portugal made, two or three years ago, when England tried to bounce her out of some territorial advantage in Africa, will be surprised to know that the population of Portugal, including Madeira and the Azores, is only 5,049,729, of whom 2,619,390 are females, and that four-fifths of the population are unable to read

or write. In Lisbon, where most of the fuss referred to was made, there is a population of 612,000, of whom 394,338 are unable to read or write. It is not surprising that, although the census was taken five years ago, the government has only just made up its mind to publish these figures, which it would be hard to beat in any country of the world claiming to be civilized.

UNCHRISTLIKE AND SELFISH.

BY A. SMITH.

NATIONAL REFORMISM and its coadjutant Sabbath reformism, when carried to their legitimate conclusion, furnish an example of selfishness and unfairness, that, were they not clothed in a religious garb, would invite abhorrence where now they receive the meed of approval. The movement, though professedly in the interests of Christianity and humanity, is diametrically opposed to both, as I will endeavor to show.

On a certain occasion when Christ journeyed toward Jerusalem, the citizens of a village in Samaria refused to receive him as a guest. Two of his disciples implored him to call down fire from heaven upon the villagers as a punishment for their inhospitality. "But he turned, and rebuked them, and said, *Ye know not what manner of spirit ye are of.* For the Son of man is not come to destroy men's lives, but to save them." Luke 9:55, 56.

It may be clearly seen from the foregoing quotation that Jesus meekly submitted to an affront, and rebuked his disciples for not doing so. The spirit that actuated them was the spirit of the devil, while he was moved by the Spirit of God. The whole tenor of Christ's teaching is one of persuasion, and not of coercion.

Said he to the Pharisees, "I judge no man." John 8:15. And again, "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world." John 12:47.

The work committed to the gospel minister is not one to be advanced by carnal force or resistance, but by persuasion and submission, even to the extent of suffering if need be; and the minister who leaves his God-given commission to inspire a political crusade in the supposed interests of religion, is actuated, not by the Spirit of Christ, but by the same spirit that prompted the disciples in calling for vengeance upon a village of Samaria.

That National Reform is unfair and selfish, is exhibited in many ways, chiefly in the persistent demand for more stringent Sunday laws by which ordinary labor or traffic may be curtailed, and recreation forbidden by prohibiting the running of Sunday excursion trains and boats, whereby the members of their churches, and others, having spent six days in grimy, dusty shops, or in hard labor over the wash or ironing board, are denied the pleasure of a cheap ride into the country on Sunday, where the scenery and the air are so recuperative of worn strength of body and mind, and are shut up in the city where relaxation from toil and pestilential associations cause crime to flourish as in a hotbed; while, perhaps, the ministers and shepherds of the flocks are away at some lakeside spending days or weeks at a time with their families, surrounded with restful comforts, waited upon by domestics, and receiving reverent attention from many. If these same ministers would deny themselves such pleasures for at least half the time, and send, at their own expense, some of the poor widows and orphans of their flocks to the lakeside, they would still have the advantage of not being compelled to labor

in grimy shops, and might receive some credit for sincerity and Christlike benevolence.

Jesus said, "The Son of man came not to be ministered unto, but to minister." Mark 10:45. "It is enough for the disciple that he be as his master, and the servant as his lord." Matt. 10:25. "As He is, so are we in this world." 1 John 4:17.

It is true that Protestant National Reform has of late lost some of its lustre, because the greater effulgence of Roman Catholicism from whence it borrowed its light, has arisen upon our country to control its political and religious element; and Roman Catholicism is National Reformism in principle, simon-pure.

It is too late to reform the religio-political body, but not too late for those who will be warned to escape the thralldom.

MORE PRESS COMMENTS ON TENNESSEE PERSECUTIONS.

BIGOTRY and fanaticism are running riot in some parts of Tennessee. In Rhea County the Seventh-day Adventists, a quiet and very devout people, are being systematically prosecuted (or, more properly, persecuted) for not observing Sunday as Sabbath, they believing that Saturday (the seventh day) is the day that they are commanded to keep holy. Quite a number of these people are now serving out sentences in jail for doing ordinary work on Sunday, though they religiously observe Saturday. Tennessee may some day become far enough advanced in civilization to adopt the law of Illinois, which expressly says that "This section" (in reference to Sunday observance) "shall not be construed . . . to prevent the due exercise of the rights of conscience by whomever thinks proper to keep any other day as a Sabbath."—*The Cuba (Ill.) Journal*, April 19.

Town Talk exchange table is in receipt of the AMERICAN SENTINEL, published at New York, in the interest of the Seventh-day Adventists, and especially against religious intolerance. The SENTINEL, we should judge, is a splendid American citizen, and some of its utterances are based on the soundest judgment. It tritely says, for example:—

He who fails to protest against the persecution of his neighbor, thereby virtually forfeits the right to protest when he is himself persecuted.

The first page of the SENTINEL is confined to an illustration of the county jail at Dayton, Rhea County, Tenn., together with an article regarding the imprisonment therein of five Seventh-day Adventists on the charge of violating the Sabbath. The SENTINEL says the article "is not to create sympathy for them. They do not need it. If their faith is not worth suffering for, it is not worth professing."

If the Adventists find it impossible to put up with the bigotry of Tennessee, and some other of the sleepy old towns, they are cordially invited to pull up stakes and come to Bay City. So far as known the Seventh-day Adventists make the best of citizens. The poor houses and jails—except the Rhea County jail—would have little to do, if they depended on this sect. They are a good and enterprising people and a credit to any well-regulated community.—*Morrison's Town Talk, Bay City, Mich.*, April 20.

WE have received a copy of the AMERICAN SENTINEL containing a cut of the county jail at Dayton, Rhea County, Tenn., in which is confined ten of the best citizens of that county because they are Seventh-day Adventists.

These people have not committed a crime, but they were tried and convicted because they believed that under the Constitution of the United States they had a right to worship God as they saw fit; but it seems that in Tennessee not only is the Constitution of the State, but of the United States defied. The Seventh-day Adventists keep Saturday instead of Sunday. They have the evidence of Holy Writ on their side, for the Bible states plainly that "God created the world in six days and on the seventh he rested from his labors." In many places in the Bible the statement is made that the seventh day is the Lord's day—or day of rest. The Jews keep Saturday for the Sabbath. It is outrageous that in the nineteenth century good Christian citizens should be persecuted for religion's sake. It is the plain duty of every denomination to protest in thunder tones against persecution for religion's sake. If Seventh-day Adventists can be persecuted and cast into jail—Jews, Protestants, Catholics—no denomination is safe. It is strange that a supreme court could be found to uphold such a sentence. The matter should be taken to the Supreme Court of the United States and a lesson taught the courts of Tennessee.—*South Chicago Daily Calumet*, April 15.

CONGRESS shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof.—*United States Constitution*.

If it is wrong for Congress to make an above described law, it is wrong for the State to make one.

We read quite frequently of the imprisonment of just and honest men for not observing Sunday as Sabbath. The Seventh-day Adventists believe in keeping the seventh day, Saturday, as the Sabbath. They have considerable Bible for their position, and, if anything is authority on the subject, it certainly is that Book.

In this "free" United States, where one of the greatest of the "blessings of liberty" handed down to us by our forefathers is the liberty of conscience, we now see men condemned and imprisoned for conscience' sake. Shame!

It is contrary to the Constitution and to the gospel. The Adventists have as much authority, under the Constitution, to try to compel other people to observe their day, as any State has to persecute(?)—yes, persecute the Adventists.

The law which compels the observance of Sunday as the Sabbath is contrary to the Constitution of the United States, and should be repealed.

We think the Reform press should give the laws prominence.—*The Enterprise, Greenfield, Mo.*, April 18.

WE boast of our civilization, our liberality and all that sort of thing. We suppose that is all right.

The Indian, the African savage and other low down tribes are given to self-landation, too; but here comes the AMERICAN SENTINEL, containing an account of the imprisonment of eight persons, in jail, for the crime of believing the seventh day of the week is the Sabbath instead of the first day. The crime was not so much in the mere belief as in acting out that belief. So long as a man will profess one belief and act out another, if that other chances to be in accordance with popular opinion or superstition, that is, so long as he will openly manifest that he is a hypocrite, he is secure from arrest and imprisonment; but whenever he becomes honest enough and manly enough to show his faith by his works and live out his

highest convictions of right, if somebody who happens to have more religion, or superstition than righteousness sees fit to take exceptions to it he is hustled off to jail. And this is civilization! Bah!

Our country has never yet entered the vestibule of civilization. We are a set of bigots, as hypocritical as we are conceited. Whenever a man gets an idea in advance of us, and beyond our stultified comprehensions, we denounce him as a crank, insane, a dangerous man or woman and so forth, and if there is any technicality in law by which we can institute legal proceedings, we proceed to confiscate his property and deprive him of his liberty.—*The Liberator, Norton, Kansas, April 19.*

FIVE Seventh-day Adventists are in jail at Dayton, Rhea County, Tenn., under conviction of violating the State law which forbids secular labor on Sunday, three others having served shorter terms and been discharged. They were assessed nominal fines, which were immediately remitted by the judge, he expressing his regret that he could not also remit the costs. They went to jail for non-payment of costs, deeming that to pay would be an admission of the justice of the penalty. Their position was that their religious convictions compelled them to obey the law of God as they perceive it, and disobey the law of man when it is in conflict therewith; but they value government and will not resist it, and will uncomplainingly endure penalties put upon them, but cannot accept an unjust penalty which they may peaceably resist. Therefore they refuse to pay a fine, but quietly endure the imprisonment.

A letter from one of these men to his daughter has been discovered by a representative of the AMERICAN SENTINEL, in his home, a miner's cabin in the mountains of Rhea County, and is reproduced in fac-simile in that paper, which is published in New York "for the defense of the liberty of conscience." The letter, intended only for the eye of the child, is reprinted here to illustrate the spirit of the men now suffering martyrdom for conscience' sake in Tennessee:—

HATTIE: This is the 6th day of March in the year 1895 A. D., and in the Cove in Rhea County, Tenn., in the so-called free America, and I go to Dayton to-day expecting to go to jail for the crime(?) of believing the Bible. I was found guilty by the court in one case and have one more to come up to-day. Yet these things and worse have happened in all ages to God's people—why not to us? 2 Tim. 3:12. I want you to be a good girl and live for God and his truth; that is the only thing we can live for in this world, that is worth living for. Read and meditate on Heb. 11:32-40, and you can see what awaits us only a little way in the future. But, Luke 12:32.

Your father,

W. S. BURCHARD.

The first scripture cited reads: "All that will live godly in Christ Jesus shall suffer persecution." The last is, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." The citation in Hebrews is Paul's catalogue of examples of the faith of heroes and martyrs—"And others were tortured, not accepting deliverance"—"(Of whom the world was not worthy)."—"God having provided some better things for us, that they without us should not be made perfect."

The *Dayton Republican* says:—

We are not, or should not be, living in an age of religious persecution. Yet eight of our best citizens are being kept in the county jail, because as Seventh-day Adventists they conscientiously violated a bad law, that says they must observe the first day of the week as the Sabbath instead of the seventh. A good community has been disorganized; a splendid school, that has been diffusing the rays of knowledge among the people, has been broken up. The

remedy is to change the law; and do it as quickly as possible.

The response is a bill in the Tennessee Legislature to make all personal property liable for fines and costs in misdemeanor cases, which would strip those hunted victims of all their personal property and drive them from their homes.

We do not wonder that the editor of the *Dayton Republican* exclaims in a later issue: "Shades of Washington and Jefferson, look down upon us and restore our faith in, and love for, the Declaration of Independence!" Probably these things could occur in no Northern State, but they do occur in several of the Southern States, and we are not without responsibility here. It was only Cain who protested, "Am I my brother's keeper?" The "Christians all—Presbyterians, Methodists, Catholics, Baptists, Episcopalians, and every denomination that worships in the name of the Lord of Hosts"—to whom the *Dayton Republican* appeals, owe it to the principles they profess, to exert their influence for the correction of abuses like these, in any part of this land. If we have outgrown the insanity at Salem, the intolerance that drove Roger Williams from his home, and the persecution of the peaceful followers of George Fox, let us help our brethren of the South to outgrow the fanatic zeal which imprisons men like the Tennessee miner Burchard in Dayton jail for believing Saturday to be the divinely-appointed Sabbath.—*Ypsilanti (Mich.) Commercial, April 19.*

SUNDAY LAWS ARE "RELIGIOUS."

From *Evangel and Sabbath Outlook*.

THE efforts which certain advocates of Sunday legislation make to create a distinction between the civil Sabbath and the religious Sabbath are as futile as they are sometimes amusing. It is generally confessed that the civil law has no province in directing religious faith or practice. The terms usually employed, and the "exceptions" usually made, as well as the past history of Sunday legislation, forbid any such distinction. As for example: "Secular works" are forbidden. That term has no meaning in this connection except as contrasted with "heavenly" or "spiritual" work. "Works of necessity and mercy" have no meaning in such a connection except that they are permitted on religious grounds. The fact that preachers, priests, organists, etc., are permitted to do their regular work on Sunday, while other forms of business and labor are prohibited, shows that the distinction is made on religious grounds. The term "Lord's day," which is usually used in such laws as explanatory, has no meaning except that the day is sacred for religious reasons.

The same principle is true in the matter of "disturbance." There is a general law against disturbing public worship at any time. But the average Sunday law forbids secular work "to the disturbance of others" in the enjoyment of their religious rights. If the general laws are sufficient to prevent the disturbance of religious worship on the part of Seventh-day Baptists, Quakers, and others, on other days than Sunday, there can be no ground for specific legislation touching Sunday, except that it is a day more sacred than others. A Wednesday evening prayer-meeting is as religious as a Sunday evening prayer-meeting. These facts apply throughout the whole field of Sunday legislation.

Much is said concerning the evils of Sunday newspapers, and the objections imply that "irreligious" and "secular" reading should be prohibited on Sunday. A falsehood pub-

lished in a newspaper, or an impure paragraph, or objectionable literature of any kind, is no more false or impure on Sunday than on Monday. These instances might be multiplied until the end of the chapter.

The religious character of these laws is crowded to the front when their advocates claim that they are necessary to protect the church services from intrusion on that day by keeping men from public worship. It is asked that Congress suppress the post-office service and the Sunday newspaper, lest these suppress the attendance at church. He would have great hardihood who should say that such action would not be based on religious grounds. The whole conception of church service and public attendance thereon rests on religious considerations.

Perhaps the most popular plea with these religious, yet non-religious advocates, is that the law shall guarantee a day of rest in each week for working men. On the other hand the advocates of Sunday laws are loud in their claim that the Lord will take care of those who observe Sunday from religious principles, even though they lose a given business position. To be consistent, the advocates of Sunday laws should be fully satisfied if the employer were compelled to give each laborer one day out of the week whether it be Sunday or Friday. On the contrary they carry their religious demands so far as to forbid Jews and Sabbath-keeping Christians from laboring on Sunday, although they have fulfilled every demand of law, human or divine, by resting on the Sabbath. The hypocrisy of such claims is a shame to Christianity and common honesty. It is also true that labor in general is so well organized and acts with such unanimity along common lines that it takes its leisure whenever it will, regulates the length of its day's work, and all without special interference by the civil law at any particular time. If the claim of the "civil Sunday" reformers were true, that the civil Sunday is only a legal holiday, there would be equal reason for making it a grave misdemeanor to labor on the Fourth of July or on Washington's Birthday, for these are as truly legal holidays as is Sunday. Nevertheless he who chooses to work on either of those days may do so without interference on the part of the law, because these are not religious holidays.

The same inconsistency appears when men press questions of hygiene, etc., as the ground for enforcing Sunday laws. It is well known that thousands of men and women work at night, and to excess, and under unhealthful circumstances, with general results far more detrimental to the common interests of humanity, and to the good of the individual, than those which come from working seven days in the week. But these Sunday reformers do not propose to enter the domain of hygiene and general welfare at any time except Sunday, which shows that the genius of these laws and the real purpose of their advocates is to enforce a religious dogma and to accomplish religious ends through Sunday legislation.

It is impossible to say how long this sort of indirect and hypocritical claims will continue. One thing is apparent: Sunday desecration increases steadily in spite of all these claims and efforts. A notable case in point is the rapid increase of disregard for Sunday in and around Pittsburg, Pa., where the headquarters of the religio-civil reformers has been for many years. The public knows that the intent of Sunday legislation and the purposes which gave it birth center in religion. And since they know that the civil law, under that great charter of Christianity, the New Testament, and under our National Constitution, has no right to interfere in religious matters,

they disregard the laws, smile at the false claims of their advocates and go on doing as they please. At the same time the complication of the prohibition of the liquor traffic on Sunday with that of other forms of business puts a club into the hands of the saloons, which they are not slow nor unsuccessful in using to foster and protect their nefarious business. Sunday reformers seem to be blind to this fact.—*Evangel and Sabbath Outlook.*

A New York club man is said to be authority for the statement that Cornelius Vanderbilt has an idea that the anarchists and unemployed will one day rise up against the wealthy, and one of the first points of attack will be the Vanderbilt mansion. The Vanderbilt house appears to its owner, the club man said, as the place where, like the Tuileries in the time of the commune, the mob will rush in at one great gate on Fifty-seventh Street, and out the other one on Fifty-eighth, using the wide halls as they did those of the French palace and applying the torch as they crowd through the building.

Mr. Vanderbilt's idea is probably not very wide of the truth. Certain it is that a time of trouble is coming to the immensely wealthy. This is clearly foreshadowed by Holy Writ: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5:1-3.

The Revised Version renders the text, "in the last days," which makes it all the more significant; for never in the history of the world has there been such a heaping together of riches as during the last thirty years.

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Before CHRIST 1451.		CHAPTER XI.			Before CHRIST 1451.
a ch. 10. 12.	1 An exhortation to obedience, 2 by their own experience of God's great works, 8 by promise of God's great blessings, 16 and by threatening. 18 A careful study is required in God's words. 28 The blessing and curse is set before them.		14 That "I will give you the rain of your land in his due season, "the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.		1 Lev. 26. 4. ch. 28. 12. a Joel 2. 23. Jam. 5. 7. a Pa. 104. 14. 2 Heb. give. ch. 6. 11. Joel 2. 19. a ch. 29. 13. Job 31. 27. a ch. 8. 19. a ch. 30. 17. b ch. 6. 15. c 1 Kin. 8. 35. 2 Chr. 6. 26. a 7. 13. d ch. 4. 28.
a ch. 10. 12. & 30. 16. 20. b Zech. 3. 7.		THEREFORE thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, always.	15 "And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.		
a ch. 8. 5.		2 And know ye this day: for I speak not with your children which have not known, and which have not seen "the chastisement of the LORD your God, "his greatness, "his mighty hand, and his stretched out arm,	16 Take heed to yourselves, "that your heart be not deceived, and ye turn aside, and "serve other gods, and worship them;		
a ch. 5. 24. a ch. 7. 19. y Ps. 78. 12. & 135. 9.		3 "And his miracles, and his acts, which he did in the midst of Egypt	17 And then "the LORD's wrath be kindled against you, and he "shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest "ye perish quickly from off the		

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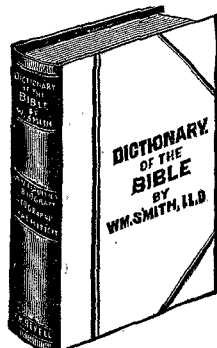
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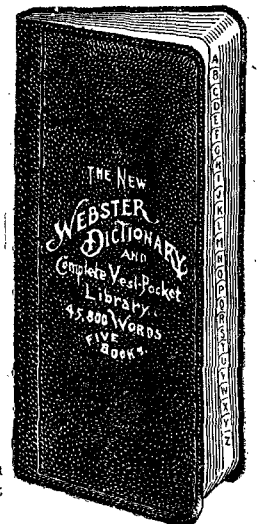
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NEW YORK, MAY 9, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

A LONDON paper states that Russia is taking steps for a more strict enforcement of Sunday observance in that empire.

THE Sunday Observance League of Chicago will make another attempt this year to prohibit Sunday baseball. It is said that the League proposes to turn its attention also to Sunday newspapers.

MR. CHARLTON, the Sunday champion of the Dominion of Canada, has introduced in Parliament another bill "to promote the observance of the Lord's day." We have not seen a copy of this measure.

THE *Catholic Review* remarks that "the invitation of the pope to the non-Catholics of England to come into the divinely-guarded unity of the faith, may be heeded by a number of chosen souls now and by a multitude drawn by it to consider the grounds of their religious belief later on."

THE confiscation bill has been defeated in the Tennessee Legislature. Had this bill passed it would have enabled the enemies of Seventh-day Adventists to have absolutely stripped them of their property. Its defeat shows that the law-makers of that State are not without some humane impulses.

THE illustrated numbers of the AMERICAN SENTINEL, describing the persecution in Tennessee, have attracted widespread attention, and many papers have devoted considerable space to a statement of the facts and to editorial condemnation of these Tennessee persecutions. We have received but two secular papers which defend the intolerance.

IN commenting upon the estimate made by the *Sun's* Rome correspondent that Signor Crispi's adherents in the new Italian Chamber of Deputies will, notwithstanding the desperate efforts put forth, number only three hundred out of a total of five hundred and eight, the *Catholic Review* says:—

Crispi must be in straits if he has to resort to unscrupulous means to corral a majority of the comparatively few Italians who take part in the elections. His need of desperate measures is a fresh proof that the monarchy is doomed. The engine used by the lodges to overthrow the temporal power of the papacy, shall itself be overthrown.

This shows the undying hostility of the papacy to the Italian Government. Rome will ruin where she cannot rule; and it is just as true that she ruins where she rules.

THE *World*, of the 30th ult., had this item of news:—

PARK RIDGE, N. J., April 29.—Henry Lauschall and his fifteen-year-old son Paul, who live at the Hotel Lavette, No. 164 Wooster Street, New York, were arrested at Woodcliff yesterday morning by Constable S. J. Van Wagonen, on the charge of fishing on Sunday in the Pasack Brook. The constable ordered them to stop fishing under threat of arrest. They gave no attention to the order, and were taken before Justice W. B. Smith, of Park Ridge. They pleaded guilty to the charge, and were fined \$20 each. Landlord Louis Lavette, of New York, paid the fines, and says that he will carry the case to the higher courts.

This is simply another illustration of the tyranny of Sunday laws. What possible reason could there be for forbidding fishing on Sunday more than on other days except the supposed sacred character of the day? and what business has the State to meddle with any such question?

A CATHOLIC paper has this significant item relative to "Father" Elliott's propaganda for the "conversion" of Protestants:—

The missions to non-Catholic Americans that Father Elliott has been preaching in Michigan and Ohio, are making an impression not only on the audiences he seeks, but also on those of the faith. The young men readers of the *Catholic Columbian* having been asked in what way could \$50,000 be best expended for the public good, one of them answers: "I would give the \$50,000 to the Paulist Fathers for the extension of their missions to non-Catholics." A happy choice, truly, for that sum could not be spent on a better cause!

It is certain that the Catholics of this country are manifesting a wonderful activity in the work of proselyting from the ranks of other churches. They discern the drift in their direction and are simply out with their grab-hooks to secure that which is floating their way.

THE fact that every year adds immensely to the volume of civil and criminal law thought to be necessary to regulate the conduct of the people, should admonish us that we live in an age when self-government is rapidly becoming a lost art.

True freedom consists not in liberty to follow one's own inclinations in all things, but in a practical recognition by both government and people of the principles of eternal justice. Freedom does not mean license, for that only is liberty which recognizes and respects the rights of others equally with our own.

There is a sound basis for the words of Cowper:—

He is a freeman, whom the truth makes free,
And all are slaves beside. There's not a chain,
That hellish foes, confederate for his harm,
Can wind around him, but he casts it off
With as much ease as Samson his green withes.

This is not saying that men may not deny to their fellows the free exercise of their God-given rights,—the history of the world too clearly proves that,—but it is saying that while despotic power may invade human rights, "Justice still confirms them." In the words of Elder Colcord before a Tennessee court: "There is a time coming when there will be a change, and God and not man will be the

Judge—and in that court questions will be decided not by the statute books of Tennessee, but by the law of God."

Rights may be trampled upon now, but there is a time coming when wrongs shall be righted and the truth vindicated, when "the prisoner and serf shall go free," when "truth crushed to earth shall rise again." It is better in the long run to be right than to be popular.

AN Old Testament exemplification of Christ's words, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's," is found in the record of the experience of the three Hebrew worthies who were cast into the "fiery furnace." They disobeyed the king's command to "fall down and worship the golden image" because it required them to render to Nebuchadnezzar and his golden image that which was due alone to God; but they obeyed the king's command to "come forth, and come hither," because it was their duty to render obedience to the king in matters not conflicting with their duty to God; and the Lord, who approved their disobedience by miraculously preserving them alive, brought the miracle to a close at the command of the king, that the faithful men might obey the consistent command.

"WHEN Catholics are in power," says a prominent Catholic paper, "they always respect the rights of conscience possessed by the minority. For instance, when they had control of Manitoba, they granted to the Protestants the kind of schools desired by the latter. So, to-day, in the Province of Quebec, where they are in a majority, they are liberal and considerate. There is no school question there. They do not insist upon a nominally 'unsectarian' system of education that in practice will be made essentially Catholic. They ask nothing for themselves that they do not yield to their neighbors. They are the real lovers of religious liberty."

It is true that to-day the attitude of the Catholics in the Province of Quebec is more in accordance with the principles of religious liberty than is the attitude of so-called Protestants in Manitoba. But Rome must be judged not by what she does in such a country as Canada, where she is constantly on the defensive, but by her record in Spain, in the Caroline Islands, in Italy and the various South American countries where her priests are the ruling power. It is too late in the history of the world for Rome to successfully pose as the champion of liberty.

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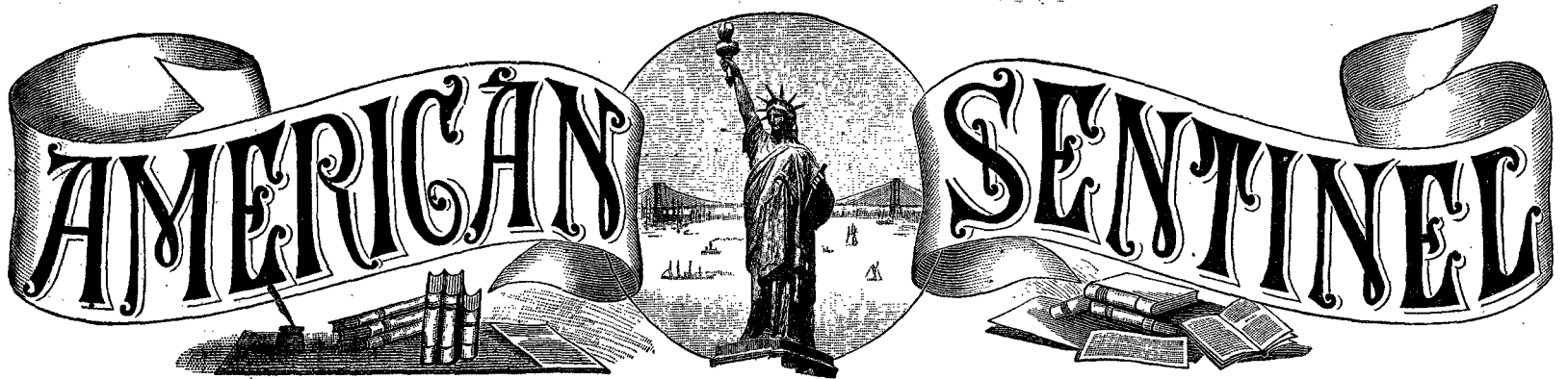
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"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

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ALONZO T. JONES, { EDITORS.
CALVIN P. BOLLMAN, {
LEON A. SMITH, ASSISTANT EDITOR.

ONE of the most far-reaching and destructive errors of the day is the exaltation of the State to a place it was never designed to occupy, and which in the very nature of things it cannot occupy without destroying at once liberty in both civil and religious things, and putting man in the place of God.

THE pagan conception of the State is summed up in the motto: "The voice of the people is the voice of God." The proper conception of the State is tersely expressed in the Declaration of Independence: "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; . . . that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed."

HERE the individual and not the State is given the first place; and government, instead of being lord and master, is the servant of the people, created by them and deriving its just powers from them. God, the Creator, and not the State, is declared to be the author of rights. And not only is he in this declared to be superior to the State, but he is likewise set forth as superior to the people; hence it is impossible that the voice of the people should be "the voice of God." The people make the State, and it derives all its just powers from the people; but even they, the people, the makers of the State, do not make rights, and cannot destroy them. They may by despotic power invade these rights, but they still exist, for they are God-given and are co-existent with their Author, for they subsist in his very nature.

To deny the existence of inalienable, God-given rights, rights that are above and beyond the power of human government to take away, is to deny the sovereignty of God

himself and to make him subordinate to the State; for it is to put the State in the place of God, or rather to make the State God, which is, in fact, the pagan conception of the State; hence the pagan motto previously quoted, or in other words, the assumption that the people in their aggregate capacity are divine, that by sufficiently multiplying the finite, infinity is the result, that by massing humanity, divinity is created.

THE doctrine of inalienable rights was not new, as some seem to suppose, when the Declaration of Independence was written. Eleven years before Jefferson wrote that immortal document, Blackstone had published to the world this statement of the same principle:—

Those rights which God and nature have established, and are therefore called natural rights, such as life and liberty, need not the aid of human laws to be more effectually invested in every man than they are; neither do they receive any additional strength when declared by the municipal laws to be inviolable.

It was perhaps only liberty pertaining to civil things, to the mere temporalities of life, that Blackstone had in mind when he wrote these words; but be that as it may, a greater than Blackstone had, centuries before, enunciated the doctrine of inalienable rights as pertaining to man's relations to his Creator; for this doctrine is set forth as certainly in the words: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's," as in the Declaration of Independence itself.

BUT even before the time of our Saviour this principle had been discovered and boldly announced in the court of the most powerful monarch of ancient times. The three captive Hebrews were conscious of rights superior to human law when they boldly declared to Nebuchadnezzar: "Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." This was a declaration of independence long antedating the one written by Jefferson, and was as truly an avowal of the existence of natural, God-given rights as was the document signed by our forefathers in Philadelphia, on the Fourth of July, 1776. The words of Daniel to the king when he had deliberately disobeyed him in the matter of offering prayer, are likewise an assertion of the

same divine right. He had disobeyed the king, and yet he said boldly: "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt."

THAT the doctrine of inalienable rights must be true is evident from the fact that in no other way could God retain the throne of moral dominion. Man must have, so far as his fellow-men are concerned, perfect liberty in things pertaining to God, or else God could not govern by a perfect law. Had God committed the administration of his law to men, it must necessarily have been imperfect since the administrators of law must also interpret the law which they administer; and the law is, for the time being, whatever its authorized interpreter says it is. Hence, had God committed to men moral government there could in the very nature of the case, have been no certain moral standard.

GOD has committed to man the maintenance of his own rights in civil things; and it is for this purpose that civil government is ordained. Hence civil government should be used for no other purpose than the conservation of civil rights. It was Jefferson who said of the duties of legislators: "Their true office is to declare and enforce our natural right and duties and to take none of them from us. No man," he continues, "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 that the laws should enforce upon him."

BUT some may query, Why spend time proving in this enlightened age, in the closing decade of the nineteenth century, a truth which was recognized as self-evident more than a century ago? Simply because it is neither as clearly seen nor as universally recognized to-day as it was in 1776. A different theory of civil government obtains largely to-day. Instead of being regarded as the creature and servant of the people, the State is clothed with "that divinity" which was once supposed to "hedge about a king;" government, instead of being merely the conservator of natural rights, is said to have "unlimited and undivided power

over every individual within its jurisdiction, over every institution that its subjects may establish within its territory, and over every commodity that exists within its territory."* In short, the State, like the king, "can do no wrong."

SUCH a theory is utterly destructive of both civil and religious liberty. It destroys *all* individual liberty and makes every man a slave. Yea more, it puts the State in the place of God and makes every man who accepts it a veritable pagan; and that whether he realizes it or not, for no man can accept this theory of government and say with the apostles: "We ought to obey God rather than men." For this reason the AMERICAN SENTINEL protests against the doctrine as un-American and unchristian.

PROTESTANTS PETITION SATOLLI.

A FEW weeks since, "Father" Phelan, editor of the *Western Watchman*, published some shamefully untrue things about Christian Endeavor conventions. These false charges, however, could not harm Christian Endeavorers; but since they were made, Christian Endeavorers have themselves said and done things that are harming them.

The proper thing for them to have done is thus stated by Christ:—

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. Matt. 5:11, 12.

But instead of following the counsel of Christ and being "exceeding glad," the Christian Endeavorers became "exceeding mad," and one of their spokesmen is reported as saying, in an address entitled, "Father Phelan's base attack upon the young people of America":—

Judas Iscariot was a gentleman compared with this shameless priest. I wouldn't be surprised if Mr. Iscariot would decline to recognize him below.

Father confessor! God pity the poor girl that should ever be so silly as to whisper her secrets in such a swine's ears.

Retraction is no remedy. Swift and adequate punishment alone will reach the case, and if it does not soon follow, the whole Romish Church authorities will be held responsible.

But the Christian Endeavorers did not stop with rendering railing for railing, cursing for cursing, but have, astonishing to relate, petitioned Mgr. Satolli to curse "Father" Phelan also. The following is a copy of this remarkable document:—

To His Reverence, Mgr. Satolli, Roman Catholic University, Washington, D. C.:—

We, the undersigned Christian Endeavorers of Asbury Park, N. J., respectfully call your attention to the wicked, false, and slanderous statements published by Father Phelan, one of your priests in St. Louis. This base and inexcusable assault is made upon more than three millions of pious, earnest, godly, and irreproachable young Christians in America. It is unparalleled in its baseness and enormity, and should consign its author to everlasting infamy and contempt. We therefore ask that the creature from which it emanated be degraded, unfrocked, and deposed from the high position which he has so recklessly disgraced. We are encouraged to make this petition from the many protestations which you, as well as the Holy See which you ably represent, have recently fully and earnestly made, with full confidence that you will give it immediate and careful consideration.

We had not read five lines of this document before we predicted that this tacit acknowledgment of Satolli, as a representative of

the "Holy See" to which not only Roman Catholics may appeal, but to which Protestants also may petition for redress of grievances, would be pointed to by Roman Catholics as a recognition of papal authority. In this prediction we were right.

The first to call attention to it was "Father" Phelan himself, who says:—

The preachers some time ago were shouting to Mgr. Satolli from the Atlantic to the Pacific to get out of the country; not to stand upon the order of his going, but go at once. Now they are on their knees to him to stay just long enough to cut our head off!—*The Western Watchman*, May 2.

The *Northwestern Chronicle*, of May 3, Archbishop Ireland's official organ, regards the matter in much the same light. It says, after condemning "Father" Phelan's utterances:—

"Another thing is also observable in connection with the affair, and that is that the attacked parties themselves are glad to appeal to Archbishop Satolli for redress, which will unquestionably be given if it is in his power. So an apostolic delegate, even if he is an 'eyetalian,' is not so bad a thing after all.

It was this appealing for redress of grievances that laid the foundation of the papacy which banished religious freedom from the earth. The disputing bishops appealed to the Bishop of Rome to decide their disputes. Later the Bishop of Rome claimed the prerogative to decide such questions, and later still pointed to the appeals to him as an acknowledgment of his authority. Rome always encourages such appeals and then never forgets them when made. An illustration of this is seen in the controversy between the Roman Catholic Church and the Anglican Church. Every petition from the bishops of England to the Bishop of Rome is now used to show that the Church in England once recognized the supremacy of the Bishop of Rome, and that her failure to do so now is an evidence of apostasy.

Protestants, if you are not prepared to accept popery from A to Z, then don't petition the papal delegate.

"ARROGANT CONTRARIENESS."

THE *Hartville (Mo.) Press*, of April 25, contained this heartless editorial reference to the recent imprisonment of Seventh-day Adventists at Dayton, Tenn.:—

Eight Seventh-day Adventists are imprisoned at Dayton, Tenn., for laboring on Sunday. This is right. When people become so they won't be governed by the laws of their State they ought to migrate or at least be punished for their arrant contrariness.

Fidelity to principle has always been regarded by the persecutor as "arrant contrariness." Especially was this true of the early persecution of the Christians by the pagans. Pliny, the pagan governor of the Province of Bithynia, writes thus to the Emperor Trajan regarding the former's attitude toward the Christians:—

I have taken this course about those who have been brought before me as Christians. I asked them whether they were Christians or not. If they confessed that they were Christians, I asked them again, and a third time, intermixing threatenings with the questions. If they persevered in their confessions, I ordered them to be executed; for I did not doubt but, let their confessions be of any sort whatever, their positiveness and inflexible obstinacy deserved to be punished.

If the editor of the *Hartville Press* were called upon to obey a law in conflict with his conscience, we have that respect for him to believe that he would refuse to violate his conscience even in the face of the charge of "arrant contrariness."

THE BILL OF RIGHTS.

[From the *Dayton (Tenn.) Republican*, April 26.]

SINCE the cases of the Graysville Adventists have come before the courts, the *Republican* has had a good deal to say about this Christian organization, and the prosecution they have suffered because of their consistent adherence to the biblical command to keep the seventh day of the week, or Saturday, as the day of physical rest and spiritual exaltation.

There are those in this community who differ with us as to the rights and privileges these people are entitled to in their belief before the civil law of the State. They deny that the law persecutes them when they are arrested, fined and imprisoned for working on Sunday, or the first day of the week. Their arguments are all of one color. They say the law does not restrain or prohibit the Adventists in observing Saturday as the day of rest and religious worship, and that it only operates against them when they fail to observe Sunday also; and they base this argument on the plea that the minority must conform to the usages and customs of the majority.

In reply to this the Adventists claim that in matters of spiritual belief one man is as much entitled to his opinion as ten thousand who hold a contrary opinion, and that this is plainly recognized and set forth in the State constitution. Upon this they rest their claim. Of course if this is denied and legerdemain and juggling of words is used to twist and distort the plain meaning and intent of the constitution, then indeed there is no use in making any sort of argument in the case.

Article 3 of the Bill of Rights of the State constitution says:—

No human law can in any case whatever control or interfere with the rights of conscience, and no preference shall ever be given by law to any religious establishment or mode of worship.

The Adventists' "mode of worship" is to observe Saturday as the Sabbath; this the law does not interfere with. The "mode of worship" of the majority of the Christians of the State is to observe Sunday as the Sabbath; this the law has legalized and thereby has given preference to this "religious establishment or mode of worship," in direct violation of the constitution; and this same law requires the seventh-day observers to keep Sunday, or the first day, also, thereby robbing them of one-sixth of the time they are naturally entitled to.

The Adventists observe fifty-two Saturdays in the year as the Sabbath; this they believe is solemnly enjoined upon them in God's Word; the law of the State, that is to say, a legislative enactment, requires them to also observe fifty-two Sundays; this makes one hundred and four days of rest, half of it enforced. They are ground between the upper and nether millstones—God's command and the State's command. As between the two they obey God's mandate, believing that it is higher than man's law; that it is, in fact, the fundamental law of the universe, and that its violation will be punished with death everlasting. With them it is a solemn choice as to the conscientious discharge of their duty. It is not because they love Caesar less, but Rome more. They claim that the divine command to labor six days in the week is just as mandatory as the injunction to observe the seventh day as the Sabbath.

For this the Adventists are called fanatics, and it has been said that they delight to pose as martyrs. We do not believe this. It is certainly no light matter for these people to undergo these persecutions; and when one reflects that they could avoid them by a simple surrender of the steadfast faith that is in

*"The Sphere of the State," Professor Hoffman, Union College, 1895.

them, their sublime confidence in the integrity of their cause and their devotion to principle is something beautiful. They have the spirit of the old fathers of Israel, in that they meekly submit to persecution for faith's sake. In this day and age, when the obligations of Church and State lie so lightly upon us, and we are too apt to "bend the pregnant hinges of the knee that thrift may follow fawning," it is refreshing to witness such devotion to principle.

The trouble is, that on this question the Church and State are at variance. The State has assumed to interpret the Scriptures for us and lay down an iron-clad rule regulating our faith and practice. As has always happened in a union of Church and State, great injustice is worked to a body of Christians who cannot agree with the State. Every man should be allowed to interpret the Bible according to the guide furnished him by his own reason and conscience; the Pilgrim Fathers landed on Plymouth Rock to enunciate this truth. Their descendants cannot afford to go backward. The growth of humanity should be towards breadth and freedom.

A large number of States have exemption clauses that release all persons who conscientiously observe Saturday as the Sabbath from the operations of the Sunday law, thus recognizing that the minority have just as many rights as the majority in matters involving religious belief, just so long as they do not trench upon or interfere with the natural rights of others.

The State of Tennessee should enact some legislation that will afford these people relief. They are among our best Christian people, thrifty, frugal, God-fearing, law-abiding, obeying in their proper spheres both Church and State, good neighbors, kind fathers and husbands. They are truly imbued with a deep piety and fervor unusual in this age of loose materialism. How any one can feel offended toward them on account of their religious practices is more than the writer, who is not himself an Adventist, can understand. Rather should they receive the approbation of every right-minded person for their consistent adherence to the plain teaching of the Bible, a book that all Christian denominations profess to revere above everything else on earth, but which seems to have rather fallen into disuse as a moral code of faith and practice.

A LETTER TO A CLERICAL FRIEND.

Dear Brother: Your kind, earnest letter of May 2 is received. I am pleased to note that you are willing to confess that the scriptural arguments in favor of the seventh day are "strong and not easily set aside." By your making this honest confession instead of resorting to the unworthy quibbling so often employed to evade the plain statements of Scripture on this question, I am encouraged to reason with you out of the Scriptures concerning the important questions raised in your last letter.

Your first question briefly stated is this: Why is it that men and women who observe Sunday as the Sabbath are blessed of God with healing power for both their spiritual and physical ills, if they are in error regarding the Sabbath?

I take it that this question is asked in all sincerity, and I therefore the more cheerfully undertake to answer it. In the outset, I thank the Lord for the mercy he manifests in blessing the children of men, *notwithstanding* their errors of doctrine. That this is true is clearly shown by the experience of the

apostles. They did not believe that Jesus would die. When the Lord told the apostles that he "must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day," Peter voiced the sentiment of the apostles when he answered, "Be it far from thee, Lord; this shall not be unto thee." Matt. 16:21, 22.

Now you and I regard a belief in the death and resurrection of Christ as a vital, fundamental truth, and should anyone profess to work miracles in the name of Christ to-day while denying the fact of his death and resurrection, we would regard him as an impostor, notwithstanding we were not able to dispute the genuineness of his miracle. And yet Christ, before this time and while his disciples held this great error, called them unto him and "gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease," and then sent them forth with the command: "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." Matt. 10:1, 8.

Not until after the death and resurrection of Christ did the disciples correct their error regarding the nature of Christ's mission, and then not until he had "upbraided them with their unbelief" (Mark 16:14), and said to them (Luke 24:25-27): "O fools, and slow of heart to believe all that the prophets have spoken: ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself."

Now I wish to ask you, Brother —, ought the disciples, after the light regarding the true nature of Christ's mission had dawned upon them from the Scriptures and revealed to them that their expectation of a glorious, temporal reign of Christ must give way to the truth that his disciples as a despised minority, must long and patiently suffer at the hands of a cruel world;—ought they to have reasoned thus: "We honestly confess that the Scriptures do seem to teach that Christ must die, but we cannot understand how it can be that we have been so blessed while believing differently. How could we have had the power to heal the sick and cleanse the lepers, if we were in error on this all-important point?" Oh, Brother —, don't use the great mercy of God to you and others to sanctify a dogma of the Church which conflicts with the plain command of God. You have been honest in observing the first day of the week as the Sabbath, as the disciples were honest in believing that Christ would not die but take the kingdom of David and reign over the earth at that time. God has blessed you notwithstanding your errors, and now instead of using that blessing to confirm you in the error, you should accept the truth and praise him for his mercy in blessing you notwithstanding your error. The disciples were blessed while holding to errors because they were honest in the belief of their errors and were willing to exchange them for the truth. Their testimony is, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?"

Now, you will agree with me that had they rejected the unfolded scriptures, they could not then have claimed the blessing. We are not judged by what we do not know, but by our attitude toward what we might and do know to be truth.

If you would but stop and think, your position would prevent anyone's growing in the knowledge of the truth. When additional truth was revealed, the answer would suffice,

"God has blessed me while holding this view, therefore this view must be right and the new view wrong."

Two Sabbaths ago, I, with others, was called to pray for the healing of a sister who was afflicted with a chronic disease which disqualified her for the care of her family of little ones. We went, and followed the instruction given in James 5:14-16, and the sufferer was instantly healed. Now, shall I conclude that I am in error on no point of truth, and when later, I shall find myself in error on some point, shall I refuse to accept the truth and forsake the error, and give as a reason that the Lord blessed me while holding the old position, therefore it must be right?—No, no; I hold myself in readiness to accept any new truth that is supported by Scripture, and will not point to the fact that God in his infinite mercy blessed me while in error as a reason for rejecting the truth. The Lord has placed his Word above miracles. He says, "If they hear not Moses and the prophets, neither will they be persuaded, *though one rose from the dead.*" And the Lord has especially warned us against deceptive miracles in the last days, which would be so wonderful as to almost "deceive the very elect." Matt. 24:24. And Paul warns us against "the working of Satan [just before the coming of the Lord] with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." 2 Thess. 2:9, 10. Instead of miracles being the test of Scripture truth, Scripture truth is the test of miracles. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isaiah 8:20.

I have not time to-day to answer your last question, but will answer it in a few days.

Yours fraternally,

A. F. BALLENGER.

MODERN RELIGIOUS PERSECUTION.

[From The Progress, Minneapolis, Minn.]

GOVERNOR TURNER, of Tennessee, has recently pardoned eight Seventh-day Adventists who were not long since imprisoned for doing work on Sunday, at Dayton, Rhea County, Tenn. In passing sentence, the judge admitted the force of the arguments for the defense, the injustice of the law, and the malice of the prosecution. The act of the governor in exercising the pardoning power in this case is upheld by the best sense of the commonwealth of Tennessee and will be approved by the lovers of justice and liberty everywhere.

The Adventists are peaceable and industrious people, and their persecution in Tennessee is due to personal spite on the part of persons who took advantage of an old law that is a disgrace to the statute books of that State. The Adventists make the Bible their rule of conduct and observe the seventh day of the week as a day of rest, according to the fourth commandment as they say, and allege that they cannot conscientiously do otherwise. They accordingly rest on Saturday, and work on other days of the week.

Three of the imprisoned men were convicted for digging a well on Sunday; one for cutting wood, one for pulling fodder and one for putting wire netting around a vegetable bed. Their terms of imprisonment ranged from twenty to seventy-six days. Judge J. G. Parks who presided, said: "If there were only one of them he would be entitled not only to his honest belief, but to the exercise of that belief, so long as in so doing he did not in-

terfere with some natural right of his neighbors."

The Adventists have nowhere been charged with interfering with the rights of other persons. For ten years past they have been persecuted in Tennessee, and similar action has been taken against them in Arkansas, in Georgia, in Maryland and in Massachusetts. Fifty-three have been convicted and thirty have suffered imprisonment. The complainants allege that they are shocked or disturbed by the knowledge merely that Sunday work was being done. One person was "shocked" at seeing Sunday hoeing while he himself was driving a cow home from a neighbor's.

The observance of the first day of the week instead of the seventh as a day of rest was a change made by the Christian church since the death of Christ, and was purely a church regulation. The observance of either rests with the conscience of each individual, and the laws of a free country are supposed to protect every individual in the free exercise of his own conscience, provided he does not interfere with the rights of others.

The question arises: Is the United States of America a free country? Are men to be deprived of freedom of conscience who interfere with no other's rights? Press and public are pointing and should continue to point the finger of scorn at the States which retain laws which make religious persecution possible. The afflictions which are being endured by the Adventists will doubtless accomplish beneficent reform, for the best way, sometimes, to get rid of a bad law is to enforce it. Persecution for conscience' sake will not long be tolerated in America.

THE "EXAMINER," THE [N. Y.] "CHRISTIAN ADVOCATE," AND THE SABBATH.

THE Baptist Church discards infant baptism because it is not commanded by the Word of God, yet it observes the first day of the week as the Sabbath. This inconsistency is constantly getting Baptists into trouble. When the church demands a scriptural command for infant baptism from some church which adheres to the unscriptural practice, they are sure to be met with the challenge for a scriptural command for Sunday observance. Here is an instance taken from the New York *Christian Advocate* (Methodist) of April 25:—

The following is from the *Examiner*:—

"The late Thomas Cooper, of England, an eminent popular lecturer, who in mature life became a Christian and a Baptist, once explained the way in which he was led to adopt Baptist views. In conversation with a Christian woman, a Baptist, he said: 'I have generally found that, whatever practices or beliefs there may be among the various Christian bodies, they have usually some text which, rightly or wrongly, is quoted to justify them; but I have never heard of any text which authorizes the old Romish custom of the christening of church bells.' 'Really,' replied his friend, 'that is a very simple matter. The christening of bells is authorized by the very next verse to the one which commands the christening of babies!'—a remark which set Thomas Cooper thinking, with the result above indicated."

The *Christian Advocate* quotes the foregoing and follows it with this comment:—

Why this was published we can hardly imagine. Is there any person who supposes that all the practices or beliefs of Christians can be sustained by some positive text? Our Baptist friends would find great difficulty in finding a positive text in support of some of their beliefs. Without doubt there is no text commanding the christening of babies. Nor is there any commanding the substitution of the Lord's day for the Sabbath.

The church dogma of Sunday sacredness is becoming a universal cudgel with which to smite him who would appeal to Scripture as

the only authority for doctrine and practice. When a Protestant church appeals to Scripture against the unscriptural doctrines and practices of the papacy, the papist seizes the Sunday cudgel and cracks his Protestant disputant over the head with it, and forthwith he is silent. Then when a Protestant of one church, as in the foregoing instance, attempts to appeal to Bible truth against unbiblical traditions, the defender of tradition instantly seizes the Sunday cudgel and pounds his Protestant brother into silence.

The fact is, the Sunday institution stands as the ensign of tradition and ritualism, while the Sabbath stands for the Bible and Jesus Christ.

BLUE LAWS.

THE genuineness of the special code called the "Blue Laws of Connecticut" is questioned, but that these laws expressed the prevailing religious prejudice there can be no doubt. The people of New England two hundred years ago were not distinguished for pious hospitality. A person of a different faith from the common Puritan belief was a foe. There was little religious toleration among the early settlers of our land. A Puritan had little charity, and while he wished freedom to worship God in his way, he was not willing to allow another freedom to differ from him.

Quakers and Catholics were objects of particular aversion to the Puritan. He was not able to comprehend how his God allowed a Quaker to live on the earth, or a Catholic to breathe the air of heaven. To his mind God erred in not putting them out of existence without apology. In these so-called "Blue Laws of Connecticut" we find three against the Quaker and two against Catholic priests. They are as follows:—

If any person turn Quaker, he shall be banished, and not suffered to return upon pain of death.

No Quaker or Dissenter from the established worship of this Dominion shall be allowed to give a vote for the election of magistrates or any officer.

No food or lodging shall be offered to a Quaker, Adamite, or other heretics.

No Catholic priest shall abide in this dominion; he shall be banished and suffer death on his return.

Priests may be seized by anyone without a warrant.

We make fun of the Blue Laws, but there are laws on the statute books of Massachusetts that were born of religious intolerance. People must be just as free to doubt, or to deny as to believe, and they must be entitled to as much consideration from the State as the most devout worshiper, so long as they are honest, upright citizens. The State should know neither Christian, Jew, nor infidel, and all laws which punish men for non-observance of a certain religious custom ought to be repealed.—*Exchange.*

SOME SUNDAY LAW INCONSISTENCIES.

[By Wm. Geo. Oppenheim, in New York World.]

IF I were a philosopher I might offer some reflections on and draw some deductions from certain perplexities that beset men of this city on Sunday. As, for instance, if I were a philosopher, I might ask myself where freedom of action ends and restraint begins.

On Sunday Mr. De Smythe is at liberty—if he is a member of an uptown club—to enter its reception-room, call for any beverage, vinous, malt, or spirituous, and have it brought to him with most perfunctory elegance by a swallow-tailed waiter. But Mr. De Smythe is not permitted on that holy day to buy beer, wine, or liquor at a hotel or saloon bar.

On Sunday John Smith is free to go to the

park or a garden and listen to the strains that issue from the kiosk, but he is restrained on that holy day from listening to instrumental music in a public hall. He may go to a concert in the evening, where gems from operas are sung by Melba, De Reszke, or Scalchi, but he cannot hear an opera in its entirety.

On Sunday he may take a pleasure trip on a steamboat or may witness a swimming match, but he is debarred from seeing athletes bat at a baseball. On Sunday he may buy a cigar, but it is made a crime to sell him a pair of gloves or an umbrella. On Sunday he may drive with considerable rapidity on the boulevard, but he may not witness a race.

On Sunday Mr. De Smythe's coachman is permitted to drive him to the church door and wait on the box till the service is over, and after that may drive him to his club, where he gets his dinner and his bottle of '64 Hochheimer; but the coachman may not take either wife or sweetheart on Sunday to a grove where there are music and beer, Hochheimer, or anything but plain Crotonheimer.

On Sunday he may buy a good dinner either at his club or at a hotel, but the grocers are forbidden, under penalties, to sell him the wherewithal to make a Sunday dinner at home.

On Sunday De Smythe may be shaved by the obsequious Figaro at his club-rooms, but it is now contemplated that this necessity shall be denied to plain John Smith at the hair-dressing rooms throughout the city.

On Sunday he may look at the panorama in Twenty-fourth Street, but the sight of a pantomime in Fourteenth Street is debarred him.

On Sunday he may hear the blare of trumpets and the music of Cappa's band at the head of a funeral parade, but itinerant musicians with the best of intentions and wind are not allowed to play for him on this same Sunday.

Strange, isn't it?

SUNDAY BASEBALL IN ST. PAUL, MINN.

BY H. F. PHELPS.

It was supposed that the Sunday saloon would be the first point of attack by the Sunday Observance League of St. Paul, but it has turned out to be the Sunday baseball game. From early spring, preparations have been going on in order that St. Paul might not be behind other cities by being minus a Sunday baseball game. The grounds were leased and enclosed, and stands were made. During all this time there was not a ripple on the surface indicating the deep under-current that was running counter to the popular game; nor was there anything that indicated the storm that would soon break on the heads of the movers in the enterprise. But on Friday, April 19, before the first game was to be played, the wind began to blow. The mayor was visited by a representative of the Sunday Observance League, the Rev. C. E. Haupt, of the Church of the Messiah, who suggested that it would be for the good of the community to put a stop to the game. As his honor was of a different opinion as to what would be for the good of the community, they could not agree; the mayor contending that the best government was the one that governed least. Mr. Haupt could hardly admit the truth of this maxim, as he thought the people could not govern themselves; and that it was only true when the people were fully capable of self-government.

But a query arises on this point. Admitting that the people are not fully capable of

self-government, who made the Sunday Observance League the governors of the people who cannot govern themselves? Where are their credentials?

Mr. Haupt urged his case as a needful one, and pointed to the fact that there is a statute forbidding baseball games and prize fights on Sunday; but all to no effect, for the mayor thought such laws were not to be strictly enforced, but only held as a club over the heads of transgressors.

In an interview with a press representative, Mr. Haupt candidly admitted in the following words that the movement was for the sake of enforcing "Sabbath [Sunday] observance":—

I think that the Sunday law should be enforced and the Sabbath observed in all respects if it is to be observed at all. . . . I did not ask Mayor Smith to stop the Sunday baseball game because my church is within two blocks of the ball grounds, but merely because I believe that if the Sabbath is to be a blessing to us it should be fully observed.

That is to say: Mr. Haupt believes that the Sabbath is to be observed on Sunday, and that in a particular manner, in order that the Sabbath may be a blessing; and that he finds no other way in which to bring about the desired observance except to appeal to the civil authority and demand the enforcement of civil law against the unbeliever! Is this doing as he would like to be done by? Is it Christian?

The game was played, and still the battle rages, for a second game, under protection of four special and one mounted police, has been played. Several mass meetings have been held, both for and against the games being played on Sunday. Petitions and counter-petitions have been circulated, and sermons have been preached against the games; the "Saturday half holiday" has been strongly advocated, and attorneys have been consulted. Thus, as in the earlier centuries, the Church will turn the seventh day of the week, God's Sabbath, into a holiday and a day of revelry, in order that it may exalt the man-made Sabbath, the "wild solar holiday of all pagan times."

At this writing, the question is still unsettled. The mayor is still obdurate, and the opposers of the games are determined. Of course no one can predict the outcome.

St. Paul, May 6.

A MINISTER CALLS A HALT.

[From the Cincinnati Enquirer, April 30.]

At a meeting of the Methodist ministers yesterday morning, Rev. Dr. Davis W. Clark, of the Union Church, Covington, read a paper entitled, "Paul, the First Professor of Pastoral Theology." He created a sensation by saying that ministers of the gospel had no business in bringing into their pulpits discussions on municipal reform. St. Paul had been a roaming missionary, not an agitator nor reformer, but a non-partisan in the modern sense of that word. He had not even proclaimed against slavery. The ministers' full and ready field was to engage in a spiritual warfare upon strict gospel lines. Instead of spending so much of their valuable time in schemes of municipal reform, it would be far better advised for them to invoke the power of the Holy Ghost to create a healthy sentiment for the extermination of the evils they were complaining of. He would advise the ministers to go out among the people, as did St. Paul, and preach the gospel. Their time would be more profitably spent in leading the youth of the country into right and godly paths. All the ministerial agitation about municipal reform would lead to no results.

He did not believe in agitation, but in personal persuasion. He would say to the young men of this country: "Don't be a partisan and

don't wear a white rose in the lapel of your coat, and don't join the A. P. A., but join the church and learn from it wisdom that will impress you and remain with you all your life."

In conclusion, Dr. Clark said: "No minister has a right to use his pulpit for any political movement. He has a right to teach the boys and girls of the community in which he lives the duties of true citizenship."

When Dr. Clark had finished his address, Rev. Dr. John Pearson, President of the Municipal Reform League, arose, and, to the astonishment of all, stated that he was delighted with Dr. Clark's essay. However, said he: "In his community there may not be any youth that are liable to be led away by municipal misrule, nor in any danger from the saloons or the race track, but Covington and Cincinnati are in continual communication with a consolidated system of gambling that is bleeding the families of the poor and sending to death and destruction many a young man of promise."

Dr. A. L. Conger, Dr. A. H. Rust and others arose to side with the essayist. Rev. Dr. Peck, the evangelist, of Denver, Colo., spoke against the present movement of municipal reform. He said the devil was trying to blind the preachers, and that preaching the gospel and attending strictly to ministerial duties would be better agents of municipal reform.

Rev. Dr. Sylvester Weeks, President of the Methodist Ministers' Conference, arose to say: "I am heartily sick and tired of this constant meddling by the ministers with political matters and their attacks upon the mayor. In attending to their business, ministers would find plenty to do. I have read Dr. S. McChesney's open letter, which is an excellent thing, and voices the sentiments of a majority of the Methodist ministers."

DR. MCCHESNEY'S LETTER.

Walnut Hills, April 28, 1895.

REV. WM. MCKIBBIN, D. D.—*Dear Sir:* After further deliberation, I concluded not to advertise from my pulpit the Municipal Reform meeting, to be held at your church, and, therefore, feel obliged to give you my reasons.

1. I am unwilling at this juncture to seem to be even in part responsible for the sentiments of reform speakers of whose antecedents I am not adequately advised.

2. I am not satisfied in my own mind that the moral effect of this reform agitation is for reform, pure and simple, unalloyed by political aspirations of participants, and which at the outcome might prove that our churches had been used as a leverage to resuscitate moribund politicians.

3. If it is a question of bossism I will say that I hesitate about becoming a party to an exchange until I shall know something about the substitute boss. I would not exchange even a pack horse until I had seen the other horse.

4. We have recently been furnished with so striking an illustration of the possible political effects of a municipal reform movement in the city of Columbus, Ohio, that, personally, I do not care to participate in a similar reformation in Cincinnati—especially at a time when the nation itself is prostrate in consequence of the denomination of a power which deceived the country with the cry of reform.

5. The citizens of Cincinnati, including the laity of our churches, are better advised as to the actual facts than our city pastors can be, if they are occupied chiefly with pastoral duties. Is it because the laity are so lumpish

that the ministers are shut up to the alternative of leading the reform movement, and that too, under the disadvantage of the suspicion of endeavoring to play the role of a Parkhurst?

Are our laymen so much afraid of imperiling secular interests that they have not the courage to participate to any appreciable extent in a public reform movement? Who believes that?

If that be true, it would seem that our first duty as ministers is to reform the laity.

The non-enforcement of the law is, indeed, a serious affair in municipal government. Is it any the less serious in matters ecclesiastical?

Again, in a country where government is established upon the basis of separation of Church and State, citizenship, with all its privileges and responsibilities, remains alike to preachers and laymen.

How far it is proper and just for ecclesiastical organizations, as such, to make war upon the municipal authorities, is a question which calls for serious consideration.

Is it not safe to affirm that in a country where liberty is supposed to mean something besides license, if the civil authorities were to make war upon any ecclesiastical organization, there would be no hesitation about the assertion of rights under the Constitution?

As guardians of public morals there can be little room for doubt as to the legitimate functions of the churches.

By what means, and in what way, and to what extent, such guardianship shall assert itself are still open questions.

I prefer, therefore, to confine my responsibility in the premises to my own pulpit. With assurance of personal esteem, I am, sincerely yours,
S. MCCHESNEY.

PROTESTANT INCONSISTENCIES.

[From Zion's Watch Tower.]

OF all religionists "Protestants" seem the most inconsistent. Evangelist Moody continues to charge Protestants a good stiff price for reviving them, but shows his love for papists by donating \$500 to help build a Roman Catholic church, and by prohibiting the sale upon his school premises of a newspaper containing an anti-Romanist article.

The World's Parliament of Religions clearly showed that many professed ministers of Christ were not only ready to ignore the faith, but even the name of Christ—to draw men after them.

Recently a Baptist church edifice was dedicated, and all the denominations of the town were represented at the ceremony by their ministers except the Roman Catholic. For his consistency and honesty the priest was roundly denounced. His reply was to the effect that he recognized a wide difference between the teachings of his church and those of the one to be honored by the dedicatory services, and that he wished to be consistent and honest in his conduct as well as in his professions.

A Jewish synagogue was dedicated in Cleveland, and Protestant ministers vied with one another at the service to show that faith in Christ means nothing. This is not Christian love, or "love of the brethren," so highly commended by the apostle as one of the evidences that we "have passed from death unto life." It is worldly love—the result either of ignorance or of disloyalty to Christ. It is the kind of love mentioned in the Scriptures thus: "If any man love the world, the love of the Father is not in him."

Far better, far more consistent, is the Jew-

ish view of the matter, expressed by the *Jewish Exponent*, as follows:

The participation of Christian divines in the services at Jewish houses of worship, a notable instance of which—at the dedication of a synagogue in Cleveland—has attracted attention, is accepted as a welcome evidence of good-will and mutual toleration, if it has no under or deeper significance.

It must be confessed, however, that the expression of this sentiment in this way does not seem specially appropriate. For men to ignore broad lines of demarcation, and to announce a harmony where none exists, can only lead to eventual discord. We prefer that Christians and Jews shall remain distinct in the domain of religion, mutually respecting each other's convictions, but agreeing to disagree on this one subject. On all others they can join hands, or at least the lines of cleavage will be other than between Jews and Christians.

On occasions of large and general importance, even of religious significance, it may not be unmeet for Jews and Christians to join where no sectarian question is at issue. On other occasions it is better to follow the Mosaic injunction not to remove the landmarks.

Not a great while ago a conference of Christians and Jews was held in the First M. E. Church of Chicago, in which ministers of several denominations took prominent part, notably Revs. W. E. Blackstone, C. A. Blanchard, D. C. Marquis, E. P. Goodwin. The meetings were opened and closed with devotional "exercises"—singing, prayer, etc.,—and the name of Christ was entirely ignored; even the benediction was Moses' blessing, written off and read for the occasion.

The *Chicago Tribune* criticised the matter and interviewed both Jews and Christians on the subject. The Jewish Rabbi said:—

It was undoubtedly the intention on the part of those who arranged the affair to have all reference to Christ and the Trinity omitted from the devotional exercises. As such it was a great concession on their part, and I think an unfortunate one. More than that, it was the most inconsistent in those who believe that prayer should be offered in the name of Christ. It seems to me that the whole thing was unfortunate.

I do not wish to be understood as questioning the honest intent of the promoters of the conference. I was of the impression that it was a scheme to convert us and wrote Mr. Blackstone that were such the case he had better not waste his efforts. He assured me that such was not the case, and I am now convinced to that effect. I am quite certain it did no good, and I hope it did no harm. I was amused at one thing: Mr. Blackstone asked me if I thought the conference would draw a crowd. I replied that it certainly would, as anything in the nature of a show was certain to draw well in Chicago. He replied that he intended to take from it the character of a show by having devotional exercises. I was much surprised at that, wondering all the while how Jews and Christians could possibly worship together. You see, I did not think they would eliminate Christ. It was done, I suppose, to give the conference a solemn character. This end, however, was not fully attained, as I was often interrupted, during my address, by applause.

MORE PRESS COMMENTS ON TENNESSEE PERSECUTIONS.

[From the *Charlotte (Mich.) Tribune*, April 17.]

The spirit of Cotton Mather seems to be controlling affairs at Dayton, Tenn., where no less than five Adventists have been in jail for a month for no other reason than that they serve God according to the dictates of their own consciences. The Protestant churches should be the loudest in condemnation of such practices.

[“Protestant,” in *Noblesville (Ind.) Ledger*, April 19.]

Now this persecution is as plain a violation of this law as is possible, to say nothing of the Constitution of the United States and Declaration of Independence,

which guarantee the utmost religious freedom. And yet to say nothing of the laws and precepts of the Bible, which these same persecutors profess to believe, every law and precept of which they violate—especially the great ten commandment law that says, “The seventh day is the Sabbath.” They break the law themselves and then punish men for keeping it. “How long, O Lord! how long?”

[From the *New Era*, *Grand Junction, Ia.*, April 20.]

THE Governor of Tennessee has pardoned the five Adventists, in Rhea County jail, on conviction of working on Sunday. This comes at the same time with the distribution of the *AMERICAN SENTINEL*, a church paper, containing a full showing of the cause and principle to sustain which these Tennessee members of the church accepted imprisonment rather than pay fines.

[From *Mystic (Conn.) Press*, April 5.]

THE article headed “Religious Persecution,” in another column, reveals the existence of laws on the statute books of at least one of the States of the Union, and a disposition to enforce them oppressively, totally incompatible with a free State under an enlightened government. Such proscription and persecution for conscience' sake is a step backward toward the iron rule of a godless ecclesiasticism in the Dark Ages.

[From the *Sunday Gazetteer*, *Denison, Tex.*]

SOME persons, and there are “orthodox” Christians among the number, are disposed to sneer at these people [Seventh-day Adventists] who go to prison rather than obey a civil law which they believe to be an infraction of a divine command, and which undoubtedly annuls the constitutional guarantee of religious liberty. Those who criticise the action of these people are certainly not familiar with the history of primitive Christianity. The Christians of the first two centuries gloried in martyrdom, and rather than obey Roman laws requiring them to observe certain time-honored customs they believed to be contrary to the teachings of Jesus, they submitted to the most excruciating tortures, if we may believe the statements of the fathers. Few Christians at this time are seeking martyrdom, but the best representatives we have of primitive Christianity in this respect are the Seventh-day Adventists.

[From the *Nashville (Tenn.) Banner*.]

THERE is a law on the statute books of Tennessee which says no man shall work on Sunday, and as these people believe the fourth commandment requires them to keep holy the seventh day of the week, and consequently work on Sunday as any other day of the week, their enemies in the neighborhood had them indicted for Sabbath-breaking.

The most prominent people in the colony thus fell under the heavy hand of the law. Nine of them were convicted and sent to jail for terms ranging from sixteen to seventy-six days each. Among them were the principal of the school and his first assistant and the minister of the colony. This caused the academy to be closed and sadly interrupted the serenity of the community.

In passing the sentence upon the nine men, Judge Parks recited the Sunday law and the Supreme Court decision upholding it, and then expressed his personal regret that some of the best and most law-abiding citizens of the county should be compelled to suffer persecution in the matter of conscience.

[From the *Noblesville (Ind.) Ledger*, April 19.]

In another column of this paper will be found a communication in reference to the prosecution of Seventh-day Adventists in Tennessee for violation of the Sunday law. The author of the article does not overstate the matter when he says it is persecution similar to that in the days of the early Christians. It is an interference with religious liberty and a relic of the Dark Ages that is greatly at variance with the principles of religious liberty and freedom of conscience conceded and guaranteed to the people of this United States. If Tennessee has a statute requiring some of her citizens to observe Sunday as a day of rest when they

religiously and conscientiously observe another day for that purpose, it should be repealed.

The facts in the case, as the *Ledger* understands it, are that a community of Adventists in Tennessee, sober, honest, upright people, had built up a large school there and were living according to their religious belief, until certain evil-minded persons had them arrested and broke up the school by imprisoning the teacher because of observing the seventh instead of the first day of the week.

Such persecution in the name of the law must fail of the purpose intended, and will sooner or later react against those instigating and encouraging it.

Gubernatorial Clemency.

[From the *Times-Democrat*, *New Orleans, La.*]

A DISPATCH from Nashville, Tenn., which the *Times-Democrat* published a few days ago, gave an account of an act of clemency on the part of Governor Turney of that State which will meet with universal approbation outside the ranks of the “unco guid” who hold that only what they themselves believe and do has the sanction of heaven.

We have called the governor's act an act of clemency, but it would have been nearer the mark to call it an act of simple justice. For what was it? In one of the counties of Tennessee there is a large colony of what is known as “Seventh-day Adventists,” one of the articles of whose creed is that the seventh, not the first, day of the week is the Christian Sabbath. They worship, therefore, on the seventh day of the week, and work on the first.

That arrangement did not suit the self-righteous views of the Tennesseans in their vicinity, who rest and worship on the first day of the week; and, accordingly, to prevent the Seventh-day Adventists from working on the first day of the week, they invoked some Blue Laws of Tennessee which are a relic of mediæval barbarism and which are maintained by a State only to its disgrace, and under the terms of these Blue Laws they had a number of the most prominent Seventh-day Adventists cast into prison for periods varying from sixteen to seventy-six days. Among the nine Adventists jailed like common felons was the minister of the colony, which is an exceedingly well-behaved and prosperous colony, and the principal of the academy.

Those of the incarcerated Adventists who had the short sentences to work out worked them out and were liberated; and at the end of last week Governor Turney extended official clemency to those who had the longer sentences imposed on them, and restored them to the freedom of which it is a veritable scandal to the State of Tennessee that they should ever have been deprived.

Now, if we mistake not, the readers of the *Times-Democrat* will agree with us in doubting whether the word “clemency” should be applied to the governor's act. If the word “clemency” can be applied under the circumstances, it can only be in that stereotyped signification when clemency is merely equivalent to the stoppage of a continuing injustice. And such clemency is of course no clemency, in the proper acceptance of the term, to men who are being outrageously, even if legally, robbed of their freedom.

But, clemency or no clemency, the incarceration of these well-behaved and responsible citizens for holding to a religious belief which happens not to be the belief of the majority and for giving their religious belief its appropriate action, is one of the worst instances of persecution which this country has witnessed in this latter part of the nineteenth century, when we had proudly been flattering ourselves that we had attained the perfection of religious toleration. The Tennesseans who invoked an old Blue Law against these men and put them in prison had their prototype in a well-known scriptural character who prayed much in public, and whose prayer was mostly a recital of his self-asserted superiority to other men; and their Christianity is more the Christianity of a Torquemada than of Him who preached that wonderful sermon on the mount which is the world's high-water mark of kindness and brotherly love.

The enlightened State of Tennessee should have the law which sends such men to jail repealed with the least possible delay, or it will lay itself open to a charge of narrow-minded intolerance which will cause civilization, let alone religion, to blush for very shame.

THE BIBLE DAY AND THE MEETING AT TROAS.

A READER asks this question: "What reason have you for saying that the meeting of Acts 20:6 was held on Saturday night and that a part of Sunday was spent in traveling?"

The Bible day, unlike the modern day, begins at the setting of the sun. That this is true is shown by several texts of Scripture. In the first chapter of Genesis we find repeatedly the expression, "The evening and the morning were the first day," "The evening and the morning were the second day," etc. This alone would of course not be conclusive, though it is suggestive. But in Lev. 23:32 we find the express command: "From even unto even, shall ye celebrate your sabbath." That the "even" here referred to was marked by the setting of the sun is evident from Mark 1:32: "And at even, when the sun did set, they brought unto him all that were diseased," etc. The connection shows that the setting of the sun marked the close of the Sabbath, which, according to the commandment, was and is, the seventh day.

The texts cited establish clearly the fact that the Bible day commences with the even, that is, at the setting of the sun. The meeting at Troas was on the first day of the week. It was likewise an evening meeting, for "there were many lights in the upper chamber."

But, according to the Bible, the evening of the first day of the week is not what we call Sunday evening, but what corresponds to our Saturday evening. This conclusion is unavoidable. It follows therefore that "a part of Sunday was spent, by Paul and his company, in traveling," for the record is, that after healing the young man who fell from the window, Paul "talked a long while, even till break of day, so he departed." While of Luke and his companions we read: "We went before to ship, and sailed unto Assos, there intending to take in Paul; for so had he appointed, minding himself to go afoot."

The only reasonable conclusion to be arrived at from a careful reading of the whole account of the visit to Troas, is that arriving at Troas early on Sunday, Paul and his company spent an entire week there. At the close of the Sabbath, Luke and his companions sailed for Assos, but Paul tarried over night, held a farewell meeting with the church at Troas, and then went on foot to Assos, where he met his companions who had made the much longer journey by water. The twentieth chapter of Acts affords not even a hint of Sunday sacredness, but rather the contrary.

The view here presented is not peculiar to observers of the seventh day, but is identical with that presented by Conybeare and Howson, in their "Life and Epistle of the Apostle Paul," so far as the time of the Troas meeting and the Bible day are concerned.

THE *Evening Journal*, of Lewiston, Maine, in its issue of May 7, gives some account of the Methodist Conference at Saco, Maine, in which it is related how the chairman "Rev. Dr. Stackpole, of Auburn, chairman of the committee on Sabbath observance," threw a bombshell into the conference in the shape of certain resolutions touching the observance of Sunday. One of the doctor's propositions was that whereas "the Sabbath was made for man and not man for the Sabbath," "whatever ministers to his welfare, physical, mental, moral, and religious, is good," and not to be prohibited. "Recreation," says the doctor, "that brings real rest to the body and soul should not be prohibited." This was entirely

too liberal to meet the mind of the conference as was also this proposition: "The notion that God is a stickler as to what twenty-four hours of the week should be specially consecrated to him is belittling to God and man. Custom and propriety commend the Lord's day. . . . Great charity must be used toward those who conscientiously differ from us in the estimation of the day and its observance."

But this was an application of the seventh-part-of-time theory not to be tolerated in a Methodist conference, and so Dr. Stackpole's resolutions were rejected and others substituted. The Maine Methodists have no charity to waste on those who differ from them as to the day to be observed as the Sabbath.

A GENTLEMAN, writing to the *Dayton Republican*, from Sherman Heights, a suburb of Chattanooga, Tenn., has this to say about the Adventist cases in Rhea County:—

I admire the stand you have taken in the matter of the arrest and imprisonment of the Seventh-day Adventists. I am just as much in favor of law and order, and of the observance and conformity to the law, as any man, especially the observance of the day recognized by a great majority of the Christian people as the Sabbath, but this thing of straining at a gnat and swallowing an elephant is disgusting. A man who believes that he is doing no wrong, and in his judgment violating no law of the Bible, goes out and chops a little kindling wood or does some other work that he deems right on the day which he thinks is a week day. What a sensation is created! With what holy horror the saints hold up their hands and cry out, "Crucify him! Crucify him!" While he is at this labor, to him not wrong, along comes a railroad train, thundering and roaring and whistling and jarring the earth, disturbing the worshippers while engaged in their religious duties. Come to Sherman Heights, even, and you can go to the store and buy what you wish on Sunday. Picnics and various other amusements abound. In the large cities theaters are open day and night. On our rivers steamboats are plying their trade. Furnaces run full blast on Sunday. Why does the law not take hold of them?

The question raised by the correspondent of the *Republican* is easily answered: the Sunday work of the Adventists is a protest against Sunday sacredness because it is coupled with Sabbath rest. Hence the offense to the moral sentiment of the community.

PUBLICATIONS ON THE SABBATH QUESTION.

READ the following and see if there is not some publication among them which you desire to read, or which will benefit some friend:—

The Abiding Sabbath. By A. T. Jones. No. 9 of the *Bible Students' Library*. This is a review of two Sabbath "prize essays," one of \$500, and one of \$1,000. It contains mighty arguments on the Sabbath question; 174 pages; price, 15 cents.

Is Sunday the Sabbath? No. 24 of the *Library*. A brief consideration of New Testament texts on the first day of the week; 8 pages; price, 1 cent.

Nature and Obligation of the Sabbath of the Fourth Commandment. By J. H. Waggoner. No. 54 of the *Library*. Clear and strong in argument; price, 10 cents.

Sunday; Origin of its Observance in the Christian Church. By E. J. Waggoner. No. 80 of the *Library*. The testimony given with reference to Sunday is wholly Protestant. All Protestants should read it; price, 15 cents.

Who Changed the Sabbath? No. 107 of the *Library*. What God's Word predicted; what Christ says; what the papacy says; what Protestants say. A most convincing document; 24 pages; price, 3 cents.

"The Christian Sabbath." No. 113 of the *Library*. A reprint of four articles in the *Catholic Mirror*, the organ of Cardinal Gibbons. What Catholics have to say to Protestants on the subject; 32 pages; price, 4 cents.

Christ and the Sabbath. By Prof. W. W. Prescott. The spiritual nature of the Sabbath, what true Sabbath keeping is, and the relation of Christ to the Sabbath in both creation and redemption. A most important tract. No. 14 of the *Religious Liberty Library*; 38 pages; price, 5 cents.

The History of the Sabbath. By John N. Andrews. A complete history of the Sabbath and first day of the week in religious life and thought, from the earliest ages to the present time, and especially during the Christian dispensation; 550 large octavo pages; price, cloth, \$2.00; library binding, \$2.50.

PACIFIC PRESS, 43 Bond Street,
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a ch. 10. 12. & 30. 16. 20.		2 And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the LORD your God, of his greatness, of his mighty hand, and his stretched out arm,	15 And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.		a Joel 2. 23. Jam. 5. 7. a Ps. 104. 14.
a ch. 8. 5.		3 And his miracles, and his acts, which he did in the midst of Egypt	16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;		2 Heb. give. a ch. 6. 11. Joel 2. 19. a ch. 29. 13. Job 31. 27.
a ch. 5. 24. a ch. 7. 19.			17 And then the LORD's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the		a ch. 8. 19. a ch. 30. 17. b ch. 6. 15. c 1 Kin. 8. 35.
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THE *Republican*, of Dayton, Tenn., says that a bill was introduced into the legislature of that State on the 27th ult., "to amend section 2289 of the Code so as to provide that persons observing Saturday as the Sabbath shall not be liable to penalty for working on Sunday." Such a bill would of course relieve the persecuted Adventists for the time being, were it to become a law; but it would not settle the principle at stake. Section 2289 of the Code of Tennessee ought to be repealed, as should every similar law in every State in the Union and of every country in the world. The whole principle of Sunday legislation is wrong.

HUNTINGTON, W. Va., a city of some ten thousand inhabitants, is agitated from center to circumference over the question of general Sunday closing, including the suspension of street car traffic. The mayor's orders to the chief of police were:—

You are, therefore, directed to order closed, on each and every Sunday after the first of May, all business houses of every description, including barber shops, public bath rooms, fruit stands, restaurants, all classes of confectionery stores, meat shops, newspaper offices, and soda water and ice cream parlors; to prohibit all labor (excepting cases of charity and absolute necessity), including delivery and sale of newspapers, and delivery of ice, milk and meat; to order closed all drug stores, except for the sole purpose of filling prescriptions duly issued by a licensed physician.

You are admonished to cause the carrying out of the foregoing instructions and all other ordinances, with justice to all and favors to no one.

Street cars are not specially mentioned in this order, but the company is being prosecuted for violation of the ordinance. Several smaller towns in the State are following the lead of Huntington, and the crusade promises to become general.

THAT we are living in an age of moral degeneracy was strikingly illustrated recently in the city of Brooklyn.

The bookkeeper of a wealthy club was found to be a defaulter to a large amount, and was criminally prosecuted.

A petition, signed by a large number of respectable persons, was presented to the trial-judge, praying for leniency for the embezzler. Among the reasons urged for clemency was this:—

He was surrounded by many temptations; he was actuated by a desire, so common in our modern life, to live on a scale equal to that of the gentlemen with whom he associated daily, and to raise and educate his children as did his neighbors.

The *Christian Advocate*, of this city, refers to the facts stated as "an illustration of the widespread decline of principle," and says:

"More sympathy is now shown for thieves and defaulters than admiration for simple, old-fashioned honesty."

The *Advocate's* remark is quite true, but is not that paper partly responsible for the moral degeneracy which substitutes custom for the moral law and places a higher value upon the applause of men than the favor of God? For instance, in the matter of Sunday-keeping, very many religious papers and ministers of the gospel acknowledge that they have no better authority for the observance of the first day of the week than custom. They would keep the day commanded by God, but by so doing they would lose caste and influence. Are not the cases, if not parallel, at least akin? The defaulter breaks the eighth commandment that he may appear well, while the others break the fourth commandment that they may stand well, be popular and avoid the self-denial incident to being out of joint with the practices of society at large. Is not the principle the same?

GEORGIA AT IT AGAIN.

A SPECIAL telegram announces that J. Q. Allison, a Seventh-day Adventist of Douglas County, Ga., has been arrested for working on Sunday. He is to be tried this week. Mr. Allison, if convicted, will, according to the Georgia statute, "be punished by a fine not to exceed one thousand dollars, imprisonment not to exceed six months, to work in the chain-gang on the public works, or on such other works as the county authorities may employ the chain-gang, not to exceed twelve months, and any one or more of these punishments may be ordered in the discretion of the judge."

In case a fine is imposed, Section 4582 of the Georgia Code makes the following provisions for its disposal:—

All moneys arising from fines imposed for offenses, the gist of which consists in their being committed on the Sabbath day, shall be paid to the ordinary of the county, to be by him distributed for the purpose of establishing and promoting Sabbath-schools in the county.

In case the convicted party refuses to pay fines, or in case he is sentenced to the chain-gang, Section 4814 provides:—

In all cases where persons are convicted of misdemeanor, and sentenced to work in the chain-gang on the public works, or public roads, or when such persons are confined in jail for non-payment of fines imposed for such misdemeanor, the ordinary of the county, and where there is a board of commissioners of roads and revenues of the counties, then said board of commissioners, and in those counties where there is a county judge, then the said county judge, where such conviction was had, or where such convicts may be confined, may place such convicts, in the county or elsewhere, to work upon such public works of the county, in chain-gangs, or otherwise, or hire out such convicts, upon such terms and restrictions as may subserve the ends of justice, and place such convicts under such guards as may be necessary for their safe keeping.

In case of "insurrection" (which would doubtless include a refusal to work in the chain-gang on the Sabbath), Section 4821 provides:—

Whenever any convict or convicts now confined, or hereafter to be confined, in the penitentiary of this State, or member or members of the chain-gang now confined, or hereafter to be confined, in the penitentiary of this State, or wherever else employed as such, shall be guilty of insurrection or attempt at insurrection, such convict or convicts, or member or members of the chain-gang, shall, upon trial and conviction in the Supreme Court of the county in which the crime is committed, be deemed guilty of a capital offense, and punished with death, or such other punishment as the judge in his discretion may inflict.

Thus it appears that Mr. Allison is facing as a possibility, first, a thousand-dollar fine; second, six months' imprisonment; third, the chain-gang; fourth, all three combined; fifth, he faces the possibility of being sold to the highest bidder, to some contractor, and in either case whether in the chain-gang of the State or the private contractor, should he refuse to work on the Sabbath, as he surely would, he "may be punished with death"!

The State of Georgia is not in Russia; it is in the southeastern part of the United States, and professed Protestant churches are behind this barbarous Sunday law.

OF the Charlton Sunday bill, referred to by us last week, the *Toronto World*, of the 9th inst., says:—

At the evening session Charlton's Sabbath Observance bill was considered in committee and eventually a motion of Mr. W. F. Maclean's that the committee rise, was carried by 37 to 25. This for the present kills the bill, but Mr. Charlton will endeavor to get it restored to the order paper.

In the discussion of the bill, one member (Mr. Maclean) said, as reported in the *Toronto Daily Mail*, "The mover of the bill posed as an opponent to trade restriction, but wanted to restrict liberty of conscience. He would like to forge a yoke to place around the neck of the people."

Mr. Curran characterized the language of the section as vague and indefinite, and said endless litigation would result if it was adopted. The section exempted religious publications without affording any definition of what a religious publication was.

Mr. Amyot, the gentleman who so ably opposed a similar bill introduced by Mr. Charlton last year, thought that moral legislation of the character desired by the honorable gentleman was not within the sphere of the House. He also resented the arbitrary setting aside of the first day of the week by the honorable gentleman, when all creeds did not recognize it as the Sabbath day. And Mr. Amyot is right.

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"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

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THE POPE'S LETTER TO THE ENGLISH PEOPLE.

POPE LEO XIII. has written a letter to "the English people who seek the kingdom of Christ in the unity of the faith." All professed Christians seek the unity of the faith, and therefore the pope addresses all the professed Christians of England.

This is not the first time the papacy has attempted to persuade the English people to return to the "unity of the [Roman Catholic] faith." A notable attempt was made just three hundred and seven years ago this month.

In May, 1588, the papacy sent one hundred and fifty messengers to England to argue with the English people and persuade them to return to the Roman Catholic faith. Twelve of these messengers were named after the twelve apostles, and others were named after the "saints."

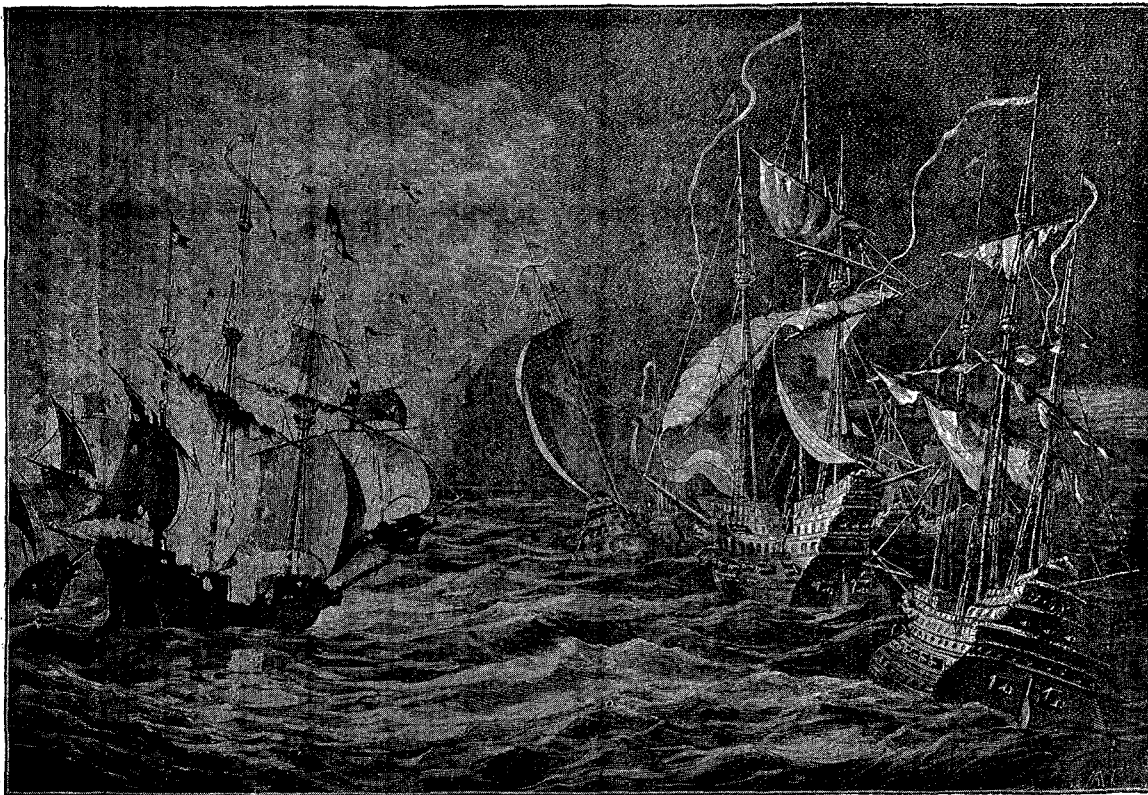
While these messengers were apostolic in name, and were commissioned by the professed vicar of Christ, Pope Sixtus V., they were not apostolic men armed only with the "sword of the Spirit, which is the Word of God," but instead they were huge battle ships, armed and equipped with 2,088 galley slaves, 8,000 sailors, 20,000 soldiers, 2,650 cannon, 123,790 rounds of shot, and 517,500 pounds of powder.

Beside being equipped with these ordinary death-dealing arguments of war, these papal messengers, which history calls the "Spanish Armada," and which Roman Catholics were pleased to call the "Invincible Armada," were equipped with still other papal arguments which were to be used to restore the unity of the faith in special cases, wherein the ordinary war arguments failed. These special arguments were the torture instruments² of the "Holy Office of the Inquisition;" and to insure the effective application of these arguments, Don Martin Allacon, Administrator and Vicar-General of the "Holy Office," ac-

of excommunication against the queen, from which the following is extracted:—

We do, out of the fullness of our apostolic power, declare the aforesaid Elizabeth, being a heretic, and a favorer of heretics, and her adherents in the matter aforesaid, to have incurred the sentence of anathema, and to be cut off from the unity of the body of Christ. And, moreover, we do declare her to be deprived of her pretended title to the kingdom aforesaid, and of all dominion, dignity, and privilege whatsoever. . . . And we do command and interdict all and every the noblemen, subjects, people, and others aforesaid, that they presume not to obey her or her monitions, mandates, and laws; and those that shall do the contrary, we do strike with the like sentence of anathema.³

This excommunication was followed by papal attempts to assassinate the queen, and then came the pope-blessed "Invincible Armada," which was heroically fought and finally defeated and driven off by the much inferior navy of England. Our illustration shows one of the stratagems used by the English to save themselves from the choice of a terrible death or unity with Rome. On the night of August 7, the English loaded eight ships with combustible material, smeared their masts with tar, sailed them near the Spanish fleet and then set them on fire, with the hoped-for result



The Spanish Armada Inviting the English People to the "Unity of the Faith."

companied these satanic instruments of cruelty.

However, this Armada argument was but one in a series of papal measures intended to persuade the English people to return to their allegiance to the pope. Before sending the Armada, and with a view to weakening the loyalty of the English people to the queen of England as a preparation for it, the pope hurled a bull

that the Spaniards took flight and sailed away, after which the English ships and a terrible storm completed their defeat and almost complete destruction.

This is a brief description of the failure of an old papal method of securing the unity of the faith. But why does not Pope Leo XIII. now use the methods of his "infallible" predecessor, Pope Sixtus V.? Why don't he send an Armada instead of an "Apostolic Letter"? It cannot be because the papacy has discarded

¹ See American Encyclopedia, article, "Armada;" also History of Protestantism, by Wylie, Vol. 3, chap. 17.

² Some of these torture instruments captured from the defeated Armada can be seen in the British Museum.

³ History of Protestantism, Vol. 3, chap. 16.

these antichristian methods, for this is impossible, since Pope Leo X. "infallibly" condemned Luther's proposition that "to burn heretics is contrary to the will of the Holy Ghost," thus "infallibly" sanctioning the practice of burning heretics. Again, Pope Pius IX., the immediate predecessor of the present pope, as late as 1851, "infallibly" condemned the proposition, "The church has not the power of availing herself of force or any direct or indirect temporal power."

No; the papacy has not disavowed and cannot disavow the methods used in the Middle Ages to secure the "unity of the faith," without destroying the doctrine of "infallibility" which it has "infallibly" proclaimed.

Why is it then that Leo XIII. now speaks to the English people with "the deep tones of sympathetic feeling" instead of with the deep-toned roar of Spanish cannon?

Since it cannot be because of a change in the papacy it must be because of a change in circumstances. Here lies the truth. When the Spanish Armada attempted the destruction of Protestantism in England, the papacy controlled the greater part of western Europe. Spain was a great naval power, while England was much inferior in naval resources, with only about four million people. To-day the papacy is shorn of its temporal power, Spain though still Roman Catholic has lost its naval prestige, while England is the strongest naval power in the world.

That Rome would do the same now as she did in the sixteenth century is also made evident by present papal practices in Catholic countries. In Roman Catholic South America Protestant missionaries are persecuted. And when the Methodist ministers of Chicago petitioned Satolli a few months ago to petition the pope to secure religious liberty for Protestant missionaries in that country, Satolli coolly replied by sending them a copy of the pope's letter calling the governments and people of the world back into the Roman Catholic Church, thus in reality saying, "You can have religious freedom in Catholic South America only by joining the Catholic Church."

Again, Protestant missionaries have been mobbed and driven from the Caroline Islands by Roman Catholics; and only a few weeks ago, Roman Catholic Spain peremptorily denied the request of the Government of the United States that American missionaries be allowed to return to the Caroline Islands.

And almost simultaneously with the pope's letter to England, he sent one to Hungary commending the organization of a distinct Roman Catholic political party with the object of securing the repeal of liberal measures recently passed in that country, placing all religious denominations on an equal footing before the law. But the pope, acting in that country in accordance with his recent encyclical to America, demands "in addition to liberty, the favor of the laws and the patronage of the public authority."

For these and other reasons that might be cited, the English people ought not to be deceived by this letter which the New York *Sun's* Rome correspondent, himself a Roman Catholic, says is written "with delicate tact, in the most flattering tone," and "drawn at long sight" with "infinite ecclesiastical ambition." It is the papal policy to use force when in power, and flattery when seeking power; and it is astonishing that so many Protestants are so credulous and short sighted as not to see in the flattery and the "deep-toned sympathy" of the pope, a deep-laid plot "drawn at long sight," to regain the supremacy of the world.

And it is only a false charity that would silence the cry of warning because the plottings of the pope for the world's supremacy are carried on with "delicate tact," instead of defiant temerity; with the "flattering tone," instead of the "Invincible Armada."

May God save the Protestants of England and the world from being deceived by this siren song and flattering tone of the pope into compromising with Rome. And may the same God save Roman Catholics themselves from the tyranny which will follow the triumph of their own system. To this end we labor and pray.

CIVIL LAW AND THE RIGHTS OF CONSCIENCE.

THE following letter from the editor of the *American Monthly Microscopical Journal* will be read with interest by all. Mr. Smiley's position is unique; he insists upon obedience to laws which he confesses are unjust. But his candid tone leaves no doubt of his entire sincerity; hence his views are entitled to respectful consideration:—

Washington, D. C., May 6, 1895.

EDITORS AMERICAN SENTINEL: I have read carefully your issue of April 11, upon the Sunday question and freedom of conscience. Your people ought not to overlook, as they do, that human laws are to be obeyed *whether right or wrong by the people who choose to live under them*. Society is dependent for its maintenance on the execution of the will of the majority as expressed in laws. When those laws come into serious conflict with the views of certain citizens, as in the case of the Seventh-day Adventists and others, the liberty of conscience cannot rightfully be set up as a justification for breaking the laws. Your only resort is to submit under protest or go away from a society which tolerates such oppressive laws and establish or find one that is not so. Take the Mormon doctrine of polygamy as parallel. Many Mormons hold as conscientiously to plural marriages as you do to Saturday rest. But their religious views, however conscientious, cannot be set up as a defense for violating law (just or unjust is not the question at all). For my own part I consider all Sabbath laws (Saturday or Sunday) as infringements of personal liberty and would gladly vote to abolish all such laws; but while they exist they must be respected. To defy them is anarchy. *Elder Colcord is an anarchist* to the extent of defying one human law, and he can have no word to utter against the thief who says and does steal conscientiously. Many now believe that property laws are contrary to God's laws and could as conscientiously defy them as did the Adventists defy the Sunday law. I would join them in seeking to undo wicked laws of which we have hundreds, but so long as these infamous laws stand, Elder Colcord and the rest do wrong in violating them. He will not say that two wrongs make one right. If our nation is so foolish as to adhere to wicked laws, and it doubtless will to many of them, you and I owe it to humanity to go away, as did our forefathers, to a new land and establish an asylum for the oppressed of all peoples. America once was. To-day it is not. It is more cruel than France in its religious oppressions and is going to be worse than it is now after a few years. I hope you will submit these views to the calm and careful consideration of your readers, and cease to put your people forward as justified in violating (bad) laws.

Yours truly,

CHAS. W. SMILEY, Editor.

Mr. Smiley's first proposition is more in keeping with the theory of law and government that prevailed in Rome under the Cæsars than with the principles of the Declaration of Independence. According to Mommsen "the whole duty of man, with the humblest and greatest of Romans, was to keep his house in order, and be the obedient servant of the State." But the American theory of government makes the State the servant of the people, created by them for the conservation of their rights. The Declaration of Independence sets forth as a self-evident truth the proposition that all men are by their Creator endowed "with certain *unalienable rights*;" and that "to secure these rights governments are instituted among men, *deriving their just powers from the consent of the governed*." Nor was this

conception of government and of human rights original with the framers of the Declaration of Independence. As quoted in this paper last week, Blackstone had, eleven years previous to the signing of the Declaration, published to the world a very similar statement of the same principle, in these words:—

Those rights which God and nature have established, and are therefore called natural rights, such as life and liberty, need not the aid of human laws to be more effectually invested in every man than they are; neither do they receive any additional strength when declared by the municipal laws to be inviolable.

An inalienable right cannot be destroyed or alienated by any law. It may be invaded by despotic power, its exercise may be denied, but it is none the less a right; and this has been recognized as preëminently true of rights of conscience.

January 19, 1829, the Senate of the United States adopted a report by the committee on post offices and post roads, in which this truth is set forth in the following stirring words:—

What other nations call religious toleration we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens, however small. Despotic power may invade those rights, but justice still confirms them.

About a year later, March 5, 1830, the National House of Representatives concurred in a similar report from the House Committee on post offices and post roads, in which occurs this passage:—

The framers of the Constitution recognized the eternal principle that man's relation with his God is above human legislation, and his rights of conscience inalienable. *Reasoning was not necessary to establish this truth; we are conscious of it in our own bosoms*. It is this consciousness which in defiance of human laws, has sustained so many martyrs, in tortures and in flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. *It is an inborn principle which nothing can eradicate*. The bigot, in the pride of his authority, may lose sight of it; but strip him of his power, prescribe a faith to him which his conscience rejects, threaten him in turn with the dungeon and the fagot, and the spirit which God has implanted in him rises up in rebellion and defies you.

Observe that the Constitution did not create this right, but merely recognized it; therefore it exists wherever man exists, whether recognized or not by anybody. Constitutional law may deny it, statutory law may override it, as it does in Tennessee, but it is none the less a right, and he who through fear of consequences fails to assert this right and to exercise it, is disloyal alike to true manhood and to God who claims his highest allegiance.

Thomas Jefferson, than whom no man ever better understood the principles of free government, said:—

The religion of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate. This right is in its nature an unalienable right. It is unalienable, because the opinions of men, depending only on the evidence contemplated in their own minds, cannot follow the dictates of other men. It is unalienable, also, because what is here a right towards men is a duty towards the Creator. It is the duty of every man to render to the Creator such homage, and such only, as he believes to be acceptable to him. This duty is precedent, both in order of time and in degree of obligation, to the claims of civil society. Before any man can be considered as a member of civil society, he must be considered as a subject of the Governor of the universe.

But even were the rights in question merely constitutional rights instead of being as they are, both constitutional and natural rights, any invasion of them would still be a nullity, and the individual might still violate any law made in contravention of them without becoming thereby an anarchist. Hon. James Brice, M. P., from Aberdeen, author of "The

* This expression is used by the New York *Sun's* Roman Catholic correspondent, writing from Rome in that paper of May 5, in praise of the pope's letter to the English people.

Holy Roman Empire," says of acts of Congress, in his recent work, "The American Commonwealth":—

Their validity depends on their being within the scope of the law-making power conferred by the superior authority [the Constitution] and as they have passed outside that scope they are invalid. They ought not to be obeyed or in any way regarded by the meanest citizen, because they are not law.

This being true of acts invading merely constitutional rights in civil things,—substantial rights to be sure, but not trenching upon the domain of conscience,—how much more is it true of inalienable, God-given rights of conscience!

Nor is it alone by statesmen and publicists that this principle has been seen and enunciated. President Fairchild, of Oberlin College, says:—

It is too obvious to need discussion, that the law of God, the great principle of benevolence, is supreme, and that, "we ought to obey God rather than men," in any case of conflict between human law and the divine. . . . It is often urged that the right of private judgment, as now maintained, in reference to obedience to the laws of the land, will subvert government, and introduce confusion and anarchy. . . . The danger, however, is greatly over-estimated. Government is never the gainer in the execution of a law that is manifestly unjust. . . . Conscientious men are not the enemies, but the friends, of any government but a tyranny. They are its strength, and not its weakness. Daniel, in Babylon, praying, contrary to the law, was the true friend and supporter of the government; while those who, in their pretended zeal for the law and the constitution, would strike down the good man, were its real enemies. It is only when government transcends its sphere, that it comes in conflict with the consciences of men.

But it is objected that the example is corrupting, that a bad man will violate a good law, because the good man refuses to obey a wicked law. The cases are just as unlike as right and wrong, and any attempt to justify the one by the other, is gross dishonesty. Unquestionably, the principle can be abused by the wicked, and so can any truth whatever, but the principle of unquestioning obedience to human law is false, and needs no perversion to make it mischievous. Practically, the cases are few, in well-established governments, where the law encroaches upon the rights of conscience; but if the principle be surrendered, the cases will multiply. . . . The most grievous of all imperfections in government, is the failure to secure the just and good result. Injustice and oppression are not made tolerable by being in strict accordance with the law. Nothing is surer, in the end, than the reaction of such wrong, to break down the most perfectly constituted government.—Fairchild's Moral Philosophy, pp. 178-186

The Adventists of Tennessee, as well as of other States, act upon this principle. They refuse to obey Sunday laws, not from reckless disregard of civil authority, but from conscientious conviction of sacred duty. No matter how utterly at variance with their ideas of justice a law might be if it did not invade the realm of conscience, if to obey it did not involve disobedience of the law of God, no Adventist would disobey. They would submit even, as did the Saviour, to the imposition of an unjust tax (Matt. 17:24-27); but they, like "Peter and the other apostles" (Acts 5:29), feel that they must "obey God rather than men."

It is very true that government cannot permit men to do whatever they may claim is done by them conscientiously. As our correspondent says, some men are conscientiously opposed to laws guarding property rights, and some are conscientious in the matter of plural marriages. But there is a touchstone to which all such questions can be brought and by which they can be infallibly settled; it is the rule given by Christ himself: "Render therefore unto Cæsar the things which are Cæsars; and unto God the things that are God's."

This draws the line between our duties to God and our duties to our fellow-men, and

that is just where all just government must draw it. Whatever trenches upon the equal right of another may be forbidden, and everything else is outside the domain of human legislation. Said Abraham Lincoln: "I believe each individual is naturally entitled to do as he pleases with himself and the fruit of his labor, so far as it in no wise interferes with any other man's rights."—Political Speeches and Debates, page 83.

Lincoln's words are in exact accord with these words from Thomas Jefferson:—

Our legislators are not sufficiently apprised of the rightful limits of their power; that their true office is to declare and enforce only our natural rights and duties and to take none of them from us. 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 the society; and this is all the laws should enforce upon him.—American State Papers Bearing on Religious Legislation, p. 69.

Jefferson's rule, which is first of all the divine rule, and secondly the American rule, would exclude all laws requiring the observance of real or supposed holy days; but it would not exclude from the domain of proper civil jurisdiction laws prohibiting polygamy; because the marriage relation necessarily involves the rights not only of the contracting parties but of their offspring and of society. It would be impossible to permit polygamy anywhere in the United States without thereby jeopardizing the rights of every woman in every State in the Union, and in every country in the world; for with plural marriages legalized anywhere, any man who wished to do so might go to that place and there marry other wives without regard to the rights of his first wife who had married him with no thought of any such thing. This is but one point of the many at which polygamy trenches upon civil rights that civil government is in duty bound to safeguard, and to vindicate when infringed.

We take our stand on this question with the Fathers of the Republic and declare with Alexander Hamilton that "justice is the end of government. It is the end of civil society. . . . In a society, under the form of which the stronger faction can readily unite and oppress the weaker, anarchy may as truly be said to reign as in a state of nature, where the weaker individual is not secure against the violence of the stronger."—Federalist LI.

Professor Colcord is not an anarchist, nor is any man an anarchist simply because he enters a practical protest against tyranny. President Fairchild well says: "Conscientious men are not the enemies but the friends of any government but a tyranny. They are its strength, and not its weakness. Daniel, in Babylon, praying contrary to the law, was the friend and supporter of the government; while those who in their pretended zeal for the law and the constitution, would strike down the good man, were its real enemies." And so to-day Elder Colcord and his brethren are the real friends of law and order in Tennessee, while those who would prostitute the law to the base ends of bigotry and intolerance are the enemies of all just law, the betrayers of soul liberty.

"Who dares not follow Truth where'er
Her footsteps lead,
But says, 'Oh, guide not there nor there,
I have not strength to follow where
My feet would bleed;
But show me worn ways, trodden fair
By feet more brave'—
Who fears to stand in Truth's broad glare,
What others dared not will not dare,
Is but a slave."

HARRISON'S PEN AND CLEVELAND'S HOOK.

ON Sunday, May 11, President Cleveland, with two cabinet officers, went fishing near Leesburg, Va. They fished from 7 o'clock in the morning to 6 o'clock in the evening, catching among them seventy trout, of which number twenty-eight were caught by the President.

This completes the ruin of the "American Sabbath" which the Sunday-law crusaders persuaded the National Government to make in 1892.

On Feb. 29, 1892, the United States Supreme Court decided that "this is a Christian nation," citing Sunday laws as one proof.

On July 19, 1892, the Congress of the United States followed the lead of the Supreme Court and passed a Sunday bill.

On August 5, this bill was signed by President Harrison and became a law. The pen with which it was signed was begged from the President and carefully treasured in the archives of the American Sabbath Union; and we were told in great glee that the sacredness of the "American Sabbath" was permanently assured. But what man can sanctify, he can desecrate, and so—

On March 3, 1895, the same being Sunday, Congress "desecrated," by spending the day in legislative session, what its predecessors had sanctified.

On April 7, the same being Sunday, the United States Supreme Court "desecrated" the Sunday of this "Christian nation" by sitting in executive session and attending to business as secular as any business ever performed by a Seventh-day Adventist on that day. And finally—

On May 11, the same being Sunday, Grover Cleveland, President of the United States, spent the day catching trout, and "desecrated" with his hook what his predecessor had sanctified with his pen; and thus completed the ruin of the Government-made "American Sabbath."

Against all this the Sunday-law crusaders are entering a vigorous protest, and threaten to "turn the rascals out." Although the State-sanctified Sabbath is ruined, the "Sabbath of the Lord" still stands.

THE "MONITOR" CRITICISES THE CARDINAL'S LATIN.

SOME time ago, the Catholic Monitor accused the AMERICAN SENTINEL of "steady and unlimited abuse of the pope of Rome." To this we replied that "the only mention that we have had occasion to make of the pope has been in connection with his scheme to unite the Roman Catholic Church with the power of the United States Government, to do with this nation now as 'the church' has done with other nations in the past, and so to bring Europe and all humanity once more under the power of the papacy; and in doing this we have only stated the facts as given from the pope through Catholic channels." But that "these plain facts, however, plainly stated, set the papacy in such a wicked light before the country that it is easy enough for Catholic papers to see in it only 'steady and unlimited abuse of the pope of Rome.'"

We further said that "the only other occasion that we have had, or used, to discuss the pope was when, last year, he addressed 'the Princes and Peoples of the Universe,' and gravely informed us that 'We [that is himself] hold the regency of God on earth.'"

In our use of the address, "The Princes and Peoples of the Universe," the Monitor thinks it has found evidence of great obtuse-

ness, if not both ignorance and heresy. It accordingly reins us up, in its own vigorous style, as follows:—

This refers to one of the pope's encyclicals. Now let us tell the *American Sentinel* that there is no encyclical addressed to the princes and peoples of the universe. There is one addressed *Principibus Populisque Universis*, but any school boy who has got as far as *hic haec hoc* would be able to tell it that this does not mean the princes and peoples of the universe. If the *American Sentinel* is not able to interpret the title to a modern document written in so simple a language as Latin, how can we expect it to interpret prophecies which have been written in every corrupt dialect from the vulgar Chaldee of Daniel to the Hellenistic Greek of St. John?

It may be that our knowledge of Latin is so defective as not to be able in all things to bear the *Monitor's* superior criticism. It may be, indeed, that we have not "got as far as *hic haec hoc*;" and it may be, therefore, that we are, indeed, "not able to interpret the title to a modern document written in so simple a language as Latin." But whatever may be our knowledge or lack of knowledge of "so simple a language as Latin," we were not quite so simple as to suppose that our own translation of a Latin passage from the pope would be accepted by Catholics as correct,—especially when such translation was used as the text for a criticism of the vital claim of the pope which is but the claim of the papacy.

In this matter, therefore, we did not attempt any translation of our own; but thought to use one obtained from such an authority in Latin that even Catholics themselves would not question its correctness. And thinking that Cardinal Gibbons was probably well enough acquainted with "so simple a language as Latin" to translate the encyclical, we thought that a translation certified by him could safely be used. Accordingly we waited until a standard Catholic paper had printed the authorized translation from the Cardinal himself. The *Northwestern Chronicle* was the first such paper in which we found the authorized translation, and this is the one we used. In the issue of that paper dated July 20, 1894,—page 5,—the Cardinal's authorized translation of the encyclical is printed in full with introduction by the editor, and note by the Cardinal. This introduction, note, and the opening words of the encyclical are as follows:—

We present below an exact English translation of the Latin text of the encyclical recently issued by his holiness, Pope Leo XIII, obtained through the courtesy of Cardinal Gibbons. It is accompanied by the following note thereon from the cardinal:—

"It is not easy to do justice to all points of this very beautiful, suggestive and far-reaching apostolic message of the holy father without reading and re-reading it, as all may do with profit and delight.

"The admiration inspired by the broad and noble Christianity which marks this supreme appeal of the venerable pontiff to unity, charity and Christian peace cannot but be mingled with amazement if we recall the advanced age of its august author and consider the clearness of style, the simplicity and force by which the message is distinguished.

"But it is the lofty thought so admirably expressed by Leo XIII. in this encyclical that will most arrest the attention of the princes and peoples to whom it is addressed. Looking back upon the eventful past of his pontificate as from a height, the holy father seems to embrace all races and all nations in his charity. His appeal to the Greek Catholics and the Protestants may meet with no immediate response, but it will hardly fall upon deaf ears.

"Most significant, and to us Americans of peculiar interest, is the holy father's definition of the lines which should mark the respective spheres of the civil authorities of Christian States. In this and in mutual tolerance lies the best hope that the world will some day see the promise realized: '*Fiet unum ovile et unus pastor.*'"
J. CARD. GIBBONS."

The encyclical reads as follows:—

"APOSTOLIC LETTER.

To the princes and peoples of the universe:

Leo XIII., pope.

Greeting and peace in the Lord."

These are the identical words that we copied, and which we used, when we said that the pope "last year addressed 'the Princes and Peoples of the Universe' and gravely informed us all that 'WE [that is himself] hold the regency of God on earth.'" The translation is the official one and authorized by Cardinal Gibbons himself; and the Latin address is translated, "To the Princes and Peoples of the Universe."

Now as this is not the AMERICAN SENTINEL's translation at all, but the Cardinal's, or at least that of the Cardinal's official translator and authorized by the Cardinal, let us read the *Monitor's* broadside over again with the application not to the AMERICAN SENTINEL where it does not apply at all, but to Cardinal Gibbons where it really applies. So read it runs thus:—

Now let us tell Cardinal Gibbons that there is no encyclical addressed to the princes and peoples of the universe. There is one addressed *Principibus Populisque Universis*, but any school boy who has got as far as *hic haec hoc* would be able to tell him that this does not mean the princes and peoples of the universe. If Cardinal Gibbons is not able to interpret the title to a modern document written in so simple a language as Latin, etc., etc.

That is the true reading of the passage from the *Monitor*. But is it true that Cardinal Gibbons is not able to interpret the title of a modern document written in so simple a language as Latin? Is it true that Cardinal Gibbons has not got as far as *hic haec hoc*? And is it therefore true that there is no encyclical addressed to the princes and peoples of the universe? These questions and their answers lie between the editor of the *Monitor* and Cardinal Gibbons.

AS VIEWED BY A LUTHERAN EDITOR.

From *Die Rundschau* * (Chicago), April 24.

UNDER the caption, "Unjust Laws" we recently commented editorially on the prosecution and punishment of Adventists in Tennessee for their violation of the Sunday laws of that State. Those convicted have since been pardoned by the governor and released from imprisonment. But though the Adventists rejoice over this turn of events, still they are in no wise satisfied with only this. They demand more,—repeal of the Sunday laws, obnoxious to them, not only in Tennessee, but everywhere, wherever such exist. This is what they are agitating for everywhere, with the energy peculiar to them and why they are constantly seeking to obtain the coöperation of all lovers of the religious liberty of our country, wherever they may be, for their ideas and purposes in this respect.

They have good reasons for this agitation on their part. To a much greater extent than we knew until now have they been persecuted for their violating the Sunday laws. [Here follows a brief account of the persecution of Seventh-day Adventists in Arkansas, Georgia, Tennessee, Maryland and Massachusetts.]

Such is in short the history of the persecutions Adventists suffered in this land of religious liberty. The subject is important enough for calling our readers' attention to it, and to comment thereon thoroughly and in all its bearings. God willing, we will do this in the near future.

The rigid Sunday laws of Massachusetts have been made more rigid by a new law. It declares among other things that no entertainment shall be given on Sunday at which an

admission fee is charged. Any person attending such prohibited entertainment is made liable to a fine of five dollars, and then the law declares further: "Whoever, on the Lord's day, keeps open his shop, warehouse, or work house, or does any manual labor, business or work, *except works of necessity and charity*, or takes part in any sport, game or play, *except a sacred concert*, shall be punished by a fine of \$50 for each offense, and the owner of any hall in which said law is violated, is liable to a fine of \$500."

Our readers will notice the two exemption clauses made prominent by italics. The law prohibits in the first place all work, *except works of necessity and charity*. This clearly proves this Sunday law to be of a religious character, with the object of effecting the rehabilitation of the Old Testament Sabbath command, with the only difference of putting Sunday in the place of Saturday. For the Jews, too, were permitted to do works of necessity and charity on the Sabbath, and if the State of Massachusetts now grants its citizens the same liberty, then it thereby establishes a new theocracy on the same basis with the Israelitish. However, in the second place, the new law prohibits all Sunday enjoyment, *except the so-called sacred concerts*. Thereby the Sunday church-theater is sanctioned by law and is made a good work. The clergy, evidently aback of this law, want their so-called spiritual performance preserved intact, and want to compel those people who seek places of amusement on Sunday to patronize the theater established by them instead of the worldly theaters.

But Governor Greenhalge, of Massachusetts, leaves no one in doubt as to the sense and spirit in which the new compulsory law is to be made effective. Even before its passage by the legislature he solemnly swore to see to it, that "the Lord's day would be kept holy," and then added: "When two and a half centuries ago Massachusetts knelt on this uninhabited sea-shore, it then heard the thunder of this Sabbath law from Sinai and did write it in its statute book. There it still standeth to-day, and I prophesy, there it will remain for all time."

Here we have the official confirmation of what we have written above. It is the *Sinaitic Sabbath law*, to which the Governor of Massachusetts wants to procure obedience. Evidently he has gone amiss of his office. For as governor he has neither the duty nor the right to procure obedience to a divine law given to Israel and above this, to mutilate it, by putting Sunday in the place of Saturday. If he does do this anyway, then he is posing as a new Moses and thereby arrogates unto himself a position, the incompatibility of which, with the fundamental laws of the country, ought to be brought to his cognizance by the liberty-loving citizens of the State of Massachusetts without delay.

THE SABBATH.

[By Charles Foley, in *Patriot Phalanx*, May 9.]

I UNDERSTAND J. B. C., in his article of April 25, to contend, in substance, that the fourth commandment is merely a civil labor regulation, a day set apart for rest and recuperation from toil. I think it is not a civil labor regulation at all, for the reason, that before the ground was cursed and Adam was banished from the garden and told, "In the sweat of thy face shalt thou eat bread," God had "blessed the seventh day and sanctified it; because that in it he had rested from all his work." Gen. 2:3. Thus it is seen that the seventh day was blessed and distinguished

* Translated by Rev. Oscar Goelz, Gretna, La.

because of what God himself had done, and not as a civil labor regulation for man, for up to that time man was not under the curse, had not labored and was not tired.

Later, man being under the curse, came the command from Sinai applicable alike to those not needing, as well as those needing, rest: "Remember the Sabbath day, to keep it holy," and particularly designating the day that is the Sabbath, and mentioning that God created the universe in six days and rested on the seventh, and blessed and hallowed it. Ex. 20. In Ex. 16:23, the Lord is quoted as speaking of the seventh day as being, "the holy Sabbath;" and in Ex. 31:12-17 inclusive, the seventh day is mentioned as being the Sabbath "holy unto you," and as being "holy unto the Lord," and as being a sign throughout the generations and a perpetual covenant, and the death penalty was pronounced against those who defiled the same by working thereon.

In the above-mentioned scriptures, the doing of work seems to be the only defilement of the Sabbath prohibited, but in Isa. 58:13, 14, we find the greatest rewards conceivable are promised those who abstain from seeking pleasure, after human ways, on that day.

In the light of the above scriptural references, I conclude that the biblical idea of Sabbath observance is, that it is a religious obligation imposed on man for the honoring of God, a sign between man and God for a perpetual covenant, and that it was not instituted as a labor and sanitary regulation.

I fully agree with J. B. C. when he says, "It follows that if Church and State are to be kept separate, and Sabbath observance is a religious duty, that the civil government should not enforce Sabbath rest or punish Sabbath work." This declaration should not concern those laws and regulations for the protection of public assemblies from disturbance, and for the preservation of public order. All lawful public assemblies, whether religious or not, are equally under the protection of law and should be.

A great contest is now on in this country between the friends of religious liberty and those who want laws enacted to compel other people to conform to their views and practices relative to the observance of the first day of the week commonly called Sunday. The contest is being silently waged, and considering its importance is attracting comparatively little public notice. How it will end no man can tell. The indications all point to a disturbance and upheaval of the strata of society in the near future. I believe the better way in State policy is to adhere to the principle that was dominant in the minds of the framers of the Constitution of the United States, and in the adoption of the First Amendment thereto; that is, protection equally to all persons in their religious beliefs and practices from interruption from all other persons, and the favor by law of none. The Supreme Court of Ohio speaks much truth in the following words: "United with government, religion never rises above the merest superstition; united with religion, government never rises above the merest despotism; and all history shows us that the more completely they are separated the better it is for both."

A DESERVED REBUKE.

THE *American Sentinel*, of April 11, has an account of the legal fight between Seventh-day Adventists and first-day laws in Massachusetts and Tennessee. As long as the Adventists have a good chance to keep two Sundays, and only have to work five days every week, why can't they let well enough alone and be happy?—*Hersey Outline*.

The above strikes us as very flippant, espe-

cially when, as we think, the Seventh-day Adventists are as conscientious a class of people as there are, and claiming that Saturday is the Sabbath of the commandment, keep it. They read the command to work six days and rest one, not work five days and rest two. They consider the command as imperative to work six days as to rest one.—*Rockford (Mich.) Register, May 1*.

FOLLOWING THE CALF.

A Poem With a Moral for All Slaves of Precedent.

ONE day through the primeval wood
A calf walked home, as good calves should,

But made a trail all bent askew,
A crooked trail, as all calves do.

Since then two hundred years have fled,
And, I infer, the calf is dead.

But still he left behind his trail,
And thereby hangs my moral tale.

The trail was taken up next day
By a lone dog that passed that way;

And then a wise bellwether sheep
Pursued the trail o'er vale and steep,

And drew the flock behind him, too,
As good bellwethers always do.

And from that day o'er hill and glade
Through those old woods a path was made.

And many men wound in and out,
And dodged and turned and bent about,

And uttered words of righteous wrath
Because 'twas such a crooked path;

But still they followed—do not laugh—
The first migrations of that calf;

And thro' this winding woodway stalked
Because he wobbled when he walked.

The forest path became a lane
That bent and turned and turned again;

This crooked lane became a road
Where many a poor horse with his load

Toiled on beneath the burning sun,
And traveled some three miles in one.

And thus a century and a half
They trod the footsteps of that calf.

The years passed on in swift feet
The road became a village street.

And this, before men were aware,
A city's crowded thoroughfare.

And soon the central street was this
Of a renowned metropolis.

And men, two centuries and a half
Trod in the footsteps of that calf.

Each day a hundred thousand rout
Followed this zigzag calf about.

And o'er his crooked journey went
The traffic of a continent.

A hundred thousand men were led
By one calf near three centuries dead.

They followed still his crooked way
And lost one hundred years a day.

For this such reverence is lent
To well-established precedent.

A moral lesson this might teach
If I were but ordained to preach.

For men are prone to go it blind
Along the calf-paths of the mind.

And work away from sun to sun
To do what other men have done.

They follow in the beaten track
And out and in and forth and back.

And still their devious course pursue
To keep the path that others do.

But how the wise old wood-gods laugh
Who saw the primeval calf.

Ah, many things this talk may teach—
But I am not ordained to preach.

—Sam. W. Foss, in *Nonconformist*.

MORE PRESS COMMENTS ON TENNESSEE PERSECUTIONS.

A Stupendous Wrong.

[From the *Mountain State Gavel*, New Martinsville, W. Va.]

THE Constitution of the United States guarantees to every person the freedom to worship God according to the dictates of his conscience. But in Tennessee many men are placed in prison for performing what they consider to be their duty, when they should be protected instead of being classed as felons. We clip the following from the *Dayton Republican*:—

"Do the good citizens of Dayton and Rhea County fully realize the enormous wrong being perpetrated upon the sacred rights of individual citizenship as guaranteed by our blood-bought Constitution in the imprisonment in the county jail of eight of the Christian citizens of this county, because, forsooth, they have worshiped God according to the dictates of conscience?"

"Can they quietly and complacently look on while this startling nineteenth century paradox is being enacted?"

"Will God approve of this oppression of a branch of his devoted followers? and will he not rebuke in the day of judgment the persecution that these people are undergoing for opinion's sake at the hands of others of his professed followers? and will he not further hold to a strict accountability the passive indifference of others of his followers who quietly allow this great wrong to be perpetrated?"

"Christians all, Presbyterians, Methodists, Catholics, Baptists, Episcopalians and every denomination that worships in the name of the Lord of Hosts, and whose hearts have imbibed the humanity and love illustrated in the life of Christ, put yourself in these men's place. They have been taken from their families, deprived of liberty, the stigma of felons placed upon them, their business broken up, and a portion of their property virtually confiscated by the State, and for what? For worshipping the God of their fathers!"

"Shades of Washington and Jefferson, look down and restore our faith in, and love for, the Declaration of Independence."

"Are we insensate blocks of wood that we will quietly allow this persecution to proceed? The very walls of the jail cry out in thunder tones of eloquent indignation against this offense."

"Do we need a new Declaration of Independence in order to quicken our sense of liberty and justice?"

"In the broad light of the closing nineteenth century, with all the facts of the past ages serving as warnings, are Christians to still suffer a martyrdom for the faith that is in them? Have Luther and Wesley and Whitefield and Rogers lived in vain, that we have not yet learned the lesson that the truth shall make men free?"

A Spasm of Bigotry.

[From the *Antelope Tribune*, Neligh, Neb., April 24.]

MARCH 8, 1895, eight Seventh-day Adventists were sentenced to imprisonment from twenty to seventy-six days each for performing secular labor on Sunday. These men had kept Saturday as the Sabbath, according to their faith, and were prosecuting their ordinary work on Sunday in a quiet way, disturbing no one. But it seems they have intolerant bigots down in Tennessee as well as elsewhere, and some of these filed complaints under an old "Blue Law" of that State which is very severe upon Sabbath-breaking. The offense charged was easily proven, and the judge, though sympathizing with the prisoners, felt compelled to pass sentence under a law which he felt was unworthy of a free country.

Similar prosecutions—they may as well be called persecutions—have been instituted in Maryland and Massachusetts, all going to show that the age of bigotry and religious intolerance has not entirely passed; that there is an element in the churches to-day which are loyal descendants of those New Englanders who fled from persecution in the Old World to a land where

they could worship God according to the dictates of their own consciences, "and compel everybody else to do the same." This spirit crops out here and there, all over the country.

In many cases not enough are actuated by it to do any great harm, but let the proper occasion arise, and a close observer is astonished at the vast preponderance of theologians over Christians in many communities.

There is very little real freedom in a country where theologians of any sect can use the law against those who dissent from their views. Religious intolerance is bad enough when it strives to crush a man socially, and destroys his business and financial standing, but when it has the power to imprison also, it becomes the most unrelenting tyrant.

This should be a free country, but the Tennessee illustration reminds one of the age of John Bunyan. The same old spirit still lingers, and crops out whenever and wherever enough are imbued with it to render its manifestation at all prudent.

The Adventists are a very peaceable and law-abiding people, but profess the ability at all times to prove from the Bible that their Sabbath is the only one ever instituted and blessed by Jehovah. But the position of the bigot is this: "Whoever attempts aggressively to prove from the Bible that any one branch of my theological tree is hollow, must be put down, in one way or another." It is not safe to leave on the statute books even an obsolete law for such men to seize and use as a weapon of oppression. It will be a sad day for America, and our stalwart eagle will fold his wings and hang his head in abasement, when the people at large fail to resent as an insult, personal to each and all, every act of oppression perpetrated upon any individual member of the community, and every petty tyranny imposed upon any class.

In Prison For Conscience' Sake.

[From the *Mystic (Conn.) Press*, April 26.]

A WEEK or two since, under the head of Religious Persecution, we referred to the arrest, trial and imprisonment, at Dayton, Tenn., of the Messrs. Colcord, principal and manager of the Graysville Academy, Seventh-day Adventists. On March 8, there were in the Dayton prison eight persons, including the Colcords, for the crime of "Sabbath" breaking. They had observed strictly and religiously the seventh day, believed by them to be the Sabbath, but were arrested for quietly pursuing their usual avocations on Sunday. At last accounts warrants had been issued for the arrest of sixteen other Seventh-day Adventists for the same offense.

These arrests were made under the laws of Tennessee, and furnish a fair illustration or foreshadowing of what may be expected under the union of Church and State, so ardently desired by the head of the Roman Church, and to which most of the other branches of the nominal Christian Church are, in this close of the nineteenth century, so strongly tending.

A Sabbath Question.

[From the *Indianapolis Sentinel*, April 21.]

ONE of the worst relics of barbarism in the United States is the persecution of religious sects which believe in the "seventh-day" Sabbath under the "Sunday laws" of several of the States. It is called to notice now by the fact that on March 8 of the present year eight Seventh-day Adventists were imprisoned in the county jail of Rhea County, Tenn., for doing ordinary work on their own premises on Sunday, and part of them are still imprisoned. It is hardly possible to realize that such things occur in this country, but it is a fact that in the last sixteen years over fifty persons of this sect have been imprisoned in this country on similar charges. Some of the States, as Indiana, expressly exempt from the operation of Sunday laws "such as conscientiously observe the seventh day of the week as the Sabbath," but others have not yet arrived at even this degree of religious liberty.

These persecutions began in Georgia in 1878, when an aged Adventist, named Mitchell, was arrested for plowing in his field on Sunday. His conscience would not permit him to pay a fine, and his imprisonment

of thirty days was too much for his age and feeble health. His death resulted from the imprisonment, and he died as absolute a martyr for conscience' sake as any person that was ever burned at the stake or boiled in oil. This in the United States in 1878. Arkansas took up the persecution in 1884, but several shameful imprisonments and seizures of property for costs roused the Americanism of the State. In 1887 the Bar Association of the State took up the cause of religious liberty and an act was passed exempting seventh-day observers from the operation of the Sunday laws. Tennessee began the work of the Dark Ages in 1885, and is continuing it up to date, notwithstanding the provisions of the constitution of Tennessee—

"That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own consciences; that no man can, of right, be compelled to attend, erect, or support any place of worship, or to maintain any minister against his consent; that no human authority can, in any case whatever, control or interfere with the rights of conscience, and that no preference shall ever be given, by law, to any religious establishment or mode of worship."

Maryland began, in 1892 with the imprisonment of an Adventist for husking corn on Sunday, and the complaint was made by a man who is recognized as a Christian minister. The due observance of Christian principles in that State has presented the even more edifying case of an aged father spied upon, arrested and prosecuted by his own son, and imprisoned for the offense of setting out tomato plants in his own garden on Sunday. The Spanish Inquisition could not greatly surpass that. Massachusetts has fallen into line recently by fining an Adventist for selling half a pound of candy to a spy sent out by the mayor of Everett to secure evidence. This case is appealed and is still pending.

On the merits of the question from a scriptural standpoint the seventh-day observers have clearly the best of the argument. No one pretends that the Sabbath of the Scriptures was not our Saturday, or that it was not observed by Christ and his disciples, even to the last. When his body was laid in the sepulcher by Joseph of Arimathea, and the women who followed him had seen it, "they returned and prepared spices and ointments, and rested the Sabbath day, according to the commandment." And scriptural testimony is equally explicit not only in commanding the observance of the seventh day to the Jews, but also that "the Lord blessed the Sabbath day, and hallowed it." It is generally conceded that after the resurrection of Christ, his followers observed both the seventh and the first day of the week; but the first official recognition of the first day was the edict of Constantine in 321, which prohibited work "on the venerable Sunday," but even that excepted necessary work of husbandry.

England and the United States have long maintained an attitude toward Sunday unknown to other countries, but it may fairly be said that Sunday legislation is now generally maintained chiefly on the theory of the economic propriety of one day of rest in seven. There is also a general sentiment against the unnecessary disturbance of those who desire to devote the day to worship, but neither of these principles in any way affect the case of the seventh-day observers. Their persecution is purely the result of a bigotry that has no support in reason or the religion either of the Old or the New Testaments. It is a disgrace to American civilization.

SUNDAY LAWS INTERFERE WITH SABBATH KEEPING.

It is claimed by the supporters of Sunday laws that they do not interfere with the right of Adventists and other Sabbath-keepers to observe the seventh day, but that they (the Sabbatharians) are left entirely free to "keep their Sabbath." That this claim is false has been frequently demonstrated. About three years ago an Adventist in Kent County, Md., was summoned to attend court as a witness on the Sabbath. He refused to attend, and was arrested on a bench warrant and taken into

court. He thereupon stated to the judge that he could not conscientiously testify on that day, as it was the Sabbath according to the fourth commandment. His honor informed him that the law of Maryland recognized but one day as the Sabbath, and that day was Sunday, and that he must testify or go to jail. He again refused to testify and was sent to jail.

A similar case occurred last November in Anne Arundel County, Md., when two Seventh-day Adventists were fined for contempt of court in refusing to attend as witnesses on the Sabbath. If our courts were to begin to sit on Sunday, would not every Sunday-keeper feel at once that his religious liberty was infringed? Certainly, for it would make every man who has any religious regard for Sunday liable to be required by the State either to violate his conscience or to subject himself to punishment for contempt of court.

Again, the law of Georgia forbids work on Sunday. The Seventh-day Adventist works and is arrested and taken into court. The judge says to him: "You are at perfect liberty to observe the seventh day if you wish, but you must keep Sunday also. For your refusal to do this I sentence you to twelve months in the chain-gang." The chain-gang works on the seventh day, and so far as the law of the State of Georgia is concerned, the Seventh-day Adventist can be required to work on that day, and in case of persistent refusal may be punished with death.

What, then, has become of the "perfect liberty" of the Sabbatarian to keep the seventh day? It has vanished into thin air; in fact, it never existed in any State having a Sunday law, except in the imaginations of Sunday-keepers.

THE POPE FAVORS SUNDAY LAW SOCIETIES.

IN our issue of April 18, we noted the aggressive attitude lately assumed by Roman Catholics in the matter of enacting and enforcing Sunday laws. So sudden and general was this new attitude manifested through Roman Catholic press and pulpit, that it was evident that the movement was the result of concerted action emanating from an authoritative source.

There is evidence that this concerted action has its source in the Vatican. The following letter is taken from the *Catholic Review* of May 11, addressed by the pope to the president of the Sunday Rest Association of France, which has for its object the enactment and enforcement of more rigid Sunday laws:—

Beloved Son, Health and Apostolic Benediction.

Very grateful to us have been your letters, especially that which gives us information dear to us concerning the association for the observance of the Sunday's repose. It is true that France abounds in pious works usefully founded by the generous activity of her sons, but it pleases us to point out that over which you preside among those which are especially distinguished for the nobility and holiness of their aims.

This your association tends directly to cause to be rendered to God, as is just, a due homage by the cessation of work as he himself rigorously ordered even from the beginning of the old law. Hence we commend your work, and all the more readily do we look upon it with love, since contempt for the holiday of the Lord, is, day by day, the cause of new and great evils both for men and nations.

As to you, beloved son, and to your companions, who are so well inspired, we think it just to give you our exhortation. We wish that what so far you have been doing spontaneously, and upon your own initiative, you will continue to do in the future in compliance with our invitation.

May God look with complacency upon your organ-

ization and the manifold works done by you for his cause, and may you find a pledge of Divine favors in the apostolic blessing which we impart to you, beloved son, and to all those who, with you, devote themselves to so salutary an enterprise.

Given at Saint Peter's, etc.

LEO XIII., Pope.

Now that the papacy has officially arrayed itself with popular Protestantism in the crusade for compulsory Sunday observance, what earthly power will be able to withstand this powerful confederation? How literally are the scriptural predictions, made forty years ago by Seventh-day Adventists, now being fulfilled. Reader, "how long halt ye between two opinions?"

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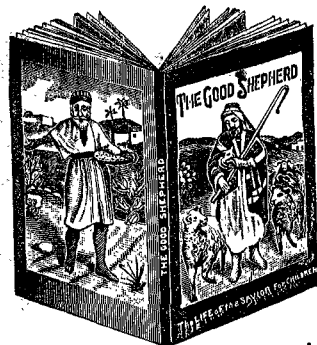
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to obedience.

Before
CHRIST
1451.

a ch. 10, 12.
b ch. 30, 16, 20.
c 2 ch. 3, 7.

o ch. 8, 5.

d ch. 5, 24.
e ch. 7, 19.

f Ps. 78, 12.
g 135, 9.

CHAPTER XI.

1 An exhortation to obedience, 2 by their own experience of God's great works, 3 by promise of God's great blessings, 15 and by threatening, 16 A careful study is required in God's words. 26 The blessing and curse is set before them.

THEREFORE thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgments, and his commandments, alway.

2 And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm,

3 And his miracles, and his acts, which he did in the midst of Egypt

14 That I will give you the rain of your land in his due season, the first rain and the latter rain, that thou mayest gather in thy corn, and thy wine, and thine oil.

15 And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.

16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;

17 And then the LORD's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the

Before
CHRIST
1451.

Lev. 26, 4.

Joel 2, 23.

Jan. 5, 7.

Ps. 104, 14.

2 Heb. give.

y ch. 6, 11.

Joel 2, 19.

ch. 29, 18.

Job 31, 27.

a ch. 8, 19.

b ch. 17.

c ch. 6, 15.

d 1 Kin. 3, 35.

e 2 Chr. 6, 26, & 7, 13.

f ch. 4, 28.

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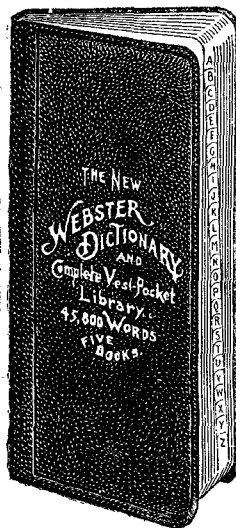
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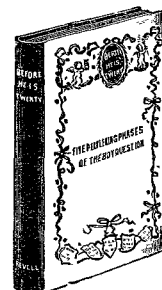
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ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

We learn from the *Southern Review*, published at Atlanta, Ga., of the arrest at Amory, Miss., of Robert Nash, a Seventh-day Adventist, for working in his cornfield on Sunday. The law of Mississippi provides a fine of not more than \$20 for Sunday work.

ARRANGEMENTS have been made by which our former assistant editor, A. F. Ballenger, will be retained on the SENTINEL as an editorial writer until about August 1, after which as a public laborer he will do battle for the SENTINEL'S cause in Pennsylvania, the storm center of Romanizing Protestantism. Mr. L. A. Smith, whose name appears as assistant editor, is at present in London, where he may be detained for some weeks.

A MOVEMENT has been inaugurated in this city for the federation "of all the churches of the several denominations in the solution of the religious, social and other problems which each separate parish or denomination is striving to solve for itself." As might be expected, Drs. Chas. H. Parkhurst and Josiah Strong are prominent in this movement. "Work will not lag," it is stated, "during the summer months in preparation for the work of the coming fall."

THE bill introduced into the Tennessee legislature by Mr. Hooper, to exempt from the penalties of the Sunday law, observers of the seventh day, was recommended for passage by the Judiciary Committee of the House by a vote of nine to four. Of course this bill is not what it should be; the Sunday law of Tennessee ought to be absolutely repealed; but it is gratifying to know that probably a majority of the members of the Tennessee legislature recognize the fact that the law is unjust. The educational campaign along religious liberty lines ought to be continued in that State.

JUST as we go to press news comes from Georgia of the release of J. Q. Allison, a Seventh-day Adventist, who, as we announced last week, was arrested for plowing his field on Sunday. Mr. Allison was tried May 15 and found guilty. However, the judge assessed only the costs, \$22, with the alternative, in case of default of payment, of twelve months in the chain-gang.

When it was seen that Mr. Allison would not pay the fine, his Sunday-keeping neighbors besieged him with entreaties to pay it and not disgrace his family by going to the chain-gang. Mr. Allison thanked his friends for their interest in him, but explained that

there was a principle involved which he could not afford to compromise.

When it was seen that Mr. Allison would not surrender, the sheriff started with him and other prisoners to Atlanta to sell him to the chain-gang contractors. However, when the train reached Austell, Mr. Allison's home, the sheriff ordered him to get off and go home, but not to work on Sunday again, under the threat of the full penalty of the law. It was afterwards learned that the costs had been paid by unknown parties. We will give a detailed account of the trial in our next.

THE *Converted Catholic* for June, will contain an article exposing "Falsehoods Regarding Father Lambert, the Converted Redemptorist Priest," who is now one of three Methodist ministers in charge of Coke Church, Kingston, Jamaica, W. I. It seems that no sooner was this ex-priest out of the country than Roman Catholic papers from Maine to Texas began to publish a statement that he had become insane and was an inmate of an asylum; adding that it was doubtless aberration of mind that led him to separate from the Catholic Church. The article referred to is a complete refutation of the story, which could have no other purpose than to destroy the influence of Mr. Lambert's renunciation of Romanism.

THE *Western Watchman* (Roman Catholic), in its issue of May 9, copies from the *London Standard* what purports to be a quotation from the last will and testament of Pope Leo XIII. which he has sent to cardinals and heads of orders. The quotation reads thus:—

Even if the temporal power has not been attained, the papacy has arrived at a situation enabling it, when the opportune moment shall come, to dictate conditions, and the same calm, prudent line of action will conduce further to that end, if followed unaltered.

This "calm, prudent line of action" of the present pope, is deceiving many Protestants into the belief that the papacy has become converted, but at the "opportune moment," they will be undeceived; but it will then be too late to retrieve the fatal mistake.

THE Sunday movement in France is being urged forward, not on religious grounds as in this country; oh, no! but on the so-called "civil" basis. The Sunday-Rest Association, organized four years ago, now has a membership of several thousand. Its aim is stated to be "to secure the reenactment of the law which prescribes the cessation of all work on the seventh day of the week."

The only law "which prescribes the cessation of all work on the seventh day of the week" is the fourth commandment of the Decalogue, hence the aim of the association must be to secure the reenactment of the fourth commandment by the French Chamber of Deputies!

Of course, this view of the matter is a direct contradiction of the claim that the movement is being urged forward on "civil" grounds, but then in such things it does not do to be too particular; in the matter of enforced Sunday-

rest, "civil" grounds means a civil law enforcing a measure of religious observance. It does not mean that the thing is done for civil reasons, that is, to protect material civil rights, or indeed civil rights at all, but only in response to a religious sentiment which demands practical recognition at the hands of the State.

THE *Independent*, of May 16, contains the following:—

We are very sorry to say that a bill has been introduced into the Florida legislature, in accordance with the recommendation of Supt. W. M. Sheats, making it a punishable offense for any school, public or private, in the State to allow white and colored students to be educated together, and also forbidding any white people to teach in the colored schools. And this shameful bill has been passed by the Lower House; and we do not know any reason why it is not likely to be carried through the Senate, and signed by the governor. We would expect something better if Dr. J. L. M. Curry were not abroad, so that his restraining influence will not be available. He has more than once prevented such injudicious legislation. There will be a chance for some minor martyrdom, if this law passes; for we cannot imagine that Christian people will be willing to obey it.

The *Independent* here recognizes the necessity of disobeying a law that interferes with Christian duty. Although we believe that the *Independent* is willing to recognize the right of the Seventh-day Adventist to disobey a Sunday law, yet there are many religious papers that will commend the violation of the proposed Florida law and at the same time apply the epithet "anarchist" to the conscientious seventh-day observer who disobeys a Sunday law.

THE spirit of the whole Sunday-law movement is well exemplified by the *Christian Statesman*, which has just published a "black-list" of the members of the Legislature of Pennsylvania who voted for the repeal of the special law making the fine for violation of the Sunday law \$25 in Allegheny County instead of \$4, as it is in the rest of the State. This list ought, however, to be regarded as a roll of honor, for such in reality it is; but under the leadership of the *Statesman* and papers of that ilk, the "Christian" people of Pennsylvania will doubtless be able to defeat for reflection some of the men who had enough regard for correct principle to vote for the repeal of that hateful piece of special legislation,—legislation which could not be enacted under the present constitution of that State. But whatever may be the result to the men who favored repeal of the law, when legislators who vote for the cause of liberty are black-listed and called "enemies of the Sabbath," and counted enemies of the State, what may seventh-day observers expect, who not only support the principles for which those men voted, but who live them out, even to open violation of the wicked law for which the *Statesman* is so zealous? How long will it be ere the *Statesman*, that recently attempted to justify the burning of Servetus, will demand the infliction of the severest penalties upon all who refuse to regard the counterfeit Sabbath?

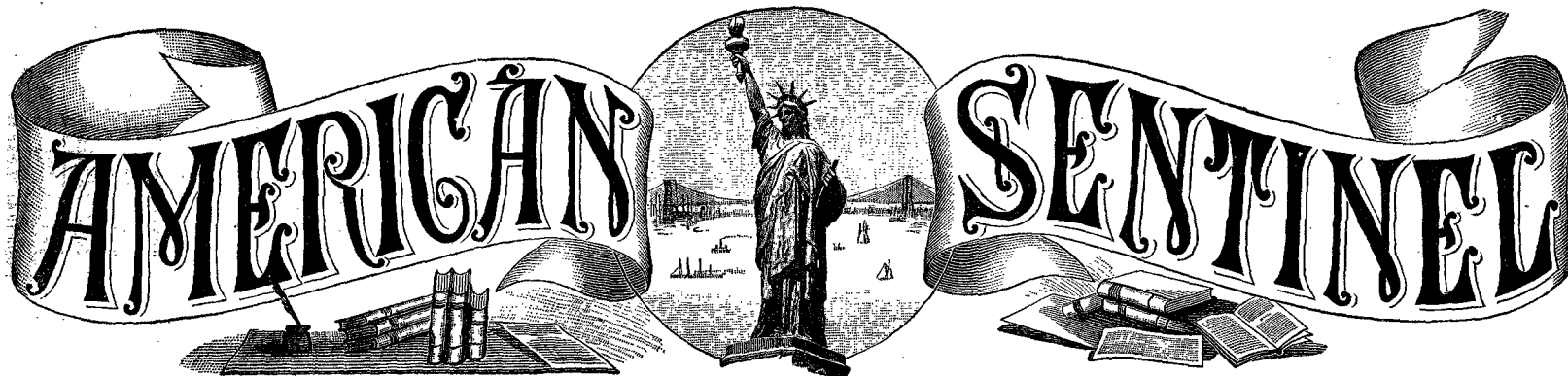
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"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

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THE GEORGIA COURTS AND THE SUNDAY LAW.

AN interesting question, though by no means a new one, has been raised by the case of J. Q. Allison, at Douglasville, Ga., an account of which is given elsewhere in this paper.

Mr. Allison produced a Bible in court and proposed to show from it his authority for holding that the seventh day is the Sabbath. But he was stopped by the judge, who told him: "That won't do in this court." "We allow every man his own religious opinions, but this is simply a civil law."

Mr. Allison then read from Section 6, Article 1, of the constitution of Georgia, which is as follows:—

Perfect freedom of religious sentiment shall be, and the same is hereby secured, and no inhabitant of this State shall ever be molested in person or property, or prohibited from holding any public office or trust, on account of his religious opinion; but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness or justify practices inconsistent with the peace or safety of the people.

Mr. Allison was interrupted by the court before he had finished reading this section, and was informed that the only question be-

fore the court was, whether he had worked on the first day of the week or not, at the time charged in the indictment. And in this connection the judge said:—

I would not interfere with you in any way in the enjoyment of your religion; this is simply a law of the State, and we are bound thereby. The State could say that you should keep Wednesday or Thursday or every other Thursday, that it would be a crime to work on every other Wednesday or every other Thursday, and we would be bound to obey that law.

This statement by the judge would be true if the law were indeed a merely civil regulation based upon civil reasons; but according to decisions of the Supreme Court of Georgia,

solutely no other basis except the supposed sacred character of the day. No other reason could possibly exist for forbidding a man to plow in his own field on Sunday; and Judge Janes can ascertain for himself that this is the ground upon which the Supreme Court of Georgia has sustained the Sunday law.

In 1852 Judge Lumpkin, of Georgia, said: "All agree that to the well-being of society stated intervals of rest are absolutely necessary. We should not tempt mankind, therefore, to yield obedience to municipal arrangements which overlook and disregard the moral law of the great Jehovah, who, from the smoking top of Mount Sinai, proclaimed to all the world, 'Remember the Sabbath day to keep it holy; in it thou shalt not do any work.'"

This is a direct acknowledgment of the religious character of Sunday, and likewise of the laws which sustain it, and the same could never be true of Wednesday or Thursday, for nobody claims that the fourth commandment has any reference to those days. Again, as recently as 1871, Judge Lochrane said that he felt sustained in presuming the law of Kansas to be the same as that of his own State (Georgia) in this



Civil Officers Leading Jerome to Martyrdom for Heresy—"A Crime Against the State."

"It must be remembered that in those days, heresy, especially if outspoken, was regarded not only as an offense against religion, but also as a crime against the State, and was punished accordingly."
—Cardinal Gibbons.

his statement is not true. The Supreme Court of that State has sustained Sunday laws upon distinctively religious grounds. And the reasons given could not by any possibility apply to Wednesday or Thursday or to every other Wednesday or Thursday. Moreover, the judge cannot find in American law anywhere an enforced civil holiday. The prohibition of secular labor and business on Sunday has ab-

regard, because the contrary view would suppose the people of Kansas to have annulled the Decalogue and to have permitted by law the disregard of Christian obligation; and not only to have forgotten, but violated the injunction, "Remember the Sabbath day, to keep it holy; in it thou shalt do no manner of work."

¹ Neal vs. Crew, 12 Ga., 93. ² Hill vs. Wilker, 41 Ga., 449.

Again, in the same year (1871) it was held by the same court that the power to enact a Sunday law was collected from the general powers delegated to maintain good order, but added: "The power is a very high prerogative, and is supported by the principle involved in the preservation of *morals and the duties of citizens upon the Lord's day.*" In 49 Ga., 436, *Bass vs. Irvin*, it is said that "the code denominates it [the first day of the week] the Lord's day, and as the Lord's day, all courts and magistrates are to consider it."

It is quite evident from these authorities that while the Sunday law of Georgia is a "civil" law in the sense that it has a place upon the statute books of the State and is enforced by the civil courts, it is no more civil than would be any other law requiring the observance of any other religious institution. The terms "Lord's day," and "Sabbath" occur no less than eight times in the several sections of the Georgia code referring to Sunday, while in Section 4582 it is provided that "all moneys arising from fines for offenses, the gist of which consists in their being committed on the Sabbath day, shall be paid to the ordinary of the county, to be by him distributed for the purpose of establishing and promoting Sabbath-schools in the county." This language is conclusive as to the character and intent of the law; it has no other purpose than to honor Sunday as a religious institution.

It will be observed that under this Sunday law there are certain offenses, "the gist of which consists in their being committed on the Sabbath day." The gist of these offenses is not that they invade the rights of other people, or even that they injure the person himself who commits them, nor that they are licentious nor that they disturb the public peace, but that they are violations of "the Sabbath." And yet the courts of the State refuse to allow one accused of Sabbath-breaking to show from the Bible which day is the Sabbath, telling him that "that [the Bible] won't do in this court;" "we allow every man his own religious opinions, but this is simply a civil law." And so, and in exactly the same sense, would be a law requiring all parents to have their children sprinkled, as was once the case in Massachusetts, and that too, for the protection of morals.

Religious persecution has always been defended on exactly the same grounds. Robert Baird, the church historian, says:—

The rulers of Massachusetts put the Quakers to death and banished "Antinomians" and "Anabaptists," not because of their religious tenets, but because of their violation of civil laws. This is the justification they pleaded, and it was the best they could make. Miserable excuse! But just so it is; wherever there is such a union of Church and State, heresy and heretical practices are apt to become violations of the civil code, and are punished no longer as errors in religion, but infractions of the laws of the land. So the defenders of the Inquisition have always spoken and written in justification of that awful and most iniquitous tribunal.—"Religion in America," p. 94.

It is in precisely this way that Cardinal Gibbons defends the Inquisition. He says:—

The Spanish Inquisition was erected by King Ferdinand, less from motives of religious zeal than from human policy. . . . It must be remembered that in those days, heresy, especially if outspoken, was regarded not only as an offense against religion, but also as a crime against the State, and was punished accordingly.—"Faith of Our Fathers," pp. 292, 293.

It is the same to-day and among so-called Protestants. Rev. Robert Patterson, D. D., says in defense of Sunday laws:—

It is the right of the State to protect by law such a fundamental support of government. This attack on

the Sabbath is treason against the very foundations of government. As such, let it be resisted by every American citizen. The American Sabbath is essential to American liberty, to our Republic and to God's religion.—"The American Sabbath," by the Rev. Robert Patterson, D. D.; Presbyterian Board of Publication, Philadelphia.

This is only putting into slightly different phrase the papal "argument" in justification of the Inquisition. It is neither better nor worse in the one case than in the other. In the days of the Inquisition the Roman Catholic faith was regarded as the bulwark of social order, and therefore to be protected by civil law; now, the Sunday institution is declared by professed Protestants to be essential to good government, and so to be jealously guarded by the State. In these Sunday-law prosecutions, history is simply repeating itself.

Jerome, the subject of our illustration, was not burned at the stake by the Roman Catholic Church any more than are Seventh-day Adventists in Georgia and Tennessee imprisoned and sent to the chain-gang by the so-called Protestant churches whose influence created and sustains the Sunday laws. The Roman Catholic Church simply declared Jerome a heretic, and as such he was regarded as an enemy of the State; and our illustration shows him being led to the stake, not by ecclesiastics, not by officers of the church, but by the civil authorities—officers of the State—just as Adventists are to-day imprisoned and driven in chain-gangs by authority of the State, but none the less in obedience to the behest of professed Protestants. The religious sentiment of the community was then crystalized into civil law precisely as it is to-day, and that not for the protection of civil rights, but for the enforcement of religious dogma.

It was not pretended in this Allison case that anybody was interfered with in the least degree. There was no disturbance, no infringing upon the rights of others. The gist of Mr. Allison's offense was that he worked on Sunday, the day which the State of Georgia has declared is the "Sabbath," "the Lord's day," and which it has decreed must be kept "holy." There is absolutely no civil element in it except the fact that the day is entrenched in the civil law. A law requiring everybody to be baptized and to join a church would be civil in just the same sense as is this law requiring the observance of Sunday in the State of Georgia; and such a law would be no more in conflict with the constitution of that State than is the Sunday law.

The assertion that Mr. Allison or anybody else is left perfectly free in religious matters under a Sunday law is false. How free would the Sunday-keepers of Georgia consider themselves if they were taxed one-sixth of their time for the benefit of Mr. Allison's religion?

Moreover, the fact that Mr. Allison is in the minority does not alter the case one iota. Judge Parks, of Tennessee, has well said: "If there were only one of them he would be entitled not only to his honest belief, but to the exercise of that belief, so long as in so doing he did not interfere with some natural right of his neighbors."

This is the touchstone to which all such laws and all such questions ought to be brought, namely, the equal rights of others. Does one man, by working on Sunday, thereby infringe the equal right of another man to rest or to worship? If not—and he certainly does not—any law forbidding such work is simply an expression of intolerance and despotism, none the less intolerable, because instead of being the intolerance and despotism of one it is the intolerance and despotism of the majority.

TRIAL OF J. Q. ALLISON.

THIS trial, referred to in these columns last week, took place in the Superior Court at Douglasville, Ga., May 15, before Hon. C. G. James, Presiding Judge. W. T. Roberts, Solicitor General, appeared for the State. Mr. Allison conducted his own case. Two witnesses were sworn for the State, both of whom testified that they lived near Mr. Allison, and that they had seen him plowing in his field on Sunday, the 21st day of April, as charged in the indictment.

Mr. Allison did not deny doing the work, but offered to show that it was not of a nature to disturb anybody, and that in fact nobody was disturbed thereby. Both the witnesses testified on direct examination that they would not have seen Mr. Allison at work had they not gone to the place where he was, on purpose to see him.

Mr. Allison attempted to cross-examine the second witness, as follows:—

Q. How near is your place to mine? where does your land come up to it; your field?

A. I suppose it is a hundred yards, or something like that.

Q. You worked there on the seventh day?

A. Yes, sir, I worked on Saturday.

Mr. Allison. I want to prove whether I disturbed him, or whether I had complained about his disturbing me.

The Court. Never mind about that; that has nothing to do with this case. The only question in the world is whether you worked on the first day of the week; that is the only question in the case; I mean, worked in your ordinary employment.

The solicitor general then asked the witness two questions to establish the fact that Mr. Allison was working at his usual employment; after which the judge asked Mr. Allison if he had any statement to make. From this point onward we copy verbatim from the notes of the official stenographer:—

The Court. What statement do you want to make?

Mr. Allison. I want to show where I get the authority that the seventh day is the Sabbath. (The defendant had produced his Bible, as if to read.)

The Court. That won't do in this court.

Mr. Allison. I am not allowed to give the reasons?

The Court. No, sir; we allow every man his own religious opinions, but this is simply a civil law.

Mr. Allison. Will you allow me to read a piece from the constitution of Georgia?

The Court. If it applies to this case—any law of the State—if you want to read it.

Mr. Allison. (Reading from the code.) "Freedom of Conscience.—All men have the natural and inalienable right to worship God each according to the dictates of his own conscience, and no human authority should in any case control or interfere with such right of conscience. Religious Opinions.—No inhabitant of this State shall be molested in person or property."

The Court. If you want to make any statement about the facts of this case, you can do so;—you have no lawyer to represent you:—if you do not want to, you need not do so, as to whether you did this work on this day.

Mr. Allison. I work on the first day of the week, and rest the seventh day. I keep it. I do nothing but feed my mules and water them, and some such things. We don't even do our cooking on the seventh day; we try to keep that holy. God has said we shall work six days, and rest the seventh. I rest the seventh, according to the commandment. I know that is the right day to keep, and I try to keep it.

The Court. You want to make any statement as to whether you did this work as charged against you?

Mr. Allison. Yes, sir, I do; I said I worked on the first day of the week; I do that.

The Court. I mean in this case, whether you did the work that the State has charged you with, and as sworn to by the witnesses?

Mr. Allison. Yes, I don't deny that; I don't deny working on the first day of the week, but I deny working on the Sabbath, that is, the Lord's day.

The Court. You don't deny doing the work that the witnesses swore to?

Mr. Allison. No, sir,

The Court. You mean to swear that you did do it?

Mr. Allison. Yes, sir; I did the work.

The Court. That these witnesses said you did?

Mr. Allison. Yes, sir; but I claim that I have a right, under the Constitution and under the laws of God, that I have a right to work or not work and keep the day that he wants me to keep; that is the way I do. I claim I could not work on the seventh day, and then go right on and keep the first day of the week without displeasing God.

The Court. There is nothing in that. I have as much respect for your religion as anybody in any church in the country, or good men in the country. I would not interfere with you in any way in the enjoyment of your religion; this is simply a law of the State, and we are bound thereby. The State could say that you should keep Wednesday or Thursday, that it would be a crime to work on every other Wednesday or every other Thursday, and you would be bound to obey that law. I have a perfect respect for every man's religion, and I think every man has a right to his religion, whether he is a Mohammedan, or Jew, or Christian, or a Buddhist, and whether he believes in the seventh day, or the first day, or any other day.

Mr. Allison. Don't you think I would be worshipping some other god, if I was to obey the law in this matter believing as I do? Why God would not protect me, I would be worshipping another god.

The Court. Probably I would not be competent to argue this question with you, when you come to the Bible. This is an act of the State, and if you live in the State of Georgia, you must obey its laws.

Mr. Allison. Don't you remember where you read about Daniel? They made a law special for Daniel, and they cast him into the lions' den, and he broke the law, and God protected him in it.

The Court. I believe I have heard something about that, but the day of miracles is past. I am here simply to enforce the laws, and no matter what a man's religious opinions are, if the laws of the State are that he shall not work on a certain day, and he continues to work on that day, I am bound to enforce the law; I am simply bound to do that; that is my duty; that is my oath. I state to you that you are guilty, according to your own statement, of the violation of the law, and you cannot live in the State of Georgia and do that. The trouble is this, that if you are allowed to do this—I understand you are a good man, your neighbors say you are, there is nothing in the world against you—but if you are allowed to do this, bad men would claim the same privilege, and desecrate what the great majority of people consider the Sabbath; but outside of any reason for it, that is the law.

As appears from the record, the verdict of guilty was entered without the jury leaving their seats. The court then took a recess until afternoon; and, upon reassembling, the judge proceeded to pass sentence upon Mr. Allison, prefacing it with the advice that if the defendant's religion prevented him from obeying the Sunday laws of Georgia, he would better move out of the State and go where he would be allowed to live out his religion. He said if Mr. Allison persisted in working on Sunday, and came up before him again, he would put him where it would be a long time before he could get out of the State. Then, repeating what he said about Mr. Allison's being a good man and a good citizen, and there being nothing in the world against him, he said: "I will let you off easy this time with the costs, \$22.05, or in default thereof, twelve full months in the chain-gang."

For some discussion of the principles involved in this case, see article on first page of this paper.

THE BOYS' BRIGADE.

ONE of the founders of the "Boys' Brigade" movement, describing the origin of the movement in a recent number of the *Independent*, says:—

All healthy boys have a love of soldiering born in them.

This intended defense of the military spirit that is permeating the churches, is the strongest condemnation of it. It is very true that boys are born with a love for war, but it is also true that these boys must be "born

again" before they can enter the kingdom of heaven. John 3:3. And to the Church was committed the teaching of this vital truth; but instead of condemning the fruits of the natural heart, among which are "emulation, wrath, strife," the concomitants of war, and teaching that all these belong to the natural heart, to escape which all must be born again, the Church is fostering the natural heart and stamping it with the approval of the Christian Church. The excuse is made that this natural desire of the carnal heart is taken advantage of to get the ear of the boy to teach him that he must be born again. But to do this is to "do evil that good may come," a proposition condemned by the Scriptures. Rom. 3:8. With the one hand the Church is building what with the other it professes to destroy. "Ye cannot serve two masters."

FOUND AT LAST AND LAST FOUND IN TENNESSEE.

SOME divine authority for Sunday observance has been a want of many centuries, and many have been the efforts to supply it. Scripture has been wrested, history has been falsified and perverted, letters have been forged and tomes have been written, but all to no purpose; the fact still remained that Sunday was, as Neander says, "always only a human ordinance;" but now the lack has been supplied(?) and that in the very place where most needed, namely, in Tennessee, as is witnessed by the following from the *Memphis Weekly Commercial*:—

MILAN, Tenn., May 28.—Mr. J. A. Warner, of this city, has in his possession a wonderful letter, which is probably one of the oldest specimens in existence. It has been in the Warner family 173 years. It is written on material resembling parchment, and yellow with the age of two centuries. The copy and letter are presented as follows:—

COPY OF A LETTER

"Written by our Lord and Saviour Jesus Christ, and found eighteen miles from Iconium twenty-five years after our blessed Saviour's crucifixion and transmitted from the holy city by a converted Jew, and faithfully translated from the original Hebrew copy now in possession of Lady Cubass.

"This letter was found under a stone, both round and large, at the foot of the cross eighteen miles from Iconium near a village called Mesopotamia. Upon this stone was written and engraved: 'Blessed be he that shall turn me over.' All that saw it prayed to God earnestly and desired that he would make known unto them the meaning of this writing, that they might not in vain turn it over. In the meantime a little child of about six or seven years of age turned it over to the admiration of all present, and under the stone was written the command of Jesus Christ in a letter published by the angel Gabriel ninety-eight years after the death of our Blessed Saviour and carried by a person belonging to Lady Cubass, and made public in the city of Iconium."

THE LETTER.

"Glory to God on high and on earth good will to all men, whosoever worketh on the Sabbath day shall be cursed. I command you to go to church and to keep the Lord's day holy without doing any manner of work. You shall not idle or mis-spend your time in decking yourselves in superfluous and costly apparel and vain dressing, for I have ordained a day to be kept holy that your sins may be forgiven; you shall not break My commandments, but observe and keep them written with My own hand. You shall not only go to church yourself, but your man servant and your maid servant, to observe My word and learn My commandments. You shall finish your labor every Saturday at six o'clock in the afternoon, from that time the preparation of the Sabbath begins.

"I advise you to fast five days in the year, beginning with Good Friday, and so continue the four first

¹ Neander's Church History, translated by M. J. Rose, p. 186.

² We take this article from the *Herald*, of Roseland, La., March 22, 1895, which paper credits it to the *Weekly Commercial*, of Memphis, but does not give the date of the paper from which it took it. The date given in the date line, May 28, causes us to think, however, that it appeared in the *Commercial* last year. The pressing need of some authority for Sunday other than the law of the State has been increasingly felt in Tennessee for several years.

days following, in remembrance of the five bloody wounds received for mankind.

"You shall diligently and peacefully labor in your respective vocation wherein it has pleased Almighty God to place you.

"You shall love one another with brotherly love and cause them that are not baptized to come to church and receive the holy sacrament, and be made members thereof; and in so doing I will give many blessings, and comfort you in great temptation, and surely he that doeth to the contrary shall be cursed and unprofitable. I will also send hardships of heart upon them, but especially upon impenitent sinners and hardened unbelievers.

"He that giveth not to the poor shall be unprofitable.

Remember to keep the Sabbath day, for the seventh day I have kept to Myself, and he that hath a copy of this letter and keepeth it without publishing it to others, shall not prosper, and he that publish it to others shall be blessed of Me, and if their sins be in numbers as the stars in the firmament and believe in this they shall be pardoned, and if they believe not in this writing and keep not My commandments I will send My plague upon them and their children and their cattle, and whosoever shall have a copy of this letter and keep it in the house nothing shall do them any damage, neither pestilence, lightning or thunder shall hurt them, and if a woman be with child and in labor and she firmly puts her trust in Me, she shall be delivered of her birth; you shall hear no more of Me, but of the blessed spirit, until the day of judgment."

"JESU HOMINUM SALVATOR."

—*Memphis Weekly Commercial*.

This is not the first time that documents of this kind have been discovered(?) in remarkable ways; and that they have a common origin is evident from their marked similarity; and yet they are not free from contradictions, which circumstance however is never taken seriously by the slave of tradition.

As related by J. N. Andrews, in his "History of the Sabbath," pp. 287-390, there visited England in the year 1200 A. D., one Eustace, the abbot of Flaye in Normandy, and the burden of his preaching seems to have been Sunday observance. "At London also, and many other places throughout England," remarks Hoveden,³ "he effected by his preaching that from that time forward people did not dare to hold market of things exposed for sale on the Lord's day" [Sunday].

The abbot met much opposition, however, even from the clergy, and some were so inconsiderate as to demand of the zealous preacher that he cite some divine authority for the observance upon which he so strenuously insisted. The result was that he for a time abandoned the field and "returned," says Hoveden, "to Normandy, unto his place whence he came."

But the Sunday-breakers were to enjoy only a short respite. The following year, as the same author relates,⁴ the abbot returned with the authority demanded in the shape of the following document:—

THE HOLY COMMANDMENT AS TO THE LORD'S DAY.

Which came from heaven to Jerusalem, and was found upon the altar of Saint Simeon, in Golgotha, where Christ was crucified for the sins of the world. The Lord sent down this epistle, which was found upon the altar of Saint Simeon, and after looking upon which three days and three nights, some men fell upon the earth, imploring mercy of God. And after the third hour, the patriarch arose, and Acharias, the archbishop, and they opened the scroll, and received the holy epistle from God. And when they had taken the same, they found this writing therein:—

"I am the Lord who commanded you to observe the holy day of the Lord, and ye have not kept it, and have not repented of your sins, as I have said in my gospel, 'Heaven and earth shall pass away, but my words shall not pass away.' Whereas, I caused to be preached unto you repentance and amendment of life, you did not believe me, I have sent against you the pagans, who have shed your blood on the earth; and yet you have not believed; and because you did not keep the Lord's day holy, for a few days you suffered hunger, but soon I gave you fullness, and after that you did still worse again. Once more, it is my will, that no one, from the ninth hour on Saturday until sunrise on Monday, shall do any work except that which is good.

³ Roger de Hoveden's Annals, Bohn's Ed., Vol. 2, p. 487.

⁴ Hoveden, Vol. 2, pp. 526-528.

"And if any person shall do so, he shall with penance make amends for the same. And if you do not pay obedience to this command, verily I say unto you, and I swear unto you, by my seat, and by my throne, and by the cherubim who watch my holy seat, that I will give you my commands by no other epistle, but I will open the heavens, and for rain I will rain upon you stones, and wood, and hot water in the night, that no one may take precautions against the same, and that so I may destroy all wicked men."

"This do I say unto you; for the Lord's holy day, you shall die the death; and for the other festivals of my saints which you have not kept: I will send unto you beasts that have the heads of lions, the hair of women, the tails of camels, and they shall be so ravenous that they shall devour your flesh, and you shall long to flee away to the tombs of the dead, and to hide yourselves for fear of the beasts; and I will take away the light of the sun from before your eyes, and will send darkness upon you, that not seeing, you may slay one another, and that I may remove from you my face and may not show mercy upon you. For I will burn the bodies and the hearts of you, and of all those who do not keep as holy the day of the Lord."

"Hear ye my voice, that so ye may not perish in the land, for the holy day of the Lord. Depart from evil, and show repentance for your sins. For, if you do not do so, even as Sodom and Gomorrah shall you perish. Now, know ye, that you are saved by the prayers of my most holy mother, Mary, and of my most holy angels, who pray for you daily. I have given unto you wheat and wine in abundance, and for the same ye have not obeyed me. For the widows and orphans cry unto you daily, and unto them you show no mercy. The pagans show mercy, but you show none at all. The trees which bear fruit I will cause to be dried up for your sins; the rivers and the fountains shall not give water."

"I gave unto you a law in Mount Sinai, which you have not kept. I gave you a law with mine own hands, which you have not observed. For you I was born into the world, and my festive day ye knew not. Being wicked men, ye have not kept the Lord's day of my resurrection. By my right hand I swear unto you, that if you do not observe the Lord's day, and the festivals of my saints, I will send unto you the pagan nations, that they may slay you. And still do you attend to the business of others, and take no consideration of this? For this will I send against you still worse beasts, who shall devour the breasts of your women. I will curse those who on the Lord's day have wrought evil."

"Those who act unjustly towards their brethren, will I curse. Those who judge unrighteously the poor and the orphans upon the earth, will I curse. For me you forsake, and you follow the prince of this world. Give heed to my voice, and you shall have the blessing of mercy. But you cease not from your bad works, nor from the works of the devil. Because you are guilty of perjuries and adulteries, therefore the nations shall surround you, and shall, like beasts, devour you."

The promulgation of this document greatly stimulated Sunday observances in England as indeed its modern prototype may possibly do in Tennessee.

It will be noted that there is some conflict between the two documents as to the proper time to begin the observance of Sunday. The Sunday commandment, which now turns up in Tennessee, commands those to whom it is directed that "You shall finish your labors every Saturday at 6 o'clock in the afternoon, from that time the preparation of the Sabbath begins." The document brought to England by the abbot names the "ninth hour [three o'clock] on Saturday" as the hour at which all work must cease, and many remarkable things are related as happening to those who disregarded this injunction. Hoveden relates some of these stories as follows:—

One Saturday, a certain carpenter of Beverley, who, after the ninth hour of the day, was, contrary to the wholesome advice of his wife, making a wooden wedge, fell to the earth, being struck with paralysis. A woman also, a weaver, who, after the ninth hour on Saturday, in her anxiety to finish a part of the web, persisted in so doing, fell to the ground, struck with paralysis, and lost her voice. At Rafferton also, a vill belonging to Master Roger Arundel, a man made for himself a loaf and baked it under the ashes after the ninth hour on Saturday, and ate thereof, and put part of it by till the morning, but when he broke it on the Lord's day blood started forth therefrom; and he who saw it bore witness, and his testimony is true.

At Wakefield, also, one Saturday, while a miller was, after the ninth hour, attending to grinding his corn, there suddenly came forth, instead of flour, such

a torrent of blood, that the vessel placed beneath was nearly filled with blood, and the mill-wheel stood immovable, in spite of the strong rush of the water; and those who beheld it wondered thereat, saying, "Spare us, O Lord, spare thy people!"

Also in Lincolnshire a woman had prepared some dough, and taking it to the oven after the ninth hour on Saturday, she placed it in the oven, which was then at a very great heat; but when she took it out, she found it raw, on which she again put it into the oven, which was very hot; and both on the next day and on Monday, when she supposed that she would find the loaves baked, she found raw dough.

In the same county also, when a certain woman had prepared her dough, intending to carry it to the oven, her husband said to her, "It is Saturday, and is now past the ninth hour, put it one side till Monday;" on which the woman, obeying her husband, did as he commanded; and so, having covered over the dough with a linen cloth, on coming the next day to look at the dough, to see whether it had not, in rising, through the yeast that was in it, gone over the sides of the vessel, she found there the loaves ready made by the Divine Will, and well baked, without any fire of the material of this world. This was a change wrought by the right hand of Him on high.⁵

"The historian [Hoveden] laments that these miracles were lost upon the people, and that they feared the king more than they feared God; and so, 'like a dog to his vomit, returned to holding markets on the Lord's day.'"⁶

It is by such subterfuges as this Tennessee discovery and its legitimate predecessor invented by the Abbot Eustace, that the Sunday institution, now hoary with age, was first foisted upon the Christian Church; and it is by means little less dishonest that it is now maintained as a sacred day.

A LETTER TO A CLERICAL FRIEND.

DEAR BROTHER:—

As promised I will now write you again, addressing myself to the scripture you quoted in closing your kind letter to me. The text reads: "Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin." Rom. 3:20.

You did not quote the last clause, but evidently did not purposely omit it. However, I am at a loss to know why you quoted this text in connection with a consideration of the question, Ought the Sabbath of the fourth commandment to be observed? Surely you do not believe that because men are not justified by the deeds of the law, but by faith, therefore faith makes void the law; for to draw this conclusion from the text would not only be contrary to the manifest trend of the argument of the chapter, but contrary to its plainly expressed conclusion as stated in the last verse, which reads: "Do we then make void the law through faith? *God forbid: yea, we establish the law.*" Rom. 3:31.

The fact that we are saved by faith in Christ instead of by the deeds of the law, does indeed "establish" the law instead of abrogating it. For it teaches that the law is so "perfect," "spiritual," "holy," "just and good," that after we had violated it, and could not by future good works, even if it were in our power to perform them, atone for past violations, the Son of God came to earth to die to save us from the penalty of transgression and to make it possible for us, through faith in him, to so connect with his infinite power as to have him work in us both to will and to do of his own good pleasure.

In order to explain the thought further and at the same time give you the position of Seventh-day Adventists on the question, I will quote from a sermon delivered at their last General Conference, and published on page 232 of the Conference *Bulletin*:—

⁵ Hoveden, Vol. 2, pp. 529, 530.

⁶ Andrews' "History of the Sabbath," p. 395.

There was something that the law could not do, and that God, sending his own Son, did. But why was it that the law could not do what it desired, and what was required?—It was weak through the flesh. The trouble was in the flesh. It was this that caused the law to fail of its purpose concerning man. Then God sent Christ to do what the law could not do. And the law having failed of its purpose, because of the flesh, and not because of any lack in itself, God must send him to help the flesh, and not to help the law. If the law had been in itself too weak to do what it was intended to do, then the thing for him to have done would have been to remedy the law; but the trouble was with the flesh, and therefore he must remedy the flesh.

It is true that the argument nowadays, springing up from that enmity that is against God, and is not subject to the law of God, neither indeed can be, is that the law could not do what was intended, and God sent his Son to weaken the law, so that the flesh could answer the demands of the law. But if I am weak and you are strong, and I need help, it does not help me any to make you as weak as I am: I am as weak and helpless as before. There is no help at all in all that. But when I am weak and you are strong, and you can bring to me your strength, that helps me. So the law was strong enough; but its purpose could not be accomplished because of the weakness of the flesh. Therefore God, to supply the need, must bring strength to weak flesh. He sent Christ to supply the need; and therefore Christ must so arrange it that strength may be brought to our flesh itself which we have to-day, that the purpose of the law may be met in our flesh. So it is written: "God sending his own Son in the likeness of sinful flesh," in order "that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit."

I will not enlarge upon this thought further, for I cannot believe that you would seriously argue that because we are not saved by the deeds of the law but by faith, therefore we are at liberty to violate the law.

In closing, you say: "When the Lord shows me I am wrong then I will turn, and not before." In this conclusion, you are correct if you are willing, as I believe you are, that the Lord shall show you his will in his appointed way, that is, through his Word. It is through his Word he shows us the truth, and to ask that he work a miracle to show that he desires us to obey that Word, is asking too much. When the lawyer came to the Lord with the question, "Master, what shall I do to inherit eternal life?" the Lord answered, "What is written in the law? how readest thou?" Luke 10:25, 26.

Again, when the rich man in the parable asked that a miracle be wrought to convince his unbelieving friends, the answer is returned, "They have Moses and the prophets, let them hear them." And when the plea was made, "But if one went unto them from the dead, they will repent," the former reply is emphasized by the words, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke 16:29-31.

Again, in 2 Tim. 3:16, 17, the Scriptures are affirmed to contain sufficient "instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Now to apply this to the question of Sabbath-keeping: We are repeatedly told in Scripture that Sabbath-keeping is a good work (Isa. 58:13, 14), but we are nowhere told that Sunday observance is a good work. Its observance cannot, then, be necessary "that the man of God may be perfect."

In closing let me say, settle this question by the Word of God, and let not majorities, social relations, or any human considerations effect that decision.

Yours fraternally,

A. F. BALLENGER.

RELIGION is not in the purview of human government. Religion is essentially distinct from government and exempt from its cognizance. A connection between them is injurious to both.—James Madison.

THE WISCONSIN SUNDAY LAW.

[From Die Rundschau* (Chicago), May 1.]

THE Wisconsin Sunday law is not as harmless as was recently maintained by the *Germania*. We at least did not find "that with the utmost care it sought only the *civil* Sunday rest." On the contrary, nothing distinguishes it from the Sunday laws of other States. Even the superscription "Violation of the Sabbath," is suspicious and makes it a religious law.

But its several actions too are of a similar nature. It prohibits and punishes "any manner of labor, business, or work, except only works of necessity and charity," also the presence of any person "at any dancing or public diversion, show, or entertainment," and the participation "in any sport, game, or play, on the first day of the week." One need not have any great powers of perception in order to see that thereby Sunday is made a *holy* day by the State of Wisconsin, on which day things the State allows of on other days are criminal, and the permission to perform on Sunday "only works of necessity and charity" makes this yet more patent. 'Tis the so-called Anglo-American Sabbath idea entertained and fostered by almost all "Protestant" sects of this country, that finds its expression also in the Sunday law of Wisconsin.

But when the *Germania* says, "Our Wisconsin law explicitly defines that any person observing *any other* day of the week as the Sabbath may perform his daily occupation and work to his heart's content on Sunday," then this sentence yet more clearly proves her to be in error with this her opinion.

The section of the law under discussion literally reads as follows: "Any person who *conscientiously believes* that the seventh, or any other day of the week, *ought to be observed as the Sabbath*, and who actually refrains from *secular* business and labor on that day, may perform secular labor and business on the first day of the week, unless he shall willfully disturb thereby some other person, or some religious assembly on said day." This exemption clause plainly shows what ought to be one's opinion of the entire Sunday law. A law granting exceptions in order not to conflict with the inalienable rights of man and the conscientious convictions of certain people must necessarily be wrong and unjust. Besides this clause evidently grants only *toleration* and not *freedom of conscience*. It puts certain people, together with their religious convictions, in an *exemption-position* over against the State—in a position they enjoy not *by nature* and *by right*, but which is granted them first *by an act of grace on the part of the State*.

But according to the fundamental principle of American jurisprudence, the citizens of this Republic enjoy *from the very beginning* complete *religious liberty*, which they can demand as their *right* solemnly granted them in the "Declaration of Rights," and which may not first be granted them by a legislature as a *special privilege*.

And, finally, the State of Wisconsin by this exemption clause claims *jurisdiction over the consciences and the belief of its citizens*, in that it grants only such the benefit of this exemption as "*conscientiously believe*" they ought to observe *another* day than the first "as the Sabbath." Thereby at the same time silently admitting the Sunday law to have been enacted in the favor of those "conscientiously believing" that *Sunday* ought to be observed as the Sabbath, and that, therefore, considera-

tions of a religious nature prompted and enforced the same. *Sunday laws, together with their exemption clauses, have, evidently indeed, this object*, to effect the observance of a church ordinance and to coerce the consciences.

In fine, the *Germania* can make as little of a showing with the Sunday law of Wisconsin, as, for example, the *Rundschau*, could with that of Illinois.

THE LORD'S INTERPRETATION OF THE SECOND COMMANDMENT VS. THE ROMAN CATHOLIC INTERPRETATION.

THE *Monitor* finds great fault with the AMERICAN SENTINEL for having in its head-piece a picture of the Bartholdi statue of liberty enlightening the world. It declares that this is a violation of the second commandment; and that therefore we are inconsistent in insisting on the observance of the Sabbath while breaking the second commandment. Here is the argument of the *Monitor*:

On its title page it [the AMERICAN SENTINEL] has a picture of a graven image made to represent the goddess of liberty. This graven image is set up in New York harbor contrary to the laws which the Almighty gave to Moses, and which are as binding as the law concerning the Sabbath day. "Thou shalt not make unto thee a graven image, nor the likeness of any form that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation of them that hate me: and shewing mercy unto thousands of them that love me and keep my commandments."

Surely this commandment is as clear as the commandment concerning the Sabbath. It is an open and explicit prohibition against the making of images, and against honoring them in any way. There are no exceptions. All images are *tabu*. How then can the *American Sentinel* continue to violate this commandment by retaining Bartholdi's statue in its head-piece, especially as it is crying woe and desolation against Christendom for breaking the ordinance concerning the Sabbath day?

After the outcome of the *Monitor's* emphatic decision as to who may have "got as far as *hic haec hoc*" in "so simple a language as the Latin," it may not be positively irreverent for us to suggest that its exposition of the second commandment is not correct. "All images" are not "*tabu*," and never were. For immediately after the giving of this commandment by the Lord, the Lord himself gave the following directions with regard to the building of the sanctuary:—

"Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. . . . And let them make me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

And thou shalt make two cherubim of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. . . . And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubim." "And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubim shall it be made." Ex. 25:2-22; 26:31.

After all this had been done, again there is this record:—

And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole. . . . And Moses made a serpent of brass, and put it upon a pole. Num. 21:8, 9.

And when the temple took the place of the tabernacle, it also was built according to the plan and pattern given to David by the Spirit of God, and which was written out by the hand of the Lord upon David for the guidance

of Solomon in the building of the temple. 1 Chron. 28:11, 12, 19. And of this it is written:—

Now these are the things wherein Solomon was instructed for the building of the house of God. . . . He overlaid also the house, the beams, the posts, and the walls thereof, and the door thereof, with gold; and graven cherubim on the walls. . . . And in the most holy house he made two cherubim of image work, and overlaid them with gold. . . . And he made the vail of blue, and purple, and crimson, and fine linen, and wrought cherubim thereon. 2 Chron. 3:3-14.

This is evidence enough to show that the sweeping interpretation of the second commandment given by the *Monitor* is directly contradictory to the plain word of the Lord. And all this time, too, the Lord was "crying woe and desolation against Israeldom for breaking the ordinance concerning the Sabbath day." But the *Monitor* says to the Lord in that case as certainly as to us: "There are no exceptions. All images are *tabu*." How then could the Lord continue to violate this commandment by retaining images of cherubim in and all about the most holy place of his worship, especially as he was "crying woe and desolation against Israeldom for breaking the ordinance concerning the Sabbath day"?

But was the Lord right? or is the *Monitor* right? Which? Is the Lord's interpretation of the commandment correct? or is the *Monitor's* interpretation correct?

It is true that the second commandment does forbid the making of all manner of images or likenesses of things to be *bowled down to*, to be *feared*, to be *reverenced*, or to be in any way *served*. This is true of images made at the direction of the Lord as well as images made altogether in the imagination of men. This is shown by the fact that when Israel showed reverence to that brazen serpent and burned incense to it, it was broken to pieces before them and called, as it was, only "a piece of brass." 2 Kings 18:4. And when Israel came to attach virtue to the temple and to trust in it, the Lord brought up the Chaldeans who stripped the temple of its gold, left the temple in ruins, carried the people captive, and made the land desolate. Jer. 7:4-15.

Among images or likenesses so used there are indeed "no exceptions." All images of all sorts so used, or in any such way regarded, are indeed "*tabu*." All such use of images and likenesses of any persons or things is idolatry. And such is precisely the use which is made of images and likenesses by Catholics everywhere.

We make no charge of inconsistency, however, against Catholics in their *bowing down* to graven images, likenesses, etc., for they both bow down to images and put away the Sabbath day. They disregard both the second and the fourth commandments. There is no room there for any charge of inconsistency. The thing is sheer, straight idolatry and abandonment of the God of heaven and earth.

OUR LEGISLATORS SEE IT.

BY C. L. BOYD, NASHVILLE, TENN.

FOR years in the past the AMERICAN SENTINEL has been faithfully crying aloud to our municipal, State, and national legislators, and to the people at large. It has stood as a bold sentinel, guarding the religious liberty of the whole people. It has also acted as an educator, teaching the principles of liberty in the broadest, deepest, and highest sense of the sacred term.

Among those who indorse the righteous principles of liberty therein taught, I am proud to mention some at least of our Tennessee

* Translated by Rev. Oscar Goelz, Greta, La.

legislators, as the following from the *Nashville American*, of May 14, plainly shows:—

Mr. Waddell, of Marien, called up the bill excluding persons who observe another day as the Sabbath from the penalties of the law against violation of the Sabbath.

Mr. Stratton moved to lay the bill on the table, and the ayes and noes were demanded. Ayes 36, noes 39.

Mr. Heiskell spoke in favor of the bill. The Seventh-day Adventists were conscientious, God-fearing people and should be allowed to worship when they saw fit.

Mr. Slatter said freedom of conscience was the substratum of the liberties of this country. He argued that if any one church had the power it would stop all the others. Might did not make right. He hoped freedom would be granted the Seventh-day Adventists.

Mr. Akin was for maintaining the Christian Sabbath. If the Seventh-day Adventists could not observe the laws of Tennessee they were not bound to live here. The perpetuity of our country was dependent on the maintenance of the Christian Sabbath. Constitutional government and liberty depended on the maintenance of the Sabbath.

Mr. Smith said the question was what was right. Was one day holier than another. The Mohammedans said Friday was; the Jew said Saturday; the Christian, Sunday. Each had a different day and quoted Divine authority. He challenged any Christian to cite ecclesiastical edict that transferred the Sabbath from Saturday to Sunday. Christians were to-day upholding a pagan in worshipping on Sunday. Street cars were run and railroad trains, and yet they punished men for working on their secluded farms. He wanted equal rights for all.

But notwithstanding the fact that the bill was ably championed, it was defeated the next morning, by a vote of 57 to 24.

The facts presented by Mr. Smith show plainly that our Sunday laws are the baneful, though logical, fruit of the compromise made between professed Christians and the pagan, sun-worshipping Constantine, fit representative of the Roman Church from that time onward.

This compromise has been honored full-long. The time has fully come when the command of God should be heard and heeded by every man: "Choose ye this day whom ye will serve."

All good people should thank God and take courage, in view of the fact that our statesmen, legislators, editors, and popular ministers everywhere are agitating and discussing this important question. The public mind is being enlightened, and men are daily and intelligently deciding whom they will serve.

While some are slow to learn, they are nevertheless learning the priceless principles of liberty, which were held so dear by our forefathers. But alas, others fearing "that not only this our craft is in danger to be set at naught, but also that the "idol "of the great" god baal "should be despised, and" his "magnificence should be destroyed, whom all" Rome "and the world worshipeth," are intrenching themselves behind State laws, and are loudly calling for a national despotism. Having secured an "image" to the papacy, they now demand that this image be exalted "above all that is called God," and that it be worshiped by obedience to unconstitutional and unchristian laws.

MORE PRESS COMMENTS ON TENNESSEE PERSECUTIONS.

Tennessee Partly Redeemed.

[From *Evangel and Sabbath Outlook*, May 2, 1895.]

ALL honor to Judge Parks who recommended that the men be pardoned whom he was obliged to condemn, under the letter of a bad Sunday law. And all honor to Governor Turney who, on the 9th of April, pardoned five of the Sabbath-keeping Adventists who were still in jail at Dayton, Tenn.

The injustice which has been done to those Sabbath-keepers has aroused a storm of indig-

nation, North and South alike. The *Chattanooga Times* and other journals in Tennessee, have done nobly in "speaking out" upon the wrong and shame which has been done in these cases. Such words and the act of Governor Turney go far to compensate for the bigotry and injustice of lesser men. And we trust that all things combined will result in a speedy abrogation of the law which has made such injustice possible. The fact that the Sunday laws are not executed, and cannot be enforced against common labor, except in such cases as of the Sabbath-keepers at Graysville, makes the need of repeal all the greater. Throughout the land, the pretended observers of Sunday break the laws at will, especially the larger corporations, and the State and national governments, while those against whom bigotry can array local and temporary prejudice are made to suffer.

There seems no room for doubt that the enforcement of the Sunday laws against respectable labor on Sunday, would hasten their repeal in almost every case. The friends of these laws know, and acknowledge, that their formal continuance is secured only by non-enforcement. This fact alone brands the persecution of Sabbath-keepers as a double shame. Again we say, honor to Governor Turney and Judge Parks.

[From the *San Juan Times*, Farmington, N. H., April 19.]

THE prosecutions of the Seventh-day Adventists of Graysville, Tenn., for violating the Sunday law, are causing a deal of comment and hostile criticism. It appears that the prosecutions are the result of the determined persecutions of their enemies; but it has not been denied that the Adventists are a quiet, law-abiding people, and were laboring for the good of their fellow-men. None of the work was of a nature to disturb the quiet or peace of the neighborhood.

This sect had an academy at Graysville, where young persons were being fitted for lives of usefulness. The school prospered, and one hundred pupils were enrolled.

Judge Parks at the trial, stated that his sympathies were with the defendants, but that the law was plain, and his duty was to enforce it. The judge said: "If I were to express my private feelings, there is nothing I regard with more concern than the encroachments of legislative enactment upon the rights of the individual in matters of conscience." Now, the argument of the Adventists is that they are obeying the law of God in working six days and resting on the seventh. The commandment as to keeping holy the Sabbath day is repeated in our churches frequently, and the seventh day referred to as the day of rest. Our laws generally hold with the Christian idea of recognizing Sunday as the Sabbath. Here we have a law-abiding set of people who hold that the seventh day is the Sabbath. Now, as a matter of individual right, can they be forced to recognize another day also? It is to be remembered that this is a question of conscience, not of mere personal liberty. The result is strange.

Here is a question of belief, and statute cannot settle it because it is held to be a matter of Divine command. Are not these prosecutions merely persecutions? No one contends that any man can enforce a right to become a nuisance on the Sunday, but with reference to certain duties and work, how far should statutes prevail?

Again, what is Sunday? Sunday is the first day of the week, the day fixed upon by the Christians for rest and religion. The Sabbath, the day appointed by God as a day of rest, was undoubtedly originally the seventh

day, not the first, and so here appears an anomaly. The resurrection of Christ on the first day led to the institution of Sunday as Sabbath by the Christians. Here, then, is a matter of belief and conscience, and the argument arises, how far should a legislature go in interfering with the religious tenets of a people, when it is contrary to the very rights of that people, and the policy of the nation, to assert control in matters relative to religion?

Religion by Law is Not "Religious Liberty."

[From the *Washington Chronicle*.]

THE tendency is more aggressively manifest than at any period of this country's history toward a practical establishment of a "State" or governmental "religion." Any law that touches, directly or remotely, the subject of any system of religion or religious belief, or requiring any kind or degree of religious observance or practice, is to that extent enforcing a "State" religion, and a union and coöperation of Church and State. The most general application of a law-religion is the laws upon observance of Sunday as a "holy" day. Only biblical Christians regard Sunday as a holy day, and certain distinct sects of Christians absolutely reject Sunday and believe in Saturday as the Sabbath or holy day of the Bible. The Hebrew religionists, believing in the Old but not the Christian Testament, reject Sunday and observe Saturday as the "Lord's day."

But, despite this diversity of opinion, belief and faith, among Christians themselves, and though we regard this a land of absolute divorce and separation of Church and State, of religion and government, yet statutory and municipal laws and rules everywhere abound enforcing a specific religion, a particular interpretation of the Bible, that adopted as part of the religious systems of Roman Catholicism and most of the Protestant sects—the Sunday "Sabbath" religion.

Severe penalties are inflicted in many or most parts of the country for ignoring that law-religion and adopting any other course of life than that required by Sunday laws. At this moment a number of moral and reputable citizens of Tennessee are imprisoned and suffering untold indignities, persecuted by "religious despotism"—the enforcement of the odious and despotic Sunday law of Tennessee. These victims of religious despotism are members of that most reputable sect of Christians known as Seventh-day Adventists. They keep Saturday as the "Lord's day," regarding it as the day mentioned as the holy day in the Bible.

"The Finger of Scorn."

[From the *Red Wing (Minn.) Argus*, May 9.]

THE *Progress*, published at Minneapolis, Minn., comes out with a ringing editorial under the caption of "Modern Religious Persecution." It first speaks of the act of the governor of Tennessee in granting pardon to the imprisoned Adventists, and adds: "The act of the governor in exercising the pardoning power in this case is upheld by the best sense of the commonwealth of Tennessee and will be approved by the lovers of justice and liberty everywhere." In giving an account of these persecutions for the last ten years, the *Progress* goes on to say that "fifty-three have been convicted and thirty have suffered imprisonment."

Then follows a statement which should be placed in the hat of every friend of enforced rest. It is as follows: "The observance of the first day of the week instead of the seventh as a day of rest was a change made by the

Christian church since the death of Christ, and was purely a church regulation. The observance of either rests with the conscience of the individual, and the laws of a free country are supposed to protect every individual in the free exercise of his own conscience, provided he does not interfere with the rights of others."

And here the *Progress* raises the questions: "Is the United States of America a free country? Are men to be deprived of freedom of conscience that interferes with no other's rights? Press and public are pointing and should continue to point the finger of scorn at the States which retain laws which make religious persecution possible."

The *Evening Press*, of Ogden, Utah, has some editorial comments concerning Sunday laws. The friends of these laws say that they do not "attempt to interfere with the rights of individuals to worship on Saturday and keep it as the Sabbath if they choose." "Aye," says the *Press*, "there's the rub. These Sunday laws do not seek especially to prevent persons from worshipping on Saturday and keeping it as the Sabbath if they choose, but they do say that those who believe that it is a religious duty to worship on the seventh day shall not pursue their ordinary and necessary avocations on the first day. Such laws, we firmly believe, are subversive of human liberty. They have been passed and enforced in deference to the religious opinions of a minority, not a majority of the people. They seek and do deprive others who have different religious convictions, or no convictions at all, from enjoying themselves on a particular day, even though it involve no open desecration or interference with the rights of those who consider the first day of the week the Sabbath. The States which maintain these unjust, restrictive and oppressive laws are not specially noted for the morality, sobriety, and intelligence of their people. Tennessee is a good example of this fact—a State where more than 100,000 of its citizens can neither read nor write.

"We contend that the advocates of Sunday observance have no right to ask the State to require of others conformity with their religious faith or doctrine, and that it is not the province of the State to enforce by law obedience to the rules of any religion. When it goes beyond this and seeks by law to interfere with personal rights and to restrict the liberty of the citizen to enjoy himself in any manner he sees fit, provided such enjoyment does not interfere with the rights of others to do the same, in our opinion, the State does something which is repugnant to the American Declaration of Independence and contrary to the spirit of the National Constitution itself."

Religious Intolerance.

[From the *Coast Advocate*, Half Moon Bay, Cal., April 24.]

THE dispatches announce that the governor of Tennessee has pardoned the eight men who were serving sentences in the jail of Rhea County for violating the Sunday law of that State. The pardon was granted on recommendation of the judge in whose court the men were convicted, and who had previously remitted the fines, leaving only the costs of the trial charged against the prisoners, which could not be remitted. It is also reported that a number of other citizens of Rhea County have been arrested for violating the Sunday law, in that they attend to their usual duties on the first day of the week, after having rested on the seventh day, as they believe the Lord commanded them.

This Rhea County affair seems to be liter-

ally persecution, as in many other parts of Tennessee as well as in that county, ordinary avocations are followed by people who profess no religion, without the law being enforced against them. At any rate, the punishment of citizens of any State in the Union for the non-observance of a religious law, or of a law commanding obedience to a religious doctrine, is contrary to the spirit of our Government and repugnant to our ideas of justice and equality. The State has just as much right to command its citizens to join a particular church as to religiously observe a particular day as holy. To admit the State's right to do either, is to admit its right of control over individual conscience.

California has already admitted the entering wedge of obnoxious religious laws by the passage in the last legislature of the barbers' Sunday closing law, which compels every barber to close his shop at noon on Sunday. Such a law is so clearly unconstitutional, in that it is the grossest kind of class legislation, that all the lawyers in the State are wondering how the governor could have signed it after a duped legislature had passed the bill. If barbers must close at noon on Sunday, why not everybody? Why should they be particularly favored, or otherwise? Let us stop stages and trains and buggy riding and fishing and picnics, in fact everything but going to church and Sunday school, and arrest every man, woman and child who does not attend church at least once on Sunday without a valid excuse.

That is the logical conclusion of the movement. And then, to complete the scheme, there should be an annual tax to support the church. Either that, or keep Church and State apart, as the builders and defenders of our Constitution decided we should, and let each person worship God as seemeth best.

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NEW YORK, MAY 30, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

THE SENTINEL will have a representative at the trial, this week, of Mr. Nash, a Seventh-day Adventist, recently arrested in Mississippi, and our readers can depend on a prompt report of the case.

READ the article, "The Lord's Interpretation of the Second Commandment vs. the Roman Catholic Interpretation," on page 173. Every Protestant should know how to answer the carplings of Rome.

WE are glad to note that our efforts to brighten and freshen the AMERICAN SENTINEL are appreciated by our readers. And now let them help us sustain the character of the paper by aiding in an effort to increase its circulation.

LET it be remembered that it is not the fault of the law nor of the courts of Georgia that J. Q. Allison, an honest man and a good neighbor, is not to-day serving a sentence of "twelve full months" in the chain-gang for plowing in his own field on Sunday.

THE bill referred to in these columns last week, introduced into the Tennessee legislature exempting from the penalty of the Sunday law, observers of the seventh day, was defeated in the House on the 14th inst., by a vote of 57 to 24. The facts are given on another page by C. L. Boyd, of Nashville. The Adventists asked bread and received a stone; they asked equality and are refused even toleration; they asked liberty but bonds and imprisonment await them.

THE Boston Pilot (Roman Catholic) in its issue of May 18, says:—

If it [the AMERICAN SENTINEL] will persuade itself and some of its anti-Catholic neighbors not to lie about them [Roman Catholics], that will suffice.

The AMERICAN SENTINEL lays no claim to infallibility, but it does desire to tell the truth; and if the Pilot will point out wherein the AMERICAN SENTINEL has lied about Roman Catholics, the SENTINEL will sustain its utterances or print an apology. Will the Pilot do as much with its charge that we have lied about Roman Catholics?

THE first two articles in this paper treat of the case of J. Q. Allison, convicted on the 15th inst. in the Superior Court of Douglas County, Ga., of "violating the Sabbath." These articles are interesting and will repay a careful perusal. The judge's testimony as to the irreproachable character of the defendant is worthy of note, as is also the simple but earnest manner in which Mr. Allison gave the

reasons for his refusal to obey the Sunday law of Georgia. The cause of the Bible Sabbath lost nothing in this trial. The humble farmer with truth on his side is more than a match for a whole State; and even though he had gone into the chain-gang he would have gone a victor.

THREE Seventh-day Adventists in Bienne, Switzerland, have just been imprisoned for refusing to send their children to school on the Sabbath. When Elder Holser was imprisoned for keeping the Seventh-day Adventist Basel publishing house open on Sunday, it was said that the law did not interfere with his right to keep the Sabbath if he wanted to, but only forbade him to operate a factory on Sunday; but how about the law requiring observers of the seventh day to send their children to school on the Sabbath? Does that law "leave Seventh-day Adventists perfectly free to keep Saturday if they choose to do so"?

"KOREA," says the Independent, "is not yet a Christian country, even if the Ministers of Justice and the Interior are Christians; and it is surprising to learn from The Korean Repository, published at Seoul, that since the appointment of the new ministry, on the recommendation of the Prime Minister, the government offices are closed from Saturday afternoon till Monday morning." But we fail to see anything strange about this fact. Sunday was originally a heathen festival, and why should it not be still honored by heathen nations? It is a prediction of Holy Writ that all the world shall worship the beast, the papacy, and this will be done by exalting the Sunday, adopted by the papacy from paganism, and made the badge of papal authority.

AN exchange announces that a bill has been introduced in the Illinois Senate aimed at Schweinfurth, the so-called prophet, of Rockford, Illinois. It provides that whoever assumes or pretends to be a deity or to possess the attributes of a deity, or pretends to be a son of God, or Jesus Christ, or claims to be the incarnation of the Holy Ghost, shall be deemed guilty of a misdemeanor, and on conviction, shall be imprisoned in the penitentiary for from one to two years.

This measure exhibits a lamentable ignorance of the principles of religious liberty, and the sentiment behind the bill is more dangerous than the pretender, Schweinfurth. Let Illinois keep a level head and proceed against her bogus Christ in a statesman-like manner. It is none of the State's business whether Schweinfurth claims to be the incarnation of Christ, the Holy Ghost, Confucius, Mohammed, or Beelzebub. It is only when his claims lead him to violate the rights of his fellow-creatures that the law can properly interfere, and then only with his acts and not his claims. Illinois already has ample law to cover the case. If the element behind the proposed law had lived in the time of our Saviour, it would doubtless have joined in the cry, "Crucify him."

THE Sunday newspaper has another enemy. One of the monthly magazines of this city complains that the Sunday papers have invaded its domain, and that instead of buying the magazines people now buy and read the Sunday papers. We may now expect to see the publishers of literary magazines join the crusade against the Sunday paper, in the interests, of course, of "good morals" and "a day of rest for overworked printers and newsboys."

THE Christian Work says:—

The college student who abhors compulsory attendance at chapel would probably reject compulsory salvation.

He ought to reject it, for compulsory salvation is unchristian. Christ says, "Whosoever will," let him come. It is the compulsory-salvation error that gave rise to papal persecutions. This is not to condemn the regulation of a denominational school requiring attendance at chapel services at the opening of the daily session; but it only condemns the Christian Work's unfortunate attempt at its defense.

THE Boston Republic (Roman Catholic) is willing to give credit where credit is due. Of the tendency to adopt Romish ceremonial, it says: "If it does not ultimately bring about the reunion of all Christians in one true faith, it will yet have some good effect. Formerly it was a severe task to get prospective converts to understand and accept the ceremonies of the church. The Protestant sects, in adopting them and using them in their churches, are doing a great deal of educational work which formerly came upon the shoulders of the Catholic priests. Protestants, in thus becoming acquainted with Catholic ceremonies, render themselves easy converts to the faith." Romanizing Protestants ought to paste this in their hats.

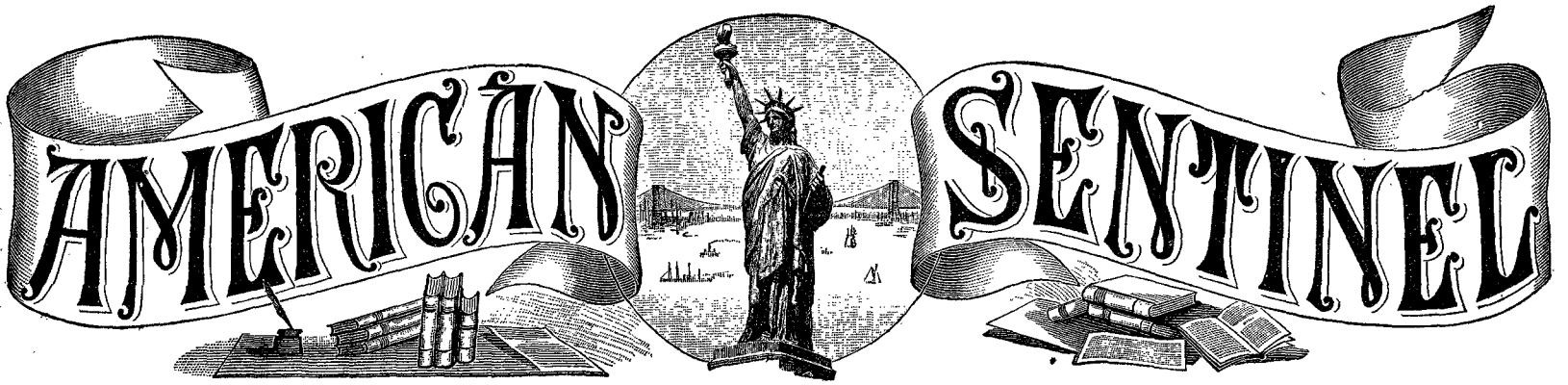
THE National Reformers would have us suppose that the political doctrine that governments derive "their just power from the consent of the governed," had its origin in the infidelity of the eighteenth century. But more than two hundred and fifty years before the signing of the Declaration of Independence, and more than two hundred years before the utter rottenness of the Papal Church in France had filled that country with the infidelity which we are told gave rise to the doctrine that the people are the source of civil authority, Luther, Linck, Melancthon, Bugenhagen, and Amsdorff, "the fathers of the Reformation," announced the same doctrine. In a letter to the Elector Frederick, they said: "No prince can undertake a war without the consent of the people, from whose hands he has received his authority." This was good Protestantism and good Christianity then, and it is just as good Protestantism and just as good Christianity now.

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"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

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ALONZO T. JONES, }
CALVIN P. BOLLIMAN, } EDITORS.
LEON A. SMITH, } ASSISTANT EDITOR.

"WHY, WHAT EVIL HATH HE DONE?"

"We have a law, and by that law he ought to die," has always been regarded by bigots, whose creeds were crystallized into civil law, as an all-sufficient reason for demanding the death of the dissenter.

The question, "Why, what evil hath he done?" is answered with the cold, cruel statement from the law-favored priests, "We have a law, and by that law he ought to die."

The answer of Justice, "I find no fault in him," only enrages the accusers to answer the more vehemently, "We have a law, and by that law he ought to die." "If thou let this man go, thou art not Cæsar's friend."

Men of all creeds now look back upon the scene, which is the subject of our illustration, and condemn the demand of the Jewish leaders for the life of a faultless man. They condemn the time-serving Pilate for yielding to their haughty threats. Yet while this is true there are many of these who, while cursing those who crucified Christ under the guise of loyalty to law, are to-day repeating in principle the same sin against God and man.

On May 15, J. Q. Allison, a Seventh-day

Adventist, of Georgia, was sentenced by the Circuit Court of Douglas County, Ga., to pay costs amounting to \$22.05, or in default of payment, to serve twelve months in the chain-gang.

What was his crime? Let the report of the court stenographer answer: "State vs. J. Q. Allison. Misdemeanor—*Sabbath-breaking*."

The specific act here designated as "Sabbath-breaking" is thus described by one of the State's witnesses:—

Question. About how much did he appear to plow that [Sunday] morning?

Answer. I suppose nothing hardly but a small garden spot, not more than that.

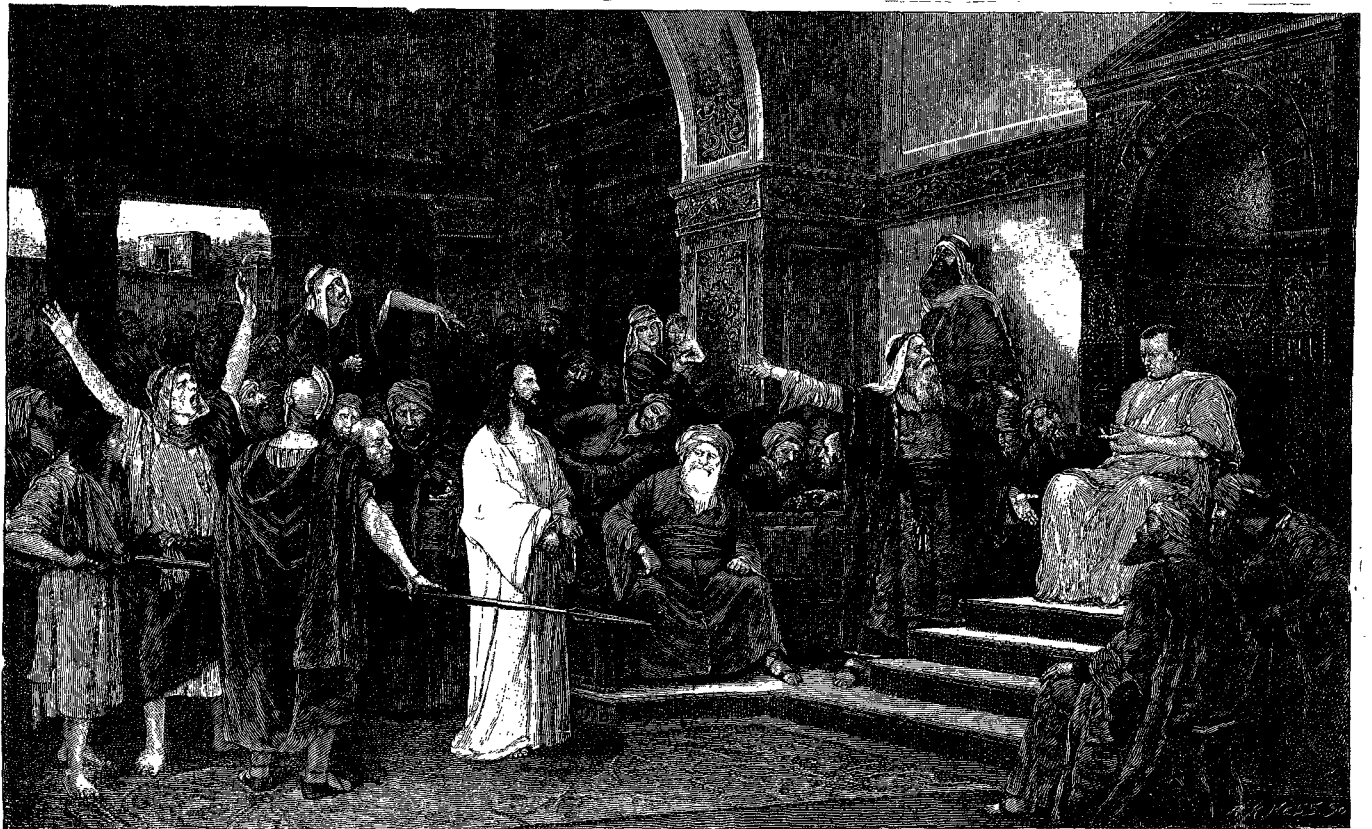
default of the payment of costs, to twelve months in the chain-gang.

And now, to ascertain officially what Mr. Allison was *not* sentenced to twelve months in the chain-gang for, we quote again from the official report of the trial; this time from Mr. Allison's cross-examination of one of the State's witnesses:—

Mr. Allison. Have you [Mr. Strickland] worked near my house on the seventh day? . . . Haven't you worked close to my house on the seventh day?

Ans. Yes, sir.

Q. Have I ever found any fault with you about that?



CHRIST BEFORE PILATE.

"We have a law, and by that law He ought to die."

Q. That was about a quarter from the big road?
A. It was a little over a quarter from the nearest big road from there.
Q. Was it in sight?
A. No, sir; a man could not see him from where I was at, unless he went to him.

It was for this Sunday-Sabbath-breaking, for this invasion(?) of the natural rights of mankind that Mr. Allison was sentenced, in

A. If you have, I have not heard of it; you have never bothered me.
Q. I have never complained of your disturbing me?
A. No, sir; you never have at all; I say that.
Q. You know of my ever disturbing you or anybody else?
A. No, sir.
The Court. You are not on trial for disturbing anybody else.

Here we have it announced from the bench

that Mr. Allison was not sentenced to the chain-gang for injuring his neighbors; no, not even for disturbing them.

Since he had not injured any one, either in reputation, person, or property, what had he done so heinous as to take him from his family and business and consign him as a felon to twelve months' chain-gang labor with the vilest of malefactors? "Why, what evil hath he done?"

In reply to this grave question, let the words of the presiding judge be submitted as they appear in the official record of the trial:—

The Court. . . . The trouble is this, that if you are allowed to do this—I understand you are a good man your neighbors say you are, *there is nothing in the world against you*—but if you are allowed to do this, bad men would claim the same privilege, and desecrate what the great majority of people consider the Sabbath; but outside of any reason for it, *that is the law*.

In this single sentence we have combined the admission of innocence, the secret reason for condemnation, and the retreat behind the law, which characterized the trial and condemnation of the Son of God.

The secret reason given by the rulers for desiring the death of Christ, was: "If we let this man thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation." John 11:48. Thus it is seen that the secret reason for his death was that they could not sustain their creed against the teaching and example of his life. So in this case it is admitted in an unguarded moment that Mr. Allison's irreproachable life will teach other men the truth that the State-enforced Sabbath is not the Sabbath of the Bible, contrary to the belief of "the great majority of the people." But immediately perceiving that this "reason" betrayed the ecclesiastical nature of the law and its administration, the court hastens to take shelter behind the law, thus: "Outside of any reason for it, *that is the law*." "We have a law, and by that law he ought to die."

Let those who condemn the rulers of Israel for demanding the life of an innocent man, because "we have a law," explain why they can to-day condemn an innocent man to the chain-gang because they are the "great majority" and "have a law" which makes it possible.

A strange feature of all these cases is that the accusers, and in some instances, State officials, look upon the conscience of a Seventh-day Adventist as a kind of weather vane to be shifted to accord with every human ordinance. Do they think that faithfulness to conscience has perished from the earth, that God has abdicated the throne in favor of human law?

It is passing strange that they do not shrink from the awful responsibility of attempting to crush a dissenting minority. Do they not dread to add to that torrent of tears, that ocean of anguish, represented in the Apocalyptic vision as pouring into the ear of Omnipotence, with the eloquent voice of woe, that imploring question, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Rev. 6:10.

Should Seventh-day Adventists weary of courts, fines, confiscation of goods, imprisonments and chain-gangs,—should they yield to the demand that they treat the Sunday-Sabbath, which they for sufficient reasons regard as the mark or badge of papal apostasy, with the same outward regard which they pay to the Sabbath of the Lord, the sign of the true God; will the representatives of these persecuting States appear in judgment with the statement that since they declared Sunday to

be the Sabbath of the Lord and compelled the Seventh-day Adventists to observe it, therefore they demand in the name of the commonwealth that the condemned be pronounced guiltless?

At that great and final judgment there will be no foreign minister to unfurl his country's flag over the violator of heaven's law, and demand and enforce protection in the name of his government. States may secure for their citizens safe conducts through a country with which they have diplomatic relations, but not through the country of the "King of kings." Yet, in the face of all this, man, mortal man, whose life is as a vapor that appeareth for a little time and then vanisheth away; this puny man that must himself stand at the bar of God and answer for his own acts, this same man will presume to interpret the Word of God and force his fellow-mortals to accept of his interpretation, or suffer in prisons and chain-gangs. Could anything be more presumptuous?

Ye rulers of States and of nations,
Who trace with a fallible pen
"Infallible" creed-born statutes
To fetter the conscience of men;
Whose laws conflict with Jehovah's,
And brand on the brow or the hand
A counterfeit seal of that statute
Proclaimed from the mountain-top grand;

If we sever our sign of allegiance
To the King of kings on high,
If we'll wear thy sign of rebellion,
And our Maker and Saviour deny;
If we yield to thy chain-gangs and prisons,
If we bow to thy cruel decree,
If we take our allegiance from heaven
And join it forever to thee;

Wilt thou promise to meet us in judgment,
When the Court is in session on high,
And enforce the decision thou'st rendered,
And the judgments of heaven defy?
Wilt thou hoist o'er the shelterless sinner
Thy glorious banner of State
And demand the verdict "not guilty,"
In the name of thy commonwealth great?

Wilt thou rally thy minions to battle,
And march on the City of Light,
Whence angels excelling in power
Were hurled to the regions of night?
Wilt thou compass the City Eternal,
Its towers and battlements raze,
And train thy batteries brazen
On the throne of the Ancient of Days?

Canst thou brook His glory consuming,
Or challenge the bolts of His wrath,
And drag Him, a trophy adorning
Thy chariot's conquering path?
Canst thou fetter the feet of Jehovah
And chain him with breakers of stone?
Will Omnipotence bow to your statute,—
Surrender His right to the throne?

Dost thou shrink from a contest so awful,
And tremble at thought of His might;
Wouldst thou hide 'neath the rock and the
mountain

Away from his presence so bright?
Then ask not of subjects who serve Him
With love that scorns at the grave,
To violate laws of His kingdom,
And trust in your power to save.

PATERNALISM.

A PROPOSED ordinance has been presented in the Chicago Council forbidding female persons "to ride or attempt to ride any bicycle or tricycle or to publicly promenade in the streets, avenues, or public highways of said city while dressed or arrayed in costumes commonly known as bloomers, knickerbocker, baseball attire, or trousers."

The reasons given in the preamble for the passage of the ordinance, are:—

WHEREAS, this craze [for wearing bloomers] has assumed such proportions that it menaces the public morals of this good city; and

WHEREAS it is *unhealthy*, un-American, and unlady-like to appear in such costumes.

We are not so much concerned about this so-called bloomer "craze" as we are with the craze among would-be statesmen to make of the State a kind of foster mother, whose business it is to feed, clothe and catechise its citizens. There was a time in the history of England when the government prescribed certain apparel for its citizens on the ground of protecting their health, but we supposed we had outlived such paternalism. But it seems that in this matter we were mistaken, for one branch of the Minnesota Legislature actually passed a bill compelling men to act patriotically on Memorial Day. But a law forbidding women to wear bloomers on sanitary grounds, and a law enforcing patriotism are less unreasonable than is a law compelling all citizens to act piously on Sunday. The first two are unreasonable and un-American, the last is not only unreasonable and un-American, but positively unchristian.

WHAT IS ROME'S SYSTEM?

THE *Monitor* took upon itself the task of defining in what the ritual of the sect to which the AMERICAN SENTINEL belongs, was "summed up." We replied, showing that we have no ritual at all, and also showing the distinction between Christianity and ritualism, which is simply the difference between Christianity and Catholicism. In this we said that "the whole Roman Catholic system is only one of forms, of ceremony, of ritual. In that system all such things are used as means—as 'means of grace'—with the hope of thereby obtaining Christ. Rome's is a system of salvation—justification—by works."

Upon this the *Monitor* says:—

To which we reply that the SENTINEL knows nothing—absolutely nothing about Rome's system.

How does the *Monitor* know this? How is it that the *Monitor* knew so much about the "ritual" of the SENTINEL as to be able to sum it up in a single sentence? How is it that the *Monitor* knows anything at all about the SENTINEL or its "ritual"? Perhaps the *Monitor* will say that it has read and studied the subject. Very good. But is it a fact already decided by the *Monitor* that the editors of the SENTINEL cannot—absolutely cannot read or study at all? If the *Monitor* admits that the editors of the SENTINEL can read and study, then in that it certainly admits that our means of knowing about Rome's system is precisely as good as is that of the editor of the *Monitor* to know about the "ritual" or anything else pertaining to the SENTINEL.

This is remarked, however, merely in passing. The material point of the *Monitor's* reply is as to whether in the Catholic system, forms and ceremonies—ritual—are "means of grace." This the *Monitor* vigorously denies in these words:—

We do not look upon forms or ceremonies or ritual as means of grace. There is only one source of grace and that is Jesus Christ. There is only one giver of grace and that is Jesus Christ. Now, as Christ is the dispenser of grace, can't he dispense it as he wills and how he wills? If he will have it flow through certain channels, who is Alonzo T. Jones that he will say nay to Omnipotence? If Christ's virtue went out through the hem of his garment, what is to prevent it from going out through the waters of baptism? And if Catholics believe that the employment of baptism is the way appointed by the Lord for the conferring of regeneration—the way by which—not the water, not the form, but—Christ himself confers regeneration, what right has the AMERICAN SENTINEL to accuse us of barren ritualism?

This would-be denial is a full confession of all that the SENTINEL charged. We never

said nor intended to say that in the Catholic system any forms or ceremonies were looked upon as *sources* of grace, nor as *givers* of grace. What we said is, that these things are looked upon and "used as *means*—'means of grace'—with the hope of *thereby* obtaining Christ." That is what we said; and what we meant in that expression is precisely what the *Monitor* says that Catholics believe, *namely*: that these forms are channels through which they hope to obtain the grace of Christ. We used the word "means" in no other sense than "channel." And the clause which said that these forms are "used as means—'means of grace'—with the hope of *thereby* obtaining Christ," would express our thought exactly if it said that these forms are *used as channels through which the grace of Christ is expected to be obtained*.

In that article we said in so many words that "the form of baptism, the form of the eucharist, etc., are employed in the Catholic system as 'means of grace.'" In the attempt to deny this the *Monitor* says that the grace of Christ "flows through certain channels," and that "Catholics believe that the employment of baptism *is the way* appointed by the Lord for the conferring of regeneration—the *way by which* Christ himself confers regeneration."

Now, if there be anybody who, after reading our statement and the *Monitor's* denial, cannot see that the *Monitor* says just what we said—who cannot see that the SENTINEL's word, "means," and the *Monitor's* words, "is the way," "the way by which," and "channels," say the same thing,—then let such an one read these definitions:—

"MEANS: That through which, or by the help of which, an end is attained; something tending to an object desired; intermediate agency or measure."

"CHANNEL: That through which anything passes; means of passing, conveying, or transmitting."

Thus it is as clear as anything needs to be that the *Monitor's* would-be denial is nothing else than a confession of all that we charged upon the Catholic system as to ritualism.

In closing we cannot do better than to write again what we first said—February 14, 1895—on this subject, and write it now in the *Monitor's* own words on the subject. As so written it runs thus: He who has Christ has the very life and substance of all the forms of service and of worship which he has appointed. Then these cease to be mere ceremonies or rites, and become the expression of the living presence and power of Christ himself in the life of the believer. This is the end of ritualism, of ceremonialism; the end of a *form* of godliness without the power; the end of any employment of the form of baptism, or the form of the eucharist, etc., as "means of grace," as "channels through which grace flows," as "the way in which Christ confers regeneration" or any other grace, as these are employed in the Catholic system.

"The law came by Moses, but the *reality* and the grace came by Jesus Christ." John 1:17 (Syriac). Now, the whole Roman Catholic system is only one of forms, of ceremony, of ritual. In that system all such things as baptism, the eucharist, etc., are used as means with the hope of thereby obtaining Christ; that is, as "means of grace," "channels through which," "the way by which," the grace of Christ is conferred and obtained: whereas with us any such things are used altogether as *the expression of the grace*, the presence and the power of Christ, *which we already have, by faith*. Rome's is a system of salvation—justification—by *works*; while ours is the divine truth of salvation—justification—by *faith*.

That is what we said February 14, 1895, to the *Monitor* on this point, *only with* the *Monitor's* would-be denial inserted. And thereby it is made as plain as A B C that by the *Monitor's* own words Rome's system is exactly what we said it is.

THE ONTARIO LORD'S DAY ALLIANCE.

BY EUGENE LELAND.

THIS organization was formed early in the spring of the present year for the purpose of promoting the observance of the "Lord's day" in the Province of Ontario. The means which it proposes to adopt in order to meet the purpose of its organization have been so well stated in an article signed by the president and secretary of the association, and published in the *Toronto Star*, of April 8, that I shall not be charged with misrepresentation if I take the work of the Alliance to be just what it is there stated to be, especially as the object of the article referred to was to correct some misrepresentations concerning it. It says:—

The Alliance is formed, not for the purpose of advancing any particular *religious* view respecting the nature and obligation of the Sabbath, but for the purpose of protecting the individual God-given right of every one to rest and worship on the Lord's day.

This is the only passage in the article which I shall take the time to notice. The "nature" of the Sabbath,* respecting which the Alliance purposes to take no particular *religious* view, is rest; and as to its "obligation," we find that it is simply a requirement of God to do on the Sabbath what its nature demands, and that is rest. So far, then, as the "nature and obligation of the Sabbath" are concerned, we find simply rest, and religious rest at that; for the "obligation" is to "keep it holy." If it is not kept holy, it is not kept at all; and therefore the only "view" which can be taken "respecting the nature and obligation of the Sabbath," is a religious view. It is impossible to take any other view of it. To view the Sabbath from a secular standpoint, or to speak of it as being a "civil" institution, is as absurd in principle as it would be to speak of the Queen's birthday, or of any other national holiday, as being sacred or religious in character.

The Sabbath is called in the Bible "My holy day," "The Lord's day." It is a sacred, not a secular, day; and the only "view" of the Sabbath which can possibly be advanced that will cause the people to "honor it," is the religious view. But "it is not the purpose of the Alliance to advance any particular *religious* view respecting the nature and obligation of the Sabbath." Officially, and publicly, the Alliance announces to the world its purpose to disregard the only view of the Sabbath that can truthfully be taken, and to treat the sacred institution of the Lord's day from a secular point of view. It announces its purpose to use the power of civil law to compel men who are Sabbath-breakers to act as if they were Sabbath-keepers.

But if a man has the God-given right to rest and worship on the Lord's day, does it follow that he must be compelled to exercise that right? Isn't it possible for him to exercise that right without the protection of civil

law? Every one in the world has the God-given right to breathe, to sleep, to eat; but does he need the power of civil law to assist him in the exercise of these rights? If so, in what way? The answer comes: The law protects him in his right to breathe by prohibiting any unwholesome business locating in his vicinity, such as a slaughter-house or a tannery. It protects his right to eat by forbidding the sale of decayed or adulterated foods, such as would produce disease; and it protects his right to sleep by prohibiting boisterous or unbecoming conduct which would disturb his sleep. But does it protect a man in his God-given right to breathe, to eat, or to sleep, by compelling every one else to do these things in the same way?

And so it is of rest and worship on the Lord's day. Does it protect a man in his right to rest and worship on the Lord's day by compelling every other man to rest and worship on that day? The man who has the desire and the disposition to rest and worship on the Lord's day can do so whether any other man on the face of the earth does or not. It is not necessary that every other man, nor any other man should be compelled to rest and worship on the Lord's day simply because I want to rest and worship on that day. It is an act of arbitrary power, of usurpation, of tyranny, to compel one man to perform an act of religious worship because some other man, or some association of men, wishes to worship in that manner.

And that we have not misrepresented the work of the Alliance will be plainly seen by reading the quotation from their official announcement as given above. The object of the Alliance is thus stated: "The Alliance is formed . . . for the purpose of protecting the individual, God-given right of every one to rest and worship on the Lord's day. The legislature does not create this right, but recognizes and safe-guards it." That is a very worthy object, if by the protection, recognition, and safe-guardianship, is meant simply the protection of the individual from injury and incivility which is afforded by the governmental power on the Lord's day the same as on other days of the week, and no more so; but that is not what the Alliance means. It means by "protection," the power which the State exercises to compel the individual to observe the Lord's day. But such protection and safe-guardianship does not protect the individual in any right, but it does protect the day.

The person who is thus under the guardianship of the governmental power "rests," and perhaps(?) "worships" on the Lord's day, not because he has a God-given *right* to do so, but because he is *compelled* to do so; not because God commands him to observe the day, but because the *State* requires it; not because he *loves* God, but because he *fears* man; and it is time that people should know that such rest and worship is sheer hypocrisy!

"The individual, God-given right to rest and worship on the Lord's day," or on any other day, can have no existence without the existence at the same time of the individual, and equally God-given, right *not* to rest and worship, if the individual does not choose to do either. What kind of a *right*, forsooth, is it which one is compelled to exercise? Does the man who is drafted into the army, or who pays his taxes, exercise any *right* in doing either? A right can have no existence where there is not a freedom of choice. The volunteer exercises a right when he joins the army, because he has the freedom to choose whether he will go or stay at home; but the man who is drafted into the army exercises no right when he goes, because he has no choice in the

*The writer uses the terms "Sabbath" and "Lord's day" in this article as applied to Sunday, not because that day is the Sabbath or Lord's day, but only because it is so called and so regarded by many, and because the principle involved in enforced Sabbath-keeping is the same whether the day required to be observed is really the Sabbath or not. A "civil" law requiring the observance of the Bible Sabbath, the seventh day, would be no better in principle than is a law requiring Sunday observance.

matter; he *must* go. The volunteer *may* go. In the observance of religious practices,—in the service of God,—volunteers are wanted, not conscripts. “Whosoever *will*” *may* come.

But carry this point further. The government exercises a right when it demands the payment of taxes from the individual, but the individual does not exercise a right when he pays them; and for the very simple reason, if for no other, that he has no right to refuse to pay them. He *must* pay them. The same reasoning is true with reference to the observance of the Lord’s day. If the governmental power has a right to demand Sabbath observance of the individual, then the individual has no right to refuse to render it, and therefore he has no “*individual, God-given right to rest and worship on the Lord’s day.*”

But, on the other hand, if the individual has a God-given right to rest and worship on the Lord’s day, as he has, and as the officers of the Alliance admit, then the governmental power has no right to demand either rest or worship from him. The government has no right to exercise any power which has not been delegated to it by the people; and the right to rest and worship on the Lord’s day can never be delegated by the individual to the government.

Rights are of two kinds, natural and artificial. Natural rights are such as are possessed by every one in the world without distinction as to age or sex, race or creed. They are inherent in the individual alone, and consequently cannot be delegated to another. With such rights no government can justly have anything to do, further than to protect the individual in his exercise of them. One of these rights is “the individual, God-given right to rest and worship on the Lord’s day.”

Artificial rights are such as are created by the government. If there were no such thing as government, these rights would not exist. Such rights are possessed only by the favored few. As for instance, the right to vote is granted only to males who have attained to the age of twenty-one years. The right of the government to demand taxes of the individual is another example of artificial rights; but it is a just claim, for the State is supposed to render an equivalent to the individual for them in the protection of person and property. He has the right to demand the services of the police force, or of the entire fire department of the city for his protection, if need be, and they have no right to refuse the demand, because his taxes have been paid for that very purpose. In the payment of his taxes, he exercises no *right*, but in the demand for their equivalent, he *does*. A right is a just claim, but there can be no just claim where an equivalent is not rendered.

Now, if the government has a right to demand Lord’s day observance of the individual, he has no right to refuse to render it, but he *has* a right to demand an equivalent. But this can never be given, and therefore the government, in demanding Lord’s day observance, is demanding something for nothing. The government does not exercise a right in this demand, but it does perform an act of usurpation of the individual’s right. It is simply an act of tyranny on the part of those who demand it, and an act of slavery on the part of those who render such Lord’s day observance.

The man who observes the Lord’s day because it is right, needs no law to compel him to do it; and the man who observes it simply because he is afraid that some one will lay violent hands on him if he doesn’t do it, is in servile bondage to just that extent. What he

needs is to have more love preached to him and less law, for “love is the fulfilling of the law,” and “by the deeds of the law there shall no flesh be justified in his sight.”

173 Dundas St., Toronto, Ont.

RELIGIOUS PERSECUTION IN AMERICA.

[From *Die Rundschau** (Chicago), May 22.]

Die Rundschau deems it her duty to again call public attention to the persecution of Adventists for violating Sunday laws. Recently we were informed of a new case of this character. This time a Sabbatarian, by name, J. Q. Allison, of Douglasville, Georgia, is the victim. A telegram of the 16th inst. briefly, yet with terrible distinctness, announces: “ALLISON IN THE CHAIN-GANG!”†

The Sunday law of Georgia—entire and *verbatim* before us—does not essentially differ from those of other States. It prohibits every kind of Sunday labor, with the exception of works of necessity and charity. No exceptions are made in favor of Sabbatarians. But peculiar to it is the *penalty* against violators. Anyone convicted of Sabbath desecration, “shall be punished as prescribed in Section 4310 of this Code.” And what does this section prescribe?—*A fine not to exceed one thousand dollars, imprisonment not to exceed six months, work in the chain-gang not to exceed twelve months; and, forsooth, any one of these penalties separately or more of them combined, in the discretion of the judge.* Consequently there might have been imposed on the ill-fated Allison by an ill-disposed judge the whole of this barbarous penalty. It has been his good fortune, however, to have had enforced upon him *only*(!) the penalty, “to work in the chain-gang on the public works, or on such other works as the county authorities may employ the chain-gang.” The “county authorities” have also the right to “hire out” a member of the chain-gang to some *private contractor*, manifestly to the highest bidder. Allison might, too, under certain circumstances come into the position of being compelled to do *servile labor* for a private individual. Thus does Section 4582 of the glorious Code of the State of Georgia prescribe.

But what if Allison, after having been sentenced to compulsory labor for Sabbath desecration, were to refuse to do work on *Saturday*? It is very probable that such a case will come to pass; because Allison is an Adventist who believes the seventh day of the week to be the divinely enjoined day of rest upon which no secular labor may be performed. His conscience is bound to this alleged divine injunction, and experience teaches that Sabbatarians will rather suffer the worst than wantonly act contrary to their conscience. Then what will be the consequence? The State of Georgia has in its wisdom also provided for such a case. Then Mr. Allison would be guilty of the crime of “*insurrection*,” as may be read in Section 4821. And if convicted of this crime, that is, if he be convicted before the supreme court of his county of having, as a member of the chain-gang, obstinately refused to obey orders by not doing convict labor on Saturday, then,—listen and marvel!—shall he “BE DEEMED GUILTY OF A CAPITAL OFFENSE, AND PUNISHED WITH DEATH, OR SUCH OTHER PUNISHMENT AS THE JUDGE IN HIS DISCRETION MAY INFLICT.” Then he is, consequently, guilty of a *capital offense*; then he is, consequently, altogether exposed to the clemency or inclemency of the county judge; then this judge

may in his discretion SENTENCE HIM TO DEATH!!

Presumably our readers know that Georgia belongs to the *United States of America*. Here, too, old and young sing:—

My country 'tis of thee,
Sweet land of liberty!

A precious liberty, forsooth! Let everyone clearly put before his mind the case under discussion. A citizen of this country, whose Constitution warrants and guarantees him perfect religious liberty, conscientiously believes he must perform the duties of his daily occupation on Sunday. It is not the province of the State to investigate if he has an erring conscience; for the State has nothing whatever to do with the conscience of its citizens. What Allison conscientiously did and for which the State tried him, is not at all a crime against the body and life of his fellow-citizens; by his Sunday work he did not at all encroach upon the equal rights of his fellow-men, so that it became the duty of the State to protect these against him. Notwithstanding he was deprived of that religious liberty and liberty of conscience which is guaranteed to him as well as to all. For what is religious liberty? According to the perfectly correct definition of the sainted Dr. Walther, this:—

It is the liberty the State grants to its citizens to privately and publicly EXERCISE WITHOUT RESTRAINT the religion each one conscientiously believes to be true and to publicly declare and defend its principles. In such a country, therefore, religious liberty exists, in which there be not one or more religious faiths that be exclusively tolerated therein and recognized as State religions and one of which all those must, therefore, profess who wish to enjoy the protection of the State, but in which every one is entitled to the rights and privileges of a citizen whatever may be the religion he professes.

But just this religious liberty, one of the brightest stars in the banner of our country, is, as much as is in their power to do so, manifestly destroyed by the Sunday laws of most States, and especially by the Sunday law of Georgia.

The State of Georgia demands of one of its citizens whose faith prohibits *Saturday* labor and enjoins *Sunday* labor to slight his conscience and unconditionally submit to the religious convictions of the majority of his fellow-citizens concerning the Sabbath. Now because he does not submit—and he *may* not submit even though his be an erring conscience—he is indicted, sentenced to disgraceful convict labor, stamped a disreputable criminal,—possibly, too, an insurgent and rebel, guilty of death and his neck forfeited to the rope of the hangman.

Ought not the entire liberty-loving press of the country to denounce the savagery of Georgia and take an energetic stand against the tyrannical, murderous, puritanical Sunday laws, the existence and occasional enforcement of which bring shame and ignominy upon our whole country, in which at one time religious liberty and liberty of conscience were made the fundamental law of the States?

And so much more, for the reason that just in the course of the previous week the General Assembly of Presbyterians assembled in Pittsburgh passed the *liberty-hating resolution*: “WE HEARTILY COMMEND ALL SUNDAY LEGISLATION DESIGNED TO PROTECT THE CHRISTIAN SABBATH AS A DAY OF REST AND WORSHIP.”

From all of which every one may perceive: the enemies of the true liberty of our country are powerfully bestirring and preparing themselves to battle against the greatest treasure of our nation. Their battle cry is, *Union of religion and State*. They possess influence, and “their followers do fall in line with

* Translated by Rev. Oscar Goelz, Greta, La.

†See note at foot of page 181.

them." For God's sake, let us not be inactive, but let us make preparations for the battle. *The most precious liberty of our country is at stake!*

APPLY THE PRINCIPLE.

F. C. GILBERT.

DOUBTLESS many of the readers of the *SENTINEL* are familiar with the persecutions that were waged against Protestant missionaries about a year ago, in some of the South American republics—in which places the papacy has supremacy—and which have not yet entirely ceased. In these persecutions the missionaries of the Methodist Episcopal Church suffered much, and were deprived of many of their rights and privileges. Finally about May, 1894, the Rock River (Ill.) Methodist Episcopal Conference, embracing some of the wealthiest churches of Chicago as well as its suburbs, sent a kind of protest to the papal legate in this country, by him to be forwarded to the supreme pontiff at Rome, reminding the pope that his subjects were enjoying perfect religious liberty in the United States, and that he ought to grant the same rights and privileges to the Protestants in the dominions over which he has supremacy.

The following was the message:—

Resolved, That as representatives of the Methodist Episcopal Church in Chicago, we forward the following request to Archbishop Ireland, asking him to pass it on to Mgr. Satolli, in order that he may, in the most effective manner, bring it to the notice of the head of the Roman Catholic Church. In view of the repeated and warm approval by the clergy and laymen of the Roman Catholic Church in this country of religious freedom as existing by law in these United States, we respectfully and earnestly request that the proper authorities of that church use their good offices, under the direction of Pope Leo XIII., to secure for the Protestants of Ecuador, Peru, and Bolivia, the same liberty of conscience that is enjoyed by Roman Catholic citizens in this country.

Prefixed to this resolution was the following preamble:—

It has been made evident to us that our Protestant brethren in the republics of Peru, Ecuador, and Bolivia, labor under oppressive disabilities that affect not only their faith and the public worship of God according to the dictates of their conscience, but also their civil and inalienable right to be married without being compelled to forswear their religious convictions.

To the student of history, familiar with the workings of the Roman Catholic Church, such actions on the part of the papacy are not at all surprising. It is but the result of her teachings. For she teaches that religious liberty is the right to worship God according to the dictates of a "right conscience." And since the church claims to be the judge of conscience, all who believe differently from the church's teachings, and act in harmony with their belief, are not following a "right conscience," hence are in error. If they are not willing to follow the teachings of the church, they ought not to be allowed to propagate any other doctrines in papal dominions.

So we see that such deeds of the papacy are the logical result of her teachings. True she claims to grant toleration at times, to a certain degree; it generally goes about as far as the ink on the paper.

One would naturally suppose that Protestants making such an earnest protest in behalf of their children because of persecution, would never do the same thing to others had they the power. But it is a fact familiar to thousands of people to-day that members of the same church which protested against the actions of the Catholic Church in persecuting her followers, have been persecutors themselves; not against people in Roman Catholic

countries, but in the free United States of America. And these persecutions have been waged against honest, conscientious Christian men, who were simply following the dictates of their own consciences.

It is a matter of history to-day that in the State of Maryland, Methodist ministers have been instrumental in securing the arrest and conviction of sincere worshippers of God who were simply following their God-given right of worshipping the Lord in the manner prescribed in his holy Word,—keeping the seventh-day Sabbath (Saturday) (Ex. 20:8-11), and following their regular vocations on Sunday, the first day of the week, one of the six working days (Eze. 46:1), which God gave to man to perform all his labor. And for this act of worship these men have been incarcerated in jail as vile and base criminals.

It is evident that these people were obliged to "labor under oppressive disabilities that affect . . . their faith and public worship of God according to the dictates of their conscience." But their persecutors were not very much troubled about it, and probably did not think they were depriving these men of equal rights and privileges that they were enjoying in this free country. Nor is this State an exception to many other of the sister States that have joined in persecuting men and even women, because they felt they ought to worship God as he has indicated. And let us not forget that these persecutions were not conducted in a country that is under the jurisdiction of the Roman Catholic Church; but in a land dominated by Protestants and which declares to all the world that all men are created *equal*, and are endowed with certain inalienable rights.

It is still fresh in the minds of thousands of American citizens to-day, what Tennessee has lately done in confining in jail some of the most respected and honorable citizens of Rhea County, and how an entire community has become almost disintegrated by this wicked deed, as well as the closing of a fine academy. There is an adage familiar to many that is quite applicable in this case,—“It all depends upon which foot the shoe is on, as to whether it hurts.” Let our Protestant brethren who have been, and still are, protesting against this iniquity in the previously-named countries, apply the principle here at home, and give to their Christian brethren in this country the same God-given rights that they are enjoying, and which they seek for their brethren in papal dominions; and then they will have learned somewhat of the significance of the Golden Rule, “Whatsoever ye would that men should do to you, do ye even so to them.”

THE “INTER-OCEAN” ON THE SABBATH QUESTION.

[From the Chicago Inter-Ocean. (Editorial.)]

THE season being dull, Rev. J. M. Caldwell, of the South Park Avenue Methodist Episcopal Church, took for his Sunday morning text, “Remember the Sabbath day to keep it holy,” and meandered into a denunciation of the Sunday newspaper. The Sunday newspaper is not published or read on the Sabbath day. The Saturday newspaper is published on the Sabbath. “The seventh day” is that on which Israel was commanded to “do no work, thou, nor thy sons, nor thy daughters, nor thy manservant, nor thy maidservant, nor the stranger that is within thy gates.” We believe Mr. Caldwell reads the Sabbath, *i. e.*, the Saturday papers with commendable regularity. Once for all, this clerical juggling with words should cease. Sunday

is not the Sabbath of the Bible, and every preacher knows that it is not.

Not only is Sunday not the Sabbath, but it is not a holy day observed for or because of the reason that bound Israel to Sabbath observance. Of the Sabbath—our Saturday—it was written: “Thou shalt keep it holy, for in six days God created the heavens and earth, and rested on the seventh, wherefore he hallowed it.” . . . There is not a passage of scripture, not one, in which commandment is given for change of the Sabbath from the seventh to the first. The fourth commandment is one of those that Christ came not “to destroy, but to fulfill.” . . . The observance of Sunday is customary with Christians, but, as we conceive, by habit of reverence only. We know of no divine command for the observance of Sunday. We make bold to say that there is no direct divine command for its usage.

THEY WOULD HAVE A REAL “SABBATH.”

[From the Evening News, Michigan City, May 18.]

VICTORIA, B. C., May 17.—The British Columbia Conference, which has just concluded its annual session here, adopted by a unanimous vote the report of the Sabbath Observance Committee. This document binds the conference and church to work as a unit toward securing legislation making it illegal to conduct excursions by rail or water on Sunday, to engage in hunting, fishing or boating on that day; to engage in any game of ball or kindred sport, and to ride for the purpose of pleasure in any hack, sleigh, buggy or other public vehicle, or to operate or patronize any Sunday street car.

RELIGIOUS LIBERTY AGAIN VIOLATED.

[From the Examiner and National Baptist, New York, May 30, 1895.]

WE learn that Mr. J. Q. Allison, of Douglasville, Ga., has been convicted of violating the Sunday law, and that he has been put in the chain-gang,* in accordance with the laws of the State. The same law which provides that those who work on Sunday shall be punished by fine or imprisonment, or by working in the chain-gang on public works, also specifies that the money arising from fines in these cases shall be devoted to establishing and promoting Sunday schools in the county where the conviction has taken place; and that in case of insurrection or attempt at insurrection (which we suppose would include refusing to work upon the chain-gang) the offender shall be punished with death, or such other punishment as the judge in his discretion may inflict.

At Amory, Miss., Mr. R. T. Nash was arrested, May 9, for hoeing in his garden on Sunday. The trial is set for June 1. Are these States relapsing into barbarism? Are they deliberately going back to the practices which civilized States abandoned centuries ago?

Experience and medical science concur in the belief that the physical and mental welfare of the human race requires a weekly day of rest. As to the particular day which shall be selected, the State merely pursues the course which will meet the views of the majority of its citizens. If the majority of the people were Jews, they would have a perfect right to

* Mr. Allison did not actually go into the chain-gang. His sentence was to pay the costs or else serve twelve months in the chain-gang. He refused to pay a single cent and the sheriff started to Atlanta with him to sell him to the chain-gang contractors for one year. But some unknown friend paid the costs. Mr. Allison was released on the way to Atlanta.—ED. SENTINEL.

select the seventh day of the week. But inasmuch as the majority of the people prefer the first day of the week as the rest day, that day is selected, and the State very properly forbids that any one should exact on that day, from those in his employ, any labor that is not required by necessity or mercy. The same choice of the majority also designates the same day as the day for public worship, and forbids that any one shall do anything to deprive others of the right to enjoy their worship. Hence, Sunday parades accompanied by music are forbidden on that day; and it would be quite within the right of society to restrict the running of cars, or to forbid it altogether. Society also forbids the opening of shops, because this leads to a demand upon the employed for work on Sunday, and also because the opening of one shop on Sunday almost necessarily leads to the opening of other shops or all shops, of the same description. But here society must stop. It has no right to forbid any one pursuing, on a Sunday, any vocation which shall not disturb his fellow-men, nor interfere with their rights. If a man, on a Sunday, chooses to hoe in his garden, or to engage in any other peaceful occupation which disturbs no one, he is within his right.

Religious liberty is violated if he is molested by the law. This holds good, whatever faith he professes, or if he professes no faith at all. But the case is still stronger when the man is a conscientious follower of a faith which holds sacred the seventh day, and when he attests his conscientiousness by abstaining from labor on that day, and by engaging in public worship.

These, the principles of religious liberty, were held dear by our Baptist fathers, who suffered for their maintenance. The Baptists of Georgia are a great host, numbering 161,000 white and 206,000 colored people, probably exceeding in number any other denomination. The principles of religious liberty have been firmly and intelligently held by leading Baptists of the State, eminently by Hon. J. L. M. Curry, LL.D., a native of Georgia, now secretary of the Peabody Fund, a distinguished Baptist, than whom no one in the Southern States has a more potent voice.

We respectfully and earnestly urge upon Dr. Curry and upon ex-Governor Northen, of Georgia, and other Georgia Baptists, laymen and ministers, to protest against these violations of religious liberty, and to plead with their fellow-citizens to do away with laws which belong to the Dark Ages. To the men who are suffering for conscience' sake we extend our most sincere sympathy, as we extend it to the Stundists and to all others of the noble army of men who are enduring hardship for following out their religious convictions.

AN IMPROVED PLAN TO INCREASE ATTENDANCE AT SUNDAY SCHOOL.

Sunday School Up to Date.

[From the New York Press, May 23.]

NEWARK, N. J., May 22.—At the session of the Universalist Sunday School Union held here yesterday Rev. J. Coleman Adams announced that in six months he would agree to double or treble the attendance of any Sunday School if he were allowed to carry out his plans. He would organize the boys into companies and brigades. He would uniform them in red coats and white trousers, with plenty of gold trimmings; he would have a full brass band and a muscular drum corps. Every

Sunday he would have the boys mount guard before the opening of the session of the school and have the rifles stacked in the aisles. He would have a library provided with good detective and cowboy stories. With these things and drills on Tuesdays and Thursdays he would increase the attendance of boys.

For the girls he would have bicycle clubs. The uniform would be a bright and attractive one. He would let them wear bloomers if they so desired. He would drill the girls in evolutions on the cycles. He said these plans would draw a crowd, if that was what was wanted. The great danger would be that a Sunday school near by might get brighter uniforms and a louder band. Energy and determination were what would build up a Sunday school. Mr. Adams said his first step would be, if he were allowed to carry out the plan outlined, to chain down the old fogies who might oppose his plan.

BAPTIST PUBLICATION SOCIETY

Protests Against the Arrest of Seventh-day Baptists and Seventh-day Adventists.

[From the New York Sun, June 2.]

SARATOGA, June 1.—After the address of its president, the seventy-first annual report of the Board of Managers of the American Baptist Publication Society was presented this morning. Its headquarters are in Philadelphia. The gross amount of sales exceeds that of the previous year. The sales for 1894 were \$497,807.48, those for 1895 are \$532,763.53. The receipts from all sources other than sales for the year, amount to \$19,949.80. Three thousand seven hundred and sixty-six dollars have been transferred from the profits of the publishing department to the missionary department. The sum of \$6,766, the contributions for the missionary work of the society, has not been sufficient to meet the demand and a deficit of \$3,868.04 is reported. This added to the deficit of last year gives a total deficit in the missionary department of \$18,401.88. Measures will be set on foot to remove this deficit. The entire amount received the past year for Bible work was \$15,242.84, and for missionary work \$112,508.78. Whatever profits are made in the publishing department beyond what is needed for the conduct and exigencies of business go directly to the benevolent work of the society.

The Rev. H. L. Wayland, of Philadelphia, offered a resolution to the effect that it having been reported in the public press that in some portions of the United States citizens who have conscientiously observed the seventh day as a day of religious rest and worship, and who have thereafter, on the first day of the week, conscientiously been engaged in labor which in no wise disturbed their fellow-citizens, have for this act been arrested and fined and imprisoned and put upon the chain-gang;

Resolved, That we most solemnly protest against the violation of the right of religious liberty, for which our fathers have contended at the cost of imprisonment and spoliation of their goods and stripes and exile, and even of life itself.

Several speeches followed the introduction of the resolution. J. B. Hawthorne, of Atlanta, Ga., said: "I know of no legislation in Georgia that will tolerate such an outrage as this, but, if they do, 275,000 Georgia Baptists will be heard from. We haven't any religious liberty in this Republic, but I believe we are coming toward it. We have simply religious tolerance." He closed by saying he was heartily in favor of the adoption of the resolution.

The resolution passed by a nearly unanimous vote.

PRESS COMMENTS ON SOUTHERN PERSECUTIONS.

[From the American Israelite, Cincinnati, May 23.]

It seems strange that the State of Georgia, in whose chief metropolis a grand fair is to be held next fall, should tolerate such fanaticism and persecution. But the only way to secure personal liberty is to bring the law in the light of day when its hideousness and its cruelty are patent to all. In time, its repeal will be demanded in the name of justice and humanity.

[From the Daily Telegraph, Sharon, Pa., May 18.]

WHAT a horrible offense it must be to exercise religious liberty in the State of Georgia, if you be subject to death for its violation. Shame on the people of Georgia who will allow a true and loyal citizen to be condemned, and convicted of unarmful work and exercising his conviction relative to the Lord's commandments, for "six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God," etc.

[From the Progress, Minneapolis, May 18.]

In a recent issue of the *Progress* appeared an editorial entitled, "Modern Religious Persecution," in which was noted the outrageous, unjust treatment, which Seventh-day Adventists were being made the victims of, in Tennessee and elsewhere, all being done under the cover of old laws which the popular sentiment of the nation has long since outgrown. The persecution legally termed prosecution, has arisen from malicious personal motives on the part of a few persons who have long since forgotten the Golden Rule of the Master whom they profess to follow.

[From the Evening News, Michigan City, Ind., May 17.]

MR. ALLISON'S teachings and conscience prompt him to a strict observance of the popular Saturday as his Sabbath day, and on the next day he pursues necessary labors about his home and premises. For this he is arrested, jailed, fined, put to work with the chain-gang, hired out to the highest bidder as a convict; and may, upon refusal to labor thus, even upon the Sabbath day observed by his church, "be punished by death." What a law! What a persecution! What an outrage upon civilization, that such proceedings should be tolerated in any State, in the present age of enlightenment and free thought! It is a disgrace to the fair name of America and an outrage upon its citizens which should not be tolerated.

Mediæval Georgia.

[From the Times-Democrat, New Orleans, La., May 23.]

THE *Times-Democrat* has had sent to it a communication to the effect that "Mr. J. Q. Allison, of Douglasville, Ga., has been convicted for violating the Sabbath statute of the State of Georgia," and that, in consequence, "he is now in the chain-gang."

As the *Times-Democrat* has not learned the particulars of Mr. Allison's violation of the Sabbath, we are not in a position to compare the precise heinousness of the crime with the barbarity of the sentence. We have to say generally, however, without knowing the details of the affair in Douglasville, as we said a week or two ago in reference to a similar case of religious persecution in Tennessee, that a State which retains on its statute book laws that punish an industrious and honest man for keeping his Sabbath on the seventh day

and working on the first day of the week, is a State both whose civilization and whose Christianity are of a questionable and mediæval character. There is an ancient statute, known to most people, which says: "Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." We have not heard that that ancient statute, given by Jehovah himself to the leader of his chosen people, has ever been officially or authoritatively repealed; nor are we aware of any logical reason why people calling themselves Christians should take it upon themselves to maintain all the other commands of the Decalogue intact, and interfere, for their convenience, with this statute alone. Indeed, we are of the opinion that people calling themselves Christians are considerably unchristian when they punish their fellow-citizens for keeping one of the commands of the moral law, which they themselves are in the habit of breaking.

But it is positively appalling, at this end of the nineteenth century, to contemplate Georgia's code of Blue Laws respecting this "crime" of Sabbath-breaking. It provides that the offender may "be punished by a fine not to exceed \$1,000, imprisonment not to exceed six months, to work in the chain-gang on the public works, or on such other works as the county authorities may employ the chain-gang, not to exceed twelve months, and any one or more of these punishments may be ordered in the discretion of the judge."

That is surely a steep enough punishment for obeying his conscience in preference to the dictates of a more secular authority; but even that is not the worst of it. In case of "insurrection," under which head would naturally be included a refusal to work in the chain-gang on the Sabbath, this delightful Georgia law directs that "such . . . member or members of the chain-gang shall, upon trial and conviction in the Supreme Court of the county in which the crime is committed, be deemed guilty of a capital offense, and be punished with death, or such other punishment as the judge in his discretion may inflict."

If, therefore, a Georgian who does his religious devotions and keeps his weekly "day of rest" on Saturday, according to the explicit order of the Almighty, be found hoeing in his garden on Sunday, and be informed against, he is liable to a thousand dollars' fine, imprisonment for six months, and inclusion in the chain-gang; and in the event that while in the chain-gang, he refuses to work on his Sabbath, he is liable to be tried for "insurrection," to be convicted and to be put to death!

What a delightful land of religious liberty Georgia must be, to be sure!

Would it not be well for our sister State to make concession to the spirit of religious tolerance of which we are given to boast, to the extent of quashing Allison's sentence and of erasing from her statute book the mediæval law against Sabbath-breaking which we have quoted? It is the nineteenth century that is now closing, not the fourteenth.

The *Lester* (Iowa) *Recorder* prints an announcement of a prospective summer school to be held at Grennell, Iowa, June 29 to July 3, which its projectors hope, according to the printed program, will be largely attended by those "who believe that Jesus is the Redeemer of society and of the nation."

Commenting on this object of the school the *Recorder* well says:—

The only way Jesus is to redeem society is the redemption of the individual members of society. Christ has left no promise that he will ever redeem a

nation; but he has promised that he would "break them with a rod of iron;" and "dash them in pieces like a potter's vessel." All the "schools of the kingdom" that can be convened from this time onward will not change this decree.

Some clergyman could learn some Bible truth, especially concerning this question, from some editors.

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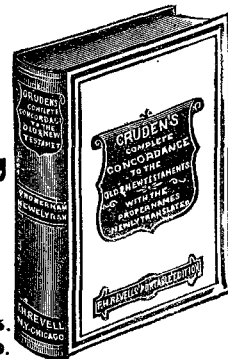
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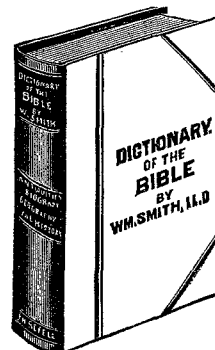
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o ch. 10. 12. & 30. 16. 20. 22. 23. 27.		15 And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.	2 Heb. give. y ch. 6. 11. Joel 2. 19. z ch. 29. 18. Job 31. 27.
o ch. 8. 5.		16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;	o ch. 8. 19. & 30. 17. b ch. 6. 15. c 1 Kin. 8. 35.
d ch. 5. 24. e ch. 7. 10.		17 And then the LORD's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the	2 Chr. 6. 26. & 7. 13. d ch. 4. 20.
y Ps. 78. 12. & 135. 9.		18 And his statutes, and his judgments, and his commandments, always.	
		19 And know ye this day: for I speak not with your children which have not known, and which have not seen the chastisement of the LORD your God, his greatness, his mighty hand, and his stretched out arm,	
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ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

READ the protest of the Baptists on page 182 against the religious persecution in Georgia and elsewhere. This action does honor to the Baptist name and shows that the spirit of soul-liberty still lives in the Baptist Church.

It is not the custom of the SENTINEL to credit its original matter, but since the first-page article closes with an original poem whose authorship may be desired by some of our readers, we will state that it was written by our acting assistant editor, Mr. A. F. Ballenger.

J. F. ROTHROCK, a Seventh-day Adventist of West Salem, Ill., was arrested May 20 and convicted of keeping his store open on Sunday. He was prosecuted under a city ordinance, there being no State-law forbidding open stores on Sunday. So great an interest was manifested in the case that the court adjourned to the opera house where Mr. Rothrock spoke in his own defense. We have not learned what further action was taken in the case, but presume it was appealed.

"ON June 2 and henceforth, unless there is legislation to the contrary," says the *Evening Sun*, "it will be illegal for a citizen of this State to get shaved in a barber's shop on Sunday at any hour in the day, and in New York City and Saratoga after the hour of 1 P. M. The inhabitants of Brooklyn, Buffalo, Rochester or any other place, who, from nervousness or whatever other cause, cannot use the razor with success, and at the same time are afflicted with a fruitful chin, will consider themselves as discriminated against. If the governor wants to prove that there was no partiality in his action, he will proclaim, under his hand and seal, that on the Sabbath he will exercise his individual skill upon his own face, or go unshorn."

It is said that the barbers of Brooklyn will contest the law, and yet it was passed professedly in the interests of the barbers!

A SPECIAL telegram to the AMERICAN SENTINEL from Amory, Miss., under date of June 2, says:—

Nash fined one dollar and costs. Immediately paid by the people.

This means that "the people" are better than the law of the State. Mr. Nash is a Seventh-day Adventist colporter. He follows his business five days in the week, rests on "the Sabbath day according to the commandment," and on the first day of the week does around his home such work as needs to be done.

He was arrested for hoeing in his garden on Sunday, and was tried upon the Sabbath. We do not know, but presume he was informed by the judge that the law in no wise interfered with his right to keep "his" Sabbath, but that he must keep Sunday also. But how would Sunday-keepers like a law that not only required them to observe a day for which they have no religious regard, but under which they were liable to be dragged into court on the day which they regard as sacred to rest and worship? Like the Baptist martyrs of New England, Mr. Nash refused to pay a single penny for exercising his God-given rights. Hence the payment of the fine and costs by "the people" who were not willing to see an honest man imprisoned for exercising his inalienable right of conscience.

MARYLAND AGAIN PERSECUTING.

ROBERT R. WHALEY, a Seventh-day Adventist, of Church Hill, Maryland, is now serving a thirty days' sentence in the county jail at Centerville, for working in his garden on Sunday. Mr. Whaley is a carpenter, and for some time previous to his arrest, was engaged in building a house in the country at such a distance from his home that he did not return until Friday evening of each week. And since he was not permitted to labor on the house on Sunday he devoted that day to caring for his garden.

This his Methodist neighbors would not allow, but entered complaint against him; and on his return home, Friday, May 24, he was served with a warrant, and his trial before the magistrate was set for the evening of May 25. Mr. Whaley was convicted, and in default of payment of fine and costs, was sentenced to thirty days in the county jail and was locked in a cell, Monday, May 27.

Mr. Whaley considered it useless to appeal to the higher court since a case had been appealed to the Supreme Court of the State, and he himself had appealed to the Circuit Court on a former occasion, all to no avail.

It will be remembered that Mr. Whaley spent thirty days in the same jail last fall, for a similar offense. At that time the sheriff was very kind, and he was allowed the freedom of the jail; but as in the biblical account there arose a king in Egypt who knew not Joseph, so now there has arisen in Queen Anne's County a sheriff who is unacquainted with Mr. Whaley, and consequently Mr. Whaley is at present locked in a cell as a common criminal. However, it is to be hoped that his faithful, consistent life will touch the heart of his new jailer.

Mr. Whaley is forty-three years old and has a wife and seven children. They were formerly Methodists, and it is at the hands of their former church associates that they now suffer. It is difficult to understand how men who take the name of Christ and profess to obey the Golden Rule can thus cruelly take a husband and father from his hard-working wife and prattling children, and from his only means of procuring them bread and shelter, and lock him behind prison bars. It is gratifying to know that Mr. Whaley's wife is in perfect sympathy with her persecuted husband and would work her finger nails off in an attempt to care for her little ones rather than have her husband yield the vital principle at stake.

The International Religious Liberty Association, with headquarters at 271 West Main St., Battle Creek, Mich., will undertake to care for Mr. Whaley's family while he is in

jail. This association is supported by its members who pay an annual due of one dollar, and from donations contributed by those interested in the struggle for religious freedom against these modern relics of mediæval days. But since the association has a score or more of these cases in Tennessee, Georgia, Mississippi and Illinois on its hands, with the prospect of others, it will be necessary for the friends of liberty of conscience to manifest their interest in a material way. We feel like remarking, in the language of the German Lutheran editor, quoted on page 180: "For God's sake let us not be inactive, but let us make preparations for the battle. The most precious liberty of our country is at stake."

In this connection we call attention to our first-page article. The principles therein discussed will apply with equal force to this Maryland case.

AMONG the very few religious papers which have spoken out plainly in condemnation of religious persecution, the *Examiner and National Baptist*, of this city, stands forth pre-eminent. On another page we print an article from its editorial columns which ought to be read by everybody, and especially by those Baptists who either never knew or who have forgotten what their brethren of past generations suffered in defense of soul-liberty.

So far as our acquaintance with Sabbath-keepers qualifies us to speak,—and we have known thousands of them scattered from the Atlantic to the Pacific and from the Lakes to the Gulf,—observers of the seventh day are, as a rule, considerate not only of the rights but also of the feelings of their Sunday-keeping neighbors. We know that no law is necessary to compel them to respect any right of their fellow-men in the matter of weekly rest and worship. Nor can we think that even the measure of Sunday restriction, which the *Examiner* would favor, is at all necessary.

The thousands of Sabbath-keepers to which we have referred, and besides this many other thousands, many of them in our large cities, who find no difficulty in observing the seventh day, while all the world around them is upon pleasure and money-making bent, prove that those who wish to do so can rest and worship while others are engaged in secular pursuits.

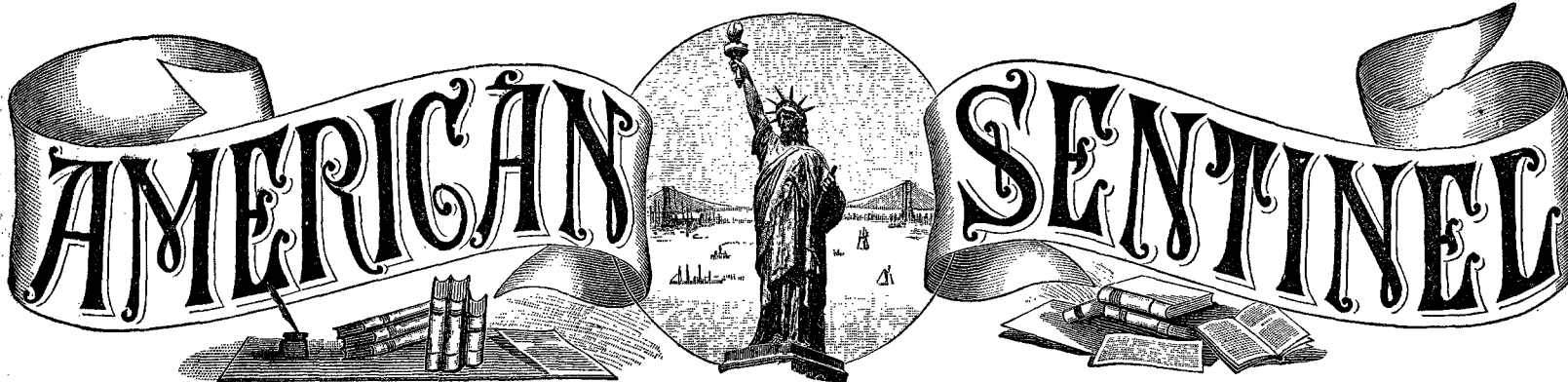
We have ample laws for the protection of both individuals and assemblies upon all days without special laws for Sunday. But if Sunday laws were restricted to the sphere indicated by the *Examiner* they would be much less objectionable than they now are. But we do not regard even that as necessary or even proper. Nevertheless, we say, all honor to our Baptist contemporary for its fearless championship of the freedom for which Baptists of past generations suffered fines, imprisonment, whipping, banishment, and death. Evidently, God is yet testifying of the gift of Roger Williams, and by his faith "he being dead yet speaketh."

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ALONZO T. JONES, { EDITORS.
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THE COURTS, CONSTITUTIONAL LAW, AND NATURAL RIGHTS.

A PROMINENT and somewhat forbidding feature of the several cases under Sunday statutes which have occurred in the various States, is the blind adherence of the courts to precedent, and the utter failure of judges to grasp the idea that it is the duty of the magistrate, as a sworn officer, be he a justice of the peace or the chief-justice of the United States, not only to interpret the statute, but to declare the law, to sacredly guard the rights of the citizen, and to support the Constitution, not as others understand it, but *as he himself understands it*.

Of course, we have no means of knowing the private opinion of Judge Janes, of Georgia, in regard to the constitutionality of a statute which sends a man to the chain-gang and to possible death for doing honest labor on his own premises on Sunday; but we believe that his better nature revolted against the sentence which his mistaken sense of duty led him to impose. He said:—

I am here simply to enforce the laws, and no matter what a man's religious opinions are, if the laws [statutes] of the State are that he shall not work on a certain day, and he continues to work on that day, I am bound to enforce the law. I am simply bound to do that; that is my duty; that is my oath.

His Honor should remember that any statute which trenches upon inalienable right is not *law*, and that the LAW under which he acts is the Constitution which he solemnly swore to support when he ascended the bench; and that instrument provides that "*perfect freedom of religious sentiment shall be, and the same is hereby, secured*; and no inhabitant of this State shall ever be molested in person or property, or prohibited from holding any public office or trust, on account of his religious opinion; but the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness or justify practices in-

consistent with the peace or safety of the people."

This supreme law of the State of Georgia is clearly violated by the statute which the judge imagined he was bound to enforce; because this fundamental law guarantees absolute freedom of conscience, except in "acts of licentiousness" or "practices inconsistent with the peace and safety of the people." And that the Sunday work done by Mr. Allison did not come under either of these heads is a matter of record in the case; for, according to the official notes of the court stenographer, the judge himself said to Mr. Allison: "You are not on trial for disturbing anybody;" and his honor plainly stated that the only question before the court was whether or not Mr. Allison worked upon the first day of the week, which the Georgia statutes denominate the "Sabbath" and "Lord's day." Thus the only *possible* civil question involved was utterly ignored, and Mr. Allison was tried, not for "acts of licentiousness" nor for "practices inconsistent with the peace or safety of the people," but for offending the religious sensibilities of the people by working upon a day which the majority of the people in Georgia regard as the Sabbath.

Similar View Entertained in Tennessee.

Judge Parks, of Tennessee, took a somewhat similar position in the Adventist cases tried before him last March in Rhea County. It would seem probable, from the sentiments expressed by him at that time, that he does not regard the Sunday statute of Tennessee as in harmony with the Constitution, as *he understands it*, and that had he been upon the Supreme Bench instead of the bench of the Circuit Court, he would not have decided as he did. His excuse was:—

The Supreme Court of this State, whose decision must be taken as final by the lower courts, has passed upon the law [statute] in question, and we cannot rightfully reverse the decision.

We say this was Judge Parks' "excuse," because, as one learned in the law, he must certainly know that every government officer, from the lowest to the highest, is sworn to support the Constitution *as he understands it and not as others understand it*.

In his "History of the Formation of the Constitution," George Bancroft states this principle, which had, however, been previously enunciated by Alexander Hamilton and

others. Of the Constitution of the United States and of the Supreme Court, Mr. Bancroft says:—

The Constitution retains the means of protecting itself against the errors of partial or interested judgments. In the first place, the force of the judicial opinion of the Supreme Court, in so far as it is irreversible, *reaches only to the particular case in dispute*. . . . To the decision of the underlying question of constitutional law, *no such finality attaches. To endure it must be right*.¹

It is true that this was said of decisions touching the Federal Constitution, but these words are just as true of decisions under the constitution of any State, for this has been a well-established common-law principle for centuries. Sir Edward Coke, England's greatest chief justice, discusses it at length, and shows it not only to be imbedded in law, but to be conformable to reason.

In a letter written in 1820, Thomas Jefferson denominated blind adherence to precedent and to decisions of courts, however high, a "very dangerous doctrine." To his correspondent, who had written a book, "The Republic," Mr. Jefferson said:—

You seem, in pages 84 and 148, to consider the judges as the ultimate arbiters of all constitutional questions,—a very dangerous doctrine indeed, and one which would place us under the despotism of an oligarchy. . . . The Constitution has erected no such single tribunal, knowing that, to whatever hands confided, with the corruptions of time and party, its members would become despots.²

In his first inaugural address, March 4, 1861, President Lincoln stated the same principle, thus:—

I do not forget the position assumed by some, that constitutional questions are to be decided by the Supreme Court; nor do I deny that such decisions must be binding in any case upon the parties to a suit, *as to the object of that suit*, while they are also entitled to a very high respect and consideration in all parallel cases by all other departments of the government; and while it is obviously possible that such decision may be erroneous in any given case, still the evil effect following it, *being limited to that particular case*, with the chance that it may be overruled and never become a precedent for other cases, can better be borne than could the evils of a different practice.

At the same time the candid citizen must confess that, if the policy of the government upon vital questions affecting the whole people is to be irrevocably fixed by the decisions of the Supreme Court, the instant they are made, as in ordinary litigation between parties in personal action, *the people will have ceased to be their own rulers*—having to that extent practi-

¹ History of the Formation of the Constitution, Vol. 2, p. 102.

² Jefferson's Correspondence, Vol. 7, p. 177.

cally resigned their government into the hands of that eminent tribunal.

Andrew Jackson, when President of the United States, vetoed a bill for the rechartering of the National Bank, upon the ground that it was unconstitutional, notwithstanding the fact that the Supreme Court of the United States had passed upon that very question, and had declared such a law to be constitutional: but President Jackson very properly declared that he was sworn to support the Constitution *as he understood it and not as others understood it*. This is undoubtedly the correct principle, not only of American Government, both State and national, but of common law as well. And no judge, and no prosecuting attorney, is under any obligation to enforce an unconstitutional statute, which to him must be such as *he* believes to be unconstitutional, unless under specific and definite order from a competent tribunal in the identical case at bar; when the act in law is not his but the act of the tribunal issuing the order.

For instance, were a prosecuting attorney to refuse to prosecute a case arising under a law which he deemed unconstitutional, the judge of the court might order him to proceed and to prosecute the case, and it would be his duty³ to obey the order of the court; but he is bound by no decision either of that court or of any other court in any other case, and it is his sworn duty to administer the law and support the Constitution as *he himself understands it*.

This Principle in Tennessee.

This principle has been observed, too, in the State of Tennessee by her ordinary court officers. Some years ago, a justice of the peace, who was then, and still is, a practicing attorney in Henry County, Tenn., held the Sunday statute of that State to be unconstitutional, in so far as it is applied to the observers of the seventh day. And that there are those also who follow the *law* rather than the statute in this matter among the prosecuting attorneys of Tennessee, will appear from the following private letter, dated December 22, 1891:—

When I was—from 1878 to 1887—the attorney-general of —, I absolutely refused to make my office the medium through which to indict and punish men who toiled six days and then asserted their right to worship God under their own vine and fig tree according to the dictates of conscience.

The very moment the legislatures of American States declare (and that declaration is carried into effect) that men shall (without reference to their creed) have one Sunday, and that the Sunday of modern Christianity, commonly known as the Sabbath, shall be alike kept holy by every man under a penalty for its violation, you sound the death knell of American republicanism and open the way for a religious inquisition as infamous, devilish, and ungodly as was that of Italy. Our forefathers, with prophetic vision, saw the danger of commingling the affairs of Church and State, and, with a wisdom as consummate as it was politic, they laid the very foundation of this Government upon the idea that religion should never have any part or identity with the civic machinery.

Ten or twelve years ago when I was the owner and editor of the daily — here (being attorney-general at the same time), the preachers howled from their pulpits on the duty of the attorney-general to rigidly enforce the Sunday law. I replied to their criticisms and I think I got the best of the argument—at all events I did not yield my principles, and defied them to carry out their threat to impeach me. They did not do so; and from that day to this, the men of — worship God in their own way and each creed selects its own day. The churches are protected in their right to worship as they may deem proper; but the

man who does not feel like going to church on Sunday but prefers to do as seems best for himself, is allowed to go his way rejoicing, with none to make him afraid. All Sunday laws ought to be wiped from the statute books and every man left free to pursue the line of worship dictated by his conscience.

Oh, if it were possible to rebuild the public sentiment of this country and model it after the plan of Richard M. Johnson, Jefferson, Washington, and the men of their day and generation!

But instead of taking this view of the case and asserting their independence as men, and fearlessly doing their duty as judges and defending the rights of the people against the misconceptions of the Supreme Court, the Circuit Court judges and prosecuting-attorneys of Tennessee have aided in the work of judicial legislation, and have actually added much to the Sunday law, even beyond what is necessarily involved in the decision of the Supreme Court, in the Parker case which has been so blindly followed.

Judge Swiggart's Charge.

In his charge to the jury in the case of W. D. Dortch, tried in Henry County, at the January term of the Circuit Court in 1893, His Honor, Judge Swiggart charged as follows, upon the particular point of nuisance:—

The law prohibits the citizens from following their daily avocations upon Sunday, and from performing secular labor on Sunday, works of necessity and charity being excepted; but it is not an indictable offense for a man to perform one act on Sunday against the statute. The statute prescribes a fine recoverable before a justice of the peace for such acts of work on Sunday contrary to the statute. But it is a misdemeanor against the laws of Tennessee under the ruling laid down by our Supreme Court for any one to engage openly and publicly in secular work and to repeat and continue such acts of work on Sundays in such a manner as to constitute a nuisance, such labor not being works of necessity or charity, such work being in such an open and public manner as to attract the attention of the public to it. Under the ruling, this would constitute a nuisance.

How Judge Parks Viewed It.

This was exactly in harmony with the decision of the Supreme Court which said that while "a single act may be liable only to the penalty prescribed by the statute, yet a succession of such acts becomes a nuisance and is indictable."⁴ But in the several cases at the March term of the Circuit Court in Rhea County, Tenn., His Honor, Judge Parks, charged distinctly and repeatedly, as follows:—

A single act of work on Sunday is not a nuisance in the eyes of the law unless that act be done in some peculiarly flagrant manner. One act is indictable if it is done in this manner: if it will tend to corrupt the public morals. The question for you to determine is whether the work performed by the defendant in this instance was of such a nature or character as to come under this head.

Such was Judge Parks' charge upon this point, in the first Sunday case tried before him; and each succeeding charge was substantially the same. Of course, this charge left the jury an opportunity to return a verdict of not guilty, upon the ground that the work was not done in a "peculiarly flagrant manner." As a matter of fact, two members of the jury did wish to bring in such a verdict upon that ground: A temporary disagreement was the result, and the jury returned to court for further instructions. The judge then recharged them as follows:—

I charged you that one offense is not necessarily of itself a nuisance in the eyes of the law, but if it were done in an open and public way where the public might see it—in a public place, and if it were of such

⁴ Parker vs. the State, 16 Lea.

⁵ The quotations from the charges of Judges Swiggart and Parks are from unofficial reports. But the writer, who heard them, believes them to be substantially correct. We sent Judge Parks a copy of the extracts from his charge asking him to revise it, but have not, at the time of this writing, received any reply.

a nature and character as to be a flagrant violation of the Sabbath, that would be an offense under the law, and a verdict of guilty should be given. I also charged you that if the defendant did an act of secular work on Sunday, or if he had it done on Sunday, he should be found guilty. Now it is for you to judge from the evidence before you, whether or not the defendant, if he did an act of secular work on Sunday, or if he had it done, whether or not it was done in an open and public way, and whether if it were, it amounted to a flagrant violation of the Sabbath as regarded by the law.

In this recharge but little is left for the jury to decide. The judge plainly says: "*I charged you that if the defendant did an act of secular work on Sunday, or if he had it done on Sunday, he should be found guilty.*"

It will be observed that there is a wide difference between the view taken of the law by Judge Swiggart and that entertained by Judge Parks. We have no reflections whatever to cast upon either of these gentlemen. Doubtless both acted honestly and charged as they understood the law. Judge Parks especially showed clearly by his leniency when he came to the matter of sentence, and by subsequently recommending the pardon of the convicted parties, that he had absolutely no malice in the matter; but notwithstanding this, his charge, taken in connection with the decision of the Supreme Court and with the charge of Judge Swiggart in a similar case, illustrates very forcibly the development of religious law by judicial legislation.

How the Courts Made the Law.

It will be of interest to trace this matter from its inception to the present time. It was first held by Judge Caruthers, at Knoxville, in 1855 (3 Sneed 134), that profanity was indictable notwithstanding the fact that the code of the State provided a fine of "fifty cents for every oath or curse." The judge held that while a single oath was punishable only under the statute, that "several oaths" constitute a nuisance and render the one uttering them liable to indictment. The next report of a case of this character occurs in 1871 in the case of the State vs. Steel (3 Heiskell 135). In this instance Judge Nelson followed the ruling of Judge Caruthers in the case which occurred in 1855. In September, 1877, comes the case of the State vs. Gaines (7 Lea 410), in which Judge Cooper, after quoting the two cases previously referred to, said:—

It was stated by the eminent judge who delivered the opinion of this court in the State vs. Graham, that an isolated act of profanity was only punishable under the Act of 1741 brought into the Code, Section 1725, which imposes a small pecuniary penalty for each oath recoverable before a justice of the peace. *It is possible, however, to conceive of cases where even a single oath, either by its terms, its tone, or manner, might, under peculiar circumstances, be held to be a nuisance.*

In the very next reported case, the State vs. Young (10 Lea 165), Judge Cooper himself takes advantage of this remarkable extension of law which he himself had made by judicial legislation, and says: "A single act of profanity would not ordinarily be sufficient to convict the defendant; but as we have stated, even a single oath, either by its terms or manner, or the circumstance under which it was uttered, might be a nuisance." He then holds that in this case a single oath was a nuisance. Such is the slender foundation upon which the courts of Tennessee have built, and upon which they have legislated until they now hold that a single act of Sunday work which the statute provides shall be punished by a fine of three dollars, is indictable as a nuisance, and may be punished by any penalty under fifty dollars, at the discretion of the jury, or above that sum, in the discretion of the judge.

As we said before, we cast no reflections upon the judges who have by their rulings so

³ By the use of the term "duty" in this connection we do not wish to be understood to argue that it is the duty of any civil official to be a party to the enforcement of an unjust statute. What is here meant by "duty" is that it would be required of the officer to obey the mandate of the court; but rather than be a party to injustice it is the duty of every official to resign his office. The mantle of civil authority cannot shield one from responsibility for a wrong act. "Every one of us shall give account of himself to God." Acting on this moral basis civil officials have been known to resign rather than inflict an unjust penalty, and it is the proper course to pursue.

entirely changed the Sunday law of Tennessee. We simply state these facts to illustrate the danger that there is in judicial legislation, and the necessity of vigilance upon this point in order that the principles of freedom and the constitutional safeguards which have been thrown around our cherished liberties, be not entirely swept away by the courts in the exercise of too great a discretion in the direction of adding by judicial legislation to the statutes and of no discretion whatever in the interests of justice and the preservation of human rights.

The trend of the times is, however, toward centralization of power and the deification of law. Precedent is exalted to the place that properly belongs to the Constitution. Prejudices more or less pronounced have been allowed to swerve men from justice, and in this departure from well-established law and legal principles, the fundamental law of the State—that law from which all other law receives the only power to bind which it has—this fundamental law is well-nigh lost sight of; and when the guarantees of the Constitution are swept away, when our most sacred of all law is set aside, in what respect are we better off than the despotisms of Europe having no written constitutions,—no established charters protecting the people from the violations of law on the part of their servants—the governments?

AN ATLANTA PAPER DEFENDS THE GEORGIA INQUISITION.

THE *Atlanta Constitution*, of May 25, has an article in defense of the persecution of J. Q. Allison, by means of the Georgia Sunday law.

The *Constitution* attempts to make the following points, which we have numbered for easy reference in replying:—

(1.) In the Christian world the first day of the week is now observed as the Sabbath, and the seventh day is only an ordinary working day. Are the millions of Christians who observe the first day to have their devotions interrupted by a very few persons, perhaps not more than a score or so in a State, who claim that they have the right to do any kind of work and make as much noise as they please on that day?

(2.) We think not. The minority should follow the example of the pious Jews who observe both days, the seventh and the first, thus keeping their Sabbath and respecting the one observed by the majority.

(3.) Allison was not persecuted on account of his religious belief. He was punished because he violated a penal law of the State. Under the police powers of every commonwealth there are much severer statutes in relation to very small matters. Even under the municipal ordinances great hardships result when a man exercises natural and God-given rights in some cases where the law restrains him in the interests of the public.

(4.) The Douglasville man should have observed his own Sabbath, and then he should have respected the Sabbath of his neighbors who are in accord with the overwhelming majority of the State and the nation and all Christian lands. For the sake of peace and order we cannot allow a few to bring anarchy into our system simply because they claim to be acting according to their religious convictions. Once give way to this plea, and we would then have no right to prohibit polygamy among the Mormons. In a republic the majority rule, and it would be a dangerous thing to admit the right of the minority to defy the laws under pretense of living up to their religion. If the Douglasville man wants to smash the Georgia Sabbath let him pay the penalty or go elsewhere.

(1.) The fact that those who keep Sunday are overwhelming in the majority does not touch the question at all. Mr. Allison was not sentenced to the chain-gang "for disturbing anybody." This is the statement of Judge Janes himself. The charge was "Sabbath-breaking," and the State's witnesses testified that they *were not disturbed*. Nobody's devotions were interrupted; nor do observers of the seventh day claim the right to inter-

rupt the devotions of anybody upon any day. Moreover, there are ample laws upon the statute books of Georgia, and of every other State, for the protection of religious worship upon any day.

Special laws to prevent the interruption of devotion on Sunday are not needed. The idea that private work, such as Mr. Allison was doing, could by any possibility interrupt anybody's devotions is absurd and reveals the deliberate dishonesty of such a plea.

(2.) And pray, why should the minority respect the *day* "observed by the majority"? There can be only one reason, namely, its supposed sacred character. And the expression, "respecting the one [*i. e.*, the Sabbath] observed by the majority," is a confession that the purpose of the law is to guard the *day* and not the rights of the people.

But what right has the State of Georgia to require any man to show any respect whatever to any religious institution? No more right than has Spain and other Roman Catholic countries to require all men to remove their hats in the street while a religious procession is passing.

The constitution of Georgia says:—

Perfect freedom of religious sentiment shall be, and the same is hereby secured, and no inhabitant of this State shall ever be molested in person or property or prohibited from holding any public office or trust, on account of his religious opinion.

It may be objected that this guarantees only freedom to believe, but not to practice. But that is to charge the framers of it with trifling and dishonesty. The principle which should govern in all such cases is thus stated by Hon. James G. Parks, a native of Georgia, and judge of the Seventeenth Judicial Circuit of Tennessee. Speaking of dissenters from the prevailing creed, Judge Parks said:—

If there were only one of them he would be entitled not only to his honest belief, but to the exercise of that belief, so long as in so doing he did not interfere with some natural right of his neighbors.

This was said of Tennessee, but it is just as true of Georgia; and that it is just what the constitution of Georgia means is evident from the limiting words of the same section previously quoted: "But the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness or justify practices inconsistent with the peace or safety of the people."

Here, again, the line is drawn just where Judge Parks draws it, namely, *at the rights of the people*. It may be urged that the phrase, "acts of licentiousness" has nothing necessarily to do with the rights of others; but even were that granted, the defenders of the Georgia Sunday statute would have gained nothing, for by no possibility could it be made to appear that plowing in one's own field on Sunday was an act of licentiousness in any proper sense of the word; *for only the sacred character of the day could make it such*, and with such matters the State of Georgia has of right nothing to do.

Again, what right, either natural or constitutional, has the majority, however great, to require any man to yield up one-seventh of his time as a tribute to their religion? It is a principle of law that even the State has no power to take private property for public use without adequate compensation. But what compensation does the State of Georgia give to J. Q. Allison, or to any other man, for the one day which it demands each week as a tribute to Sunday sacredness? None whatever.

(3.) It is not true that Mr. Allison "was persecuted because he violated a penal law of the State." He did violate a *statute* of the State, but not a *law*; for an unconstitutional statute is not law: and as we have seen,

the constitution of Georgia gives the legislature no power to require of anybody anything contrary to conscience. Aside from "acts of licentiousness," and in all matters not trenching upon the equal rights of others, conscience is supreme according to the fundamental law of Georgia, and all so-called laws violative of this principle are null and void, and the enforcement of them is only anarchy and tyranny; for "in a society, under the forms of which the stronger faction can readily unite and oppress the weaker, anarchy may as truly be said to reign as in a state of nature, when the weaker individual is not secure against the violence of the stronger."

It is a fundamental principle of American government that *natural rights are inalienable*, and yet the *Atlanta Constitution* solemnly publishes to the world the statement that "under the municipal ordinances great hardships result when a man exercises natural and God-given rights in some cases where the law restrains him in the interests of the public."

Are we living in America in the closing decade of the nineteenth century, or are we still in the Dark Ages? Have Washington, Jefferson and Madison lived in vain? They certainly have if such principles as those advocated by the *Atlanta Constitution* are to prevail.

Thomas Jefferson said: "Our legislators are not sufficiently apprised of the rightful limits of their powers; that their true office is to declare and enforce only our natural rights and duties, and to take none of them from us."² And again: "*The idea is quite unfounded that on entering into society we give up any natural right.*"³

The government that restrains any man from the exercise of his natural rights, either for the supposed good of society or upon any other pretext whatever, is a despotism, no matter by what name it may be called.

(4.) Little remains to be said on this paragraph. Only an intolerant bigot can read it and find himself in harmony with it. The cry of "anarchy" raised in it will certainly fail to alarm any considerate and liberal-minded man. The anarchy most to be dreaded is the anarchy of despotic government, in which, under the forms of law, natural rights are denied and men sentenced to the chain-gang for exercising the soul-liberty given them by God and guaranteed to them by the Constitution.

The cry of Mormonism and polygamy is a favorite one with the bigot who would justify himself in forcing his religion upon his neighbor; but the candid and thoughtful will not be deceived by it. Marriage is a civil relation and involves duties and responsibilities which those who enter into it must not be permitted to shirk. For this reason and to preserve inviolable the contract rights of the parties and the rights of their offspring, the State properly regulates marriage and prohibits polygamy. With polygamy legalized anywhere in the United States no woman would have any legal guarantee of the inviolability of her marital right, for any man who so desired might, by merely changing his residence, take other wives, and his first wife would have no redress.

In no sense can the prohibition of plural marriages be shown to be parallel with the prohibition of Sunday labor, which in no wise interferes with the rest or devotion of others. The use of the Mormon argument shows plainly one of two things, either the absence of thought or the presence of intellectual dishonesty.

¹ Alexander Hamilton, *Federalist* LI.

² Works of Jefferson, Vol. 7, p. 3.

³ *Id.*

METHODISTS AND POPE LEO XIII.

THE Methodist ministers of Chicago are making the papal prelates of this country no little trouble. They are demanding that the papal church practice what it preaches; that Methodists in Roman Catholic South America be permitted to enjoy that religious liberty which Roman Catholics enjoy in the United States and which American Catholics profess to indorse so warmly, and which they claim is the religious liberty they would ensure to Protestants in America were they to become the controlling majority. However, the Methodist ministers of Chicago are so unreasonable as to ask that the Roman Catholic Church show her faith by her works, or in other words, secure to Protestants in the Roman Catholic countries of South America the same liberty enjoyed by Roman Catholics in the United States and thereby give the world a practical object lesson of the principles so enthusiastically professed in theory. Of course, this is a perplexing problem, since the religious-liberty principles advocated by Roman Catholics in the United States are intended only for home consumption and not for export to Spain or South America.

Since the Methodist ministers are persistent in their demand for religious liberty in South America, and are liable to create quite a stir by their repeated prodding of pope and prelates, it may be profitable to give a history of the case up to date.

On April 2, 1894, the Methodist ministers' meeting of Chicago, a body which includes the Methodist ministers of Chicago and adjacent cities, and which holds a regular weekly session, sent the following preamble and resolution to Archbishop Ireland with a request that they be by him forwarded to Monsignor Satolli:—

WHEREAS, It has been made evident to us that our Protestant brethren in the republics of Peru, Ecuador and Bolivia labor under oppressive disabilities that effect not only their faith and the public worship of God according to the dictates of their conscience, but also their civil and inalienable right to be married without being compelled to forswear their religious convictions,

Resolved, That as representatives of the Methodist Episcopal Church in Chicago, we forward the following request to Archbishop Ireland, asking him to pass it on to Monsignor Satolli, in order that he may, in the most effective manner, bring it to the notice of the head of the Roman Catholic Church.

In view of the repeated and warm approval by the clergy and laymen of the Roman Catholic Church in this country of religious freedom as existing by law in these United States, we respectfully and earnestly request that the proper authorities of that church use their good offices, under the direction of Pope Leo XIII., to secure for the Protestants of Ecuador, Peru and Bolivia the same liberty of conscience that is enjoyed by Roman Catholic citizens of this country.

N. H. AXTELL, President,
J. T. LADD, Secretary,
Chicago Methodist Preachers' Meeting.
JOHN G. FOSTER,
JOHN LEE,
M. M. PARKHURST, Committee.

After waiting some time, two members of the committee wrote Archbishop Ireland, inclosing stamped envelope for reply, asking after the fate of the first communication; but again no answer was received. On June 22, a member of the committee wrote direct to Monsignor Satolli, asking him the following questions:—

1. Has Archbishop Ireland invited your attention to the action of the Chicago Methodist Ministers' meeting of April 2, 1894?
2. Will you, in the most effective manner, bring this request, a copy of which I inclose, to the notice of Pope Leo XIII.?
3. If so, when?

Receiving no reply to this, a registered letter, dated July 15, and signed by all members of the committee, was sent to Monsignor Sa-

tolli, asking the apostolic delegate if he would "have the goodness to give a direct answer to the questions found in his first letter." The following is Monsignor Satolli's reply:—

Washington, July 31, 1894.

MR. JOHN LEE, M. A., B. D.,

Dear Sir:—Your letter of June 22 and document dated July 12 came duly to hand. The inclosed copy of encyclical letter from our holy father is, I think, the most fitting reply I can make.

Yours very sincerely in Christ,

FRANCIS ARCHB. SATOLLI,
Deleg. Apostol.

As we have before stated in commenting on this reply, it said in substance, "If your brethren in South America want to enjoy religious liberty, let them become Roman Catholics."

Not satisfied with this reply, the matter was again brought before the ministers' meeting on September 3, and it was decided to send the documents and correspondence in the case to the various Protestant bodies of the country for action.

Failing to reach Rome through Ireland and Satolli, the committee next sent a registered communication direct to the pope. Not hearing from him in due time, another registered communication was sent, and not hearing from him this time and learning that Cardinal Gibbons was going to Rome, the persistent Methodist ministers forwarded to him a communication to be carried to Leo XIII., and thus matters stand at this writing.

The AMERICAN SENTINEL is not in favor of Protestants' petitioning the pope or any of his prelates for anything, not even religious liberty in South America. However, we presume that our Methodist friends would insist that it was a shrewd diplomatic protest rather than a petition, for the purpose of compelling the Roman Catholic Church to permit religious liberty in Catholic South America, or stand before the world as the advocates of religious freedom when in the minority and as persecutors when in the majority.

Methodists in general look upon this move to make the pope show his hand as not only just and reasonable, but quite diplomatic. If this is true what would Methodists think and say if Seventh-day Adventists in Maryland, Tennessee and other States should write a similar letter to the heads of the Methodist Church in America protesting against being fined and imprisoned at the hands of Methodists who attempt to compel them to recognize their State-enforced Sunday dogma? The facts in the case are that the first Seventh-day Adventist who was imprisoned in Maryland for laboring on Sunday (husking corn) was imprisoned on complaint of a Methodist minister; and the Seventh-day Adventist now in jail at Centerville, Md., for hoeing in his garden on Sunday, was placed there on complaint of his Methodist neighbors: while the *Catholic Mirror*, of Baltimore, about two years since, published a strong denunciation of these Maryland persecutions and demanded the repeal of the law under which they are carried on.

One of the complaints which Protestants sometimes make against Roman Catholics is, that the latter attempt to compel them to remove their hats or in some other way recognize a procession bearing the consecrated bread. This our Methodist friends condemn as a violation of religious liberty; but it is no more a violation of religious liberty than is the attempt to compel the Seventh-day Adventist to bow to the Methodist idea of Sunday sacredness. There is absolutely no difference between an attempt on the part of Roman Catholics to compel a recognition of a portion of bread which they consider holy, and an attempt on the part of Methodists to compel seventh-

day observers to recognize a portion of time which Methodists consider holy. And now, we ask in all sincerity, would not an Adventist letter addressed to the Methodist Church in America, demanding religious freedom from Methodists in Maryland and elsewhere in the United States, on the ground that Methodists claim to be in favor of religious liberty, be just as pertinent as a Methodist letter addressed to the pope demanding religious liberty in South America, on the ground that Roman Catholics in the United States claim to be in favor of religious freedom? If not, why not?

MORE RELIGIOUS PERSECUTION.

[From the Times-Democrat, New Orleans, May 31.]

RECENTLY the *Times-Democrat* commented on exhibitions of grievous religious intolerance that had taken place in the two southern States of Tennessee and Georgia. In both of the instances in question, honest and industrious citizens who rested from their work on the seventh day, according to the command of the Decalogue and kept that day holy to the Lord, were fined and thrown into jail because they did not also rest from labor on the first day of the week. It is a mere question of religious belief and practice which day of the week, the first or the seventh, is kept as the day of rest or the Lord's day; and that the majority of the people of a State or nation should fine and imprison a minority who do not agree with them on the point, is neither more nor less than persecution for the sake of religious belief—a style of persecution which was in vogue three, four and five centuries ago, but has long gone out of date among all nations pretending to civilization and enlightenment.

We are astonished to see that this same religious intolerance is finding place in Mississippi. Here is a special dispatch which was published in our telegraph columns yesterday, and which explains itself:—

ABERDEEN, Miss., May 29.—Mr. Robert Nash, a Seventh-day Adventist, was yesterday arraigned in Justice Rye's court, at Amory, in this (Monroe) county, on the charge of working in his field on Sunday. Nash pleaded guilty and undertook the management of his own case, using the Bible for his law book. He keeps Saturday as religiously as a priest keeps Sunday. The case was continued until June 1.

The Mississippi statute bearing upon the subject, in Section 1291, provides that any one who shall labor or employ any one else to labor on the Sabbath day at any other than household duties, works of necessity or charity, or on railroads or steamboats, shall, on conviction, be fined not more than \$20 for every such offense.

We do not profess, of course, to anticipate what the result of the trial of Robert Nash, Seventh-day Adventist, will be when it is held by the Monroe County Court on to-morrow, but as the majority of the people of Mississippi have passed a law prohibiting the minority of their number from working on the first day of the week, on which day the majority perform their religious celebrations, the chances are that Mr. Nash will either hand over \$20 of his wealth (with costs, of course) to the State, or that he will be sold out by the sheriff, or go to prison until the fine is paid.

Any one of these results of the coming trial would be a disgrace to the State of Mississippi. The religious belief and practice of a citizen, especially when he is a good and honest citizen, ought on no account ever to be interfered with. The chances are that such a citizen has more religion in his little finger than the average legislator who made the Blue Law to punish him has in his entire composition; and that a Seventh-day Adventist by conviction should be maltreated by the State on the

strength of a merely secular order to abstain from work on a certain day of the week, is equivalent to a relighting of the fagot which hurried martyrs up to heaven several centuries ago. It is simply religious persecution of the narrowest, most bigoted and most unenlightened sort; and the grand State of Mississippi would do well to wipe the relic of barbarism from her statute book.

THE NASH TRIAL.

ROBERT T. NASH, of Amory, Miss., as before noted in these columns, was arrested for Sunday labor, May 16, and compelled to appear before the justice of the peace on Saturday, June 1, to answer to the charges against him.

The trial was held in a school-house, before Justice A. H. Rye, and attracted a large attendance, many people coming a long distance, some, as far as eighteen miles, to see, as they said, "a chip from the Dark Ages."

The defendant did not ask for a jury trial, and upon having the charge read to him, he said he was accustomed to work on Sunday, and that he did work on the day stated in the charge; but that he was not guilty of violating any constitutional law, and asked for time to show that this was so, which was cheerfully granted. He spoke substantially as follows:—

"Your Honor, Ladies and Gentlemen: I hold in my hands two law books. This one (holding up a book) is the Code of Mississippi. It was made by men—our lawmakers—it can be changed by them. It has for its authority the people of Mississippi. This one (holding up the Bible) is the Code of the Most High God—the King of the Universe. It was spoken by himself—he made it. *It can not be changed.* It is like himself—the same yesterday, to-day and forever. To what it says every Christian says Amen! and so say I. This law book (Code of Mississippi) I honor as a citizen of the State of my choice. I honor those who made it, and His Honor who sits here to-day as the representative of the State is held in no more respect by any citizen than he is by me. We are commanded to obey 'the powers that be;' but our Exemplar, Jesus Christ, tells us very plainly to what extent we are to do this. You will find this instruction in Mark 12:17: 'Render to Caesar the things that are Caesar's, and to God the things that are God's.' Each of these law books has a Sabbath law, and I want to read them to you:

"Exodus 20:8-11: 'Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the *seventh* day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for [this is why he made this law, and as long as the reason stands the law will stand] in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore [for this reason] the Lord blessed the Sabbath day, and hallowed it.'

"Now, I will read to you the Sabbath law from the Code of Mississippi:—

VIOLATION OF SABBATH.

If any person, on the first day of the week, commonly called Sunday, shall himself labor at his own or any other trade, calling, or business, or shall employ his apprentice or servant in labor or other business, except it be in the ordinary household offices of daily necessity, or other work of necessity or charity, he shall, on conviction, be fined not more than twenty dollars for every offense, deeming every apprentice or servant so employed as constituting a distinct offense; but nothing in this section shall apply to labor on railroads or steamboats.

"You see God says the seventh day is the

Sabbath, and the Code of Mississippi says the first day is.

"I am arraigned here to-day against my will and at the instance of Caesar. God says I *shall* (or may) work six days but *shall not* work on the *seventh* day. Caesar says I *shall not* work on the *first* day. God says I may work on that day, for how can I work six days, excepting the seventh, in one week, unless I work on the first day? Which do you advise me to obey? Which will you obey? When God says I *may* work on the first day of the week the same as he did in creating the world, he thereby clothes me with an inalienable right that no power can take from me; neither can I ask it nor accept it of any other source without dishonoring God.

"This law book (Code of Mississippi) says, in its Bill of Rights, that 'the enumeration of the rights in this constitution shall not be construed to deny and impair others retained by, or inherent in, the people.' This Sunday law does emphatically deny the God-given right inherent in me to work on the first day of the week, commonly called Sunday. Therefore, your honor, it is unconstitutional.

"Again, I read in the Constitution of Mississippi, Section 18: 'No preference shall be given by law to any religious sect or mode of worship; but the free enjoyment of all religious sentiments and different modes of worship shall be held sacred.' Your honor, the highest type of worship is obedience. To worship God is to honor him. We honor him most when we obey him. The same is true all through life. Then there must be no preference shown by any law to any religious denomination in its mode of obedience. It is a part of my mode of worship to obey God by remembering to keep the seventh day holy and by working on the first day, according to the commandment. Your custom is to keep Sunday and work on the seventh day. Question: Does this Sunday law show any preference for your custom or mode of worship? Does it? Any one can see that it does and it is plainly and decidedly unconstitutional.

"Again, the constitution of Mississippi guarantees to me the free enjoyment of all my religious sentiments, but under this Sunday statute where is my liberty?

"You work on the seventh day and thereby teach to the world that it is not the Sabbath. You rest on the first day and by so doing you say to the world, *this* is the Sabbath day. You have the right to do this. I would not interfere with you in this matter if I could. But where is my freedom to work on Sunday that I may teach the world that it is *not* the Sabbath? 'Where is my liberty to rest on the seventh day that I may teach the people that it is the Sabbath day? These liberties you take yourself, but you deny them to me. You are in the majority I know, but were I the only man in this wide world that kept the Sabbath I would be entitled to equal protection in my faith. You can see that this Sunday statute is directly in opposition to every principle of the constitution of Mississippi as well as that of the United States, and that it is therefore null and void.

"I might inform on my complainant, who was doing his own business in hunting up a team to plow on Monday, when he saw me doing my own business digging up sprouts. I might inform on all my good neighbors who do not deny that they often do work on Sunday that is not work of necessity or charity. Why, then, is it that I am here to-day for the first time in all my life that I was ever arraigned before an officer of the law to answer to any charge? Not because I work on Sunday, but because I rest on the seventh day—because some one has become prejudiced on account of my religion and takes advantage

of this unjust and unconstitutional statute to wreak his vengeance upon a doctrine because it does not happen to be in accordance with his preconceived ideas.

"This difficulty is not between me and the State. The contest is between the two laws. I am a servant of the Most High God. He gives me his law in his Word—he writes it in my heart,* and I must keep it. If he wants me to go to the lions' den or through the fiery furnace I would rather go than to remain here without him. My God does not need the civil law to sustain or defend his Sabbath or to keep his followers in the faith. He stood by his servants in the past and he is the same to-day as he was then. All his servants in times past have had to meet persecution at the hand of the civil law. The Baptists, Methodists and the Quakers were once as objectionable in the eyes of the law as Seventh-day Adventists are to-day, but that time is past, and so will this time pass; but I forewarn you not to fight against God.

"I find, in studying my Bible, that God made the Sabbath when he made the world. He blessed it because he rested upon it, and that blessing will stay upon it as long as the fact remains that he did rest upon that day, and that will be a fact throughout eternity. I find that the Son of God kept this same Sabbath while he was on this earth, and was put to death on the issue of Sabbath-observance. I find that the disciples kept the same Sabbath, but through apostasy a change finally came.

"The first official recognition of this change occurred in 321 A. D., when Constantine,—a heathen emperor, who was subsequently nominally converted to the Christian religion, and who thought to promote its cause by enacting civil laws in its favor,—enacted his famous Sunday law. This was an important step in the development of the papacy,—a church clothed with civil power with which to punish heretics.

"We hold up our hands in holy horror when we read of the awful work of this power, but if you will study the 12th and 13th chapters of Revelation you will see that a similar power was to arise in the last days and do a similar work. It was to be an image to the former beast—the church clothed with civil power and enforcing religion by law. We are in that time and you have an example of its working before you at this moment. The Sunday is a child of the papacy and stands upon the authority of the beast, and the power that enforces it in this country is called by the prophet 'the image of the beast,' and the warning angel sent out at this time cries out with a loud voice: 'If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.'

"I prefer to be fined twenty dollars and the costs or to remain in jail the remainder of my natural life rather than meet the wrath of God poured upon me without a trace of mercy in it. Therefore, your honor, I cannot observe Sunday, I cannot obey the image to the papacy, when it says worship the beast; nor can I receive his mark in my hand by refraining from labor on his day—Sunday—the sign and seal of his authority. If I obey him I worship him, and his worship brings the curse of God.

"I therefore leave my case with you, not fearing to answer you in these things, for the

* Jer. 31:33.

God I serve is able to care for me; though my body should be torn asunder and scattered to the four winds of the earth, I shall live again. But for your sake I entreat you to be careful of your judgment. 'For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again.'

THE SENTENCE.

The Justice. Mr. Nash, you are here condemned by the statutes of the State of Mississippi. You confess you are guilty of the charge against you. Only to the extent you consider the statute unconstitutional do you claim not to be guilty. I expected you to cite some higher rulings showing that it had been so decided, but you only touched upon ecclesiastical law which has nothing to do in a civil case. I can do no less than to fine you \$10 and costs.

Mr. Nash. Your Honor, Sunday laws are ecclesiastical laws, and when the civil law takes me into ecclesiastical questions I have a right to argue them from an ecclesiastical standpoint; and besides, I have shown you by the constitution of Mississippi that Sunday statutes are not valid, and I am entitled by that constitution to my liberty.

Justice. You failed to cite any higher rulings in the case.

A lawyer, who was present. Your Honor, I, at the earnest solicitation of the people here present, ask you to reconsider your decision. This is the first offense, and it is usual, you know, in such cases, to be lenient. I do not know as we have ever had a case of this kind in our State. They had one in Douglasville, Ga., recently, and the judge in that case made no fine at all, only imposing the costs. In Tennessee the governor pardoned eight or nine of these people, and I ask you to make Mr. Nash's fine, if any, merely nominal. Mr. Nash is a good citizen, and has not disturbed any one—no one has been injured by him—no one's rights have been impaired by him, and I ask, in behalf of the people here and throughout our fair State that you reconsider your decision.

Justice. Well, I will decide what I will do in a short time. The court will take a recess for ten minutes, and I will decide during this time what I will do.

After the recess another lawyer present appealed to the court on behalf of the people, asking that the fine be remitted.

Justice. I do not want to be severe on any one. It hurts me to place a fine on any man, and especially does it in this case. Mr. Nash, do you expect to come up before me again on this same charge? (No answer.) If you do I will be harder on you in this case.

Mr. Nash. I am on trial for this offense and not for a future offense. I do not know who will inform on me next time.

Justice. I will be easy on you this time and make the fine \$1 instead of \$10.

The witnesses then divided their fees in favor of Mr. Nash, and the entire fine and costs amounting to \$7.75, was guaranteed immediately by the people, and Mr. Nash was discharged.

A VOICE FROM MARYLAND.

Centerville (Md.) Jail, June 3, 1895.

AMERICAN SENTINEL:—

For daring to exercise a God-given right, and for discharging my duty toward God, and in the fear of God, and that without disturbing anyone, or doing the least harm to any man, I have been taken away from my family and from my work, and put to jail for thirty days, for refusal to pay fine and costs, amount-

ing to fourteen dollars and eighty cents. My offense was laboring on Sunday, May 12 and 19, setting out plants and hoeing in my garden. I made no noise, but was seen by certain individuals who take advantage of an old Sunday statute to persecute me, by taking away my liberty contrary to the Constitution of this country, which guarantees perfect liberty of conscience in matters of religion. It emphatically says that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." Such were the principles of those who framed the Constitution and who knew from the injustice and tyranny of other lands the value of the liberty to worship God according to the dictates of one's own conscience. And this is the principle taught by Jesus our Saviour. I praise him to-day for his precept and his example and for pointing out the way to all who would follow him. He says: "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell."

R. R. WHALEY.

PRESS COMMENTS ON SOUTHERN PERSECUTIONS.

[From the *Lester (Iowa) Record.*]

GEORGIA is not in Russia; it is in the southeastern part of Protestant United States.

Mississippi has followed the example of Georgia. Mr. R. T. Nash was arrested May 9, at Amory, Miss., for hoeing in his garden on Sunday. . . . Surely this is a Christian(?) nation.

[From the *Wamego (Kan.) Times.*]

THE laws of Georgia are severe on those who prefer to observe Saturday instead of Sunday as their day of worship. J. Q. Allison, of Douglasville, Ga., has been convicted for violating the Sabbath statute of that State. Mr. Allison believes that the more ancient statute is not obsolete, "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work."

[From the *Dixon (Cal.) Tribune, May 24, 1895.*]

THE Seventh-day Adventists in this State are a peaceable, moral and conscientious class of people, who observe their own Sabbath with a rectitude which would do credit to other sects. We have every reason to suppose that the same characteristics appertain to the denomination in other States. The prosecution and inhuman punishment to which Adventists have lately been subjected in Tennessee and Georgia for laboring on Sunday, smack much of persecution and reveal a religious intolerance which should have no place in this enlightened country.

[From the *Reedsburg (Wis.) Free Press.*]

PROBABLY as long as the world stands the majority will misuse its power by punishing members of the minority for entertaining and acting upon unpopular opinions. We are sorry to notice the crusade being waged in Georgia and Mississippi against people who, believing in and keeping Saturday as the Sabbath, insist upon their right to labor on Sunday. We notice that recently a man in Georgia convicted of that offense has been placed in a chain-gang along with criminals whose punishment consists in working on roads and public works under a prison boss. The vindictive spirit that will enact and en-

force a law to compel obedience to a religious form further than is necessary for the maintenance of good morals for the public good, is greatly to be deplored; but it exists, nevertheless, always has, and probably always will.

[From the *Courier, Gibson City, Ill.*]

A WAVE of religious bigotry and persecution seems to be sweeping over the South. Following the imprisonment of the Seventh-day victims in Tennessee comes the news that J. Q. Allison, of Douglasville, Ga., has been convicted of violating the Sabbath law of that State, and, as a punishment, sent to the chain-gang! Think of it. A Christian man, whose only offense was that he observed a different day as the Sabbath from his neighbors, is by their connivance forced into the chain-gang, to work with the vilest criminals, under cruel taskmasters! All this is sanctioned by the law in a so-called Christian State. Mr. Allison was saved from his horrible punishment by unknown friends' paying his fine, after the sheriff had started with him, but that does not mitigate the barbarity of the sentence.

And Mississippi, too, joins in the proscription of the Seventh-day Adventists. We read that at Amory, in that State, on the 9th inst., Mr. R. T. Nash was arrested and imprisoned for hoeing in his garden on Sunday, having observed the previous day as the Sabbath. It is not in evidence that the good Christians who caused the arrest made any effort to interfere with the running of Sunday trains or the grosser forms of Sunday violation; but the man who spent the quiet hours at work in his garden, alone with his thoughts and his God, interfering with the rights and pleasures of no one, must be arrested, fined and perhaps doomed to the unspeakable horrors of the chain-gang. Is it not time for the friends of religious liberty to arouse themselves when such things are going on in a number of our States?

A Georgia Disgrace.

[From the *Four Corners, Wheatland, Cal., May 25.*]

J. Q. ALLISON, a pious Seventh-day Adventist, of Douglasville, Ga., has been convicted of violating the Sabbath statute of the State of Georgia, and sentenced to the chain-gang. Mr. Allison believes that the more ancient statute is not obsolete: "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work."

We have looked up the Georgia law and find that it provides that the offender may "be punished by a fine not to exceed one thousand dollars, imprisonment not to exceed six months, to work in the chain-gang on the public works, or on such other works as the county authorities may employ the chain-gang, not to exceed twelve months, and any one or more of these punishments may be ordered, in the discretion of the judge."

What is here but a possibility of, first, a thousand-dollar fine; second, a six-months' imprisonment; third, the chain-gang; fourth, all three combined; fifth, he faces the possibility of being hired out to the highest bidder, to some contractor, and in either case, whether in the chain-gang of the State or the private contractor, should he refuse to work on the Sabbath, as he surely would, he "may be punished with death"!

Upon the heels of this disgraceful proceeding in Georgia is flashed the news from Amory, Miss., that Robert T. Nash, of that place, has been arrested for working in his garden on Sunday. If these news items were sent

from the unexplored regions of the South Seas, or were they dated back in those puritanic times when New Englanders loved to burn Quakers and witches, we could make some allowance, but coming as they do from a supposed enlightened portion of the land of liberty in an age when religious fanaticism in the form of persecution is supposed to be dead, these news items are startling. A cardinal American principle consists of permitting the worship of God according to the dictates of conscience, and for a Georgia or Mississippi law to stand unrepaled that will allow the chain-gang sentence to apply to Seventh-day Adventists is but a part of an American outrage.

[From the Warren (Ill.) Sentinel, May 22.]

MR. J. Q. ALLISON, residing at Douglasville, Georgia, for violating the Georgia Sabbath statute, was last week sentenced to the chain-gang. The law provides that an offender may be punished by fine or imprisonment, or to work in the chain-gang. . . . Another section provides that such offenders or members of the chain-gang who may be guilty of insurrection or attempt at insurrection (such as refusal to work on the seventh day) shall, upon trial and conviction, *be deemed guilty of a capital offense and punished with death*, or such other punishment as the judge may inflict.

Thus in this enlightened day and age, in the State of Georgia, . . . we find that for following his religious convictions alone, a citizen may be arrested, fined a thousand dollars, imprisoned for six months, sent to the chain-gang, or all three combined, or he may be "hired out" (sold) to a private contractor, and if he refuses to work on what he considers the Sabbath (which he surely would) *he may be deemed guilty of a capital offense and punished with death!*

Tennessee and Mississippi are but little behind their sister State of Georgia in this religious persecution. In the former State various citizens have been arrested and imprisoned for offending the Sunday statute, and even a promising college has been broken up by the persecution. In the latter State, at Amory, no longer ago than May 9, a Mr. R. T. Nash was arrested for hoeing in his garden on the statute Sunday. Thus we see that people desiring to go South and take with them their religious views should investigate the statutes before moving, or they may find themselves sold out as slaves or even sentenced to be shot or hung!

THE "ARENA" FOR JUNE.

ONE of the most valuable papers in the June *Arena* is "A Review of the Brooklyn Street Railway Strike," by G. Emil Richter. He begins at the beginning of the story. He shows that methods were used to consolidate all the different car companies of Brooklyn into two gigantic monopolies, and he describes the elegant deal through which the inner ring in these two companies forced the shareholders into a new combine that swindled them outright of \$4,500,000. Then the squeezing process began to earn more than the five per cent. which the ring had stolen from the stockholders. The number of regular employes was cut down by one-half, and the "tripper" system of twenty cents a trip was introduced. By this means the men could not earn more than from sixty to eighty cents a day; but they were compelled to be in attendance fourteen to eighteen hours a day awaiting orders in order to obtain a commission. The company claimed that the ten-hour law did not cover this kind of service, and no time for meals was allowed in their ten hours actual service. The hours of the regular service men were also lengthened in the same way and upon the same knavish technicality of legality. Then the time-tables were fixed up, and the regular men were required to make more trips in a shorter time, and the law which enacted that no car should be run at a greater speed than ten miles an hour was set aside. The time-tables

were so arranged that the men were compelled in order to save themselves from fines and dismissal for impunctuality to run cars at a speed of from fifteen to twenty miles an hour. The result was great loss of life. When the contract with the Knights of Labor for the year expired, the executive committee of the Knights wanted to renew it, on terms embodying the law, regarding rate of speed and length of hours of service, and asking for an increase of wages of twenty-five cents a day. But the companies refused to treat with the committee. They wanted to run their "own business" as they saw fit. Of course they were not to be embarrassed with such presumptuous superfluities as certain legal enactments; but when the strike came they worshiped "law and order." The progress of the strike is then related as was told from day to day in the *New York Recorder*.

We by no means justify the violence which characterized this strike, but as Mr. Richter's article shows, the lawlessness was not all on one side.

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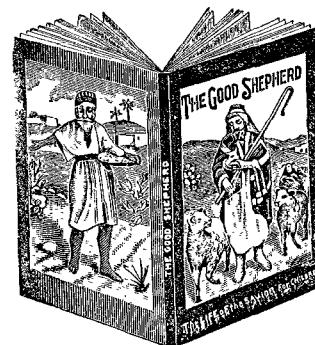
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NEW YORK, JUNE 13, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

WE are indebted to Mr. D. W. Reavis, of Atlanta, Ga., for the excellent report of the Nash trial at Amory, Miss., which we print on another page.

THE preachers of Toledo, Ohio, are up in arms against Sunday baseball. There is a State law in Ohio against Sunday ball games, and it will doubtless be enforced.

OUR first-page article this week is somewhat long, and by some may be thought "dry," but it will well repay not only careful reading but study. The principles maintained in it are vital and far-reaching and ought to be understood by everyone who values human liberty, whether in civil or in religious things. We trust the article will receive more than passing attention, and that its length will deter no one from reading it.

MR. W. H. FALCONER, Winnipeg, Manitoba, sends us the details of an attempt recently made there to compel Seventh-day Adventists to cease working on Sunday. As usual, the work complained of was quiet farm work that could not possibly cause anybody other than mental disturbance. At the time of writing, June 2, no arrests had been made, but the offending parties had been visited and threatened by the authorities. We will print Mr. Falconer's communication next week.

THE latest attempted barbarism in the interests of Sunday sacredness(?) is the effort of the "missionaries" at Ellis Island to have it closed on Sunday. The effort failed as it deserved to do. The employes at the island now have two Sundays off out of three, and will be on duty only on alternate Sundays during the fall and winter. The "missionaries" who would keep hundreds of immigrants cooped up on shipboard from Saturday evening until Monday morning in the interest of their Sunday propaganda, should go and "learn what that meaneth, I will have mercy, and not sacrifice."

A DISPATCH, published in the *Mail and Express*, of the 8th inst., runs thus:—

CINCINNATI, O., June 8.—George Boehm, of this city, deserted the Franciscan Brotherhood Thursday night and escaped from the monastery near Louisville, Ky. He is only twenty years old, but has been at the monastery since he was sixteen. He grew tired of the restraint, and escaped from a window before a reply to his application for release could be received from Rome.

By what right do Roman Catholics imprison people in this country and hold them subject to orders from Rome? Does Rome suspend the writ of *habeas corpus* at will in the United States of America?

MARTIN LUTHER, though dead, yet speaketh. The German Lutheran paper, *Die Rundschau*, of Chicago, is watching the signs of the times and interpreting their meaning with a keenness of perception that is truly refreshing. After narrating in its issue of May 22 the humiliating course of certain Christian Endeavorers in petitioning Satolli to degrade "Father" Phelan as a punishment for his grossly false charges against the morality of the members of the society, the wide-awake Lutheran editor comments thus:—

"In fine, we have this yet to say: no one is more powerfully playing into the hands of popery than is the false Protestantism of our day. There be few to-day that do clearly perceive this and are preparing for the consequences. And, as detrimental as are the consequences to our land, they cannot and will not fail to transpire, if the eyes of the 'Protestants' of America are not opened in time, and if they do not, *above all*, rid themselves of the pope and all popery."

ON the 2nd inst. there went into effect a new Sunday statute in this State forbidding barbering on Sunday, except in New York City and Saratoga, and requiring shops in these places to close at 1 p.m. on that day. The act was passed professedly in the interests of the "overworked" barbers; but a thousand Brooklyn barbers, in mass-meeting assembled, resolved a few days since, to test the constitutionality of the statute in the courts, and took steps to raise the necessary funds. About the same time a poor German barber, whose business had been ruined by the new order of things, committed suicide because he could no longer make a living. Sunday was his only good day, as during the rest of the week he could scarcely pay expenses. The new "law" is of course a benefit to the New York shops, as many Brooklyn men now get shaved in this city on Saturday evening before going home, who formerly patronized Brooklyn shops on Sunday. The act is unequal, unjust, and ought to be declared unconstitutional, as it certainly is.

At a recent meeting of the United Societies for Liberal Sunday Laws, held in this city, Hon. Otto Kempner, Chairman of the Committee of Agitation, reported that the committee had decided to issue a circular to all the trades unions of this city and vicinity asking their coöperation toward a monster two days' demonstration, next September, in favor of the liberal Sunday movement. It will be held on Sept. 25 and 26. Quite an elaborate program has been prepared for this demonstration. On the first day, says the circular, it is proposed to have a civic and industrial parade, in which all the societies and representatives of the trades and industries of the city are asked to participate. On the second day there will be a public reception, to be followed by a series of symbolical tableaux, illustrating the many unjust phases of the Sunday closing law. On both days there will be prize games among the societies participat-

ing, and athletic and dramatic entertainments. The object of the festival is to afford the general public an opportunity of expressing its sympathy with the cause of rational Sunday liberty.

We predict that this movement will amount to nothing. Doubtless many of the societies to take part in it have already forfeited their right to protest against Sunday legislation by asking the State to forbid certain kinds of business on that day, as for instance, the keeping open of barber shops, etc. The only effective opposition to Sunday laws is opposition based upon correct principles of separation of Church and State.

A PETITION "to the authorities" is being circulated in Rhea County, Tenn., praying that the Sunday law shall be more strictly observed than heretofore. The Graysville Adventists know what that means and are preparing for whatever may come at the July term of the Circuit Court.

The regular time for the third quarterly meeting of the year in all the Adventist churches is the first Sabbath in July, which, this year, comes on the 6th. But as eleven of the male members of the church, including the elder, are likely to be in prison at that time, the meeting will be held one week earlier, namely, June 29. The story is thus told in a private letter written by one of the indicted Adventists to a minister of the denomination, whom he urges to be present at the meeting referred to:—

We have changed our quarterly meeting so as to come one week earlier this time. As the usual time of holding the meeting comes the same week that the Circuit Court for this county is in session, and as it is more than probable that a large number of the male members of the church will be in jail, we have concluded to make this change. . . . Has there ever before been a quarterly meeting among us changed for such a reason? . . . We are living in a wonderful time. May the dear Lord help us.

The brethren are all well, and good courage is felt in the hearts of all. Our meetings are better and better as week succeeds week. Don't forget us at the throne of grace.

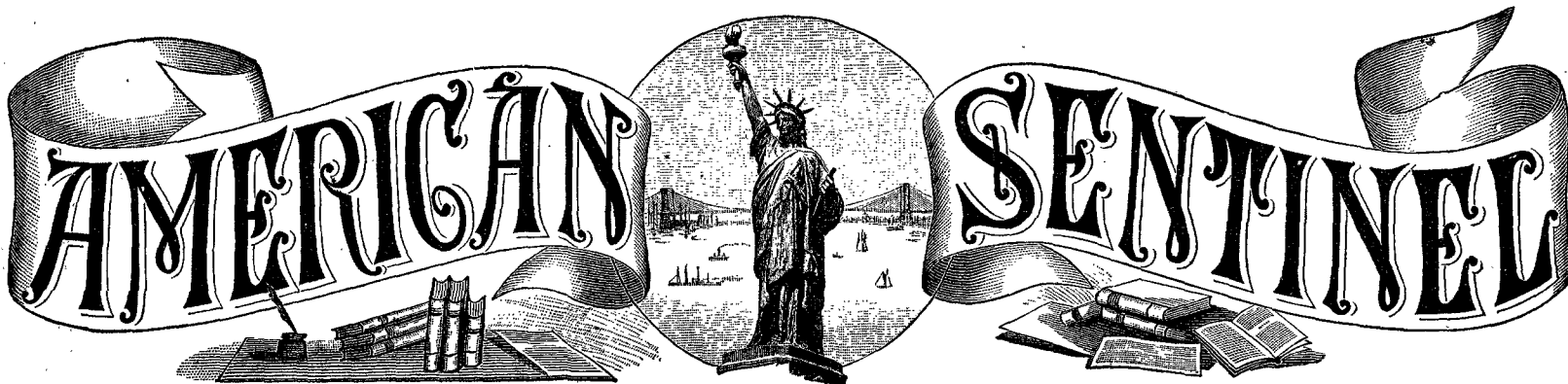
The writer of the letter from which this extract is made, is a man of intelligence and refinement. He was an officer in the Union Army during the Rebellion, was subsequently a member of the Iowa Legislature, and has for a number of years been an official member of the Seventh-day Adventist church at Graysville. He is one of the most gentle, inoffensive and exemplary Christian men to be found anywhere, loved and respected by all who know him; but the first week in July is almost certain to see him a convicted inmate of the Rhea County Jail. Such is the practical working of the Tennessee Sunday statute.

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THE SABBATH AND THE SUFFICIENCY OF SCRIPTURE.

Does the Bible contain all things necessary to salvation?

The consistent Protestant says, yes; the consistent Roman Catholic says, no.

It is around this point that the battle between Protestantism and Roman Catholicism has always been waged, and always will be waged, until the end of time.

When the papacy yields on this point, it yields all. It cannot exist as a system a moment after it surrenders this point. On the other hand, when Protestantism compromises itself on this point, it has compromised its very existence, and must perish.

It therefore follows that when Protestantism harbors an unscriptural doctrine it harbors a deadly foe. It gives aid and comfort to its life-long enemy, and commits treason against the cause it professes to serve.

Protestantism is harboring such an enemy in the Sunday-Sabbath, and Roman Catholics are using this fact to silence the voice of Protestantism. The Romanizing High-Church party in the Protestant Episcopal Church use it to silence the voice of their protesting brethren; Methodists use it to silence the Baptists' plea for scriptural baptism. In fact, the greatest foe to a faithful return to scriptural doctrine and practice, is found in the Sunday-Sabbath.

To illustrate: Every Roman Catholic work which discusses the doctrine of the church, attempts to prove that the Bible does not contain all that is necessary to salvation. And every such work appeals to the Sunday-Sabbath, which all the popular Protestant churches observe, as proof of its claim.

Here are a few of the many examples:—

Now the Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practice. Not to mention other examples, is not every Christian obliged to sanctify Sunday, and to

abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify. . . . We must therefore conclude that the Scriptures alone cannot be a sufficient guide and rule of faith, . . . because they do not contain all the truths necessary for salvation.¹

The Protestants have no scripture for the measure of their day of rest,—that they abolish the observance of Saturday without warrant of Scripture,—that they substitute Sunday in its place without scriptural authority,—consequently, that for all this, they have only traditional authority. Yet Protestants would look upon a man who would do profane work after five o'clock on Sunday, or keep the Saturday and profane the first day, as a victim of perdition. Hence we must conclude, that the Scripture, which does not teach these things clearly, does not contain all necessary truths, and consequently, cannot be the only rule of faith.²

The keeping holy of Sunday is a thing absolutely necessary to salvation; and yet this is nowhere put down in the Bible; on the contrary, the Bible says: "Remember the Sabbath day to keep it holy" (Ex. 20:8), which is Saturday, and not Sunday; therefore the Bible does not contain all things necessary to salvation, and consequently, cannot be a sufficient rule of faith.³

Not only is the Sunday-Sabbath used by Roman Catholics against the general position of Protestantism on the sufficiency of Scripture, but it is used to justify every unscriptural doctrine and practice of their church. Every time a Sunday-keeping Protestant declares a certain Roman Catholic doctrine to be unscriptural, the Catholic kills the force of the protest by replying that Sunday-keeping is without scriptural warrant also. In fact, Roman Catholic children are taught in parochial schools to use this argument against the Protestant who protests against the multitude of fast days enjoined by that church. Here is an illustration from "A Doctrinal Catechism," page 181:—

Q. In what manner can we show a Protestant that he speaks unreasonably against fasts and abstinences?

A. Ask him why he keeps Sunday, and not Saturday, as his day of rest, since he is unwilling either to fast or abstain. If he replies that the Scripture orders him to keep Sunday, but says nothing as to

fasting or abstinence, tell him the Scripture speaks of Saturday or Sabbath, but gives no command anywhere regarding Sunday or the first day of the week. If then he neglects Saturday as a day of rest and holiness, and substitutes Sunday in its place, and this merely because such was the usage of the ancient church, should he not, if he wishes to act consistently, observe fasting and abstinence, because the ancient church so ordained?

And now we instance an illustration of how effectively this argument is used. The *New York Observer*, of January 24, 1895, assailed the Roman Catholic mass, as follows:—

There is not, in all the Word of God, a passage that can be quoted in favor of an early and fasting communion.

To this the *Catholic Union and Times*, of Buffalo, promptly replied:—

Neither is there a single text of scripture to authorize you to change the Lord's day from the seventh to the first day of the week.

This shot from the Roman Catholic editor effectually silenced the *Observer*; not a word has been ventured in reply.

Not only do Roman Catholics use the Sunday-Sabbath tradition to silence Sunday-keeping Protestants, but Sunday-keeping Protestants use it against each other. Recently, the *Examiner National Baptist and Christian Inquirer* published the statement that the Roman custom of christening bells "is authorized by the very next verse to the one which commands the christening of babies."

To this the *New York Christian Advocate* (Methodist), in its issue of April 25, quickly responded thus:—

Our Baptist friends would find great difficulty in finding a positive text in support of some of their beliefs. Without doubt there is no text commanding the christening of babies; nor is there any commanding the substitution of the Lord's day for the Sabbath.

As the shot from the *Catholic Union and Times* silenced the *Observer*, so this shot from the *Advocate* silenced the *Examiner*. And thus it is seen how the Sunday-Sabbath dogma stands for tradition as against the sufficiency of Scripture, and is a shield in the hands of Roman Catholics to parry the scriptural blow of the Sunday-keeping Protestant; and in the hands of one Sunday-keeping Protestant to shield his unscriptural practice against his more scriptural Protestant neighbor. In short, the greatest barrier to-day to a return to primitive Bible truth is the inconsistent Protestant practice of hallowing

¹ Cardinal Gibbons, in "Faith of Our Fathers," Forty-first edition, 1892, page 111.

² "A Doctrinal Catechism," by Rev. Stephen Keenan, Imprimatur, John Cardinal McCloskey, Excelsior Catholic Publishing House, 5 Barclay St., New York, pages 354, 355.

³ "A Sure Way to Find Out the True Religion," by Rev. T. Baddely, D. and J. Sadler & Co., 33 Barclay St., New York.

the unhallowed Sunday institution and of the desecrating the God-hallowed Sabbath-day.

There are those who charge Seventh-day Adventists with exaggerating a non-essential, in faithfully observing the "Sabbath day according to the commandment." But it is not a non-essential; it is a vital question. Upon it turns, as we have seen, the question of whether the Word of God contains the truth necessary to salvation or whether it does not; whether the claim of the Roman Catholic Church that tradition is essential to salvation is true or not; whether we will take the Bible, with the Saviour of the Bible, and his salvation which saves to the uttermost, or the tradition of the papacy with its traditional saviour which cannot save without the intercession of Mary, the saints, and the priests, and "millions of years" in the purifying flames of purgatory?

This is what Seventh-day Adventists are standing for; this is what they are suffering in prisons for; and this is what, God helping them, they are willing to die to maintain.

CLERICAL JUGGLING.

A LARGE majority of those who observe the first day of the week instead of the seventh day, attempt to use the fourth commandment to justify their practice. However, this use of the fourth commandment is a modern invention. Fifteen hundred years of Christian history and ecclesiastical controversy passed before any church became so reckless as to attempt to steal the livery of the fourth commandment with which to clothe the Sunday-Sabbath.

To show how the commandment is wrested in the attempt to furnish scriptural authority for the unscriptural dogma of Sunday-sacredness, we will quote the commandment, with the juggling necessary to make it applicable:—

"Remember the Sabbath day [formerly the seventh, but now the first day] to keep it holy. Six days [which formerly excluded the seventh, but now includes it] shalt thou labor, and do all thy work: but the first day [formerly the seventh day] is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed" one day in seven, but no day in particular, and hallowed one day in seven, but no day in particular; and then authorized the clergy from the sixteenth century and onward to determine which day of the seven is holy, and to force that decision on all other men with the aid of the civil authority.

Although this rendering of the commandment is ridiculous, it is the rendering absolutely necessary to cover the position taken by ninety-nine out of every one hundred Sunday-keeping Protestants. Is it any wonder that thinking men should become disgusted with this jugglery with words and retort in the language of the Chicago *Inter-Ocean* editorial, of April 23, thus: "Once for all this clerical juggling with words should cease; Sunday is not the Sabbath, and every preacher knows it is not?"

Every Protestant who wrests the scripture in this manner vitiates the divine Word and silences his voice against papal perversions of scripture. If the Sunday-keeping Protestant can do violence to the fourth commandment as illustrated above, then the Roman Cath-

olic can wrest the following precious text, thus:—

"If we confess our sins [to the priest], he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" [in the flames of purgatory].

The Sunday-keeping Protestant protests against this rendering of the text, but his protest is nullified by the fact that he is guilty of doing equal violence to another text to justify his practice. Thus it is seen that the Sabbath controversy involves the integrity of the Scriptures, and with it the simplicity and purity of the gospel of salvation through faith in Jesus Christ. And in contending for the integrity of the Sabbath command, Seventh-day Adventists are contending for the integrity of scriptures which contain the good news of salvation through faith in Christ, instead of through faith in priests, popes and purgatory.

CLASHING VOICES.

A COPY of the *Evangel and Sabbath Outlook*, containing an account of the conviction of J. Q. Allison, of Georgia, for laboring in his field on Sunday, with some observations on the unscriptural character of Sunday observance, was sent to the *Western Catholic News* of Chicago.

The Catholic paper in a most commendable manner condemned* the persecution of Mr. Allison, but attempted to produce scriptural authority for Sunday observance in the following paragraph:—

What does it [the *Evangel and Sabbath Outlook*] say to the following texts of Scripture in reference to Sunday as the Lord's day:—Apoc. or Rev. 1:10—"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Again, Acts 20:7: "And on the first day of the week, when we assembled to break bread, Paul discoursed with them, being to depart on the morrow, and he continued his speech until midnight." 1 Cor. 16:2: "On the first day of the week let every one of you put apart with himself, laying up what it shall well please him; that when I shall come, the gathering be not then to be made."

We don't ask our contemporary to send us the ten thousand copies he promised to anyone who would furnish him scriptural proofs of Sunday. We only ask him to publish in his journal that scriptural proofs have been furnished, and that Sabbath-keepers are wrong.

We are sure our friend, the *Sabbath Outlook*, will "say" some pertinent things about these alleged "scriptural proofs:" but we desire to call the attention of the editor of the *News* to some Roman Catholic comments on the value of the "scriptural proofs" cited. We quote first from "A Doctrinal Catechism" "by Rev. Stephen Keenan." This work is indorsed by "John Cardinal McCloskey, Archbishop of New York," and announces on its title page that it is "revised, corrected, conformably to the decrees of the council of the Vatican." On pages 352-354 are found the following comments on the value of the "scriptural proofs" for Sunday observance cited by our Roman Catholic contemporary:—

Q. Is the observance of Sunday, as the day of rest, a matter clearly laid down in Scripture?

A. It certainly is not; and yet all Protestants consider the observance of this particular day as essentially necessary to salvation. To say, we observe the Sunday because Christ rose from the dead on that day, is to say we act without warrant of Scripture; and we might as well say that we should rest on Thursday because Christ ascended to heaven on that day, and rested in reality from the work of redemption.

Q. Is it not said, in the book of Revelations, that St. John was in the Spirit on the Lord's day, that is, Sunday, and is not this scriptural proof that Sunday is the day to be observed in the New Law?

A. Are we then to observe this particular day merely because St. John had a revelation upon it,—must we observe as a day of rest and holiness, any day upon which an apostle was in the Spirit?

Q. But it is called the Lord's day?

A. And is not every day the Lord's day,—does this text tell you not to work upon that day,—does it tell you that the obligation of keeping Saturday is done away with, or that it was not the day of the resurrection or ascension which St. John here calls the Lord's day?

Q. Is it not said in the Acts, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow," and is not this sufficient scriptural authority for the observance of the first day of the week?

A. But does this text abrogate the observance of Saturday, the seventh day, or allow Protestants to do profane work on that day?—Certainly not. They should then rest upon both days, if they hold the above text as any argument. The text in question does not say that the apostle preached, or that the people assembled every first day of the week, but merely on this particular day, for which a good reason is given, namely, that St. Paul was to depart next day. It is quite clear, however, that they met every Saturday; for the same Acts say, St. Paul preached in the synagogue every Sabbath, and exhorted the Jews and the Greeks. Besides, it is not wonderful that the disciples came together on this first day of the week, since, according to Acts 2, they continued daily in the temple breaking bread.

Q. Does not St. Paul order the Galatians and Corinthians to make collections on the first day of the week?

A. Yes, but again, this does not abolish the observance of Saturday. St. Paul does not say that the people would be at church on that day,—that they were to keep that day, to the exclusion of Saturday, holy,—or that these collections were to be made at church, but merely that every man should lay up by himself in store upon that day.

The editor of the *Western Catholic News* will find more Catholic testimony of this same character in the first article of this paper. But if he desires still more testimony we recommend that he send ten cents to the *Catholic Mirror*, Baltimore, and secure a copy of a work entitled, "The Christian Sabbath," consisting of four editorials which appeared in that paper under the dates, Sept. 2, 9, 16, and 23, 1893, and which were written to show that the texts quoted by the editor of the *News* do not contain "scriptural proofs" for Sunday observance. But for fear that the editor will not secure this pamphlet, we quote the following from page 13:—

Thus, it is impossible to find in the New Testament the slightest interference by the Saviour, or his apostles, with the original Sabbath, but, on the contrary, an entire acquiescence in the original arrangement; nay, a plenary endorsement by him, whilst living; and an unvaried, active participation in the keeping of that day and no other by the apostles, for thirty years after his death, as the Acts of the Apostles have abundantly testified to us.

Hence the conclusion is inevitable; viz., that of those who follow the Bible as their guide, the Israelites and Seventh-day Adventists have the exclusive weight of evidence on their side, whilst the biblical Protestant has not a word in self-defense for his substitution of Sunday for Saturday.

And now will the *News* print these quotations from Catholic authorities in its columns, with a humble recantation of its error, together with the statement that, according to the Bible, Sabbath-keepers are right?

"GOD SAVE THE PEOPLE."

THE termination of the trial of R. T. Nash, of Amory, Mississippi, an account of which appeared in our last issue, is deserving of notice. It is indeed gratifying, though not astonishing, that Mr. Nash was rescued from the penalties of a persecuting, priest-born statute, "at the earnest solicitation of the people," who first appealed to the judge to reconsider his decision, and when the final judgment was rendered, immediately satisfied the demands of the court and had the satisfaction of seeing their irreproachable neighbor return to his home, a free man.

Human liberties, both civil and religious, have always been more clearly appreciated and

more jealously guarded by the *people* than by princes or prelates.

It is recorded of Christ that when condemned and persecuted by the priests and rulers as a Sabbath-breaker, because he healed on the Sabbath, "the people rejoiced for all the glorious things that were done by him." And when "the chief priests and the scribes sought how they might take him by craft and put him to death," it is recorded that "they said, Not on the feast day, lest there be an uproar of the people."

May the "Lord of the Sabbath" bless the "*people*" of Mississippi, whose love of justice led them to save an honest Sabbath-keeper from punishment as a Sabbath-breaker.

MARYLAND JUSTICE.

BY E. E. FRANKE.

JOHN A. FAUST, a member of the Seventh-day Adventist Church in Baltimore, was arrested for working on Sunday, June 10, 1895.

Mr. Faust has been a canvasser for religious books, but during the last two years, has been so much crippled by rheumatism that at times it has been exceedingly difficult for him to walk. For this reason he has been compelled to give up his employment, and since then it has been difficult for him to support himself and family, consisting of a wife and three children.

About three weeks ago Mr. Faust began to repair shoes and do such odd jobs as his health would permit, very often suffering intense pain while sitting at his cobbler's bench, besides making hardly enough to sustain life. Mr. Faust, as stated, is a Seventh-day Adventist, and in harmony with the Bible, keeps the seventh day (Saturday), working the six other days (including Sunday), when his health will permit and when he has work to do.

The work was performed in his private room in the house where the writer also lives. Last Sunday Mr. Faust was engaged in repairing a pair of shoes when the policeman, urged by the good religious(?) neighbors, came into the house and gave him to understand that he would have him arrested when a warrant could be made out. At the same time he said, "I'll make away with you folks."

The store directly opposite was open all day (the writer's children made purchases there). At the rear of Mr. Faust's house a number of men (not Adventists) were pitching quoits, making noise enough to be heard distinctly on the front street, but this did not disturb the good religious people or the officer who made the arrest. The fact is, the whole thing is a case of religious persecution, because Mr. Faust happens to differ from these neighbors as to which day should be observed as the Sabbath.

On a warrant issued by the police justice and served by the inquisitorial policeman, Mr. Faust appeared at the afternoon session of the police court. It was quite evident to those who attended court that the so-called justice and the policeman understood each other thoroughly. The rulings of the justice were arbitrary in the extreme. He would listen neither to argument nor common sense.

But this is not all. This man, crippled as he was with rheumatism, was placed in a cell all night with nothing but a hard bench to sleep on, without any cover to wrap himself in, and was actually compelled to use his own shoes for a pillow in order to get any rest. About 10 o'clock, P. M., a friend (the prisoner's pastor) called, and seeing his condition, went out and stated the facts concerning his health to the police-lieutenant in charge, and asked him if he could not give him a bed.

The answer was a flat, indignant "no." "But," said the minister, "the man is in ill health, and it is not safe for him to sleep on a bench without mattress or cover." "He was well enough to work yesterday," was the reply. "Do you have beds for any who are brought here?" "Yes, if they are sick we send them to the hospital." "But do you not have beds here for some?" "Yes," was the reply. "Do you not believe my statement about this man?" said the minister. "Yes, I believe your word and take you for a gentleman." "Then why cannot this man have a bed?" "Because I won't give him one." "But will you not let him have a bed if I pay for it?" asked the minister. "No," was the answer. "For what reason?" "Because I won't," was the flat reply.

This morning bond was furnished for his appearance at court, and Mr. Faust came home limping and sore from the effects of his treatment.

Baltimore, Md., June 11, 1895.

THAT BAPTIST PROTEST AGAIN.

WE printed last week, as reported in the daily papers, the protest of the American Baptist Publication Society against religious persecution in various States of the Union. We discover from the official report, that the telegraphic report was inaccurate, and therefore give it as it appears in the *Examiner*, *National Baptist and Christian Inquirer*, of June 6:—

H. L. Wayland presented the following:—

"WHEREAS, It has been widely reported that, in some portions of the United States, professing Christians who have conscientiously observed the seventh day of the week as a day of religious rest and worship, and who thereafter on the first day of the week have conscientiously engaged in labor which in no wise disturbed their fellow-citizens who desire to observe the first day, have for this act been arrested and fined and imprisoned and sent to the chain-gang; therefore,

"Resolved, That (assuming the facts to be as reported) we earnestly and solemnly protest against this violation of the right of religious liberty, a right for which our fathers suffered imprisonment, the spoiling of their goods, stripes, exile and death itself."

Dr. MacLaurin, Mich., objected to the resolution, as did Dr. H. C. Mabie, who thought that it was outside the line of the society. Dr. Seymour advocated it, as did Rev. W. F. Basten, Adams, N. Y. Mr. Hiscox expressed his sense of the wicked persecution of these people. If Baptists cannot to-day protest against these acts, what are we here for? Dr. J. B. Hawthorne, Ga., said: "If these acts have taken place in Georgia, the 275,000 Baptists of that State will be heard from. We have not yet religious liberty, but only toleration. When the battle for religious liberty begins, the Baptists will be found in the front, if they are true to their traditions." Prof. W. C. Wilkinson: "I heartily support the resolution. I would not wait till the outrageous facts are legally proved. I would try to prevent their re-occurrence." The resolution was adopted by a rising vote, with but one dissentient.

We feel sorry for the *one* who voted against the resolution. He must feel sadly out of place among liberty-loving Christians.

ARE THEY MINDING THEIR OWN BUSINESS?

BY EUGENE LELAND.

It requires a great deal of grace and a great deal of grit for a man to mind his own business, especially when he occupies so prominent and so influential a position as that of a minister of the gospel. His business is thus pointed out in the Scriptures: "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. The gospel which it is the minister's business to preach, is thus defined in the Scriptures: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

Rom. 1:16. From these scriptures it is plain that the business of a minister of the gospel is to go into all the world and preach the power of God as the only means of salvation from sin. That it is sin from which men are to be saved by the preaching of the gospel,—the power of God,—is shown from another scripture: "Thou shalt call his name Jesus: for he shall save his people from their sins." Matt. 1:21.

Mark it, the business of a minister of the gospel is to preach the *power of God*, not the power of civil law, as the only means of salvation from sin. Now, we submit the question to any candid minister of the gospel: Are you minding your own business when you seek for the power of civil law to restrain the street-car companies from the sin of "Sabbath-breaking"? It is not, in any proper sense of the word, a *crime* to run the street cars on Sunday any more than it would be to run them on any other day of the week: and if there were any sin about it, those who commit the sin should be left free to answer for their sin to God, and not to the ministers.

The power of God alone can save the members of the street-car companies from the sin of "Sabbath-breaking," but this power can be secured to them only by the "foolishness of preaching," and never by the strong arm of civil law. The street-car men are just as much sinners in the sight of God if they *desire* to do business on the Sabbath, and are restrained from it only by the power of civil law, as they would be if they actually carried on their business on that day. Why, then, should a minister of the gospel desire to *compel* the street car men to act as though they were righteous, when they desire to be sinners, and when they really are sinners? And in doing it, does not the man cease to be a minister of the gospel and become a minister of the law instead? In short, is he minding his business?

To be sure the Bible teaches that the civil government is the minister of God to execute wrath upon him that doeth evil; but is there no limit to the execution of its wrath for evil doing? Must it execute wrath for every evil that is done under the sun? If so, we ought to give ourselves up into the hands of the government to be nursed and swaddled like other babies and be done with it. What a fine condition of affairs it would be indeed to apply to government officials for directions in personal matters, such as diet, dress, religion, etc.

No, sir. The government ought to have nothing to do with such things further than to protect the individual in the exercise of his own taste about them. If he chooses to eat roast cheese and mince pie for supper, and to suffer with night-mare and indigestion in consequence, that is his own business. If he chooses to wear tight shoes, and to suffer with corns in consequence, that is his own business. And if he chose to run street cars on Sunday, and to take the consequences of his sin, if it were a sin; that would be his own business. It is a very great evil to be irreligious, but it is that kind of an evil with which the government has no business to deal, because it has not the power to eradicate it. The power of God alone can do that, and when that power fails, there is no remedy, for there is no power stronger than the power of God.

It is the business of the government to deal with crime, but never with sin or irreligion. But running the street cars on Sunday, even if that day were the Sabbath, would be only sin, it would be irreligion, nothing more. It could never be shown to be crime, and therefore the civil authorities, municipal, provincial, or otherwise, are not minding their own business when they restrain the street-car compa-

nies from carrying on their business on Sunday. And the ministers of the gospel are very far from minding their own business when they ask them to do it, or when they use their influence in any way to get others to do it.

This can be shown in another way. The commission which requires the minister to preach the gospel, says further: "He that believeth . . . shall be saved, but he that believeth not shall be damned." It is the business of the minister to preach the gospel. It is the business of the sinner to believe or to disbelieve, just as he pleases, and it is the prerogative of God alone to condemn him if he does not believe. But the minister is not satisfied with attending to his part of the business. He must needs attend to the sinner's business by compelling him to act as though he believed. And that, too, to the neglect of his own business; for he accomplishes his work, not by persuasion, but by force,—not by preaching the gospel, but by the power of the policeman's club. And at the same time he takes God's part of the business into his own hands by condemning and punishing the sinner for his unbelief.

Are the ministers minding their own business?

PRESENT STATUS OF THE SUNDAY BASE BALL QUESTION IN ST. PAUL, MINNESOTA.

BY H. F. PHELPS.

As related in a former communication, the opposition to the Sunday baseball game in this city was such that the opponents, led by Mr. Haupt, pastor of the Church of the Messiah, had given bonds for costs and secured an injunction restraining the playing of Sunday games.

The case was argued, the defense giving evidence, as set forth in the complaint itself, that the playing of the game only upon Sunday was sought to be enjoined, while such games were played upon other days of the week, therefore it was argued as being an effort to prevent Sabbath-breaking, a matter of which the court had no equitable cognizance; and that if a nuisance at all is being committed it is as much so on one day as another, and that the relief demanded evidenced the fact that these acts did not constitute a nuisance *per se*.

In answer to this it was pleaded that it did not appear that the week-day gatherings are of the same objectionable character as those on Sunday, and that such gatherings are much less disturbing upon week days when members of the household are actively engaged in the performance of their respective secular duties.

"But," said the judge, after reviewing these points, "I am not disposed to rest my decision upon such narrow grounds."

Inasmuch as it is a fact that a nuisance is such every day in the week, and as the complainants only pleaded that the games were such on Sunday, therefore it follows that the court could not, of right, enjoin the playing of the game on Sunday on the ground that it is a nuisance; and, inasmuch as they only asked that the games be prohibited on Sunday and not on other days, this being clearly in evidence that it is an effort to prevent the desecration of the Sabbath (Sunday), and, therefore, not cognizable at the bar; it will be of interest to know on what grounds the judge rested his decision. This we will give in his own words:—

From the earliest time in this country, one day in the week for rest and tranquility has been everywhere

recognized as an absolute right of the citizen who may desire to avail himself of such immunity from toil and business cares, and this right has been again and again recognized, established and confirmed by express statute, by the setting aside of the seventh day for such purpose, invalidating all contracts attempted to be made thereon and inhibiting all manner of work save only that of charity and necessity. The citizen may spend the day as he will, provided he does not disturb his neighbor, and courts of equity will not interfere, but this right to a quiet and restful day must not be invaded.

It is therefore as clear as the noon-day that the judge renders his decision upon religious grounds and no other. This will be more apparent when we consider for a moment the case of the Jew or Seventh-day Adventist. Have not these an equal "right to a quiet and restful day" as all others? And would the courts enjoin the playing of ball on Saturday, the true Sabbath day, on the ground that it is a disturbance of this restfulness? Evidently not. The answer would be: Let these people accept as their "quiet and restful day" the day set aside by the majority. But the judge argues still further, as follows:—

Meetings of the character complained of and continued for months to come must necessarily for the time being disturb the peace and quietude of the home, and must, to use the statutory definition of nuisance, constitute "an obstruction to the free use of property so as to interfere with the comfortable enjoyment of life and property."

All of this was contradicted as a matter of fact by property owners upon all sides, who would crowd windows and balconies every day, Sundays and all (unless with some few possible exceptions), in order that they might watch the progress of the games.

But the games are prohibited in that locality, and the church has gained one "victory" by an appeal to Cæsar in behalf of her idol, a false Sabbath.

St. Paul, Minn., May 31.

DOES NOT ALTER THE CASE.

[From Die Rundschau, * Chicago, May 29.]

THE AMERICAN SENTINEL reports the release of J. Q. Allison, the Seventh-day Adventist of Georgia. He was, indeed, found guilty of the crime of Sabbath desecration for plowing his field on Sunday; however, the judge was more merciful with him than was at first reported. He sentenced him to pay the costs of the court, amounting to \$22, and only in case of default of payment, to the chain-gang for one year. Allison chose the latter punishment, although his neighbors offered to pay the fine for him.† He was, therefore, given into the custody of the sheriff who boarded a train to Atlanta with him and other prisoners, there to "hire" him "out" to a contractor to do convict labor. But when the train reached Austell, Allison's home, the sheriff ordered him to get off and go home, at the same time warning him to desist in future from all Sunday labor, or the full penalty of the law would be inflicted. As was afterwards learned, unknown parties had paid the costs for Allison.

Self-evidently, this really gratifying result does in nowise alter our judgment on the Sunday laws generally, and that of Georgia especially. We rather maintain every law to be objectionable which in any way encroaches upon the religious liberty and freedom of conscience of the citizen of this country; and we assert now, as then, that nearly all Sunday

* Translated especially for the AMERICAN SENTINEL, by Rev. Oscar Goetz, Greta, La.

† This is, we think, a mistake. Mr. Allison's neighbors urged him to pay the costs, but did not offer to do it for him. However, as the payment of fines and costs in such cases only serve to strengthen a wrong principle, Mr. Allison could not have become a party to it any way, even by consenting that others might do it. It was done finally however, without his knowledge.—ED. SENTINEL.

laws have been enacted from religious motives in favor of some certain religion. And this Georgia Sunday law, if we may so call it, bears just such a religious character. For Section 4582 of the State Code explicitly defines that all money arising from fines imposed for offenses committed on the "Sabbath day" shall be "*distributed for the purpose of establishing and promoting Sabbath schools in the county.*" Thus making of a merely ecclesiastical institution,—the Sunday school,—a State institution; and, in fine, contemptuously trampling under foot the American principle of complete separation of State and Church.

A POINTED PARODY.

THAT valuable paper, *Our Dumb Animals*, publishes in its May number, the following pointed poetical parody by M. E. Beck, and introduces it with the bracketed words, "For the consideration of lots of our so-called Christian churches":—

The Boys' Brigade.

I want to be a soldier,
And with the soldiers stand,
A cap upon my forehead,
A rifle in my hand.
I want to drill for service
With military skill,
And master modern tactics,—
The most approved to kill.

I want to face a battle,
Where bristling sabres gleam,
And hear the wounded shrieking,
And see the life-blood stream.
I want to wear a starry coat,
And ride a prancing steed,
And write my name in history,
By some heroic deed.

We're drilling now in church and school
The Loyal Boys' Brigade;
We represent the highest type
Of soldiers ever made.
That error, "Love your enemies,"
That has so long been taught,
Would wreck the State, and surely bring
This Government to naught.

And that stale nonsense—beaten spears
Made into "pruning hooks,"
And "swords to ploughshares,"—silly stuff,
How weak and tame it looks!
Peace Conferences must be set back;
The Sermon on the Mount,
For special drill of Boys' Brigades,
Most surely will not count.

We'll help the Church to march in line
With this progressive age;
Ring out the old, ring in the new,
With fighting on the stage.
Rule out the patient Nazarene;
Rule out the Golden Rule;
And base our creeds and catechisms
On the military school.

We'll file around the pulpit steps,
With spear, and sword, and gun,
And sing and shout in Sunday School
"Fight on! fight on!! fight on!!!"

SUNDAY ENFORCEMENT IN MANITOBA.

60 Wardlaw Ave., Winnipeg, Manitoba.
June 2, 1895.

EDITORS AMERICAN SENTINEL: I write to show you that the Sunday-law spirit is not confined to the United States and Europe, but here in Manitoba, it is beginning to be manifested.

George Alcock is a Seventh-day Adventist, living near Gladstone. He is a farmer, and is looked upon as a very consistent Christian by all who are acquainted with him. Last Sunday, his son, who makes no profession of religion, and two Seventh-day Adventists, were at work planting potatoes on Mr. Alcock's farm. Mr. Alcock himself was engaged in

building a fence through his bush. As the farm is situated just inside the corporation, the mayor has taken upon himself the task of saving these wicked(?) people by force, if necessary. So last Sunday he sent a man to stop their working or to arrest them on the spot.

Mr. Alcock's son, who was plowing the drills with the team, became frightened and quit work, but the other men replied to the threats made by the officer that they were not afraid of being arrested; but as the team had stopped they would have to stop planting potatoes, but would continue at some other kind of work. As the officer could not find Mr. Alcock, he waited at the house till he (Mr. A.) came up to dinner. On his arrival the officer made known his business, and Mr. Alcock told him that he was ready to be arrested *then*, but that he was *not* ready to stop work on Sunday, for God had said, "Six days shalt thou labor," and he was going to do so. Mr. A. then explained why he worked on Sunday. The officer departed without making any arrests, but threatened that if the work went on the next Sunday he would *surely* arrest them. Since then the threats have been louder and stronger, but Mr. Alcock and his brethren are firm and say they shall continue to work on Sunday. So I expect we shall soon see good Christian men imprisoned in Manitoba for obeying God and disobeying a Romish law which contravenes the law of the Most High.

We await with interest the outcome of this affair.

W. H. FALCONER.

"AN UNRIGHTEOUS LAW CAN NEVER BE SUBMITTED TO."

[From the New York Independent, June 13.]

LAST week we had occasion to speak words of commendation of the Florida Legislature on account of the two laws passed during this session—one to prevent prize-fighting and the other to prohibit the lottery. We also expressed the hope that the Sheats bill would not become a law. We now learn that it has been passed by both the House and the Senate and has received the signature of the governor. It is now the law of the State.

This law was proposed by the Superintendent of Education for Florida. The history of it is this: It was called to his attention that there is a good private school supported by Northern benevolence at Orange Park for the education of those who will avail themselves of its advantages. It admitted and invited negroes: but it being the best school in the neighborhood a number of Northern people who desired their children to be well educated sent them to it. It thus became, and has been for several years, a mixed school. The fact has been known to the public, and we have published two articles about it. We have known perfectly well that every effort would be made as soon as the facts became fairly known to the people of Florida to have this co-education of the races stopped. Similar attempts were made to destroy Berea College, in Kentucky, and Maryville College, in Tennessee; and when one or two children of white teachers were received as pupils in Atlanta University, the State of Georgia withdrew its annual appropriation as a penalty for co-education. Such opposition is a necessary stage in progress.

When the condition of things at Orange Park became known to Superintendent Sheats, he called the attention of the State Legislature to it, and without mentioning this school by name, but with it and it only in view, he recommended the passage of a law which would make it a criminal offense to allow in any

school, within the State, whether public or private, the two races to receive education together; no colored scholar must be received in a white school and no white scholar in a colored school. The law which he proposed applied not merely to schools supported by the State, but to all other schools as well, whatever their grade or character. He also proposed that hereafter no white teacher should be allowed in any colored schools, whether public or private, supported by the State or by benevolence, with the exception of certain summer schools or institutes provided by the State.

The purpose of this provision was evidently to break down the character of negro schools. The pretense was that negroes should have the whole field of instruction secured for them; that it would be of advantage to the negro teachers to have the monopoly of such schools.

The real purpose was to lower the standard of the schools; for he knew perfectly well that in the infant condition of negro education in Florida it would be impossible to supply as good colored teachers as white in the higher grades. His purpose was to destroy such a school as that at Orange Park, supported by a Northern missionary society, by preventing thoroughly trained Northern teachers from being employed who should be competent, from their acquaintance with the best normal methods, to instruct the colored youth and thus raise up those colored men and women who should in time be fit to compete with white teachers.

Such a bill we now understand has become law. Under it the American Missionary Association will be required to withdraw its teachers from Orange Park and to forbid white scholars to attend its instruction. We are not informed what that association will do, but we can guess with some assurance. It is not an association which has been in the habit of dodging unpleasant duties; it has not run away from the field of conflict. It believes that God equally loves white and black and red and yellow; and that the caste prejudice which attempts to keep down one race in its struggle for emancipation and elevation is wicked and hateful.

We guess, with some assurance, that its teachers have the same spirit; that they wish to provoke no conflict, but that if a conflict is forced upon them and an unrighteous law is thrust in their faces, they will not run away. They will believe it better to obey God than man; they will not refuse to teach colored pupils; they will welcome all pupils, white and colored alike. And if we are not mistaken they will, if arrested, with the American Missionary Association behind them, test the constitutionality of the Florida law in the courts of the State and of the United States, and will find out whether a State has any such right to interfere with the liberty of its citizens in their private education in schools for which the State does not pay out one cent. An unrighteous law can never be submitted to.

A LAWYER'S OPINION OF THE "SENTINEL."

Baltimore, Md., June 6, 1895.

EDITOR AMERICAN SENTINEL: I esteem it one of the most fortunate occurrences of my life, of becoming acquainted with the AMERICAN SENTINEL and the people it represents. Up to a few years ago I had no idea that any organization existed in this country, or indeed in the world, for the purpose of fighting for liberty of conscience in the name of Christianity, notwithstanding the fact that this is the only religion in the world, so far as I am aware, which proclaims that doctrine as its

corner-stone. I had always supposed that this cardinal principle of Christianity was left to be defended by agnostics, etc.

As wonderful to me as the discovery of the International Religious Liberty Association and the Seventh-day Adventist Church with this extraordinary appreciation of true Christianity, not less marvelous has been the unerring balance and strict and discriminating sense of justice with which, under all circumstances, your people and your paper serve the great cause to which they are devoted. In my judgment your paper cannot be too widely circulated for the good of the country and for the preservation of mankind against the most insidious form of religious tyranny,—namely, that which musters itself under the guise of "law and order," and under the base pretense of civil regulation seeks to force upon one set of men an external compliance with the religious dogmas of another. The religious persecutions of the past were at least honest in that they were undertaken avowedly for religious purposes. This was of course absurd, but it was decent.

It has been reserved for our age to commit the unspeakable blasphemy of invoking the name of Christianity to support a warfare upon conscience while hypocritically and vilely pretending that only civil interests are in view. To add a lie to cruelty and to practice falsehood along with persecution is a triumph of infamy which so far as I am aware began with the present century. To connect the whole dirty business with the name of Christianity is a climax of wickedness to which no preceding age has attained.

It is the glorious mission of the SENTINEL and its supporters to expose this atrocity and to fight against it.

Success to the paper and all its friends.

Truly yours,

JAMES T. RINGGOLD.

PRESS COMMENTS ON SOUTHERN PERSECUTIONS.

[From the Sunday Gazette, Denison, Texas, June 3.]

WHITHER are we drifting? Are we going back to the days of Puritan intolerance, and the Inquisition? It looks very much like it, and it is certainly time that the people arose in their might and called a halt, by electing liberal-minded men to the legislature who will repeal laws that can be made use of by fanatics to persecute those who do not chance to agree with them in religious matters. Franklin was about right when he said a religion which could not be maintained without the aid of the civil law was not worth maintaining.

Persecution for Conscience' Sake.

[From St. Albans (Vt.) Weekly Messenger, April 18.]

IN obedience to what they believe to be the divine law, the Seventh-day Adventists of Tennessee strictly observe the last day of the week as the Lord's day; at least, they keep it holy quite as scrupulously as the Christians of other denominations keep the first day. This does not conflict with the laws as made and provided for the inhabitants of Tennessee. But they also attend to their usual vocations upon the first day, and herein they come in contact with the law. It is not charged they disturb the worship of their fellow-citizens or conflict in any way with the rights of others. But they do work on what is made the Lord's day by the purely human statutes of the State of Tennessee.

For this their presiding elder and four of his fellow-Adventists were arrested, tried,

fined, and, upon refusal to pay the penalty, sent to the county jail. To the honor of the presiding judge, be it said, he remitted the fines immediately upon their infliction, but he was without authority to remit the costs, and as the principle at stake was the same, the criminals—for such they are in the eyes of the law—are languishing in jail.

Notwithstanding the Declaration of Rights of the State of Tennessee expressly provides: "No human authority can, in any case whatever, control or interfere with the rights of conscience," these men, admittedly good men and good citizens, guilty of no other crime than worshipping God according to the dictates of their own consciences, are thrust into a felon's dock and sent to a convict's cell. And this is done in the name of a just and loving Saviour and on behalf of the Christian religion.

[From the Western Catholic News, Chicago, June 8.]

PERSECUTION for conscience' sake has been the custom in the days of the Henrys, the Cromwells, the Elizabeths, and the Calvins, but that was in a period when, and in countries where, tyrants of the most brutal tendencies ruled with an iron rod which was tempered in the fire of hell. We are Americans and live in an age of civilization and intelligence. In this land of freedom, no one should be persecuted because of his faith, no matter how absurd the practice of his religion may appear to others. The Religious Liberty Association at Battle Creek, Mich., received a telegram, recently, that J. Q. Allison was in a chain-gang* at Douglasville, Ga., because he insisted on keeping the Sabbath, Saturday, and worked on Sunday. Allison may be honestly a believer in this theory, and under our Constitution, ought not to be punished for it.

[From the Republican, Fulda, Minn.]

DOWN in Douglasville, Ga., in this glorious land where we boast of religious liberty, Mr. J. Q. Allison was last week convicted for violating the Sunday law of that State, and sentenced to work in the "chain-gang." His religion teaches him to observe Saturday as the Sabbath, while the law recognizes Sunday and provides that the offender may be punished by a fine not to exceed one thousand dollars, imprisonment not to exceed six months, to work in the chain-gang on public works not to exceed twelve months, or all, at the discretion of the judge. The nice part of the law is the part that provides that all fines for such offenses shall be distributed among the Sunday schools of the county. Should the convict refuse to work, even on the day he keeps for Sabbath,—on Saturday,—the law provides that he shall be guilty of insurrection and punished by death. We supposed that "Blue Laws" were only matters of history, but they tell us that history repeats itself. Should Mr. Allison refuse to work on his Sabbath they have a lawful right to hang him. That would sound well for America, the land of religious liberty, to hang a man for hoeing in his own garden on Sunday!

"Sabbath-Day" Persecution.

[From the Chicago Tribune, June 4.]

THE Seventh-day Adventists have been the subjects of much persecution in Tennessee and Georgia for some years past. Believing that Saturday, the seventh day of the week, is the Sabbath which the Bible commands shall be kept, they religiously abstain from working on that day and claim the right to

pursue on Sunday their usual vocations. For the latter they are arrested and fined as law-breakers. Now the persecution has extended into Mississippi. A New Orleans paper notes the arrest of Robert Nash, who dared to work in his own field near Aberdeen, Miss., the last Sunday in May. Nash pleaded guilty and undertook the management of his own case, using the Bible for his law book, and the case was continued till next Saturday.

The Mississippi statute bearing on this subject provides that "any one who shall labor, or employ any one else to labor, on the Sabbath day at any other than household duties, works of necessity or charity, or on railroads or steamboats, shall, on conviction, be fined not more than \$20 for every such offense." On this Mr. Nash has a valid plea, though that does not necessarily mean it will have much weight with the local solon who passes on the case. It is that Sunday is not the Sabbath, and is not defined as such on any page of the Old or New Testament. The only Sabbath known to the Jews of Old Testament times, and the only one spoken of by Christ to his apostles, was that portion of time in each week which begins at sunset Friday and ends at sunset Saturday. It is understood that after the crucifixion the disciples met Sunday, and that their reason for doing so was their belief that the first day of the week was the one on which Christ rose from the dead. But we have no hint that they called that day the Sabbath or that it was generally observed by the churches till nearly three centuries later, when Sunday was formally recognized by the Emperor Constantine. The Jews still hold that Saturday is the real Sabbath, even those of them who find it more convenient to observe Sunday for the sake of harmony with the people among whom they dwell and do business. And the Jews ought to know. They and their books are the only historical authority of any value on that point. Whether or not the change be one of vital religious importance is another question.

So if the verbal requirement of the Mississippi State law be for the observance of the Sabbath, the officials of that State have no right to meddle with Nash. The law does not fit his case. Of course if the people of that State want to pass a law prohibiting work on the first day of the week, or Sunday, they have the power to do so, and their officials will be charged with the duty of enforcing it when such a law gets on the statute books. It is pitiable to see so much intolerance exhibited in what is professedly a land of liberty. It is a great pity that one set of people cannot have some respect for the rights of other people in the matter of work and choice of times in which to do it. The persecution of the Seventh-day Adventists in the three States named is a relic of Middle-Age disregard for the rights of fellow-beings.

A Sabbath-keeper in the Chain-gang in Georgia.

[From the Evangel and Sabbath Outlook, May 23.]

WE break our forms, ready for the press, this week, to give place for the latest shameful wickedness in connection with the persecution of Sabbath-keepers in the South. A telegram to the Religious Liberty Association, Battle Creek, Mich., May 16, says: "Allison in the chain-gang."* This means that J. Q. Allison, of Douglasville, Ga., a Sabbath-keeper according to the Bible and the law of God,

* Mr. Allison did not actually go into the chain-gang. His sentence was to pay the costs or else serve twelve months in the chain-gang. He refused to pay a single cent and the sheriff started to Atlanta with him to sell him to the chain-gang contractors for one year. But some unknown friend paid the costs. Mr. Allison was released on the way to Atlanta.—Eds. SENTINEL.

has been convicted for violating the Sunday law of Georgia and having refused to pay his fine—so we judge in the absence of details—has been placed in the "chain-gang" to work out the penalty. The possible punishments for working on Sunday in Georgia are almost beyond the reach of credulity. All misdemeanors under that law are liable to a fine in any sum under one thousand dollars, or to imprisonment within the limit of six months, or to hard labor in the chain-gang not to exceed twelve months; and one or more of these penalties may be ordered at the discretion of the court.

Bathing on Sunday, in sight of any highway leading to or from any house of worship, incurs a fine not exceeding five hundred dollars, or imprisonment not exceeding six months. (See Georgia State Code, L. R. and H. of 1882, pp. 1,184, 1,196, 1,197.)

But this is not all. The provisions concerning service in the "chain-gang," according to Section 4821, are as follows:—

Whenever any convict or convicts now confined, or hereinafter to be confined, in the penitentiary of this State, or member or members of the chain-gang now confined, or hereinafter to be confined, in the penitentiary of this State, or wherever else employed as such, shall be guilty of insurrection or attempt at insurrection, such convict or convicts, or member or members of the chain-gang, shall, upon trial and conviction in the Superior Court of the county in which the crime is committed, be deemed guilty of a capital offense, and punished with death, or such other punishment as the judge in his discretion may inflict.

Undoubtedly Mr. Allison will refuse to work on the Sabbath, since he holds that the law of God outranks the law of Georgia. Such refusal can be made "insurrection" under the foregoing provision. Therefore in Georgia an intolerance equal to that which flourished in the darkest of the Middle Ages, and an injustice which shames our Christian civilization, to say nothing of religious liberty, combine to put Mr. Allison's life in jeopardy. Treason?—No. Murder?—No. Arson, burglary?—No. Not these, but this: He worked on Sunday.

But the cruelest injustice comes in the fact that men who pretend to keep Sunday can break the law at will and unmolested, while Mr. Allison and his fellow Sabbath-keepers suffer, not so much for working on Sunday as for keeping the Sabbath. That is the front and graveman of their crime!! Has it come to this? Does a man put his life in jeopardy when he becomes a Seventh-day Adventist, or Baptist, or an Israelite, in Georgia?

We have not looked up the geographical position of Douglasville, but we must believe that it is in some corner so remote from railroads, from schools, from the enlightened jurisprudence which marks the nineteenth century, so far away from the general influences of Christian civilization, and the freedom of conscience which the Constitution of the nation guarantees to every man, that the State of Georgia will quickly repudiate this wrong, and will, with equal speed, change its laws so that the world may not again be called upon to blush over such a picture nor blot it out by the chorus of "Shame! shame!" which rises from every place. Is there a calendar in Douglasville? Does the court which condemned Mr. Allison know that this date is within five years of the close of the nineteenth century?

Atrocious Laws.

[From the Evening Press, Ogden, Utah, May 24.]

TENNESSEE, Georgia and Mississippi, and perhaps other States of this great and glorious Union, this alleged "land of the free and home of the brave," have on their statute

* See note in next column.

books laws which throw in the shade the old Blue Laws of Connecticut—laws which are a shame and a disgrace to the States which permit them to remain on their statute books, and a sad commentary upon the boasted civilization of the nineteenth century. We allude to the so-called Sunday laws, which infringe upon the rights of conscience and prevent men from following the forms of worship prescribed by the church to which they adhere and give their allegiance. These laws are unequal in their operation; they are, in the States named above, used to oppress a certain religious sect which believes that the more ancient statute is not obsolete: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Such is the belief of the religious sect known as Seventh-day Adventists, comprising a large number of influential men and women in the several States of the Union.

Less than two months ago the *Evening Press* directed attention to an outrage perpetrated in Tennessee; the trial, conviction, and imprisonment of a number of gentlemen who worshiped God on the seventh day of the week and pursued their ordinary and necessary vocations on the first day of the week, commonly recognized as Sunday and by some called the Sabbath. These gentlemen refused to stultify themselves and went to prison for conscience' sake. Subsequently they were pardoned, but that does not alter the fact that they were unjustly and inhumanly dealt with, under a statute instigated and passed at the behest of bigots.

Now we have another case of atrocious persecution to chronicle: the conviction of J. Q. Allison, of Douglasville, Ga., for violating the Sabbath statute of that State, and his sentence to serve in the chain-gang. The Georgia law provides that the offender may "be punished by a fine not to exceed one thousand dollars, imprisonment not to exceed six months, to work in the chain-gang on the public works, or on such other works as the county authorities may employ the chain-gang, not to exceed twelve months, and any one or more of these punishments may be ordered at the discretion of the judge." Section 4582 of the Georgia Code makes the following provisions for its disposal:—

All moneys arising from fines imposed for offenses, the gist of which consists in their being committed on the Sabbath day, shall be paid to the ordinary of the county, to be by him distributed for the purpose of establishing and promoting Sabbath schools in the county.

There are other provisions of this atrocious law which are even worse than those quoted above, but which we have not the space to quote in full. Suffice it to say that there is within the possible limit of the law, first, a thousand-dollar fine; second, six months' imprisonment; third, the chain-gang; fourth, all three combined; fifth, he faces the possibility of being hired out to the highest bidder, to some contractor, and in either case whether in the chain-gang of the State or the private contractor, should he refuse to work on the Sabbath (Saturday), as he surely would, he "may be punished with death!"

Another case comes to us from Mississippi. On May 9, at Amory in that State, R. T. Nash was arrested for hoeing in his garden on Sunday.

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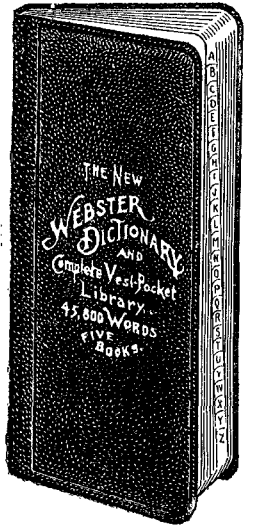
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NEW YORK, JUNE 20, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

It is indignantly denied by Private Secretary Thuber that President Cleveland fished on Sunday.

ON another page we give the particulars of the threatened arrest of some Seventh-day Adventists in Manitoba for Sunday farm work. A letter just received from Darrell, Ont., tells of the arrest of Mr. Robert Watt, a Seventh-day Adventist, for hauling rails on Sunday. The justice reserved his decision until the 24th inst.

IN our issue of May 30, we published a courageous, consistent editorial from the *San Juan Times*, of Farmington, New Mexico, condemnatory of the persecution of Seventh-day Adventists in Tennessee. However, through mistake, we gave the address of our esteemed contemporary as Farmington, New Hampshire, instead of Farmington, New Mexico.

THE article on page 197, from the *Independent*, is worthy of more than passing notice and ought to be read by everybody. The underlying principle asserted by our contemporary is one which the AMERICAN SENTINEL was established to maintain, and it has never shunned to declare the truth now so clearly stated by the *Independent*, namely, that "an unrighteous law can never be submitted to."

That the Sheats law is unrighteous no believer in the divine origin of the gospel commission and in the Fatherhood of God and the Brotherhood of man can for a moment doubt; but it is no more violative of inalienable right nor of conscience than are the Sunday laws of Florida and numerous other States, about which the *Independent* says little or nothing.

THE case of Mr. Faust, arrested in Baltimore on the 10th inst. for doing cobbling on Sunday, is an excellent illustration of how Sunday laws do not leave men free to observe the seventh day if they want to do so.

As related on page 195, Mr. Faust has hard work to support his family at best. Indeed, very few working men could afford to be idle two days each week; so, even if seventh-day observers could conscientiously keep two days, stern necessity forbids it; and the law demands in effect that they shall either suffer or violate conscience by working on the seventh day. This is, in some respects, the worst outrage yet perpetrated upon Seventh-day Adventists under the iniquitous working of mediæval Sunday statutes.

"How long, O Lord, holy and true, dost thou not judge and avenge" the wrongs of thy suffering people?

APROPOS of our first-page article of a week ago, is the fact that for years the able and learned Judge Yellott, of Baltimore County, Md., persistently ignored an oft-repeated decision of the Court of Appeals of that State.

The constitution of Maryland provides "that in all criminal prosecutions every man hath a right . . . to a speedy trial by an impartial jury." But some years since the legislature passed an act providing that in cases of vagrancy the accused might be committed to the workhouse, by a magistrate, for one year or less, without trial by jury. A man thus committed was brought before Judge Yellott on writ of *habeas corpus*, and he was promptly discharged, on the ground that the act under which he had been committed was unconstitutional.

The case was appealed by the County, and the Court of Appeals (the Supreme Court of Maryland) sustained the statute on the ground that the constitution of Maryland must be interpreted in harmony with the practice under the unwritten constitution of England, in which country the guarantee of trial by jury is not held to extend to such cases.

Reinforced by this decision, the magistrates of Maryland continued to commit to the workhouse, without jury trial, such vagrants as were brought before them; and Judge Yellott as promptly discharged every man thus deprived of his liberty who was brought before him on writ of *habeas corpus*; and this, notwithstanding the fact that case after case was taken to the Court of Appeals, and always with the same result, namely, that the "law" was sustained. But the venerable Judge Yellott treated it as void until his retirement from the Bench on account of the infirmities of old age. And we say all honor to such a judge.

THE Sunday law of Kentucky was, on the 9th inst., declared unconstitutional by two judges in Louisville, namely, Judge William L. Jackson, of the Circuit Court, and Judge Charles G. Richie, of the County Court. The judges heard the cases together, but filed separate opinions; both, however, reached the same conclusion, though by somewhat different lines of reasoning.

The case at bar arose under Section 1303 of the Code of the State, which prohibits Sunday liquor-selling, under penalty of a fine of from \$10 to \$50 for each offense; but by agreement the case was so briefed as to include also Section 1321, which forbids secular labor or business on Sunday, "except ordinary household offices or other works of necessity or charity, and work required in the maintenance or operation of a ferry, skiff, or steamboat, or steam or street railway," or by "persons who are members of a religious society who observe as a Sabbath any other day of the week than Sunday." The penalty for violation of this section is a fine of from \$2 to \$50 for each offense.

Judge Jackson held the law to be unconstitutional, because violative of Section 59 of the constitution of 1890, which provides that

"in all cases where a general law can be made applicable, no special law shall be passed."

The view taken by the judge is that while a general Sunday law would be constitutional, under said Section 59 of the constitution, any special law prohibiting any particular business on Sunday or imposing heavier penalties for selling one commodity than for selling another, is unconstitutional and void.

Judge Richie goes a step further and holds that the exceptions under Section 1321, especially that exempting from the penalty of the law "members of a religious society who observe as a Sabbath any other day in the week," mark the law as religious; and as such he holds it to be violative of Section 5 of the Bill of Rights, which provides "that no human authority ought in any case whatever to control or interfere with the rights of conscience; and that no preference shall ever be given by law, to any religious societies or modes of worship."

Judge Richie holds, however, that a general Sunday law without exemptions would be within the constitutional powers of the legislature. If this view shall be sustained by the Court of Appeals, it is easy to foresee the result; one of two things must happen, either Kentucky will join the ranks of the very few States without Sunday laws, or, like Tennessee, Georgia, Maryland and some other States, it will have a Sunday law without exemption, and Seventh-day Adventists there will have opportunity to witness for their faith in prisons and chain-gangs.

We will print the decisions in full next week.

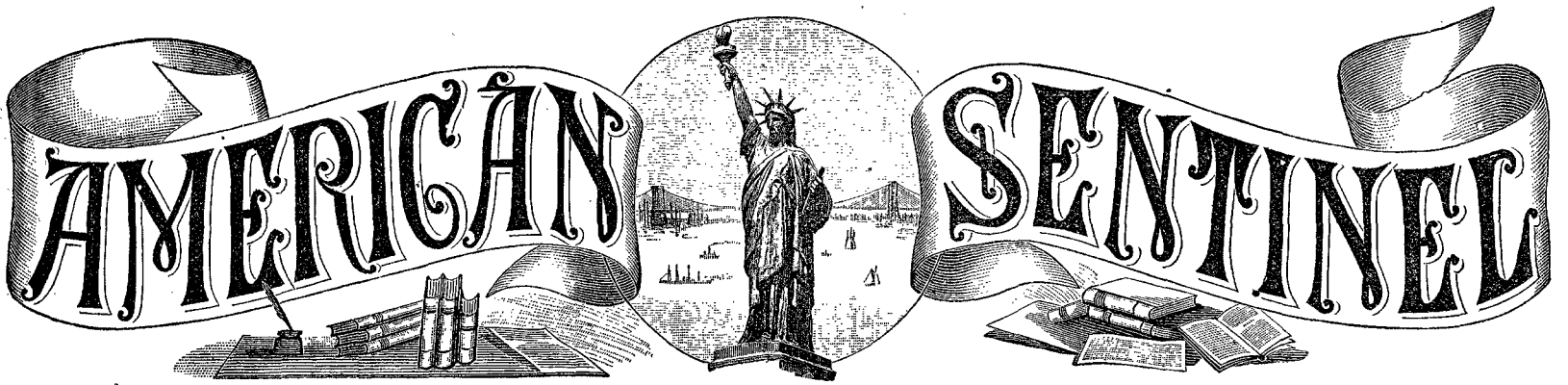
AN interesting case has arisen in Florida involving the right of Spiritualist mediums to hold seances without taking out license as traveling showmen, sleight-of-hand performers, etc. The facts are, briefly, that one, W. A. Sheldon, a Spiritualistic medium, was arrested for unlawfully carrying on the business of a traveling showman, and has been bound over to answer to the County Court. Mr. Sheldon claims that his meetings are religious in character; that they are so designed and so conducted; that he makes no charge, but merely takes up a collection the same as is done in other meetings. He has appealed to Spiritualists everywhere to aid him financially in carrying the case to the Supreme Court of the United States, if necessary. We get these facts from the *Progressive Thinker*, Chicago. We have no sympathy with Spiritualism; believing it to be evil and only evil continually; but it is a religion, and those who choose to do so have the same right to believe it and to practice its ceremonies as we have to our religious belief and practice. If the facts are just as stated, Mr. Sheldon certainly has a good case and ought to win.

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"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

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ALONZO T. JONES,	{	EDITORS.
CALVIN P. BOLLMAN,		
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THE MODEL SABBATH-KEEPER.

ROBERT R. WHALEY, a Seventh-day Adventist, is now in jail at Centerville, Md.

He was placed there on complaint of a Methodist neighbor.

The complaint of the Methodist was that his seventh-day neighbor set out plants in his garden on Sunday.

If Christ, the Lord of the Sabbath, should come to Maryland, would he enter the pew of this Methodist as he worships on Sunday, while his seventh-day, Christian neighbor, on his complaint, is locked in a cell,—would he enter that pew and say to the Methodist, "Well done, thou good and faithful servant"? Would he?

Or would he go to the prisoner in his cell and say, "Be thou faithful unto death, and I will give thee a crown of life;" and then visit Mr. Whaley's home and speak words of comfort to the weary wife, and bless the prisoner's little children?

Twelve honest, upright citizens of Rhea County, Tenn., are to be tried at Dayton, the county seat, July 1, on the charge of "violating the Sabbath." These twelve men are Seventh-day Adventists, and their offense is that after resting the "Sabbath day according to the commandment," they (without disturbing either the public or private worship of their neighbors) followed their usual vocations on Sunday.

On Which Side Would He Be Found?

If Christ, the Lord of the Sabbath, should come to the court-room, at Dayton, next Monday, would he side with the professed Christians who are persecuting their seventh-day, Christian neighbors, or would he espouse the cause of the twelve men charged with "violating the Sabbath"? Would he be found at the prosecutors' table aiding the first-day observers to convict their seventh-day neighbors, or would he be found in the prisoners' dock, saying, "Blessed are they which are persecuted

for righteousness' sake: for theirs is the kingdom of heaven"?

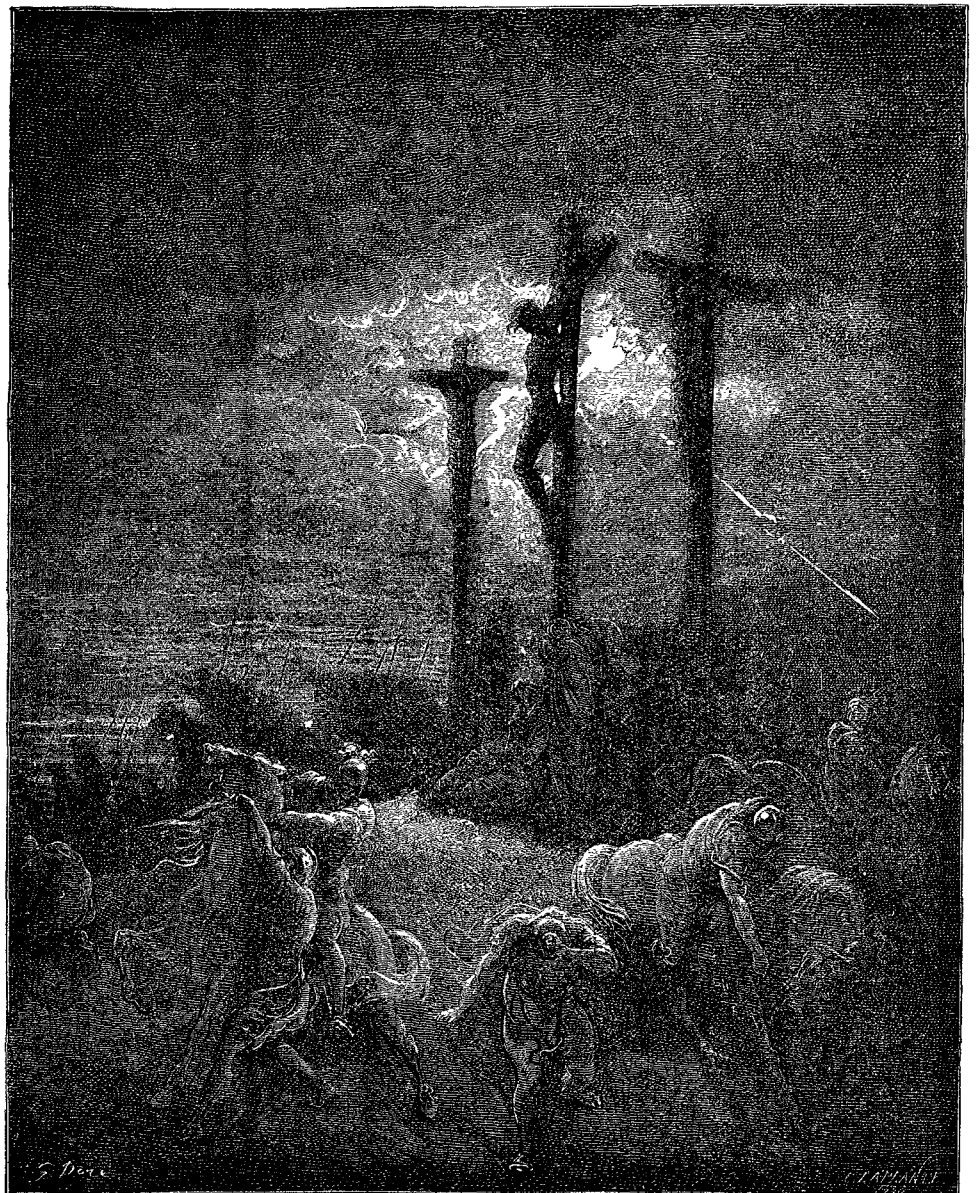
These questions can be answered with positive certainty by referring to the record of the attitude of Christ toward the Sabbath and toward self-constituted guardians of other men's Sabbath-keeping, when he visited our world about nineteen hundred years ago. He is "the same yesterday, to-day, and forever." And what he did then he would do now.

What did he do then? To better understand the conflict between Christ and the Pharisees of his day over the Sabbath ques-

tion, it is necessary to briefly note the history of Sabbath-keeping among the Jews. The Lord, through the prophet Jeremiah, made the following promise to Israel:—

If ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem; and this city shall remain forever. Jer. 17:24, 25.

On the other hand, should the people dis-



CRUCIFYING THE MODEL SABBATH-KEEPER.

"Therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day." John 5:16.

obey, they were threatened with the following judgments:—

But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched. Verse 27.

The Result of Disobedience.

They refused to obey, and the threatened judgments overtook them, as recorded in 2 Chron. 36:18-21: "They burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof." And this was done "to fulfill the word of the Lord by the mouth of Jeremiah."

Those of the people who survived the siege were taken to Babylon, where they remained for seventy years; after which their descendants were permitted to return and rebuild Jerusalem.

Remembering that their city and temple had been destroyed, and their fathers taken into captivity because of a failure to hallow the Sabbath, one of the first resolutions they made after returning, was as follows:—

They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord our Lord, and his judgments and his statutes; and if the people of the land bring ware or any victuals on the Sabbath day to sell, that we would not buy it of them on the Sabbath. Neh. 10:29-31.

But a few years later the people disregarded their oath and again violated the Sabbath in the most flagrant manner, as recorded in Neh. 13:15, 16:—

In those days saw I in Judah some treading wine-presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day; and I testified against them in the day wherein they sold victuals. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the Sabbath unto the children of Judah, and in Jerusalem.

Nehemiah's Warning.

Remembering that both their city and nation had been destroyed because of Sabbath-breaking, Nehemiah warns the people thus:—

Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the Sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath. Verses 17, 18.

From the days of Nehemiah to the coming of Christ, this threatened destruction of the Jewish nation was kept before the people by the priests, as a reason for the strict observance of the Sabbath. An almost endless number of hair-splitting rules for the observance of the Sabbath was enacted until the true Sabbath, and true Sabbath observance was lost sight of and a counterfeit, man-made sabbath, hedged about with traditional exactions, took its place.

The Sabbath of the Lord and the sabbath of the Jews were just as different and just as conflicting as were the Lord of the Sabbath and the Jewish leaders. Although these two Sabbaths occupied the same twenty-four hours, they could have been no more unlike in character if the sabbath of the Jews had been observed on Sunday.

True Sabbath observance is the hallowing of the hallowed day. The seventh day is the Sabbath, whether men recognize it or not. It is impossible to hallow the Sabbath on any other day than the one hallowed by the Lord. But it is possible to observe man's erroneous ideas of Sabbath-keeping on the seventh day

as did the Jews, without hallowing the Sabbath of the Lord. True Sabbath-keeping is a hallowing of the God-hallowed day in the God-appointed way.

The Sabbath of the Lord "was made for man," not against him; it was a merciful institution. The sabbath of the Pharisees was unmerciful in that it enslaved men. It included in its prohibited work the rubbing out in the hands of a little grain with which to satisfy hunger. Mark 2:22-28. It prohibited the healing of the most pain-racked sufferer. Proof that healing the sick was included among the "work" prohibited by the sabbath of the Pharisees is found in Luke 13:11-14:—

False Sabbath-Keeping.

And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day.

Thus it is seen that when Christ came to Israel he found a traditional, priest-made Sabbath, and he found the Jewish rulers watching sharply for violators of it, lest its violation should result in again bringing upon them the judgments of God, whereby they would lose their place and nation and be again taken into captivity.

What should the Lord of the Sabbath do? Should he rescue the Sabbath from beneath the traditional sabbath of the Pharisees, or should he leave it buried forever beneath that tyrannical institution? To rescue it he must violate the laws enacted to enforce the man-made sabbath, and consequently, rest under the charge of being a Sabbath-breaker, and of making the people Sabbath-breakers, and thereby inviting the judgments of God upon the nation. This he *must* do, and suffer all the consequences; for it was prophesied of him that "He will magnify the law, and make it honorable" (Isa. 42:21); and no part of the law was more dishonored by traditional enactments than was the Sabbath.

What He Did.

What the Lord of the Sabbath did under these circumstances he would do to-day, and what he did his followers ought to do to-day. It is recorded in Mark 3, that—

He entered again into the synagogue; and there was a man there which had a withered hand. And they watched him, whether he would heal him on the Sabbath day; that they might accuse him.

Here we have the Lord face to face with the issue. To refuse to heal the afflicted man would be to surrender the true Sabbath to the claims of the false sabbath. To heal the withered hand would be to subject himself to the charge of Sabbath-breaking, and endanger his life.

And he said unto the man which had the withered hand, Stand forth. And he said unto them, Is it lawful to do good on the Sabbath days, or to do evil? to save life, or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he said unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.

This tells what the Lord of the Sabbath did; and the next verse tells what the defenders of the sabbath of tradition did:—

And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

Repeated Attempts To Kill Him.

The first account given by Mark of an attempt to "destroy" the Saviour is the one just quoted.

The first recorded attempt to "destroy him," as given by Matthew, is on this same occasion, and for the same offense,—violating the traditional sabbath by healing contrary to law, and keeping the true Sabbath by healing the afflicted, and doing good on that day.

The first attempt to kill him, as recorded in Luke, is at this same time and for the same reason,—healing the withered hand on the Sabbath day.

The first attempt to "slay him," recorded by John, was occasioned by his violating the traditional sabbath of the Pharisees. It is found in the fifth chapter of John, and reads thus:—

And a certain man was there, which had an infirmity thirty and eight years. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me. Jesus saith unto him, Arise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath. . . . And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day. Verses 5-9, 16.

The first sending of officers to arrest him to put him to death was occasioned by another healing on the Sabbath, another honoring of the true Sabbath, and a disregarding of the false, traditional, unmerciful sabbath of the Pharisees; and is recorded in the seventh chapter of John, as follows:—

Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? . . . If a man on the Sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the Sabbath day? . . . Then they sought to take him: but no man laid hands on him, because his hour was not yet come. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done? The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. Verses 19, 23, 30-32.

Again, in the ninth chapter it is recorded that when Jesus healed the blind man on the Sabbath day, the Jewish leaders declared in their rage, "This man is not of God, because he keepeth not the Sabbath day." Verse 16.

His Faithfulness.

Thus over and over again the Jewish leaders attempted to kill the Lord of the Sabbath because he violated their sabbath regulations and did honor to the true Sabbath. But notwithstanding he knew that they were watching him, and that every time he violated their sabbath laws he was endangering his life; still he persisted in doing that which was lawful on the Sabbath of the Lord, and that which was not lawful according to the sabbath laws of the Pharisees.

From these repeated attempts to kill the model Sabbath-keeper as a Sabbath-breaker, it is plain that when they *do* kill him, whatever may be the professed reasons, an important reason, if not the chief one, will be that he violated what *they* declared was true Sabbath-keeping; but which, in fact, was Sabbath-breaking,—a sabbath observance which they themselves had originated, and upon the keeping of which they rested the existence of their city and nation.

In the eleventh chapter of John, it is recorded that the Pharisees called a council and opened it thus:—

What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on

him; and the Romans shall come and take away both our place and nation.

It is very true, as the Lord had said, and as Nehemiah had reiterated, their place and nation *did* depend on the observance of the Sabbath; but they were now making it depend upon the observing of their false ideas of Sabbath-keeping. The council closed with these words from the lips of the high priest, Caiaphas:—

It is expedient for us, that one man should die for the people, and that the whole nation perish not.

The Real and the False Reason.

Thus the Sabbath-breakers deliberately decided to kill the model Sabbath-keeper in order to save the nation from the judgments of God. And they killed him (but not openly) on the charge of Sabbath-breaking. To have charged him publicly with Sabbath-breaking would have necessitated a public acknowledgment that he had *healed* on the Sabbath day, and this would have necessitated a public confession that he had *power to work miracles*, a fact which they were most desirous of concealing. Hence, they accused him before Pilate of being a *civil* offender,—“We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a king.”

This basely untrue and cruelly dishonest, civil charge availed, and the model Sabbath-keeper was murdered, by the Sabbath-breakers ostensibly as a civil offender; but in truth, as a religious offender.

The model Sabbath-keeper submitted to be nailed to the cross, and to perish as a malefactor, but he persistently and faithfully *refused* to submit to the laws enforcing a false Sabbath, and thereby rescued the Sabbath of the Lord from beneath the traditions of men.

The Parallels.

Christ observed the Sabbath of the fourth commandment; so do Seventh-day Adventists.

There is absolutely no scriptural authority for the traditional sabbath observance of the persecutors of Christ; neither is there any scriptural authority for the Sunday-sabbath of the persecutors of Seventh-day Adventists.

The Sabbath observance of the Pharisees was man-made, and yet the salvation of the individual and the nation was made dependent upon it; it was therefore the sign of their salvation, and that a salvation by *human works*. The Sunday-sabbath of to-day is a man-made institution, and yet the salvation of the individual and the nation is made dependent upon its observance; it is therefore the sign of salvation by *human works*.

Christ broke the laws enforcing the observance of a sabbath made *by* man, in order that he might faithfully keep the Sabbath made *for* man; so do Seventh-day Adventists.

Christ could not submit to the laws enacted to do honor to a rival sabbath without dishonoring the true Sabbath; neither can Seventh-day Adventists.

Christ, because of his faithfulness to the Sabbath, was called a Sabbath-breaker and accused of “perverting the nation.” For their faithfulness to the same Sabbath, Seventh-day Adventists are called Sabbath-breakers, and accused of “corrupting public morals.”

Christ was crucified to save the nation from the judgments of God; Seventh-day Adventists are persecuted for the same reason.

Christ was persecuted before a *civil* court, ostensibly as a *civil* offender, when in truth his offense lay in his *religion*. Seventh-day Adventists are persecuted before the courts ostensibly as *civil* offenders, when in reality their offense lies in their *religious* beliefs and practices.

Christ was faithful in his Sabbath-keeping, even unto death; so have Seventh-day Advent-

ists been, and the Lord of the Sabbath being their helper, so will they be.

Again we ask, If Christ should come to Maryland or Tennessee, would he espouse the cause of the persecuting Sunday-keepers or the cause of the persecuted Sabbath-keepers?

PERSECUTION GONE MAD.

BY W. H. MCKEE.

THE Imprimerie Polyglotte, the publishing house of the Seventh-day Adventists in Basel, Switzerland, has been closed because of the persistent prosecution, for its Sunday labor, met with from the authorities of Basel. The work of the house, in the publication of the literature of the denomination, will be divided and carried on outside the regulation of the factory law. To make this complete revolution in the carrying on of the business will cause considerable expense, much trouble, and some loss from the quantity of valuable machinery and material left idle. However, there is every certainty that this will result in a far wider distribution of the denominational work and literature than before, and an increased production at cheaper rates. The handsomely situated and commodious building, formerly occupied by the publishing business, will be remodeled within and used as a nurses' training school, and for the introduction and development here of the rapidly increasing medical mission work of the denomination.

Such an outcome as this was, of course, unlooked for by those who brought the persecuting prosecutions. Yet it has been invariably and everywhere the result and will be no less so here than elsewhere. At the trial of the last case, brought on the 31st of May, the very day on which it had been previously decided to discontinue the business of the Imprimerie Polyglotte, the prosecuting attorney said in his summing up, “It is a satisfactory thing that, at last, the Seventh-day Adventists in Basel are broken up.” Yet he had already acknowledged that they were a quiet, peaceable, respectable, honorable people. It was clear that he had nothing to bring against them except the fact that they believed that they ought to obey God rather than men, and practiced their belief. On the occasion in which Peter and the other apostles were called before the council and made that reply, “We ought to obey God rather than men,” some very wise advice was given by a doctor of the law, which, though apparently forgotten, is still applicable,—“If this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it;” therefore he counselled that they leave them alone, “lest haply ye be found even to fight against God.”

The proceedings against the Basel publishing house, for its Sunday work, present as strange a legal medley as can probably be found upon the records of any modern court. According to the factory law, under which it was necessary to bring the prosecution, the manager of the establishment, alone, is responsible. Therefore, the manager, Mr. Holser, was fined and his household goods taken and sold to satisfy the fine. Again, he was fined two hundred francs, and imprisoned three weeks. The fine was not paid, and no goods were found to levy upon, all his personal effects having been taken to satisfy previous fines. When the authorities found that the fine could not be collected, they would have imprisoned Mr. Holser forty days more, in lieu of the fine, but, in the meantime he had gone to America to attend the biennial conference of Seventh-day Adventists of the world, to which he had been called as a delegate. He was then advertised as a bankrupt, accord-

ing to legal form. Upon his return to Europe, Mr. Holser did not come into the jurisdiction of the Basel court, but went to attend denominational meetings in northern Europe, to which he had been assigned. Apparently the limit of legal procedure in this line had been reached, and still the employes of the Imprimerie Polyglotte continued to work peacefully and quietly six days in the week and rest upon the seventh.

Also, in the meanwhile, the police had maintained a careful and systematic supervision over the house, on Sundays, and all its outgoing and incoming. During the last week in May a summons was received at the office of the Imprimerie Polyglotte, which was then preparing to go out of business on the 31st of May. On reading the summons, it was found that the “congregation of Seventh-day Adventists” was summoned before the court. As the congregation has no legal personality, and no one was summoned personally, the law firm which has previously attended to the legal business of the Imprimerie Polyglotte was asked to appear in answer to the summons and so represent, and request a dismissal of the case on the ground that it had not been brought against any person or corporation having a legal individuality to be proceeded against in law. This was done and the fact made very clear to the court that the Seventh-day Adventist Church in Basel was not a corporate business body, and owned no property, and did no business,—that it paid rent for the assembly room which it used in the building formerly occupied by the Imprimerie Polyglotte in its publishing business. But instead of dismissing the case, the court did about as strange a thing as can be found in the legal annals of our time. It fined “The Central European Conference of Seventh-day Adventists” five hundred francs, the limit of the law,—and threatened a similar fine for every Sunday upon which labor should be continued in the publishing house. This fine was decreed against this other religious body, as the court said, in “*contumaciam*,” which, of course, means for refusal or failure to appear before the court in answer to a summons. Note the remarkable inconsistency,—a religious body, not a definite person, was summoned, nevertheless an accredited lawyer appeared, and there were present in court the pastor of the church and several members,—the court then fined another religious organization, not mentioned in the summons, five hundred francs for not appearing. Neither the Seventh-day Adventist Church in Basel, nor the Central European Conference owns any property in Basel, or transacts any secular business anywhere, and yet the court fined “The Central European Conference,” which it had not summoned, and which is a religious organization anyway, five hundred francs, and threatened to continue the multiplication of the same fine weekly until work was stopped in the Imprimerie Polyglotte, the buildings and business of which is owned and managed by an incorporated business association having its headquarters in Battle Creek, Michigan. It scarcely seems possible that futility and inconsistency could have gone any farther.

This ends all possible proceedings against the Seventh-day Adventist publishing house at Basel. The next step will be to prosecute the members of the church individually, under the cantonal law, whenever they are complained of as laboring on Sunday. This law is very strict, and yet admits of an interpretation which is a sufficient protection to the ordinary citizen from its severity. It remains to be seen how long it will be before it is put in operation against Seventh-day Adventists.

Basel, Switzerland.

CERTAINLY.

"MORE than two hundred and fifty years before the signing of the Declaration of Independence, and more than two hundred years before the utter rottenness of the Papal Church in France had filled the country with the infidelity which we are told gave rise to the doctrine that the people are the source of civil authority, Luther, Linck, Melancthon, Bugenhagen and Amsdorff, 'the fathers of the Reformation,' announced the same doctrine. In a letter to the Elector Frederick, they said: 'No prince can undertake a war without the consent of the people, from whose hands he has received his authority.' This was good Protestantism and good Christianity then, and it is just as good Protestantism and just as good Christianity now."—*American Sentinel*.

Will the *Sentinel* be manly enough to add that more than eight hundred years before Luther was heard of, a pope named Zachary wrote to the French: "The prince is responsible to the people whose favor he enjoys. Whatever he has—power, honor, riches, glory, dignity—he has received from the people, and he ought to restore them to the people from whom he has received them. *The people make the king: THEY CAN ALSO UNMAKE HIM.*"—*The Monitor*.

Now the AMERICAN SENTINEL has been "manly" enough to publish the above, will the *Monitor* be manly enough to tell its readers that the AMERICAN SENTINEL copied the expression, "Peoples and Princes of the Universe" from the pope's encyclical as it appeared in the *Northwestern Chronicle* (July 20, 1894, page 5), a standard Roman Catholic paper, and that therefore its charge that "the AMERICAN SENTINEL is not able to interpret the title to a modern document, written in so simple a language as Latin," and that "any school boy who has got as far as *hic haec hoc* would be able to tell it [the SENTINEL] that this [*Principibus Populisque Universis*] does not mean the princes and peoples of the universe," applies to Cardinal Gibbons who sent the encyclical to the *Northwestern Chronicle*, or in case he sent a Latin copy, then to the editor of the *Northwestern Chronicle*, "Rev. John Conway." Will the *Monitor* be manly enough to tell its readers that this charge of gross ignorance, instead of applying to the AMERICAN SENTINEL applies to the editor of the *Northwestern Chronicle*, a priest of the "Church of the Latin rite"?

While we are compelled to differ with the *Monitor* on religious questions, we desire to regard the editor of that paper as being manly and honest.

WAS IT A "SLIP"?

THE *Truth Seeker*, of the 15th inst., thus takes us to task for a supposed "bad slip," which however was not a slip at all:—

The AMERICAN SENTINEL made a bad slip in its issue of May 30. During the trial of J. Q. Allison of Douglasville, Ga., for the violation of the Sunday law, the judge said, answering the plea of the defense that the Sunday statute interfered with the religious liberty of the citizen:—

"I would not interfere with you in any way in the enjoyment of your religion; this is simply a law of the State, and we are bound thereby. The State could say that you should keep Wednesday or Thursday, or every other Thursday, that it would be a crime to work on every other Wednesday or every other Thursday, and we would be bound to obey the law."

To this the editor of the *Adventist* paper replies: "This statement by the judge would be true if the law were indeed a merely civil regulation based upon civil reasons."

The italics are his. He then goes on to show conclusively that the Sabbath law is not based on merely civil reasons and thus effectually disposes

of the judge's defense of the prosecution. But we are not here concerned with this aspect of the matter; what we would call attention to is the astounding admission of the SENTINEL that the State has a right to make honest labor a crime on any day for any reason. This is unconditional surrender.

The SENTINEL has made no such surrender. Our freethought critic has overlooked the *if* in what we said. The SENTINEL has many times proved that there is, and can be, no *civil reason* for enforced weekly rest. This was the thought we had in mind when we italicized the phrase "*based upon civil reasons.*" It would have been better, we confess, to have said plainly in the very next sentence that there could be no such reason; but we did say in the same paragraph: "The prohibition of secular labor and business on Sunday has absolutely no other basis except the supposed sacred character of the day. *No other reason could possibly exist* for forbidding a man to plow in his own field on Sunday."

It follows that there can be no civil reason for prohibiting honest labor upon any day, for if there could that reason could apply to Sunday as well as to any other day. The fact that after years of diligent search no such reason has been found proves that it does not exist. The SENTINEL has made no surrender either unconditional or otherwise, for the SENTINEL supposes no unsupportable case. The position of the SENTINEL is and always has been that a weekly day of rest can exist only on a religious basis and for religious reasons, that therefore the State could, of right, have nothing whatever to do with the question; and that all so-called civil reasons are mere figments invented for the purpose of evading constitutional guarantees of freedom of conscience.

However, we are glad that the *Truth Seeker* is so clear-sighted as to detect even this supposed heresy, and we hope our contemporary will continue to seek the truth and point out the errors connected with this subject, even to the extent of correcting a supposed error in the AMERICAN SENTINEL.

DECISIONS DECLARING VOID THE SUNDAY STATUTES OF KENTUCKY.

As stated in these columns last week, Judge William L. Jackson, of the Circuit Court, and Judge Charles G. Richie, of the County Court, both filed opinions at Louisville, on the 1st inst., declaring void Sections 1,303, 1,321 and 1,322 of the Statutes of Kentucky. The following is the opinion of Judge Jackson in full, as reported in the Louisville papers of the 2nd inst:—

Judge Jackson's Opinion.

On the 19th day of February, 1895, a warrant issued from the Police Court of Louisville against the defendant, Louis Seelbach, charging him with the offense of keeping open on Sunday a bar-room and place for the sale of spirituous, vinous, and malt liquors, and alleging that he did sell spirituous, vinous and malt liquors on Sunday. On March 9, 1895, a demurrer to said warrant was overruled by said Police Court, and the defendant was fined \$20, and from the judgment assessing said fine he has prosecuted an appeal to this court, and the case coming on for trial *de novo* here, the defendant has again interposed a demurrer to the warrant.

This, a test case, and numerous cases await its decision. The warrant is drawn under Section 1,303, of the Kentucky Statutes, which section is as follows:—

Any person who shall on Sunday keep open a bar-room or other place for the sale of spirituous, vinous, or malt liquors, or any of them, on Sunday, shall be fined not less than \$10 nor more than \$50 for each offense.

As very many of the cases pending in the Police Court arise under Section 1,321, of the Kentucky Statutes, by agreement that section has also been fully ar-

gued and briefed, and it is to be considered as if case were pending under it.

Section 1,321 reads as follows:—

No work or business shall be done on the Sabbath day except the ordinary household offices or other work of necessity or charity, and work required in the maintenance or operation of a ferry, skiff or steamboat, or steam or street railway. If any person on the Sabbath day shall himself be found at his own or other trade or calling, or shall employ his apprentice or other person in labor or other business, whether the same be for profit or amusement, unless such as is permitted above, he shall be fined not less than \$2 nor more than \$50 for each offense. Every person or apprentice so employed shall be deemed a separate offense. Persons who are members of a religious society who observe as a Sabbath any other day of the week than Sunday shall not be liable to the penalty prescribed in this section if they observe as a Sabbath one day in each seven, as herein provided.

It is contended that these sections especially offend against Section 59 of the new constitution. The material parts of said section are here given:—

"The General Assembly shall not pass local or special acts concerning any of the following subjects, or for any of the following purposes, namely." After enumerating various subjects, that section provides: "29th—In all other cases where a general law can be made applicable, no special law can be enacted."

In discussing Section 1,303 of the Kentucky Statutes, it becomes necessary to settle the question, What is the generic subject of legislation under said section? On the one side it is claimed that the generic subject is Sunday observance: on the other, that it is regulation of the liquor traffic. A brief historical view of said section answers this question. Section 1,303, somewhat enlarged in its scope, it is true, is a reenactment, substantially of the Act of April 13, 1880. That act was an amendment of Section 10, Article 17, of the General Statutes, which was the general law for Sunday observance. From its history and its wording it seems clear to me that the paramount thought and central idea of said section is Sunday observance. Section 1,303, being a law for the observance of Sunday, questions raised upon the two sections now become cognate, and the lines of argument no longer diverge. Whatever may have been the reasoning in former opinions, it is now the accepted and approved doctrine of law writers and modern decisions that "Laws which prohibit ordinary employments on Sunday are to be defended as establishing sanitary regulations based upon the demonstration of experience that one day's rest in seven is needful to recuperate the exhausted energies of body and mind."

This being the beneficent purpose and object of Sunday laws, by reason of the points here raised, the twenty-ninth subdivisions of Section 59 of the constitution becomes material. That provides, "In all other cases where a general law can be made applicable, no special law shall be enacted." Can a general law for the observance of Sunday be made applicable? Is it not apparent that such a law can be made as "broad and general as the casing air?" Section 1,321, stripped of its exceptions, fully solves the problem.

If then it is true that a general law for the observance of Sunday as a day of rest can be made applicable, by what law and with what logic can it be contended that if one person keeps open a bar-room or other place for the sale of spirituous, vinous, or malt liquors, or who shall sell or otherwise dispose of such liquors, that he shall be punished more severely than another person who keeps open another place of business, or who sells any other article or commodity? Learned counsel attempt to answer this question by invoking the police power and claiming that under that power a greater punishment can be inflicted upon a party keeping open a bar-room or other place for the sale of spirituous, vinous, and malt liquors, and selling the same, or otherwise disposing of same, than can be inflicted for keeping open any other place or selling any other article or commodity. Would not this be placing the police power higher than the constitution? I now state the settled rule in regard to said power: "It is very broad and comprehensive. Its limit cannot be accurately defined, and the courts have not been willing definitely to circumscribe it, but this power, however broad and extensive, is not above the constitution, which is the supreme law, and so far as it imposes restraints, the police power must be exercised in

subordination to it." Again, stated in a very recent opinion, "It is very broad and far-reaching, but is not without its limitations. Legislative acts passed in pursuance of it must not be in conflict with the constitution."

In the face of Subdivision 29 of Section 59 of the constitution, by what law and with what logic can it be claimed that if one person on the Sabbath shall himself be found at his own or any other trade or calling, or shall employ his apprentices or other person in labor or other business, whether the same be for profit or amusement, that he shall be punished, while persons engaged in the maintenance or operation of a ferry, skiff, or steamboat, or steam or street railroad in the limits of this State, or who belong to a religious society who observe as a Sabbath any other day in the week than Sunday, and shall observe as a Sabbath one day in each seven, that they shall go free and unpunished?

In answer to this question it is ingeniously insisted that the exceptions enumerated in Section 1,321 are a legislative declaration of what are works of charity and necessity, and that accused cannot complain of these exceptions. To hold that these exceptions were meant by the legislature as a legislative declaration as to what are works of charity and necessity, would be to hold that the legislative department was invading powers expressly given to the judicial department by Section 27, greatly amplified by Section 28 of the constitution. To deny the accused the right to complain of this section by reason of the exceptions would be to hold that the exceptions were passed for his benefit, and that by them he was not discriminated against, neither of which is true. At first blush it appeared to my mind that if these exceptions did not make Section 1,321 obnoxious to the provisions of the constitution aforesaid, these exceptions should be held void, but I find this position is not tenable. The rule, as stated by Mr. Cooley, is as follows:—

"But if its purpose, that is, the purpose of the law, is to accomplish a single object only, and some of its provisions are void, the whole must fall unless sufficient remains to effect the object without the aid of the invalid portion, and if they are so mutually connected with and dependent on each other as conditions, considerations or compensations for each other as to warrant the belief that the legislature intended them as a whole, and if all could not be carried into effect, the legislature would not pass the residue independently, then if some of the parts are unconstitutional, all the provisions which are thus dependent, conditional or connected, must fall with them."

There is but one other question which I find it necessary to pass upon, and that is that if Section 1,303 and Section 1,321 are invalid, then Section 1,304 which reads, "Any person who shall, without license so to do, sell or otherwise dispose of any spirituous, vinous, or malt liquors, shall for each offense be fined not less than \$20, nor more than \$100," applies to this case, because defendant's license, if he had any, did not give defendant the right to keep open his bar-room on Sunday, or to sell or otherwise dispose of liquors on said day. It seems to me that the warrant is insufficient to raise this question, and that it would be a complete defense to Section 1,304 if any one produced a license, whether he had sold on Sunday or any other day.

For the reason given the demurrer to the warrant is sustained.

W. L. JACKSON, Judge.

We will print Judge Richie's opinion next week.

A LETTER.

[From the Examiner National Baptist and Christian Inquirer, New York, June 20, 1895.]

WE have received a letter from Mr. R. S. Owen, 450 Auburn Avenue, Atlanta, Ga., in which he expresses very high appreciation of the position taken by THE EXAMINER in its editorial columns in reference to the violation of religious liberty in the case of men sentenced to fine, imprisonment, and the chain-gang, for conscientiously engaging, upon the first

day of the week, in labor which does not disturb their neighbors. He also expresses his gratitude for the resolution passed by the American Baptist Publication Society, at Saratoga, on the motion of a representative of THE EXAMINER, protesting against these violations of religious liberty.

Mr. Owen further writes: "But a few days since, I visited one of my brethren in a loathsome prison, inclosed in an iron cage with incendiaries, thieves, and murderers, awaiting their departure to the chain-gang. This brother had wronged no one; he had molested no one. He had simply kept the Sabbath according to the commandment, and, quietly, in his own back field, had worked at honest labor on the first day of the week. I talked to the clerk of the court, who had lived neighbor to him for years; he told me there was not a better man in the county. The sheriff told me he was a good citizen. After I had spent some time in the jail, visiting through the iron bars with this brother, I felt that his cold-hearted persecutors were more in need of sympathy than he. We prayed together, and although I could not refrain from weeping, his face was lighted up with joy. The presence of Jesus seemed so near to him that it turned the prison into a palace. May God bless you, and make you a blessing to those who are seeking to make men religious by law, showing them that the power of God is to be manifested through the gospel, and not through the pains and penalties of the civil law."

"ROME NEVER CHANGES."

[The following translation of a circular letter from the Bishop of Bogota, United States of Colombia, S. A., to the priests of his diocese, shows conclusively that Rome has not changed. She is the same in South America that she was in Europe five centuries ago. Rome establishes schools when she must, and controls, but never fosters education.]

Archbishopric of Santafé de Bogota.—

Ecclesiastical Government.

Bogota, May 6, 1895.

To the Priest of ———:—

As our divine Saviour says: the enemy continually invades the father's inheritance, and laughing at vigilance of the good, sows tares amongst the wheat. Such is the case in countries like ours, where, through divine favor, and, thanks to the zeal of our superiors, the only true, the apostolic Roman Catholic religion prevails. The proselyting Protestant sects endeavor to induce the faithful to apostatize from the faith professed by them at baptism. This we have witnessed during the past few years, principally, in this city, and elsewhere in the Republic.

One of the numerous Protestant sects—who agree among themselves, only to make war upon Catholicism,—the Presbyterian, has for some time been among us, supporting missionaries and propagating its false doctrines. Early, a church was built in which to celebrate its heretical worship. Later these missionaries undertake the task of collecting proselytes by sowing the evil seeds of heresy among the young.

To accomplish this, a college and school for girls was established, where, as it is well known, are gathered not a few children of poor parents; these they flatter by gifts and promises of pecuniary help. Next comes the establishment of a college and schools for boys; and recently a night school was opened for workingmen, in which, according to their lately circulated prospectus, they also offer to give, besides the primary instruction, that of religion; which is none other than the Protestant.

It pains us to see that some fathers and

mothers, some unintentionally, others perverted, have sacrificed their consciences and the faith of their families, and, perhaps for a small assistance, placed themselves and their children on the road to eternal destruction. We would be guilty of a grave neglect of duty if we did not earnestly call the attention of the clergy and faithful to these great evils which we have noted. Under a pretext of offering instruction, which is justly desired by all, it is not possible to permit them to snatch away, principally, from the poor the inestimable gift of faith in our Lord Jesus Christ, and his holy church.

The present energetical propagating of the Protestant faith by means of tracts, leaflets, and periodicals, in which, under a cloak of pretended virtue and false piety, they endeavor to gain the confidence of a simple, and naturally believing people in order to instill into their minds errors and heresies which are not always easy to discover, and in the end to persuade them, that they teach the true doctrines of our Lord Jesus Christ; that this consists in believing; that faith and works do not go together; that it is enough to be sorry for sins and ask God's forgiveness in order to obtain justification; and, therefore, the teaching of the Catholic Church is false upon these, faith and good works, the sacraments in general, especially upon the holy eucharist, repentance, and confession.

You, the priest, well understand how imperative is our duty to instruct the faithful, who are under our pastoral care, of the dangers which threaten their souls, if they knowingly expose themselves to the reception of these miserable doctrines, clearly prohibited and anathematized by our holy mother church, and, especially, by the holy Council of Trent. Therefore we most earnestly exhort you by the love of our Lord Jesus Christ, to improve every occasion presented, in public and private, in the pulpit, the confessional, and your social relations, to dissuade Catholics under your jurisdiction, from receiving Protestant books and periodicals, or those of unbelievers, and from taking part in, or causing others to take part in, the establishments of education founded and sustained in this city, or elsewhere, by the Presbyterians or any other sect.

Therefore, in exercise of our authority, we decree that you persistently communicate and explain to the faithful the following points:

1st. Apostates from the Christian faith incur the penalty of excommunication, *latea sententia* reserved especially to the Roman pontiff, and with them all heretics, of whatever name or sect, and all who believe, harbor, aid or defend them; also schismatics, and all who obstinately depart from the obedience of the Roman pontiff.

2nd. The same penalty is incurred by all who knowingly read, without the authority of the holy see, books of the said apostates and heretics, wherein their heresy is defended, or books of authors which are expressly forbidden, also those who keep, print, or in any manner defend them.

3rd. No Catholic can, without committing mortal sin and incurring the other penalties imposed by the church, send his sons, daughters or those dependent upon them, or go himself to any establishment or school founded and known in this city by the name of the "American College for Boys and Girls;" nor can he give aid or help in any like educational institutions.

4th. The workmen, youth or adults, who go or encourage others to attend the night school, which has been opened in the American College for Boys, incur the same grave sin, and are under the same penalties.

5th. It is highly unlawful for all Catholics to coöperate or assist in any Protestant cere-

mony, funeral, etc., performed in the church or out of it.

6th. The faithful who receive, or have in their possession, tracts, leaflets, periodicals, such as the *Evangelista Colombiano*, and *El Progreso* of New York; Bibles or books of whatever class printed within or out of the Republic, which are distributed or sold by Protestant missionaries, or their agents, or any other bookseller, are positively obliged to deliver said books to their respective parish priest, or send them to the archbishopric.

You are to cause this circular to be read in all of the churches for three consecutive Sundays at the time of mass, so that the faithful may fully know its contents. God keep you.

BERNADO,
Archbishop of Bogota.

EARLY PERSECUTION OF SEVENTH-DAY BAPTISTS.

BY CHARLES E. BUELL.

IN 1631 Roger Williams landed at Boston, Mass.; and with his appearance in the then newly formed colony, a discord was produced. The generally held notion that persons should be made to believe a doctrine, as promulgated by the church, was destined to receive a blow from which it would never recover.

Roger Williams told the leaders of the New England society, in most distinct language, that to compel men to unite with those of a different faith is an open violation of natural right. He insisted that no one should be bound to worship or to maintain a worship against his own consent. This was a new thought seemingly, to most of the stern Puritans who had always championed the rule which a large proportion of the ministers had advocated, that, "persecution is not wrong in itself. It is wicked for falsehood to persecute truth, but it is the sacred duty of truth to persecute falsehood."

On the Sabbath question Roger Williams was so outspoken that the General Court remonstrated against his settlement in the colony. The historian says, he "declared the opinion that the magistrate might not punish a breach of the Sabbath, nor any other offense, as it was a breach of the first table."¹ For these and similar teachings against a theocratic government which was being reared by the Puritans, Roger Williams was banished from the colony in 1635. The attempt was made, however, to arrest him and send him to England, where, upon complaint, he would have been killed for utterances against the State-Church of England and the government which supported it. Roger Williams, anticipating the arrest, fled, and for fourteen weeks, as he stated, "was sorely tossed, not knowing what bread or bed did mean." He had undoubtedly gone by boat around the coast from Boston to Providence, R. I., of the present time.

The story of his being received into the habitations of the savages, and, as he stated the case, "was fed by the ravens in the wilderness," is a familiar bit of history.

The going forth of Roger Williams and the founding of a port of refuge for those who were to be persecuted, seems to have been a providential provision. The colony growing out of this settlement on Sekonk River, known as Providence Plantation, became largely made up of those who differed with the Puritans, and who could not have remained in the Plymouth Colony.

It would be interesting to know in exact detail the names and the charges against those who followed Roger Williams in attempting to

maintain the truth, and who were banished, imprisoned, fined and openly whipped by the cruel Puritans.

After the escape of Roger Williams, a law was enacted making it more difficult to teach doctrines opposed to those given out by the church of the colony.

In 1637 John Wheelwright was arrested for preaching like words as those which sent Williams into exile, and he was convicted of sedition, to be disfranchised, and banished. Like Roger Williams, he was compelled to go forth alone in the bitterness of the New England winter. In the latter part of the same year Anne Hutchinson was brought before an ecclesiastical criminal court. Ministers, who were burning with hate, were her accusers. The story of her treatment would shame savages. She was condemned and banished from Massachusetts colony, and, with friends, went to Narragansett Bay and settled in the Roger Williams colony.

In all of the branch colonies, as at Hartford, Springfield, Windsor, Guilford, and New Haven, the policy of persecuting all those who taught anything differing from the Established Church was adopted, and various were the applications made of the new laws against heretics.

Of all the pests which the New England Puritans hated and also dreaded, the Baptists were the greatest. It was not the least of the offenses of Roger Williams that he was a Baptist. The teaching of the Baptists against infant baptism led to a law, in 1644, making it a penal offense to teach, openly or secretly, against baptizing of infants. This was punishable with banishment.

The Baptists of those early times were largely of the seventh-day belief, that is, they considered that the seventh day of the week and not the first day, was the true Sabbath, and their conduct was in accord with their belief. This resulted in the first Sunday law in Plymouth Colony. It was enacted June 10, 1650. The text of this law was as follows: "Further be it enacted, that whosoever shall profane the Lord's day, by doing any servile work, or any such like abuse, shall forfeit for every such default ten shillings, or be whipped."²

This law seems to have been specially aimed at certain persons, and in October of 1650 arrests were made under it.

There appears in the family history of the Buell family what seems to point to the earliest arrest under the first Sunday law in this country. It states that in the court record of Plymouth Colony (Bayliss 11.211) that William Buell and wife, with Joseph Tery and wife, John Hazel, Obadiah Holmes, Edward Smith, and the wife of James Mann, were indicted for failing to observe the Lord's day, contrary to the order of the court. This was in October, 1650. It further appears that William Buell and wife were indicted for being Baptists, and it is possible that all who were indicted for failure to obey the Sunday law were also indicted for being Baptists, which would not appear in the family book.

William Buell, from whom the Buell families in this country are descended, came from England in 1635, with his mother, Goode Buell. He was about twenty years old when he arrived. His mother was the wife of Sir Robert Buell, of London, and the daughter of Sir John Goode, of London; and she left husband and home on account of religious differences, and sought liberty in the new world. William Buell, her son, no doubt imbibed his belief from his mother, which would indicate that she was a Seventh-day Baptist. She is reported as being an educated person, and educated her son, giving him advantages in the

new land where schools had not been established.

The fact is indicated that William Buell and wife were not only Baptists, but Seventh-day Baptists, and the subsequent records of the other persons named in the indictment of 1650 shows them to have been Seventh-day Baptists.

In 1652, Obadiah Holmes, John Clarke and John Crandall, went from Providence Plantation to Lynn, Mass., to visit an aged Baptist friend, and were engaged in devotional worship when they were arrested, and told that they must attend worship at the meeting-house. For this private meeting they were fined respectively thirty, twenty, and five pounds, or each be well whipped. Friends paid the fines for Clarke and Crandall, but Elder Holmes, for some reason, failed to pay, and received thirty lashes with a three-thonged whip of knotted cord wielded with both hands, which lacerated his body in a frightful manner.

When asked to be shown the law under which they were fined, Governor Endicott broke in: "You have deserved death." As Elder Holmes left the court, he remarked: "I bless God I am counted worthy to suffer for the name of Jesus." Whereupon John Wilson, a leading minister, struck Holmes, and said: "The curse of God go with you."

When the whipping was over, two men, John Spur, and John Hazel one of the persons named with Holmes, Buell and others, in the indictment in 1650, went to the suffering man and shook hands with him, Hazel not speaking; yet both were fined forty shillings for sympathizing with the prisoner, with the choice of paying the fine or being whipped. They both refused to pay the fine; but a friend paid Spur's, and after a week's imprisonment, another paid Hazel's.

John Crandall preached in Westerly, R. I., in after years, to a Seventh-day Baptist Church. Another, Joseph Crandall, preached to the Seventh-day Baptist Church at Newport, from 1715 to 1737. The Congregation at Westerly came out of one at Newport, to which John Clarke had preached; and every indication points to the fact that the several persons referred to were Seventh-day Baptists.

Plainfield, N. J., June 18.

[From the *Jewish Spectator*, May 17.]

THE AMERICAN SENTINEL, published by the Pacific Press Publishing Company at New York, and edited by Messrs. Alonzo Jones, Calvin Bollman and Leon Smith, one of the staunchest journals advocating and championing the complete separation of Church from State, in its issue of May 8th, has the following comment upon our editorial anent the intolerant Sunday laws of the State of Tennessee, so cruelly executed against Seventh-day Adventists:—

The SENTINEL is gratified with the approving words for the faithfulness of the persecuted Seventh-day Adventists which are found in our Hebrew exchanges. One of the most courageous and consistent of these and one which utilizes every opportunity to speak for the persecuted and for the principles of religious liberty at stake in the struggle, is the *Jewish Spectator* of Memphis and New Orleans.

And we assure our liberal and truly American contemporary that the *Spectator* will always be found among those journals who protest against any kind of injustice, prejudice, bigotry and priestcraft. There ought to be at least one spot within God's fair earth where religious freedom and civil liberty reigns supreme and is not shackled and fettered by the arbitrary power of man and the pernicious force of unjust laws—let that spot forever be—the United States.

¹ See American Encyclopedia, Article Roger Williams.

² "Plymouth Colony Records," Vol. 11, p. 57.

SEVENTH-DAY ADVENTISTS VS. MORMONISM.

[From Dayton (Tenn.) Republican, June 21.]

In some quarters the argument is advanced that Mormonism, which includes as its essential feature polygamy, is susceptible to all the arguments that may be advanced in favor of allowing the Seventh-day Baptists to worship on Sabbath or the seventh day of the week, and labor the remaining six days as they see fit.

The *Republican* takes it that these two religious denominations are as wide apart in the essential principle upon which they are founded as the antipodes, and that there cannot be the slightest parallelism between them.

To begin with, the order of Seventh-day Baptists is founded upon the biblical command to keep the seventh day holy. The authority is direct from the Bible itself, as any one may see by investigation; also this injunction is coupled with the command to labor the remaining six days, which is equally as mandatory and binding upon all true and obedient Christians. Moreover, the Adventists, as we will call them in brief, in practicing their belief, do not place themselves out of harmony with any vital law of society. On the contrary, they are seeking to bring society and its laws into harmony with God and his laws. The majority of the Christian world has repudiated the command of Jehovah as expressed through the Bible, and adopted in its stead the tradition of the Catholic Church, in observing the first instead of the last day of the week as the Sabbath. The Adventists are seeking to have the true Sabbath reinstated. That Saturday is the Sabbath of the Bible the Christian world cannot deny without repudiating that book.

So far, then, the Adventists have the best of the argument; and their faith and practice is gentle and persuasive in its character, and not calculated to produce any violent friction in society. In fact, no essential rule of society has been disturbed, and no natural or inherent right of man has been invaded. What criticism and disturbance we have over this essentially religious question is caused by the ultra-attitude of a few persons here and there, who unfortunately labor under the impression that society owes them a greater amount of consideration than their fellow-men, and who take advantage of a general Sunday law undoubtedly designed with the sole thought to protect the community from the vicious and criminal element, to crush a rival religious organization that threatens to make encroachment upon their territory.

On the other hand Mormonism is founded upon polygamy, which is a violation of both religious and civil rule and authority. The conjunction of male and female, as man and wife, the propagation of offspring in order to insure the perpetuity of the race, the growth of the family along with laws for the protection of husband, wife and children, have been an entirely natural evolution; they relate wholly to this life, and are therefore properly the subject of human legislation. In all matters of secular government, the regulation of the civil relation of the various members of society, the State, that is to say, the aggregate members of society, is and should be supreme. The right of man to take to himself as many wives as he sees fit is not a vested right, because the State has laid down the law of single marriage, which is essential to the preservation of society; on the contrary, the right to worship according to the dictates of conscience is a vested right, and is so declared by the great charter of human liberty framed by our forefathers.

But there is another element that is an im-

portant factor in this question: The State must regulate marriage because in its very nature it affects not only those who enter into that relation, but the entire community as well. Marriage imposes upon those who enter it certain obligations, and they must not be permitted to escape those responsibilities, for if they do the burden will fall upon others. To protect the community from the imposition of this burden, the State rightly insists that marriage shall conform to the rules it lays down. It is therefore the right and the duty of the State to regulate the marriage contract; this it does for self-protection.

This is not true of Sabbath-keeping; for one man's failure to keep the Sabbath does not deprive another of that privilege, neither does it burden the State. The conclusion is, that while polygamy is an invasion of natural rights, destructive of the very idea of civil government, the State has no right to assume to dictate to man upon questions that affect the spiritual relations between his Maker and himself.

LOYAL TO RELIGIOUS LIBERTY.

[From the Christian Register, Boston, June 13.]

THE Baptists, at their recent gathering at Saratoga, gave another proof of their loyalty to religious liberty for which they have been distinguished in their history. On the report that in some portions of the United States citizens who have conscientiously observed the seventh day for religious rest and worship, and engaged on the first day in labor which in no way disturbed others, have for this act been arrested, fined, imprisoned, and put upon the chain-gang, they passed the following:—

Resolved, That we most solemnly protest against the violation of the right of religious liberty for which our fathers have contended at the cost of imprisonment, and spoiling of their goods, and stripes, and exile, and even of life itself.

INTOLERANCE IN OHIO.

THE *Minerva* (Ohio) *News*, of June 7, has the following note, which we presume has reference to Seventh-day Adventists, as there are a good many people of that faith in Ohio:—

It has come to the notice of the *News* that on a certain farm not far from Minerva fences and barns are repaired, machinery overhauled and work of this nature regularly carried on on Sunday just the same as other days. Such a despicable desecration of the Lord's day is indeed a shame upon the community, and if it is not stopped, the law will certainly take hold of the offenders and teach them a lesson of respect to God and their fellow-men.

We would inform the *News* that it is entirely legal for observers of the seventh day to do ordinary labor upon the first day of the week; therefore, if the work complained of is done by Seventh-day Adventists, it is not a violation of the law. But suppose it is not done by observers of the seventh day, but by Primitive Baptists or by members of the Christian or Disciple Church, who believe in no Sabbath in this dispensation, or by persons of no religion, would it be right to invoke the law against such persons any more than against Seventh-day Adventists, Seventh-day Baptists, or Jews? Certainly not. And is not a law which provides for such discrimination even more plainly religious in character than is one which requires all, without exception, to observe Sunday as a day of rest? It certainly is.

The *News* editor talks of a "despicable desecration of the Lord's day"; he ought to read the opinion of Judge Thurman, in the case of *Bloom vs. Richards*, December term

of the Supreme Court of Ohio, 1853. He would there learn that "the General Assembly of Ohio is not a guardian of the sanctity of any day. If it may protect the first day of the week from desecration because it is the Christian Sabbath, it may, in like manner, protect the sixth day because it is the holy day of the Mohammedan, and the seventh day, because it is the Sabbath of the Jew and the Seventh-day Baptist. Nay, more, it may protect the various festival days which, by some of the churches, are considered scarcely less holy than the Sabbath day."

THE CHRISTIAN SABBATH.

A. F. BALLENGER, a Seventh-day Adventist, has written a reply to a series of articles published in the Baltimore *Mirror* on the observance of Sunday. He claims that all the Protestant sects have been influenced by the Catholic Church to observe Sunday instead of the Sabbath or Saturday. He is right. It is true that Protestants have bowed their plumes to the authority of the church in this matter. They are inconsistent, of course, for there is not a word in the Bible commanding the change from the Sabbath to Sunday. To be consistent with their principle of "the Bible and the Bible alone" they should keep Saturday holy, as the Jews and the Seventh-day Adventists do.—*Philadelphia Times*, quoted in *Catholic Mirror*, June 8.

THERE has come to our table a neat card case bearing in gilt the figure of a dove and an olive branch, and underneath the words: "Silent Evangelism." Inside the case is an assortment of cards with pertinent questions and texts of scripture calculated to awaken an interest in spiritual things and to arouse the dormant conscience of the careless sinner. The plan is in brief as explained by its author: "The use of a series of superfine, round-cornered cards, of different tints, each elegantly printed in colors, and bearing a word of personal interest and sympathy and a verse of Scripture appropriate to the condition of the person to whom you give it, which person is thereby pointed to Christ. You carry a supply of these cards in your pocket in a handy case provided with them, and give them out prayerfully, as occasion offers." Cards fifty cents per hundred in any quantity. A booklet giving full particulars can be had free by addressing, Silent Evangelism Association, Battle Creek, Mich. This association is undenominational and is under the management of Rev. R. R. Wightman.

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Abiding Sabbath And Lord's Day.

BY ALONZO T. JONES.

A pointed review of the \$500 and \$1,000 prize essays in support of the Christian Sabbath, so called. Those desiring some \$1,000 reasons for keeping the first day of the week, will find them here. 173 pages, 20 cents. Pacific Press, 43 Bond St., New York City.



NEW YORK, JUNE 27, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

THE *Dayton (Tenn.) Republican* is faithfully continuing its fight for religious freedom. Read its editorial on this page; also the one on page 207. All honor to the *Republican*.

SEVENTH-DAY ADVENTISTS are refusing to obey statutes enacted to enforce a false sabbath, and in consequence are suffering persecution. In this are they following the example of Christ? Read the first-page article.

A POLICE OFFICER called at the SENTINEL office Sunday morning and ordered the manager to dismiss all SENTINEL employes, and not to permit them to labor on Sunday. The employes were informed of the order, but all remained at work. Up to the hour of going to press no arrests have been made.

THE case of John A. Faust, the Baltimore Seventh-day Adventist, arrested June 10, for cobbling in his own house on the preceding day, and who was locked in a cell and refused a bed, has been thrown out by the grand jury. Justices of the peace have exclusive original jurisdiction of Sunday cases in Maryland, hence violation of the Sunday statute is not indictable in that State.

In the article, "Early Persecution of Seventh-day Baptists," on page 206, Mr. Buell gives some interesting historical facts which show clearly that the first Sunday statute enacted in this country was aimed at Seventh-day Baptists, and that observers of the seventh day were actually persecuted under that act. The conclusion is also well-nigh irresistible that Obadiah Holmes, John Clarke and John Crandall, the former of which was so cruelly whipped, were Seventh-day Baptists.

WE promised last week to give our readers this week the decisions of Judges Jackson and Richie. We find, however, that we have room for only one. The other will appear next week.

The decisions are interesting, because if sustained by the Court of Appeals, the action of these judges will leave Kentucky for the time being without a Sunday law. But inasmuch as both Judge Jackson and Judge Richie have intimated that a general Sunday statute would be constitutional, it is more than likely that the near future will see a very stringent statute enacted in that State prohibiting all labor and business on the first day of the week, under heavy penalties.

But it is somewhat difficult to see how any Sunday law can be held to be constitutional in Kentucky under the present constitution and

the ruling of Judge Richie. The judge holds the present statute to be unconstitutional, "because it is a religious statute." Now, whatever may be the pretense upon which such a statute may be based, there can, in the very nature of the case, never be a Sunday statute in Kentucky or elsewhere that is not religious. And if such a statute could be framed nobody would want it. Mr. Crafts says: "Take the religion out and you take the rest out." We shall watch the progress of events in Kentucky with great interest.

Wholesale Indictments!

Nineteen Graysville Adventists To Be Tried This Court.

[From the *Dayton Republican*, June 21.]

RHEA COUNTY Circuit Court will convene the first Monday in July, Judge James G. Parks, presiding, and Attorney General A. J. Fletcher, prosecuting. There are very few cases of importance, with the exception of the Graysville Adventists, who are to be tried on the charge of violating the Sabbath.

Nineteen of these Adventists will be tried upon this charge. Some of them are made defendant in several cases. Following are their names¹:

E. M. Plumb, 4 cases,	— Dieffenbacher,
— Harrison,	N. B. England, 2 cases,
Lewis Abbott, 2 cases,	H. C. Leach, 2 cases,
W. L. Burchard,	Oscar England,
E. S. Abbott, 2 cases,	Geo. Dodson,
J. M. Hall,	Allen Cathey, 2 cases,
Walter Ridgeway,	Columbus Myers,
E. R. Gillett,	Bird Terry (col.),
Dwight Plumb,	W. J. Kerr,
	Monroe Morgan.

We call the attention of the reader to matter published elsewhere in this paper² relating to these people. Some of them have been arrested upon the most trivial charge. They are none of them Sabbath-breakers within the meaning and intent of the spirit of the law. They are God-fearing, law-abiding, industrious citizens of this county.

One of the indicted parties is E. R. Gillett. A great many of our readers know "Uncle" Gillett, as he is called. He is a pleasant, mild-mannered, inoffensive old gentleman, well up in the sixties. He is everybody's friend and everybody loves him, for he is a lovable character. He would turn aside in his path to avoid crushing a worm. Like Abou Ben Adhem he can say, "write me as one who loves his fellow-man." In practicing his faith he has worshiped on Saturday and labored the remaining six days of the week. In doing this he has aroused the ire of some people who want everybody else to believe as they do, and now he is to be brought into a court of justice and tried like a common malefactor. It would be a strange sight indeed in this latter age of the world to see venerable "Uncle" Gillett behind the bars. Yet such is likely to be his fate. Jailer Smith should watch

this man with extra care. He is a dangerous criminal, and society is not safe while he roams at large.

OUR correspondent who sends us the translation of the circular letter to the priests of Bogota, printed on page 205, says: "The effect of the circular has been to increase the attendance at the college. In my own work [colporter], it has given me opportunity to more readily place tracts in the hands of the people. Yesterday in one of the parks I gave some tracts to two gentlemen, and meeting them a little later asked them how they liked them. They said they liked those they had read very well. In the course of the conversation which followed one said: 'I had a large Bible and some Latin books which I valued very highly, but one day a priest came to my father's house, accompanied by a policeman, and took my books away.'" Our correspondent adds: "For a Colombian there is little or no relief in such cases. The church is the conservator of social order, as is stated in the constitution of the country; and when it [the church] says that anything is contrary to social order the government must prohibit it, as it is bound to protect the church and see that it is respected." This is strikingly suggestive of some of the "arguments" used in this country, especially in justification of Sunday legislation.

THE California State Sabbath Association, so-called, was recently reorganized in San Francisco. The following is the official statement of its object:—

The object of this association shall be two-fold:—

Section 1. To promote the proper observance of the Christian Sabbath in the State of California and in the nation.

Sec. 2. To promote religious influence by State legislation and by county and municipal ordinances; to prevent all open acts of Sabbath desecration; and to secure by law the observance of the first day of the week as a day of rest.

But notwithstanding this plain statement, we suppose that when a Sunday law shall be enacted in California we will be gravely told that it is only a police regulation, a merely civil statute for the physical good of the people.

The end sought by this so-called Sabbath Association is, it seems, to be attained by way of the Sunday saloon, as witnessed by the following:—

Resolved, That among the first things for which this association will labor will be the closing of all saloons on the Christian Sabbath.

This means that the Sunday closing of saloons is to be a stepping-stone to a general Sunday law stopping all business and forbidding "all open acts of Sabbath desecration."

AMERICAN SENTINEL.

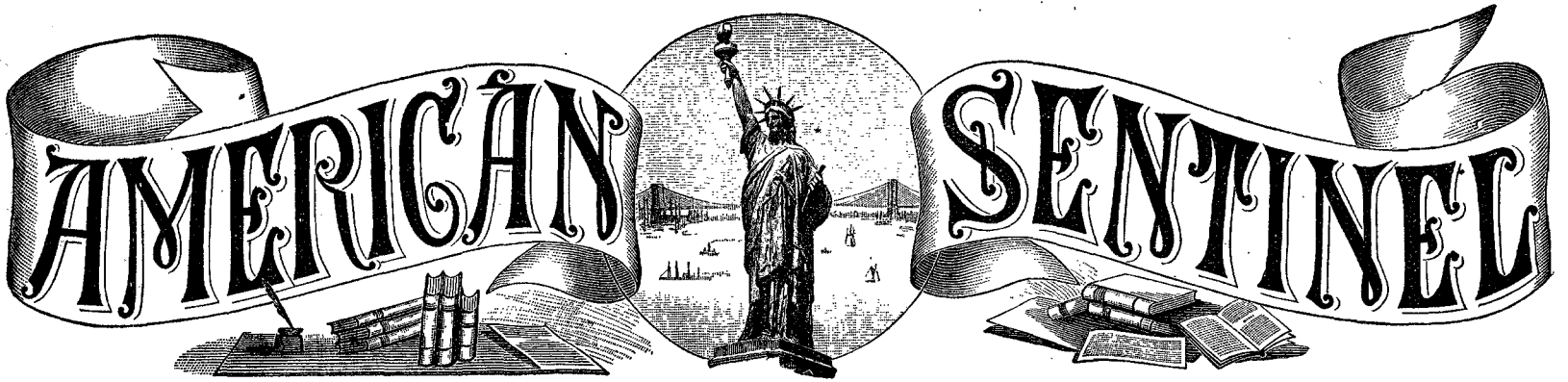
Set for the defense of liberty of conscience, and is therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

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¹ We understand that two of the persons named are not Seventh-day Adventists, and two or three have not been arrested as they were temporary residents of Rhea County, and had left the neighborhood before the indictments were found.

² See page 207.



"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

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ARE NOT CRIMINALS.

[From the Dayton (Tenn.) Republican.]

ELSEWHERE in this issue of the *Republican* we publish a letter written by D. W. Reavis to Elder G. A. Irwin, regarding the case of an Adventist at Amory, Miss., who was arrested and fined for working, according to his faith, on the first day of the week or Sunday.

We ask the reader to read that letter carefully, and also this article, in view of the fact that at the July term of Circuit Court in this county a number of similar cases will come up for disposal. It is possible that some of our readers may think that we place too much stress upon these cases. We know that some of our subscribers have intimated as much. They want to dismiss the whole affair by saying that the Seventh-day Adventists, by observing Saturday as the Sabbath and working on Sunday, are contravening the law of the land and defying the rule of the majority. They admit that these people are not criminals, in the ordinary meaning of that term, but when appealed to to awaken a public sentiment that will frown down these senseless and useless prosecutions, they shrug their shoulders and say that it is none of their business.

Pontius Pilate said the same thing when the clamoring multitude brought Christ before him for judgment. In all ages men who are tenacious enough of their own rights have regarded with indifference the demand of others for their rights. A simple application of the Golden Rule would settle the whole question: "Do unto others as you would that others should do unto you."

With this rule in view we wish to put to the Sunday observer this question: Suppose, by a factitious advantage, a majority of the people should enact a law making Saturday

the legal day of worship and forbidding you to work on that day. Regarding Sunday, as you do, as the holy day of worship, you would still continue to worship on that day. But you would be compelled by law to rest on Saturday, your neighbor's Sabbath. Would you not consider this a hardship? yes, you would. You know you would. By doing this the State deprives you of one-sixth of your time. This places you at a disadvantage in the race of life. It is class legislation of the worst kind.

How we strain at the gnats and swallow camels in this world! A few Seventh-day Baptists here and there worship God according to the dictates of their conscience, yes, in accordance with the command of Holy Writ, by solemnly and consistently observing Saturday as the Sabbath. Having performed their duty to their God they next discharge their obligations to their families and to society by laboring the remaining six days of the week. Is there any sane man who will say that they have not the inalienable right to do this? No divine law has been violated. Society has not been injured. The natural rights of no individual have been invaded; and yet these people are dragged to jail, put in the chain-gang, robbed of their personal liberties and their material possessions, in order that a few bigots and zealots may have the satisfaction of applying the thumb-screws of intolerance and superstition.

See here: The community of Seventh-day Adventists at Graysville numbers about one hundred and forty, including men, women and children. We will give a year's subscription to any one who will prove that they lie, steal, curse, indulge in neighborhood broils or quarrels, cheat in business, refuse to pay their just debts, or in any way fail to live up to the obligations exacted of every citizen by the rules of good society; we mean any one of them. Of course, they are not perfect; but they come about as near it as any set of people on God's green earth. They live very close to the Bible, and consequently, literally obey its teachings. They read in this Book that the seventh day or Saturday, is God's day of rest; and so it is. We will give another year's subscription, yes, ten of them, to any one who can prove the contrary.

A score of these people are to be tried next July for working on Sabbath. Substantially, the charge is worshipping on Saturday, for this necessitates work on Sunday; so the law

under which they were arrested is negatively a law restricting them in their mode of worship. Now, what is the sentiment of our people in regard to these cases? Don't say it is none of your business, that they are in the hands of the law. You cannot clear your skirts of their blood in this way. Don't say that we are making too much fuss over these people. They are people of like passions as are we, they are our friends, neighbors and fellow-citizens, and their liberties are threatened. It is no light matter to go to jail, even for conscience' sake, and have your business broken up and your family made wretched. If you think it is, come to Dayton and try it.

We are supposed to be living in an intelligent and Christian age, and yet we do some of the most absurd things. We let our livery stables, our furnaces, our railroads, our barber shops and numerous other forms of industry run wide open on Sunday, and yet if an Adventist is found carrying a few boards across a lot or digging a well or pulling fodder, we arrest him for disturbing the ethics of the public; and although we know he is a good man and a model citizen, we fine him and imprison him and goad him and harass him just as if he were some wild beast threatening to break into and destroy society; and all the while we are doing it we acknowledge that it is somehow and somewhere wrong. But then, we say, it is the law and the law must be obeyed; and a glow of satisfaction permeates our being at having discharged our duty, and we rub our hands and say: "Poor people, we are sorry for them, but they shouldn't be so verdant as to follow God's command in preference to the law of the State;" and the devil grins and the old Spanish Inquisitors smile amid their torments and recount the good old days of the Middle Ages, when the shrieks of agony from tortured Christians were sweet music in their ears.

The statutory law of the State defines the prosecution of the common occupations of life on Sunday as a misdemeanor, triable before a justice of the peace and liable to a fine of a few dollars and costs. But through some hocus-pocus of the law the common law of nuisance has been applied to these cases, and they are thus thrown into the Circuit Court and given an infinitely involved punishment. Just think of it. Making honest toil and honorable industry a nuisance. What a travesty on the spirit of jurisprudence! O, for a

¹ The letter referred to narrates the facts of the trial and conviction of R. T. Nash, of Mississippi, for performing farm labor on Sunday. The facts have appeared in the *SENTINEL*.

spirit of broad and liberal interpretation, that would set at naught bad precedents and establish a landmark of common sense and justice. A nuisance to whom? Has one individual rights over another in matters of freedom of conscience and action that do not violate well-established custom, propriety and good taste? A nuisance instinctively puts one in mind of something repugnant to good taste, obnoxious to the morals, shocking to the sensibilities, injurious to the well-being of society.

We might say much more but space forbids. We ask the reader to think over this matter as something that vitally interests him, and hope that he will array his influence in favor of the broadest possible amount of spiritual and secular liberty consistent with good citizenship and the best interests of society.

THE IMMORALITY OF SUNDAY LAWS VS. THE "IMMORALITY" OF SUNDAY WORK.

THE charge against the Seventh-day Adventists on trial this week at Dayton, Tenn., for Sunday work, is that they are guilty of nuisance, because Sunday work is "immoral and of pernicious effect." But is Sunday work immoral?

The word immoral is defined by the best dictionaries, as follows:—

Not moral; inconsistent with rectitude, purity, or good morals; contrary to conscience or the divine law; wicked; unjust; dishonest; vicious; licentious; as, an immoral man; an immoral deed.—*Webster's International Dictionary*.

Not moral; wanting in principle or morality; unprincipled; dishonest; depraved.—*Encyclopedic Dictionary*.

Not moral; not conforming to or consistent with moral law; unprincipled; dissolute; vicious; licentious.—*Century Dictionary*.

It is evident from these definitions that the moral or immoral character of an act rests upon a more substantial basis than the mere whim or even the deliberate judgment of men; it is inherent in the act itself. An immoral act must be violative either of one's duty to God or to his fellow-men. Nothing can be made either moral or immoral by human law. For instance, marriage, which is a proper, natural and perfectly moral relation, would not become immoral even if prohibited by civil statute; nor would prostitution become moral even if legalized in every country in the world. *The divine law alone, whether revealed in nature or by inspiration of God, gives moral character to human actions.*

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights governments are instituted among men," and that for this purpose and within this sphere "the powers that be are ordained of God," and ought to be obeyed. *Outside this sphere all pretended civil authority is usurpation and is itself immoral.*

Sunday Work Not An Offense Against God.

That Sunday work is not an offense against God is evident from the fact that *it is forbidden by no divine law* revealed either in nature or by inspiration. The divine law of the Sabbath declares: "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." To violate this law is to be guilty of immorality; but the Tennessee Adventists do not violate this law. It is admitted on all hands that they obey this divine Sabbath law. They must therefore be acquitted of immorality from the standpoint of duty toward God. The Divine Being does not require Sunday rest. But even if this

were not true; if Sunday were the divinely-appointed Sabbath, and everybody admitted the fact, secular government would have no right to enforce its observance.

Sunday Work Does Not Interfere With The Natural Rights Of Others.

It is argued by some, however, that the prohibition of Sunday labor in Tennessee does not rest upon the religious idea, but upon a purely civil basis; and that the immorality of Sunday work lies not in the idea that it offends God, but in the fact that it is a violation of civil law. But such forget, or never knew, that "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;"* and that "every man is under the natural duty of contributing to the necessities of the society; and this is all the laws should enforce on him."*

It is not pretended that private Sunday work by one man or by one family interferes with any natural right of another man or family, or that it prevents others from resting upon that day. No such charge is made against the Tennessee Adventists. Indeed, the universal testimony even of their enemies is that *they have not disturbed others* by their Sunday work; and the courts of the State have held that "it is not necessary to show that anybody was disturbed." In Georgia it was expressly stated by Judge Janes, in the Allison case: "You are not on trial for disturbing anybody." It follows as certainly as effect follows cause, that Sunday work is not immoral from the standpoint of natural human rights; and again and finally, the Adventists must be acquitted of the charge of doing that which is "immoral and of pernicious effect."

Sunday Workers Not Immoral.

If Sunday work were "immoral and of pernicious effect," as is charged by the courts of Tennessee, its evil effects ought certainly to be most clearly seen upon those who engage in it habitually; but instead of being noted for immorality, the Seventh-day Adventists are everywhere acknowledged to be most exemplary people, honest and of good report. Even their enemies being the witnesses there is no fault to be found with them except concerning their Sunday work; in all else they are admittedly the best of citizens.

The Immorality of Sunday Statutes.

But what shall we say of the morality of Sunday laws, so-called? They, as we have seen, contravene the divine law of the Sabbath. They command rest when the law of God enjoins activity; and they, indirectly at least, enjoin work when the law of God commands rest. The inevitable effect of such "laws" must be to destroy respect for the law of God, and to exalt the creature to the place which belongs of right to the Creator.

When the State forbids honest labor on Sunday it forces men into idleness. When God enjoins rest from labor, it is that the time may be employed in spiritual worship. God requires man to cease from his labor on the Sabbath, but he gives to man a spiritual nature, by means of which the cessation from labor is profitably employed. On the other hand the State compels idleness, but does not and cannot give to the idler that spiritual nature which enables him to properly employ the enforced idleness; and therefore, as Satan finds some mischief for idle hands to do, the State, in enforcing idleness on Sunday instead of promoting morality, is in reality fostering immorality. It is generally admitted that

more crimes are committed on Sunday than on any other day of the week.

Again, Sunday statutes are immoral, because they demand for the State that which belongs to God. A weekly day of rest is the badge of God's authority, a sign of loyalty to him as the Creator and of faith in his power to save. By its Sunday laws, so-called, the State robs God of the honor due him, destroys reverence for his law, and stifles the conscientious convictions of many who might otherwise be won to the service of the true God and to the keeping of his divinely-ordained Sabbath.

Again, when the State exempts certain occupations such as barbering, railroading, steamboating, and certain trafficking such as selling drugs, meats, and groceries during certain hours,—by these exemptions the State undertakes to amend the law of God and to decide for the individual what necessary or charitable labor is permitted on the Sabbath and what is not. In other words, the State presumes to act as conscience for the individual and to decide questions which belong to the domain of individual conscience.

From the reasons thus briefly given it must be clearly seen that Sunday legislation and not Sunday work "is immoral and of pernicious effect."

THE "CANADIAN BAPTIST" AND SUNDAY LAWS.

A CORRESPONDENT has sent us editorial clippings from the *Canadian Baptist*, Toronto, relative to the question of compulsory Sunday observance. He underlines some of the inconsistencies in the editorials, and then writes at the bottom of the matter the words, "probe tenderly." The advice is good; and, at no time is it more needed than when examining a Baptist's attempt to justify enforced Sunday observance. After all that Baptists have suffered for their refusal to obey State-enforced church dogmas, and while proclaiming to the world that one reason for their existence is to teach the world the great principle of "soul-liberty" and separation of Church and State, to find them now defending the prosecution of seventh-day observers for refusing to bow to the laws enforcing the traditional church dogma of Sunday sacredness, it requires the exercise of more than human charity to prevent one from probing deep and energetically. But remembering our own mistakes, and how patient the Lord has been with us, and how slow we have been, and still are, to see and faithfully obey the unfolding light of truth, we are admonished to "probe tenderly."

The *Canadian Baptist* is led to notice the question of Sunday laws, by learning of the conviction of the Seventh-day Adventists, J. Q. Allison and R. T. Nash, of Georgia and Mississippi, for doing farm labor on Sunday, and of the resolution passed by the American Baptist Publication Society, at its recent annual meeting at Saratoga, condemning these persecutions.

After criticising the severity of the Georgia Sunday laws, the *Canadian Baptist* says:—

But, on the other hand, what are the State authorities, entrusted with the enforcement of the laws, to do with men who openly and, possibly, ostentatiously, persist in working on Sunday in the open fields, when their fellow-citizens are not permitted to do so? Is it clear that such persons have any claim on our sympathies when the laws of the land are put in force against them? It may press hardly, and no doubt does so, on many, to lose the second day from the week. But, is it not the duty of a good citizen to obey the laws of his country? He may, of course, meanwhile do all in his power to obtain a modification or repeal of the law which he believes to be unjust.

To show that this is the language of the persecutor, we will put it, slightly altered, into

* Thomas Jefferson, "American State Papers," p. 69.

the mouth of Cotton Mather, and direct it against Baptists.

It is true that the laws requiring Baptists to have their children baptized, are severe, but what are the civil authorities, entrusted with the enforcement of the laws, to do with men who openly persist in refusing to have their children baptized, when their fellow-citizens are not permitted to disobey? Is it clear that such persons have any claim on our sympathies when the laws of the colony are put in force against them? Is it not the duty of good citizens to obey the laws of their country? They may, of course, secure the modification of the law (however they should not be allowed to succeed in this), but in the meantime it is their duty to obey the law and have their children sprinkled.

At this point an attempt will be made to show that the cases are not parallel, because the statute enforcing the traditional church dogma of infant baptism is a religious act in conflict with conscience, while the acts enforcing the observance of the traditional church dogma of Sunday sacredness are not religious statutes. But this no man can do.

The *Canadian Baptist* will not deny any of the following statements:—

1. Sunday statutes originated in a union of Church and State.
2. They were originated for the purpose of enforcing the religious observance of the day.
3. No attempt was made to defend them on civil grounds until the great principle of separation of Church and State was applied to governments.
4. And even now the greater portion of those who advocate Sunday statutes do it on the religious basis.
5. The very wording of the statutes even to-day betray their origin, nature and object.

These facts are so patent that we believe that the *Canadian Baptist* will not have the hardihood to deny any of them; and yet, while admitting all this, it attempts to prove that though Sunday laws were born and reared in a union of Church and State, and still wear their ecclesiastical dress, and are vitalized and utilized by ecclesiastics, that nevertheless they are purely civil enactments.

The Baptist historian, Robert Baird, has this to say on the *civil* excuse for ecclesiastical statutes:—

The rulers of Massachusetts put the Quakers to death and banished "Antinomians" and "Anabaptists," not because of their religious tenets, but because of their violation of civil laws. This is the justification they pleaded, and it was the best they could make. Miserable excuse! But just so it is; wherever there is such a union of Church and State, heresy and heretical practices are apt to become violations of the civil code, and are punished no longer as errors in religion, but infractions of the laws of the land. So the defenders of the Inquisition have always spoken and written in justification of that awful and most iniquitous tribunal.—"Religion in America," p. 94.

The *Canadian Baptist* urges seventh-day observers to obey the Sunday act, even though they must lose one sixth of their time thereby. If it were merely a matter of loss of time, this advice would be good from a financial standpoint, since the fines and imprisonments are far more expensive than the loss of one day each week. But their attitude toward the act does not turn on the financial problem. Once for all we want to impress the *Canadian Baptist* with the thought that Seventh-day Adventists cannot conscientiously obey Sunday "laws." They regard the Sunday-sabbath as the sign of papal apostasy from the Word of God, and Sunday "laws" as attempts to compel them to bow to this mark of the papal beast.

The *Canadian Baptist* may deny that they are conscientious in the matter, and that the enforcement of the "laws" is religious persecu-

tion. Russia denies that it is persecuting Jews and Stundists, and argues that its "laws" are for the good of society; but that does not change the facts. The Massachusetts authorities denied that they persecuted Baptists and denied their claim of conscience, and contended that the laws were wholesome and necessary for the common weal; but this did not change the fact that Baptists were conscientious, that they were persecuted, and that the acts under which they suffered were persecuting measures. Oh! for another John Bunyan, or Roger Williams!

It is gratifying to know that the *Canadian Baptist* still regards the Sunday-law problem as a "vexed and difficult question." This indicates that the struggle between Baptist principles of separation of Church and State and the old error of Church and State union have not yet been definitely settled in its mind in favor of persecution.

AN OPEN LETTER TO JUDGE JANES.

JUDGE JANES—*Dear Sir:* As a citizen of Georgia, and a lover of justice and right, I address these lines to you, inspired by the facts of the trial and conviction of Mr. J. Q. Allison, at the court house in Douglasville, May 15.

I have always supposed that laws and courts were instituted for the sole purpose of administering justice and equity between citizens, and to protect individuals in the enjoyment of their inalienable or God-given rights against all invaders. But according to your ruling and that of judges in other States, law seems to be a travesty on justice, because the States and courts themselves become the invaders and criminals against the inalienable rights of individuals. Now, Mr. Janes, I want to know where the State and the courts get the right to invade a man's home and drag him up before a court and extort from him his property, or deprive him of his liberty when he has done no wrong to any one? Is this your highest idea of justice? You admitted what his neighbors said about him, that is, he was a good man, but you must make an example of him so as to deter bad men from committing such a crime against the State and humanity! Is this your highest idea of justice? Is it any less a crime for the State to deprive an individual of his property, liberty, or life, without just cause, than it is for an individual to do it? Did legality make it right to hang Quakers on Boston Common, or to burn heretics in England or Spain? You are versed in the science of law, and a judge, and ought to be able to answer these questions.

Again, does legality transform a wrong into a right? It would seem that you think so, judging from your decision. Your talk to Mr. Allison savored strongly of the character of a certain judge that figured in the interest of King James II. in 1683. You say substantially: "We will, in consideration of your being a good man, let you off by paying costs, or twelve months in the chain-gang; but if you come up here again we will put you where you won't get out of the State for a long time." Again I ask, is this your highest idea of justice and right?

Now, Judge Janes, you have made an example of this good man, Mr. Allison, in order to deter bad men from committing the heinous crime of working on Sunday. Now let me tell you that there is but a few of the good citizens in the State of Georgia who do not violate that Sunday law every week in the year, and you by that decision have given to every bad man in the State the opportunity to

drag any of these good citizens up before you, or some other judge, where they may be deprived of their property, or liberty. Is this the highest idea you can express for the good of humanity?

Then again, here are the cars thundering along right by the court house and churches, making more disturbance than all the Seventh-day Adventists in the State would working Sunday. Isn't this a violation of the Sunday law? The corporation can violate the law with impunity, but the good citizen, Mr. Allison, must be made an example so as to deter all bad men from violating this Sunday law. Your plea about civil law is on a par with the Jeffrey judges that hung Quakers on Boston Common and burned heretics in England, Holland, and Spain. They were good men, but the civil law must be carried out to the letter—that was the oath of these judges.

This case is not the first legal crime that has been committed in the Douglasville court house; it is not the first time that good men have been punished legally, when they had done no wrong to any person; but the law must be carried out even if it grinds good citizens to powder, because this is your oath.

Now Judge Janes, you should keep in mind that *you*, the same as all the rest of mankind, must, some time in the future, stand up in a court and render an account for all acts done in the past. Your plea of civil law, and of your oath that compels you to injure one in person or property who has committed no crime nor injured anyone (there was no evidence that Mr. Allison had injured anyone in person or property) won't amount to much in a court where eternal justice is to be done. You will find, sir, in that court it is no crime to work on Sunday, and all legislators and lawyers in the world cannot make it a crime either. You will find, sir, that you are the criminal in this Allison case. He had done nothing wrong to anyone. No human enactment can ever abrogate the eternal principle of justice. You, sir, injured him without any just cause, and you may some time in the future find yourself in a state, or condition, that you cannot get out of, until you have paid the last farthing. Chattel slavery was made legal, but the breath of eternal justice swept it away with a vengeance. *Deo postulo justitia et rectus ad omnis.*

A. M. RICHARDSON.

JUDGE RICHIE'S DECISION.

The defendants are presented on warrants drawn under Section 1,303, of the Kentucky Statutes, and charged with "keeping open a bar-room for the sale of spirituous, vinous and malt liquors on Sunday." To these warrants a general and special demurrer have been interposed, and upon these demurrers the cases are submitted.

The special demurrer raises the question of jurisdiction. The Criminal Code at Section 13, Subsection 5, provides: "Justices shall have concurrent jurisdiction with the Circuit Courts in the prosecution of offenses, the punishment of which is limited to a fine not exceeding \$100."

Subsection 6, of the section aforesaid, declares that "Judges of the County Courts shall have the same original criminal jurisdiction as Justices' Courts."

The misdemeanors with which the defendants are charged are punished by fines of not less than \$10 nor more than \$50. Clearly then, these offenses are within the jurisdiction of a justice of the peace, and therefore within the jurisdiction of this court. It follows then that the special demurrer to the jurisdiction of this court must be overruled. The general demurrer, conceding the technical sufficiency of the warrant under Section 1,303, questions the constitutionality of that section.

Prior to the adoption of the new constitution we had a general Sunday law, universal in its terms and

uniform in its punishments. That law has been more than once considered by the Court of Appeals and always held to be constitutional, and if the law was the same now as then, and the constitution the same now as then, the constitutionality of this act would not be an open question in Kentucky. However, in enacting laws under the new constitution the legislature has seen fit to ingraft on what was the general Sunday law, Sections 1,303 and 1,322, and has also materially changed the intentions and language of the act, and it is now contended that Section 1,303, denouncing a heavier penalty upon persons selling liquor on Sunday than upon any other violator of the act is unconstitutional, because the same is special legislation. On the contrary, it is urged, with much research and learning by the learned assistant county attorney that this section is no part of the Sunday law, but is a part of the liquor law of the State. I can not, however, concur in this view. The mere position in the statute books is immaterial. That the purpose of this act was to compel the observance of the Christian Sabbath by all persons who did not observe some other day of the seven, is, I think, evidenced alike by this prosecution and the construction always given to this act. That it was intended to operate more severely upon the vender of ardent spirits is demonstrated by the increased penalty.

Section 59 of the constitution of 1890 provides: "No special law shall be passed to regulate the punishment of crimes and misdemeanors," and "in all cases where a general law can be made applicable, no special law shall be enacted."

The Kentucky authorities cited by learned counsel for the prosecution consider alone the general Sunday law existing prior to 1880, the constitutionality of which could not be questioned either upon principle or authority. But the Kentucky Court of Appeals has never construed Section 1,303 of the present statutes at all, *nor has it ever construed any Sunday law in the light of the Bill of Rights as amended.* I am of the opinion that both under the constitution of 1849 and the constitution of 1890 this section is void as special legislation discriminating against one class of citizens.

That one general law, applicable to all persons, can be made, is demonstrated by the fact that upon our statute books from 1801 to 1880 we had just such a law, but the legislature, by discriminating against one class of citizens, under the act, and seeking to exempt certain other classes from the operation of the act, have cast a cloud over the whole law. I am of the opinion that Section 1,303 is violative of Section 59 of the new constitution, and is void. It follows, therefore, that the general demurrer to the three warrants must be sustained and the defendants discharged.

Neither of these defendants is arraigned under Section 1,321, but together with the learned Circuit Judge, I am asked to express my opinion as to its constitutionality. It is not involved in this case, but as counsel with great labor and patience have presented the matter, we have consented to state our views.

General Sunday laws are upheld by the courts as legitimately within the purview of the police power of a State, and not because of any religious idea that they represent. But not even the police power can discriminate. It must apply with equal force to all. The Sunday law, as it existed from 1801 to 1880, applied to all persons and forbade labor on Sunday, except the ordinary household offices and works of necessity and charity, but did not apply to any person who is a member of a religious society who observed any other day of the seven as a Sabbath. The recent revision of our laws, however, undertakes to except from the operation of this act persons who labor in the maintenance or operation of a ferry, skiff, steamboat or steam or street railway. The statute is silent as to the reason for these exceptions. It is urged that the legislature has construed these to be works of necessity, but it is not the work of the legislature to construe the law; that is the duty of the courts. Counsel for the prosecution concede great trouble at this point, but attempt to meet the objection by arguing that the exceptions are void and not the law. But this is not reconcilable with the usual canons of construction. The Court of Appeals within a month past has held that the operation of an excursion train

on Sunday is a labor of necessity, and that the employes and railroad are not punishable under this act. Here, then, is a statute applicable to all persons except wharfmen, steamboatmen, railroaders, ferrymen, and men who may operate skiffs.

These men, notwithstanding their faith in the Christian Sabbath, may be compelled by their employes to work on that day without fear of punishment, while on the other hand a citizen, however sincere his faith and devout his observance of some other day of the seven than Sunday, yet if he be not a member of some religious society, is not exempt from the operation of the act. If this law is to be enforced as a humanitarian measure, bringing to the tired laborer a needed surcease from toil, why except from its benign operation the five classes above referred to, than whom none work more assiduously? It is at this point that the "rest-from-labor" argument fails, and the statute stands upon the religious idea alone. The Act of 1801 was on principle and authority constitutional. With its ingrafted exceptions, I am of the opinion that it is unconstitutional, both because it comes within the inhibitions of the new constitution against special legislation, and because it is a religious statute, violative of Article 5 of the Bill of Rights.

I do not hold that a general Sunday law may not be passed in accordance with the new constitution. On the contrary, I am of the opinion that such a law could be passed, but I am forced to the conclusion that Sections 1,303, 1,321 and 1,322 are each and all out of harmony with the provisions of the organic law, and, therefore, void.

This section of the constitution is unique in its provisions that "the civil rights, privileges, and capacities of no person shall be taken away or in any wise diminished or enlarged on account of his belief or disbelief of any religious tenet, dogma or teaching."

This recognition and protection of the disbeliever as well as the believer I find in no other published constitution. Any punishment for non-observance of a "religious day" is violative of this section.

CHARLES S. RICHIE, Judge.

A CRIME TO LAUGH.

[From London Queen.]

THE introduction of the Sunday bill by Lord Hobhouse brings us the fact that we are governed in respect to Sunday observations by an act of the year 1781.

It seems that a Sunday lecture can always be made the subject of prosecution. Some time ago a Sunday lecturer at Leeds was actually sacrilegious enough to make his audience laugh. The proprietor of the lecture hall was thereupon prosecuted for keeping a disorderly house.

Music can now be given in the open air on Sunday, but if it is given in a room nothing must be charged for chairs. In other words, it will be possible for any body of men and women to run Sunday concerts and Sunday lectures with the view of making them pay expenses, but not for their own profit.

In the years 1200 and 1201 one Eustace, abbot of Flaye, preached throughout England the observance of the Lord's day. He enjoined that no kind of work should be done after the ninth hour on Saturday until sunrise on Monday.

According to the manner of the times his preaching was backed up by miracles. At Beverly a carpenter persisting in finishing a wedge after the ninth hour fell down in paralysis. In the same town a woman went on with her weaving after the ninth hour. Result, paralysis, with loss of voice.

At Rafferton a man made a loaf and baked it on Saturday evening. When he broke it on Sunday morning, blood started from it. At Wakefield a miller, grinding after hours, ground out blood instead of flour.

In Lincolnshire a woman made a loaf and

put it in the oven. It remained dough! In the same county a pious woman, finding it was the ninth hour, set aside her loaves. Lo! on Sunday morning the loaves were beautifully baked without any fire at all.

And yet, the chronicler adds, in spite of these miracles the people have returned to the holding of markets on the Sunday!

"DEAD TO THE LAW."

BY J. F. BALLENGER.

AMONG the opposers of the Seventh-day Sabbath, those who are the most desperate in their efforts to get rid of the fourth commandment, seize upon the expression in Rom. 7:4: "Ye also are become dead to the law," and a few other similar expressions, to prove that the law enforcing the seventh day is dead, and therefore all are released from its observance. I freely admit that if the Sabbath command is dead, no person is under any obligation to keep it. But the reader will notice that the apostle is talking about the law *as a whole*; hence, if one command is dead, then all are dead, and, consequently, no one is required to obey any one of the ten commandments.

But let us examine the character of the law. In verse 7, Paul says, "Is the law sin? God forbid." If it is not sin it must be righteousness. Surely, there could be no call for the abolition of a righteous law; and in verse 12, he says, "Wherefore the law (as a whole) is holy, and the commandment (the tenth commandment which slew the apostle, see verse 7) holy, and just, and good;" and in verse 14, he says, "For we know that the law is spiritual; but I am carnal, sold under sin." Reader, can you see any reason why a law that is righteous, holy, just, good and spiritual, should be slain? Further, if the law was abolished because it bore the above characteristics, then it was abrogated in order to legalize the opposites,—unrighteousness, unholiness, injustice, evil and carnality.

How any person outside the realm of darkness could ever argue for a moment that the law of Romans 7 could ever have been killed is a mystery only explained in the light of such texts as Matt. 6:23: "If therefore the light that is in thee be darkness, how great is that darkness!"

How, then, shall we understand the expression, "dead to the law"? The reader will notice that the apostle adds, "Wherefore, my brethren, ye also are become dead to the law *by the body of Christ.*" Then it is through the death of Christ our substitute that we become dead to the law. When the Saviour's body was slain on the cross it was to make satisfaction to the divine law; and every child of Adam was included in that sacrifice. "Christ died for the ungodly" (Rom. 5:6). He gave his flesh for "the life of the world" (John 6:51). "He is the propitiation (or satisfaction) . . . for the sins of the whole world" (1 John 2:2). So that when Christ "bare our sins in his own body on the tree" (1 Peter 2:24), every sinner was included in that death.

Herein is seen the grace or favor of God which bringeth salvation, that hath appeared to all men (Titus 2:11). But all men will not accept the favor of God; many of them may change the truth of God into a lie, and worship the creature more than the Creator (Rom. 1:25); or they may turn the grace of God into lasciviousness, denying the only Lord God and our Lord Jesus Christ (Jude 4). Yet, notwithstanding all their sins and unbelief, no person will ever die a natural death or the death entailed by the sin of Adam as a *penalty* for the violation of the divine law.

The penalty is inflicted in the "second death," and as this death cannot hurt the believer who has overcome through faith in the death of Christ (Rev. 2:11), therefore no one who is "dead with Christ" will ever suffer the penalty of the law. He has already done this in the person of Christ, his substitute. Christ was made sin for us, "made under the law." The law had dominion over him and demanded his life; and when he died "the just for the unjust," we died in him; as he died to the law, so we being in him are dead to the law by virtue of his death; and as he was raised to life freed from the condemnation of the law, so we by faith are raised with him to live a spiritual life, free from the condemnation of the law. The carnal mind, which is not subject to the law (Rom. 8:7), is taken away, and in its place the Spirit of God writes the law in the heart (Jer. 31:33; Heb. 8:10), and as the law is spiritual, therefore the believer walks in the Spirit and not in the flesh. The law witnesses to his righteousness (Rom. 3:21), and is established by his faith (verse 31). He delights in the law after the inward man (chap. 7:22). His experience is: "O how love I thy law! it is my meditation all the day" (Ps. 119:97). He calls the Sabbath a delight: the holy of the Lord, and honors God in keeping it (Isa. 58:13).

RELIGIOUS LIBERTY.

[R. S. Owen, in *Atlanta Constitution*, June 8.]

Editor Constitution: Having read your reply to the New Orleans *Times-Democrat* on the "Georgia Sunday laws," I beg to present through your columns a plea in behalf of religious liberty. There are principles involved in this question which I believe should be more clearly understood, principles upon which are based the dearest rights of every American citizen—the limit of civil authority and the right of every man to worship God according to the dictates of his own conscience.

An honest, conscientious Christian has been sentenced to twelve months in the chain-gang in this State with the possibility of his being put to death for refusing to violate his conscience by working in that chain-gang on the seventh day of the week, and it is no fault of the law that this extreme penalty has not been inflicted. Had it not been that some unknown friend had paid Mr. Allison's fine, he would have now been toiling in the chain-gang, or, perhaps had forfeited his life rather than be disloyal to his God.

For what dark deed was he made subject to such an ordeal? He had defrauded no one, he had harmed no one, he had molested no one, no other man's rights had been invaded in the slightest degree. This he proposed to prove during his trial, but the court informed him that molesting others had nothing to do with his case. His only offense was that he had not practiced the religion of his neighbors. He had not observed the first day of the week as the Sabbath, after keeping the seventh day which he believed God required him to observe.

We shall not here discuss the question of which day is the Sabbath—that is a point on which many men differ, and every man has a right to his own opinion. But what we wish to call attention to is the injustice of the law that decides a religious question and then provides that such hardships may be inflicted upon those who differ from that decision in faith and practice. We have been wont to boast of the religious freedom which is guaranteed to all the inhabitants of this fair land. We have looked with horror upon the religious intolerances of some of the governments of the

Old World under which Christians have suffered in past ages such cruel persecutions, because they differed from the prevailing sentiment of those times. We have thanked God that the founders of our Republic, seeing the evils of religious legislation, sought to place in the Constitution a safeguard against it in the following: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." We have taken pride in the noble sentiment expressed in the constitution of the State of Georgia—"Perfect freedom of religious sentiment shall be and the same is hereby secured, and no inhabitant of this State shall ever be molested in person or property or prohibited from holding any office or trust on account of his religious opinion." The only limit to this freedom is that "the liberty of conscience hereby secured shall not be so construed as to excuse acts of licentiousness or justify practices inconsistent with the peace and safety of the people."

And now, in the face of all the advancement that has been made in this land of liberty, to behold an honest, inoffensive Christian man sentenced to the chain-gang to toil with common criminals for twelve long, weary months, for no other offense than that of exercising his God-given right to the convictions of his own conscience in regard to a religious observance, brings a shock to our sensibilities and seems to us like a dark blot on the last decade of the nineteenth century and a stain of reproach on the fair fame of the New South.

That Sabbath-keeping is a religious observance is evident not only from the testimony of Scripture and the ministers of all religious sects; but the law of Georgia itself recognizes it as such in declaring it to be the Lord's day. The Lord himself instituted the Sabbath, and calls it a sign between him and his people. Those who observe the seventh day keep it as a memorial of the creation of the world, while those who regard the first day as the Sabbath keep it in commemoration of the resurrection of Christ, so that in either case the Sabbath is as truly a religious memorial day as the Lord's supper and baptism are religious memorials. If the State may decide one religious question, why may it not decide all? And if it may enforce one religious institution, why may it not on the same principle enforce all? These questions have been answered by the United States Senate, in replying to a request for a Sunday law. The committee said, "If a solemn act of legislation shall in one point define the law of God or point out to the citizens one religious duty, it may, with equal propriety, proceed to define every part of divine revelation and enforce every religious obligation." (American State Papers, page 111.) So if this course of religious legislation were pursued to its logical end, we should have a revival of the terrible scenes of the Dark Ages, and our Government would be turned into an engine of persecution as truly as was Rome in the days of Nero.

If we would avoid the worst results in the line of religious persecution, let us beware of the first steps in that direction. Massachusetts once required all parents to have their children sprinkled. The Baptists, who did not believe in sprinkling as the proper mode of baptism, refused to practice contrary to their faith, and were punished for violating the law. John Painter, of those days, was whipped; and like Mr. Allison of to-day, his only offense was that he refused to conform to a religious service which he believed to be contrary to the will of God. The experiences of the Baptist people, in suffering for their faith, lead them to appreciate the situation when other Christians are brought under similar circumstances.

At the sixty-third anniversary of the American Baptist Home Mission Society, held at Saratoga, N. Y., June 1, 1895, the following resolution was unanimously adopted:—

"WHEREAS, It has been widely reported that in some portions of the United States, professing Christians who have conscientiously observed the seventh day of the week as a day of religious rest and worship, and who thereafter on the first day of the week have conscientiously engaged in labor which in no wise disturbed their fellow-citizens who desire to observe the first day, have, for this act, been arrested and fined and imprisoned and sent to the chain-gang; therefore,

"Resolved, That (assuming the facts to be as reported) we earnestly and solemnly protest against this violation of the right of religious liberty, a right for which our fathers suffered imprisonment, the spoiling of their goods, stripes, exile and death itself."

ALLISON AT HOME.

BY R. S. OWEN.

SINCE the arrest and imprisonment of J. Q. Allison for working on Sunday has become so widely known, the public will be interested in his present situation.

I recently visited his neighborhood, and found him enjoying again his happy home, made more cheering than ever by the fact that his wife, who heretofore had felt unreconciled to his being a Seventh-day Adventist, is now united with him in that faith. Thus it is with persecution: it will drive more into the truth than it will from the truth.

As we walked back with Mr. Allison upon the farm, which is almost wholly surrounded by native forest, until we came to the little patch of ground where the work was done, for which he was sentenced to twelve long months of hard labor in the chain-gang; as we stood upon that sequestered spot back of a thick growth of pine woods, far away not only from any house of worship, but from any dwelling or public road, we could but sense the injustice of the Atlanta Constitution in upholding Allison's conviction on the ground of "Christians having their devotions interrupted." Upon inquiry, we find it to be the universal testimony of his neighbors that they had never been disturbed by his Sunday work.

The two witnesses, Mr. Allison's nearest neighbors, who had been obliged to testify to his working on Sunday, are deeply mortified over one statement in the report of the trial in the SENTINEL; not that it is incorrect, but that they fear the public will draw a wrong conclusion from it. The statement is this:—

Both the witnesses testified, on direct examination, that they would not have seen Mr. Allison at work had they not gone to the place where he was on purpose to see him.

Now, they fear that the public will suppose that the object of their visit was that they might have him brought before the court, which was not the case. They went there for another purpose. They did not want him arrested, nor did they want to testify against him. This they wish the public to understand. Their feelings upon this point reminded me of an experience I once heard of a temperance speaker. To illustrate a certain point he said to a man in the audience: "Now, suppose that you should go and get drunk." "But," said the man, "I don't get drunk." "I know you don't get drunk," said the speaker, "I was only supposing the case." "Now, suppose that you should get drunk, and ——" "Sir," interrupted the

man, "I never get drunk; and I regard it as a disgrace upon me for you to suppose that I do."

So it is with these neighbors of Mr. Allison. They would not interfere with his religious liberty, and they consider that it would be a disgrace upon them for the public to suppose that they would.

It is evident that the one who did enter the complaint is ashamed of his actions, for he keeps his identity concealed from the public. But there are always enough unprincipled men to take advantage of an unjust law, and the probability is that while this Sunday law is on the statute books of Georgia, the State will be used as an engine of persecution.

SOME PERTINENT QUESTIONS.

A YOUNG man sends us the following from Atlanta, Ga., and asks for it a place in our columns:—

Why is it that the law of Mississippi and the law of Georgia can punish a man for hoeing in his field on Sunday, and does not punish men for running a railroad engine or street car, or for driving a horse? Is not this all work? and are not those who do it breaking the commandments of God, and will they not be punished for it? If the law punishes a man for hoeing his garden, why not punish him for working at anything else? Jesus Christ said, if an ox fall into the ditch on Sunday, to help him out, but is an engine helping an ox out of a ditch? Is a motor-man helping an ox out of a ditch? Is a man that takes a pleasure ride on Sunday afternoon helping an ox out of a ditch?

Now, if the code of Georgia or Mississippi or of any other State is going to punish one man for work of one kind, why not punish all other men for all other kinds of work?

Please read Exodus 20:8-11: "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

The writer of the foregoing seems to think that Sunday is the Sabbath, and that the fourth commandment applies to that day. A little investigation will, we think, satisfy him that such is not the case; that Sunday is not the Sabbath, and that not only does the fourth commandment have no reference to it except as one of "the six working days," but that there is absolutely no scriptural authority for Sunday observance. However, compulsory Sunday observance would be no better if that day were the true Sabbath instead of a mere counterfeit.

PRESS COMMENTS ON SOUTHERN PERSECUTION.

[From the Pine Island (Minn.) Record, May 24.]

FROM Georgia comes the news that J. Q. Allison has been sentenced to the "chain-gang" for laboring on Sunday. Mississippi is also in for persecution, and arrests are being made. A singular fact in these cases is that only those who observe Saturday as a Sabbath according to the Bible are being prosecuted for violation of a bad law. And yet we are told that the world is getting better.

[From the Republican, Springfield, Mass., May 31.]

THE Sunday observance laws of Georgia deal as harshly with those who believe in the observance of some other day as do the laws of Tennessee, and Seventh-day Adventists find prisons and chain-gangs waiting for them if they obey their consciences instead of the statutes made and provided.

Public sentiment in Georgia is grossly misrepresented by the laws of that State, or else it classes Seventh-day Adventists, who think that they are commanded by the Bible to observe the seventh day as the Sabbath and to work on the other six, with criminals of all sorts, black and white, thieves, drunkards and vagabonds. If it does not so class them, why permit them to be sentenced to herd and suffer with such criminals in the chain-gang?—the most humiliating of all punishments to such a man as Judge Janes said Allison was, honest, moral, and law-abiding in all respects save in this one particular where his conscience and the law ran at cross purposes. It does not seem possible that zeal for Sunday observance is so fierce as these laws indicate in Georgia or in Tennessee, or anywhere else; if it was, there would be no Sunday newspaper, no Sunday trains, no Sunday street cars and no trafficking of any kind, nothing but the Puritan Sabbath. The truth is that such laws are anachronisms, and do not represent the sentiment of the people of any State; not even of Christian people and Sunday-keepers.

Sunday Fanaticism.

[From the American Israelite, Cincinnati, April 25.]

NOTHING is ever settled in this country until it is settled right. These wise words of the immortal Lincoln are of great comfort to all patriots. Settled right undoubtedly means in accordance with justice, with reason, with common sense. Therefore it is to be hoped that at no distant day the so-called Sunday question will be settled right. In the meantime there will be much persecution, much folly and much suffering. The innocent will suffer with the guilty; the clergy will prove unworthy of the cloth, and the holier-than-thou man will strut abroad so wrapt in the mantle of narrowmindedness and shortsightedness as to be unable to perceive the signs of the times.

In Tennessee there is a law which forbids "doing or exercising any of the common vocations of life on the Lord's day, commonly called the Sabbath." The courts of that State have construed the law to mean that no work may be done on Sunday. Recently one, Wm. S. Burchard, was convicted and sentenced to jail because he had pulled fodder (that is, stripping the blades off the standing corn), out of sight of the public road or any public place, on Sunday, and because he had dug a well on Sunday.

It is impossible to find language adequate enough to condemn and ridicule such a proceeding. Such procedure is a disgrace to Tennessee and to the country at large; and one marvels that the law has not been repealed.

In the Nashville American of April 14, Mr. Wm. P. Tolley, one of the most zealous opponents of the iniquitous law, published an eloquent petition which was presented to the General Assembly of Tennessee for the repeal of the law. It is hoped that the petition will be favorably acted upon.*

In Cincinnati the agitation for the strict enforcement of the Sunday law is renewed again. Charges were recently preferred against a lieutenant of police because he refused to stop a baseball game, etc. . . . What the outcome will be it is impossible to say. But this much is true, to wit: that the attendance at church will not be affected one way or the other. Those who wish to attend services will go irrespective of Sunday opening or Sunday closing.

*So far was the Tennessee Legislature from favorable action on this petition, that a proposition merely to amend the law was defeated by a vote of 57 to 24.—EDS. SENTINEL.

The trouble with the Sunday fanatics, as with all fanatics, lies in this, that they refuse to study the question historically. The *Literary Digest*, in an article, "How Primitive Christians Observed Sunday," says: "A growing discussion on the proper character of Sabbath observance seems to be one of the features of recent magazine and newspaper literature. The Sunday question is always a live one, not only in theological but in political circles as well, and a contribution recently made to it by Prof. Zahn, of the University of Erlangen, Bavaria, is one of importance. Prof. Zahn is accounted the leading conservative specialist in Germany in the department of early Christian research, his only rival, Harnack, being classed among the Liberals. Zahn's conclusions will not, however, bring strength to the Sabbatarian side of the controversy, as he holds that there is nothing in the earliest Christian literature to support the views of the Sabbatarians. The results of his research are set forth in the sixth of a series of historical studies published together under the title, 'Skizzen aus dem Leben der alten Kirche' (Sketches from the Life of the Primitive Church)."

He speaks of the differences between the early Christians of the St. James type and those of the Pauline type in matters of Jewish ceremonials, but says that they were a unit in regarding the Lord's day as entirely distinct from the Jewish Sabbath. Sometimes both days were observed, "but the Christians of the first three centuries," he says, citing Justin Martyr also in proof, "never thought of regarding the Sunday as the continuation of the Jewish Sabbath, or even to call this day 'Sabbath'—the Day of the Lord, referring to Christ, being the name uniformly used. Prof. Zahn then continues as follows:—

"If we ask the Christians of the earliest centuries, the oldest witnesses as to the idea of Sunday, for the reason which they had in marking this one day above all the rest, they will with one voice declare, 'We celebrate this day because Christ on this day arose from the dead.' The Sunday was for them a weekly recurrence of the Easter festival. Throughout Sunday was regarded as a day of joy. While the Christians were accustomed on other days to pray kneeling, the resurrection of Christ of which this day was the memorial, gave them courage to stand upright on their feet before their God, and to forget their unworthiness, which has been buried by Christ in death, the memory of which has been celebrated on the preceding days on the knees. On Sunday the early Christians prayed standing. Already at a very early day the custom of celebrating Wednesday and Friday in addition to Sunday had been introduced into the church, and this brought out all the more sharply the characteristic idea of the Sunday worship. Those other days were days of fasting and humiliation; Sunday was a day of joyful and glad worship. On this day only did the services culminate in the memorial feast of the Saviour, the last supper, which belonged exclusively to the 'Day of the Lord.' To fast on Sunday was regarded as unseemly, and later even as a sin. And even apart from the services the Sunday was regarded as a day of rejoicing. Even the rigorous Tertullian, at the close of the second century, again and again emphasizes this.

"That on this day the ordinary business and work of life were laid aside as much as possible, was regarded as a matter of course; but it is characteristic of the original character of Sunday observance that in the oldest Christian literature there is practically not a word about this matter. The negative idea of rest from daily labor did not act as a prime

factor in the conception of proper observance of this day. Christians are indeed rebuked for allowing their business to keep them away from the services; but not Sunday work itself but the overestimation of worldly work and indifference therein shown to God's Word and services, is pronounced as a grievous sin. Even as late as the fourth century, when writers warn against the celebration of the (Jewish) Sabbath by abstaining from work, a similar demand is not made as conditional for the Sunday.

"We see that this original conception of Sunday observance departs widely from that idea which zealous friends of Sunday observance are apt to emphasize in our day. It has not been my purpose to present a theory of the Sunday or to oppose false ideas. But history is a great teacher, and by repeating what she teaches, erroneous views of themselves fall to the ground."

Hence it would seem that Sunday, as has always been contended by the Jewish authorities and the Adventists and the like, is not a divine institution, but one merely established by man.

RELIGIOUS PERSECUTION.

[From the Lafayette (La.) Gazette, June 8.]

A FEW days ago that broad-minded journal, the *Times-Democrat*, commented upon a fresh case of religious persecution reported from Monroe County, Miss. With a few more papers like the *T.-D.*, religious fanaticism and puritanism would soon be at a discount in this country. It never misses an opportunity to speak words of condemnation of the fanatic's work, thereby calling the attention of fair-minded people to the outrages which are committed in the sacred names of religion and of law. The following is the special which called forth the timely editorial from the *Times-Democrat*:

ABERDEEN, MISS., May 29.—Mr. R. T. Nash, a Seventh-day Adventist, was yesterday arraigned in Justice Rye's court, at Amory, in this (Monroe) county, on the charge of working in his field on Sunday. Nash pleaded guilty, and undertook the management of his own case, using the Bible for his law book. He keeps Saturday as religiously as a priest keeps Sunday. The case was continued until the second Saturday in June.

The Mississippi statute bearing upon the subject, in Section 1291, provides that "Any one who shall labor on the Sabbath day at any other than household duties, works of necessity or charity, or on railroads or steamboats, shall, on conviction, be fined not more than \$20 for every such offense."

By working in his field on Sunday, R. T. Nash has invited the deadly enmity of a few sanctimonious fools who have a peculiar style of serving the Lord. It will hardly meet with the approval of sensible people who are Christians at heart as well as in name. If the Seventh-day Adventists choose to keep Saturday as the Sabbath and do their farm work on Sunday, in what way do they interfere with the rights of the other creeds? Things have reached a pretty pass when a man cannot hoe his corn or plant peanuts on Sunday without being dragged before the courts as a common criminal by a lot of religious cranks.

We do not know any of the people who are persecuting the Seventh-day Adventists in Mississippi, but we will venture to say that they have not half as much religion as the victims of their hell-born hatred. The man who persecutes his neighbor on account of religion is more dangerous than the anarchist. The latter is an open enemy to society and is an outlaw, while the former pretends to be a meek follower of Christ when in reality he is an emissary of the devil.

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1 ch. 10, 12, & 30, 16, 20, & 27.		15 'And I will send grass in thy fields for thy cattle, that thou mayest eat and be full.		15.	
1 ch. 8, 5.		16 Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them;		16.	
1 ch. 5, 24.		17 And then the LORD's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the		17.	
1 ch. 7, 19.					
1 Ps. 78, 12, & 135, 9.					

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NEW YORK, JULY 4, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

MORE seventh-day observers are threatened with arrest in Georgia.

No further attempt has been made to prevent SENTINEL employes from working on Sunday.

THE Sunday-closing crusade has reached St. John, New Brunswick, and arrests for keeping open store have been made.

THE AMERICAN SENTINEL says "amen" to the noble words of the *Primitive Catholic*, reprinted on this page; and let all the people say amen.

THE decision in the case of Robert Watt, the Seventh-day Adventist of Darrell, Ont., charged with laboring on Sunday, which was to be rendered June 24, has been postponed. Evidently the judge is perplexed. It is to be hoped that justice will prevail.

THE first-page article from the *Dayton (Tenn.) Republican* was written by the editor, W. O. Thomas, who held a consulship under President Harrison. Although Mr. Thomas must be writing dollars out of his pocket in defending the little body of seventh-day observers in his county, he continues the fight with increased zeal.

ROBERT R. WHALEY, of Church Hill, Md., has served out his sentence of thirty days in the county jail, inflicted upon him for setting out plants in his garden on Sunday, and has returned to his wife and children. It is to be hoped that the hearts of his persecuting Methodist neighbors have been touched by this his second imprisonment at their hands, and that they will now cease to harass him.

THE SENTINEL has vacated its pulpit this week in favor of the *Dayton (Tenn.) Republican*. This is not because we lack for something to say, but because we want our readers to listen to a new champion of religious freedom. The AMERICAN SENTINEL for nine years fought the battle comparatively alone, but within the last six months other champions have arisen to speak for the oppressed. God bless them all.

THIS number of the SENTINEL was held several hours to get the result of the trials of the Tennessee Adventists. One of our editors who was in attendance furnished the dispatch printed on this page. Next week we expect to publish a full account of the trials, with appropriate illustrations, secured with that

faithful delineator, the kodak. Extra copies will be furnished in any quantity. Price, \$1 per hundred; \$8 per thousand.

THE TENNESSEE TRIALS.

We stop the press to insert the following special telegram from Dayton, Tenn.

"Leach guilty, one case. Burchard and Hall guilty. England not guilty, two cases. Oscar England not guilty. Abbott, two disagreements. Dodson not guilty. Other cases follow. C. P. BOLLMAN."

There are six more cases yet to be tried besides the Abbott case. The telegram indicates that the trials are most interesting, and the reader may look forward to our next issue for important news.

By the time this paper reaches our readers the Dayton jail will contain not only the persons named in the telegram as "found guilty" but others not yet tried. Let all friends of religious liberty awaken and arouse the country to a realization of this cruel injustice.

THE PEDIGREE.

AND Satan begat paganism.

And Satan and paganism begat sun-worship.

And Satan and sun-worship begat the "venerable day of the sun."

And Satan and the "venerable day of the sun" begat the "Christian Sunday."

And Satan and the "Christian Sunday" and the paganizing bishops begat Sunday laws.

And Satan, the Sunday laws and the bishops begat the union of Church and State, papal Rome.

And Satan and papal union of Church and State begat the English union of Church and State.

And Satan and the English union of Church and State begat the Sunday laws of Charles Second.

And Satan, the English union of Church and State, and the Sunday law of Charles Second begat the colonial union of Church and State and the colonial Sunday laws.

And Satan, the colonial union of Church and State and colonial Sunday laws begat State union of Church and State and State Sunday laws.

And Satan, State Sunday laws and religious bigots begat the persecution of Seventh-day Adventists in Tennessee, Maryland, Georgia and other States.

WE understand that the superintendent of the House of Refuge in St. Louis has forbidden Catholic priests to perform their rites in that institution, although he admits the ministers of Protestant denominations. The superintendent attempts to justify his action on the ground that the Catholic mass is "idolatry." But on what authority does this public official pronounce this rite idolatry? Has the State of Missouri legally defined idolatry? If not, what business has this city official to permit the performance of certain religious rites as orthodox and prohibit others as idolatrous? Roman Catholic officials in Spain and South America have as much right to pronounce the worship of Protestants idolatry

and prohibit it, as has a Protestant official in the United States to pronounce the Roman Catholic mass "idolatry," and exclude its priests from public institutions.

It is such inconsistencies as these that hurt the cause of religious liberty and show that much of the agitation against papal domination is based on passion and prejudice, and not on principle. Our religious liberties are as much in danger from these "Protestants" as from the most aggressive Roman Catholics.

RELIGIOUS PERSECUTION UN-AMERICAN.

[From the *Primitive Catholic*, New York, June 15.]

IT is with great interest we have followed the trial of the Sabbatarian, Mr. J. Q. Allison, of Douglasville, Ga. This gentleman is a member of a Christian denomination that holds that the seventh instead of the first day of the week should be the day of rest.

He observes like the orthodox Jew the Sabbath and works on Sunday. Mind you, he does not deprive anybody on Sunday of his rest, he interferes in no way whatever with the Sunday practice of any other citizen. Yet through the chicanery of some men, members of other Christian organizations, he is brought under the law for working in his own fields on Sunday. He is found guilty of having violated a statute of the State, he is condemned to one year of labor in the chain-gang. And, gentlemen, this is Christian America!

Down in Baltimore, a Mr. Whaley, formerly a member of a Methodist Church, with his family left Methodism and joined the Seventh-day Adventists. Some of his former co-religionists, good Methodist brothers, see him fixing his garden on Sunday. Their righteousness is shocked, they enter a complaint against him, though they knew that this man conscientiously had observed his "Lord's day," that he was not making himself a public nuisance, but quietly worked in his own private garden. Consequence: Mr. Whaley, who is a journeyman carpenter, has to go to jail for thirty days; he was locked in a cell May 27th to serve out his sentence.

This is Christianity? Gentlemen, where is your consistency? You yell yourselves hoarse sometimes over the persecutions your missionaries have to undergo in foreign lands by the Romish authorities and laws prevailing in those lands. We all cry with you, shame! and are ready to agitate with you to change this state of affairs. But, look around, lo! what are you doing to your brother in America? Next time you go into your class-meetings open your Bible at the 14th chapter of Paul's epistle to the Romans and have it all talked over with the brothers and sisters. For shame's sake let us be consistent, let us have more of the sweet Spirit of Him whom Paul really represents in his writings.

Verily we believe if the Spirit of Jesus Christ were not acutely alive in the hearts of the laity of our churches, some of them with their array of talent and head-religion, as represented by the doctors and the greater than such, would become as despotic and tyrannizing as Rome.

Oh, for more of the Holy Ghost to even matters and smooth them over.

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ADVENTISTS IN JAIL IN TENNESSEE.

The Bill of Rights Again Violated and Religious Liberty Outraged.

ARTICLE 1, Section 3, of the constitution of the State of Tennessee declares: "That no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given by law to any religious establishment or mode of worship." But notwithstanding this explicit guarantee of religious liberty, EIGHT Seventh-day Adventists are again incarcerated in the jail at Dayton, Tenn., for no other offense than not keeping the sabbath established by the statutes and decisions of the State of Tennessee.

Besides the eight Seventh-day Adventists, one young man, not an Adventist, is imprisoned for the same offense, namely, working on Sunday. This young man, though of age, is unmarried and is the sole support of his widowed mother and his mother's sister. He is a miner and worked in the mines near Graysville. This he did on the days the mines were operated and on Sunday he cut wood for his mother. This was in January and February of this year. This was his only offense; he injured no one, and disturbed no one. Why then was he prosecuted?—The answer is not far to seek: his widowed mother is an Adventist and she is persecuted in the person of her son. The young man's name is Allen Cathy.

One other man, not an Adventist, was under indictment, but was justly acquitted on the ground that the work done was a work of necessity. He was absent from home on Saturday, being detained by a storm. His family was without fuel and he borrowed some wood from a neighbor and hauled it on Sunday. That he was prosecuted for this can be accounted for only in one of two ways: either the witnesses did it for the fees, or else it was because he sometimes attended the

Adventist church and it was done to warn him against becoming an Adventist. The latter seems the more probable as out of the large number of men that work on Sunday in Rhea County, only the Adventists and these two men connected with the Adventists, the one by kindred, the other by some degree of sympathy, were prosecuted. This man's name is George Dodson.

The names of the imprisoned Adventists, with the amounts of their fines, will be found at the close of the judge's decision which follows this article.

The imprisoned men were each found guilty on one indictment with the exception of the widow's son, Allen Cathy; he was convicted on two indictments.

There were two indictments against H. C. Leach, but for want of evidence he was acquitted on the second indictment.

There were also three indictments against N. B. England, two against E. S. Abbott, one against E. R. Gillett, one against Walter Ridgeway, and one against Oscar England. There were two verdicts of acquittal in N. B. England's case, and one mistrial.

It was agreed between Mr. Abbott and the attorney general that one verdict should settle both his cases; but the jury failed to reach a verdict; these cases therefore went over to the next term of court.

The witnesses against E. R. Gillett could not be found and his case was continued against his earnest protest. He is a rather feeble old man of sixty four years and pleaded that his case might either be tried or else the indictment dismissed. But his plea was denied.

Mr. Ridgeway's case was also postponed because of the absence of witnesses, against his earnest protest.

The only defense made in most cases was that the defendants kept the seventh day and believed that they had the God-given right to work six days. They maintained that the civil law had a right to take cognizance only of acts which infringed the equal rights of others; and that as the keeping of a Sabbath had reference solely to God and the recognition of his claims upon them, to enforce its observance was clearly outside the sphere of human government. The defendants insisted that under the Bill of Rights of the State they could not be legally required to observe any day, and that they had a constitutional right not only to keep the seventh day but to work

on the first day of the week, so long as in so doing they did not trench upon the equal rights of their neighbors.

Judge Parks' view of the law and his duty under it has not changed in the least. He publicly declared that his sympathies were with the Adventists, and he believes that the law ought to permit them to do quiet work on Sunday; but declared that it is not his province to make law but to enforce it as it has been made by others. He referred to what he said last March in regard to the law, and declared that he did not regret in any particular the action he had taken at that time in suspending the fines and subsequently recommending the pardon of the convicted men. But, as what he said will appear elsewhere in this paper, it is not necessary to repeat it here.

The attitude of Attorney General Fletcher was not materially different from what it was last March. He simply proceeded upon the theory that it was his duty to prosecute the cases; and manifested no feeling whatever toward the defendants.

Some change, however, was noticeable in the attitude of the juries. As previously stated, there were several acquittals, and a number of mistrials, which would have scarcely been possible four months ago. It is evident that the agitation of the subject in Rhea County has resulted in quite a change in sentiment. There are good reasons to believe that there will be no more cases of this kind for some time to come, except the cases which have been postponed which will necessarily come up at a future term of court.

Of course there are not wanting evil-disposed persons who would continue the persecutions either from motives of religious intolerance, or for the purpose of securing witness fees; but a better sentiment seems to be prevailing, and it is confidently predicted that no indictments will be found by the present grand jury.

A noticeable event of the trials was a speech by ex-Congressman Snodgrass in which he declared his belief that the statute was unconstitutional, the opinion of the Supreme Court, notwithstanding. He expressed great sympathy for the Adventists, but advised them strongly that they ought to submit under the circumstances, and obey the law until it could be repealed, as he was very confident it would be by the next legislature. He said that he would remind the Adventists of that scriptural

injunction which says, "Be subject unto the higher powers," for "the powers that be are ordained of God." The ex-congressman seems to have forgotten, or never to have understood that God has ordained no human power to rule over conscience. Nor did it occur to him that to adopt his view of the scripture in question would be to make conscience entirely a creature of civil law, and would justify the condemnation and execution of every martyr from Stephen to the present time. For, with but few exceptions, all these have died as violators of the civil law. Had nobody ever disobeyed laws that were in conflict with conscience, the Reformation could never have taken place. Luther would never have left the Catholic Church; Wesley would never have preached contrary to the Established Church; and John Bunyan would never have insisted on preaching the gospel contrary to the orders of the civil magistrate.

The early Baptists and Quakers of New England and the Baptists of Virginia suffered fines, imprisonments, whippings, banishment and death for violation of the civil law. And the degree of religious liberty which we enjoy to-day is due to the fact that they dared to disobey unjust laws; and that they continued to disobey such laws until the things that they suffered brought their fellow-men to recognize the fact that there was such a thing as the rights of conscience. It is a matter of surprise that intelligent men are found to-day who will endeavor to maintain the position that it is a Christian duty to surrender conscience to civil laws.

If every man who sees the injustice, yea, the abominable iniquity of such statutes as the so-called Sunday law of Tennessee, would act upon his honest conviction and treat the statute as void in practice, as it is in fact, it would speedily be wiped from the statute books. But as long as men recognize the binding force of such statutes and obey them, so long they will continue to be used as instruments of oppression and injustice. We have not the slightest doubt of the integrity of Judge Parks and we have nothing but the kindest feeling toward him, and only respect for him. But we cannot agree that under the American system of government any man is under obligations to do a moral wrong. And it certainly is morally wrong to imprison honest men for honest work which disturbs no one. The fact that it is the State instead of an individual that does the wrong does not make it any less a wrong. A despotism of the many over the few is not less intolerable than the despotism of one over many. It is as iniquitous for the majority to violate and trample upon the fundamental law of the State as is done in these Adventist prosecutions, as it would be for a single individual to defy and to override a just law. The judge says that it is the duty of the court to sustain and enforce the law, and yet the very judgment he passed against the Adventists was in flagrant violation of the Bill of Rights quoted in the outset of this article, as his honor well knows, and as ex-Congressman Snodgrass admitted in open

court when speaking for the attorney general. Can it be possible that in an American State, under the American system of government, it is the duty of an officer to override what his conscience tells him is the just rights of his fellowmen? We don't believe that it is.

JUDGE PARKS' DECISION.

Dayton, Tenn., July 3, 1895.

"In pronouncing judgment in these cases I have little to add to what was said in similar cases at the last term. My views, as then expressed, have not changed.

"I will take occasion, however, to express again my sincere personal regret, that a necessity exists for inflicting punishment upon these people, for it must be patent even to the most casual observer that they are good citizens, who are thoroughly conscientious in the course they have taken. They are not sabbath-breakers in the ordinary sense of that term. The original intention of the law was certainly not to punish such people. It was directed at that class of persons who, out of sheer wickedness, and want of decent respect for things sacred, violated that day which by the concurrent belief of the Christian world in general had come to be recognized as the sabbath.

"But the Supreme Court of our State, in passing upon cases of this kind, involving the constitutional rights of those who believe in keeping the seventh instead of the first day of the week, has seen fit to make no exceptions in their favor; on the other hand, it has directly and pointedly held that this belief is no bar to a prosecution for a violation of a Sunday law. In addition to this, the last session of the General Assembly, with full knowledge of the fact that these people were being prosecuted under the Sunday law, refused to give them any relief by exempting them as has been done in many States. This fact is a source of regret to a large and respectable element of Christian people who adhere strictly to Sunday as the sabbath, but who believe that one of the corner-stones of Christianity itself is freedom in matters of conscience. On the other hand, there is a considerable element of conservative Christian people who, while they would not engage in anything that savored of religious persecution, fear the result of breaking over any of the time-honored barriers which have, for hundreds of years, protected the day that their traditions and religion have taught them to regard as the sabbath. They take the view that if these people are permitted to carry on the common avocations of life on Sunday, it would be only one step further to the point where any one day would cease to be recognized as the Sabbath, and that we would have no Sabbath at all, except such as each individual might choose for himself. Which of these conflicting views is right is very properly a question with which the courts acting within their proper limits, can have nothing to do.

"Without attempting a discussion of this grave question, which, as they conceive, in-

volves to a very great extent the religious freedom of these people, it only remains for the court to perform its sworn duty by enforcing the law.

"At the last term in several cases of this kind nominal fines were imposed. As these cases were the first persecution of the kind in this court the fines were suspended, leaving only the costs to be paid. In addition to this, upon recommendation of the court, executive clemency was extended to the defendants who, upon their refusal to pay the costs, had been incarcerated in jail. I am glad to note, in passing, that the recommendation for pardon in their cases was, as I am informed, heartily approved of by the governor under the peculiar circumstances. I have no cause for regret in showing the defendants such leniency. Every dictate of justice and mercy demanded it. While it was not expected that the defendants would surrender their belief after their prosecutions, yet it was hoped by many good people that no further occasion would be presented for the time being for further prosecutions.

"It appears, however, that even during the last term of the court while the persecutions were pending, some of the defendants did not seem to recognize the majesty of the law, but continued to work openly on Sunday. It also appears that the practice has been kept up. These facts bring us face to face with the question whether the law can be violated with impunity or not, and whether any number of people can be permitted to defy it on the ground that they think it unjust. The issue is squarely made. As a court there can be no question as to our duty. The law must be enforced—with mercy—but it must be enforced. No man can regret the necessity in these cases more than myself. I am sure that this sentiment is shared by a large element of the people. But there can be no division on the question as to whether the law should be upheld. A court failing to do this but invites contempt for all law."

The court then imposed fines in the several cases, as follows—graded according to the magnitude of the offense, previous conviction, and other circumstances considered:—

H. C. Leach, \$7.50.
J. M. Hall, \$7.50.
W. S. Burchard, \$8.50.
Columbus B. Moyers, \$5.00.
Byrd Terry, \$5.00.
W. J. Kerr, \$8.50.
Dwight Plumb, \$12.50.
Monroe Morgan, \$7.50.
Allen Cathy (2 cases), \$15.00.

CANADIAN CORRESPONDENCE.

Darrell, Ont., July 3, 1895.

THE case against Robert Watt, a Seventh-day Adventist, of Selton, Ont., for breaking the Lord's Day Act, was disposed of in the justice court to-day. The crown attorney, after nearly four weeks' consideration, instructed the court to dismiss the case. This decision was made on the grounds that the "Lord's Day Act" does not comprehend the

former. This will, doubtless, end the matter of prosecutions until the law is amended or further legislation enacted upon the Sunday observance line.

The Christian(?) people (Methodists) who laid the complaint against Mr. Watt, are very sore over their defeat, and act as if they would like a law such as the Pharisees had, the transgression of which would be death.

It is reported that Mr. Charlton's Sunday bill has passed the House of Commons, with a fair prospect of passing the Senate. This act, if put through, will be a power in the hands of a certain religious element in Ontario, with which to bitterly oppress Sabbath-keepers. Every step taken in America is being followed in this country, and the prophecy of Rev. 13: 15, 16 is being fulfilled before the eyes of all people.

P. M. HOWE.

AN UNBAPTISTIC BAPTIST.

THE *Canadian Baptist*, in its issue of June 13, attempts to explain and justify Sunday statutes and the punishment of seventh-day observers under them, thus:—

Let us suppose, by way of illustration, that in a given community the question of Sunday laws is just being settled for the first time. Having decided that a statutory rest-day is essential to the general weal, the first question for the statesman is, evidently, "What day of the week shall be set apart as the day of rest?" He looks over the field and finds that a large proportion of the citizens, say three-fourths of the whole, are already accustomed to observe Sunday as a weekly sabbath, sacred to rest and worship; to assemble in the most peaceable and orderly manner on this day for religious purposes, etc. How long will the real statesman hesitate as to what day shall be chosen as the weekly rest-day for the whole community?

In order to aid our Baptist friend to see the real nature of this "illustration," we will put it, slightly altered, into the mouth of a Russian defender of his established church, and the enforcement of the laws against Stundists:—

Let us suppose, by way of illustration, that in a given country the question of church establishment is just being settled for the first time. Having decided that an established religion is essential to the general weal, the first question for the statesman is, evidently, "Which one of the several religions shall be legally established and enforced upon all?" He looks over the field and finds that a large proportion of the citizens, say three-fourths of the whole, are already accustomed to worship according to the rites of the Greek Church. How long will the real statesman hesitate as to what religion shall be chosen for the whole country?

It may be objected that a law compelling all to remain idle on a certain day because a majority of the people are supposed to regard that day holy, is not parallel with the policy in Russia of compelling Jews, Stundists and other dissenters to conform to the religion of the majority. But there is absolutely no difference save in degree. The seventh-day observer who is imprisoned or put in the chain-gang in America for refusing to remain idle on the holy day of his neighbor, is as truly persecuted as is the Stundist who is exiled to Siberia for dissenting from the law-enforced creed of his Russian neighbor.

There is one point in the attempt of the

Canadian Baptist to justify Sunday laws that deserves attention. It presumes that Sunday laws are first found necessary on purely civil grounds, and afterwards the day is selected which the majority regard as holy. But the *Canadian Baptist* has gotten the cart before the horse. There never was a Sunday act secured on that basis. All Sunday statutes originated in an attempt to protect the supposed religious character of the day, and afterwards when the doctrine of separation of Church and State prevailed; then and not till then was the *civil* excuse invented.

The statutes enforcing Sunday observance in all English-speaking countries are direct, legitimate descendants of the Sunday act of Charles II. This no historian or member of the legal fraternity will dispute. And now, to show that the act did not originate in the civil idea, but in the idea of enforced religious observance, we quote the statute here:—

For the better observation and *keeping holy* the Lord's day, commonly called Sunday, be it enacted by the king's most excellent majesty, and by and with the advice and consent of the lords, *spiritual* and temporal, and of the commons in this present Parliament assembled, and by the authority of the same, that all the laws enacted and in force concerning the observation of the day, and *repairing to the church thereon*, be carefully put in execution; and that all and every person and persons whatsoever shall upon every Lord's day *apply themselves to the observation of the same, by exercising themselves thereon in the duties of piety and true religion, publicly and privately*; and that no tradesman, artificer, workman, laborer, or other person whatsoever, shall do or exercise any *worldly* labor or business or work of their ordinary callings upon the Lord's day, or any part thereof (works of necessity and charity only excepted), and that every person being of the age of fourteen years or upwards offending in the premises shall, for every such offense, forfeit the sum of five shillings; and that no person or persons whatsoever shall publicly cry, show forth, or expose for sale any wares, merchandise, fruit, herbs, goods, or chattels whatsoever, upon the Lord's day, or any part thereof, upon pain that every person so offending shall forfeit the same goods so cried or showed forth or exposed for sale.¹

Nearly all the Sunday statutes to-day wear ear-marks, which indicate their religious origin, nature and object. They contain such theological expressions as "violating the sabbath," "breach of the sabbath," "desecrate," "worldly employment," "Lord's day," "Christian sabbath," etc., etc. But if all these distinctively religious expressions were eliminated this would not change their nature. A rose would smell just as sweet if called by some other name, and a law forcing all men to be idle while some pray would be just as tyrannical if expressed in secular terms and called civil.

It is one of those strangely inconsistent things that follows the transformation of a weak, minority church into a powerful majority that makes this article a necessity. Think of it! A Baptist journal defending the imprisonment of Seventh-day Adventists for refusing to obey Sunday laws when Roger Williams was banished from an American colony, because among other things, he "declared the opinion that the magistrate might not punish a breach of the sabbath."²

THE PRINCIPLE AT STAKE.

[From the *Dayton (Tenn.) Republican*, June 21.]

A STRANGE condition confronts the citizens of Rhea County. The personal safety and freedom of a large community of our people are threatened by the unjust and illogical operations of the law. If the letter of the law is enforced and these people are again fined and imprisoned, it will undoubtedly drive them from the county and the State. They pay taxes on property aggregating not less than \$50,000, nearly all created through their own industry. There are no better or more desirable people in the county than these Graysville Adventists. It is absurd to the verge of idiocy to treat them as criminals. As a matter of fact the law under which they are being tried has been diverted from its true mission, and its principles are being misapplied. Truly has Justice been represented as blind-folded; let us hope she is not also stupid.

The REPUBLICAN does not take the position it occupies on this question through personal motives or petty prejudices. From the moment the evidence was given which convicted the nine Adventists last March our course was fully made up. The juries themselves saw and admitted the wrong, but thought they had to bring in a "guilty" verdict as in accord with the law and the judge's charge.

To the ministry and those people who call themselves Christians and church-members, and who oppose the Adventists, we have a question to ask: Have you, in the sanctity of your home, with your family gathered round you—or perchance in the solitude of your closet—gotten down on your knees, to the God you love and reverence and asked for help and strength and wisdom to guide you aright in what your duty is as regards these persecuted people? God pity you if you have not!

We stand for an underlying principle that is as broad and deep as this Government—the principle that men are created with certain inalienable rights, and are entitled to life, liberty, and the pursuit of happiness just so long as they do not infringe upon the natural rights of others; and inseparable from this principle is the freedom to worship the Creator according to the dictates of conscience. Remember that "he who fails to protest against the persecution of his neighbor thereby virtually forfeits the right to protest when he himself is persecuted."

Moncure D. Conway truly says: "No unrepealed statute is ever obsolete. The head of every wrong lives still while its principle is spared, and though it seems antiquated one day, it may be a 'spirited policy' the next;" and Richard M. Johnson says, "One bigot may set the machinery of the law in motion and better men be his victims."

This is the reason that "eternal vigilance is the price of liberty." We are with the Adventists in this struggle because it involves a principle that affects the personal rights of mankind, and indirectly our own liberties.

¹ "Revised Statutes of England, from 1235-1685, A. D." (London, 1870.) Pages 773, 780.

² "American Encyclopedia," Article, "Roger Williams."

As true Americans, who have imbibed the principles of freedom from the Constitution, our people should zealously resist the insidious encroachment of ecclesiastical and civil power; else some fine morning we too may wake up and find that the deadly, persistent force that is forever at work in human society undermining the liberties of the individual has crept upon us unawares, and robbed us of some right that should be inseparable from our proud position as an American citizen.

THE "MONITOR" FIRES ON PROTESTANT INTOLERANCE.

[From the Monitor (Roman Catholic) San Francisco, Cal., June 22.]

WE do not believe that there is a Catholic paper or a Catholic citizen in this country that approves of this persecution of the Seventh-day Adventists. If there be such a paper we are ashamed of it, and if there be such a Catholic he is a bigot. This persecution is a disgrace to the States that permit it, and if it occurred in Catholic countries it would be taken up by all the Protestant sects and heralded to the world as an example of papal intolerance. But because it occurs among the dear, good, liberty-loving Methodists nobody seems to consider it anything extraordinary.

UNFAIR TREATMENT.

[From Dayton (Tenn.) Leader, June 23.]

WITHOUT discussing the merits, or the demerits, of the Sunday law, there is no question but the Seventh-day Adventists are being treated unfairly in this county. That they are being prosecuted, or rather, persecuted, because of their religion there can be no question.

The grand juries that indicted them ignored the "lawlessness" of the 400 or 500 men who work within sight of the court house every Sunday, and went five miles away to find indictments against a little band of Seventh-day Adventists down at Graysville. Their neighbors of other religious beliefs say the Adventists are admirable citizens and they denounce their persecution in the most unmeasured terms. That the indictment of the Adventists originated from no worthy motives is quite apparent to the most obtuse-minded.

In the first place, if the motives were pure, the law would have been invoked against all known Sunday law breakers in the county, regardless of their religious convictions, or stations in life. In the second place, the LEADER is credibly informed that some of the very men who were most active in finding indictments against Seventh-day Adventists have been guilty of laboring at their usual vocations of life all day Sunday more than once within the past five weeks. Why make a specialty of the Adventists? Does not the law apply to others, as well as the Adventists?

The LEADER is not discussing the merits of the law, but in the name of justice and decency let us have the law administered impartially. Let us not crucify one class of

industrious citizens, because of their religion, for the very same violations of law that we indorse and condone in hundreds of others. Give all citizens a fair and impartial deal under the law, and let us not adopt that relic of the Dark Ages—religious intolerance and bigotry—in this enlightened age and in this favored country. How anyone possessing a spirit of even-handed justice in his heart, can indorse the persecution, or conviction, of the Seventh-day Adventists for violating the sabbath, while many hundreds of others work every Sunday in the very shadow of our court house, is a mystery which would be hard to fathom.

FREEDOM TO WORSHIP GOD.

[From Rocky Mountain News, June 23.]

ON the fourth of next month the American eagle will give his annual shriek and in hundreds of towns and cities trained choirs will sing the national anthems of their beloved land. Orators will tell of the land of the free and the home of the brave, and their hearers will go away in a glow of patriotism to imbibe pink lemonade, and discourse upon the greatness, the grandeur, the nobility, and especially the liberty that marks this nation. School children will raise their fresh young voices to our fathers' God, author of liberty, and recite the story of the gallant band who sought not bright jewels, but "freedom to worship God," and only here and there will there be a smile of quiet cynicism. The sentiment expressed by Mrs. Hemans is very beautiful, no doubt, but it is all sentiment, and has never been true at any time since the year 1620. The talented lady asks: "What sought they thus afar?" and after narrating what they did not seek, goes on to say:—

They sought a faith's pure shrine!

Aye, call it holy ground,

The soil where first they trod.

They have left unstained what there they found—
Freedom to worship God.

Roger Williams and the Quakers didn't find any soil where they could worship God in the vicinity of Plymouth Rock, and they moved on. The Puritans were much like other good and worthy people now cumbering the earth. When they talked of freedom, they meant that the Catholic, the Jew, and the Quaker should be free to worship God according to Cotton Mather. The latter-day Puritan differs essentially in only one particular. He is willing to dispense with any kind of worship at all, rather than have his nerves racked by the sound of a snare drum, or his eye offended by the sight of a man worshipping on Saturday. It is somewhat premature to thank God that we are not as the rest of men in the past, so long as the spirit that burned Servetus at the stake, for the good of his soul, is still extant.

The first of this month a Seventh-day Baptist [Adventist] was tried for hoeing his garden on Sunday, though he keeps Saturday holy; this occurred in Mississippi. The middle of last month an Adventist living in Douglasville, Ga., was sent to the chain-gang. A bill was introduced in the Tennessee legis-

lature last winter making all personal property liable for fines and costs in misdemeanor cases. Its avowed purpose was to strip the Adventists of everything belonging to them as personal property under the State Sunday law.

This week several Salvationists were arrested in Colorado Springs, not for obstructing the highway or disturbing the peace, but under an ordinance which refers specifically to "loafers, loungers, and bums." Yesterday's papers tell of an attempt to drive an ice-wagon over a group of Salvationists in St. Louis, and a proposition of a gentleman to hose them if they did not move on.

What crime have these people committed? Are they heathens? Oh, no, but even if they were we permit the Chinese to have joss-houses. Even if they had committed some misdemeanor they might still go at large. When Captain Cox was arrested as a "bum" for preaching to those who were unmistakably bums, the policeman did not arrest any of them. The intolerable crime which they have committed is preaching Christ crucified, and preaching on the streets as Christ himself was compelled to preach by the Pharisees of his day. Does any officer ever enforce the law against swearing? No, it is only where the name of God is taken reverently, by inspired lips, that warrants are sworn out.

The pity of it is that this is done, or at least is permitted, by the followers of Christ, the good people, the respectable part of the community. The law represents them. They stand like modern Pauls, consenting to the stoning of these followers of Christ. It is when the Church and the world are most friendly that real Christianity fares worst. The Salvation Army will not suffer, nor these other denominations, for it is written: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets." Christian people have need to remember Macaulay's words: "The whole history of the Christian religion shows that it is in far greater danger of being corrupted by the alliance of power than of being crushed by its opponents."

RELIGIOUS INTOLERANCE.

[From Daily Nevada State Journal, Reno, Nev., June 23.]

IN some of the Southern and Eastern States honest, industrious and peaceable citizens are being fined and imprisoned because of their religious belief. The victims of this intolerance are members of the Seventh-day Adventist Church. They believe in observing the seventh or Sabbath day, in obedience to the command of the Decalogue, to remember the Sabbath day to keep it holy.

The AMERICAN SENTINEL, a paper which advocates religious liberty, tells of the case of Robert Nash, an Adventist, who was arrested at Aberdeen, Miss., for working on Sunday. He pleaded guilty and conducted his own case, using the Bible for his law book. He keeps

Saturday as religiously as priests and ministers of other denominations do Sunday. He quoted:—

Exodus 20: 8-11: Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

Mr. Nash then read from the constitution of Mississippi, which says:—

Section 18. No preference shall be given by the law to any religious sect or mode of worship; but the free enjoyment of all religious sentiments and different modes of worship shall be held sacred.

Notwithstanding Mr. Nash fortified his position by the above quotations from the Bible and the constitution of Mississippi, he was fined \$10 by the justice of the peace, who subsequently reduced the fine to \$1 and costs, amounting to \$7.75. This amount was promptly paid by the people attending court, and Mr. Nash was discharged. As he conscientiously believes in keeping the seventh or Sabbath day, and cannot afford to remain idle two days in each week, it is probable that he will again be arrested and fined the full amount allowed by law—twenty dollars for each offense.

In Georgia the laws are more severe against Sunday-breakers than in Mississippi, and the penalty may be \$1,000 fine or six months imprisonment for each offense, and Tennessee is but little behind Georgia. Several persons have been arrested and fined in those States as well as in Mississippi for violation of Sunday laws, and respectable men have been subjected to the indignity of working in chain-gangs with the vilest criminals for simply following the dictates of conscience and complying with the command given by Jehovah to Moses amid the thunders of Mount Sinai. And this, too, not in despotic Russia, nor in pagan China, but in the free and enlightened United States of America, whose Constitution expressly states that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

TEN GREAT COMMANDMENTS.

[From the Chicago Inter-Ocean, June 3.]

THERE are what David calls "secret sins," and he who knows much of the life of cities knows that they flourish in the shade of puritanic observance. The spiritual life is not of necessity most vigorous where the street cars cease to run and the newspapers to be published on Sunday, and where the day is misnamed the sabbath. The plain fact is that in Chicago, more, we believe, than in any other city of the first magnitude, a teacher whose message is from God to man, as distinct from a sect to man, is sure of a hearing. He who teaches the "ten great commandments," and who expounds their infinite applicability to every act and deed of man, is sure of a following in Chicago.

AFRAID OF THE SIMPLE BIBLE.

THE *Christian Statesman* is publishing a series of editorials intended to show how the several Protestant churches may and ought to unite or rather federate into one "united church." The creed of this "united church," which is also to be the United States church, is to be "the acceptance of the divine law and of the headship of Christ." But has the *Christian Statesman* suddenly become orthodox, and is it going to advocate the "commandments of God and the faith of Jesus," the biblical creed of the remnant Church? Not by any means, for it hastens to add:—

It is not wise to attempt to make the Bible itself, uninterpreted and in its simple letter the sole fundamental creed of the church. As seen in a former article the inspired and infallible Word of God is to be acknowledged as supreme, authoritative law. The final appeal must be to that in all moral questions in both Church and State. But the State and Church must for themselves determine what the teachings of this divine Word are by the best interpretation which each in its own sphere of duty can teach.

In this case, as is usual with State-Church systems, the *Statesman* is afraid of the Bible. Though professing to desire that it shall be the basis of union, it hastens to explain that it does not mean to state that the commandment, "The seventh day is the Sabbath of the Lord" is to be obeyed as it reads, but as interpreted by the majority in Church and State,—that is that "the first day is the sabbath of the Lord." And since the creed of the Church is the creed of the State, the dissenter from this "interpretation" is to be handed over to the State for punishment as of old. All this which the *Statesman* proposes to do is now being done in a degree. Doubtless if the program planned by the *Statesman* shall materialize it will result in an increase of the amount of heresy hunting and correcting of heretics.

CHRIST "THE END OF THE LAW."

MANY who attempt to set at naught the claims of the Sabbath command in the great moral code, quote Rom. 10:4 to prove that since Christ came the fourth commandment is at an end. The scripture reads: "For Christ is the end of the law for righteousness to every one that believeth."

A few plain facts drawn from the Scriptures and reason will enable the reader to comprehend just what the Spirit intended to convey by the foregoing language. There are but two ways in which we can understand the word "end." It either means that the law ceased, ended, stopped; or it means ultimate object, aim, or design (see Webster). If it has the first meaning in this text, and the law ceased at the advent of Christ, then not "one jot or one tittle" of the law has been in force since the cross. To say that Christ nailed the whole law to the cross and then reenacted nine of the commandments to get rid of the fourth, would be like a surgeon cutting off all ten of a man's fingers and thumbs to get rid of one on which there was a felon and then attempting to graft on the nine healthy

fingers. Such a position is too absurd for a moment's consideration.

The reader will notice that the text says that Christ is the end of the law *only to the believer*, not to the unbeliever. If the word "end" means to cease to bind, or release from obligation to obey (and that is just what the advocates of this theory use the text to prove in the case of the fourth commandment), then none but believers are released from obligation to obey any of the ten commandments, while unbelievers are bound to keep them all. Think of it reader, Christians can have other gods, worship images, swear, kill, lie, steal, and commit adultery; in fact, break every one of the ten commandments, including the fourth, because with them "Christ is the end of the law," therefore they are under no obligation to keep the Sabbath or any other one of the ten commandments; while if the unbeliever breaks any of them he will be held to pay the penalty. Many outside the pale of the churches begin to think this is about the true condition of things. And why shouldn't they? When professed ministers and church leaders teach the people that the ten commandments are abolished to the believer and not to the unbeliever, may we not look for a worse state of things in the church than out of it? If not, why not?

If we understand the text to mean that Christ is the object or purpose of the law for righteousness, then all is plain and it establishes every jot and tittle of the law to be as enduring as the heavens and the earth. That the word "end" has the above meaning see the following texts: "Considering the end [or object] of their conversation." Heb. 13:7. "Ye have seen the end [object] of the Lord." James 5:11. No one need mistake the meaning of the word "end" in these texts. Just so with Rom. 10:4: "Christ is the end [object] of the law for righteousness."

The law is a transcript of the Divine mind and contains all the moral attributes of its author. "My righteousness shall not be abolished. Hearken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:6, 7. This shows that God's law and his righteousness are the same. Says David, "All thy commandments are righteousness." Ps. 119:172. "The law is holy, and the commandment holy, and just, and good." Rom. 7:12. It "is spiritual." Verse 14. Had man always obeyed the law he would have reflected the glory of God. Paul speaking of the tenth commandment says it was "ordained unto life." Rom. 7:10. Had our first parents never coveted the forbidden fruit, but remained obedient, they could have had life. But through their disobedience many were made sinners. Rom. 5:19. Therefore on account of the weakness of the flesh entailed upon the race by Adam's transgression, "all have sinned, and come short of the glory of God." Rom. 3:23. "Therefore by the deeds of the law there shall no flesh be justified in his sight" (verse 20), because "by the law is the knowledge of sin." A law that shows man that he is unrighteous cannot give him righteousness; that must come through

some other source. "For what the law could not do, in that it was weak through the flesh [or on account of the weakness of the flesh], God sending his own son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the *righteousness of the law might be fulfilled in us*, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

Here we have a definition of the word "end" as found in Rom. 10:4. That is, that Christ is the object or design of the law for righteousness to every believer. The two statements are exactly parallel. One makes Christ the object of the law for righteousness to us; the other makes him fulfill the righteousness of the law in us.

When God pardons our sins on condition of faith and repentance he at the same time imputes to us the righteousness of the law and we are justified, or are accounted just, as if we had never broken the law. Then as we continue to walk by faith in the Son of God, He imparts to us his righteousness in the work of sanctification, and thus we are "kept [in obedience to the law] by the power of God through faith unto salvation, ready to be revealed in the last time." Then the law and the prophets both witness to the righteousness of the law which Christ fulfills in us, (Rom. 3:21), and in this way the *object* of the law is fully met in the believer. "Do we then make void [or abolish] the law through faith? God forbid: yea, we establish [ratify, make sure or enduring] the law." For "it is easier for heaven and earth to pass, than for one tittle of the law to fail." Luke 16:17.

And so the Sabbath will remain as long as the new heavens and the new earth remain. Isa. 66:22, 23. J. F. BALLENGER.

PRESS COMMENTS ON SOUTHERN PERSECUTION.

Where the Blame Rests.

[From the *Oakdale (Neb.) Sentinel*, June 29.]

OFTEN a court is not so much to blame for an infamous decision as are the laws. As an instance illustrating this point may be cited the case of the eight Adventists arrested in Tennessee and tried during March of this year for violating the Sunday law of that State. These peaceable men who minded their own business and interfered with no one's rights, were on complaint of malicious parties brought into court and thrown into jail for exercising their natural and constitutional right to worship God according to the dictates of their own consciences. The sentence was passed by Judge Parks, in accordance with the law, but in violation of his own sense of justice, and he deplored the fact that he could not do otherwise, and declared that the law ought to be repealed. And it was on his recommendation that the prisoners were pardoned by Governor Turney. In this case no blame was attached to the court, much blame was attached to the law, and the most blame rested on the parties who, out of pure malice, brought on the persecution. No more forcible demon-

stration is needed of the fact that we have often emphasized, namely, that all Sunday laws are vile relics of the Dark Ages and the union of Church and State, and are absolutely wrong and senseless, and should be repealed—every one of them. And we believe that if the members of any supreme court were as conscientious as Judge Parks, and such a case should be brought before them, they would declare the Sunday law unconstitutional, as it plainly is in a State, not to say nation, that guarantees religious liberty by its constitution. Still these persecutions go on, in Tennessee as well as in other States, and are often brought about by professed Christians of other churches out of pure jealousy and enviousness.

Chain-Gang For Sunday Laws.

[From the *Iowa State Register*.]

ALL newspaper readers have heard of the cruelties which were inflicted upon the Seventh-day Adventists in the State of Tennessee. But more recently a Georgia case of a similar nature has attracted wide attention. The name of this man is James Allison. He was referred to by the judge before whom he was tried, as an upright, moral and intelligent man, law-abiding in all respects except as to sabbath observance. The fact that he had worked on Sunday was admitted, so was the fact that he had faithfully observed Saturday as his Sunday. But the law left no discretion, and the man was doomed to the chain-gang for a period of twelve months. Think of it! And even then the judge was lenient, so severe are the laws of the State of Georgia, as interpreted in the Douglas County courts. The law imposes a fine of \$1,000, imprisonment six months, and twelve months in the chain-gang, any one or all of them in the discretion of the judge.

Is it possible that men are still condemned to chain-gangs for not observing Sunday, the first day of the week, as others think they ought to observe it? It is a reproach to American civilization. Those Georgia laws belong to the period of the Inquisition. The South, with its chain-gangs for theological offenders and lynchings for colored men, and stake-burnings, is two hundred years behind the right time. And yet, no one doubts if certain sour-hearted clerics in even Iowa could have their way, they would have Sunday laws enforced in the same way.

Religious Intolerance.

[From *Custer County Beacon*, Broken Bow, Neb., June 20.]

THE American people, to-day, read of the persecution of the Quakers, Baptists, Catholics and other religious sects in the early history of the country, with mingled feelings of regret and pity, and congratulate themselves that the days of bigotry and religious intolerance are over. They look upon the intolerance of our ancestors as they look upon the spirit of persecution which characterized the Dark Ages. But let's not allow our joy over

the spirit of liberality supposed to prevail to-day, to transport us beyond reason. It's only been a few days since Elder Colcord, president of a Seventh-day Adventist academy at Graysville, Tenn., and seven co-workers, were arrested under the laws of that State, tried on the charge of "exercising and carrying on the common avocations of life on the Sabbath," convicted, and sent to jail. It seems that the law under which they were indicted remains upon the statute book of that State, contrary to the provision of the Federal Constitution which declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof;" and also a provision of the State constitution which declares "That all men have a natural and indefeasible right to worship Almighty God according to the dictates of their own conscience." The imprisonment of men for worshiping God according to the dictates of their own conscience is barbarous, and a State that practices it in this enlightened age will merit the condemnation of the civilized world. The people of the State of Tennessee ought to repeal the barbarous law, and get in line with the advancing army of progress.

What Is The World Coming To?

[From *Milton (Ore.) Eagle*, May 31.]

THE *Eagle* is in receipt of advices from Douglasville, Georgia, that Mr. J. Q. Allison, of that place, has been convicted of violating the sabbath statute of that State. Following this information comes the word that Mississippi has followed in the footsteps of Georgia and has arrested Mr. R. T. Nash, at Amory, for a similar crime. Both of these men are Adventists, and the conclusion is arrived at that the prosecution is entirely due to their religious preferences.

Now, the *Eagle* has not a particle of the belief of the Adventists in its composition and never will have; yet we abhor all such proceedings as are above chronicled. Religious and political liberty are the principal foundation stones of our government. We make the boast that every man is at liberty to have his own peculiar political preferences and entitled to worship God according to the dictates of his own conscience. These privileges are due him as a citizen of a free, enlightened government in this nineteenth century, and yet many of our citizens have suffered the indignity of late, for the simple act of performing little tasks of manual labor on the first day of the week, commonly called Sunday, of being thrown into prison along with murderers, thugs and thieves. What in the name of decency and common sense is the world coming to? There must be a vast number of religious fanatics holding judicial offices in those States that such things should exist. Fortunately, such instances of persecution are extremely isolated, else a war in behalf of religious freedom would be necessary, similar to that waged by our forefathers in behalf of political freedom when the yoke of British rule was thrown aside and the colonies stepped forth free

and untrammelled, as the United States of America.

Here, in Oregon, are many Adventists. They are a thrifty and law-abiding people. They hold their religious services and preach their doctrines the same as other religious denominations. Many of us do not believe in their creed, but we do not seek to controvert it by resorting to the legislatures and courts. In fact, we simply permit them to worship when and where they will, only claiming the same privilege ourselves. If they wish to hoe in the garden on Sunday there are none to say them nay. The premises are theirs, and why should they not if they choose? This is as it should be. Let them worship when they will and if they choose to keep the seventh day instead of the first, let them do so, for in these matters certainly we are not our brother's keeper.

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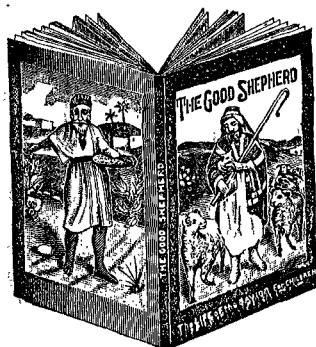
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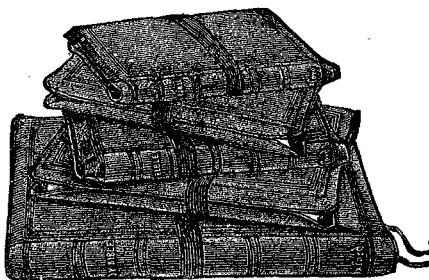
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NEW YORK, JULY 11, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

WE are devoting much of our space these days to the cause of the persecuted Adventists, but we have no apology to offer. The principles at stake in these persecutions involve the cherished rights of every man, Protestant and Catholic, believer and unbeliever. If the Adventists can be imprisoned for a failure to obey one dogma of the ruling creed, then may the Methodist or the Catholic or the unbeliever be compelled to obey some other dogma when the ever-changing majority happens to be against him and his faith. The wise and courageous will understand this and act accordingly, but the thoughtless or time-serving will see nothing but a few "foolish Adventists" and remain silent, or with "thumbs turned down" demand that the fatal blow be struck the defenseless minority.

No one can read Judge Parks' decision in this issue without being impressed with his kindness of heart and superiority over the unconstitutional, tyrannical, judicial legislation that he thinks it his duty to enforce.

ONE of the gratifying features of the Tennessee persecutions is that the entire local press of Dayton, the scene of the trials and imprisonment of the Adventists, is outspoken in their defense. Read the scathing words of the *Dayton Leader* on page 220.

EIGHT honest citizens of Tennessee spent their Fourth of July in Rhea County Jail for failing to remain idle on Sunday while the people of the established religion worshipped. And yet while these men were suffering for violating a dogma of the State established creed, the Fourth of July orator of Tennessee delivered himself of flowery periods in praise of "the land of the free and the home of the brave."

O "MAJESTY of the law," how many wrongs have been committed in thy name!

THE extra, which we hoped to publish under this date, has been unavoidably postponed until next week. It will be all the better for the delay. Let all friends of religious liberty make a united effort to circulate the extra. The hundreds of thousands of copies of our recent extras have exerted a powerful influence for truth and right. As will be seen by the first-page article, the misguided zealots who inspired the Tennessee persecutions are weakening under the withering denunciations of the press of the country, whose attention was called to these outrages by the AMERICAN SENTINEL.

THINK of it! One of those convicted Tennessee Adventists is still at large!! How did the criminal break jail, did you ask? He didn't break jail. The kind-hearted judge told him to go home and cut his oats and then return to jail! Although this condemned man is at large there is not a Sunday-keeper in Rhea County that would lock his granary or his money-drawer against him.

THE two witnesses against J. Q. Allison, the Georgia Seventh-day Adventist, who was sentenced in default of the payment of costs to twelve months in the chain-gang for plowing in his field, desire that the readers of the SENTINEL and the general public shall know that they were unwilling witnesses against Mr. Allison. Good! We are glad that they were unwilling witnesses, and glad that they want the public to know it; and consequently, we are glad to make it known. And our columns are open to a confession from the man who inaugurated the persecution, but who is ashamed to allow his name to be known.

"FATHER" ENRIGHT, a Roman Catholic priest, delivered an address recently, before a large audience in Kansas City. The *Kansas City World*, of June 24, reports the priest as saying:—

What right have those who are not Catholics, who merely believe in the Bible, to keep Sunday holy? The Bible says that the seventh day shall be a day of rest, and Sunday is not the seventh day, but the first. Sunday is the holy day of the Catholic Church, and every time it recurs, the entire civilized world renounces the teaching of the Bible and obeys the mandates of the Catholic Church alone.

The priest is mistaken on one point. The whole civilized world does not obey the mandates of his church. There are a few who refuse to worship the beast or receive his mark (Rev. 14:9), and eight of them are now in prison at Dayton, Tenn., for their refusal.

ONE man was killed and fifty wounded in a fight between a Roman Catholic mob and an A. P. A. parade in East Boston, July 4. It is reported that the city authorities were asked to admit in the customary parade a representation of the "little red school-house," which should typify the public school system, but refused to grant the request; whereupon a permit for an independent parade was secured. In the afternoon of the Fourth, the procession, headed by the miniature school-house, and numbering six hundred or more, began the march. Although escorted by a large company of police, the number was inadequate to protect them from the rage of the Romish mob. A fight ensued, in which one Catholic was killed and about fifty of the marchers and mob more or less hurt. Two A. P. A. members have been arrested on the charge of murder, and an angry papal mob surrounded the court house at the preliminary hearing, loudly demanding the punishment of the alleged murderers.

The *Boston Pilot* (Roman Catholic), anticipating the trouble, urged Catholics to refrain from violence, but without avail.

This and similar occurrences are but the mutterings of the coming storm.

READ the call to prayer, addressed by the *Dayton Republican* to the Christian(?) persecutors of the Adventists—page 219.

As will be seen from another page the Ontario justice has decided that the provincial Sunday law does not apply to farmers, and has consequently dismissed the case of Robert Watt, the seventh-day observer, who was charged with sabbath-breaking, because he labored on Sunday. Enraged by their defeat his enemies will now agitate for the passage of the pending bill for a Dominion Sunday law.

THE *Lester* (Iowa) *Record*, in its issue of June 14, published an account of the imprisonment at Centerville, Md., of Robert R. Whaley, the Seventh-day Adventist, who set out plants in his garden on Sunday. The *Record* follows the story of the imprisonment with a request that funds for the care of Mr. Whaley's family be sent to A. O. Tait, Battle Creek, Mich., who is secretary of the International Religious Liberty Association, the organization which has undertaken to provide for the families of those who are thus unjustly imprisoned. The *Record* will have the thanks of these persecuted people as well as all lovers of justice and right.

ONE of the prisoners now in jail at Dayton, Tenn., said in his defense:—

"We find that Jesus Christ was a carpenter working six days in the week; therefore, Jesus did many hard days' work on the first day of the week, and he is our pattern."

Another said to judge and jury that they were not trying the defendant merely, but the defendant's Lord who had commanded him to do that for which he was on trial.

Another in closing his address to the jury said: "I would rather have the frown of the whole world and face prison bars or chain-gangs, or whatever may be before me, than have the frown of God. I will say further, that I believe in my heart that if it is the wish of my God for me to meet these things, all the good men in Rhea County cannot keep me out of them, and if not, all the bad men in the county cannot put me there. I leave myself in your hands and before God as you expect to meet me in the Judgment, I trust you will decide these things."

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"CHRIST OR DIANA."

"STEADFAST she looks to heaven, and breathes the Sacred Name, unmoved by lover's plea, or sword, or rack, or flame. O holy hope in God! O fearless faith divine! undimmed by death, or time, or tears; immortal and sublime!

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"'Christ or Diana' is a masterly representation of the conflict between Christianity and paganism. Studying the inspired face of the martyr and the countenance of her anxious lover,—who, realizing the cruel death that awaits a refusal, urges her to be 'subject to the powers that be,'—one forgets the present, and absorbed in the scene, involuntarily asks, 'Will she compromise?' To cast upon the flame a few grains of the incense would be to recognize the worship of the goddess Diana and reject Christ. What a contest! It is the Roman world against conscience. A religion hoary with age and resplendent with earthly glory, is determined to crush the new and simple faith of the despised Nazarene.

"Silence seals the assembly. Again the gray-haired priest repeats the conditions: 'Let her cast the incense; one grain and she

is free'—as if loth to sacrifice so sweet a life. The musicians wait with more than usual interest. Every face is solemn. But as the needle seeks the pole, so the eyes of the maiden turn heavenward, and she is steadfast. Her doom is sealed; Christianity triumphs; Rome is baffled. The emperor proclaims liberty of conscience, and the battle is won; but won for that age only, for history has many times repeated the scene. When men cease to suffer for principle, either sin or righteousness will have perished from the earth."

The painter and the sculptor vie with each other in the effort to do honor to that faithfulness to principle so beautifully portrayed by our illustration. But reader, this faithful martyr was not a martyr in the eyes of the ruling Church and State of her time. She was but the despised follower of the despised Nazarene. Her steadfastness was termed stubbornness, and she died not as a martyr, but as a malefactor, a destroyer of religion and social order, an enemy to the peace and dignity of the State.

Thus it has always been. Faithfulness to conscience has been denounced as stubbornness by the contemporary historian. Decade after decade has passed before the "hated heretic" is viewed in the true light of a martyr to conscience.

Tennessee Against Conscience.

Eight men are now in jail at Dayton, Tenn., for refusing to cast the single grain of incense on the altar of what they believe to be a false worship.¹ Sunday, by many good people, is held to be the sabbath. They have a right so to think, and to conform their lives accordingly. But many who hold this belief demand more than this. They demand that their neighbors shall be made to at least act as if they too believed that Sunday is the sabbath. To this end they appeal to the government to enact statutes which shall force their dissenting neighbors to recognize that Sunday is the sabbath.

Some of these dissenters, like the eight men now in jail, not only believe that Saturday, the seventh day, is the only Sabbath of the Bible, but they believe that the Sunday-sabbath is an institution of the papacy, the "mark of the beast," the observance of which by one who is cognizant of this fact is to invite upon him the "unmingled wrath of God." With them life and death are at stake. That they are terribly in earnest no one can doubt. The kind-hearted judge, in passing sentence upon them, declared: "It must be patent, even to the most casual observer, that they are good citizens, who are *thoroughly conscientious* in the course they have taken."

And so now, instead of having pagan Rome against conscience, as presented in our illustration, we have the "Christian" commonwealth of Tennessee against conscience.

The Possibilities Involved.

If both Tennessee and the persecuted men continue firm, what is to prevent the infliction of the death penalty as a final punishment? The logic of the case demands it. In similar cases last March the judge fined the same offenders one dollar and costs, but immediately remitted the fine and expressed a regret that he could not remit the costs. But at this the second offense, he increased the fine more than seven-fold as a punishment for continuing in a course which he admitted was dictated by "thoroughly conscientious" motives,—a course, too, which injured no other human being. Being "thoroughly conscientious" in the course they have taken they would

meet the contempt of the judge and all men if they should now violate their consciences for fear of fines and imprisonment. If they continue to be "thoroughly conscientious," they will certainly soon come before the judge for a third offense, and, following the course pursued in the second case he will multiply the penalty in accordance with the gravity of continued violation, and so on from one degree of punishment to another until life imprisonment or capital punishment is reached. All this is involved in the first attempt of the State to coerce the conscience, and two steps toward this final and fatal result have been taken in Rhea County, Tenn. The great historian, Gibbon, thus forcibly states the principle which is being so vividly exemplified in that State:—

It is incumbent on the authors of persecution previously to reflect whether they are determined to support it in the last extreme. They excite the flame which they strive to extinguish; and it soon becomes necessary to chastize the contumacy, as well as the crime of the offender. The fine, which he is unable or unwilling to discharge, exposes his person to the severity of the law; and his contempt for lighter penalties suggests the use and propriety of capital punishment.

Loyalty to Principle, Secular and Sacred.

Faithfulness to principle in secular matters is applauded by men of the world. The men of the Revolution who refused to pay the "three pence a pound" tax on tea are accounted heroes to-day. And when Ambassador Pinckney resolutely answered a foreign power, "Millions for defense, but not one cent for tribute," our nation applauded the patriotic utterance and prepared to sacrifice a million human lives to defend the principle at stake. How much more important is it that Christian men should remain true to a principle which involves loyalty to their Creator and Redeemer, and upon which turns their weal or woe for both time and eternity! Ought not their watchword to be, Thousands of loyal hearts for the defense of truth and right, but not one cowardly compromise with error and oppression?

MORE RELIGIOUS PERSECUTION.

[From the New Orleans Times-Democrat, July 5.]

THE *Times-Democrat* has had occasion several times recently to comment on religious persecution in several States of the South, especially Tennessee, Mississippi and Georgia. It has generally been the supposition that civilized countries had given over fining and jailing people for their religious belief and for action corresponding to that belief. But the supposition, in the light of the cases which we have already mentioned and the one which we are now about to cite, will have to be modified, or we shall be driven to make the painful admission that we are not so far advanced in civilization as we have taken ourselves, and as we often vaunt ourselves, to be.

Everybody knows that a religious sect known as the "Seventh-day Adventists," who keep the seventh day of the week as the day of rest and religious observance, and who having worshiped on the seventh day perform their usual vocations on Sunday, is scattered pretty widely over the Union, having little colonies interspersed in many of the States. It is also well enough known that the "Seventh-day Adventists" are upright, industrious, law-abiding and God-fearing people, the genuineness and strictness of whose religious observances and the general rectitude of whose lives compare very favorably with those of any other sect in this broad land. These men prefer to obey what they honestly believe to be the voice of God than to obey human injunction to the contrary. The Almighty in days of old gave

this commandment to his chosen people: "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." And this commandment was included in what was known as the "Decalogue" or "Moral Law"—a body of divine commands which is still inculcated by the various Christian sects. The Christian sects obey the whole moral law, just as it was received by Moses from Jehovah on Mount Sinai, with the one exception of the command in question. After the resurrection of Christ on the first day of the week, they changed the Christian Sabbath from the seventh day on which Jehovah fixed it, to the first day of the week, to be commemorative of Christ's resurrection. But the change was made, as far as we have heard, without divine authority; and those, therefore, Jews or Christians, who are strict constructionists of the law and are from strong religious convictions punctilious about such matters, and who keep the Sabbath on the seventh day as it was originally ordained, have at least as ample justification for their seventh-day observance as the great body of Christians have for their first-day observance.

On the one side is the express command of Jehovah to keep the seventh day holy; and opposed to it is the injunction of secular legislators to keep the first day holy. That is the difficulty in which the Seventh-day Adventists find themselves, and as we said they obey the voice of God rather than the voice of man.

And in this age of boasted civilization, they are punished for acting up to their religious convictions! They are fined and imprisoned for conforming to a command of Jehovah, which a State law seeks to nullify.

Tennessee should revive the thumb-screw and the boot, the stake and the fagot as well, and revert altogether to the inquisitorial methods of mediæval times. Failing that, she should lose no time in repealing monstrous laws which the very judges of her courts blush for the shame of having to enforce.

CHRIST AND SABBATH LAWS.

WHEN Christ came to earth more than eighteen hundred years ago, there were statutes enforcing false sabbath keeping, and he deliberately violated them. Healing the sick on the Sabbath day was regarded by the Pharisees as "work" and therefore a breach of the sabbath (Luke 13:10-16, and John 5:5-18); and many of the people were afraid of these false-sabbath statutes and would suffer their racking pains until the going down of the sun, after which they would crowd about the Lord of the Sabbath for his healing touch. Mark 1:21, 32, 33.

But Jesus was not afraid to violate these wicked statutes even though he knew that an effort would be made to kill him if he did. Mark 3:1-6. He violated statutes which enforced false sabbath keeping in order to teach the people to hallow the true Sabbath which had been hidden by these traditional enactments. Jesus Christ is the great model Sabbath keeper. His followers are to-day commanded to "follow his steps." This is what Seventh-day Adventists are doing. They violate statutes which enforce a false sabbath. They do it in order to teach the world that Sunday is not the Sabbath and that the seventh day is. The Seventh-day Adventists now in jail at Dayton, Tenn., are there for doing that which their Lord did. "The servant is not greater than his lord. If they have persecuted me, they will also persecute you." John 15:20.

¹ See page 229.

ROGER WILLIAMS BANISHED BECAUSE HE OPPOSED SUNDAY LAWS.

THE following paragraphs from the "Schaff-Herzog Encyclopedia of Religious Knowledge," article "Roger Williams," show that seventh-day observers are in good company in suffering because of their opposition to compulsory Sunday observance:—

He [Williams] went to Salem, where, in April [1631] the church asked him to become their teacher. But, as we learn from Winthrop, "at a court held at Boston (upon information to the governor that they of Salem had called Mr. Williams to the office of teacher), a letter was written from the court to Mr. Endicott to this effect; that whereas Mr. Williams had refused to join with the congregation at Boston, because they would not make a public declaration of their repentance for having communion with the churches of England while they lived there; and besides had declared his opinion that the magistrate might not punish a breach of the sabbath nor any other offense, as it was [which was] a breach of the first table [first four commandments of the Decalogue]; therefore they marvelled they would choose him without advising with the councils and withal desiring that they would forbear to proceed till they had conferred about it." The issue of these interferences was, that, in the summer or early autumn, Williams withdrew to Plymouth.

Williams returned to Salem in the latter half of the year 1633, some of the Plymouth people having become so attached to him that they removed thither also. He became assistant to the pastor, and on the death of the latter, in 1634, was himself made pastor of the church. During his whole ministry there, he held the very highest place in the love and honor of the people of Salem.

But certain of his opinions brought upon him the displeasure of the authorities of the colony. He was repeatedly cited to appear before the General Court; and in October, 1635, it was "ordered that the said Mr. Williams shall depart out of this jurisdiction within six weeks now next ensuing." Permission was afterwards given him to remain at Salem until spring, but as it was soon reported, that, at gatherings in his own house, he had continued to utter the objectionable teachings, an officer was sent to Salem in January, 1636, to apprehend him, in order to put him on board ship, and send him back to England. On the officer's arrival at Salem, it was found that Williams had departed three days before, whither could not be learned.

The most noted of the proscribed opinions of Williams was the doctrine that the civil magistrate should not inflict punishment for purely religious error. It has been urged that it was not simply for his doctrine of religious liberty, but for other opinions also, that Williams was banished. This, however, will not exculpate the General Court; for we find them enacting a law, that "If any person or persons within the jurisdiction shall deny . . . their [the magistrates'] lawful right or authority . . . to punish the outward breaches of the first table . . . every such person or persons shall be sentenced to banishment." In other words, though it be admitted that Williams was banished for other utterances, together with the proclamation of the doctrine of religious freedom, the court deemed it proper to decree banishment for that teaching alone. Certain others of Williams' opinions were condemned; e. g., those regarding the royal patent, the administration of certain oaths, etc.; and it is declared by some that these doctrines threatened the civil peace and thus rendered him justly liable to exile. But in Rhode Island, where

the teachings of Williams and of all others were freely permitted, life and property and civil order were as secure as in Massachusetts. In other words, the Rhode Island experiment showed that Williams' teachings were not dangerous to civil order, and that therefore his banishment from Massachusetts was unnecessary, and consequently unjust.

There is a striking parallel between the banishment of Roger Williams and the imprisonment of Seventh-day Adventists to-day. Williams denied the right of the civil magistrate to punish men for breaking a sabbath; so do Seventh-day Adventists. The persecutors of Williams declared that his opposition to Sunday statutes would destroy civil order; the persecutors of Seventh-day Adventists assert the same. Williams continued his opposition to Sunday statutes in the face of an enactment forbidding it; so do Seventh-day Adventists. For his opposition Williams was banished; for their opposition Seventh-day Adventists are now in jail at Dayton, Tenn.

Our secular histories are full of praise for Roger Williams, because of his opposition to Church and State union of his day, and Bap-

needed; and we have hopes that we are to have such a man in the person of H. L. Wayland, of the *Examiner National Baptist and Christian Inquirer*, who is now doing noble, courageous work in that direction.

In the words of the *Examiner and National Baptist*: "We wonder that the very stones do not cry out against such travesties of justice, that Christian men do not lift their voices in protest against such wicked perversion of religion, this insult to the name of Christ. And, in particular, why do not Baptists, whose fathers stood against the world for soul-liberty, make themselves heard when these relics of mediæval bigotry and persecuting intolerance are found in our free country?"

We appeal to all Baptists and all lovers of justice and right, Look upon the scene of Roger Williams bidding good-by to home and loved ones before fleeing into the wilderness from the hand of persecution! Look at that scene and remember that it has been repeated scores of times in the last few years in the

States of Tennessee, Maryland, and Georgia! The eight imprisoned men at Dayton, Tenn., — imprisoned for their faithfulness to the same principle for which Roger Williams was banished — are men with human hearts, men who love their homes and families and are in turn loved by wife and children; and likely there were moistened eyes when the parting came, and the little ones clung to father's side. Oh, when will men cease to martyr the true heroes of their day while engaged in building the monuments of those martyred by their fathers! Thank God, there are men to-day who with a weeping

wife pressing their hand and the little ones clinging to their garments, will, with resolute face, look heavenward and pledge freedom and fortune, honor and life, to the maintenance of truth and religious liberty! Thank God that faithfulness to truth and conscience has not perished from the earth!

BAPTISTS AND SUNDAY STATUTES.

THE following from a standard publication of the Baptist Church states clearly the position which that church has held from the days of Roger Williams, against a union of Church and State in general, and compulsory Sunday observance in particular:—

The duty of the civil magistrate in regard to the observance of the Lord's day.

Christ said (John 18:36): "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." Here Christ refuses to employ physical force. His kingdom is not of this world; and civil laws and



Roger Williams Leaving His Family For a Home in the Wilderness.

Banished because he "declared his opinion that the magistrate might not punish a breach of the sabbath nor any other offense, as it was [which was] a breach of the first table."

tist historians and Baptists generally are proud, and justly so, of his noble stand against religious legislation. But if he was right in opposing Sunday statutes then, and in suffering banishment rather than cease his opposition to them, why ought not all Baptists and all admirers of Williams to rally to the defense of Seventh-day Adventists who are to-day, and in America, suffering imprisonment for the same offense? Why is it that certain Baptist papers praise the conduct of Roger Williams and denounce his persecutors, while denouncing the same conduct in Seventh-day Adventists, and indorsing their arrest and imprisonment? Consistency, thou art a jewel!

The *Indiana Baptist* states the situation forcibly when it says:—

Roger Williams should be on earth again to teach some Baptists that "the civil magistrate has no authority to punish breaches of the first table of the Decalogue." We are yet far from the recognition of the right of every man to perfect religious liberty.

Yes, a second Roger Williams is sorely

the force of the magistrate are not the means to promote its advancement. It is a kingdom of truth and love, because each man is a free moral agent under the government of God, he is accountable to God. This personal accountability to God carries with it the right of every man to decide for himself his religious belief and his worship. With these the State has no right to interfere. These rights of conscience are inalienable. For the protection of these, with other inalienable rights, States are organized, civil laws enforced, and magistrates elected. So far as religion is concerned, the sphere of the State is described in one word—PROTECTION.

However much we may deprecate the demoralizing tendencies of Sunday theaters and concerts, games and excursions, and the sale of candies and fruits and newspapers on the Lord's day, still we ask for legal restraint upon such things only in so far as they may directly interfere with public religious worship. As Christians, we ask of the State only protection in the exercise of our rights of conscience; and we will depend alone upon the truth of God and the Spirit of God to secure the triumph of Christianity. With an open field and a fair fight, Christianity is more than a match for the world, because "the foolishness of God is wiser than men." 1 Cor. 1:25. The almightiness of the Eternal God is in the cross. Hence Christ said: "And I, if I be lifted up from the earth, will draw all men unto me."—"The Lord's Day," pp. 29-31, by D. Reed, LL. D.; American Baptist Publication Society, 1420 Chestnut St., Philadelphia.

If the Baptist papers of the South would join with the Baptist *Examiner*, of New York and Philadelphia, in maintaining these principles, and in instructing their constituency therein, the persecutions of seventh-day observers in the South would be greatly diminished.

SPURGEON ON SUNDAY LAWS.

I AM ashamed of some Christians because they have so much dependence on Parliament and the law of the land. Much good may Parliament ever do to true religion, except by mistake. As to getting the law of the land to touch our religion, we earnestly cry, "Hands off! leave us alone." Your Sunday bills and all other forms of Act-of-Parliament religion seem to me to be all wrong. Give us a fair field and no favor, and our faith has no cause to fear. Christ wants no help from Cæsar. Let our members of Parliament repent of the bribery and corruption so rife in their own midst before they set up to be protectors of the religion of our Lord Jesus. I should be afraid to borrow help from government; it would look to me as if I rested on an arm of flesh, instead of depending on the living God. Let the Lord's day be respected by all means, and may the day soon come when every shop shall be closed on the Sabbath, but let it be by the force of conviction, and not by force of the policeman; let true religion triumph by the power of God in men's hearts, and not by the power of fines and punishments.—*Extract from one of Spurgeon's Sermons, quoted in Australian Sentinel for March.*

ALEXANDER CAMPBELL AGAINST SUNDAY STATUTES.

SINCE the days of Roger Williams, there has not arisen in the popular denominations of America any other man who has so consistently and faithfully opposed the legal enforcement of Sunday observance upon the people, as did Alexander Campbell, the founder of the Christian or Disciple Church. As early as 1820 there arose in Western Pennsylvania what were called "Moral Societies," whose principal object was the enforcement of Sunday observance by means of legal pains and penalties. Mr. Campbell condemned the work of the societies, and a newspaper discussion followed, which continued in the Washington (Pa.) *Reporter*, from April 17, 1820, until Febru-

ary 22, 1822. The following is a sample of the irresistible logic of Mr. Campbell's arguments:—

There is no precept or command in the New Testament to compel by civil law, any man who is not a Christian to pay any regard to the Lord's day, any more than any other day.

Therefore, to compel a man who is not a Christian to pay any regard to the Lord's day, more than any other day, is without authority of the Christian religion.

The gospel commands no duty which can be performed without faith in the Son of God. "Whatsoever is not of faith is sin."

But to compel men destitute of faith to observe any Christian institution, such as the Lord's day, is commanding duty to be performed without faith in God.

Therefore, to command unbelievers, or natural men, to observe in any sense the Lord's day, is anti-evangelical or contrary to the gospel.¹

Speaking of his motive in opposing these compulsory Sunday observance societies, he said:—

"I wrote from principle; I had no object in view but one; viz., the suppression of an anti-rational, anti-scriptural, and anti-constitutional confederation, that I conscientiously believe to be dangerous to the community and inimical to civil and religious liberty. And while I am able to wield a pen, I will oppose everything of the kind, from the same principles, that comes within the immediate sphere of my observation."²

PRESBYTERIANS, ATTENTION!

Dr. Barnes On Enforced Sunday Idleness.

THE celebrated Presbyterian theologian, Dr. Albert Barnes, speaks thus of compulsory Sunday idleness. Let Presbyterians and all other thinking men read and ponder:—

If we can have a sabbath, sacred in its stillness and its associations; maintained by a healthful, popular sentiment, *rather than by human laws*; revered as a day of holy rest, and as a type of heaven; a day when men shall delight to come together to worship God, and not a day of pastime, Christianity is safe in this land, and our country is safe. If not, the sabbath, and religion, and liberty will die together. If the sabbath is not regarded as holy time, it will be regarded as pastime; if not a day sacred to devotion, it will be a day of recreation, of pleasure, of licentiousness.

Since this is to be so, the question is, what is to be the effect if the day ceases to be a day of religious observance? What will be the effect of releasing a population of several millions one-seventh part of the time from any settled business of life? What will be the result if they are brought under no religious instruction? What will be the effect on morals; on religion; on sober habits of industry; on virtue, happiness, and patriotism? Can we safely close our places of business and annihilate all the restraints that bind us during the six days? Can we turn out a vast population of the young with nothing to do, and abide the consequences of such a universal exposure to vice? Can we safely dismiss our young men, all over the land, with sentiments unsettled and with habits of virtue unformed, and throw them one day in seven upon the world with nothing to do? Can we safely release our sons and our apprentices and our clerks from our employ, and send them forth under the influence of unchecked, youthful passion? Can we safely open, as we do, fountains of poison at every corner of the street, and in every village and hamlet, and invite the young to drink there with impunity? Can there be a season of universal relaxation, occurring fifty-two times in a year, when all restraints are withdrawn, and when the power of temptation shall be plied with all that art and skill can do to lead the hosts in the way to ruin, and to drag them down to hell?

One would suppose that the experiment which has already been made in cities of our land, would be sufficient to remove all doubt from every reasonable mind on this subject. We are making the experiment on a large scale every sabbath. Extensively in our large cities and their vicinities, this is a day of dissipation,

of riot, of licentiousness, and of blasphemy. It is probable that more is done to unsettle the habits of virtue, and soberness, and industry; to propagate infidelity, and to lay the foundation for future repentance or ignominy; to retard the progress of the temperance reformation, and to prepare candidates for the penitentiary and the gallows on this day than on all the other days of the week. So it always is where institutions designed for good are abused. They become as powerful in evil as they were intended to be for good. The sabbath is an institution of tremendous power for good or evil. If for good, as it is designed, and as it easily may be, it is laid at the foundation of all our peace, our intelligence, our morals, our religion. If for evil, it strikes at all these; nor is there any possible power in laws or in education that can, during the six days, counteract the evils of a sabbath given to licentiousness and sin.¹

It may be answered that a great many voluntarily choose thus to spend Sunday. This is true, but it is also true that the Church and the State, if they have not united to *compel* idleness on that day, are not responsible for the dissipation occasioned by that idleness, but, on the other hand, if the Church and the State have compelled them to be idle when they preferred to engage in honest toil, they become responsible for the crime that idleness produces.

The Sabbath of the Lord is a spiritual² rest, not merely a day of cessation from work. When God enjoins rest from labor, it is that the time may be employed in spiritual worship. God requires man to cease from his labor on the Sabbath, but he gives to man a spiritual nature, by means of which the cessation from labor is profitably employed. On the other hand the State compels idleness, but does not and cannot give to the idler that spiritual nature which enables him to properly employ the enforced idleness; and therefore, as Satan finds some mischief for idle hands to do, the State, in enforcing idleness on Sunday instead of promoting morality, is in reality fostering immorality as Dr. Barnes here teaches.

METHODISTS OPPOSE PERSECUTION.

A SAD feature of the imprisonment of Seventh-day Adventists for inoffensive Sunday labor is that their prosecutors in many cases are members of the Methodist Church, whose founders themselves suffered much from members of State-enforced creeds.

To show that the persecution of seventh-day observers by Methodists is contrary to the published, standard theology of that church, we quote from that celebrated Methodist work, "Binney's Theological Compend," a work officially recommended as a part of every Methodist minister's course of reading. The quotation is as follows:—

It is the duty of the civil power to protect Christians against disturbance in their Sabbath worship. But the power is intruding into the divine prerogative when it assumes the right to compel the subject to worship God, or to refrain from those pursuits that do not disturb others. The keeping of the Sabbath is eminently a moral duty, and hence it must be a voluntary service rendered under the pressure of moral suasion only.³

This is the position which the SENTINEL has always maintained, and it is the position taken by Seventh-day Adventists in their opposition to Sunday laws; and had it been followed by Methodists, much of this modern persecution for conscience' sake would never have occurred.

¹ From Dr. Barnes' Practical Sermons.

² Rom. 7:14.

³ "Binney's Theological Compend Improved." By Rev. Amos Binney and Rev. Daniel Steele, D. D. Hunt & Eaton, New York.

² Washington (Pa.) Reporter. July 4, 1821.

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RELIGIOUS PERSECUTION UNDER THE STARS AND STRIPES.

Nine Honest Men In Jail. Crime—Working on Sunday. Penalty—Nearly \$40 (Fine and Costs), or Ninety Days In Jail.

DAYTON, TENN., is now the scene of a travesty on justice worthy the Dark Ages. Nine honest, industrious men,—all Seventh-day Adventists, save one, and he the son of a Seventh-day Adventist lady, a widow, were tried July 1 and 2, convicted, and in default of payment of fine and costs amounting to nearly \$40, were imprisoned in the county jail for terms ranging from seventy-five to ninety days.

These Seventh-day Adventists, after resting on the Sabbath as commanded of God, went about their usual avocations on Sunday. They disturbed no one's private or public worship. They were not charged with disturbing any one; the sole gravamen of their offense was that they violated the statute-entrenched sabbath of their neighbors, which violation by the courts of Tennessee has been declared a "nuisance"! an indictable offense, punishable with any amount below \$75, in the discretion of the judge, and any sum above that amount in the discretion of the jury.

The defendants, following the instruction of Christ (Luke 12:11, 12), spoke in their own defense. They maintained that the civil law had a right to take cognizance only of acts which infringed the equal rights of others; and that as the keeping of a Sabbath had reference solely to God and the recognition of his claims upon them, to enforce its observance was clearly outside the sphere of human government. The defendants insisted that under the Bill of Rights of the State they could not be legally required to observe any day, and that they had a constitutional right not only to keep the seventh day but to work on the first day of the week, so long as in so doing they did not trench upon the equal rights of their neighbors.

The SENTINEL could not secure a stenographic report of their defense, and hence telegraphed the imprisoned men for a statement of their reasons for violating the Sunday statute. They replied as follows:—

County Jail, Dayton, Tenn.,
 July 10, 1895.

AMERICAN SENTINEL,
 New York City, N. Y.

According to your request, we write to you to give you a few short reasons why we refuse to obey the Sunday law, and go to prison instead.

The law of God says: "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Ex. 20:10. The law of the State says the first day is the sabbath, in it thou shalt not do any work; and since we regard the law of God above the law of the State, it only remains for us to decide what we are to do, and which law we will obey. We therefore follow the law of God.

The law of God requires us to regard the first six days of the week as working days, as verily as to regard the seventh day as holy. See Eze. 46:1; Ex. 20:9. That is, the first six days of the week must be regarded as working days, and God has always regarded them as such. But the State says that one of these is holy, and commands us to refrain from labor on that day in honor to the law of the State, and that too right in direct contradiction to the law of God, and hence we cannot obey it.

We look upon the Sunday-sabbath as the sign of the papacy,¹ that power that "exalteth himself above all that is called God" (2 Thess. 2:4), a sign set up by that power in opposition to the Sabbath which is a sign of God's creative power. In complying with the demand that we keep Sunday we would therefore violate the first commandment which says: "Thou shalt have no other gods before me."

We want to be good citizens, and will do all in our power to obey the laws of the State as long as those laws do not require us to trample on the law of God; but when we are required by the State to do things that are a violation of the law of God, we can only say: "We ought to obey God rather than men," and suffer the consequences. God gave a law to govern man, and told him to keep that law; but afterward man made a law directly opposed to the one the Lord made, and has put us in prison because we cannot conscientiously obey it. They say they will release us if we will pay a certain fine that they saw fit to impose on us, but we cannot pay the fine, for in so doing, we would recognize the right of man to inflict punishment on his fellow-man for his faith, and this we cannot do for we are Protestants. So they have put us in the jail.

We are of good courage, and the Lord is with us. We praise him for his kindness to us, and can say from experience that it is good to serve the Lord.

Yours very sincerely and fraternally,

W. J. KERR, BYRD TERRY,
 J. M. HALL, C. H. MOYERS,
 H. C. LEACH, D. C. PLUMB,
 W. S. BURCHARD, M. A. MORGAN.

These points were enlarged upon by Mr. R. T. Nash, a Seventh-day Adventist, of Amory, Miss., at his recent trial at that place for doing farm labor on Sunday, and are here inserted that the reader may further understand the position of these persecuted people. Mr. Nash spoke in his own behalf substantially as follows:—

Mr. Nash's Defense.

Your Honor, Ladies and Gentlemen: I hold in my hands two law books. This one (holding up a book) is the Code of Mississippi. It was made by men—our lawmakers—it can be changed by them. It has for its authority the people of Mississippi. This one (holding up the Bible) is the Code of the Most High God—the King of the Universe. It was spoken by himself—he made it. It can not be changed. It is like himself—the same yesterday, to-day and forever. To what it says every Christian says Amen! and so say I. This law book (Code of Mississippi) I honor as a citizen of the State of my choice. I honor those who made it, and his honor who sits here to-day as the representative of the State is held in no more respect by any citizen than he is by me. We are commanded

¹ Q. How prove you that the church hath power to command feasts and holy days?

A. By the very act of changing the Sabbath into Sunday, which Protestants allow of; and therefore they fondly contradict themselves, by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

Q. How prove you that?

A. Because by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin.—"An Abridgment of the Christian Doctrine," by Rev. Henry Tuberville; Imprimatur, the Right Rev. Benedict, Bishop of Boston; Excelsior Catholic Publishing House, 5 Barclay St., New York, 1833, p. 53.

to obey "the powers that be;" but our Exemplar, Jesus Christ, tells us very plainly to what extent we are to do this. You will find this instruction in Mark 12:17: "Render to Caesar the things that are Caesar's, and to God the things that are God's." Each of these law books has a Sabbath law, and I want to read them to you:—

Exodus 20:8-11: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for [this is why he made this law, and as long as the reason stands the law will stand] in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore [for this reason] the Lord blessed the Sabbath day, and hallowed it."

Now, I will read to you the sabbath law from the Code of Mississippi:—

"VIOLATION OF SABBATH."

"If any person, on the first day of the week, commonly called Sunday, shall himself labor at his own or any other trade, calling, or business, or shall employ his apprentice or servant in labor or other business, except it be in the ordinary household offices of daily necessity, or other work of necessity or charity, he shall, on conviction, be fined not more than twenty dollars for every offense, deeming every apprentice or servant so employed as constituting a distinct offense; but nothing in this section shall apply to labor on railroads or steamboats."

You see God says the seventh day is the Sabbath, and the Code of Mississippi says the first day is.

I am arraigned here to-day against my will and at the instance of Caesar. God says I shall (or may) work six days but shall not work on the seventh day. Caesar says I shall not work on the first day. God says I may work on that day, for how can I work six days, excepting the seventh, in one week, unless I work on the first day? Which do you advise me to obey? Which will you obey? When God says I may work on the first day of the week the same as he did in creating the world, he thereby clothes me with an inalienable right that no power can take from me; neither can I ask it nor accept it of any other source without dishonoring God.

This law book (Code of Mississippi) says, in its Bill of Rights, that "the enumeration of the rights in this constitution shall not be construed to deny and impair others retained by, or inherent in, the people." This Sunday law does emphatically deny the God-given right inherent in me to work on the first day of the week, commonly called Sunday. Therefore, your honor, it is unconstitutional.

Again, I read in the constitution of Mississippi, Section 18: "No preference shall be given by law to any religious sect or mode of worship; but the free enjoyment of all religious sentiments and different modes of worship shall be held sacred." Your honor, the highest type of worship is obedience. To worship God is to honor him. We honor him most when we obey him. The same is true all through life. Then there must be no preference shown by any law to any religious denomination in its mode of obedience. It is a part of my mode of worship to obey God by remembering to keep the seventh day holy and by working on the first day, according to the commandment. Your custom is to keep Sunday and work on the seventh day. Question: Does this Sunday law show any preference for your custom or mode of worship? Does it? Any one can see that it does and it is plainly and decidedly unconstitutional.

Again, the constitution of Mississippi guarantees to me the free enjoyment of all my religious sentiments, but under this Sunday statute where is my liberty?

You work on the seventh day and thereby teach to the world that it is not the Sabbath. You rest on the first day and by so doing you say to the world, this is the sabbath day. You have the right to do this. I would not interfere with you in this matter if I could. But where is my freedom to work on Sunday

that I may teach the world that it is *not* the Sabbath? Where is my liberty to rest on the seventh day that I may teach the people that it is the Sabbath day? These liberties you take yourself, but you deny them to me. You are in the majority, I know, but were I the only man in this wide world that kept the Sabbath I would be entitled to equal protection in my faith. You can see that this Sunday statute is directly in opposition to every principle of the constitution of Mississippi as well as that of the United States, and that it is therefore null and void.

I might inform on my complainant who was doing his own business in hunting up a team to plow on Monday, when he saw me doing my own business digging up sprouts. I might inform on all my good neighbors who do not deny that they often do work on Sunday that is not work of necessity or charity. Why, then, is it that I am here to-day for the first time in all my life that I was ever arraigned before an officer of the law to answer to any charge? Not because I work on Sunday, but because I rest on the seventh day—because some one has become prejudiced on account of my religion and takes advantage of this unjust and unconstitutional statute to wreak his vengeance upon a doctrine because it does not happen to be in accordance with his preconceived ideas.

This difficulty is not between me and the State. The contest is between the two laws. I am a servant of the Most High God. He gives me his law in his Word—he writes it in my heart (Jer. 31:33), and I must keep it. If he wants me to go to the lions' den or through the fiery furnace I would rather go than to remain here without him. My God does not need the civil law to sustain or defend his Sabbath or to keep his followers in the faith. He stood by his servants in the past and he is the same to-day as he was then. All his servants in times past have had to meet persecution at the hand of the civil law. The Baptists, Methodists and the Quakers were once as objectionable in the eyes of the law as Seventh-day Adventists are to-day, but that time is past, and so will this time pass; but I forewarn you not to fight against God.

I find, in studying my Bible, that God made the Sabbath when he made the world. He blessed it because he rested upon it, and that blessing will stay upon it as long as the fact remains that he did rest upon that day, and that will be a fact throughout eternity. I find that the Son of God kept this same Sabbath while he was on this earth, and was put to death on the issue of Sabbath-observance. I find that the disciples kept the same Sabbath, but through apostasy a change finally came.

The first official recognition of this change occurred in 321 A. D., when Constantine, a heathen emperor, who was subsequently nominally converted to the Christian religion, and who thought to promote its cause by enacting civil laws in its favor, enacted his famous Sunday law. This was an important step in the development of the papacy, a church clothed with civil power with which to punish heretics.

We hold up our hands in holy horror when we read of the awful work of this power, but if you will study the 12th and 13th chapters of Revelation you will see that a similar power was to arise in the last days and do a similar work. It was to be an image to the former beast—the church clothed with civil power and enforcing religion by law. We are in that time and you have an example of its working before you at this moment. The Sunday is a child of the papacy and stands upon the authority of the beast, and the power that enforces it in this country is called by the prophet "the image of the beast," and the warning angel sent out at this time cries out with a loud voice: "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb."

I prefer to be fined twenty dollars and the costs or to remain in jail the remainder of my natural life rather than meet the wrath of God poured upon me without a trace of mercy in it. Therefore, your honor, I cannot observe Sunday, I cannot obey the image to the papacy, when it says worship the beast; nor can I receive his mark in my hand by refraining from labor on his day—Sunday—the sign and seal of his authority. If I obey him I worship him, and his worship brings the curse of God.

I therefore leave my case with you, not fearing to answer you in these things, for the God I serve is able to care for me; though my body should be torn asunder and scattered to the four winds of the earth, I shall live again. But for your sake I entreat you to be careful of your judgment. "For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

Mr. Nash was fined \$10 and costs, but two attorneys, at the earnest solicitation of the people, urged the judge to reduce the fine, which he did; whereupon the remaining amount, with the costs, was paid by the people, and Mr. Nash released.

THEY ARE PARTIAL IN THE "LAW."

A SIGNIFICANT fact in connection with the so-called enforcement of the Tennessee Sunday "law" is that, with but few exceptions, *only observers of the seventh day are prosecuted*. At the recent term of the Circuit Court in Rhea County, two men were tried for Sunday work who were not Adventists; but the exceptions—if indeed these cases were exceptions—only prove the rule. One of the two referred to is a young man, the only support of his widowed mother who is an Adventist. The other, though not an Adventist, attended their meetings occasionally and was supposed to be favorable to the doctrines of the Adventists. The prosecution was probably a gentle hint to him that it would be the part of worldly wisdom at least for him to let Adventism alone.

Probably a score of railroad trains, both freight and passenger, thunder through both Graysville and Dayton every Sunday, "jarring the earth," as one gentleman in Dayton expressed it, and waking the echoes among the hills; but nobody is disturbed thereby. Sunday railroad trains are not a nuisance in Tennessee.

The great furnaces of the Dayton Coal and Iron Company are operated every Sunday, employing hundreds of men. The chimneys belch forth their clouds of smoke that can be seen for miles, a black flag, as it were, flaunted in the face of the Tennessee Sunday "law;" but nobody is disturbed; the officers whose oaths bind(?) them to prosecute the Adventists, take no heed. They are blind to this patent violation of the "law." The switch engine used to draw away the huge caldrons of melted, seething slag from the furnaces, operates every Sunday, frequently sounding its shrill whistle as though openly defying the so-called law and its minions; but nobody is disturbed; nobody is prosecuted.

But it may be said that all this is "necessary" work. This is not true however. It is no more necessary than is any work done for profit. All work is necessary in order that men may live and grow rich; but the work referred to is not necessary in a legal sense. Moreover, much work is done at the furnace on Sunday that could be done just as well on some other day. The writer saw men repairing a furnace, laying brick, etc., on Sunday; but nobody was disturbed, and nobody was prosecuted. Such work in Tennessee is not a nuisance unless done by Adventists.

Livery stables do business in Dayton on Sunday, and nobody is disturbed; nobody is prosecuted. Drugstores are kept open and sell anything called for, whether necessary or not; but no notice is taken of this violation of the "law" by the men who insist that it is their "sworn duty to enforce the law."

Fruit growers pick, pack, and ship fruit on Sunday and are not indicted. The man probably most prominent in the prosecution of the Adventists at the recent term of court in Rhea County, a member of the grand jury that found the indictments and himself the prosecuting witness in at least one case, employed a large force of pickers every Sunday during the strawberry season, paying extra wages upon that day in order to induce people to work for him. But nobody appeared to prosecute him. His work was not a nuisance. But an Adventist saws wood on Sunday, and that is a nuisance. Another sets fence posts and that is so corrupting to public morals that nothing but a penalty of from \$30. to \$37.50, fine and costs, or ninety days in the county jail can atone for the offense. So tender is the public conscience when Sunday work is done by Adventists that one man is now in the Rhea County jail for the heinous offense

of taking a wheelbarrow from a wagon on Sunday and setting it over a fence into the yard of the owner, another Adventist. This was absolutely the only offense proved against this man, and for this he must remain in jail about seventy-five days!

As in the cases of four months ago, it was shown that the work done by the Adventists was not of a character to annoy anybody except as they were annoyed by the mere knowledge that the work was done on the day that they have been taught to regard as the Sabbath. In no case did it appear that there was any noise to distract the minds of the people from pious meditation or to attract public attention. There was no screech of steam whistles, no "jarring of the earth" by the rush of ponderous wheels, no clouds of smoke to attract attention for miles, no sound of escaping steam to annoy the passerby, no soda fountain or cigar stand to attract loafers and induce the spending of money, no attractive livery rigs to tempt the pleasure seeker, no fancy wages offered to induce men who believed they ought to keep Sunday, to work on that day; nothing but quiet, orderly, private work. Yet notwithstanding this fact the "law" holds it to be a nuisance, and the courts declare that they must enforce the "law," and so the Adventists are in jail while the railroad men, the iron men, the livery-stable men and Sunday fruit pickers are all at liberty. And this is the policy which, according to Judge Parks, is to "compel respect for all law"! But we believe that down in his inmost soul the judge knows that such an administration of so-called law is only a travesty on justice and tends to bring all law into contempt. We believe that such a solemn mockery of justice is exceedingly distasteful to both Judge Parks and Attorney-General Fletcher. We are sure that they have no sympathy with such work and that they act their part in it only from a sense of "duty;" but we fear that such a plea will not avail them in the great and final Judgment. The martyrs of the past all suffered under the forms of civil law; but were their prosecutors and judges not responsible? Yea, verily, and they must meet the dark record before that tribunal in which every man "shall give account of himself to God."

CONSCIENCE AND THE STATE.

[From the Dayton (Tenn.) Republican, June 21.]

It is clear that government cannot become the judge of men's conscience; and that the plea of conscientious conviction cannot be accepted as a final and sufficient defense in all cases of violation of law. What rule, then, can be adopted which will preserve the authority of the State and yet not trench upon the rights of conscience?

The question thus raised is well answered by a clause in the constitution of the State of Maryland: "No person ought, by any law, to be molested in his person or estate on account of his religious practice, unless under color of religion, he shall disturb the good order, peace or safety of the State, or injure others in their natural, civil, or religious rights." In this the line is drawn just where it should be, namely, *at the equal rights of others*. Under this provision the courts are not called upon to judge any man's conscience, but only to judge whether or not his conscience leads him to infringe the equal rights of his fellow-men. That a man's conscience is just what he says it is, no man has either right or occasion to deny. A man's statement of his conscience is an end of controversy; but it does not follow that one has a right to do whatever his conscience tells him is right for

him to do. There is a difference between conscience and the *rights* of conscience. No man, however conscientious, has any right to infringe the equal rights of another; and at this point civil government has a right to take cognizance, not of any man's conscience, but of the relation of the act to the rights of others.

The principle briefly stated is this: No man should be either required or forbidden to do any act contrary to conscience, however erroneous that conscience may be, *unless the doing or forbearing to do that act trenches on the equal rights of others*. This rule would (1) abrogate all civil laws requiring the observance of Sunday or of any other day; and (2) it would leave the courts free, not to judge men's consciences, but to protect all men against wrong in the name of conscience. But this is only saying in other words that which we have said many times before, namely, that civil governments are instituted, not to create or to "grant" rights, but to guarantee the free and untrammelled exercise of equal, natural, God-given, inalienable rights, and that of these the highest and most sacred is perfect freedom in matters of religious belief and practice.

THE ROLL OF HONOR.

The Press Protests Against Persecution.

THE secular press of the country, irrespective of locality or political creed, is coming to a realization of the crimes perpetrated upon inoffensive Seventh-day Adventists in several States, and is speaking bravely for the oppressed. Without doubt not a tenth part of those that have condemned these modern persecutions has come to our notice, but through the kindness of their editors or some other friends of religious liberty, the following papers have reached us with editorial denunciations of these antichristian, un-American acts of intolerance. We hope the friends of religious liberty will continue to send us marked copies of these or other periodicals which discuss the subject, and we promise to add their names to this list if opposed to these persecutions, or to the list that follows this one, if they indorse the persecution:—

TENNESSEE.

Nashville Banner.
Nashville American.
Chattanooga Times.
Dayton Republican.
Dayton Leader.
Daily Times, Dayton.
Clinton Gazette.
Maynardsville Eagle.
South Pittsburg Republican.
Jamestown Gazette.
Huntsville Chronicle.
Enterprise, Deer Lodge.
Dispatch, Sunbright.

MINNESOTA.

The Progress, Minneapolis.
Independent, Leroy.
Pioneer Press, St. Paul.
Red Wing Argus,
Republican, Fulda.
Minneapolis Journal.
The McIntosh Times.
Pine Island Record.
The Hills Crescent.
Daily Globe, St. Paul.
Anaconda Standard, St. Paul.

MASSACHUSETTS.

Boston Traveller.
Arena, Boston.
Boston Daily Globe.
Springfield Republican.
Martha's Vineyard Herald.
Malden City Press.

ILLINOIS.

Chicago Inter-Ocean.
Chicago Tribune.
Chicago Times.
Chicago Daily Globe.

South Chicago Daily Calumet.
Warren Sentinel.
Courier, Gibson City.
Cuba Journal.

IOWA.

Iowa State Register, Des Moines.
Lawler Dispatch.
Sigourney Review.
New Era, Grand Junction.
Spokane Falls Review.
Mills County Journal, Glenwood.
Lester Record.
Ithuriel, Des Moines.

MICHIGAN.

Battle Creek Journal.
Kalamazoo Morning News.
Midland Republican.
Morrison's Town Talk, Bay City.
Ypsilanti Commercial.
Charlotte Tribune.
Rockford Register.
Morning Patriot, Jackson.

INDIANA.

Indianapolis Sentinel.
Evening News, Michigan City.
Noblesville Ledger.
New Haven News.
The Echo, Darlington.

NEW YORK.

New York World.
New York Sun.
New York Commercial Advertiser.
Rome Daily Sentinel.
Truth Seeker.

CALIFORNIA.

San Francisco Examiner.
Public Opinion, San Francisco.
Coast Advocate, Half Moon Bay.
Dixon Tribune.
Four Corners, Wheatland.
Long Beach Breaker.
Berkeley Herald.

COLORADO.

Rocky Mountain News, Denver.

UTAH.

Evening Press, Ogden.
Herald, Salt Lake City.

KENTUCKY.

Louisville Courier Journal.
Carrollton Commercial.

DISTRICT OF COLUMBIA.

Washington Chronicle.

LOUISIANA.

Times-Democrat, New Orleans.
Lafayette Gazette.

PENNSYLVANIA.

Daily Herald, Morristown.
Daily Telegraph, Sharon.

KANSAS.

Liberator, Norton.
Wamego Times.
Greeley News.

NEW MEXICO.

San Juan Times, Farmington.

CONNECTICUT.

Mystic Press.

WISCONSIN.

Reedsburg Free Press.

OREGON.

Portland Transcript.

NEBRASKA.

Silver Creek Times.
Antelope Tribune, Neligh.
Oakdale Sentinel.

MISSOURI.

St. Louis Republic.
Iron County Register, Ironton.

DELAWARE.

Sunday Star, Wilmington.

WEST VIRGINIA.

Mountain State Gavel, New Martinsville.

NEW JERSEY.

Bayonne Democrat.
Daily State Gazette.

TEXAS.

Weekly Star, Marshall.
Sunday Gazette, Denison.

OHIO.

Columbus Evening Press-Post.

MONTANA.

The Age, Boulder.

RHODE ISLAND.

Pope Valley Advertiser.

GEORGIA.

Atlanta Constitution, June 20, 1890.
Naragansett Times, Wakefield.

WASHINGTON.

Medical Lake Ledger.
Advertiser, Sprague.

Religious Press.

Of the religious press, the following journals have spoken against the persecution of seventh-day observers:—

Independent, New York.
Examiner (Baptist), New York.
Outlook (Congregational), New York.
Christian Register (Unitarian), Boston.
Unity (Unitarian), Chicago.
Church Bulletin (Baptist), South Chicago.
Watchman (Baptist), Boston.
Indiana Baptist, Indianapolis.
Die Rundschau (Lutheran), Chicago.
Monitor (Catholic), San Francisco.
Catholic Mirror, Baltimore.
Hebrew World, New York.
Chicago Israelite.
American Hebrew, New York.
Jewish Spectator, Nashville.
Jewish Criterion, Pittsburg.
American Israelite, Cincinnati.

Favor The Persecution.

The following papers have attempted to justify the imprisonment of the Adventists:—

SECULAR.

Atlanta Constitution.
Pulaski (Tenn.) Citizen.
Heartsville (Mo.) Press.

RELIGIOUS.

Canadian Baptist, Toronto, Ontario.
Nashville Baptist.
Texas Baptist Standard.
Alabama Baptist.
Messenger and Visitor (Baptist), St. Johns, N. B.

PUBLICATIONS ON THE SABBATH QUESTION.

The Abiding Sabbath. By A. T. JONES. No. 9 of the *Bible Students' Library*. This is a review of two Sabbath "prize essays," one of \$500, and one of \$1,000. It contains mighty arguments on the Sabbath question; 174 pages; price, 15 cents.

Is Sunday the Sabbath? No. 24 of the *Library*. A brief consideration of New Testament texts on the first day of the week; 8 pages; price, 1 cent.

Nature and Obligation of the Sabbath of the Fourth Commandment. By J. H. Waggoner. No. 54 of the *Library*. Clear and strong in argument; price, 10 cents.

Sunday; Origin of its Observance in the Christian Church. By E. J. Waggoner. No. 80 of the *Library*. The testimony given with reference to Sunday is wholly Protestant. All Protestants should read it; price, 15 cents.

Who Changed the Sabbath? No. 107 of the *Library*. What God's Word predicted; what Christ says; what the papacy says, what Protestants say. A most convincing document; 24 pages; price, 3 cents.

"The Christian Sabbath." No. 113 of the *Library*. A reprint of four articles in the *Catholic Mirror*, the organ of Cardinal Gibbons. What Catholics have to say to Protestants on the subject; 32 pages; price, 4 cents.

Christ and the Sabbath. By Prof. W. W. Prescott. The spiritual nature of the Sabbath, what true Sabbath keeping is, and the relation of Christ to the Sabbath in both creation and redemption. A most important tract. No. 14 of the *Religious Liberty Library*; 38 pages; price, 5 cents.

The History of the Sabbath. By John N. Andrews. A complete history of the Sabbath and first day of the week in religious life and thought, from the earliest ages to the present time, and especially during the Christian dispensation; 550 large octavo pages; price, cloth, \$2.00; library binding, \$2.50.

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Oakland, Cal.

Kansas City, Mo.



NEW YORK, JULY 18, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

TENNESSEE, on July 3, imprisoned eight innocent Christian men, and now has decided to work them in the chain-gang. Tennessee is neither in Russia nor Turkey. Tennessee is in "the land of the free."

DON'T fail to read the article, "Partial in the Law," on page 230. It is absolutely necessary in order to get an insight into the hypocrisy and meanness of the Tennessee persecutions.

"I WILL take occasion, however, to express again my sincere personal regret, that a necessity exists for inflicting punishment upon these people, for it must be patent even to the most casual observer that they are good citizens, who are thoroughly conscientious in the course they have taken."—*From the sentence of Judge Parks, in the cases of the Adventists now in jail at Dayton, Tenn.*

SOME of our readers may wonder how it is that seventh-day observers in Tennessee can be punished so severely when the only statute forbidding Sunday labor provides for a fine of but three dollars, recoverable before a justice of the peace. The explanation lies in the fact that the Supreme Court of the State has decided that a repetition of Sunday work constitutes a "nuisance," and is indictable. And to carry this judicial legislation further, Judge Parks has decided that "a single act of work done under such circumstances as to amount to a nuisance, is indictable and punishable as such." The term "such circumstances" is explained by the judge in the next sentence to mean "in such a public manner as to be open to the observation of the public."

And now let the hundreds of thousands of men and women throughout this broad land, who read this number of the SENTINEL, remember that a man is in jail, or in the chain-gang, at Dayton, Tenn., for a term of seventy-five days, for the single act of lifting a wheelbarrow from a wagon over a fence into the yard of his brother Adventist on Sunday.

PROTESTANTS are being persecuted by means of State enactments in several Roman Catholic countries of South America. They have demanded of the pope that these persecuting acts be repealed. The papal Secretary of State answers in substance that these statutes are "civil" enactments, not religious. We are sorry for these persecuted Protestants, and we denounce this "civil" excuse as a mere dodge. However, we expect good will come from it. Many Protestants in America try to dodge the

fact that Seventh-day Adventists are persecuted by asserting that Sunday statutes under which they suffer, are "purely civil," not religious.

Now the papacy is trying to make these Protestants swallow some of their own medicine. We say to them, Don't you swallow it. Spit it out. That's what Seventh-day Adventists are doing with the abominable stuff.

SPURGEON SAID:

"It is none of Cæsar's business to deal with our consciences, neither will we ever obey Cæsar in any matter which touches conscience. He may make what laws he will about religion, but by our loyalty to God we pour contempt on Cæsar when he usurps the place of God. He is no more to us than the meanest beggar in the street if he goes beyond his own legitimate authority. To Cæsar, Cæsar's; politics to politicians; obedience, cheerful and prompt, to civil rulers; to God, and to God only, things that are God's; and what are these? Our hearts, our souls, our consciences. Man himself is the coin upon which God has stamped his image and superscription (though, alas! both are sadly marred), and we must render to God our manhood, our wills, our thoughts, our judgments, our minds, our hearts. Consciencs are for God. Any law that touches conscience is null and void, *ipso facto*, for the simple reason that kings and parliaments have no right to interfere in the realm of conscience. Conscience is under law to none but God."—*Sermons of Rev. C. H. Spurgeon, Vol. 10, pp. 111, 112. Funk & Wagnall, New York.*

SABBATH-KEEPERS ANATHEMATIZED.

NOT long since, Father Enright, a Catholic priest, preached a sermon at Harlan, Iowa, which was reported in the *Harlan American*. The following is an extract from the report, and will help to explain why Seventh-day Adventists suffer imprisonment rather than keep Sunday. Under date of June 20, William Simpson, of Darrell, Ont., wrote Cardinal Gibbons, at Baltimore, asking if Father Enright correctly represented the Catholic Church on this question. Under date of June 23, the cardinal's secretary replied: "I beg to say that *Father Enright is certainly correct in his assertions.*" Here are Father Enright's assertions:—

"What right have the Protestant churches to observe that day? *None whatever.* You say it is to obey the commandment, 'Remember the Sabbath day to keep it holy.' But *Sunday is not the Sabbath*, according to the Bible and the record of time. Every one knows that Sunday is the first day of the week, while *Saturday is the seventh day and the Sabbath*, the day consecrated as a day of rest. It is so recognized in all civilized nations. I have repeatedly offered \$1,000 to any one who will furnish any proof from the Bible that Sunday is the day we are bound to keep, and no one has called for the money. If any person in this town will show me any

scripture for it, I will, to-morrow evening, publicly acknowledge it and thank him for it. *It was the Holy Catholic Church that changed the day of rest from Saturday to Sunday*, the first day of the week. And it not only compelled all to keep Sunday, but at the Council of Laodicea, A. D. 364, *anathematized* those who kept the Sabbath, and urged all persons to labor on the seventh day under penalty of anathema.

"Which church does the whole civilized world obey? Protestants call us every horrible name they can think of,—'antichrist,' the 'scarlet-colored beast,' 'Babylon,' etc., and at the same time profess great reverence for the Bible, and yet, *by their solemn act of keeping Sunday they acknowledge the power of the Catholic Church.* The Bible says remember the Sabbath day to keep it holy, and that the seventh day is the Sabbath, but the Catholic Church says, 'NO, keep the first day of the week;' and the whole world bows in obedience."

EIGHT honest, conscientious Seventh-day Adventists of Rhea County, Tenn., have been condemned to serve terms of from seventy-five to ninety days in the county jail at Dayton, Tenn., for the offense of doing common labor on Sunday—labor which disturbed no other person's private or public devotion. It has also been decided to work these honest men in the chain-gang, and by the time this reaches our readers this will doubtless be accomplished. For an account of the trial and condemnation of these men, see page 229.

We here submit for the benefit of all who think it their duty to force their views on others by the power of legislative acts, a noble sentiment from the pen of John Wesley, the founder of Methodism:—

"Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force a man into it. If love will not compel him to come, leave him to God, the Judge of all."

MILLIONS of copies of this issue of the SENTINEL should be circulated by the friends of religious liberty throughout the land. Reader, distribute copies of the paper among your neighbors! Send them to your friends! Order immediately. One dollar a hundred; \$8 a thousand.

THE faithful and vivid description of our beautiful first-page illustration is taken from "Pictorial Wonderland," by Franklin Edson Belden; published by the Werner Company, Chicago.

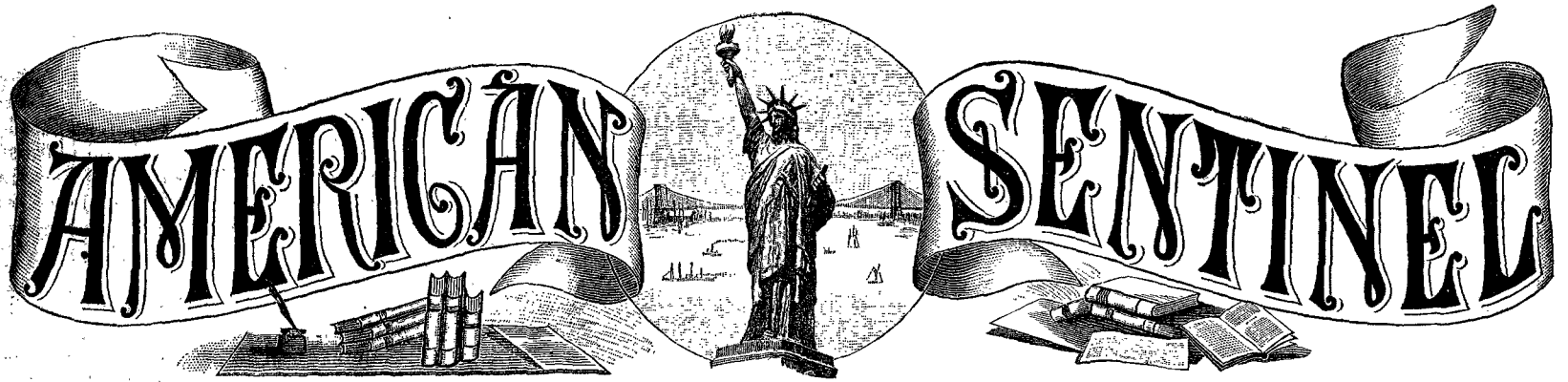
¹ 1 Labbe, 1501.

AMERICAN SENTINEL.

Set for the defense of liberty of conscience, and is therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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PAPAL STRATEGY.

THE *Western Catholic News* (Chicago), in a recent issue, condemned the persecution of Seventh-day Adventists in Tennessee; but with a view to convincing seventh-day observers that they were in error in observing the seventh day instead of the first day, the *News* attempted to quote Scripture in support of Sunday observance.

Under date of June 20, the *SENTINEL* called the attention of the *News* to a number of standard Catholic authorities which positively declared that there was no scriptural authority for Sunday observance. The *News* acknowledges the authorities quoted, but makes this astonishing explanation of the difficulty in its issue of June 29:—

Yes, we cheerfully publish all the proofs adduced by the *SENTINEL*, and we recognize them as good for the purpose used in every instance. Military strategy in war times suggested the policy of the Federal army temporarily occupying stockades and fortifications erected by the enemy—as long as they were useful as a means of destroying said enemy, but to be demolished later. So it is with the authors from which the *SENTINEL* quotes.

What an admission! The *News* here deliberately acknowledges that it is the policy of Roman Catholic authors to solemnly advocate a position which they believe to be false and which they expect later to oppose. The *News* admits that the papacy is treacherous, that it will deliberately deceive, and that the positions taken in its official publications in some cases are directly opposed to the real position of that church, and that these positions are taken for the purpose of deceiving and destroying the enemy (non-Catholics). No Protestant, no Orangeman, no A. P. A. has ever brought against the Roman Catholic Church a more damaging charge.

But we want our readers to sense the gravity of the situation. That they may the better

do this we republish some of the authorities brought to the attention of the *News*, and which it declares are pious papal lies, means which justify an end. Here is one from the *Catholic Mirror*, of Sept. 9, 1893. The quotation occurs in a series of four editorials, which appeared in that paper, Sept. 2, 9, 16 and 23, 1893, and afterwards published in pamphlet form by the Mirror Publishing Company. This pamphlet has passed through five editions and is still advertised by the *Mirror*. Here is the quotation:—

Thus, it is impossible to find in the New Testament the slightest interference by the Saviour, or his apostles, with the original Sabbath, but, on the contrary, an entire acquiescence in the original arrangement; nay, a *plenary indorsement* by him, whilst living; and an unvaried, active participation in the keeping of that day and no other by the apostles, for thirty years after his death, as the Acts of the Apostles has abundantly testified to us.

Hence the conclusion is inevitable; viz., that of those who follow the Bible as their guide, the Israelites and Seventh-day Adventists have the exclusive weight of evidence on their side, whilst the biblical Protestant has not a word in self-defense for his substitution of Sunday for Saturday.

Now let it be known that the *Western Catholic News* charges the *Catholic Mirror* with soberly, deliberately and persistently publishing this scriptural deduction while secretly believing it to be false. Bear in mind that the *SENTINEL* does not charge the cardinal's organ with thus wickedly lying regarding a sacred subject; let it be kept constantly in mind that the terrible charge is made by the *Western Catholic News*.

Here is another quotation to which we called the attention of the *News*:—

Q. Is the observance of Sunday, as the day of rest, a matter clearly laid down in Scripture?

A. It certainly is not; and yet all Protestants consider the observance of this particular day as essentially necessary to salvation. To say, we observe the Sunday because Christ rose from the dead on that day, is to say we act without warrant of Scripture; and we might as well say that we should rest on Thursday because Christ ascended to heaven on that day, and rested in reality from the work of redemption. —“*A Doctrinal Catechism*,” by Rev. Stephen Keenan, p. 352.

Again, we call the reader's attention to the fact that the *News* says the writer of this, Rev. Stephen Keenan, was lying when he wrote it, and that Cardinal McCloskey, the imprimatur, knew when he licensed the publication of this book, that he was licensing the publication of what he believed to be a lie

written for the purpose of deceiving non-Catholics; and further, when P. J. Kennedy's Excelsior Catholic Publishing House, New York, published the work, the managers knew they were publishing an exegesis of Scripture that was absolutely false. This be it remembered, is the charge made by the *News*, not by the *SENTINEL*.

The following quotation from page 111 of Cardinal Gibbons' work, “Faith of Our Fathers,” was one of the quotations before the editor of the *News*, when he made that startling charge of Jesuitical deception, quoted at the beginning of this article:—

But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify.

The *Western Catholic News* says that the Bible does authorize the sanctification of Sunday and the secularization of the Sabbath, and that Cardinal Gibbons believes the same; and that he has only published this falsehood for the purpose of deceiving, and that at the strategic moment he will destroy this theological ambush and build up again the position which he is now, by means of this Jesuitical deception, laboring to destroy. Once more we repeat that we do not ourselves bring this grave charge against the cardinal; we have believed that he and the other authorities referred to were sincere in these statements. We quoted them, however, not as proofs of fact, but as confessions offered after the facts had been otherwise indisputably proven.

The prophet Daniel predicted the rise of a power that would “crush the saints of the Most High” (Douay Version), and “think to change times and the law.” (R. V.) Dan. 7:25.

History, both ecclesiastical and secular, witness to the fact that an attempted change in the Sabbath command of “the law,” was made in the third century by that church which later became known as the Roman Catholic Church. If every Catholic authority in the world denied that the papacy had attempted to change the Sabbath contrary to Scripture, instead of acknowledging it, this would not change the fact. The *SENTINEL* simply quotes these Roman Catholic utterances as the confession of one already proven guilty.

But to return to the main question: When a Roman Catholic editor deliberately and un-

blushingly declares that it is the settled policy of the Roman Catholic Church, in waging war on non-Catholics, to teach one thing publicly while privately holding the opposite view, how can he or his church expect the American people to believe the church when it asserts that it is in favor of religious freedom, and if it should ever get control in the United States it would not use its position to oppress non-Catholics? The Catholic Church in the United States is just now loudly proclaiming its loyalty to the American principle of religious freedom. It is declaring that prejudice against it is wholly unjustifiable, in view of its repeated assertion that it is in accord with the American idea of separation of Church and State. But many of us who have studied the history of the papacy were convinced that it was a part of the papal policy to deceive its opponent with pleasant face and fair promises until the opportune moment came to strike the fatal blow.

The editor of the *Western Catholic News*, who ought to know, voluntarily declares that this is the policy of the papacy. And, besides, the *Western Watchman*, of St. Louis, another Roman Catholic paper, in its issue of July 11, has decided that the moment has arrived to "uncover" on the question of religious freedom and to announce that if the Roman Catholic Church ever obtains power in the United States that it will compel all Protestants and non-Catholics to remove their hats when a Roman Catholic procession passes on the streets. However, we are persuaded that these two Catholic journals "uncovered" a little too soon. But be that as it may, from this on, if the *Western Catholic News* is not promptly repudiated by the Roman Catholic Church, no Roman Catholic will have the right to charge non-Catholics with misrepresenting the Catholic Church by charging it with duplicity—with deliberately lying for the purpose of deceiving and destroying an enemy.

Now let the reader turn and read the editorial, previously referred to, from the *Western Watchman*, page 235, and learn from that Catholic organ the kind of religious liberty Protestants will enjoy when the papacy gets control in this country.

A "NUISANCE" IN TENNESSEE.

SECTION 2289 of the Code of Tennessee forbids the carrying on of the common avocations of life on Sunday, works of real necessity and charity only excepted, under penalty of \$3, to be recovered by "one-half to the person who will sue for the same" before a justice of the peace. Nothing is said in the statute about public or private work. All work is forbidden "except work of necessity or charity."

This was all the Sunday law that Tennessee had until a few years since, a Seventh-day Adventist in Henry County, Tenn., was indicted for nuisance; it being contended that whereas a single act of Sunday work was punishable only under the statute, a repetition of such offense became a nuisance and was indictable. This view of the matter was sustained by the Supreme Court, notwithstanding the fact that that same tribunal had previously held that barbering on Sunday was not indictable, and that to so hold would be "a far-fetched and strained interpretation of the law," and of the word "nuisance."

In the several cases tried in Western Tennessee under this decision (for we cannot say that they were under the statute), the idea that it required a repetition of an offense to constitute a nuisance, was consistently kept in

view. As stated in these columns, June 13, Judge Swiggart held in Henry County, January, 1893, that "it is not an indictable offense for a man to perform one act on Sunday against the statute." And in a particular case in which the proof was that the defendant had worked in his garden on one Sunday, and that he had "piled chunks" in his clearing on another Sunday, Judge Swiggart charged that if the proof showed only two acts of Sunday work, it would not be sufficient to establish such a succession of acts as to constitute a nuisance.

But, as previously stated in these columns, Judge Parks, of the 17th Tennessee Circuit, takes a very different view of the "law," as made by the Supreme Court, and holds that a single act of public work is indictable and punishable as a nuisance. At the recent term in Rhea County, he charged as follows:—

GENTLEMEN OF THE JURY: The defendant is charged in the indictment with carrying on the common avocations of life on Sunday, the same not being acts of necessity or charity. To this charge a plea of not guilty has been entered, and this makes the issue which you are impelled and sworn to try.

It is a violation of the laws of the State for any person to carry on any of the common avocations of life on Sunday by doing secular work of any kind, works of real necessity or charity excepted. The gist of the offense consists in doing work of such character or in such manner as amounts to a public nuisance. A nuisance is defined by law to be that which works hurt, inconvenience or damage to the public, or that is injurious to public morals.

To constitute the offense charged in this indictment it is not necessary for the State to show that any person was actually disturbed by the work. It is sufficient if it be shown that the acts which the law holds as illegal and forbidden were done in such a public manner as to be open to the observation of the public. The law regards the carrying on of common work on Sunday as having a tendency to corrupt public morals, and regards the example as pernicious and contrary to good order, the well-being of society, and public policy—provided such work is not of real necessity or charity and done in a public way; that is, where it is open to the observation of the public.

Ordinarily, a single act of any kind, which, if repeated and continued would amount to a nuisance (such as profanity, etc.), is not indictable. This rule applies to cases of the kind now on trial. If a person does a single act of work, which is not continued to that extent, or which is not done under such circumstances as to amount to a nuisance as already defined, he would not be guilty. But the Supreme Court has held that in profanity cases (for instance) a single oath, either by its terms, or the circumstances under which it is uttered, may amount to a nuisance. Precisely the same rule applies to a case of the kind now on trial. A single act of work, done under such circumstances as to amount to a nuisance, is indictable and punishable as such. A man may do such work as he sees fit in private and the law will take no cognizance of it as a nuisance. But when he does the common work of life on Sunday (acts of necessity or charity excepted), and does it in such a public manner as to be open to the observation of the public, the law regards it as prejudicial to public morals and indictable as a nuisance, whether it be a single act or whether it be repeated and continued from Sunday to Sunday. A different rule would allow a person to work all day on Sunday under such circumstances as would amount to a most flagrant desecration of the day and escape punishment on the ground that it was only a single act, etc.

It will be noticed that in this charge the judge attempts to refute the claim that a single act is not indictable as a nuisance. He affirms that it is, and says:—

A different rule would allow a person to work all day on Sunday under such circumstances as would amount to a most flagrant desecration of the day and escape punishment on the ground that it was only a single act.

In this the judge utterly ignores the existence of any statute on the subject, or of a statutory penalty. True, a person might work all day on Sunday and escape indictment on the ground that it was only a single act, but he could not escape the fine provided by the statute, if anybody was willing to sue for the same. His honor thus assumes that the safeguards thrown around Sunday by the legisla-

ture are utterly inadequate and that the courts must protect it by the imposition of very materially heavier penalties. This is remarkable enough in any event, but it is the more so when we remember that Judge Parks has, in several ways, given very decided evidence of sympathy with those who are persecuted under this very remarkable so-called Sunday law.

Little effort was made in the recent cases in Rhea County to prove more than one act of work on Sunday, and several of the accused were convicted for a single act and for very trivial acts; acts which taken alone, that is apart from the well-known practice of the defendants to keep another day and to work on Sunday, could scarcely have been held to amount to a "flagrant desecration of the day." It seems clear that both judge and jury were influenced in this matter by the religious views of the defendants, that is, that they allowed the fact of the religious views of the Adventists to operate against them, and this notwithstanding the fact that the judge several times warned the jury against this. But it only shows how impossible it is to eliminate religious prejudices from the administration of a statute which owes its very existence to religious dogma and to the tendency of the majority to coerce the minority in matters of conscience.

If Judge Parks' view is to prevail, and if it be the correct one, as a legal proposition, then the decision of the Supreme Court has entirely superseded the statute enacted by the legislature. If a more flagrant violation of constitutional law can be found anywhere in the history of any American State, we would be glad to be referred to it. For, unless Judge Parks greatly errs in his interpretation of the decision of the Supreme Court, that eminent tribunal has usurped the function of the legislative branch of the government, and has both repealed and enacted law.

But we do not want any reader to get the idea that we regard the Sunday statute of Tennessee as made by the legislature of the State as any better in principle than that made by the decisions of the Supreme Court. The principle is precisely the same so far as the right of the State to regulate sabbath observance goes. All such legislation in Tennessee is unconstitutional, whether enacted by the legislature or by the Supreme Court; and we believe that legal minds in that State are fast coming to see it in that light.

THE CHURCH AND CITIZENSHIP.

THE Church is an association of Christians. The work of the Church is not to make men good citizens, but to spread the light of the gospel, by which men are made Christians. A Christian is necessarily a good citizen; but good citizenship is not the aim of the gospel. If it were, it would fall infinitely short of accomplishing what it does to-day. A Christian must be a good citizen; but a good citizen may be no Christian at all.

The foundation of Christianity is faith;—"the faith of Jesus." The foundation of citizenship is respect for the rights of others. Christianity deals with the thoughts and intents of the heart; citizenship deals only with the outward deportment. The majesty of the law may secure in an individual an outward regard for the rights of others, but it cannot make right the thoughts and intents of the heart.

He whose outward deportment does not correspond with the desires and intents of his heart is a hypocrite. The law can change a man's deportment, but not the man himself.

¹ See page 235.

When it essays to change character, it succeeds, if at all, only in making men hypocrites.

To bring the force of the government to bear upon the consciences of men is therefore the worst possible way to attempt to make good citizens; for good citizens are not identical with hypocrites. The man who yields to force and regards not the dictates of his own conscience, will not be likely to regard the consciences of others. No reform in character, therefore, can come through the ballot box; but only a change in the administration of government. The reform that is to make men better must be wrought by the grace of God. The one uplifting and transforming power that can be brought to bear upon men in this world is the power of the gospel.

It is the work of the Church to "preach the gospel to every creature." Mark 16:15. This includes ministering to the physical as well as to the spiritual wants of mankind. See James 1:27; Matt. 25:31-46. And when the Church is doing this, her legitimate, God-appointed work, she is doing all that it is possible for her to do toward making men good citizens.

"UNCOVER!"

[From the Western Watchman, St. Louis, July 11.]

It seems we were a little hasty last week in indorsing the petition of the preachers to the pope. We understood from the published extract from that document that the chief gravamen of the gentlemen was the difficulty they experienced in getting married in three of the South American republics. . . . But a full copy of the petition is now before us, and we learn that the dominies have another grievance. It seems that some of them on the occasion of the late Corpus Christi celebration in Ecuador were on the streets when the procession passed by, and refusing to uncover to the host, their hats were removed from their heads by the populace.

This involves a principle which we shall never surrender. In Catholic countries Jesus Christ is recognized by law as a sovereign. Not so in Protestant countries. Being a sovereign and present in the host he receives everywhere the marks of respect due to majesty. When the mass is celebrated in the armies of Catholic States, arms are presented at the elevation, as on the occasion of the passage of majesty. When the host is borne in the procession, kings and emperors uncover to the majesty of the "King of kings and Lord of lords." We may excuse preachers for their ignorance of theology, for their heresy in refusing to believe the plain words of Scripture regarding the real presence; but we do not excuse them for ignorance of the laws of the country they propose to indoctrinate with their errors. If they go to countries where Jesus Christ is recognized as a sovereign they will have to pay him the respect due to his sovereign majesty. If they are so ignorant that they do not know Jesus Christ under the veils of the sacrament, they will have to bear the consequences of their ignorance.

With the exception of a few thousand preachers in Germany and a few more among the low church and evangelical preachers of England and the United States, the entire body of the Christian ministers of the world recognize Christ bodily and personally present in the eucharist. There are at least five hundred millions of nominal Christians in the world to-day. Of these over four hundred millions believe in the real presence. The others have been brought up without proper

theological training, and have taken upon themselves to propagate and perpetuate the ravings of a drink-crazed age of German anarchism. They may consider themselves lucky while the world continues to regard their religious vagaries as harmless; but when they take it upon themselves to obtrude their irreligious impertinence upon people of correct and intelligent views, they will generally find that the laws of politeness apply even to religious intercourse. When these preachers leave the land that produced them and mingle with people who were brought up in the faith they will have to conform, at least in outward demeanor, to their changed religious environment. If they go to Rome they will have to do as Rome does. If they go to Ecuador they will have to do what Ecuador does. And the pope will not be able to help them out. The disciple is not above his Master. The honor and respect the Ecuadorians pay to the sovereign majesty of Jesus Christ is the outward expression of the faith that is in them, and far from checking it, the pope would be the first of all men to encourage and reward it.

Then good preachers should remember that the Ecuadorians did not send for them, and would not interpose any obstacle to their return to the country that pays them for their impertinence. They came as the self-elected champions of a Protestantism that was first leveled against Christian toleration, and they must not be surprised if they find their cause already tried in the balance and found wanting by the very people they would insult with their "gospel."

No, we cannot indorse the petition of the preachers to be allowed to view Corpus Christi processions in Catholic countries with their hats on. There is a limit to toleration when the demand is made to be permitted to affront the Majesty of heaven in the house of his friends.

BAPTIST SYMPATHY BEAUTIFULLY EXPRESSED.

IN our issue of July 4, the SENTINEL reviewed an editorial from the *Canadian Baptist*, which attempted to justify the prosecution of seventh-day observers in Tennessee for doing inoffensive labor on their own premises on Sunday. We were sorry to find so prominent a Baptist paper on the side of the persecutor, but endeavored to deal with this erring Baptist paper as tenderly as possible. We wondered at the time if the *Canadian Baptist* voiced the sentiment of Baptists of Canada on this point. The pastor of the Baptist church at Ceresco, Mich., has written us on this subject, and we publish a quotation from his letter that will touch the hearts of the persecuted men and all who sympathize with them:—

Ceresco, Calhoun County, Mich.

July 12, 1895.

EDITOR AMERICAN SENTINEL—Dear Sir: . . . The *Canadian Baptist* does not authoritatively voice the sentiments of the Baptist denomination, nor does the editorial you so "tenderly probe" fairly represent the Baptists of Canada on the question of freedom of conscience. There are scores of Baptists, to-day, in the Dominion who would endure as much and as freely for religious freedom as did Roger Williams, John Bunyan, or any other godly hero who ever endured hardness in behalf of this glorious principle.

Baptists have no use for the word, "tolerate" except in its primal definition as derived

from *tol*, the root word of *tolla*, to lift up—not the persecutor's sword, but rather some precious burden of duty or principle, or sorrow, or pain, as a banner, is lifted up, nay, as the cross is lifted up, to be borne manfully, heroically, and in patience as if for Christ's glory, and humanity's betterment. Said the bruised and bleeding Scottish mother to her boy who was being tortured in her presence, in hope of subduing her brave spirit when the persecutors' cruel thumbscrews had failed: "Johnnie! my puir laddie, can ye *thole* it?" "Aye, mither," said the dying boy, "I can *thole* it brawly, for Christ is wi me." Even so, praise the Lord, when godly Adventists to-day are called upon to suffer for conscience sake, they are enabled to *thole brawly* the prison pen, the chain-gang and financial plunder at the hands of brutal oppressors and legalized highwaymen, because "Christ is wi" them.

A touching illustration of human sympathy with sorrow and distress may be found in Cooper's "Pioneers." Old Leatherstocking is condemned to the "stocks" and to subsequent imprisonment for an unconscious violation of new-made and little-known game laws. His free spirit ill brooks the thought of such restraint and rebels against it as an act of injustice to an inoffensive and law-abiding old man. His soul recoils with abhorrence from the shame of the public stocks, but he is greatly relieved and comforted when a jolly old sailor sits down beside him on the bench and thrusting his hands and feet through a vacant portion of the stocks, caused himself to be locked in with the shame-stricken old hunter in friendliest sympathy, vowing that if he could not alleviate his distress he would share in his cruel punishment.

Baptists have deepest fellowship with, and extend most loving sympathy to, their Adventist brethren in their brave fight against injustice and oppression, and like the afore-said "ancient mariner" would most gladly sit with them on the judgment bench "with their feet fast in the stocks." Hence Baptists maintain that no religious body (or bodies), by reason of numerical preponderance or of State backing or support, has the right to interfere in the slightest degree with the conscientious beliefs of any well-ordered person or persons. They teach that toleration implies unwarranted assumption of power and authority over the minds and consciences of men—a wide realm over which, under God, freemen themselves individually, are appointed to reign and rule as kings and priests. They agree heartily with Roger Williams when he avows most emphatically, that "the doctrine of persecution for cause of conscience is most evidently and lamentably contrary to the doctrine of Jesus Christ," and believe with you that they who, to-day, arouse from the dust of well-merited oblivion, obsolete, arbitrary and unjust laws to cruelly harass and punish godly men for conscience' sake are sadly lacking in the beneficent spirit of that loving and compassionate Redeemer whom we all profess to love, and whose gospel of peace and goodwill we should exemplify in word and in deed.

May God comfort and bless all who are in bonds for conscience' sake, and give them the victory.

Fraternally yours;

A. G. CAMERON.

Pastor Baptist Church.

RELIGION is not in the purview of human government. Religion is essentially distinct from government and exempt from its cognizance. A connection between them is injurious to both.—James Madison.

DEFENSE OF N. B. ENGLAND.

Charged With Laboring on Sunday—Tried
July 2, at Dayton, Tenn.

"GENTLEMEN OF THE JURY AND FELLOW-CITIZENS: You have heard the bill of indictment read. As you see, I am indicted for working on Sunday.

"To begin with, I wish to say that I am not a lawyer nor a public speaker; I am only like one of you, a plain farmer: but I ask you to look upon me as an American citizen—as a citizen of Tennessee. I ask further that you do not let the fact that I am a Seventh-day Adventist be evidence to assist in convicting me.

"I am no mean citizen. Two years ago I sold all that I owned in North Carolina, excepting two small farms, and moved to your State, bringing with me about five thousand dollars, and invested in your county. I gave five hundred and twenty-five dollars to assist in establishing a good school in your midst. And I say boldly, without fear of contradiction (and the people will testify to my statement), that I have done as much to relieve the distress and suffering of the poor during these two years as any man in Rhea County. So you see I came among you for no mean purpose, but to do you good.

"Gentlemen of the jury, I have done no wrong. There lives not a man in Tennessee, or my native State, North Carolina, who will say that I have cheated or defrauded, or in any manner knowingly trespassed upon his rights. I am only charged with working on Sunday. Is it wrong to do anything on Sunday that would be right on any other day? It is wrong to steal on Sunday; it is wrong to steal on Monday. Is it the object of the law to maintain justice and protect men in the exercise of their God-given rights? I do not believe that Sunday laws are constitutional. Sunday laws are religious laws. They are designed to enforce the sabbath of the majority upon the minority. They are not in harmony with the American idea of government. It is true they have been held to be constitutional by the Supreme Courts of some States, but Supreme Courts are not infallible authority. I take it that this is a Protestant audience, and hence acknowledge but one infallible authority. If there are Catholics here, they may differ with me and claim infallibility for the pope also.

"Gentlemen of the jury, for over one hundred years we have extended the hand of welcome to the oppressed of other lands and invited them to come where they could enjoy perfect religious liberty. And they have come by millions, until to-day America may well be said to be the mightiest nation on earth. Why the mightiest? Not because she is numerically stronger than others, for in population she is far behind some, but chiefly because she commands the respect, yes, even the affection, of her subjects. How has she accomplished this? I answer, she has done it simply by guaranteeing to each individual the right (so long as he conducts himself as a good citizen by holding the rights of others as sacred as his own) to worship whom he will, where he will, and when he will; or he may not worship at all if he so chooses, and have the protection of this Government. This guarantee, it seems to me, every citizen must approve, every citizen love, and every patriot sincerely hope will be kept inviolate. Fellow-citizens, is not this principle heaven-born? Did not Jesus Christ proclaim it when he said: 'Whatsoever ye would that men should do to you do ye even so to them'? 'Truth has nothing to fear when left free to combat error.'

I might quote page after page from the founders of this Government in proof of the fact that all laws enforcing any religion or any religious dogma are unconstitutional and un-American.

"In 1829-30, numerous petitions were sent to the United States Senate and the House of Representatives, asking that so much of the post-office law as permitted the transportation and opening of the mails on Sunday should be repealed. A committee was appointed to look after the matter. That committee made a report to the House of Representatives, and R. M. Johnson, of Kentucky, chairman of the committee, delivered the report. I quote from that report, as follows: 'Each has hitherto been left to the exercise of his own opinion, and it has been regarded as the proper business of the government to protect all and determine for none.' Again, 'If Congress shall, by authority of law, sanction the measure recommended, it would constitute a legislative decision of a religious controversy in which Christians themselves are at issue.' Again, 'If the measure recommended should be adopted it would be difficult for human sagacity to foresee how rapid would be the succession, or how numerous the train of measures which follow involving the dearest rights of all—the rights of conscience.' Again, 'The Constitution regards the conscience of the Jew as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual than that of a whole community.'

"Gentlemen, you see how the Constitution was understood back there. I quote the words of Thomas Jefferson, than whom perhaps a greater statesman never lived: 'It is a fact to be deplored, that even in free America the State cannot be contented with confining its punishments to the criminal class, but must enact and enforce laws against some of the most respectable and worthy citizens of the land. After all the examples we have had of the prosecution of noble men like Roger Williams, and other Baptists, of the Quakers, Unitarians and infidels, how can Americans again allow the revival of persecution on account of belief? Is the land so cleared of criminals that the jails would be lying idle unless they could be filled with Christians? Or, are the jails intended as altars from which prayers shall daily ascend to God for the prosperity of the nation and the welfare of its inhabitants? It is a day that should make Americans blush for shame when the most enlightened nation on earth locks Christians in the dirty cells of its jails simply because they obey the words of the Bible as they understand them, and just as they are read from the pulpit of every Christian church in the land.' This seems to have been written for the occasion. No doubt next Thursday, July 4, many speeches will be made proclaiming this the 'land of the free and the home of the brave.'

"Such, indeed, it has been; such it should be to-day. But is it? Is this the land of the free when some of our best citizens (and even his honor, Judge Parks, has declared them to be among the best citizens of the county) are suffering imprisonment for no other offense than simply doing quiet labor on their own premises on Sunday, the first day of the week, after having kept the seventh day according to the plain reading of the Bible in Exodus 20: 8-11? But it is said, 'We do not object to your keeping Saturday if you will keep Sunday too.' It is well known that laboring men require six days in a week to live, and it is a very poor live then with most of them, and yet you ask us to live on five days

in the week as a penalty for observing the seventh day.

"Gentlemen of the jury, the mountains, the valleys, the tiny grass upon the plain, in fact, our very existence, and all nature, declare there is a God. It is written: 'God is love.' And God has said in his own Word that the seventh day is the Sabbath, and we cannot pay homage to another day as such; to do so is to lose eternal life.

"You who were in the Federal army a few years ago, after having saluted the stars and stripes, suppose you had been asked to salute the rebel flag also; would you have done it? Ye sons of the South, while fighting for what you believed to be your rights, had you been asked to salute the Union flag, would you have done it? Yes, perhaps with a volley of lead, not otherwise. Every one of you, as loyal soldiers, would have scorned the idea. Then, fellow-citizens, I appeal to you, do not ask of us as soldiers of the Cross to pay homage to a rival power. Do not ask us to keep Sunday as the sabbath. We cannot do it. As I have said, it is a matter of life and death with me.

"As I look upon your gray hairs, gentlemen of the jury, I am reminded of the fact that only thirty years ago some of you, no doubt, were fighting to liberate some four million slaves from the shackles of slavery. Are you now going to deprive some of your best citizens of their rights by putting them in jail, or in the chain-gang, for doing what they believe to be right, when, as you all admit, they have wronged no man in the least? Not a single man has been injured in the least.

"Gentlemen of the jury, I plead with you, not so much to shield myself from the clutches of the law, as to shield my country from the inevitable result. If this principle is adopted, 'no human sagacity can foresee the train of evils that will follow.' If my lying in jail for two years or longer would redeem my country from that spirit of intolerance and religious bigotry which now seems to be gaining a foothold in it, I would volunteer to go there.

"Gentlemen of the jury, I appeal to you in the name of Tennessee, in the name of America; yes, in a name far greater than either—in the name of Jesus Christ—let us be free, forever free."*

THEIR UNFORTUNATE DILEMMA.

[From the Toronto World.]

If those who believe the fourth commandment is binding upon the people of to-day are capable of exercising their reasoning faculties, we ask them to follow us. This commandment enjoins us to keep holy the Sabbath day.

A Seventh-day Adventist, named Robert Watt, living near Chatham, believes in the commandment, and to the best of his ability he lives up to it. He keeps the Sabbath, or the seventh day, holy, but does not feel called upon to observe Sunday in the same way. May 5 last was a Sunday, and Farmer Watt thought he was committing no sin to haul fence rails on that day. A neighbor, who also believes in the sanctity of the fourth commandment, according to his interpretation of it, secretly laid an information against Mr. Watt, in consequence of which the latter was arrested and brought before a magistrate. The case was tried and judgment reserved. But this case is not as bad as that of a Mr. J. Q. Allison, of Douglasville, Ga., who was tried

* The jury failed to agree upon a verdict in this case.

for working on Sunday to support his family, and who was sentenced in lieu of the payment of a fine of \$22, to one year in the chain-gang, along with thieves and other common criminals. He was released by the sheriff while on his way to Atlanta to be sold to a contractor for one year, as some unknown friend had paid the fine. This occurred this year.

Our friends, Principal Caven, Rev. D. J. Macdonnell and the other sabbatarian enthusiasts, belong to a class of people who—

1. Fine and imprison you if you obey the fourth commandment according to the letter and the spirit.

2. Fine and imprison you if you don't obey the fourth commandment according to their spurious interpretation of it.

Our friends are in a dilemma, no doubt, but a way out of it seems to have been suggested by a reverend gentleman who lives in Hamilton. This is Rev. Mr. Shearer; he belongs to the Presbyterian faith. In a sermon preached in that city last Sunday, the reverend divine announced the doctrine that Sunday should begin about noon on Saturday. He deprecated the holding of amusements or going to excursions on Saturday afternoon, as this kind of excitement unfitted the individual for the proper observance of the Lord's day. Rev. Mr. Shearer is on the right track. If he goes one step further and turns the whole of Saturday into a Sabbath he will relieve his friends from their unfortunate dilemma. He will at least make them a little more consistent.

CHARLTON'S SUNDAY BILL.

An Open Letter.

HON. JOHN CHARLTON*—*Dear Sir:* You will pardon me for addressing you in so public a manner; but as you have been zealously engaged for some time past in endeavoring to secure a law for the stringent observance of Sunday, a law which, if enacted, will affect the most sacred of all human rights, viz., the right of private judgment in religious matters, we shall take the liberty to address you in this public way.

First, we would like to ask,—with due respect,—Are you, as a representative of the people, respecting the rights of the people whom you represent, when you exercise, in your official capacity, a power which has not been delegated to you by the people? And is it possible for the people to delegate to their representative in Parliament, or to anybody else, the right to say in what manner they shall worship, or whether they shall worship in any manner at all? And further, when the people are compelled to keep Sunday, are they not compelled to conform to an act of religious worship? And is not conformity to this act of religious worship the sole object of your Sunday bill?

You will doubtless claim that the object of the bill is to secure to the laboring man the right to rest and worship on Sunday, and to go to church if he wants to do so. But cannot that object be attained without compelling him to rest when he don't want to do so? But that is not the worst of it; in order that the laboring man *may* rest, you propose to enact that everybody else *MUST* rest! It is the *religious rest* of the DAY that your bill will protect, not the *civil RIGHTS* of the laboring man, nor of any other man!

But every laboring man in the Dominion of

Canada already *has* the right to rest on the Lord's day, and go to church if he wants to do so. If he does not exercise the right, he has no one to blame but himself. There is no law in Canada requiring any man to labor on the Lord's day except it be the law of greed; but when you undertake to regulate the law of selfish greed so that it will be in harmony with the principles of Christian charity, you have undertaken a work which belongs to the church, and which can be effectually accomplished only by the use of spiritual weapons in the hands of a converted church. But the church is the very one who is foremost in its clamors for a Sunday law. It is not from the working men that the appeal comes for such a law. It comes from the preachers. It is work that the laboring men are clamoring for, not rest. The great majority of them would be thankful indeed if they could be sure of six days' work every week in the year.

It may be said that he would lose his job if he should exercise his right to rest on the Lord's day. But that is simply to say that he is not a Christian, for no Christian would labor on the Lord's day. He would lose his life in addition to the loss of his job rather than do it. Neither would a Christian appeal to the government for a law to regulate the conduct, if not the conscience, of his employer, so as to bring it into harmony with his own religious convictions. But here we find you, a member of Parliament, Protestant in religion and Liberal in politics, endeavoring to enact a law for the regulation of conscience and religious belief! Be astonished, O Earth!

Yet you will claim that legislation for securing Sunday rest does not rest on the right of government to regulate conscience and belief. Upon what does it rest, pray tell? If not on the *right* of government, it must be upon the *USURPATION* by the government of the individual's rights; for legislation to secure Sunday rest certainly does regulate conscience and belief. If it does not, we would be pleased to have you tell what would. These laboring men would like to rest, and, perhaps, go to church on Sunday, but they dare not do it because their employer's conscience is not regulated in harmony with theirs, and so a law is demanded to regulate his conscience according to their ideas. What is a law but a regulation? And what does it regulate if not the conduct of these men so that it appears to be what your conscience thinks it ought to be?

The employer who has no conscientious scruples about keeping open his place of business on the Lord's day, but who keeps it closed because he fears the law, certainly does have his conscience regulated by law. He has no respect for the divine requirement, but only for the human; and were it not for the human requirement he would continue at his business on the Lord's day. He keeps the day because he fears man, not because he fears God. Thus it is plain, not only that his conscience is regulated by law, but that he is forced to exalt the human above the divine. No man's worship goes higher than the source of the law which he obeys. If he is constrained by love to obey the law of God, his worship will be divine, rendered to the Supreme Being when he observes the Lord's day; but when he is compelled by force to obey the laws of man in regard to the observance of the Lord's day, his worship will be simply human, rendered to a human being.

You will doubtless claim that compulsory Lord's day observance is not religious worship; but if it is not an act of outward conformity to religious worship, we would be pleased to have you tell just what it really is. What in reason do you want him to rest for on Sunday if not to appear to reverence the day? He does not want to rest; if he did, he would

rest whether there were a law requiring him to do so or not. But when he does rest against his will he is no better for it, and you are no better for it; then why compel him to rest? What has been gained by his enforced idleness?—Simply this,—he has been forced to conform to your idea of religious sanctity. The only possible evil that can result from one's laboring on the Lord's day, is the irreligious influence which is exerted over the community where it is performed; and therefore the only object which can be secured by compulsory Lord's day observance is the suppression of irreligious influences. It is religious legislation, and nothing short of it.

But again, you claim that the government should treat Sunday rest as a *civil right*, founded primarily upon divine requirement. But that is just what the government does not do. If it only would do that,—if the government would leave the individual free to exercise his *civil right*, either to work or to worship on Sunday, it would indeed treat the rest day as a civil right, and it never will treat it as such until then. A *civil right*, or any other kind of right, is freedom of choice between doing and not doing; and where such freedom of choice does not exist, from the nature of the case there can exist no *RIGHT*. So that when the government requires Sunday rest of the individual, instead of securing to him the *civil RIGHT* to rest, it really deprives him of that *RIGHT*. He rests on Sunday because he does not dare to do otherwise, and not because he has the *civil RIGHT* to do so.

As to the divine requirement to observe Sunday, we are utterly ignorant. Divine requirements are seen in nature and in Revelation. But there is nothing in nature, so far as we have been able to observe, to indicate that one should take Sunday rest, or Monday rest, or any other *day* rest. Nature does seem to indicate that the higher forms of animal life should take night rest, but it does not indicate in any uniform way the amount of *day* rest which should be taken. Over-exertion or other abnormal conditions may require occasional day rest; but there is no definite, fixed rule by which this can be determined. The exercise of a little good, common sense, or possibly, a physician's prescription, is all that is necessary under such circumstances. Nature does not indicate in any way that a definite portion of time should be set apart for *day* rest. The birds make their nests and take their flight without distinction of days. The bees gather their honey and swarm from their hives on Sundays the same as on other days of the week. The flowers bloom, the fruits grow, the stars follow their courses, seven days in the week. Nature is silent as to a divine requirement for Sabbath observance. And therefore, to find a divine requirement for a regularly recurring day of rest, we must look outside of nature.

We go to Revelation, and the only divine requirement for a day of rest to be found there is the fourth commandment of the Decalogue; but that requires the observance of the *SEVENTH DAY*, not the first day of the week,—not Sunday. If there is anything in the Bible showing that the divine requirement to observe the *SEVENTH DAY* has been changed to one requiring the observance of the first day of the week, we would be very much pleased to see it. If you really do know of any divine requirement for the observance of Sunday, do tell us where to find it. You could confer no greater favor upon the preachers. They have been looking for it ever since Sunday-keeping originated; but they have never yet succeeded in finding it, and that is why the preachers of to-day are so anxious to secure through you a human requirement for its observance.

*Hon. John Charlton, a member of the Dominion Parliament, is the Canadian champion of compulsory Sunday observance, and is, at the instigation of his religious constituents, laboring to secure a Sunday law from the present Parliament.

Either there is a divine requirement for the observance of Sunday or there is not. If there is, you can tell where to find it; but if there is not, and you are finally successful in securing the passage of your bill for the observance of the first day of the week, an institution for which there is no divine requirement, neither in nature nor in Revelation, we ask, in all seriousness, Are you not, by that act, exalting yourself above God? You admit that there is a divine requirement for the observance of a day, but it is the SEVENTH DAY and not the first day of the week which is divinely required to be observed. And if this divine requirement to observe the SEVENTH DAY has never been repealed, it certainly cannot honestly be cited as a divine requirement for the observance of another day.

We ask again, Where is the divine requirement for the observance of Sunday? We make bold to say there is no such requirement! And therefore the question which we have put is a seriously pertinent one, viz., Are you not by trying to secure such a law, exalting yourself above God? And in a two-fold manner; for your effort is to secure a human law for the observance of Sunday, the first day of the week, in opposition to the LAW OF GOD which requires the observance of Saturday, the SEVENTH DAY. Secondly, even though there were a divine requirement for the observance of Sunday, its divine character is entirely lost sight of through fear of the human. It is servile bondage to the State when it should be voluntary service to God. Sabbath-keeping is a religious practice and wholly such. It is a duty to be rendered to God alone and not to Cæsar. "He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." The Lord will have volunteers only in his service, never conscripts.

The Jew and others who observe the seventh day as the Sabbath, and with a divine requirement to sustain them, too, are forced to act as if they believe that Sunday is the sabbath when they know that there is no divine requirement for its observance. They are forced either to suffer the pains and penalties of civil law for disregarding a religious form of worship, and that, too, entirely of human origin, or to dishonor God by treating both days as if they were sacred when they know that God has blessed and sanctified but one day, and that the SEVENTH. The atheist, the infidel, and the non-professor are forced to dishonor God by appearing to reverence that form of worship when they have no reverence nor respect for it whatever. The government does legislate to enforce a belief by enacting such a law. Is it not because of your belief in the divine requirement that you seek to enforce the observance of the day? But whether the other man believes in it or not, you propose to make him act as if he does! You certainly do propose that he shall conform his conduct to your belief. "There was a time when toleration was craved as a boon; then it was demanded as a right, but now it is spurned as an INSULT!" What, then, shall be said of intolerance?

Of course, every man has the natural right, call it civil right if you like, to rest and worship on the Lord's day; but that does not imply that he has the (un)civil right to compel every other man or any other man either to rest or to worship on that day. He can exercise his right to rest and worship on the Lord's day whether any other man in the world does or not. If the government treats the day as a civil institution merely, as you claim, civil people will not be annoyed nor disturbed by civil employment conducted in a civil manner on that day. Neither will a

Christian be disturbed by anything of that kind.

But there is no more reason for being disturbed by such things on the Lord's day than there is on the evening of a prayer-meeting. Is not Sunday treated as a civil day by the government? And is not common labor civil? It certainly is during six days of the week. Then why is it not civil on the seventh? It is civil. How in reason can you make it appear that civil employment on a civil day is uncivil? There is no more reason why a religious meeting should profess to be disturbed by quiet, civil labor on the (civil?) Lord's day than there is for the sittings of Parliament or of the courts of justice to be disturbed by the same thing on other days of the week. When religious people allow themselves to be disturbed by civil things which do not disturb civil people, it looks as if there was something radically wrong with their religion, or else that these good religious people are practicing a deception by trying to secure a law under an assumed title. A Sunday law is a RELIGIOUS law, not a civil law: and if the preachers do not know it, they ought to. The whole scope of Sunday laws is summed up in one word, religious restraint. Your bill is a measure calculated solely to impose religious restraint upon the people. It is a measure calculated to regulate the conduct of all so that they shall act as if they were in harmony with your religious belief.

Has the government the right to enact such a law?—Yes! It has the same right to enact a Sunday law that I have to knock you down and rob you when there is no stronger power to restrain me; and I shall have to answer to God alone for the evil. So of the government; it has the right (the power, the freedom of choice), to commit itself to the wickedness of enacting a Sunday law, and there is no earthly power to hinder it; but there is a just God to whom the promoters of the evil act, AS INDIVIDUALS, must give account; and I pray you be warned in time. "It is a fearful thing to fall into the hands of the living God."

Yes, the government has that kind of a right to enact a Sunday law, and we shall not attempt to resist it, because we are exhorted to be subject to the powers that be and not to resist them; but when once the evil thing is done, as it surely will be done, and we are called upon to obey a human law in opposition to the law of God, to observe a counterfeit sabbath instead of the Sabbath of the Lord, to forfeit the right to work on Sunday, that which God himself not only did but commanded us to do, we can but answer in the language of the apostles: "We ought to obey God rather than men," and suffer the consequences, leaving the higher powers to be dealt with by the highest power, even the power of God.

Yours for the right,

EUGENE LELAND.

173 Dundas St., Toronto, Ont.

LIBERTY of conscience requires liberty of worship as its manifestation. To grant the former and to deny the latter is to imprison conscience and to promote hypocrisy and infidelity. Religion is in its nature voluntary, and ceases to be religion in proportion as it is forced. God wants free worshipers, and no others.—*Dr. Philip Schaff.*

MANY thus imagined that the doctrine of the gospel requires the support of the civil power. They know not that it advances without this power, and is often trammelled and enfeebled by it.—*D'Aubigne.*

ARE SUNDAY LAWS CONSTITUTIONAL?

[From the New York World, July 15.]

SECTION 3, article 1, of the constitution of the State of New York says:—

The free exercise and enjoyment of religious profession and worship, without discrimination or preference, shall forever be allowed in this State to all mankind.

Is there, then, any constitutional authority for our oppressive Sunday laws? Is there not "discrimination and preference" when the legislature enjoins upon all the people the observance of a day as a "sabbath" or "holy time," when only a part of the people believe such observance to be morally or religiously obligatory? Would not those who support the Sunday laws think their religious liberty encroached upon if the legislature were to pass a law compelling them to observe the Mohammedan sabbath, Friday, as "holy time"? .

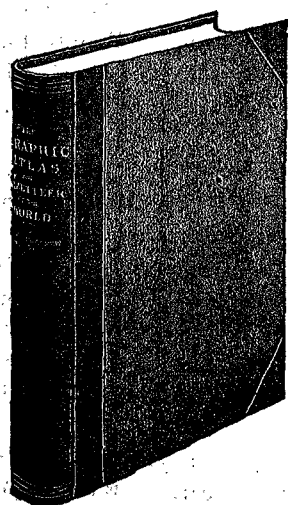
Would not every good and proper purpose of the Sunday laws be accomplished by a simple enactment making Sunday a legal holiday? The shops voluntarily close and men voluntarily rest from their toil on the other legal holidays.

Is not everything else in the Sunday laws directly violative of the constitutional provision above quoted, and also of the underlying and binding principles on which the constitution rests?

Why should not these laws be set aside by the courts or repealed by the legislature? Why should not enlightened and orderly citizens be freemen in fact?

"THE Supreme Court of our State, in passing upon cases of this kind, involving the constitutional rights of those who believe in keeping the seventh instead of the first day of the week, has seen fit to make no exceptions in their favor; on the other hand, it has directly and pointedly held that this belief is no bar to a prosecution for a violation of a Sunday law. In addition to this, the last session of the General Assembly, with full knowledge of the fact that these people were being prosecuted under the Sunday law, refused to give them any relief by exempting them as has been done in many States. This fact is a source of regret to a large and respectable element of Christian people who adhere strictly to Sunday as the sabbath, but who believe that one of the corner-stones of Christianity itself is freedom in matters of conscience."—*From the sentence of Judge Parks, in the cases of the Adventists now in jail at Dayton, Tenn.*

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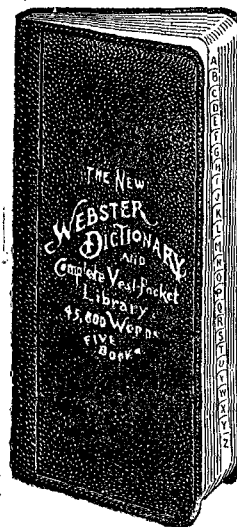
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NEW YORK, JULY 25, 1895.

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NATIONAL REFORMERS and many other professed Protestants are laboring to amend the National Constitution so that it shall expressly recognize Jesus Christ as the Sovereign of this nation. To all such we recommend the careful reading of the editorial from the *Western Watchman*, on page 235.

Be it remembered that these National Reformers have petitioned Roman Catholics to aid them in overthrowing the "atheistical" Constitution of the United States, and in building one that should recognize Jesus Christ as the Sovereign Ruler of the United States. When the Roman Catholics have gotten the same control in this country that they now have in South America, these National Reformers will have no one to blame but themselves if the Roman Catholics attempt to compel them to bow down to a bread-god sovereign as they are now doing with Protestants in Ecuador.

Not long since, a Methodist minister and editor in Brazil was persecuted by Roman Catholics because he failed to bow to the "host" which was being carried in procession on the streets. The AMERICAN SENTINEL joins with Methodists in condemning this persecution. Seventh-day Adventists are persecuted in Tennessee, Maryland and other States, in some cases by Methodists, because they refuse to bow to laws enacted to compel the recognition of Sunday as the sabbath. The Roman Catholic believes that the consecrated bread is the real Christ. Methodists believe it is a false Christ. Methodists believe that Sunday is the real Sabbath. Seventh-day Adventists believe it is a false sabbath. There is absolutely no difference between an attempt on the part of Roman Catholics to compel Methodists to act as if they regarded a portion of bread as holy, and an attempt on the part of Methodists to compel Seventh-day Adventists to act as if they regarded a certain portion of time as holy.

Seventh-day Adventists condemn the former as persecution. Will the Methodists condemn the latter as persecution?

SOME one, signing himself "M.," has contributed an article to the *Dickson* (Tenn.) *Enterprise*, in which he attempts to break the force of biblical precedents for violating bad law, cited by the Adventists. He says:—

Ah, well, say they, if the civil conflicts with the divine, then it is our Christian duty to obey God rather than man. We admit this proposition to be true in the abstract, and here lies the danger of deceiving the simple-minded. It is a "catchy" phrase. But who is to construe the law? Who says our Sunday statutes conflict with God's law? Whose opinion shall prevail, those of a handful of fanatics, or the combined intelligence and morality of the Christian world?

What an argument! Do majorities infalli-

bly decide what is and what is not in conflict with God's law? If so, all the martyrs were fanatics who should have gracefully submitted to the majority, rather than court persecution by acting contrary to the "combined intelligence" of the ruling majority. Our readers will be the more surprised when we inform them that this man is master in chancery and a *Presbyterian*. Sufferings of Presbyterian martyrs! Think of a Presbyterian, whose ancestors,—only a "handful," so bravely and persistently violated the statutes enacted and enforced by the "combined intelligence and morality of the Christian world"—the papacy, pleading majorities! If majorities are to decide questions of conscience, then Romanism was right in persecuting Presbyterians in days gone by, and is right now in persecuting Protestants in Roman Catholic countries.

And now that the reader may refresh himself with a courageous, consistent, Christian utterance on these Tennessee persecutions, let him turn and read the letter from a Baptist minister on page 235.

WITH THE CHAIN-GANG.

THE following communications, the first from N. B. England, whose defense is printed in this issue, and the other from W. S. Burchard, one of the convicted men, will interest our readers:—

"Graysville, Tenn., July 16, 1895.

"EDITORS AMERICAN SENTINEL—Dear Sirs: Rhea County, Tenn., continues to make itself notorious by persecuting Seventh-day Adventists. It has not worked its prisoners on the roads for years. I am informed that it tried it once and found that it did not pay and abandoned it. But since eight Seventh-day Adventists were convicted last court for the awful crime of keeping the seventh day as the Sabbath according to the Bible (I suppose that must be the offense, as hundreds of others work every Sunday in this county and are not molested), it seems they could not endure to see them lying around in jail. So they established a temporary workhouse and put them in the chain-gang to work. The authorities started with them to Spring City, eighteen miles north of Dayton, the county seat, this morning. I have not yet learned whether or not they put the ball and chain on them, but I hardly think they will. I am glad to mention that quite a number of the good citizens of Dayton and surrounding country are opposed to the whole proceeding, but it seems they could not prevent it. How long will the citizens of Tennessee carry on this diabolical business? How long?

"N. B. ENGLAND."

"Rhea County Workhouse,
"Spring City, Tenn., July 16, 1895.
"A. F. BALLENGER, 43 Bond St., New York.

"Dear Brother: We were moved from Dayton jail to this place to-day in two heavy wagons—eighteen prisoners. We left Dayton at 8.45 A. M., and arrived here about 3 o'clock,—deputy sheriff James Howard and John Brown guarding with a double-barreled

shot-gun and pistols, though they were not afraid of us. They handcuffed only four of the prisoners. I think they will be kind to us. My fine and costs are \$20.15 or about fifty and a half days.

"They put us to filling straw beds and making tables, etc. We had cabbage, onions, and bread and sugar for supper, but will have better, perhaps, in a few days. They aim to put us to work about a bridge in the morning. They brought balls and chains with them, but they will not put them on us, though we will work with those that will be chained.

"We are as happy as anybody in the world, and have nothing to fear, for the Lord is our God. 'When a man's ways please the Lord, he will make even his enemies to be at peace with him.' In haste.

"Your brother in Christ,

"W. S. BURCHARD,

"Spring City, Tenn.

"Care of Workhouse.

"P. S.—I have just found out the amount of cost and fine that each of us has to work out. This does not include the State and county tax, which is \$10 in each case, and remains a debt against us:—

"W. S. Burchard, \$20.15.

"J. M. Hall, \$21.20.

"W. J. Kerr, \$20.90.

"H. C. Leach, \$19.80.

"Monroe A. Morgan, \$20.20.

"C. H. Moyers, \$17.30.

"Byrd Terry, \$19.70.

"D. C. Plumb, \$24.80.

"Allen Cathey (1st case), \$19.70.

" " (2nd case), \$21.95.

"We are in a two-story house. We have our room downstairs; they have old wagon tires fastened in the windows upstairs to keep the wild prisoners in.

"Spring City is about fifty-five miles north of Chattanooga and two hundred and seventy-nine miles south of Cincinnati on the C. N. O. & T. P. Railway, near the foot of Walden's Ridge, a chain of the Cumberland Mountains.

"Perhaps you can get some information from this scribbling, so I will close for this evening. B."

THE orders for the SENTINEL of July 18 (No. 29) have come so rapidly that we have been slightly delayed in filling orders promptly, although one, and a part of the time two, great Miehle Presses have printed the paper at the rate of fifteen hundred an hour. After a week's run we are now in a position to furnish papers promptly. This issue will not be out of date for some time, but the sooner circulated the better. One dollar per hundred; eight dollars per thousand.

A CORRECTION.

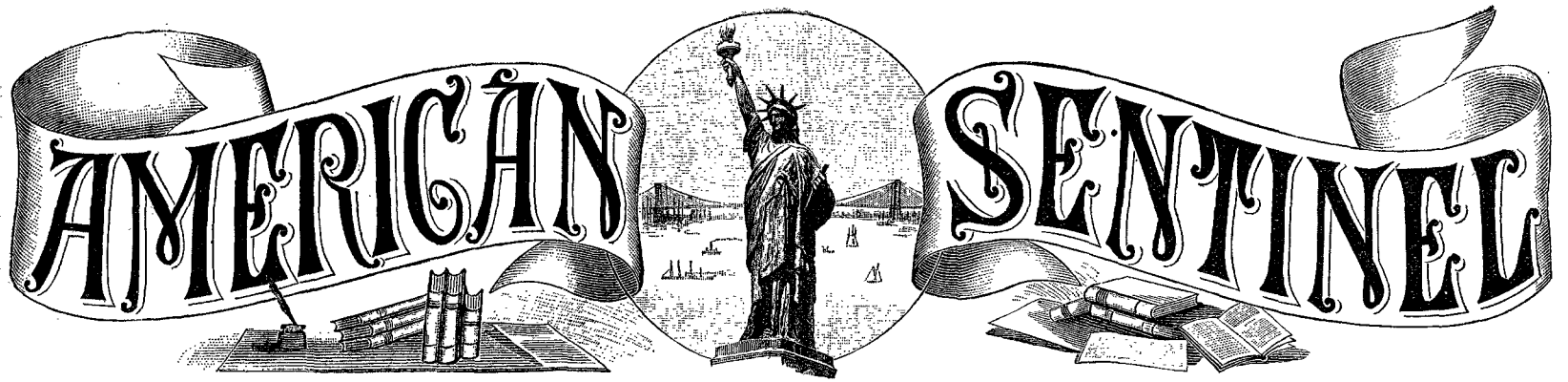
IN our issue of July 4 we referred to Robert Baird as "the Baptist historian." This is a mistake; Robert Baird was a Presbyterian.

AMERICAN SENTINEL.

Set for the defense of liberty of conscience, and is therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

Single copy, per year, - - - \$1.00.

Address, AMERICAN SENTINEL,
43 Bond Street, New York City



"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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ALONZO T. JONES, { EDITORS.
CALVIN P. BOLLMAN, {
LEON A. SMITH, ASSISTANT EDITOR.

IN THE CHAIN-GANG UNDER THE FLAG.

It was the evening of the third of July, that the eight Seventh-day Adventists, now in the chain-gang in Rhea County, Tenn., went to prison.

Court had adjourned until the following Monday, and the judge, before whom they had been tried, the attorney-general, who prosecuted them, and the jurors, who found them guilty, had all gone home to spend the Fourth—with their friends.

But not so with the convicted Adventists. Their wives and children, a number of whom had been in court to hear the judge's sentence, had bidden them a sorrowful good-by, and had gone to their now lonely homes. Most of their friends who had been with them through the trial had also gone home and left them—prisoners.

It was then the sheriff said, "Come on," beckoning them to fall into line for the march to the jail, which was to be their prison until the temporary workhouse should be ready for the occupancy of—the chain-gang.

A few moments sufficed to reach the prison, and then came the registration of their names with a detailed description of each man, so that should they escape they might be easily identified. But the eight Adventists had no thought of escape. They would not resist wrong and oppression even to the extent of seeking freedom in flight.

As the sheriff registered their names, some, earnest of the patriotic demonstrations of the morrow—"the glorious Fourth"—attracted their attention and reminded them that it was

the eve of the National Independence Day; and one of them said, with a smile and yet sadly, and with just a touch of irony in his tone: "Sheriff, won't you please erect a liberty pole to-morrow where we can see it?"

Oh, what a train of thought is started by that question! What! a liberty pole and a flag for convicts? What could "Old Glory," the "Star Spangled Banner," the emblem of Freedom, the flag of both the State and the Nation, mean to men who had violated the "law" of the land, who had braved the power

own consciences? In short, What is the flag of the Union to Seventh-day Adventists to-day?

Ah! thrilling memories cluster around that flag; for while Seventh-day Adventists have no taste for war or carnage, while they as followers of the Prince of Peace are opposed to war, even as are the Quakers, they remember that it was in the providence of God that this land became an asylum for the oppressed of other lands; and they love the old flag because under its folds their forefathers found that liberty to worship, which was denied them in the Old World, and which is to-day denied Adventists in "free America;" not because of the flag nor of that for which it stands, but in flagrant violation of the principles represented by every fiber of that noble banner; principles for which patriots died in 1776, and for which in this year of our Lord, 1895, men toil in the chain-gang in Tennessee. And in the language of the poet these men can to-day look upon that flag and say—

"Thou art Freedom's child, Old Glory,
Born of Freedom's high desire." *

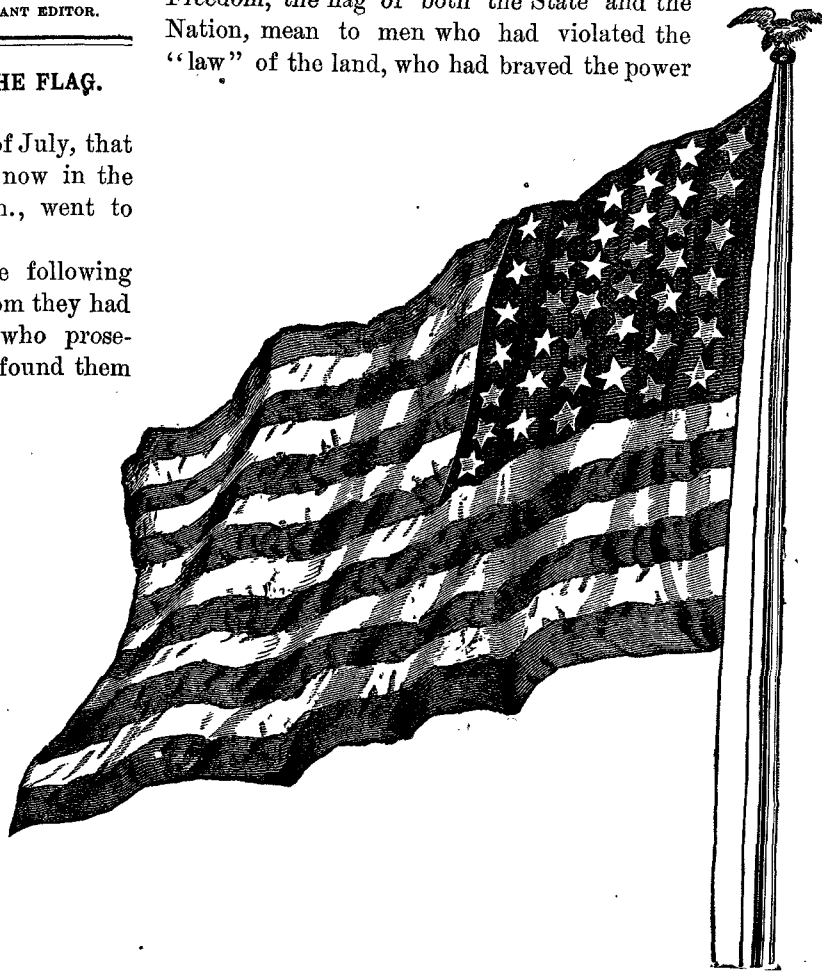
The flag had its birth in the days of Washington, and Jefferson, and Madison, and Patrick Henry; in the days when men knew the value of liberty because they had known what it was to be denied freedom of conscience; in the days when humble Quakers, patient Mennonists, noble Baptists, warm-hearted Methodists and staunch Presbyterians alike claimed as an inalienable and God-given right, freedom to

worship their Creator according to the dictates of conscience, and challenged the right of any man to dictate to them in matters of religion, or in any manner to come between them and their God.

Those stars and stripes stand for the immortal Declaration of Independence and for that noble charter of liberty, the Constitution of

"KNAVES have stolen thee, Old Glory, for their Babylonian bowers;
From their festal walls and towers droops the flag that once was ours;
O'er their crimes thy beauty trails, and the old-time answer fails
When from chain-gangs, courts and jails men appeal to thee, Old Glory."

which wears the flag? What comfort could chain-gang convicts, "law" breakers, possibly derive from looking upon the banner unfurled by the power that enslaves them—that power that brands them as enemies of the State, and drives them to the stone pile with the vilest criminals, that locks them in loathsome cells or works them ten hours per day under a broiling sun, for no other offense than worshipping God according to the dictates of their



* From "Old Glory," by James G. Clark, in *Arena* for May

the United States; not as perverted by the Supreme Court decision of February 29, 1892, but as it stood when our fathers had written into it: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." And just as men deprived of water, love to think of "purling streams and crystal fountains," of rolling rivers and wave-swept lakes, so Christian patriots, men who, living in all good conscience, render to Cæsar the things that are Cæsar's, and to God the things that are God's, love to look upon the banner of civil liberty, even though that which it represents has been denied them; yea, even though their hearts bleed for the wrongs which they suffer, and for the violence done to that freedom once cherished, but now lightly esteemed by so many who know not its worth; for they know that religious rights are as lasting as the rock-ribbed hills or snow-capped mountains, yea, that they are as eternal as the Everlasting King who gave them; that such rights "are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens however small;" and that though despotic power may invade those rights, "justice still confirms them." And they with the poet can say:—

Knave have stolen thee, Old Glory,
For their Babylonian bowers;
From their festal walls and towers
Droops the flag that once was ours;
O'er their crimes thy beauty trails,
And the old-time answer fails
When from chain-gangs, courts and jails
Men appeal to thee, Old Glory.*

The flag is not a god, but in the providence of God it stands as the high water-mark of human liberty. But alas! as the sacred name of Christ has been made the cloak of most unchristian acts, so this providential symbol of liberty, has been made the covering for most revolting crimes against the most sacred rights of men. And as Madame Roland, on her way to the guillotine, bowed before the clay statue of Liberty erected in the Place de la Revolution, exclaimed: "Liberty! Liberty! how many crimes are committed in thy name;" so Seventh-day Adventists can to-day salute the stars and stripes with these words: "O banner of liberty, what crimes are committed under thy ample folds! what wrongs are done in thy name! what injustice and oppression is practiced by those who are sworn to maintain the principles by which thou wast begotten!"

"Corrupted freemen are the worst of slaves;" and we have fallen upon evil times, when men know not what true liberty means. Some in the mad pursuit of wealth, others in the fierce struggle for existence, have forgotten that he who fails to protest against the persecution of his neighbor, thereby virtually forfeits the right to protest when he is himself persecuted. Channing has well said: "The spirit of liberty is not merely, as multitudes imagine, a jealousy of our own particular rights, but a respect for the rights of others, and an unwillingness that any man, whether high or low, should be wronged."

It was the purpose of the founders of this Government to erect, if possible, impassable barriers against religious bigotry and intolerance. As remarked by the compiler of "American State Papers Bearing on Religious Legislation":—

Both Jefferson and Madison were opposed to the States having *anything whatever* to do with regulating religious observances of any kind; and the liberal spirit supported them. But as this spirit is supplanted by self-interests, the intolerance of State Churchism again manifests itself in reviving the old religious

laws, and prosecuting Sabbatarians for Sunday labor, etc. Jefferson, foreseeing this, desired to have all religious laws swept from the statute books, not willing to have them remain as a dead letter, which might at any time be revived by the partisan zealot. In his "Notes on Virginia," query xvii, Jefferson says:—

"Besides, the spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims. It can never be too often repeated, that the time for fixing every essential right on a legal basis, is while our rulers are honest, and ourselves united. From the conclusion of this war we shall be going down hill. 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 a due respect for 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 a convulsion."

In the light of current events, Jefferson's words seem almost prophetic. The spirit of the times have altered; our rulers have, many of them, become corrupt; and the question has been repeatedly asked of petitioners for justice, "How many are there of you? Have you political influence?" Our people have become careless, and in scores of cases a few bigots have commenced persecution and better men have been their victims. But neither the Declaration of Independence, the Constitution of the United States, nor the banner which represents them is to blame; neither is deliverance to be found in any nor in all of these. The fault lies at the door of fallen human nature, and the remedy is the power of God; for such things will be until He comes, whose right all dominion is, for his alone is a righteous rule. And the divine promise is: "At that time shall thy people be delivered; every one that shall be found written in the book."

"INCONVENIENT CITIZENS" VERSUS UNJUST LAWS.

AMONG the papers that have defended persecution of Seventh-day Adventists in the South, is the *Atlanta Constitution*; but evidently the *Constitution* would like to be fair, if it only knew how. In its issue of July 18th, occurs the following:—

The Seventh-day Adventists.

Speaking of the efforts to get the Supreme Court to come to the relief of the Seventh-day Adventists in Tennessee and Georgia, who have been sent to the chain-gang for doing secular work on Sunday, the *Chicago Tribune* says:—

"The question of religion appears to be one of those which the framers of the Constitution deemed it best to leave entirely to the States. At the time when the Constitution was adopted Connecticut had an established church—the Congregational one—and in all the States the Sunday observance laws were infinitely more rigid than they are now. In many of them Sunday travel was forbidden, Sunday amusements of the mildest character were not tolerated, and the man who thought it wrong to work Saturday was told no one would force him to work on that day, but that if he worked on that day which the majority of the people looked on as holy, he would suffer for it.

"It rather seems, therefore, as if those who complain of the religious laws of the States in which they live, will have to look to the State for redress and not to the National Government, which does not seem to have any more to do with the Sunday question than with the marriage and divorce question."

This is a fair statement of the situation. But it is said that the Tennessee authorities will soon have another question to decide. The Adventists say that no punishment and no human power can force them to work on Saturday, their Sabbath. If they gain this point, the chain-gang will get only five days' work in the week out of them.

Upon the whole, these scrupulous religionists are very inconvenient citizens to have in a community. When at liberty they want to disregard our Sunday, but in the chain-gang they will claim two rest days in the week; Saturday, as a matter of conscience, and Sunday, as a matter of law.

The cases will make trouble. It is impossible to

deal with it justly and at the same time satisfactorily.

The statement quoted from the *Chicago Tribune* is doubtless "fair" in the sense, that the writer of it had no intention to misrepresent the case, or to do injustice to the persecuted Adventists. It is, moreover, probably true that the United States Supreme Court would take that view of the matter; but this does not necessarily follow from the facts stated by the *Tribune*. It is true, that as originally adopted, the National Constitution left the matter of religion entirely with the States; but it is far from an unreasonable proposition that the First and Fourteenth Amendments to the Constitution have very materially changed all this. The First Amendment provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The Fourteenth Amendment provides that "no State shall make or enforce any law that shall abridge the privileges or immunities of citizens of the United States."

Certainly, under the First Amendment, freedom from all legal and statutory interference in matters of religion, is one of the privileges of every citizen of the United States; and as such it is guaranteed by the Fourteenth Amendment. This being true, we ask, how in the name of law and justice can any State abridge this privilege of citizens of the United States?

But the most serious and inexcusable state-made by the *Constitution* is that, Adventists when at liberty, "want to disregard our Sunday; but in the chain-gang they will claim two rest days in the week: Saturday, as a matter of conscience, and Sunday, as a matter of law."

It is very certain that no Adventist will work in the chain-gang, or anywhere else, on the Sabbath. All the tortures of the Inquisition would be powerless to compel a true Seventh-day Adventist to thus violate his conscience, either by breaking the fourth commandment or any other commandment of the Decalogue.

But it is not true that any Adventist would likewise claim the privilege of "Sunday as a matter of law." Adventists, it is true, hold themselves under no obligation to work in the chain-gang, though thus far they have done so, when so commanded by the officers having them in charge. But they would as soon work on Sunday in the chain-gang as to work there upon any other day; and they would doubtless do so, were any State to be so inconsistent as to imprison them for doing private work on Sunday, and then require them to do public work in the chain-gang upon that day.

The *Constitution* says: "The cases will make trouble. It is impossible to deal with it [them] justly, and at the same time satisfactorily."

Yes; these cases will make trouble so long as the various States insist on putting men in prison and working them in the chain-gang for exercising a constitutional, natural, God-given right; because, whether or not, it is a right guaranteed by the Constitution of the United States to work on Sunday, there is not a single State constitution but contains an even more explicit guarantee of religious liberty than does the National Constitution; and in every State this guarantee of religious liberty is violated under the operations of the so-called Sunday laws.

But why should these cases make trouble? The Sunday "law" of Georgia is violated every week in a thousand ways, and yet no trouble is made about it. The *Atlanta Constitution* issues a Sunday edition in flagrant violation of the statute of that State, but we

* From "Old Glory," by James G. Clark, in *Arena* for May.

have not heard of any trouble over it. The railroads in Georgia run their locomotives and trains recklessly through the so-called law, fifty-two Sundays every year, and there is no trouble about it. The writer recently saw posted in the Union Depot at Atlanta, the announcement of a regular Sunday excursion, with tickets on sale every Sunday at that depot; and the same number of the *Constitution*, from which we have quoted, publishes a schedule of Sunday trains from the city of Atlanta, the capital of Georgia, a State that sends men to the chain-gang for ordinary farm labor on that day.

Why should railroad trains and Sunday papers make no trouble, and yet men be arrested for doing ordinary private work on Sunday? There is but one answer: It is because the so-called law, which is not law, because violative of the constitution, is made the engine of persecution and oppression against those who observe another day, and are in truth persecuted, not for Sunday work, but for Sabbath rest.

The trouble which the *Constitution* fears can be avoided in one of three ways: either let the legislatures of the various States repeal their iniquitous Sunday statutes; or let the various Supreme Courts declare them unconstitutional, as they most certainly are; or let the citizens of the several States, each man for himself, practice the Golden Rule and cease to invoke against their neighbors these antiquated, unjust, unconstitutional, and tyrannical statutes.

Seventh-day Adventists will make no trouble if they are left in the quiet enjoyment of their God-given rights; but God helping them, they will never cease to protest against wrong and injustice, and never consent to yield their consciences into the keeping of the individual, nor of the several States, nor of the United States.

WHAT DOES THE "SABBATH RECORDER" MEAN?

The *Sabbath Recorder* is a Seventh-day Baptist paper, published at Plainfield, N. J., in which State, observers of the seventh day are permitted by statute to labor on Sunday. The *Recorder* is therefore at a good safe distance from feeling in its own person or in the persons of its employes the pains of religious persecution. Nor is this all; so far as we know, a score of years have intervened since any Seventh-day Baptist has been prosecuted under a Sunday statute in any State. If there have been more recent cases we have not been informed of them.

This immunity is due very largely, we think, to the fact that members of that denomination are found almost exclusively in States which, like New Jersey, have exemption clauses in favor of those who observe a sabbath, a day other than Sunday. This still further removes the *Recorder* from the persecution which it does not feel even in the persons of Seventh-day Baptists. But the *Recorder* should understand that he who fails to protest when others are persecuted, thereby forfeits the right to protest when he himself is persecuted.

But does not the *Recorder* protest against the persecution of Seventh-day Adventists? Yes, in a half-hearted way which leaves the reader to doubt if after all the Adventists are suffering more than their just deserts at the hands of their outraged neighbors. For example, in its issue of July 25, the *Recorder* says of the enforcement of Sunday statutes against Seventh-day Adventists:—

In some cases resentment is provoked and advantage taken of the possibilities of legal trial and punishment, because those who observe the seventh day are provokingly defiant of law and the practice of the majority. We confess to very grave misgivings concerning the wisdom and spirit that prompts men to court such notoriety, if any such instances exist.

That is the *Recorder's* statement in all its cold-blooded cruelty and injustice. The perhaps intended-to-be saving clause, "if any such instances exist," is nullified before it is written by the positive statement, "Resentment is provoked and advantage is taken," etc., "because those who observe the seventh day are provokingly defiant," etc. The *Recorder* has made the point-blank statement quoted. Will it prove it? If not, will it retract it?

In marked contrast with the reproach which the *Recorder* takes up against its neighbors, the persecuted Seventh-day Adventists, is the testimony of Judge Parks, in his letter to Governor Turney, recommending the pardon of the Adventists imprisoned at Dayton, Tenn., last spring. The letter is as follows:—

Isabella, Tenn., April 8, 1895.

To the Governor, Nashville.

At the March term of the Circuit Court of Rhea County, several Seventh-day Adventists were convicted and sent to jail for violating the Sunday laws. They are among the very best people of that county, and I can cheerfully recommend that those remaining in jail be pardoned—this for several reasons, chief of which is that there was no aggravation shown in a single case. It is true that they did some work on Sunday, but it was done in a quiet way, and without any studied effort on their part to attract public attention. In fact the proof rather tended to show that they tried to do their work in such a way as not to attract public attention.

They have been in jail nearly a month, and I think the punishment they have undergone amply sufficient.

Very respectfully,

JAS. G. PARKS,
Judge 17th Circuit.

These are the facts as proven in open court by the State's witnesses themselves; and what is true of these cases is equally true of the scores of cases tried in the various States since the persecution of Seventh-day Adventists commenced in Arkansas ten years ago. Adventists are Bible Christians and hold the Golden Rule in equal respect with the fourth commandment. But they ask no man to violate his conscience or to prove disloyal to his God to please them; neither will they yield their consciences to the keeping either of their neighbors or of the State. These facts ought to be known to the *Recorder*; certainly that paper has had ample opportunity to know them, and its unkind thrust at Seventh-day Adventists looks like a violation of the ninth commandment.

But we are persuaded that the *Recorder* does not represent any considerable number of Seventh-day Baptists in this matter. We prefer to think better of our Sabbath-keeping brethren of that communion, and to believe that the real sentiment of Seventh-day Baptists is voiced not by the *Sabbath Recorder* but by the *Sabbath Outlook*, which, in noble contrast with the course of the *Recorder*, has not hesitated to give to persecuted Adventists full and hearty Christian sympathy; and instead of stabbing them in the back, has ministered to them words of Christian cheer and courage. And so, to the *Recorder*, we say, Go to the *Outlook*, learn its ways and be wise.

We sincerely hope that it will turn out that the *Recorder* spoke hastily in this instance, and that this uncharitable utterance does not represent the deliberate judgment of even its author. If, after the *Recorder* has investigated the matter and ascertained the facts, it, like a brotherly Christian, corrects its erroneous statement, we will gladly make a note of the correction.

DEFENSE OF BYRD TERRY.

Once Enslaved by the State; now Condemned to the Chain-Gang by the State Church. Crime—Lifting a Wheelbarrow over a Fence on Sunday.

I AM here, gentlemen of the jury, charged with working, doing malicious work, on Sunday. I deny that charge; I don't think I work "maliciously" on any day.

I want to say to this jury that I observe the seventh-day Sabbath; and since I gained a knowledge of the true Sabbath I have thought it my God-given privilege to work on the remaining six days, though I knew that it was in violation of the law of Tennessee. But there are two sabbaths, a rival sabbath and the Sabbath of the Lord. Now, the State says that I must rest on Sunday, and God says that I must observe the seventh day. Well, now, who must I obey? Answer for yourselves. And if you gentlemen require me, as the law says, to rest on the first day of the week, and if you will answer for me before God, and be responsible for me there, then take the case into your hands and compel me to do these things.

I want to say this, gentlemen of the jury: I was born and raised a slave, and until the emancipation, of course I never enjoyed any freedom at all, but since the emancipation, I thought this was free America, and I felt that I was a free man to do just as I pleased, so long as I did not infringe on the rights of others.

I have made some advancement in divine life. In studying the Bible, I found that I was wrong, and that God did not require me to keep the first day of the week as the Sabbath; and my honest conviction was that the seventh day was the Sabbath. From that day to this I have been observing the seventh day to the best of my ability. Yet I am a law-abiding citizen until the law comes in conflict with my conscience. God says for me to observe the seventh day and the State says for me to rest on the first. I call this a parallel case to the three Hebrew worthies. No doubt it was said to them that they could bow down to the image and reverence their God too. But we cannot do this, gentlemen; it is a life and death question with me, and if I tip the hat to the rival sabbath, to the sabbath that the State has set up and says that I shall observe, if I tip the hat to that, I show that I do not reverence the God of the universe.

The Sabbath is God's memorial of his creation, and not only that, but is a sign of his recreation; and I feel to-day, gentlemen of the jury, that a recreation has been wrought in me, and if that be so, I must reverence the laws of my God.

This is the first time that I have ever been brought before the court. I have neither cheated nor defrauded any man; I pay my just and honest debts. I owe some debts and will pay them when I get where I can. I have wronged no man; and there is not a man here under the sound of my voice that can say that I have ever stolen anything from him. I have tried to lift my own people from that degraded state into which they have fallen; and my desire is to live right and be a good citizen. I do want a home in heaven, and just as certainly as I renounce my allegiance to the God of heaven and go against my own convicted conscience, and obey a bad law that has been set up by unthinking men, then I will lose my eternal interest in the kingdom of God.

I don't want to impeach any of the

men who made the law, for I respect them; I have nothing against any of them. His honor that sits upon the bench is a gentleman, and I respect him as such. The Bible says to love your enemies, and them that persecute you, and I am so glad that I love the men who have had me indicted.

I call this religious persecution, though you may call it what you please. The reason why I call this religious persecution, is because I have been a citizen of this county for several years, and even lived here in Dayton and worked for the Dayton Coal and Iron Company on Sunday, since I was an Adventist; and went to and fro through the town with my working clothes on, and never was interfered with, molested, or bothered. But as soon as I left this place and moved to Graysville, and there began to exercise my God-given privilege, quietly and peaceably, why then I am charged with violation of the law. But, gentlemen of the jury, look well to the law and see whether it is a good one.

Now I leave the case with you to decide. I can only say with the apostles, "We ought to obey God rather than men." The case is with you; do just as you will with it, but remember that you will have to meet your decision in the Judgment.

RELIGIOUS LIBERTY AND PUBLIC INSTITUTIONS.

THE superintendent of the House of Refuge, at St. Louis, recently forbade Roman Catholic priests to celebrate "mass" in the institution for the supposed benefit of Roman Catholic children incarcerated therein. The board of managers, at a recent meeting, decided against the superintendent, after considering numerous communications and resolutions from the parties interested. Chief among these were two statements, one from a committee of Roman Catholics and the other from a committee of Lutheran clergymen.

The Catholic presentation of the case, as published in the *St. Louis Republic*, of June 25, is as follows:—

To the Honorable Board of Managers of the House of Refuge—

In accordance with the suggestion of the honorable acting mayor at the last meeting of this board, on June 20, 1895, we respectfully beg leave to submit the following argument prepared by Mr. Paul Bakewell, as representing our views:—

The House of Refuge, situated in the city of St. Louis, and maintained by the city government, is an institution in which minors are confined who have committed some crime, or who, without having committed any crime whatever, are placed there for safe keeping, either because they have no parents or guardians, or because their parents or guardians are not fit to have charge of them, and, therefore, in order to protect them, and at the same time prevent their being a nuisance to the community, they are temporarily placed in this institution.

For more than fifteen years past it has been the practice of the ministers of various denominations to hold services at this institution for the benefit of the inmates. For more than fifteen years past the Catholic priest has regularly attended every Sunday morning to say mass, and it has also been the practice, for more than fifteen years past, for a Catholic priest to have an opportunity of seeing such of the inmates as are Catholics, in order to hear their confessions, this being usually done on Saturday evenings, in order that such inmates may receive holy communion, at mass, on the following Sunday morning.

The sacraments of confession and holy communion are, in accordance with the Roman Catholic faith, essential to the welfare of souls, and, under the law of the Roman Catholic Church, every Catholic is obliged to go to confession and receive holy communion at least once a year and during Easter term. More-

over, it is obligatory upon Catholics, under the law of the Roman Catholic Church, to go to mass every Sunday.

The Catholic priest, or priests, who has, or have, attended the inmates of the House of Refuge, have always done so without any expense or charge whatever to the institution, offering their services in the matter of the spiritual welfare of the inmates desiring to attend these services free of any charge whatever.

Furthermore, only those who are Catholics, or who care to attend the Catholic services of their own free will, are expected to attend these Catholic services.

This condition of things, which has existed for more than fifteen years, and is in strict harmony with the constitutional right of citizens and the spirit of the law established in this country, has been suddenly brought to an end by one named Bristol, who is now in charge of this institution, and who has, we are informed, absolutely refused to permit a Catholic priest to enter the institution to administer spiritual consolation to any of its inmates who may desire to see the priest, and absolutely refuses to allow the Catholic priests to hear the confessions of the inmates, or to celebrate mass in the institution, for the benefit of such of the inmates as may desire to attend such services of the Roman Catholic Church.

We believe that this is in violation of the constitutional right of the citizen, and is also contrary to the policy of our laws, and is nothing more than an arbitrary attempt on the part of the one in charge of this institution to deprive its inmates—or, at least, such of its inmates as are Catholics—of the moral and spiritual benefits which such inmates conscientiously believe are necessary to their moral and spiritual welfare.

[Then follow quotations regarding religious liberty from the Constitution of the United States, the constitution of the State of Missouri, "Cooley's Constitutional Limitations," pages 578, 579 and 580, and "Bishop on Criminal Law," Section 499.]

If, the argument continues, it is the policy of the law, as above set forth, "to avoid with care any compulsion which infringes on the religious scruples of any, however little reason may seem to others to underlie them," it would seem that those in authority over the keeper of the House of Refuge in carrying out the policy of the law will see at once that the action of the present keeper of the House of Refuge is, by compulsion, to infringe on the religious scruples of those in that institution who are Catholics and whose duty it is to receive the sacraments offered to them by their church and to attend upon the services offered to them by their church, when those services are offered to them as a gratuity, without any expense whatsoever to the House of Refuge or to the government maintaining it.

We respectfully submit, therefore, that the action of the present keeper of the House of Refuge cannot be permitted to stand, as it is manifestly contrary to the spirit of our laws and contrary to the constitutional guarantees, and is manifestly calculated to the demoralization of those inmates of the institution who are Catholics and who are deprived of their religious privileges, freely offered to them by the ministers of their church. Furthermore, it is a direct discrimination against the Roman Catholic religion, to the manifest moral hurt of the Roman Catholic inmates of that institution.

The position taken by the Lutheran ministers, as reported in the same paper, is as follows:—

1. We hold that the freedom of religion and the exercise thereof vouchsafed to the inhabitants of our country and the citizens of this State does not include the right of public worship in public institutions of the State, or on premises not the property of the individual or individuals, or society, exercising such public worship, and we therefore maintain that no person or society can base upon the right of religious freedom legal claims to the right of conducting divine worship in the House of Refuge or in any public institution in the city of St. Louis.

2. We hold that the First Amendment to the Constitution of the United States has no legal bearing upon the question at issue, since it merely provides

that Congress shall make no law respecting an establishment of religion or prohibiting the exercise thereof, while it leaves the hands of State legislatures, city councils and boards of managers free to control the affairs to them intrusted according to the will of the people and to the laws and ordinances of the States and municipalities under which they perform their official duties.

3. We hold that, since, according to the constitution of the State of Missouri, "no preference shall be given to, nor any discrimination made against any church, sect, or creed of religion, or a form of religious faith or worship, it would be at variance with the letter and spirit of the constitution of the State if any church or religious denomination were allowed to carry on divine worship in any of our public institutions to an extent, or in a measure, not granted to all churches or denominations requesting like privileges.

4. We hold that the inmates of penal institutions are no more entitled to religious ministrations from without on the plea of religious liberty than they are entitled to the enjoyment of conjugal rights and the performance of parental duties on the plea of being in conscience bound to perform such duties and vindicate such rights.

5. We hold that imprisonment for crime is not an interference with the rights of conscience, though such imprisonment preclude the exercise of religion according to the religious conviction of the prisoner, since, if it were, imprisonment would be illegal and unconstitutional, if executed upon an orthodox Jew or minister of the gospel, precluding the observance of the Mosaic law in the former and the performance of his ministerial duties in the latter.

6. We hold that it is in no wise or measure the duty of the State or of State officials to provide religious ministrations by way of keeping or vacating apartments in State institutions for such purposes; and that no inmate of a penal or other State institution can claim at the hands of the State what the State has not to give, religion being, according to American institutions, an affair not of the State, but of the church.

7. We hold that, while it is not an encroachment upon the freedom of conscience to treat a prisoner as a prisoner, it is an infringement upon religious liberty to afford opportunity for the propagation of religious doctrines and practices upon the premises and among the inmates of a public institution, against the protest of taxpayers, whose conscience and religious convictions will not permit them to contribute toward the furtherance of doctrines and practices which they deem erroneous and endangering man's temporal and eternal welfare.

8. We hold that every opportunity for religious proselyting should be most carefully guarded against in public institutions in general, and in penal institutions of minors especially.

9. We hold that in view of all the principles laid down in the preceding paragraphs the authorities in charge of public institutions should grant permission for religious exercise in such institutions only in a measure and manner conceded by the unanimous consent of the citizens within the limits of the constitution and statutes of the State and the ordinances of the municipality.

10. We hold the minister of religion may be consistently permitted to bestow religious instruction and private ministration upon such inmates of public institutions, as may be members or adherents of their respective churches or have expressed a desire for such ministration, with the exclusion, however, of exercises partaking of the character of public worship with the distinctive paraphernalia of any particular church or denomination.

Both of these statements contain good points, and the decision of the board to admit Catholic priests will be commended by unprejudiced defenders of religious liberty. Justice, in the first place, demands the maintenance of rigid equality among the several denominations asking admission to the institution; and second, that the supposed services rendered the inmates be given without charge to the taxpayers, to such as desire them. If a public service is allowed the Protestant, then a public service should be allowed the Roman Catholic, and

the fact that this public service is called "the mass," and is said while costumed in certain paraphernalia, has nothing to do with the case. The Protestant Bible and hymn book constitute a distinct paraphernalia as certainly as does the absence of these and the presence of the Roman missal and the stole constitute a distinct paraphernalia. The decision of the board to admit Catholic priests as well as Protestant preachers will be opposed only by those whose opposition to a union of Church and State is based on passion and prejudice, and not on fundamental principles.

FROM A TENNESSEE CHAIN-GANG.

[We are permitted to print the following private letters, written by one of the Adventists now serving in the Rhea County chain-gang to a friend in Atlanta, Ga., and by him sent to us.]

Rhea County Chain-Gang,
Spring City, Tenn., July 20, 7:30 P. M.
D. W. REAVIS, Atlanta, Ga.,

Dear Brother: I have just received your two good letters of the 18th and 19th inst., with stamps. We also got *Review, Signs, Sentinel, Home Missionary, and Sabbath-School Worker*. I am certainly willing to keep you posted, to the best of my ability. I always read the letters to the other brethren and ask them to notice if the news given is perfectly correct. I want to get it all just as it is.

We are all well and happy in the Lord. Brother Abbott was with us to-day. He came up this morning and went back this evening.

Yesterday Mr. Merriman, a reporter from Chattanooga for the *New York Recorder*, and Mr. Bugler, an artist from Dayton, came up and took our photographs at work at the approaches to the Piney Bridge; also one of the workhouse, and one of our tent. The reporter took many notes and asked many questions in regard to the trials, etc. You can get the pictures from Mr. Bugler, at Dayton, if you wish them.

I got a letter from a photographer at Huntsville, Ohio, sent to the sheriff at Dayton, then to me. It had been on the way a week. The writer had heard we were in Dayton jail, and said he would like to come and take some good pictures of the jail and court house, etc., also of some of our homes, wives, children, etc. He said if we wrote to him, he would be with us over this Sabbath; so I wrote and told him to come. I mailed the letter yesterday.

Mr. Howard (a deputy sheriff) came to us this morning and said he supposed this was the day we did not work. We told him it was. He said we could not work to-morrow (Sunday) or, it would not do for us to work to-morrow. Then at noon he said that our time would not go on to-day. But every day counts in jail to everybody in workhouse or chain-gang, work or play, except to us. We heard this evening that we would have to pay for our board on the Sabbath, that is, work it out. We do not know for sure that they will do that. But they have said that our time does not go on on the Sabbath. Allen Cathey refused to work to-day and they chained him upstairs and gave him bread and water.

Our cooks are two negro women and one man, and real criminals. One cut her husband's throat and is now in for fighting; the other is in for cutting a negro man with a razor; and the negro man is also in for fighting. They are cursing and quarreling at each other and everybody else all the time. It makes us think of, "Behold I send you forth as sheep among wolves." We generally have cold biscuit and syrup for breakfast, and sometimes not enough of that. Sometimes

we have potatoes and cabbage cooked by the above-described cooks.

They have hog meat and coffee, but we don't use either. We get enough grease in the other things. Don't think we are complaining. I am only trying to give you the facts in the case. God is helping us to stand this splendidly. We all stand the work, though in a hot place, as well as we ever stood any work in our lives.

We find that there are some people here who have been keeping the Sabbath, and others are convinced. I have more reading and writing than I can do. I am happy, and "my cup runneth over." Pray for us continually, that we may walk right in this position that we occupy as prisoners for Christ.

I had one letter from Brother Moon and two from Brother Tait. The barrel of health foods was shipped to us about the 14th. I suppose we will soon get it.

The *Dayton Republican* is read by many of the best people up here, and is truly a sentinel.

Your brother in Christ,

W. S. BURCHARD.

Rhea County Chain-Gang,
Spring City, Tenn., July 22, 1895, 6 P. M.
W. D. REAVIS, Atlanta, Ga.

Dear Brother: We have just come in from work. All are well except Brother Moyers; he has not been very well since he came here, and he has not worked any yet.

I have nothing very important to write this time. The cooks have been fighting to-day. One snatched up a Winchester and snapped at another, but it did not go off. Two more of the prisoners escaped to-day, and there is \$5 reward offered for them.

To-day has been cooler than usual, and we have stood the work splendidly.

We are of the best of courage in the Lord; the blessings of God are truly with us. I have heard the brethren rejoicing many times to-day in the truth. We are standing everything splendidly.

Yesterday (Sunday) was a good day with us; many visitors came to see us and talk with us about the truth. Some of the best people here are convinced of the truth and are almost ready to keep the Sabbath.

Brethren Terry, Kerr and Plumb went to the colored church last night, and they invited Brother Terry to take charge of the meeting, and he did so. Brother Terry says to tell you that the colored people here are very anxious to hear preaching.

Your brother in Christ,

W. S. BURCHARD.

SPEECH OF EX-CONGRESSMAN SNODGRASS.

As previously stated in these columns, ex-Congressman Snodgrass, at the recent trial of the Adventists, in Dayton, Tenn., addressed the jury by permission of the prosecuting attorney. We have secured a report of the speech of Mr. Snodgrass, and insert it here:—

These are cases of considerable interest, not only to the unfortunate people who persist in the constant violation of the law, but it is a matter of great moment to all the people, not only in Rhea County, but the whole State of Tennessee.

Now, so far as I am personally concerned, no man is in favor of larger liberty than I am, both religious and personal. I believe that this law under which these people are being prosecuted is bad policy, and is wrong; that is my personal notion about the law. I also believe, notwithstanding the Supreme Court of the State has passed upon the act in question and held it to be constitutional, that it is unconstitutional and an infringement of the Bill of Rights. In the Bill of Rights every American citizen is guaranteed the right to worship God

according to his own conscience. No man can force him to keep up a religious denomination. No man, in my judgment, under that law, is compelled to keep any special day. Whatever his conscience dictates, my personal judgment is, under the organic law of the land, he has a right to that so far as the working upon Sunday or Saturday is concerned.

The court is not to make a law, nor to repeal a law, but to enforce a law. It is not the province of the court, nor is it the province of the jury, to say whether a law is a bad law or a good one. The only duty you have to perform when you take your seat in the jury-box, is to render a verdict according to the evidence produced in the case.

I tell you it is a bad law. My sympathies go out to all these misguided people. They are no doubt honest in their convictions, but I want to refer them to another injunction on that point—to the injunction in which they are commanded to obey the "powers that be" and be subject to the law.

The court, or some other power, ought to issue a letter of amnesty and turn all these people loose, and notify the grand jury that they should not again be prosecuted under this law.

I say this law ought to be repealed, but until it is repealed it is the duty of every Christian man—it is the duty of every law-abiding citizen that loves the law—it is his duty to abide by the law and to take such steps that will insure its repeal. That is the action that ought to be taken. Now, if your honor please, I know it is a difficult matter to enforce a law where public sentiment is against it.

If men were imprisoned, or sent to the workhouse, and allowed the ordinary privileges of a citizen; if they can go to and from the jail at will, there is in fact very little punishment inflicted. So it is not the amount of punishment, in my judgment, that forces people to respect the law and to obey it, but it is the certainty of that punishment. It is the certainty with which the judgment is carried out. Now I know that there is a great deal of sympathy for these people. Many of them believe that they are obliged to work on Sunday. It has been contended before this court that it takes all the six days to make a living.

I am not here to say that this does not work a hardship. As a matter of dollars and cents, a man had better work even five days and lose one day rather than pay the fine and penalty for a violation of the law. So there is no theory upon which this can be put, unless a man is controlled by wild fanaticism.

We are not commanded and enforced by God to work every other day, so no man need be stirred on that question. And until the law is repealed, they would only lose one day. And if they are so industrious, why not work a little later at night and a little earlier in the morning to make up the time of the odd day?

The violation of this law simply gets up a spirit of antagonism. And as long as it stands, they have a cudgel to strike you with, and the more you probe a man, the more inclined he is to show some kind of resentment. I am afraid, on both sides, this thing has been carried too far. It would have been far better if the people would have overlooked the work on Sunday, and all joined in the repeal of the law. But I want to say to this people, that I am afraid you are doing worse in violating this law; you are getting up more vexation, more spite, and it is far more injurious to you than the day that you would lose. And so far as I am concerned, they are good citizens; I am satisfied that they are good Christians—do all they can to serve God, and I honor them for it, and I would be glad, may it please your honor, if every one of these prosecutions should be dismissed.

So long as they get up here and confess that they have violated the law; that they believe that Saturday is the day, and that they must work on Sunday in order to support their families, there is nothing left for you, gentlemen of the jury, except to return a verdict of guilty. Here you are to pass upon the facts and the law, and all you can do is to convict them.

Mr. Snodgrass is evidently strongly opposed to the condition of things which makes the prosecution of Seventh-day Adventists possible, and all of these persecuted people and their friends will be pleased with the ex-congressman's sympathy for them and his complimentary words regarding their character as citizens and Christians; but they cannot follow his well-meant advice. The matter is not one of dollars and cents. It is true that it is a hardship for a poor man to be deprived of one-sixth of his time in which to make a living, but this is not the motive for violating the judicial Sunday legislation of Tennessee. The persecuted men in their defense, have sometimes mentioned the fact that they needed the six working days in which to labor for the support of their families, but this was referred

to merely as an evidence of the injustice of Sunday statutes.

The reason Seventh-day Adventists refuse to bow to Sunday statutes, was repeatedly stated by the men tried in the hearing of Mr. Snodgrass. It is because Sunday observance is the badge of the great apostasy from the Word of God, and Sunday statutes seek to compel all men to wear that badge.

The New Orleans *Times-Democrat*, of July 5, expresses the situation thus forcibly:—

On the one side is the express command of Jehovah to keep the seventh day holy; and *opposed* to it is the injunction of secular legislators to keep the first day holy. That is the difficulty in which the Seventh-day Adventists find themselves, and as we said, they obey the voice of God rather than the voice of man.

To this pointed statement of the "difficulty," the Adventists would simply add, that behind these "secular legislators" and acting as their animating spirit, is the religious element which demands that the Adventists bow down to the opposing sabbath which men have set up. To obey the voice of God rather than the voice of man, is an evidence of Christian fortitude, not fanaticism; of a truth-directed, not a misguided mind.

A SIGNIFICANT MOVEMENT.

THERE is at present a most significant movement going on in connection with the Christian Endeavor Society, as shown in their convention held in Boston recently, on the line of religion enforced by law; the results of which will be speedily felt. The convention itself was a notable one, probably one of the largest religious gatherings ever held, representing nearly all parts of the world.

The leading purpose of the organization, as expressed by its leaders and public speakers, is to unite all the denominations composing the organization into one determined effort to carry out the principles of "civic reform," as represented by what is now known as "Christian citizenship." Bishop Samuel Fallows, of Chicago, said:—

The Y. P. S. C. E. is one of the grandest movements in the direction of Christian unity the Church of Christ has ever known. It stands for civil service and other phases of civic reform.

Rev. A. M. Phillips, of Montreal, said:—

Mankind must be made to feel that it is absolutely wrong to divorce the sacred from the secular—to separate religion from politics. The true principle is, business is religion, politics is religion. The objective point of Christianity as taught must be changed. The consummation of Christianity is not in a happy land far, far away, but in this real old sin-cursed earth; nor is it to be looked for in the distant visionary good time coming or the sweet by and by, but in the near now and now. Denominational pride and bigotry must give way to Christian unity and cooperation.

Rev. William G. Clark, D. D., of Chicago, said:—

Practical Christianity means, among other things, a Christian politician and a Christian statesman. False to your nation and you are false to your God. Loyal to either and you are loyal to both.

Many columns like the foregoing might be quoted from the sayings at the convention. Christian citizenship, as defined by the tracts of this society, "maintains the supreme right of Jesus Christ to rule municipal and national as well as private life. The city, the State, the nation, should be governed by the principles laid down by him,—principles of righteousness, of justice, of unselfishness. Upon the application of these principles depends the final solution of every present day problem."

Christian citizenship has taken a definite form in the Christian Citizenship League. It is proposed to have auxiliary

leagues in every city, ward and town in the country. It is also proposed to watch every candidate for office and see that no one is elected except such as conform to their ideas; and also to influence legislation in whatever direction they may wish, by making a united demand for it, in such a way that legislators will not dare to refuse. When we consider the vast power that can be exercised by these Christian Endeavor societies, numbering as they already do over a million voters, which will probably be multiplied many times soon, it will not require a prophet to tell what future legislation in this country will be.

A prominent object of Christian citizenship is, their views of the Sabbath enforced upon all. Congressman Elijah A. Morse said in the convention:—

Another element of good citizenship, and conducive thereto, is a sacred, religious regard for the sabbath day, as a day of rest and surcease from toil. The command given on Sinai, "Remember the Sabbath day to keep it holy," was given for every nation and every people; for that century, for the 19th and 20th centuries, and for the 200th century, if the world shall continue so long. And I firmly believe that the prosperity of any individual, family, State, or nation may be measured by their regard for the holy sabbath day. The command to observe it is side by side with, "Thou shalt not steal," "Thou shalt not bear false witness." Christian Endeavorers, love and defend the sabbath day.

Dr. Hoyt also said in the convention, as reported in the secular press:—

They should remember that Christian Endeavor is but a servant of the Church, that the meaning of Christian Endeavor was to withstand drifts, to combat corrupt politics, to keep on saying that the politics of this country, city, State, and county are to be pure. There was another drift which would have to be met also, and that was sabbath desecration. He thought that the most immoral influence of the present day, is the secular Sunday newspaper, and Christian Endeavorers ought to declare themselves on this point.

The following is from the *Christian Citizen*, the organ of the Christian Citizenship League:

One of the significant signs of the times is the increasing number of young men and young women, all over the country, who are identifying themselves with reform movements of various kinds, and especially with the Christian citizenship leagues of their respective localities. In this way, each local society of Christian Endeavor, or Epworth League, or Baptist Union; each Young Men's Christian Association; and each church, is being made a nucleus of reform. The demand for Christian citizenship literature, for public meetings, for speakers on the subject, constantly increases with the increase of the numbers of those interested. Committees are being appointed by the young people's societies, and charged with the superintendence of civic concerns. The churches, not as churches, but through their members, are readily and rapidly federating for good government, and for the conservation of distinctive and imperilled American institutions, such as the American Sunday and the free school system. Sermons and prayer meetings and worship begin to take the form of political activity. The spirit of reform, defensive and offensive, is abroad. Let it stay abroad, and strike quick and strike hard until evil is down and good is up.

The enthusiasm shown in this great convention, in this Christian citizenship movement, was very great; it was the principal line of effort that was to be made; and with the Christian Citizenship League with its machinery for work, all perfected, with enforced Sunday observance one of its main objects, it certainly will not be long before the persecutions now carried on in Tennessee against those who keep the seventh day as the Sabbath, and work the other six days according to the commandment, will be waged all over the country. GEO. B. WHEELER.

THE whole history of the Christian religion shows that she is in far greater danger of being corrupted by the alliance of power than of being crushed by its opposition.—*Macaulay*.

MORE PRESS COMMENTS CONCERNING RELIGIOUS PERSECUTION IN TENNESSEE.

Invited to Kansas.

[From the *Evening Standard*, Leavenworth, Kans., July 13.]

WE advise the Adventists of the South to pull up stakes and come to Kansas where the law gives them permission to live out their religion. It would be well for this country to pluck the beam of religious persecution from its own eye before it rushes off to Constantinople to remove the mote from Turkey's eye.

Religious Intolerance.

[From the *Buffalo (N. Y.) Express*, July 18.]

RHEA COUNTY, TENN., has put a lot of Seventh-day Adventists who worked on Sunday, into the chain-gang. This sort of thing savors too much of the bad old days of religious intolerance.

An Outrage.

[From the *Fentress County Gazette*, Jamestown, Tenn., July 11.]

THE sentencing of the Seventh-day Adventists to jail in Rhea County is simply an outrage and a disgrace to the State. These men are simply worshiping God according to the dictates of their own consciences, and should be protected therein. They are only doing from religious conviction what many of their neighbors will do whenever convenient, although they think it a sin.

[From the *Nashville American*.]

PERHAPS if those Seventh-day Adventists would open a gambling shop or a saloon on Sunday they would not be prosecuted by the energetic fee grabber.

"Intolerant, Bigoted and Cruel."

[From the *St. Louis Globe-Democrat*, July 14.]

It is intolerant, bigoted and cruel to persecute and prosecute a sincere, earnest, and religious body of men and women, simply because they observe a day of rest which does not please the majority of people. It is not claimed that they interfere with the liberty or comfort or worship of any of their fellow-citizens, but only that they are offending the dominant religious sense of the community. That is what it practically amounts to.

Ought Not to Be Silent.

[From the *Ashland (Neb.) Gazette*, July 12.]

PERSECUTION for religious opinions has not wholly ceased, even in this boasted land of liberty. Even now, in certain States, notably in Tennessee, the most sincere and devout Christians, men of the best character, suffer imprisonment for conscience' sake. Members of the Adventist denomination, a large and respectable class of Christians, have been imprisoned within the last few years in Tennessee, Arkansas, Georgia and Maryland, under circumstances that make it perfectly clear that religious intolerance, rather than a reverent regard for the Christian sabbath, was the animus of their prosecution. When the Sunday beer garden, the gambling house and the brothel are allowed to run unmolested, and a quiet, inoffensive citizen, who conscientiously believes that the Sabbath of the Mosaic institutes is still binding in the Christian dispen-

sation, and whose impecunious condition would render it a great hardship to be compelled to lose his labor two days in the week, is arrested and carried off to prison for hoeing in his garden on Sunday; the case is so full of persecution that lovers of religious liberty and untrammelled conscience ought not to be silent.

Earning Their Bread.

COUNTY PRISONERS PUT TO WORK ON THE SPRING CITY BRIDGE.

[From the Dayton (Tenn.) Republican, July 19.]

MONDAY, nineteen county prisoners were taken to near Spring City and put to work on filling in the approaches to the new bridge in course of construction over Piney River.

The prisoners are under the supervision of J. A. Howard, deputy sheriff. Suitable quarters have been provided for them near the place of operation. It will take about twenty days to complete the work on the bridge and after that the prisoners will be worked on the county roads, probably first near Graysville.

Among these prisoners are eight Adventists, who are serving out fines and costs that will keep them at work between sixty and eighty days. There has been some speculation as to whether the officers would attempt to make them work on Saturday, their Sabbath. When asked as to this, Mr. Howard said: "No, we shall respect the Adventists' position and let them observe Saturday as they see fit. They are good people and will not be treated as the balance of the prisoners. They will be given accommodations as good as we can provide apart from the other prisoners, and will only be under nominal restraint."

And so it has come at last. Eight Christian men at work under duress of the law for following the dictates of their conscience as taught them by the Bible. We had hoped that Rhea County would be spared this odium. No, the officers need not be afraid these men will try to escape. They have the Spirit of the Carpenter of Nazareth, and will submit meekly to this maladministration of law and justice. People in whom the sense of justice is dead or never lived, may sneer and call them martyrs, but this does not alter the fact that a very arbitrary and stupid thing has been done in depriving these men of their liberty and making them work at the expense of the county for an honest, conscientious, and harmless exercise of what they consider their religious duty.

ANOTHER NOBLE BAPTIST.

Camby, Minn., July 11, 1895.

REV. A. T. JONES, New York, N. Y.

Dear Brother: To-day I was handed a copy of the AMERICAN SENTINEL, dated April 11, 1895.

I wish to say that I admire the Christian courage manifested by those Seventh-day Adventists who suffered for conscience' sake. I have lived amongst Seventh-day Adventists and I can testify that, as a people, they are law-abiding and peaceable.

Will you kindly write me whether you know of any Baptists who have appeared as their prosecutors?

Yours in Christ's bonds,

CHAS. D. BLAKER,
Pastor of Baptist Church.

WE WILL HELP YOU.

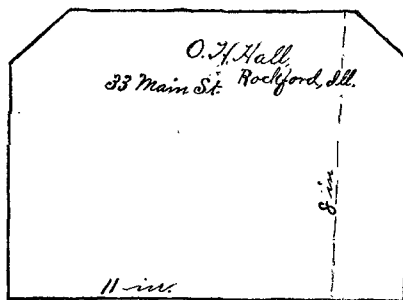
"How I wish all my friends could read that SENTINEL," is a sentiment expressed by many of our readers on receiving some special number of the SENTINEL; but as it costs one cent each to mail the SENTINEL, many have, for this reason, used but a limited number of papers in this way. Here are offers which will enable you to send a single issue of the SENTINEL to scores, yes, hundreds of your friends for the first cost of the paper, without the additional postage:—

OFFER No. 1.

Send a list of the names and addresses of your friends, *plainly written*, and we will send the SENTINEL you name to any number of names for one and a quarter cents each.

OFFER No. 2.

Send us wrappers, shaped and addressed similarly to the following cut, and we will send the SENTINEL you desire to one hundred names for *one dollar*.



Wrappers of thin manilla paper are the best. Be careful to write the names and addresses plainly, and write them about an inch or an inch and a half from the edge. The wrappers should be about eight by eleven inches; with the corners clipped, as in cut. In mailing the wrappers to us, don't *fold* them but *roll* them.

Try one of these plans on our excellent extra of July 18. Keep these directions for future reference.

AN interesting question has been raised in Rhea County, Tenn., in the case of Allen Cathy, the young man convicted of cutting wood for his mother on Sunday. Mr. Cathy is a man of about twenty-two years of age. His mother is an Adventist, but he is not, and hitherto he has not been a Sabbath-keeper. But Sabbath, July 20, he refused to work and was placed in chains and restricted to a diet of bread and water. We do not know his reason for refusing to work; but it is probable that the injustice which he has suffered, has opened his eyes to the real issues involved in the Sabbath question, and that he has honestly resolved to keep the Sabbath of the Lord. His imprisonment in the first place, was an outrage against human rights scarcely second to the wrong done to the Adventists, and if the event shall prove that his refusal to work on the 20th ult., was on conscientious and constitutional grounds, the wrong will be that much greater. Tennessee is treading upon dangerous ground. It has already reached a point where, to keep within the limits prescribed by the constitution, it must know just what Allen Cathy's conscience is; just whether the seventh day of the week is set apart by his religion as a day of rest; and man has never yet devised any effectual way of ascertaining such facts—of wringing from men the secrets of their souls, except by the rack and thumbscrew. Will Tennessee adopt such methods? or will it arbitrarily decide what young Cathy's religion is, or ought to be, and so continue to

ride roughshod over his rights in a more modern but not less cruel way.

A CONTEMPORARY thinks we deal too tenderly with Judge Parks; and asserts that he "is the most blameworthy actor in the persecutions at Graysville." We cannot agree with this proposition. That Judge Parks errs both as to his view of the so-called law, and as to his duty to enforce it, we believe. But no one can converse with Judge Parks, as the writer of this note has done, and not be impressed with his entire candor. That the judge has in him the stuff of which martyrs are made, we do not know; but we are not prepared to attribute to him any unworthy motive. We believe that he ought to be governed by the higher law, the constitution of the State, which provides "that no human authority can in any case whatever, control or interfere with the rights of conscience," and that he ought to refuse to entertain prosecutions under the so-called Sunday law of Tennessee and thus support the constitution as he is sworn to do. Our contemporary holds that he ought to "resign his position, and do it in such a way that his protest against legalized iniquity will ring from end to end of Tennessee." If there were no other way, our contemporary would be right. Persecution is morally wrong and nothing can excuse a man for wrong doing. But Judge Parks himself, holds a still different view, namely, that he ought to retain his position, enforce the "law" mildly but firmly for the time being, and use his influence for its modification. In our judgment he greatly errs; but it is, we are persuaded, an error of the head and not of the heart. If Judge Parks were upon the Supreme Bench instead of the Circuit Bench, we are persuaded that Tennessee would not long persecute honest men for honest work upon any day.

∴ The Story of ∴

Pitcairn Island

BY ROSALIND AMELIA YOUNG,

A Native Daughter.

PITCAIRN ISLAND, one of the volcanic gems of the Pacific, has been heard of wherever the English language has been spoken. The story of the working out of the problem of human life on its limited territory

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which refreshes the reader and invites a continued perusal. This work is illustrated with 26 engravings by the half-tone process, and its 23 chapters have each a neatly engraved heading.

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NEW YORK, AUGUST 1, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

NO PAPER NEXT WEEK.

THE employes of this office will take their usual mid-summer vacation next week, hence No. 32 of the AMERICAN SENTINEL will bear date of August 15, instead of August 8. Fifty numbers constitute a volume of the SENTINEL.

READ the letter on the preceding page headed, "Another Noble Baptist."

WE hope our readers will promptly avail themselves of our special offers which appear on page 247.

J. Q. ALLISON, of Austell, Ga., who, recently, so narrowly escaped the terrible sentence of twelve months in the chain-gang for plowing on Sunday, is again threatened with arrest.

WE are informed that the Sunday-closing crusade has reached Plainfield, N. J., the home of our esteemed Seventh-day Baptist contemporary, the *Evangel and Sabbath Outlook*. If the movement really becomes serious, the *Outlook* will undoubtedly make matters interesting for the enemy.

SUNDAY, July 21, a Seventh-day Adventist carpenter was arrested in Chicago for working on Sunday. The case was heard on the 26th, at which time a nonsuit was entered, the police captain stating that they were after criminals, not honest workingmen. Chicago is not in either Tennessee, Maryland, or Georgia.

LET no reader of the AMERICAN SENTINEL forget that, during these hot summer days, honest, conscientious men, affectionate husbands, kind fathers, good neighbors, upright citizens, are driven in the chain-gang in Rhea County, Tenn., for no other offense than doing honest labor upon the first day of the week, after having "rested the Sabbath day according to the commandment."

THE enormity of the wrong done to the Tennessee Adventists now in the chain-gang for conscience' sake, is but feebly realized. They have wronged no one, yet they are deprived of liberty, are treated as enemies of society, are herded with criminals, are required to work as slaves, are subjected to conditions prejudicial to health, are compelled to neglect their families, and all this for absolutely no civil offense.

SABBATH, July 20, R. R. Whaley, a Seventh-day Adventist, of Church Hill, Md., was arrested on a justice's warrant, charging him with hoeing in his garden on the previous

Sunday, July 14. He was tried on the 24th ult. and found guilty. The case was appealed. This is the third time that Mr. Whaley has been arrested for Sunday work. He is systematically watched by certain of his neighbors, who are determined to drive him from the community or compel him to keep Sunday.

THE New York *Sun*, of July 21, contained an article, a column and a quarter long, giving an account of the trial, conviction and punishment of Seventh-day Adventists in Tennessee, for doing common labor on Sunday. The article, aside from a few unimportant errors of fact, is a faithful presentation of the patient struggles of a few unoffending Christian men, for religious liberty, against the statute-entrenched creed of the majority.

WE know that the friends of the SENTINEL will be rejoiced to learn that our special issue of July 18, is meeting remarkable success. One hundred thousand copies have been printed, and orders are still coming in at the rate of ten thousand a day. We take occasion here to express our hearty appreciation of the loyalty manifested by our friends. Not only are our patrons manifesting a lively interest in this special number, but they have interested themselves in securing regular subscribers, and our list is steadily on the increase.

THE MOST DANGEROUS DECISION SINCE THE DAYS OF HILDEBRAND.

DES MOINES COLLEGE,
AFFILIATED WITH
THE UNIVERSITY OF CHICAGO,
H. L. STETSON, PRES.

Des Moines, Iowa, July 2, 1895.

REV. A. H. LEWIS, D. D., Plainfield, N. J.

Dear Brother: While I do not believe in the religious observance of the seventh day as Lord's day or the Sabbath, I desire to enter my hearty protest against the legal prosecution of those who hold and practice the opposite belief. The principle which has been announced by the courts which has condemned these men is one of the most dangerous to religious liberty that has ever been enunciated since the time of Hildebrand. If this is good law, then the fight for religious freedom is before us, and we shall have stern work on our hands.

Very truly,

H. L. STETSON.

A WRITER in the Cincinnati *Tribune* of July 20, closes a vigorous protest against Tennessee's treatment of Seventh-day Adventists thus: "What a bitter feeling must be in the hearts of these people who feel this great injustice. Will they leave prison consecrated Christians or anarchists?" The writer reckons with the natural heart only. The Adventists are Christians and consequently entertain no bitter feelings toward their persecutors. Their Master loved his enemies; so

do they. Mr. Terry, whose defense is printed in this issue, said to a crowded court room: "I am so glad that I love the men who have had me indicted." The men will come out of the chain-gang "consecrated Christians" not "anarchists." They will come out as they went in, good citizens. They will obey the laws of Tennessee—not in conflict with the law of God—just as faithfully as before—not from constraint, but for conscience' sake. The same conscientiousness that led them to violate a God-defying statute, will lead them to obey all laws not in conflict with their duty to God.

THE authorities of Rhea County, Tenn., have not endeavored, by the means commonly employed in such cases, to force the persecuted Adventists, whom they are robbing of their time, to work on the Sabbath, but they have threatened them with a longer term of imprisonment. They have told them that if they did not work Saturday their time would not count on that day. And it has been further intimated that they will be required to pay for their board on that day, by serving an additional length of time. If anything were needed to show conclusively and plainly that the County Court of Rhea County is in sympathy with the persecution, it would be supplied by these facts.

Section 15, Article 11, of the Constitution of Tennessee, provides that "no person shall, in time of peace, be required to perform any service to the public on any day set apart by his religion as a day of rest." This constitutional guarantee is most palpably violated by the authorities of Rhea County by their threat to increase the term of imprisonment of the persecuted men, unless they work on the day set apart by their religion as a day of rest.

If this additional iniquity shall be attempted, the man whose term first expires could secure a writ of *habeas corpus* and demand his release of Judge Parks, who, we are sure, would promptly discharge the petitioner.

The authorities of Rhea County are robbing these men of their time and depriving them of their liberty under color of law. It should be seen to that they proceed no farther than that color extends. As they have invoked the so-called Sunday law of Tennessee, they should be required to respect the undisputed provisions of the fundamental law of that State. We do not believe, however, that Sheriff Darwin will become a party to any such violation of the constitution. We believe him to be a man of better principle; but even if he were not, he would realize that such an act might be fraught with serious financial consequences to himself and his bondsmen.

AMERICAN SENTINEL.

Set for the defense of liberty of conscience, and is therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

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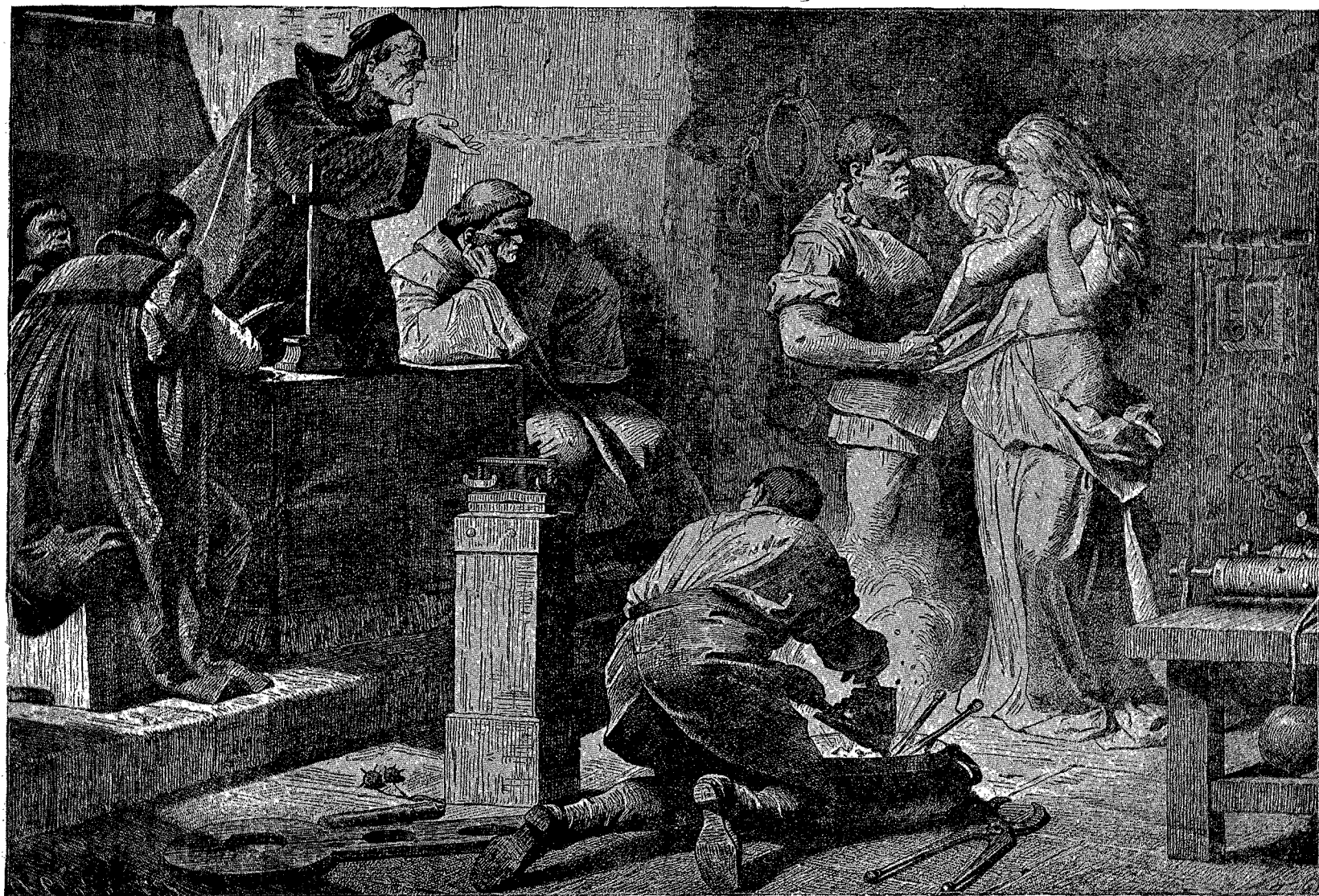


"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

Vol. 10. No. 32.

NEW YORK, AUGUST 15, 1895.

Price, 3 cents.



ENFORCING THE "LAW" IN SPAIN—THE INQUISITION IN SESSION.

"The laws against the violation of our day of rest are unrepealed, and no matter whether just or unjust, wise or unwise, . . . they should be enforced."—*Memphis Commercial-Appeal*.

THE ENFORCEMENT OF "LAW."

"We have a law, and by our law he ought to die,"¹ has been the justification of injustice and persecution in all ages.

It was civil "law" that cast the three Hebrews into the fiery furnace;² that consigned Daniel to the lions' den;³ that put to death the apostles; that gave to the wild beasts the early Christians; that clothed with authority the Inquisition; that burned Huss and Jerome and tortured and put to death millions of

martyrs in the Dark Ages; that whipped, banished, and hanged Quakers and Baptists in New England and Virginia, and that is to-day imprisoning honest men in Maryland and driving Christians in the chain-gang in Tennessee.

Except in isolated cases of mob violence, no martyr ever suffered except under the color and forms of civil "law;" and yet men are slow to learn the lesson that mercy is above statute, that justice is above "law;" that any act which contravenes the laws of nature, that attempts to alienate inalienable, God-given rights, is not law and ought

to be treated as void in practice as it is in fact.

"By the light of burning heretics Christ's bleeding feet I track,
Toiling up new Calvaries ever with the cross that turns not back."⁴

The measure of religious liberty which we enjoy in this favored land to-day, is due, under God, to the fact that God-fearing men violated so-called civil laws, and continued to violate them, and to suffer the penalty, until by their sufferings they brought their fellow-men to the recognition of the fact that there

¹ John 19:7.

² Dan. 3.

³ Dan. 6.

⁴ Lowell's "Present Crisis."

is a limit to civil authority; that human law is not supreme; that God has not abdicated the throne of moral dominion; that what other nations call religious toleration is in reality religious rights, of which "government cannot deprive any portion of citizens, however small;" that though "despotic power may invade those rights, Justice still confirms them."⁵

"They enslave their children's children who make compromise with sin."

"Backward look across the ages and the beacon-moments see,
That, like peaks of some sunk continent, jut through Oblivion's sea;
Not an ear in court or market for the low foreboding cry
Of those Crises, God's stern winnowers, from whose feet earth's chaff must fly;
Never shows the choice momentous till the judgment hath passed by."⁶

The press of the country has spoken out nobly in denunciation of the persecution of Seventh-day Adventists in Tennessee and elsewhere. But there are a few ignoble exceptions. The *Commercial-Appeal*, of Memphis, ridicules and slanders the persecuted men, and then says:—

The laws against the violation of our day of rest are unrepealed, and no matter whether just or unjust, wise or unwise, they should be enforced.⁷

This sentiment is worthy of an Inquisitor of the "Holy Office," and had the editor of that paper lived in the days of the Inquisition, he would, if consistent, have said: "The laws against the violation of our religion are unrepealed, and whether just or unjust, wise or unwise, they should be enforced." Yea, he would have stood by and seen the cruel, red-hot pinchers sear and tear the flesh of the tortured victim; or, perchance, he would have himself heated the instruments of torture or brutally bared the breast of the shrinking maiden or of the devoted mother to the gaze of the rabble and to the bloody work of the scarcely more cruel iron.

The *Evening Sentinel*, of Knoxville, Tenn., also says, "Enforce the law," though it does not manifest the bitterness shown by the *Commercial-Appeal*. In its issue of July 22, the *Sentinel* publishes a number of interviews with ministers at Knoxville, from which we make the following extracts:—

The [Evening] *Sentinel* man interviewed Rev. Dr. Moore, pastor of the Church Street Church, on the question, putting three questions to him, which he answered, as follows:

⁵ United States Senate, Jan. 19, 1839.

⁶ Lowell's "Present Crisis."

⁷ The utter heartlessness and hypocrisy of this utterance will be better understood when it is known that the *Commercial-Appeal* is published Sunday as on other days, in flagrant violation of the Sunday statute of Tennessee.

"Are you in favor of the strict enforcement of the laws in Tennessee against sabbath desecration?"

"As every other good citizen ought to be, I am in favor of the strict enforcement of all laws till they are repealed. If they are good laws let them be enforced, if they are bad, let them be repealed."

"What do you think of the recent imprisonment of the Seventh-day Adventists in Rhea County for working on Sunday?"

"I think Seventh-day Adventists, as well as any other people, should be punished according to law, for violations of law."

And so Dr. Moore, had he lived in the days of the Inquisition, would have gazed unmoved upon the *auto-da-fé*, and as the flames encircled their victims he would have said, if consistent: "As every other good citizen ought to be, I am in favor of the strict enforcement of the laws till they are repealed. I think these Protestants, as well as any other people, should be punished according to law, for violations of law."

To the *Evening Sentinel's* question Rev. Thomas C. Warner, D. D., replied:—

Laws are enacted with reference to the punishment

dogmas of Rome; he must, if in France or Spain, or the Netherlands, have stood by the burning pile, or by the gallows tree, and said:—

"The question of righteousness should never decide whether an existing law is to be enforced or not. Is it the law of the land? That question settled in the affirmative, then let the law be enforced. If the law is unjust, if it works hardship to innocent persons, still let it be executed so long as it remains upon the statute books."

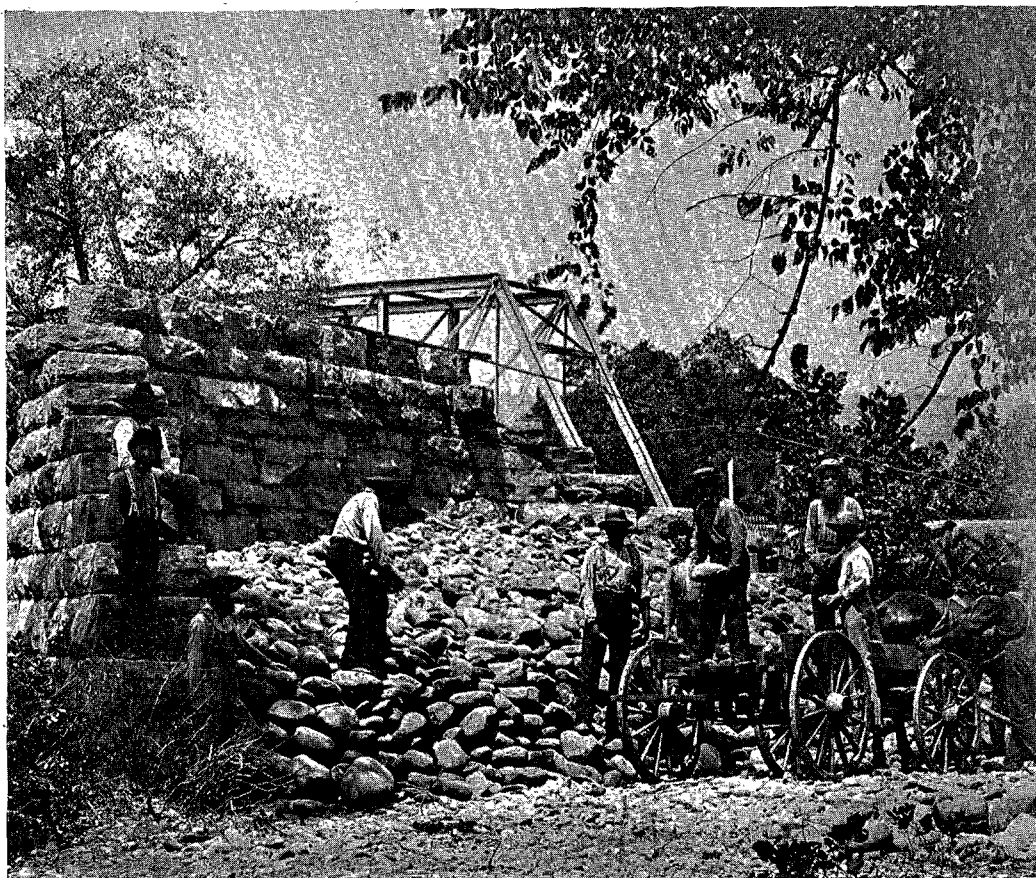
In view of such utterances, is it any wonder that the prophet of God, in describing the very times in which we live, said: "Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter"?*

It is true that thus far the administration of the Sunday laws of the various States has been very mild compared with the acts of the Inquisition to which reference has been made. But this does not alter the fact that these men

have been taken from their homes for no offense against their fellowmen; they have been unjustly deprived of their liberty and been branded as criminals and worked as convicts for a purely religious offense, for acts done in accordance with the dictates of conscience and not trenching upon the rights of others. Thus the authorities have undertaken, by persecution, to coerce men in matters of religion; and "it is incumbent on the authors of persecution," says Gibbon, "previously to reflect, whether they are determined to support it in the last extreme. . . . The fine which he [the persecuted] is unwilling to discharge, exposes his person to the severity of the law, and his contempt suggests the use and propriety of capital punishment."†

This is well illustrated in the cases of the Tennessee Adventists. Men can never fall into the hands

of more merciful officers than those into whose hands the Rhea County Adventists have fallen. Four months ago Judge Parks imposed a fine of only \$2.50 in each case, and remitted even that. He also recommended the pardon of the convicted men. At the recent term of court he fined those previously convicted three times as much as he had previously done; and in one instance where the defendant had been twice convicted previously, once before a justice of the peace, and once in the Circuit Court, Judge Parks imposed a fine of \$12.50, five times the amount of the fine imposed four months before. Thus the State of Tennessee, as represented in this thing by its courts, has entered upon a course that must end in the infliction of the death penalty; for it is not a supposable case that these men will violate their consciences even to save their lives; and certainly the temper



ENFORCING THE "LAW" IN TENNESSEE—ADVENTISTS IN THE CHAIN-GANG.

"I think Seventh-day Adventists, as well as any other people, should be punished according to law, for violations of law."—Rev. Dr. Moore.

of the evil-doer, and for the protection of society in all its rights and interests. The question of righteousness should never decide whether an existing law is to be enforced or not. Is it the law of the land? That question settled in the affirmative, then let the law be enforced. If the law is unjust, if it works hardship to innocent persons, still let it be executed so long as it remains upon the statute books. The surest way to secure the modification or repeal of an unjust law is to illustrate its prejudice by enforcing it. Whatever may be my private opinion touching the Sunday laws of Tennessee, I am in favor of their impartial execution. Whether they interfere with a man's religious views or his business practices, so long as they are of record for the regulation of public conduct and private practice, let them be rigidly applied.

It almost passes belief that these words could fall from the lips of a professed representative of the Man of Calvary, the Prince of Peace. Had this minister lived in the days of the Inquisition, when in every country in Europe and in every civilized country in the world it was against the "law" to disbelieve the

* Isa. 59: 14.

† "Decline and Fall," chap. 37, par. 3.

of Tennessee's law-makers must change very materially before the State will recede from the position it has taken.

Expressions of sympathy and kindly regard are no new thing in cases of persecution for conscience' sake. The ecclesiastical courts of the Dark Ages frequently expressed abundant sympathy for their victims and bespoke mercy for them at the hands of the civil authorities to whom they committed them to be dealt with "ACCORDING TO LAW;" mercy which they well knew their victims would not receive; for the condemned men were then, as the Tennessee Adventists are now, self-confessed "law" breakers, and it was a maxim then as it is now: "The law must be enforced." The result then was imprisonment, confiscation, torture and death by the rope, the ax, the fagot.

The ultimate end cannot be different now. True, the extreme penalty may not be so speedily reached as in the Middle Ages, but it is none the less inevitable. The death penalty is not only in the first attempt to coerce men in matters of conscience, but it is in the assumption of the right to coerce them; and the easy stages by which it is to be reached in Tennessee only make it the more certain. Had heavy penalties been imposed upon the Rhea County Adventists for the first offense, public sympathy would have been aroused in their behalf, and the so-called law might have been swept from the statute books; but the sympathy of the judge, the kindness of the sheriff and his deputies, the pardon by the governor, all serve to create a feeling that having been treated with such marked consideration, the Adventists ought to be willing to compromise, to surrender their consciences; and the fact that they will not compromise in the least, that they remain loyal to God and to conscience, is taken by many as an evidence of contumacy, and their further punishment is regarded as well-merited.

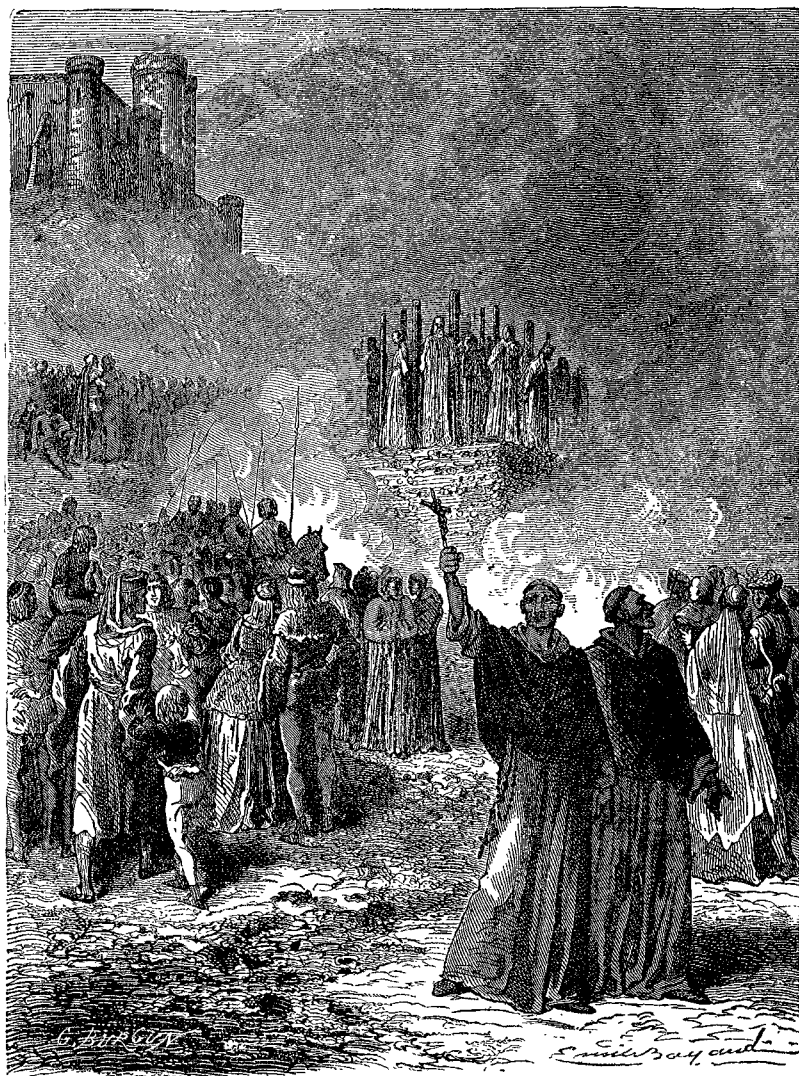
We have little hopes of influencing the State of Tennessee in this matter, or of even lightening the persecution of the Adventists there. Forewarned by the Word of God, we have long looked for such things in this country, and we expect them to increase rather than diminish. The return to the maxims and methods of the Dark Ages has begun, and the goal is certain. We expect to save from the ruinous course upon which they have entered neither the State of Tennessee nor yet the United States, which has in many ways approved the wicked principle which Tennessee has adopted; but we do expect to save honest-hearted individuals from participation in the wrong.

"Once to every man and nation comes the moment to decide,
In the strife of Truth with Falsehood, for the good or evil side;
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right,
And the choice goes by forever 'twixt that darkness and that light."¹
"Hast thou chosen, O my people, on whose party thou shalt stand,
Ere the Doom from its worn sandals shakes the dust against our land?"¹

God has ordained civil government, but he has "not" thereby abdicated the throne of moral dominion. Every man must give account of himself to God. As Lowell has oddly but forcibly expressed it:—

If you take a sword and dror it, and go stick a feller thru,
Gov'ment aint to answer for it; God'll send the bill to you.

¹ Lowell's "Present Crisis."



THE AUTO-DA-FE—ENFORCING THE "LAW" IN FRANCE.

"As every other good citizen ought to be, I am in favor of the strict enforcement of all laws till they are repealed."—Rev. Dr. Moore.

It is no less a moral wrong to rob a man of his natural rights than to rob him of his money or other property; and it is no less a moral wrong to do it under the forms of law than it would be to do it without law.

Government cannot make right wrong nor wrong right, and the man who does a moral wrong in obedience to what he may understand to be law, or in obedience to that which is in fact human "law," will in the end find that he is not thereby freed from responsibility to God. Judge Parks, Attorney-General Fletcher, the grand and petit jurors, and the sheriff and his deputies, must each answer to God for the wrongs done the Adventists, and that at a bar where the plea of supreme court decisions and official oaths will not avail. The law of God will be the rule of that

Judgment. As Elder Colcord so impressively said last March: "There is a time coming when there will be a change, and God, and not man, will be the Judge—and in that court questions will be decided not by the statute books of Tennessee, but by the law of God." And in that Judgment the authorities of Tennessee will be on trial, not as belonging to a system in which their identity is lost, merged into that moral nonentity, the



WHOLESALE HANGING OF PROTESTANTS—ENFORCING THE "LAW" IN THE NETHERLANDS.

"The question of righteousness should never decide whether an existing law is to be enforced or not. . . . If the law is unjust, if it works hardship to innocent persons, still let it be executed so long as it remains on the statute books."—Rev. Thomas C. Warner, D.D.

State, but as individuals, each responsible for himself to God, and each to give account for himself of the deeds done in the body.

"Careless seems the great Avenger; history's pages but record:

One death-grapple in the darkness 'twixt old systems and the Word;

Truth forever on the scaffold, Wrong forever on the throne,—

Yet that scaffold sways the future, and, behind the dim unknown,

Standeth God within the shadow, keeping watch above his own."¹

FUNDAMENTAL PRINCIPLE OF GOVERNMENT.²

THE fundamental principle of American jurisprudence is that stated in the Declaration of Independence: that government is instituted to secure the rights of man. These rights are simply artificial divisions of the law of nature.³ Now that which is to be secured—man's rights—precedes that which secures them—civil government. They are also superior to the provisions of government. Blackstone says: "This law of nature being coeval with mankind, and dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe, in all countries, and at all times. No human laws are of any validity if contrary to this; and such of them as are valid derive all their force, and all their authority, mediately or immediately, from this original."

In the universal recognition (whether acknowledged or not) of this principle—that there is a superior standard of justice—lies the force of charges that certain legislative acts are unjust. For injustice is nonconformity to the law of justice—which is the natural law. If the legislature were omnipotent, if there were no superior law, if it could make right wrong and wrong right, then any law it might make could not be said to be unjust. Its own acts would be the standard of justice. Right would then be conformity to human law, and wrong, violation of human law. The absurdity of such a position is evident—the claim would be preposterous; as long as the maxim, *Humanum est errare*, is true, there must be some invariable standard by which all human acts, public as well as private, are to be judged. This standard is variously termed the law of justice, the law of nature, natural rights, etc., and has reference to those abstract principles of justice and right imprinted more or less clearly on the sense of every man.

It is this law that receives formal recognition in our declarations of rights—declarations simply of certain parts of this superior law;—not that these rights are any more sacred when thus "declared" than they were before, but they are thus rendered more susceptible of enforcement. That they are simply a part of this higher law, and are so recognized, is proved by the provision so generally inserted in declarations of rights, that "the enumeration herein of certain rights shall not be construed to deny or disparage others retained by the people"—a direct acknowledgment that these rights inhere in the people, and that such declaration is simply an express acknowl-

edgment of the most important principles of this law. Theoretically, it adds no force whatever to the rights. Such declaration is not dissimilar to the frequent instances where the State Constitutions reenact certain provisions of the National Constitution. Such reenactment does not make the provision any more binding; nor would a provision to the contrary annul the superior law. The State Constitution, in so far as it contravened the provisions of the National Constitution, would simply be void. Blackstone states this principle in his commentaries: "Those rights, then, which God and nature have established, and are therefore called natural rights, such as are life and liberty, need not the aid of human laws to be more effectually invested in every man than they are; neither do they receive any additional strength when declared by the municipal laws to be inviolable. On the contrary, no human legislature has the power to abridge or destroy them."

It is true that when recognized in our constitutions, our rights are more easily enforced, and hence this recognition was insisted on by Jefferson and other early American statesmen. But because this recognition may not exist, one's rights cannot therefore be legitimately trampled upon. Even if the Constitution did not prohibit the taking of private property for public use without just compensation, the legislature could not therefore legitimately do it. Nor can the legislature rightfully take the property of A and give it to B. There is no court in the land that would enforce such a decree. It would violate this superior law, and therefore be absolutely void. Hence, as government is instituted to secure the natural rights of man, and as our constitutions, in their declarations of rights, recognize this law and limit the powers of government accordingly, any law which deprives an individual of his rights is unconstitutional.

In accordance with this principle, Jefferson declared: "Our legislators are not sufficiently apprised of the rightful limits of their power, that their true office is to declare and enforce only our natural rights and duties, and to take none of them from us. . . . The idea is quite unfounded that on entering into society we give up any natural right." This doctrine is coeval with courts of justice, and was unequivocally asserted and re-asserted centuries ago by England's most eminent chief justices. Said the distinguished Lord Hobart: "Even an act of Parliament, made against natural equity, as to make a man judge in his own case, is void in itself; for *jura naturæ sunt immutabilia*, and they are *leges legum*."

Thus this American principle is simply that which has been declared again and again by the greatest jurists which have ever adorned the English bench. In "Elements of Right and of the Law" (Section 520), Mr. Smith says: "It is a well-established principle of the American law, that an act of Congress in excess of the constitutional powers of the Federal Government is absolutely void; and so far as the direct infringement of private rights is concerned, this principle is in fact enforced by the courts; but in questions merely political, there is in general no practical means of restraining the execution of the law. Nevertheless such a law is void, and not only affords no legal justification to any one seeking to enforce it, but every subordinate officer, and indeed every private individual, has the right to disobey it, and will be vindicated in doing so by the courts."

The individual retains his natural rights, and government is limited accordingly. And as every individual equally has the natural right to worship whom he pleases and on what day he pleases (as long as he interferes not with this same liberty in others), or to refrain

from worshipping altogether, any human law interfering with this right, is, under our constitutions, void; it matters not whether it be a Sunday law, a law to compel him to attend church, or a law requiring any other religious observance, if it interferes with the right of a single individual, it is unconstitutional and absolutely void.

It is true that our judiciary have not always had a clear conception of this principle, and numerous decisions are flatly contradictory. But this is because in some cases precedents have been followed, not principles. Law, by some, has been regarded as a bundle of previous decisions, rather than as a science founded, like other sciences, on the immutable law of nature. The erroneousness of such a view must be obvious to all who have given it reflection. "The law of England," Lord Mansfield observed, "would be an absurd science were it founded upon precedent only." And Lord Coke repeatedly declared that the law "is the perfection of reason." "Reason," said he, "is the life of the law; nay, the common law itself is nothing else but reason."

In the onward march of civilization and in the advancement of science in general, progress has also been made in our system of jurisprudence;—not that principles have changed, for the law of nature is both unchangeable and immutable, but in this advancement clearer views of the principles of justice have been obtained. Progress is especially seen in connection with religious legislation and religious decisions. In America the dogma that Christianity is a part of the common law has been repudiated. Sunday laws have been declared to be unconstitutional. Religious proclamations, too, were so held by Jefferson and Madison; and the latter also states that public chaplaincies are an illegitimate departure from American principles. And as our judges and legislators incline more to justice and reason and less to the precedents dictated by bigotry, our Government will become still more liberal, and our Sunday laws, and all other religious laws, will go the way that similar laws have gone before them. In order to fulfill the objects of government, every man must be insured "the fullest liberty to exercise his faculties compatible with the exercise of like liberty by every other man." This is the principle asserted in the Declaration of Independence, when it says, "All men are created equal;" and the repeated departures from it in our religious laws which discriminate against the sabbatarian⁴ and infidel are a standing reproach to our Government, and a constant travesty on justice.

UNDER date of July 5th, the *San Juan Times*, Farmington, N. M., contains the following editorial note:—

The authorities of Colorado Springs, after thoroughly illtreating the members of the Salvation Army, have finished up by sending Captain Blanch Cole to jail for thirty days. This is religious persecution again with a vengeance. The lady is well known as a well educated woman, and was exerting herself to the utmost to aid the fallen and comfort the distressed. Her crime is the holding of open air meetings. Her sentence is looked upon as a disgrace to Colorado Springs and to Colorado.

The SENTINEL joins with the *Times* in condemning this treatment of Captain Blanch Cole. It is but another exhibition of that bigoted tyranny which imprisons Seventh-day Adventists in Tennessee. We are glad to see our contemporary striking the hydra-headed monster whenever he appears.

⁴ The Jew who is forced to respect the first day of the week when his conscience requires of him the observance of the seventh also, may plausibly urge that *the law discriminates against his religion*, and by forcing him to keep a second sabbath in each week, *unjustly*, though by indirection, *punishes him for his belief*.—Cooley's "Constitutional Limitations," page 476.

¹ Lowell's "Present Crisis."

² From introduction to "American State Papers Bearing on Religious Legislation," by Prof. William Addison Blakely, of the University of Chicago.

³ It [the term "law of nature"] is not used among them that be learned in the laws of England to reason what thing as commanded or prohibited by the law of nature and what not; but all the reasoning in that behalf is under this manner:—

As when anything is grounded upon the law of nature, they say that reason will that such a thing be done; and if it be prohibited by the law of nature, they say that it is against reason, or that reason will not suffer it to be done.—St. Germain's *Doctor and Student*, 11, 12.

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THE INTOLERANT "BLADE."

IN its issue of July 11, the *Toledo Blade* closes an editorial comment on the conviction of the Tennessee Adventists, for doing common labor on Sunday, with the following:—

There is no constraint upon the Adventists to devote the day to religious duties, or to hold it sacred. The law does not compel them to observe the Christian Sunday any more than it does the Jewish Sabbath. It merely declares that no one shall perform labor on Sunday; and there is no good reason why the Adventists should not obey that law. Their claim that it is a matter of conscience not to obey it, is absurd.

We are tempted to deal sharply with this utterance, but instead, will make the following brief comments:—

1. The commonwealth of Ohio recognizes that a statute compelling seventh-day observers to rest on Sunday, is tyrannical, and consequently exempts from its penalties "those who conscientiously observe the seventh day of the week as the Sabbath." True, this is but toleration, but it is better than the oppression of Tennessee. Therefore, when the *Blade* asks that seventh-day "observers abstain from their usual avocations on Sunday, through respect for the Sunday laws," it asks a sacrifice that its own State regards as an injustice.

2. The Sunday statute of Tennessee does bring constraint to bear on the Adventists to compel them to observe Sunday in the same manner enforced by the creeds of the Sunday-observing Protestant churches. All that the creeds require is cessation from labor. They do not attempt to invade the mind to ascertain whether it employs the Sunday in holy contemplation. Outward rest is all the creeds enforce, and this outward rest is just what the Sunday statute of Tennessee attempts to enforce. And just as the three Hebrew worthies refused to bow down to Nebuchadnezzar's image and *appear* to worship, so Seventh-day Adventists refuse to bow down to the papal Sunday and *appear* to observe the statute-intrenched dogma of Sunday sacredness.

3. Seventh-day Adventists know that Sunday observance is not commanded in Scripture. They know that Sabbath observance is commanded. They know that Sunday observance is a church ordinance only, and is put forth as the sign of an opposing system,—the mark of that system which declares that "the church has power to ordain feasts and holy days and to command them under sin." Seventh-day Adventists hold to a system of doctrine diametrically opposed to this system, and while thus believing they conscientiously refuse to wear the badge of the opposing system.

4. Sunday statutes attempt to abridge the inalienable right to teach what one believes. "Action speaks louder than words." The Sunday observer works on Saturday, and by that work proclaims to all beholders that he does not believe that the seventh day is the Sabbath. Likewise, the seventh-day observer labors on the first day of the week, and thereby proclaims to the beholder that he does not

believe that Sunday is the Sabbath. In Tennessee, the Sunday-keeper says, "No, you don't," and hastens to invoke the law to prohibit seventh-day observers from exercising a right which he loudly demands for himself.

If there is no conscience involved in being compelled to wear the badge of a false theological system,—if there is no conscience involved in the matter of teaching one's faith, then it is absurd for seventh-day observers to assert that they cannot conscientiously obey the Sunday statute. But it is a matter of conscience for Seventh-day Adventists to rest on Saturday and work on Sunday. Nevertheless they do not thereby disturb either the public or private devotion of their neighbors. Only two of the hundreds of witnesses which have testified against them in the scores of cases that have been brought against them in the last few years have testified that they were disturbed. One of these was engaged at the same time in driving a cow home which he had gone to a neighbor, on Sunday, to procure. The other claimed to be disturbed, though he testified under oath, that he neither saw nor heard the Sunday work of his Sabbath-keeping neighbor, but was mentally disturbed by the *mere knowledge* that the work was being done. No; Seventh-day Adventists believe in practising the Golden Rule, and if their persecutors would act upon this Christian precept, all this persecution would cease.

MISSIONARIES DISREGARD CIVIL "LAW."

SOME weeks since, we referred in these columns to the passage of a statute in Florida, prohibiting the co-education of the races. Referring to this "law," the *Independent*, of July 18, says, that "it affects not only teachers, but patrons of such schools—that is, parents may be imprisoned from three to six months in the county jail." The *Independent* further says: "The American Missionary Association will receive and teach pupils, white or black, who apply for instruction at Orange Park; and there will be teachers to run the risk of imprisonment. Scholars will be fitted to teach Florida schools, white or black."

We are glad the American Missionary Association has determined to disregard this so-called law. It is clearly violative of the constitution of Florida, because it is an infringement of religious liberty, and undertakes to interfere with missionary operations in that State. The gospel commission is,—*"Go ye into all the world and preach the gospel to every creature."* Missionaries, everywhere, find it necessary, not only to preach the gospel in the common acceptance of the term, but to establish schools wherein a Christian education may be given. This the American Missionary Association has done at Orange Park, Florida; and it is this which the statute referred to proposes to prohibit.

When American missionaries go to foreign lands and there establish schools for the instruction of the natives, and these schools are interfered with by the authorities, our Government protests against such interference, as an invasion of natural right and of the law of civilized nations. Here, an American State is proposing to do precisely the same thing. By this statute, Florida tells the American Missionary Association how it shall not preach the gospel in Florida; that it shall not educate colored pupils in a school conducted by white people. This attempt is as great an outrage upon religious liberty, and the excuses made for it, are as disingenuous as the Sunday laws of the various States, and the so-called reasons for maintaining them. Both are alike in open

violation of natural, God-given rights, and both should be alike disregarded; and we are glad that, as the *Independent* says, "there will be teachers ready to run the risk of imprisonment," for violation of this Florida statute.

We honor the *Independent* for the stand which it has taken in this matter; and we honor the American Missionary Association for its determination to disregard this iniquitous measure, just as missionary associations have always disregarded similar so-called laws, designed to hinder their work in heathen lands; and just as Christians always have and always must everywhere disregard human enactments which trench upon the sacred rights of conscience.

FROM A MINNESOTA JUDGE.

EDITOR OF AMERICAN SENTINEL: I have received several copies of your paper, and must say that I am well pleased with it. Its short articles that "hew to the line" are sure to be read. At first I gave it but little attention, but it kept coming, and I thought I better see what it amounted to. Beyond a doubt the SENTINEL is just the paper needed for the times. It is a pity that every reader cannot have a copy every week; and I want to say to every one who may pick up a copy of the SENTINEL, don't lay it down until you have read it.

Sunday is my Sabbath, and whether the teaching that Saturday is the Sabbath, makes the people any better may be doubtful; certainly they are not made worse thereby. He who believes that Saturday is the true Sabbath should be afforded the same protection as Sunday observers. It is surprising to hear of the persecution of the seventh-day people in Tennessee and other States. That they should be imprisoned for doing what they believe to be their duty to God, is a crime, notwithstanding statutes may read otherwise.

I have noticed that Judge Parks, who committed these men to prison, has been commended for his personal views upon this question, and justly so. Did he do right? Are his acts commendable? Let us see. Many of the early settlers of this country fled from a land of religious persecution, and when this Government was established care was taken that every one should have the right to worship God according to the dictates of his own conscience. Of course, such conscientious rights must not abridge the rights of others. The Sabbath was ordained by God. The observance of it is an act of worship, and is so regarded by all worshiping people. Whether Saturday or Sunday be the true Sabbath must be left to each individual according to his own conscience. It cannot be decided by legislative acts without abridging the rights of conscience.

The statutes of Tennessee do not prohibit one from keeping Saturday as the Sabbath. They in effect say you can do so, but you must forfeit one-sixth of all you could otherwise earn during the six working days; that is, you must not work Sunday. If you will keep Sunday only, you need to forfeit nothing. So if one keeps Saturday he must pay a license for the right to do so. This is so palpably in violation of the principle upon which our Government was founded, and in violation of the Constitution, that it does seem that any court, even the lowest, would be justifiable in disregarding any such legislative enactments. These persecutions, they call them prosecutions, are a disgrace to the States; yes, and to the United States, which we call the land of liberty.

If we should seek to find the cause that has

lead to these conditions, no doubt we should find it in the *inclination of churches to advance their interests by legislative enactment*. The zeal of the Catholic Church in this direction exceeds all others. In fact, this church seems more political than religious. A few years ago a celebrated Irish Catholic divine replying to Froude, the English lecturer, upon the treatment of the Irish by the English, declared that the Catholic Church ought to stand at the head of all government, because the pope was the vice-gerent of God and could do no wrong. The leaders in this church now hold to and advocate this doctrine, and are seeking to make this a Catholic country, not by force of arms, as many think they intend, but by the ballot. Their priests control the votes of their members, and the pope controls the priests. Catholic school officers must be had, if possible, and so with legislatures, judges, and all executive officers. By the signs of the times there is no mistake in this. If any one disbelieves this, he should live in a community where the Catholics dominate, and he will be soon convinced of its truth.

"EVERY HONEST MAN SHOULD PROTEST."

THE Cincinnati *Tribune*, of July 20, contains a contribution, nearly a column long, from the pen of Thos. Clephane, of Cincinnati, under the sub-heading, "Very Vigorous Protest Against the Conviction of Seventh-day Adventists." We extract the following from the last paragraph:—

The Sabbath is a religious, and not a civil institution, and belongs to the Church, not the State. Whatever is lawful on any other day of the week is lawful on Sunday. Every honest man should protest against such law. I do not doubt but these conscientious Adventists can, by looking out of their prison cells next Sunday, see very many working without restraint; loaded cars of excursionists passing by to places of amusement. Why do railroads work on Sunday? Why do all others that labor on that day do so without restraint, while this small band of people that have observed the day believed by them the proper one to observe are treated in this manner? Not being a Christian, but, I hope, a humanitarian, and believing that injustice has been done in this case, I hereby protest.

Mr. Clephane, though declaring himself a non-Christian, shows in this protest that he is more nearly in harmony with Christian principles than multitudes of professing Christians.

ALL HONOR TO SUCH A JUDGE.

[From the *Albion (Neb.) Weekly News*, July 9.]

THE constitution of Maryland provides "that in all criminal prosecutions every man hath a right . . . to a speedy trial by an impartial jury." But some years since the legislature passed an act providing that in cases of vagrancy the accused might be committed to the workhouse, by a magistrate, for one year or less, without trial by jury.

A man thus committed was brought before Judge Yellott on writ of *habeas corpus*, and he was promptly discharged, on the ground that the act under which he had been committed was unconstitutional. The case was appealed by the county, and the Court of Appeals (the Supreme Court of Maryland) sustained the statute on the ground that the constitution of Maryland must be interpreted in harmony with the practice under the unwritten constitution of England, in which country the guarantee of trial by jury is not held to extend to such cases.

Reinforced by this decision, the magistrates of Maryland continued to commit to the workhouse, without jury trial, such vagrants

as were brought before them; and Judge Yellott as promptly discharged every man thus deprived of his liberty who was brought before him on writ of *habeas corpus*; and this, notwithstanding the fact that case after case was taken to the Court of Appeals, and always with the same result, namely, that the "law" was sustained. But the venerable Judge Yellott treated it as void until his retirement from the bench on account of the infirmities of old age. And we say all honor to such a judge.

A HYDRA-HEADED MONSTER.

TYRANNY is a monster that never dies. It has passed into a proverb that eternal vigilance is the price of liberty; and that is because the spirit of oppression is never destroyed, and, on its part, is sleeplessly vigilant. Behold here to-day [1878], this great people, whose passion for liberty is recorded in splendid pages of history, whose resolution to build on these islands a commonwealth of justice and freedom is written on every acre of its soil in their heart's blood, and in royal blood too; and yet after all these sacrifices and heroic martyrdoms, the scratch of one man's pen can run through the achievements of centuries and turn the arm of England to a bulwark of barbarism. The cause of such recurrences is not far to seek. The fatality is not in the evil thing, but in some strange popular hallucination like that which Hercules had about the ninth hydra head. Instead of killing that he hid it under a stone; and, in the same way, whenever in history, the Anglo-Saxon has vanquished a wrong, he always spared one of its heads. He hides it away; he calls it obsolete; but, after lying still for a long time, up it starts again at the call of some ambitious partisan, all through this curious disinclination to eradicate a wrong utterly and leave no germ of it behind. The chief art of reform is to be radical. No unrepealed statute is ever obsolete. The head of every wrong lives still while its principle is spared, and though it seems antiquated one day, it may be a "spirited policy" the next. —*Moncure D. Conway*.

A DANGEROUS PRECEDENT.

[From the *Mail and Express*, New York, July 30, 1895.]

THE action of Vice-Chancellor Pitney, in enjoining a reporter from publishing the details of a suit involving the right of way of the Watchung Railway Company in East Orange yesterday afternoon has created a sensation in newspaper circles. It is reported that the vice-chancellor had remarked that "some street railway companies received their franchises very cheaply," when a reporter was seen to leave the room. "Is he a reporter?" asked the vice-chancellor of a court attendant. Being told that he was, he said, "Fetch him back." The reporter returned. "Let me see your notes," demanded the vice-chancellor. They were produced and handed up to the bench. After looking them over, the vice-chancellor is said to have remarked: "You can now leave the room. If one line is printed in your paper about this case I will have you arrested for contempt of court."

It is not known how the vice-chancellor became clothed with such extraordinary power. He may have had some special reasons for his action, which have not been made public, but we know of no authority by which the court can seize the papers of a private individual who may happen to be present at the hearing of a case, and demand of him any memoranda which he may have taken in the course of his

reportorial duties. Not since the abolition of the Star Chamber centuries ago has an attempt been made to establish such a censorship of the press.

Instead of previously submitting to the inspection of a tribunal created by the government for the purpose, matter which is intended to be published, and receiving a special license to print it, the custom has prevailed, both in England and in this country, of permitting the publication of anything which may be written. This, however, is done at the writer's or publisher's peril. If his article contains anything which is libelous, or which would subject him to punishment for contempt of court, he must take the consequences. In this country especially the greatest latitude has always been allowed and taken by the press in this respect.

It seems to us that it is an unwarrantable infringement upon the freedom of the press for a court to prohibit the publication of its proceedings, which have taken place in the face of day in a court of justice. It would be taking a long stride backward to have the proceedings of legal tribunals take place in secret. While there may have been no particular hardship caused in this case, still it is a precedent which, if followed, would be a dangerous and far-reaching one.

PROTEST AGAINST SUNDAY LEGISLATION.

[From the *Cape Times*, Cape Town, Cape Colony, South Africa, June 19.]

A DEPUTATION representative of the Seventh-day Adventists waited upon the Right Honorable the Prime Minister, and the Treasurer-General yesterday morning for the purpose of protesting against the proposed legislation on Sunday observance. The deputation was introduced by the Hon. J. Rose-Innes, Q.C., M. L. A., and consisted of the following gentlemen: the Rev. A. T. Robinson, the Rev. S. N. Haskell, Mr. G. D. J. Scholtz, Mr. H. P. Wessels, and Mr. H. J. Edmed.

THE CASE STATED.

The Rev. A. T. Robinson, in explaining the views of the deputation and those of whom they represented, said they were thoroughly in accord with every measure calculated to tend towards the best interests of society, but they were strongly against the legislation which was being asked for with regard to Sunday. They would strongly favor a law which would prohibit everything of an indecent and uncivil character on every day of the week, but it appeared inconsistent to them, viewing the matter as they did, to place a law on the statute book which would forbid these things on Sunday any more than on any other day of the week, thus making in the eyes of the law that which was indecent and immoral right on six days of the week. They respectfully protested against Sunday laws, because they believed that such laws were wholly unnecessary for the good of society. Legislating against what was indecent and immoral they regarded as being in the best interests of society, but with regard to the matter of Sabbath observance, that should be left for every man to do as he pleased, as that was a matter of conscience. Countries which had been most dominated by such laws were those in which the continental Sunday was observed. They further protested against Sunday laws because there was a respectable minority in Cape Colony who conscientiously believed that the divine law commanded them to keep holy the seventh day. On this point they had been met with the assurance that the State did not propose to interfere with the right of

anybody to keep the seventh day, but they would respectfully point out the command of God regarding the observance of the seventh day as the Sabbath. The manner in which the seventh day was to be kept holy was here very clearly defined—it was making a distinction between the six working days and the seventh day. They further held that when the State made any demand touching religion, a man as a Christian was bound to disregard such laws, but he was bound to submit to the powers that be in regard to any consequences that might follow. Another reason for protesting against Sunday legislation was that they believed that such laws were wrong in principle, and if Parliament placed such laws upon the statute book, they, as Christians, could not but regard them as religious laws, and therefore wrong in principle. Legislation against indecency and incivility did not affect them, because, as Christian citizens, they did all in their power to discountenance such things on every day of the week, but with regard to legislation as to Sunday observance they protested most strongly. In the event of the passing of such a law the only possible course left open to them as Christian citizens would be to obey God rather than men, and in consequence to suffer as did the three Hebrew worthies under similar circumstances. They would ask the government to reconsider the answer given to the deputation which waited upon them recently with regard to Sunday observance.

MORE PRESS COMMENTS CONCERNING RELIGIOUS PERSECUTION IN TENNESSEE.

Complimentary.

[From the *Republican*, Wauseon, O., July 19.]

THAT able journal, the *AMERICAN SENTINEL*, has a complimentary editorial of the Baptists, who protest against the religious persecutions in Georgia and elsewhere, and concludes as follows:—

"This action does honor to the Baptist name, and shows that the spirit of soul-liberty still lives in the Baptist Church."

Little Christianity in the World.

[From the *Northwest American*, Sioux City, Ia., July 11.]

PERSECUTION of Seventh-day Adventists still continues in the South. Such work as this is almost enough to cause a thinking man to believe that there is little Christianity in this world. They are not allowed the constitutional right to "worship God according to the dictates of their own conscience." If the Southern States hope to encourage emigration to the sunny South, they are pursuing a very poor course. Northern people are too tolerant and broad-minded—generally speaking—to sanction anything of the kind, and will be slow about emigrating to a land where religious freedom is not tolerated. A complete separation of Church and State is inevitable.

An Outrage and a Disgrace.

[From *Clinton (Mass.) Daily Item*, July 19.]

THIS country is called a land of religious liberty. The Pilgrims sought a new home at Plymouth Rock that they might worship God according to the dictates of their conscience, but there are to-day in the chain-gang at work on the public highways in Tennessee eight reputable men, their only offenses being that

they set apart and keep Saturday as a day of sacred rest and worship, believing it to be the "Lord's day." Any law that causes the arrest and imprisonment of Christian men because they conscientiously set apart any particular day in the week to rest from their labors and worship God, is an outrage and a disgrace upon the civilization and intelligence of America.

Ought to Exercise Discretion.

[From the *Times-Star*, Cincinnati, July 16.]

THE arrest, conviction and punishment of those conscientious Seventh-day Adventists in Tennessee is a monstrous form of legalized persecution, a twin sister to that barbarous institution which the civil war abolished from that State more than thirty years ago. It is a part of their religion to literally interpret the Bible and observe the seventh rather than the first day of the week. There ought to be intelligence enough in the courts and court officers of Tennessee to exercise a little discretion, so far as the execution of the law in regard to the observance of Sunday is concerned.

A Disgrace to the State.

[From the *Ligonier (Ind.) Banner*, July 18.]

It is a disgrace to the State of Tennessee that it still persecutes the Seventh-day Adventists and other religionists who obey their consciences by keeping holy the Sabbath or seventh day of the week, and pursuing their ordinary vocations on Sunday. A long list of new indictments have been returned by the grand jury of Rhea County, and the Adventists who had kept the biblical Sabbath and worked on Sunday have been tried and in some cases convicted and sentenced to fine and imprisonment. They had only obeyed what they believed to be the law of God, as revealed in the commandment of rest on the seventh day, and for this they are punished as criminals! Yet Tennessee is one of the States in the Union, and this is near the close of the nineteenth century.

It is a Disgrace.

[From the *Mirror*, Brocton, N. Y., July 24.]

IN Rhea County, East Tennessee, is a colony of Seventh-day Adventists. A few weeks ago eight of them were put on trial for desecrating Sunday, convicted and fined. Although abundantly able to pay their fines they refused so to do and were sent to jail on work-house mittimus to work out their sentences on the county roads. One day last week they were put to work with the county convicts. The leader of the band is E. R. Gillet, a native of Batavia, N. Y., and who is nearly seventy years of age. He volunteered in the civil war and served three years. These men are persecuted for opinion's sake. They are just as sincere in their religious convictions as any other sect can be, and they observe some other day than the so-called sabbath with as much reverence as others keep that day. It is a disgrace to any State to persecute such people for their religious views, and if the old veteran Gillett is a G. A. R. man, that body should demand his immediate release, and the State of Tennessee should see to it that his co-religionists are also liberated. Will man ever be willing to accord to his neighbor every religious and political right that is as much his as the free air of heaven?

A VOICE FROM THE CHAIN-GANG.

Spring City, Tenn., August 9, 1895.

EDITOR *SENTINEL*: In the last issue of the *AMERICAN SENTINEL*, the Rev. Chas. D. Blaker, pastor of the Baptist Church at Camby, Minn., asks if you know of any Baptists who have appeared as the persecutors of the Seventh-day Adventists who are now suffering persecution for conscience' sake. For one I wish to respond, and will give the facts in the case.

I am now working in the chain-gang at Spring City, Tenn., on the public roads with seven others of my brethren, who have offended the peace and dignity of the State and the conscience of our neighbors by peaceably and quietly going about our work on Sunday as on other days of the week. My offense was unloading a wheelbarrow from my wagon and setting it over the fence of the one from whom I had borrowed it, he being also an Adventist.

The man who witnessed the awful act lives on the opposite side of the road, and is a deacon of the Baptist Church. The next day I was indicted by the grand jury, as the court was then in session. I am now paying the penalty at hard work in the chain-gang for sixty days, because I disturbed the conscience of this deacon of the Baptist Church by unloading that wheelbarrow on Sunday.

I have no right to judge the man, but I am led to inquire why I am arrested for doing what I did, while the son of this same deacon goes fishing on Sunday? also his other children picked strawberries every Sunday through the season, and are now gathering peaches on Sunday for wages, and still his conscience is not disturbed; and that, too, since I was arrested; and this Baptist father is not disturbed, at least I hear of no arrests being made. It is not possible that the deacon could fall from grace so soon, even if he believed in the doctrine. I was a member of and preacher in the Baptist Church before I became a Seventh-day Adventist, and knowing their principles then, and what they have suffered in the past for conscience' sake, I least expected a Baptist brother to appear as my persecutor. This action impresses on my mind the fact that my Baptist brethren have backslidden on the principles of religious liberty which were once so dear to them.

BYRD TERRY.

THAT the spirit of religious liberty is by no means dead in America, is proven by the attitude of the press of the country toward religious persecution in Tennessee. We have received at this office hundreds of marked copies of papers, denouncing in vigorous terms the action of the authorities in Rhea County; and we are satisfied that we have seen comparatively few of the papers that have commented upon it. Occasionally we find a paper that defends the persecution, but the overwhelming majority denounce it in fitting terms. We are publishing extracts from the opinions expressed, as rapidly as our space will permit; and are keeping a list of the papers that make mention of it which we shall publish shortly.

POLITICAL liberty consists in the power of doing whatever does not injure another. The exercise of the natural rights of every man has no other limits than those which are necessary to secure to every other man the free exercise of the same rights.—*Declaration of the Rights of Man by the National Assembly of France.*



NEW YORK, AUGUST 15, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

If "Bible Reader" "one watching for truth," will send us his name and address, we will answer his question.

THE New York Recorder, of August 12, in an illustrated article of considerable length, adds its testimony to what the press of the country have so generally spoken in condemnation of the persecution of the Adventists in Tennessee.

ONE of the eight Seventh-day Adventists in the chain-gang in Rhea County, Tenn., has been released by the county court, because on account of poor health he was unable to work. Our illustration on another page shows some of the Adventists at work on the approach to the county bridge, near Spring City.

"ENFORCING the 'law'" against Adventists by imprisoning them or driving them in the chain-gang differs from "enforcing the 'law'" against the heretics of the Middle Ages by means of red-hot pinchers, the gallows and the fagot, only in degree. Exactly the same principle is involved in both.

SUNDAY enforcement seems to be in the very air, and from every quarter comes intelligence concerning efforts to rigidly enforce Sunday statutes. There is scarcely a State in which the question is not being agitated, and both city ordinances and State "laws" are being invoked to compel the observance of Sunday.

SEVERAL Seventh-day Adventists have been arrested recently in Chicago under circumstances which indicate very clearly that the motive is very largely religious bigotry and intolerance. The Adventists have several churches in Chicago, and if the persecution becomes general throughout the city, we may look for interesting developments there.

MR. FAUST, a Seventh-day Adventist shoemaker of Baltimore, whose arrest some time since, we noticed in these columns, was again arrested for working on Sunday, July 21st. The policeman who had previously arrested him, had been watching him, and going into his house the back way, found him at work. The circumstances of the case all indicate clearly that it is a case of religious persecution pure and simple. Mr. Faust's work is not of a nature to disturb people, except as they are annoyed by knowing that he is at work. He is a poor man and badly crippled up by rheumatism, and this persecution works a great hardship upon both him and his family.

OUR second illustration, "Enforcing the 'law' in Tennessee," shows Seventh-day Adventists working in the chain-gang for no offense against their fellowmen, but for practical dissent from a religious dogma which has been entrenched in the statutes of Tennessee. That their punishment is not death does not change the principle. The "laws" which in other ages and in other lands tortured, hanged, or burned heretics differed only in degree from the "laws" which to-day imprison Adventists. Read our illustrated article on this subject.

THERE is a conflict of authority between Oregon and Washington, concerning Sunday fishing on the Columbia River. The laws of Oregon prohibit fishing on Sunday; while the laws of Washington permit fishing on that day. Under the plea of concurrent jurisdiction over the river, the Oregon authorities have undertaken to compel Washington fishermen to cease fishing on Sunday. What the result will be we are not able to say at this writing. The effort of the Oregon authorities shows, however, the disposition which seems inherent in Sunday enforcement.

THE Jewish Messenger professes "much sympathy for the eight Seventh-day Baptists [Adventists] of Rhea County, Tenn., who were imprisoned for working on Sunday," but says it is idle for their friends to talk of religious persecution; that it is the first duty of citizens of all religions to obey the laws of the State, etc. Persecuted Christians have never lacked for sympathy of this kind. Pontius Pilate felt much sympathy for Christ, but nevertheless delivered him to be crucified, as the Messenger would deliver his followers now to the penalties of the law. Pilate's sympathy benefited neither himself nor any one else. It is as worthless in this day as it was in his.

THE manager of the Present Truth publishing office, London, Eng., in a recent interview with the officials having charge of the inspection of factories, was given the alternative of complying with the demands of the Sunday law until an act of Parliament could be passed exempting the Adventists as the Jews are now exempted in that country, which exemption they must secure by their own petition, or of suffering the penalty of the law, which would henceforth be rigorously applied. Of course no Christian will seek temporal ease at the expense of sacrificing principle, hence the prospect is that the property of the office there will be seized to satisfy fines imposed for Sunday labor.

THE authorities of Rhea County, Tenn., have decided not to require the Adventists now in the chain-gang in that county to serve an additional length of time because they will not work on the Sabbath. This conclusion was reached just a few days subsequent to the publication of our last-page note of the 1st inst., in which we showed clearly that any such attempt would be a flagrant violation of

the plain letter and spirit of the constitution of the State, which provides that "no person shall, in time of peace, be required to perform any service for the public on any day set apart by his religion as a day of rest." The Rhea County authorities are to be congratulated that they have decided not to thus further outrage justice.

AMONG the few papers that have approved of the persecution of Seventh-day Adventists in Tennessee, is the Central Methodist, of Cattlesburg, Kentucky, which, in its issue of July 20, said: "The Tennessee Adventists, who persist in performing manual labor on the sabbath, to the annoyance of their neighbors, have again been fined and sent to jail, as they should have been."

The animus of this note is apparent, in view of the fact that none of the work complained of was done to the annoyance of anybody, and no witness testified that he was disturbed by the work done; the only annoyance felt was of the same character as that felt by the Central Methodist, namely, the annoyance which is always begotten by bigotry and intolerance in the bosoms of those who are not willing that others should enjoy equal rights with themselves.

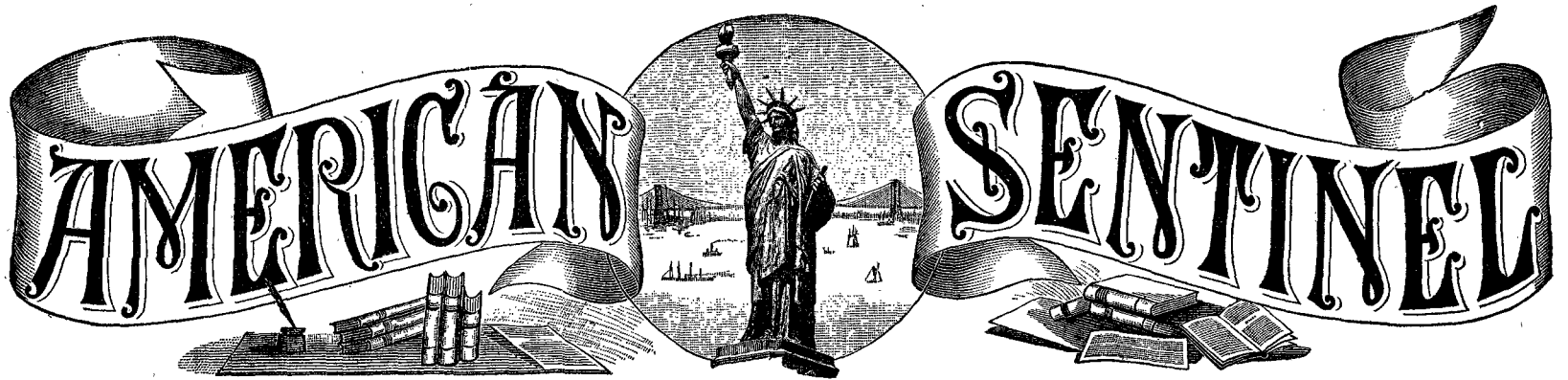
To appreciate justly the nature of the times in which we live, we must look not at the men, but at the principles, which the times are bringing to the front. By these principles, the lives of other men touch our own. The fast-spreading principle of the union of Church and State brings our life in touch with that of each of the persecuted Christians now imprisoned for keeping the fourth commandment. We are not in the position of idle spectators of a play. There is something for each of us to consider and decide, and something to be done. There is a stand to be taken for or against divine truth. When Paul was brought before Felix, it was not, as it seemed, that the apostle might have a chance of regaining his liberty, but that Felix might be told of righteousness, temperance, and judgment to come. The martyrs were persecuted in order that, by their sufferings, they might sow the seeds of truth. And God's hand is shaping now the unfolding of events, to present his truth to all people, that they may choose whether they will be loyal to him or not. While a few men are suffering for their faith, the voice of truth is sounding in the ears of millions, among whom are we, calling us and them to stand now on the side of righteousness, and against the flood of evil that is rising to engulf the world. God is speaking to us, and the thing of most importance for us is to hear and heed.

AMERICAN SENTINEL.

Set for the defense of liberty of conscience, and is therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

Single copy, per year, - - - \$1.00.

Address, AMERICAN SENTINEL,
43 Bond Street, New York City



"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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SUNDAY ENFORCEMENT IN NEW YORK.

If anything had been lacking to illustrate fully the absurdity of Sunday legislation, it would be supplied by current events in this city.

New York has a very voluminous Sunday law, comprising, all told, about 2,200 words, and the possibilities bound up in it are immense. The most recent addition to the Sunday Code of the State, is a section prohibiting barbering on Sunday, except in New York and Saratoga, and also in these cities after one o'clock, P. M., on that day.

Some of the decisions under the Sunday statute of the State are specially worthy of note in this connection.

In 1811, Judge Kent said that "the statute has, for over a century, recognized the *sanctity* and the *obligation* [of Sunday], and punished its violators." While in the case of *Campbell vs. International Society* (4 Bos., New York, 298), we are told that the statute "explicitly recognizes the first day of the week as *holy time*, and thus it has brought us back to the full and large and absolute rule of interdiction which we find provided in the earliest *laws of Christian States*, and which the construction of the statute of Charles II. has tended somewhat to narrow and impair." Again, in 12, New York, 455, the question is asked, "Is it not obvious that by reason of keeping a store open for business, a temptation is presented to those who have no regard for Sunday as *holy time* to violate the law?" Again, Judge Allen, of New York, held in 1861 that "the law of the State conforms to the *law of God* as that law is recognized by a great majority of the people."

These authorities might be multiplied, but they are sufficient to show the purpose and intent of the Sunday statutes of New York.

That they rest upon a distinctively religious basis, is beyond question; but that they utterly fail in this purpose is plainly shown by the manner of their application, as well as by the statutes themselves. The sale of intoxicating liquors is prohibited in general, but is none the less carried on extensively by clubs for the use of members. Thus the law in effect permits the rich man to do on Sunday what it prohibits to the poor man. That this is any great deprivation to the poor man we do not believe, because we think that all are better off without intoxicating drinks; but we very much doubt the wisdom of giving free rein to the liquor traffic six days in the week and of limiting it to wealthy clubs upon Sunday. The only reasons for prohibition that the State ought to consider apply equally to every day; and that they are given weight only in behalf of one day, shows that the restriction is for the purpose of honoring Sunday rather than restricting the liquor traffic.

Shooting, hunting, trapping and fishing, are prohibited on Sunday, and this section has been so rigidly construed as to extend even to the taking of fish in private ponds. Such a regulation can have only one object, namely, the exaltation of the day because of its religious character.

Another section prohibits all labor on Sunday "except works of necessity or charity;" and "works of necessity and charity" are defined as including "whatever is needful during the day for the good order, health, or comfort of the community." It is also provided that "it shall be a sufficient defense to a prosecution for servile labor upon the first day of the week, that the defendant uniformly keeps another day of the week as *holy time*." This latter exemption serves to emphasize the religious character of the statute. All "public sports, exercises, pastimes or shows upon the first day of the week," are prohibited, but it has been held that "three men playing ball upon Sunday on private grounds" does not constitute a breach of the peace; and only a few months since Judge Gaynor, of Brooklyn, discharged a number of young men, arrested for playing ball on Sunday on a common in the city of Brooklyn, saying that it was no violation of the law.

Section 266 reads:—

All trades, manufacturers, agricultural or mechan-

ical employments upon the first day of the week are prohibited, except when the same are works of necessity they may be performed on that day in their usual and orderly manner, so as not to interfere with the repose and religious liberty of the community.

But the next section provides for the sale of articles of food at any time before 10 o'clock in the morning, and prepared tobacco, fruit, confectionery, newspapers, drugs, medicines, and surgical appliances at any other time of the day.

We have no fault to find with the sale of tobacco, fruit, and confectionery, newspapers, etc., on Sunday more than on other days; but viewed from the standpoint of various decisions that the purpose of the statute is to preserve the *sanctity* of the day, we can but wonder what kind of *sanctity* it is that can be preserved by a statute which prohibits all agricultural and mechanical employments, and at the same time permits the sale of tobacco, confectionery, etc.

Another feature which emphasizes the religious character of the Sunday statute of New York, is the prohibition of all parades and processions on Sunday, except funeral processions for the actual burial of the dead, and "processions to and from a place of worship in connection with a religious service there celebrated."

Another section prohibits theatricals, operas, etc. Doubtless it is this provision which has given rise to the so-called "sacred" concerts, wherein the livery of heaven is made to do service for the devil.

Some of the decisions under the New York Sunday statute are peculiar; for instance, "a contract for the hire of a horse to be used on Sunday for pleasure cannot be enforced;" but "an agreement to make an ascension in a balloon on Sunday from a public garden, is within the statute." Tobacco, fruit, etc., may be freely sold at any hour of the day, but it is a crime to sell a glass of soda-water, or a paper of pins.

According to this statute, which it has been judicially declared, "is in harmony with the religion of the country and the religious sentiment of the public," it is wrong to do barbering on Sunday in any place within the limits of New York State, except in the cities of New York and Saratoga, and even here it is right only until one o'clock in the afternoon. According to this "law" it is wrong for an

expressman or drayman to receive or convey or deliver goods on Sunday, but quite right for the railroad companies or steamboats to do the same thing. It is quite right for a man to stand upon the street selling cigars, but wrong for another man, or for anybody else, to sell a pair of shoe-strings either on the street or in a store.

But enough has been given to illustrate not only the absurdity but the immorality of the so-called Sunday laws. Their purpose is declared to be to "protect the sanctity of the sabbath;" but their effect is the very opposite or would be were there any sanctity attached to the day which they are intended to safeguard. Their effect is to turn away the minds of the people from the law of God and center it upon the "law" of the State. They in effect say that the law of God is defective; that its prohibitions are too broad and sweeping, and that it must be changed in order to meet the conditions of modern society. And instead of leaving it to the individual conscience, a thousand absurd and inconsistent prohibitions are adopted; arbitrarily prohibiting one thing and permitting something else, which is neither more necessary nor more moral; hence the conscience is seared as with a hot iron. The individual, instead of asking, "What does the law of God say?" inquires only, What does the law of the State say? and the conscience is eased in committing sin if the act done is within the statute. Thus men are taught to look not to the law of God as a moral standard, but to the "law" of the State; the result is that their morals are no more perfect than is the "law" by which they are regulated.

There has recently been an effort made in this city to enforce the Sunday statutes. This has been carried so far that some dealers have even been afraid to sell soda-water. Only a few weeks ago general notice was served throughout the city that all business must close. The manager of this office was notified to close up, which, however, he refused to do, and has not as yet been molested; but the end is not yet. Bigotry and fanaticism have not yet exhausted themselves, and the Sunday-law crusade has not run its course. Mayor Strong spent a recent Sunday at Asbury Park, N. J., and while there expressed his determination to enforce the "law," and made special mention of the Sunday statute, which he said would be rigidly enforced; hence interesting developments may be expected in New York City ere long. However, these things only serve to illustrate the absurdity and immorality of Sunday legislation.

WITHOUT EXCUSE.

THE *Tribune*, of Knoxville, Tenn., is published daily, including Sunday; yet, in its issue of August 7, it says:—

These thirty thousand Adventists want the statutory laws which meet the approval of some twenty millions of Christians in this country changed to suit their views, or amended as to give them the privilege of disregarding Sunday while denying the privilege to all who do not believe as they do. The law compels nobody to observe Sunday religiously. It makes it a legal day of rest, and enables the moral and religious element to devote the day to worship or religious observance undisturbed.

We suppose that even the *Tribune* cannot be held responsible for what it does not know, as it would be unfair to so hopelessly load down even a newspaper; but there is no reason why it should not have known that Adventists do not ask "the privilege of disregarding Sunday while denying the privilege to all who do not believe as they do."

In a memorial presented to the legislature of Tennessee last April, the Adventists plainly

said: "We do not ask simply for a clause exempting us from the penalties of the law, but for the repeal of the law; because to ask simply an exemption would be to admit the right of the State to legislate upon such questions, and consent that the legislature might properly require of others that which we are not willing it should exact from us."

This thing was not done in a corner, and the *Tribune* ought to have known the facts before trying to state them.

The *Tribune* continues:—

The law provides the largest religious freedom consistent with common sense and good government; it cannot undertake to adjust itself to exactly suit the views of the Adventists whose peculiar ideas lead them into deliberate violation of the law.

Then why does not the *Tribune* obey the "law"? If the "law" is so good and so just, what possible excuse can the publishers of a newspaper have for violating it, as is done in the *Tribune* office fifty-two weeks every year? Or are we to understand that it is all right to violate the Sunday "law" for gain, but wrong to violate it for conscience' sake?

But the *Tribune* says that "the Adventist is not compelled to labor on Sunday; he is not compelled to observe it in a religious manner; it does not force him to observe Saturday as a religious day; he can devote any day in the week he chooses to religious observance or worship, and so can anybody else. Sunday is the accepted sabbath of this country, and the law protects it as a day of rest."

Again, the *Tribune* is discussing questions about which it knows nothing. The Adventist is compelled by the law of the Sabbath to labor on Sunday, for only by habitually treating it as a common day can he obey the fourth commandment. But in view of the utterances quoted, what possible excuse can the *Tribune* have for violating the Sunday statute of the State of Tennessee?

THE MAN-MADE SABBATH.

THE weakness and imperfection of human handiwork are often apparent enough in mundane things, but in the man-made sabbath they attain to such surpassing proportions as to eclipse all else. How, indeed, could it be otherwise, the Sabbath being a thing that is divine?

The man-made sabbath is the Sunday. This institution must be upheld by force, or it will fall to the ground. But force does not commend itself in such a thing to the upright person. Force is for the wicked, not for the good.

It cannot be upheld without force, and it cannot be enforced without working hardship to innocent people. But a sabbath that works hardship upon people, works exactly contrary to the divine purpose of the Sabbath, which is to do people good and not to injure them. Human wisdom and discretion must direct the enforcement of the human sabbath, and these qualities, finite in themselves and often coupled with and controlled by a blind zeal, make it inevitable that the enforcement of the man-made sabbath should often be attended by injustice. Along with the poisonous liquor which should not be drunk on any day, the Sunday law is quite liable in many instances to shut away from poor people some of the necessities of life. Cases illustrating this have been evolved from the effort now in progress to enforce the Sunday law in this city. And still greater is the hardship which it brings upon those who, in obedience to God's command, observe the seventh day,—subjecting them to persecution and imprisonment, to say nothing of the financial loss which would result to them from Sunday idleness.

Contrast with this man-made sabbath, the

divine institution, "the Sabbath of the Lord," that was made by Him who is infinite, who created man and sustains and ministers to him in all the needs of his human nature, even numbering the hairs of his head. At the close of creation, God rested on the seventh day and blessed that day, that it might be a blessing to mankind. He made it a day of delight to all who observe it, without a single exception. Upon this point he says, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." Isa. 58:13, 14. Here is delight in its highest and most elevating form, and this delight God pledges to every observer of his holy day. There is no hardship in the Sabbath of the Lord, but only blessing; for it brings each individual into communion with Him who is infinite in goodness, in wisdom and in power.

God's Sabbath was made for man. Mark 2:27. This the Saviour said when he rebuked the Pharisees who found fault with his disciples because they plucked and ate the grain as they were passing through the fields on the Sabbath day. The Pharisees had made a sabbath which was against man, by perverting the divine institution to an agreement with their own human ideas, and loading it with man-made restrictions, by which a person would be compelled to go hungry on the Sabbath if the least work, such, for example, as that done by the disciples, were involved in the preparation of his food. To keep the Sabbath as they had made it by their traditions, was an intolerable burden, a mere exhibition of a person's powers of endurance. Parallel with this "Jewish Sabbath," and partaking of the same nature, was the Puritan Sunday, with its austere regulations for the deportment of old and young. This was against man, both in the day which it required to be observed, and in the manner of its observance. God has blessed only the seventh day, and only that day can bring the Sabbath blessing to mankind. Man cannot bless a day or make it holy or cause it to be a blessing and a delight to those who observe it. This can be done only by the power of God.

But while the seventh day has been made a day of special blessing and delight by the act of God, and while he has both the power and the wisdom that enable him to deal impartially with every person, he does not force his Sabbath upon any. He sets it before men and invites them to receive it as a blessing from him, but leaves all free to choose whether they will do so or not. It is left for the man-made sabbath to be thrust upon people by force. Having neither the power nor the wisdom nor the Word of God to give it force, its dependence is only human precepts, human example and enactments. And as human precept and example are found insufficient to give it respect and stability among men, the highest power of man is invoked in its support, which is the power of law. But human law cannot change the heart, or touch the hidden springs of love and free will which must be called into action in true Sabbath keeping, as set forth in the Word of God.

This completes the picture of human folly which is being exhibited before the world by the misguided people who are working to force Sunday keeping upon their fellowmen by law. Sabbath making and Sabbath enforcing are things altogether beyond the finite wisdom

and power of man. Meanwhile the Sabbath of the Lord—the seventh day, blessed and sanctified by Him and perfectly adapted to our human needs,—remains for all mankind, a day of blessing and delight to all who choose its observance, and a sign of their vital connection with the one true God, the Creator of heaven and earth.

RELIGIOUS PERSECUTION IN CANADA.

Darrell, Ont., Aug. 14, 1895.

AMERICAN SENTINEL: On August 7, John Mathews, of Selton, Ontario, a Seventh-day Adventist, was summoned to appear before Magistrate Watson, of Ridgetown, Ontario, at 2:30 P. M., Aug. 10, 1895, to answer for the crime of cutting hay on the 7th of July, A. D. 1895, and building a fence, etc., on the 4th of August, A. D. 1895.

As the 10th of August would occur on the Sabbath day, Mr. Mathews left his work on the farm, five miles from Ridgetown, and visited the magistrate. He declined to appear on that day as it would be an open violation of the fourth commandment. It was arranged that he should appear on the 12th of August. Nevertheless the case was called Saturday afternoon, with two justices on the bench, and John Mathews' name was called twice. He was at that hour engaged in worship with others of like faith, some twenty miles from Ridgetown. The justice then issued a warrant with instruction to *bring him by force to court* on Tuesday, the 13th of August, at 2 o'clock, P. M.

When the case was called yesterday, the crowd was so great that the magistrate's office was too small, and the court adjourned to the old township hall. The large room was soon filled, and great interest was taken in everything said and done during the trial.

Four witnesses were called. One swore that he was not nearer to Mr. Mathews than forty or fifty rods, still he could see him plain enough. He also swore that he stood at his gate at sundown and saw Mr. Mathews raking hay. This gate is over sixty rods from the said field, and between is a thick grove of maples. He felt disturbed, too. Mr. Mathews was called, and here I give his testimony just as it was taken down in the court records:—

I am the defendant. I am a farmer. I was summoned the 7th of August. I am under arrest at the present time. I am charged with working on the Lord's day, July 7, 1895. I kept the day before, July 6, for the Lord's day, and on July 7, I was engaged in farm work. That was the first day of the week. That was not the Lord's day. Saturday comes on the Lord's day.

How do you know that?

I know that by the old family Bible.

Here the Bible, a large book, was produced and admitted as evidence. The question was referred to Elder A. O. Burrill and he was told that if he wished he could make a plea in its defense. The prosecuting lawyer kept objecting to any Bible proof. He said, "Let the statute settle which is the Lord's day."

Mr. Mathews answered again:—

The reason I did not appear on the summons, it was the Sabbath day.

I was cutting hay on July 7, 1895, also raked hay on that day. I am not in partnership with Mr. Watt. I am hired by the year to Mr. Watt—rate, \$180; began working for him the 12th of September, 1894. This was a part of the work I was hired to do. I believe it would be wrong to work on Saturday, because the Bible tells us to keep it holy. I am a farmer; I work for my living.

(Signed)

JOHN MATHEWS.

The case closed here. Mr. Watt objected to a conviction, on the ground that Mr. Mathews' act was not prohibited by the statute. Elder Burrill then made a strong plea for

the truth. As he closed his argument with an exhortation to the court to consider well what it was doing; that they were called upon to-day to do the same work as the rulers were in the days of our Saviour; that a sentence of conviction would be convicting anew the Lord Jesus, the silence in the large hall was almost painful. We knew that the truth had scored a great victory in Ontario.

Justice Watson was greatly perplexed, but he had associated with him another magistrate, who was satisfied that the law should be enforced. They both were exceedingly kind and considerate, and we believe made their decision as they thought according to the civil statute.

Judgment as follows:—

Fine, \$5; constable's fee, \$5; witnesses' fees, \$8; justice's fee, \$2.65; total, \$20.65. to be paid in ten days, or confinement in county jail at Chatham thirty days.

Mr. Mathews immediately refused to pay the fine, and told them that they might as well take him to jail. The court said, "No; you have ten days, then they will be after you." So we have one of our brethren, charged with a crime, taken by criminal warrant, tried by a criminal court and condemned to prison, left free for ten days to go where he chooses, and his prosecutors—persecutors—entertaining no fear but that he will be at his place of work ready to be offered when the tenth day comes.

May God awaken the liberty-loving people of Ontario to a sense of the dangerous work they are just entering upon, and save this goodly land and its citizens from the disgrace and ignominy that now hangs like a pall over Tennessee and other States of that mighty Union.

P. M. HOWE.

CHRISTIAN CITIZENSHIP.

BY H. E. GIDDINGS.

THIS is the theme of the hour, because, to use the language of the movement itself, "Its officers and workers include representatives of all the churches and young people's societies," and plans were laid to have over one hundred thousand lectures delivered June 30, setting forth the objects of the "Christian Citizenship League," and exhorting all good people to enlist under its banner.

Christian Citizenship is clearly defined in its own literature which is sent out freely to all ministers and workers.

The president of the league, E. D. Wheelock, 153 La Salle Street, Chicago, says in the *New Revival*:—

The first league was organized in March, 1894. It has since been incorporated as a National League, and has organized auxiliary leagues in other cities in Illinois and other States.

The widespread interest in the work has made necessary the publication of an organ, the *Christian Citizen*, which includes among its editors and contributors, Dr. Carlos Martyn, Francis E. Willard, L. L. D., Rev. Chas. H. Parkhurst, D. D., and Prof. Graham Taylor.

With a league in every county or city in the Union, every public evil can be overthrown. The coöperation of all Christian people is invoked to this end.

"Christian" is a title which belongs to the follower of Christ, and signifies that he is like Christ. The association of such individuals forms the church. The work of the church is to enlighten the world.

Its mission, in the words of Christ, is, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved."

Its field of operation is the moral and intelligent nature of man. "Come now, and let us reason together," "though your sins be as

scarlet, they shall be as white as snow." "If ye be willing and obedient."

The weapons of its warfare are not carnal, but spiritual. The sword of the Spirit, the Word of God.

Its power is that Holy Spirit of promise, to guide into all truth. "No man can come to me except the Father which hath sent me draw him."

Its methods moral suasion. "Knowing the terror of the Lord we persuade men."

The mission of the State is to maintain civil order in society. "That we may lead a quiet and peaceable life."

The field in which the State has a right to operate is the relations between man and man, or the interests of the masses in common.

Its power is by human consent. As stated in the Declaration of Independence, governments derive "their just powers from the consent of the governed."

The proper methods are the sword and musket. "He beareth not the sword in vain." "He is a revenger to execute wrath upon him that doeth evil."

With such vastly different missions and widely diverging fields of operation, how can the elements of the Church and State, religion and civil power, or Christianity and civil citizenship, be blended to work in harmony to a common end?

Here we have a plan given which is neither new or novel.

"Christian Citizenship" has a special message to Christian men, and calls upon them to put their loyalty to Jesus Christ into their politics, to serve him at the caucus and primaries, and vote as he would have them vote. "It maintains that to promote righteousness and justice is the duty of every official, from the President down, and that not one of them has any right to do anything which Jesus Christ would not do in his place."

"The Church manifestly should not, as an organization, go into politics, but the righteousness taught by the church should reach to the caucus, primary, city hall, state house and capitol."

"Neither the Church or young people's societies can, in their organized capacities, take political action; but every member of every church and society should be so well informed concerning public questions as to enable him intelligently and persistently to oppose corrupt political rule. In these days, ignorance is a disgrace and apathy is treason."

—*Christian Citizenship Literature, New Revival, and Document No. 10.*

"It is not an attempt to bring the Church into politics, or to combine Church and State." —*Document No. 10.*

"The Christian Citizenship League," of Chicago, was favored, on May 26, by a speech from Joseph Cook, of Boston, which it warmly indorsed by its official organ, *The Christian Citizen*, of June, 1895.

Mr. Cook said: "The power to dominate American politics lies in the hands of the five million American Christian voters, and that with the power is the equal responsibility." By indorsement this is Christian Citizenship literature. These utterances briefly stated amount to this.

The league does not believe in a union of Church and State, and the Church has no right as such to enter politics. But every member of each church and young people's religious society should be informed in the public evils of the State, and the righteousness taught by the Church, that they can become active in the political field purifying the State by infusing the righteousness of the Church through caucus and poles to city hall, state house and capitol. That the Church, with its five million voters, holds the power to

dominate or rule American politics, and with the power is the responsibility to use it. In other words, the religious people are able to control the politics of this country according to the righteousness taught by the Church and as members of churches and religious societies it is their duty to learn the right thing at the Church; and then as dutiful citizens (not as church members) they must enter the caucus, primary, city hall and capitol, and see that it (the righteousness of the Church) is acted out in every avenue of State affairs.

The subtle danger in this movement lies in its generous profession and the credulity with which its sophism is received.

Its inexcusable wickedness is found in its assertion that it is not a union of Church and State. While it is planning in every proposition for the most gigantic and absolute union of Church and State that could be conceived in the mind of the most intolerant bigot.

Its generous profession that it is in favor of all good and no evil is deceptive in that it is not satisfied, like Jesus, the author of Christianity and the head of the Church, to live out right principles and teach them in love by doing good to all; but the modern idea of self-constituted guardianship proposes to take civil power to compel others to do right (their kind of right) which is much easier for the carnal mind than to do good itself.

The people seeing so much evil in the land and with a longing desire to see it eradicated seize with avidity upon anything that has in it even a promise of better things, without questioning the sincerity of the champion or the logical results of his plan.

This movement is wicked in falsely denying that it is a union of Church and State. Notice that every great national act, whether it be of origin or reform, is first born in the mind of some individual. It is then advocated until sufficient numbers form the same conception, to enable them to carry it out in legal form.

Now when an idea is formed in the minds of men that it is incumbent upon the Church to purify politics by putting the righteousness of the Church into every office of the State in the form of church saints for officers, and when every member of every church sees it this way, and they are strong enough to rule the State, or as Joseph Cook said, "dominate American politics," and having the power they feel responsible for its exercise; what more would it take to form a union of Church and State?

When the State is officered by the Church and its power lies in the hands of religious voters who receive their instruction at the Church as to the righteousness which should be infused into the caucus voted for at the poles legalized in the State House and executed at the Capitol, how much more would it take to put the Church power in a position to "dominate"?

From this standpoint, based upon their own utterances, we can see how subtly-wicked and dangerous this movement is.

To say that they do not want to unite Church and State, but simply want to organize in such a way as to at once put the Church in a position to dominate State affairs, is to deny in profession the object in view.

In the days of papal supremacy the State was officered by the Church, and the power to dominate politics was in the hands of the religious just exactly as this league proposes, and the State executed the enemies of the Church.

This league, as if purposely to fulfill Rev. 13: 14, 15, by deceiving the people, is leading them to make an image to the papal theo-

racy. Beware of the snare. We are living in the days of that very thing, and its doom is given in Rev. 14: 9, 10.

July 30, 1895.

A KNOXVILLE ATTORNEY DEFENDS THE ADVENTISTS.

THE *Knoxville* (Tenn.) *Tribune* of the 7th inst., had a rather supercilious, but very shallow, editorial criticism of Seventh-day Adventists, their doctrines and practices, to which an attorney of that city replies in the *Tribune* of the 11th inst., as follows:—

Law and Religious Freedom.

To the Editor of the *Tribune*:

Your editorial on "Peculiar People" in your issue of Wednesday, the 7th inst., gives rise to three important questions:

First. Does the Sunday law provide for a "legal rest day" for civil purposes merely? The only way we may answer that is to try to ascertain the intention of the framers, both from the object of its passage, as may be shown in its recitals, and from the acts and the reasons therefor it purports to regulate. The recital in the act of 1741 which has been codified says: "That all and every person and persons whomsoever shall on the Lord's day, commonly called Sunday, carefully apply themselves to the duties of religion and piety." When the act was carried in the old code, the recital above quoted was omitted, the penal part of the language is about the same, with a few verbal alterations. It cannot be denied that the object of the act was to prohibit labor upon Sunday so that all might apply themselves on that day faithfully to religion and piety. The law did not and the law does not, as modified in the code, compel people to worship on that day, but it does say emphatically what day shall be set apart for everybody, irrespective of their belief, for religious purposes. It does not say, "You shall worship," but it does say, "You shall not work on that day." Why? Because as you have truly put it, "Sunday is the accepted sabbath of the country;" that is, the day for rest that the majority believe in. Does the majority believe in that day from a civil standpoint or from a religious? If from a religious view, have the majority the right to impose their matters of conscience upon the few because they are the stronger? Does might make right?

There is no use in saying the law is a mere civil regulation. It is true the acts it prohibits may be denominated civil, but the reason for which those acts are inhibited is religious. The court in construing this law says it "was to further the observance of the sabbath according to the spirit of its original institution." We all know the Sabbath was instituted for religious purposes; it gets its being from faith. It was set apart by the State because the framers of that law believed Sunday to be the particular day divinely appointed for rest. Though the law may regulate our conduct can it be gainsaid that it was enacted for the furtherance of and is founded upon religion?

Second. If founded upon religion is it right for the majority to be conscience for the minority? Let us be retrospective. Protestants have figured out the Latin Kingdom or Pagan Rome to be the numbered "beast" of Revelation, upon whose head the angels are directed to pour out the wrath of God without mixture. You know Pagan Rome's popular maxim was *Vox populi vox dei*. Rome presumed by her laws to provide for polytheism, her State religion (sic), "the largest religious freedom [for her subjects] consistent with

common sense and good government." Everybody had all the religious freedom wanted till the followers of the humble Nazarene got to teaching in the name of "a certain man called Jesus." Then is when persecution began. Why? Because that was not in harmony with the State law. Their theory was that "the voice of the people is the voice of God." And if the majority had the right in their republic to say what gods should be worshiped, the State was not going to "undertake to adjust itself to exactly suit the views" of the travel-stained, humble, "fanatical" disciples, "whose peculiar ideas led them into deliberate violation of the law." Fanaticism is the most common application to any faith counter to our own because it does violence to our order of thinking. It is for that very reason religion and all its ordinances should be confined to its own church. The majority in Rome said what gods all should worship; the majority in Tennessee say what day all shall observe as holy time, or for religious purposes. The principle in the two republics is the same.

The same popular maxim was crystallized in papal Rome when the ecclesiastical and civil powers were united. The Protestants see in this unholy union the beast with the lamb-like appearance, and they heard its dragon voice in the days of the Inquisition. Then the church was at the head of the State in all matters of religion; now, the church tells the State which is the day we should keep holy or observe for religious purposes. Is not the principle the same? Observe the differences of faith respecting the day in which we should rest. The Catholics observe Sunday because they believe their church changed the day by virtue of its divinely-delegated power. The majority of the Protestants observe Sunday in honor of the resurrection of Christ. The Seventh-day Baptists and Seventh-day Adventists contend that the rest-day has never been changed, and hence they keep Saturday, the Sabbath of the fourth commandment.

On this point, the editor of the *New Orleans Times-Democrat* says: "On the one side is the express command of Jehovah to keep the seventh day holy; and opposed to it is the injunction of secular legislatures to keep the first day holy. That is the difficulty in which Seventh-day Adventists find themselves, and as we said, they obey the voice of God rather than the voice of man. In this age of boasted civilization they are punished for acting up to their religious convictions." Is it not strange that after the gospel has been proclaimed for over eighteen hundred years that the most "fanatical" thing that a man can do is to obey the commandment of God?

Third. The act says: "If any merchant, artificer, tradesman, farmer, or other person, shall be guilty of doing or exercising any of the common avocations of life," etc. Don't you think this law is broad enough, if impartially enforced, to stop the running of steam and surface railways, milk and ice wagons, and even the printing of Sunday newspapers?

The "howl of 'persecution' and 'tyranny'" smacks very strong of that flavor when evidenced by the fact, as noticed by the *Sentinel*, of Knoxville, of the partial enforcement of the Sunday laws against Seventh-day Adventists, and when one of that faith who is now in the chain-gang in Tennessee for working on Sunday, stated to the jury that before he accepted the Advent faith he used to work every Sunday in the Dayton Iron Mills, walking through the city in his working clothes, unmolested by the law, and without disturbing the religious quietude of Sunday keepers.

CYRUS SIMMONS.

WILL THERE BE CIVIL WAR IN CANADA?

[From the New York Sun, August 12.]

SOME articles lately published in newspapers regarded as the organs of the party in power in Manitoba, indicate that the province will persist in its refusal so to modify the school laws as to give Catholics part of the education fund. Moreover, the Dominion Government is invited to explain how it expects to enforce the threatened remedial measures should it venture to enact them at the next session of the Ottawa Parliament. That is to say, the party dominant in Manitoba avows its resolve to repudiate the British North America act, as the charter of Canadian Confederation is called, and this can only mean that if an attempt at coercion is made, an appeal for protection to the United States will follow.

It is, of course, possible for the lieutenant-governor of Manitoba, acting under instructions from the governor-general of the Dominion, to dismiss his present ministers and form a cabinet pledged to introduce a bill restoring to Catholics the privileges formerly enjoyed by them in the matter of education. But no such bill would be passed by the present provincial legislature, nor is there any reason to suppose, in view of the great preponderance of the Protestants among the electors, that a new legislature would evince a more tractable spirit. Sooner or later, therefore, the Tories, now in power at Ottawa, will have to keep the promise which they lately made to their Catholic supporters in Quebec, and carry through the Dominion Parliament remedial measures intended to supersede and override the will of the Manitoba legislature. The Tories will also have to provide for the execution of such measures by the coercive powers of the central government.

It is nothing short, then, of civil war which seems likely to be the outcome of the education crisis in Canada. In the threatened collision, however, between Federal and provincial interests the conditions will be very different from those under which the Riel rebellion took place. Then the central power, in its determination to discipline the French Catholics of Manitoba, had the ardent support of the Protestants of Ontario, while arrayed no less zealously against it were the sympathies of the Catholic population of Quebec. Now it is the Catholics of Quebec who call upon the Dominion Government to see to it that their co-religionists in Manitoba are not deprived of the rights guaranteed to them by the Manitoba act under which the province was constituted a part of the Dominion in 1870. That act, repeating a provision of the British North America act, declared that the provincial legislature should make no laws "prejudicially affecting any right or privilege with respect to denominational schools which any class of persons have by law or practice in the province at the time of the union." Now, at that time the Catholics and Protestants in Manitoba were nearly equal in point of numbers, and the first education act passed by the provincial legislature gave, conformably to the previous practice, to each religious community complete control of its own schools, with an equal share in all money voted for primary education. This state of things lasted for some twenty years; but in 1890 the Protestants, who had come to constitute a great majority of the population, passed a law making all public schools non-sectarian, and, while compelling Catholics to contribute to the school fund, refusing to appropriate any part of it for Catholic educational establishments. This law was declared unconstitutional by the governor-general of the Dominion in council, and upon appeal to the imperial

privy council the decision was confirmed. One of the most embarrassing questions which will confront Mr. Chamberlain, in his post of secretary for the colonies, will be whether, seeing that the Protestants of Manitoba refuse to obey the mandate of the imperial privy council, he will authorize the Dominion Government to resort to military force for the purpose of executing measures designed to reinstate the Catholics of Manitoba in their legal rights with regard to school money.

Although the Catholics have law upon their side, it will be hard for Mr. Chamberlain, who is a nonconformist, to authorize the use of force to compel the appropriation of public money in Manitoba to denominational schools. It is even possible that the Tory Government at Ottawa will not ask him for such authorization; for the Orangemen of Ontario have given the ministers warning that they will enter on the path of coercion at their peril. The warning caused the Dominion Government to postpone definite action for six months; but this sign of hesitation gave such umbrage to their Quebec supporters that a crisis was only averted by an explicit pledge that, should the Manitobans in the interim fail to give the Catholics their rights, the necessary remedial measures should be introduced in the Ottawa House of Commons not later than next January.

The dilemma, then, in which the Canadian Tories find themselves is this: If they make up their minds to enforce the constitution of the Dominion they will provoke civil war in Manitoba, and will cause the Protestants, who constitute a great majority in Ontario, to regard with detestation the scheme of Federal union contrived by Sir John Macdonald. If, on the other hand, the Dominion Government shall decline or delay to employ force for the coercion of Manitoba, the Catholic masters of the province of Quebec will have a strong motive for seceding from a confederation in which their co-religionists are deprived of their legal rights.

A MAN-INVENTED CHURCH FESTIVAL.

[From the New York Daily News, July 17.]

THE penal code, in the sections quoted by Judge McAdam in his recent decision, uses the word "sabbath," for the first time, we believe, in the legislation of this State. Other enactments, for instance, the Revised Statutes, have spoken of "the first day of the week, commonly called Sunday," as the period set apart for abstention from labor. We think this change of designations, made by the code, is unfortunate and incorrect, not only because introducing confusion into our law, but as wrongly describing the space of time intended.

The "Sabbath" is the Hebrew word which the Bible uses for the last day of the week. "The seventh day is the Sabbath," say the ten commandments, which were dictated to Moses on Mount Sinai, and Saturday has been accordingly ever since observed by the Jewish people all over the world. The Emperor Constantine, though still a pagan, devoted the first day of the week to Christian observance, and the popes recommended Sunday and the general accord of Christendom established Sunday—the day of the resurrection—as one upon which pious ceremonies and invocations should be invariably used. But neither Constantine nor the papal authority ever presumed to authoritatively declare Sunday to be a sabbath, and the term "Christian sabbath" is applied to it merely by usage and not by any divine direction. The Christian sabbath is therefore not the Sabbath as proclaimed by the Jewish Scriptures, and by the law given

to Moses on the Mount, for the Bible nowhere stamps it as sacred or applies it to the commands and prohibitions that belong to the Sabbath the Bible established. It is a man-invented, not a God-proclaimed church festival.

SUNDAY HYPOCRISY.

[From the Truth Seeker, August 10.]

OH, the hypocrisy of this Sunday business! On July 14th the old cup-defender, the *Vigilant*, and the new one, the *Defender*, tested their relative merits over the course at Newport. Says the report of the New York Press:—

As it was Sunday, the race was not called a race, but merely a friendly sail. It was a race, nevertheless, and decided just what everybody wanted to know—if the *Defender* was a faster boat than the improved *Vigilant*.

Could anything imaginable be more childish and pueril? This pretense is akin to that which disgraces Congress—if it does—when the hands of the clock are turned back if a session holds over into Sunday, and the journal is made to read as the record of the proceedings of Saturday. Will we ever, here in the United States, get out of our swaddling-clothes?

FROM THE CHAIN-GANG.

THE authorities of Rhea County, Tenn., have moved the chain-gang from the northern part of the county to the vicinity of Graysville, the home of the persecuted Adventists. The following extract from a letter written under date of August 13, by one of these criminals(?) will be of interest:—

We are located in an old two-story log house about one and a half miles north of Graysville. The house has been ceiled and weather-boarded in bygone days. All the windows have iron bars bolted across them. I slept last night behind the bars, but the door was open and the guard on the porch.

We went to work on the road about one and a half miles north of Graysville, digging up trees and making the roads wider. Wright Rains and B. F. Bowers have jobs driving teams on the road. Martins furnishes teams. All are prominent persecutors of the Adventists. But I think what little pay they get out of it and the satisfaction of seeing us at work on the roads is all the good they will ever get out of it unless they become as Paul.

The Graysville brethren and sisters came out to see us at work this afternoon.

We don't think now that any of us will ever work again in the chain-gang. None of us are sorry that we have worked, but I think in the future we will let them do what they will with us, but we will not work, should we be again prosecuted for exercising our God-given rights. If we leave it in the hands of the Lord it will all come out right in the end.

We are all well, healthy and happy. The sun has been extremely hot to-day. One big mulatto got so hot this afternoon he had to stop work, but none of us has done that yet.

They furnish us plenty to eat now, and as Brother Morgan is cook, it is well prepared. My time should be out in a week from to-day. I must close as it is dark, and workhouse is out of lamp oil.

THE LAW OF EQUALITY.

[From the New York World, August 12.]

THE law of equality is the foundation of the law of liberty. It is solely because men are "created equal" that they have an "unalienable right" to liberty.

If men were not created equal then one man or some men would have the right to rule others, to dominate their wills, to control their conduct, to direct their consciences. Every instinct of the American people denies the existence of such a right anywhere on earth.

Our system of government rests solely upon

the doctrine of an absolutely equal humanity. Its first and fundamental proposition of "self-evident" truth is that "all men are created equal." It is as a corollary from this that the Declaration asserts that men are "endowed by their Creator with certain unalienable rights," and that "among these are life, liberty, and the pursuit of happiness."

The entire history of humanity's struggle for freedom has been a record of the assertion of equal rights. That history is not yet complete. The struggle for liberty is not yet done. The actual as well as the theoretical equality of citizens is not yet fully recognized in our practice or completely guarded in our laws. All that was once claimed for despots as "divine right" is still claimed for majorities under the name of law.

SOUTH AFRICAN CORRESPONDENCE.

BY G. B. THOMPSON.

THE agitation for Sunday laws increases. Like the pestilence that walks in darkness it moves on disguised and spreads its contagion everywhere. Religious bodies meet frequently and rarely adjourn without discussing what can be done to prop up Sunday. Their clamor for more laws knows no satisfaction so long as it is possible for the people to find anything else to employ their time other than attending church and listening to a dry sermon on Sunday.

In the South African Republic, the synod of the Dutch Reformed Church has recently had a sitting, and wrestled with the Sunday desecration problem. They memorialized the government, praying for such legislation as will put an everlasting quietus on all Sunday races, gambling, and work in the mines. Also that the government regulate the postal and telegraph business a little more in harmony with the supposed sanctity of the day. No protest being heard from these spiritual guides concerning gambling, horse-races, etc., on other days, and no demand being made for a law prohibiting them, we are left to conclude that they are not opposed to their running in full blast six days, so they stop on Sunday. But if held on Sunday, the people (and some are professed Christians, too) congregate to the horse-race more than to church. This causes many empty pews, and a corresponding shrinkage in the contents of the ubiquitous contribution plate.

This shortage in the church's exchequer, makes the sin of Sunday horse-racing exceedingly aggravating. One Transvaal clergyman is reported to have said that he saw no harm in an individual attending a "skirt dance" on Sunday, provided that he did not neglect any religious duties to do so. That is the point exactly; it is the formal religious observance of Sunday that is the object of all Sunday laws.

The Colonial Parliament is now in session in Cape Town. The members of that body had scarcely gotten into their seats before the demand for a more strict Sunday law began. And as usual the prime movers in the agitation are religious leaders. About the only thing that the Sunday law of the colony does not prohibit, is the holding of so-called "sacred concerts" on Sunday. Some have been recently held, with a good attendance. Some claim that nude pictures were shown. Perhaps so. But is a nude picture any worse to look at on Sunday than on Monday? And if it is the obscene pictures that they are seeking to prohibit, why do they ask for a law prohibiting them only on Sunday? Is not this sanctioning them six days in the week? It certainly

is, and shows that all the stir is being made to exalt Sunday, and that the hubbub about the immoral concerts is only a lambskin to cover the gaunt-wolf of religious legislation.

The present agitation began in the Young Men's Christian Association, and finally crystallized into a deputation of clergymen calling on the premier and the treasurer-general, and asking for the introduction into Parliament of a bill prohibiting all sacred concerts on Sunday. The dean of Cape Town, Rev. Steyyler, of the Dutch Reformed Church, and the president of the Y. M. C. A., addressed the ministry. They thanked the Lord for the English sabbath, and argued, among other things, that *vox populi* is *vox Dei*. The reverend gentleman, no doubt, meant that the voice of the majority—"we"—is the voice of the Deity. "No doubt ye are the people, and wisdom shall die with you." Job 12:2.

The premier and the treasurer-general both replied to the deputation, promising them such a bill as they had asked for. The deputation then withdrew.

While they are thus seeking to suppress immorality by law, meetings are being held in different parts of the colony to protest against what they term an "iniquitous impost" being placed on breadstuffs, while Cape brandy is free from excise. One speaker claimed that bread was now dearer in the colony than any other place in the world, while brandy was cheaper.

If there is any other wonderful thing beside those enumerated by the wise man in Proverbs, it is the ways of a government that seeks to make men moral by law.

Grahamstown, S. Africa,
July 17, 1895.

MORE PRESS COMMENTS CONCERNING RELIGIOUS PERSECUTION IN TENNESSEE.

Worthy a Torquemada.

[From the *Manayunk (Pa.) Sentinel*, July 25.]

WE have received a copy of the AMERICAN SENTINEL, published at 43 Bond street, New York City, containing a marked notice stating that the eight Seventh-day Adventists who were arrested in Tennessee, for working on Sunday, have been sentenced to ninety days' imprisonment and work in the chain-gang.

There is no use in making a howl over this matter. If the law says that work must not be done on the Sabbath, the law should be upheld and violators subjected to the full penalty.

It is too late a day for cranks to control this country, and the sooner they become aware of that fact and take their departure to other climes, the better for all concerned.

It Is Persecution.

[From the *Daily Progress*, Harriman, Tenn., July 28.]

THE action of the prosecutors against the Seventh-day Adventists savors as much of persecution as did the action of the old Puritans of New England, and unless history fails to repeat itself, as has never yet been the case, the reaction will be just as decided, and go just as far to the opposite extreme. Every faith prospers under persecution, and no more certain plan can be devised to make any movement successful than by a most persistent and actively intolerant opposition.

The Church of Rome had too firmly established Sunday as a day of rest, for the Reformationists to attempt to change it, and the Christian world have gone on in following the error of the Romish Church for three hundred

years. The position of the Seventh-day Adventists is impregnable in the light of sacred history. There is no excuse for violating the command of God to keep the Sabbath holy, and the penalty for such violation, as stated by God himself, is death! The idea advanced . . . that you may begin with any day you please, and keep holy the seventh day after that beginning, is too absurd for argument.

"Persecution of the Worst Sort."

[From the *Roseland (La.) Herald*, July 12.]

"Is it persecution?" We say it is persecution of the worst sort. Seventh-day Adventists are arrested for cutting wood or weeding in their gardens; while coal mines, factories, railroads, etc., are not molested. A short time ago a Seventh-day Adventist, in Tennessee, was arrested for working in his garden on Sunday, and the man who swore out the warrant for his arrest was driving home a cow he had bought when he was "scandalized" by seeing his neighbor working. "Oh, consistency, thou art a jewel!"

No Defense For It.

[From the *Norwich (Conn.) Bulletin*, July 27.]

SEVERAL of the Southern States in the name of law are imprisoning and persecuting the Seventh-day Baptists [Adventists] with a persistence worthy the bigots of other days. One of these religionists is now in jail at Centerville, Md., because he planted some flowers in his own garden on a Sunday morning; and during this month twelve citizens of Tennessee have been tried for the same offense, or something equally harmless, and sent to jail.

There is no defense for such conduct on the part of professed Christians of other faiths. It was the mission of the Saviour through love to draw all men unto himself. He said: "Resist not evil. . . . Love your enemies; bless them that curse you; do good to them that hate you; and pray for them which despitefully use you, and persecute you." It is not the Christlike who seek to antagonize men in his name instead of uniting them in love to God—it is not true religion that excites these bitter and rancorous feelings and intensifies hatred. The gentle and tolerant spirit of the Master are the jewels which his true followers most prize.

Little Improvement Over the Dark Ages.

[From the *Eureka (Cal.) Daily Standard*, July 24.]

WHO dares boast of religious freedom in Tennessee where a union soldier, seventy years old, a man of upright character, and a Christian, is cast into prison and set to breaking rocks on the highway with the chain-gang of criminals, because he lives up to the teachings of the Bible as he understands them? *

Such proceedings on the part of professed Christians make us respect the man who makes no claims to be religious. The other churches who profess to love the same Christ and worship the same God, are doing this work of the devil. They may be honest and sincere men, too, as were the Calvinists when they roasted a man alive for not agreeing with them in faith, or the men who set to work the tortures

* Father Gillett is not one of the convicted men, as his case was not tried—the State witnesses not being present. His case was postponed against his earnest protest. He demanded either trial or the dismissal of the case.

of the terrible "Inquisition." If these things can be done in this boasted land of liberty, at the close of the nineteenth century, by men who profess to love God and follow the teachings of Jesus Christ, then are we but little improved since the rack and the torture were used to cure men of heresy.

Is imprisonment and the life of a convict, for no crime save that of living out his religious convictions, what the aged Elder Gillett fought three years to secure? Let us not point the finger of scorn to the fires of the Inquisition, to the Calvinists, or the New England Puritans when these things can be done in "Free America." We should hide our faces in shame for Tennessee and her laws.

For Conscience' Sake.

[From the *Bellevue Falls* (Vt.) *Times*.]

THE Seventh-day Adventists and the courts in East Tennessee are again involved in legal complications. Nine of the Adventists have recently been fined from \$5 to \$15 for doing manual labor on Sunday contrary to the statute. This sort of fining goes on regularly from year to year, yet the fines are never paid and the Adventists go to jail. They contend that to pay the fine would be to acknowledge that the law of man which says they shall pay the fine is superior to the law of God which says keep holy the Sabbath day.

This sort of prosecution is nothing but persecution. . . . Those pious souls in Tennessee should remember that the Adventists are observing the Levitical Sabbath, and that the first day of the week, as observed by the majority in any community, is a sabbath established by man.

What did these Adventists do on Sunday? . . . One was shingling a house, another was hoeing in a cornfield, and a third, a boy, was splitting wood for his mother. They were doing these things peaceably, simply following their every day avocations. If the people of Tennessee are such sticklers for the observance of Sunday, their religious zeal ought to carry them a little farther. No doubt there are a few livery stables down that way that hold open on Sunday, and it is reported that the laborers in the mines know no difference between Sunday and other days of the week. Why are not some of the great and wealthy corporations which are famous for their disregard of any sabbath reminded that there is a Sunday law on the statutes? Why are the poor and men of no repute always selected for examples of judicial correction?

We here submit for the benefit of all who think it their duty to force their views on others by the power of legislative acts, a noble sentiment from the pen of John Wesley, the founder of Methodism:—

"Condemn no man for not thinking as you think. Let every one enjoy the full and free liberty of thinking for himself. Let every man use his own judgment, since every man must give an account of himself to God. Abhor every approach, in any kind or degree, to the spirit of persecution. If you cannot reason or persuade a man into the truth, never attempt to force a man into it. If love will not compel him to come, leave him to God, the Judge of all."

THERE are many who do not seem to be sensible that all violence in religion is irreligious, and that, whoever is wrong, the persecutor cannot be right.—*Thomas Clarke*.

EQUAL liberty was originally the portion and is still the birthright of all men.—*B. Franklin*.

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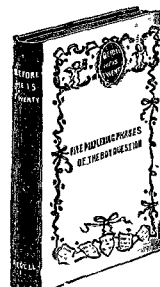
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NEW YORK, AUGUST 23, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

THE Seventh-day Adventist, whose arrest in Chicago we noted last week, has been bound over to the grand jury, which sits the first week in September.

It is stated that Korea has adopted strict regulations for the observance of Sunday. And why not? It is "the wild solar holiday of all pagan times," and Korea is pagan.

MR. JOHN FAUST, the Seventh-day Adventist cobbler, arrested for mending his own shoes in his own room, July 21, has been indicted by the grand jury of the Criminal Court of the city of Baltimore, and his trial is liable to occur at any time.

Outside the city of Baltimore justices of the peace have exclusive original jurisdiction, and the higher court can try such cases only on appeal, but it seems that in Baltimore the Criminal Court has exclusive original jurisdiction in Sunday cases.

We shall keep our readers fully informed in regard to this case.

Olney, Ill., August 13, 1895.

EDITOR SENTINEL: John Foll, Ross Foll, George Dunlap, J. C. Snell and Chas. Snell, were arrested for Sunday labor to-day, and had their trial in the justice's court, J. H. Gunn, Esq., presiding. They were found guilty, and fined \$1 and costs each, amounting to \$22.45 each. The statute under which they were arrested (chap. 38, par. 317, Illinois statutes) plainly says: "This section shall not be construed to prevent the due exercise of conscience by whomever thinks proper to keep any other day as a sabbath." They have not yet decided what they will do, but may appeal. More later. State's attorney for this (Richland) county opposed us in these cases. J. W. SCOLES.

FURTHER particulars concerning the prosecutions in London, Eng., for Sunday labor, inform us that the Adventist publishing house on Holloway Road has been fined about \$100 (including costs) for successive violations of the Sunday (factory) law, and the defendants were informed that in case the fines are not satisfied there will be an imprisonment of fourteen days for each offense.

The ostensible aim of this factory law is to protect women and minors from being overworked; but in this prosecution there is no charge of overwork or of hardship to the employes, all of whom rest on the seventh day of the week. The prosecution rests solely on the fact that work was done on the first day of the week. Instead of being a protection to these employes, the law, as it is applied,

actually works hardship to them, since it would deprive them of one-sixth of their wages. The manager of the office is prosecuted under a law designed to protect employes, because the law is not allowed to work exactly contrary to its purpose! Was ever a law made to exhibit such absurdity of injustice?

The trouble is, it is a Sunday law. Doubtless its originators thought it a very benign and useful piece of legislation, as indeed it seems upon its face. But there was a dead fly in the ointment, and now it comes to light. And that is true of every legal measure which has within it the Sunday institution. Sunday laws will never operate as they are intended; for they are contrary to the eternal law of right.

THE *Christian Statesman* complains that the nation has never witnessed such a carnival of Sunday "desecration" as "we are having this present summer." A large share of the blame the *Statesman* lays at the door of camp-meeting managers, and says:—

Church members do not feel their responsibility for the preservation of the sabbath as they should. Consistent loyalty to the Lord of the Sabbath requires separation from their sin. But it is clear that nothing short of statute law, properly enforced, will meet the necessities of the case as set forth above.

What a confession! Church members must be compelled by statute to manifest a "loyalty" for the Lord of the Sabbath which they do not feel! But is it any wonder, since the leaders of religious thought defiantly trample upon the real Sabbath, the Lord's day of the Scriptures, heap contempt upon it, and attempt to compel the observance of a counterfeit without divine warrant? Is it any wonder, we say, that even members of Sunday-keeping churches do not respect the day?

PERSECUTION IN BALTIMORE.

MR. FAUST, the Seventh-day Adventist, mentioned in another column, was arrested on the 12th inst. for the third time. Following his arrest for mending his own shoes in his own house on Sunday, July 21, Mr. Faust attended the Seventh-day Adventist camp-meeting at Newark, Del., August 1-12. The rest of the story is thus told by Mr. Allen Moon, president of the International Religious Liberty Association:—

Before he went to camp-meeting he was arrested and brought before Justice Anderson of the northwest police station, and held to answer to the grand jury, and before he returned that body handed in an indictment against him. He learned before he left the grounds that he was wanted by the police, and when he returned he was seen by the police several times during the day Monday, but they did not come after him until 10:30 in the evening, and then they took him and locked him up in a cell until morning. They then put him in the prison van and drove round to all the police stations and gathered in a dozen or more ruffians smoking and swearing, and he was nearly suffocated with the smoke and heat, but he finally reached the sheriff's office. The sheriff released him to go after some one to sign his bond, which was signed on Wednesday morning.

The devilry of the whole matter was that the police took advantage of the absence of all his friends, and locked him up from 10:30 Monday evening until 2:30 P. M. Tuesday, without anything to eat, when all they had to do, or all they should have done, was to have

notified him to appear at the sheriff's office and renew his bond, for he was already under a bond of \$300, and there was no need of locking him up under the circumstances, even if he had been a criminal; but the police, who are Catholics, wanted to heap indignities upon him.

That which has stirred up these Roman Catholic policemen is the fact that two Seventh-day Adventist ministers, Elders Ballou and Franke, are holding tent meetings in that quarter of the city, and have, of course, said some plain things about the papacy. The papists are trying to "get even" on them by means of the Sunday statute, which is openly violated by thousands all over the city every Sunday without remark, but which is enforced against this Adventist as a means of venting petty religious bigotry.

APROPOS of the note from J. W. Scoles, relative to the conviction of five Adventists in Illinois, is the suggestion that it seems to make a deal of difference whose ox is gored. In those States where the statutes make no exception in favor of observers of another day, the courts seem to act their part very reluctantly, and only because it is their "duty" under the "law." But in States having such exceptions the courts seem determined to find some way of evading the plain provisions of the statute so that the hated Adventists may be convicted right or wrong. It is simply the beginning of the end.

THE Nebraska City *News*, of July 30, reports a disgraceful attempt made in that city the previous evening to break up a street-meeting of the Salvation Army, by means of the fire engine and hose of the city fire department. The group of Salvationists were sprayed from the engine until the emphatic disapproval of the citizens present put a stop to the proceedings of their persecutors. This and other like outrages recently perpetrated upon members of this religious body are manifestations of the same spirit of religious intolerance which prompted persecutions for conscience' sake in all past times.

THE *Mail and Express*, of July 22, told of two shots fired that day from the proving grounds of the army ordnance station, at Sandy Hook, which narrowly missed an incoming steamer, and then adds:—

One Sunday afternoon last summer the fishing steamer *Al. Foster*, with her usual crowd of fishermen, had just got under way for home after a day on the fishing banks, when a huge projectile went screaming over the vessel and buried itself in the sea beyond.

And so it seems that the United States sometimes tests guns on the "Christian sabbath." Nevertheless this is a "Christian nation," for has not the Supreme Court confessed as much?

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Vol. 10. No. 34.

NEW YORK, AUGUST 29, 1895.

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ROME AND THE BIBLE.

It is a boast of the Roman Catholic Church that "Rome never changes;" and yet few people realize how true it is that the Roman Catholic Church of to-day is the same in spirit, in purpose, and in policy as was the Roman Catholic Church in the sixteenth century.

September 5, 1893, Mgr. Satolli, speaking for the pope of Rome, bid the people of the United States to "go forward, in one hand bearing the book of Christian truth—the Bible—and in the other, the Constitution of the United States." But let no one be deceived by this apparent change of front by the papacy. Rome's attitude toward the Bible is just what it has always been, namely, one of hostility to the Word of God uninterpreted by "the church."

Prior to the Reformation, the Bible was an unknown book, so far as the common people were concerned; but few even of the priests had ever seen the Book, and fewer still had ever read the sacred Volume. Luther never saw a Bible until he was twenty years of age; and until that time imagined that "those fragments of the gospels and epistles that the church had selected to be read to the people during public worship every Sunday throughout the year," composed the whole Word of God.¹

It may be said that this was the fault of the times and not of the church; that all books were rare and expensive. But that Rome could have given the Scriptures to the people in the

living languages of Europe, is proved by the fact that the Reformers did it in a single generation, in the face of the most bitter opposition by the papal church.

The fault was not with the times but with an apostate church, which not only kept the Word of God locked in dead languages, but forbade the reading of it under heavy penal-

ties. Our illustration shows with what trepidation the people read the Scriptures in those days. It was against the law to read the Bible, and they watched as they read, as a house-breaker watches lest detection overtake him; and startled at the slightest noise, even as the hunted deer starts at the snapping of a twig or the rustle of a fallen leaf.

But the Reformation unsealed the precious Volume. "Tyndall and Luther," says Dr. Wylie, "the one from his retreat at Vildorfe in the Low Countries, and the other from amid the deep shades of the Thuringian forest, sent forth the Bible to the nations in the vernacular tongues of England and Germany."

The thirst thus awakened for the Scriptures, Rome did not think it wise to openly oppose. Civil penalties could no longer be invoked to punish those who read the Word of God. But papal policy was equal to the emergency. The Council of Trent enacted ten rules regarding the reading of prohibited books; and in the fourth rule the council prohibits anyone from reading the Bible without a license from his bishop or inquisitor—that license to be founded upon the certificate from his confessor, that he "is in no danger of receiving injury from so doing." The council further said: "If anyone shall dare to keep in his possession that book [the Bible], without such a license, he shall not receive absolution until he has given it up to his ordinary."²

Such was the attitude of Rome toward the Bible at the era of the Reformation, and



Reading the Forbidden Book.

It was against the law to read the Bible, and they watched as they read, as the house-breaker watches lest detection overtake him; and startled at the slightest noise, even as the hunted deer starts at the snapping of a twig or the rustle of a fallen leaf.

¹ "History of the Reformation," by D'Aubigné, chap. 2, book 2, par. 4.

² Concil. Trid. de Libris Prohibitis, p. 231 of Leipsic ed. quoted by Wylie, in "The Papacy," book 2, chap. 2.

such it is to-day. "No farther back than 1816," says Wylie, "Pope Pius VII., in his bull, denounced the Bible Society, and expressed himself as 'shocked' by the circulation of the Scriptures, which he characterizes as a 'most crafty device, by which the very foundations of religion are undermined;' 'a pestilence,' which it behoves him 'to remedy and abolish;' 'a defilement of the faith, eminently dangerous to souls.' He congratulates the primate, to whom his letter is addressed, on the zeal he had shown 'to detect and overthrow the impious machinations of these innovators;' and represents it as an episcopal duty to expose 'the wickedness of this nefarious scheme,' and openly to publish 'that the Bible printed by heretics is to be numbered among other prohibited books, conformably to the rules of the index; for it is evident from experience, that the holy Scriptures, when circulated in the vulgar tongue, have, through the temerity of men, produced more harm than benefit.'" Thus, in the solemn judgment of the Church of Rome, expressed through her chief organ, the Bible has done more evil than good, and is beyond comparison the worst book in the world."

In America, Satolli, the papal delegate, tells the people to "go forward bearing in one hand the book of Christian truth—the Bible;" but in Roman Catholic countries the Word of God is still a forbidden book; and as we shall see, the Bible, as the supreme authority in matters of faith, is still forbidden by Rome even in this country.

Some years ago, while Rome was yet under the rule of the pope, an English clergyman found it impossible to purchase in the city of Rome a single copy of the Scriptures of portable size in the language of the people; and when he inquired of each bookseller the reason of his not having so important a volume, the answer in every instance was, "*E prohibito*," or "*Non é permesso*;" that is, the volume was prohibited, or not permitted to be sold. It is a matter of general knowledge that at the present time Protestant colporters in the Roman Catholic countries of South America, are not permitted to circulate freely copies of the Scriptures. They are hampered and hindered in a hundred ways, and are often arrested and thrown into prison upon the slightest pretext, evidently to prevent them from putting the Bible into the hands of the people.

But does not Rome permit the reading of the Bible by her people in the United States? Yes; but of the Catholic version only, and that is never printed without notes. The Roman Catholic Church claims to be the only authorized interpreter of the Scriptures, and she suffers her people to receive the Scriptures only as she interprets them; and when Rome says, "Go forward, bearing in one hand the book of Christian truth—the Bible,"—she means the Roman Catholic bible, and that interpreted by the church; for Rome has repeatedly refused to authorize the circulation among Catholics of the Douay version of the Scriptures, without note or comment.

The creed of Pope Pius IV., which every Catholic is taught to recite, and to which every priest is required to subscribe, thus defines the sense in which Rome admits even her own version of the Scriptures:—

I do also admit the Holy Scriptures, according to that sense which our holy mother, the church, has held and does hold, to which it belongs to judge of the true sense and interpretation of the Scriptures: neither will I ever take and interpret

them otherwise than according to the unanimous consent of the fathers.

To the same intent, the present pope, Leo XIII., says:—

The professors [teachers] of Holy Scripture, therefore, amongst other recommendations, must be well acquainted with the whole circle of theology and deeply read in commentaries of the holy fathers and doctors and other interpreters of mark.

Thus Rome interposes insurmountable barriers between the people and the Bible, even while professing to freely give them the sacred Volume, bidding them go forward, bearing it in their right hand.

"The Protestant Bible," says Rome, "is only a false skin, in which infidelity and revolution wrap themselves." But Rome no longer fears the Bible in the United States as she once feared it, because the Bible is no longer regarded by the great mass of the people of this country as it was once regarded. The higher criticism and the thousand and one evasions of the plain Word of God, which have been adopted by so-called Protestants to support unbiblical doctrines, have so discredited the Bible and so instilled into the minds of the people the papal idea that the Bible must be interpreted, that Rome now feels safe in bidding the people thus educated to go forward, bearing in one hand the emasculated and discredited Bible, and in the other the perverted Constitution of the United States.

The very foundation principle of true Protestantism was thus set forth in the protest of the princes at Spire, April 12, 1529:—

"There is no sure doctrine but such as is conformable to the Word of God." "The Lord forbids the teaching of any other doctrine." "Each text of the Holy Scriptures ought to be explained by other and clearer texts." "This Holy Book is in all things necessary for the Christian, easy of understanding, and calculated to scatter the darkness; we are resolved, with the grace of God, to maintain the pure and exclusive preaching of his only Word, such as is contained in the biblical books of the Old and New Testaments, without adding anything thereto that may be contrary to it. This Word is the only truth; it is the sure rule of all doctrine and of all life, and can never fail or deceive us. He who builds on this foundation shall stand against all the powers of hell, whilst all the human vanities that are set up against it shall fall before the face of God."

It is before the Bible regarded in this light that Rome trembles. But Protestants are no longer taught to reverence the Word of God as did the German princes; they are no longer taught that a plain "Thus saith the Lord" is the end of controversy. They are, on the contrary, taught to accept what men have said about the Bible rather than the Bible; and as this is distinctively Roman Catholic doctrine, Rome can well afford now to appear as the champion of the Scriptures, for she well knows that, under the influence to which we have referred, the Bible has lost its power with the people; and she no longer fears it.

"Rome never changes," but times change; and the changed attitude of Rome toward the Bible is not a change in principle but in policy. The same hostility to the Word of God exists as formerly; but as Protestants are no longer taught to look upon the Bible as of supreme authority, but regard it as something that must be interpreted, Rome no longer opposes the Bible but sets herself forth as the interpreter, expounder, and defender of that sacred Book. There is, in fact, an unconscious conspiracy between Rome and apostate Protestantism, and Rome's so-called change of front is due to this conspiracy.

THE FIRST DUTY OF CITIZENS.

THE first duty of every citizen of whatever country is to do right.

The duty of a citizen to the State which owns his citizenship is not determined in all things by the laws of that State. The authority of the State is not paramount. Only one authority is paramount, and that is the voice which is the quickener of conscience. Otherwise the office of conscience would be superfluous.

No individual can, in the same matter, as some people seem to think, owe one duty to God and another duty to the State. There can be but one duty for one time and one way for its accomplishment. And that way is the way of justice.

The first question to be considered is not, What says the State? but, What is right? And in doing what is right, the individual discharges his duty to the State.

The State can have no better citizens than those who conscientiously adhere to the right. And it can have no worse ones than those with whom conscience and right are secondary considerations.

The "first duty" of a citizen is his only duty, and this is the duty he owes to the State, to himself, and to God. If the law of the State commands him to do that which he knows not to be right, it is his duty to disregard that law and act according to his knowledge. And in so doing he will be serving the State, for it is not in the interests of the State that wrong should be put in the place of right, and falsehood in the place of truth. The peace, honor, and dignity of the State cannot be conserved through a bad law. That State has most honor and most peace which has most upright, conscientious citizens.

No individual can divorce himself from his duty to God, and he cannot be divorced therefrom by the State. And this duty covers the duty he owes to his fellow-men; for God has said, "Thou shalt love . . . thy neighbor as thyself." By the highest considerations, those of love to his Creator and to his fellow-men, every individual is bound to do that which is just and right, according to the light God has given him. He is bound to bear witness by his life to the truth. This obligation is indestructible and unchangeable, and it is not for the State to set limits about it by law. The individual must determine its boundaries for himself, by the aid of the Word of God.

God's word is the rule of right; and no word of man, even though expressed in law, can constitute such a rule. The fallible must give way to the infallible; the law of God must take precedence of the law of man. And in obedience to the law of God is found the highest expression of that law-abiding spirit which is so important a factor in good citizenship.

KEEPING THE FOURTH COMMANDMENT.

THE commandments of God are given men to be kept every day in the week, and to this rule the fourth commandment is no exception.

That commandment says, "Remember the Sabbath day to keep it holy." The Sabbath day is holy, for God made it so; and we are commanded to keep it holy. How are we to do this?

God made the Sabbath day holy by resting from his work upon it, blessing and sanctifying it. Gen. 2:2, 3. This separated the Sabbath day from the other days of the week.

³ Given at Rome, June 29th, 1816, and addressed to the Archbishop of Gnez, Primate of Poland.

⁵ "The Papacy," by J. A. Wylie, L.L. D., pp. 181, 182. *Id.* p. 186.

⁶ Segur's "Plain Talk About Protestantism of To-day," a Roman Catholic book, indorsed by Joannes Josephus, Episcopus Boston, and for sale at all Catholic book stores. Page 118.

They are working days; it is the sacred rest day. Eze. 46: 1.

This distinction we are commanded to preserve. In the words of Deut. 5: 12, we are to "keep the Sabbath day to sanctify it." To sanctify means to make separate, or distinct, from surrounding things. This definition is based upon Scripture.

When the Lord was about to come down in his majesty upon Mount Sinai and proclaim his law in the presence of the assembly of Israel, he gave directions to Moses concerning the mount, telling him, "Thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death." And afterwards Moses, alluding to the same, said, "The people cannot come up to Mount Sinai, for Thou chargedst us, Set bounds about the mount, and sanctify it." Ex. 19: 12, 23.

Another illustration is furnished in the narrative of God's meeting with Moses at the burning bush. As Moses turned to behold the bush, God said to him, "Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." Ex. 3: 5.

Mount Sinai, while it was the abode of God, was sanctified,—set apart from the country about it, by the bounds placed around it, through which the people were not permitted to pass. The ground about the burning bush was likewise set apart from other ground, being made holy by the presence of God. By being thus separated or set apart, it was sanctified.

To sanctify the Sabbath, therefore, we must keep it separate, or distinct, from other days. It has been made so by the act of God, and this distinction we must preserve. Hence, while we are to regard the Sabbath as a sacred rest day, we must also regard the other days as working days. And this precludes us from regarding Sunday as a rest day.

Therefore it is utterly impossible to keep the Sabbath holy—to sanctify it—while making a weekly rest day of Sunday. To make Sunday a rest day, is to break in upon the distinction which pertains to the Sabbath. To keep the Sabbath commandment, we must regard the first six days as working days, as well as rest upon the seventh.

Let no one then assert that the law of the State commanding the observance of Sunday is not of a nature to interfere with the keeping of the seventh-day Sabbath. It is directly contrary to the fourth precept of God's law, and forces upon every observer of that precept whom it reaches, the question whether he shall render obedience to God or to man?

RIGHTEOUSNESS BY STATUTE.

THE *World*, of the 16th inst., thus contrasts New York's policy with that pursued in Chicago:—

If there is anything which the city of New York can do in the way of aiding the mayor of Chicago to make government easier and better in the western city, it ought to do it. We owe him a debt of gratitude for having expressed in just thirteen short words a doctrine that is at the present time of vital importance to New York.

Mayor Swift says: "Out in Chicago we don't think men can be made righteous by statute." The opinion of New York is identical with that of Chicago. The difference between the two places is that in Chicago the authorities, recognizing the impossibility of making men "righteous by statute," do not attempt the impossible, whereas in New York a young police commissioner, clothed with the novelty of power, acts on the theory that he can make men righteous by statute, although he would probably admit as a matter of fact

that such an achievement was impossible even for a police commissioner.

But Chicago is not consistent in the stand it has taken, as is witnessed by the fact that while it cannot make men "righteous by statute," to the extent of closing saloons on Sunday, the authorities of that city propose to make Seventh-day Adventists "righteous" by compelling them to cease work on that day. There is a vast deal of hypocrisy in both New York and Chicago.

ARE BAPTISTS DRIFTING?

BY G. D. BALLOU.

THIS staunch denomination that has so many years stood for the defense of liberty has just held its National Baptist Young People's Union Association here in the city of Baltimore. It began July 18th and closed the 21st. In their honor flags floated from thousands of windows, and banners of "Welcome to N. B. Y. P. U. A." were conspicuous, and all the leading denominations flung wide their doors and their hearts to entertain the strangers from abroad, and nearly every pulpit in the city, except Roman Catholic, was filled on Sunday by a Baptist. Hundreds of dollars were spent in beautifying the grounds and the great pavilion about 200 by 325 feet.

State delegates were present from the Pacific Coast and every part of the country; in all 6,559 delegates were enrolled. Dr. Wharton, said to be the most eloquent and popular Baptist preacher in Maryland, delivered an address of welcome on behalf of the Baptist young people of Baltimore, which contains some things I wish to put alongside of the resolutions passed the next day that will, I think, make very interesting Baptist history. Here is the extract:—

The Baptists stand upon eternal principles. They believe in the Bible pure and simple from the first verse in Genesis to the last word in Revelation. They stand for liberty civil and religious, and the sacred institutions God-given and blessed. They honor the sabbath, they believe in the everlasting separation of Church and State; they do not believe in the red hat, but they do believe in the little red school-house. We welcome you as young people; it is the young people's day. In all the avenues of trade, of business, of profession, the young men and women are at the front; in religion, in politics, and trade. We wave our hats and bid you welcome. We want your life in our churches. There has been too much stagnation. Westminster Abbey buries her people in the aisles of the church: we are content to have our dead sit in the pews. Life is what we want, and life more abundantly for which Jesus came into the world. Young men and women, go stand in the valley of dry bones and prophesy unto them while you beseech heaven to breathe upon the lifeless ones. Your energy, young people, is what is needed. When men go hunting and fishing they seek the game, and the youngest and most active are ordinarily most successful.

It is your mission to go out in the highways and hedges and compel them to come in, to stand in the stream and fish and hunt the game, start it afloat and pursue it until death; yes, until it is dead to this world and all things in it, and alive for evermore to Jesus Christ and his cause. A live man is better than a dead nation. The salt has lost its savor, the light has well nigh gone out. We look to you, God bless you, to seize the flag now falling from the nerveless grasp of the feeble, faltering church, and rush forth to conflict and to victory.

This animating and arousing address was cheered again and again; but what in the name of liberty does it all mean when interpreted in the light of the following resolutions, everyone of which was cheered to the echo and unanimously adopted the next day:—

We, the Baptist Young People's Union of America, in convention assembled, recognize the first day of the week as the Lord's day, and as the day set apart by the laws of the land as the day of weekly rest from secular toil.

We will, by example and influence, seek to promote

a better observance of the day as the day of rest and worship.

And that to this end we will use all proper means to secure the enforcement of the Sunday laws.

To discourage the publication and circulation of the Sunday newspapers, the running of Sunday excursions, and the opening of places of public amusement, contrary to the law.

There was another resolution aimed against prize-fighting, and these were all the resolutions passed; and this reveals the object of this convention—to boom the Sunday law crusade.

Let us consider a few statements by Dr. Wharton, in comparison with the spirit of these resolutions.

"The Baptists stand on eternal principles; they believe in the Bible pure and simple;" and yet they adopt the corrupt principles and practices of the Middle Ages by proclaiming Sunday to be the Lord's day, and pledging themselves to help enforce this dogma of their religion upon their fellow-men, under civil pains and penalties. And all this in face of the fact that Dr. Hiscock, of New York, the author of their church manual, only last winter showed them that there was no divine authority for Sunday—that it is not in the Bible.

"They stand for liberty civil and religious;" and yet pledge themselves to "use all proper means" to see that laws are enforced which will send to prison Christian Sabbath-keepers and others simply and solely because they differ from them about Sunday observance.

"They honor the sabbath." How? By calling it "Jewish;" saying it is abolished, trampling it under foot and engaging to enforce the precept of a rival institution which a large number of their leading men know "was always only a human ordinance;" by helping to send men who keep the ancient Sabbath to prison or causing them to pay fines; *in these ways they do dishonor the Sabbath* that Jesus and every holy man of old sacredly observed, and thus do they cast contempt on the Lord of the Sabbath.

"They believe in the everlasting separation of Church and State" (*i. e.*, the Roman Catholic Church and State; is not that right?). But they pledge themselves again to help the State enforce the Sunday sabbath upon all people, that the Baptist Church and her kindred sisters and their mother Rome may have their Sunday sabbath honored and their church work made more easy. Is this separation between Church and State, when the State makes a law enforcing religious dogma and the church pledges herself to help sustain the law?

Shades of consistency, are they gone mad? Jer. 51: 7, furnishes the only consistent explanation.

"They do not believe in the red hat, but they do believe in the little red school-house." They do not believe in the principle of Rome asserting her power to rule, but they do believe in Protestants making use of the civil arm to sustain what they call the truth, and thus keep their churches in the ascendancy. They forget that "they that take the sword shall perish with the sword," and they cannot see that they are moved by the same principle and spirit that actuated Rome—"We must sustain our church and our religion by the civil arm."

An appeal to civil power in matters of religion means the use of force in spiritual things, and this is not the religion of Jesus (see John 12: 47, 48), nor of the Baptists of other days.

They talk about the life that is in Jesus, but their perverted appetites do not crave the water of life. It is the wine of Babylon that best suits their perverted religious taste, and

they thirst for civil power and seek it yet again. Prov. 23:35. Like the man who has tasted strong drink, so those who have drank of the wine—the false principles of Rome, her Sunday sabbath, her doctrine that the Church should control the State, that the Church may force the conscience—when they awake they say, We will seek it yet again.

God's way is too tame and slow; we must compel men to obey. The recognized sign of Christian life and activity is a manifest desire to enter politics and make the Church a felt power in civil matters and control the counsels of the nation. And for what else does the B. Y. P. U. A. exist?

We asked at the head of this article, Is the Baptist Church drifting? We say No, manifestly No. She has got her prow turned, her rudder is set, her sails all trimmed, and with a full head of steam on, she is driving at full speed into the great vortex of ruin that will engulf Babylon and all her kin, and the mist of worldliness is so thick about her that only a few of her watchmen discern the grin shadows, or hear the dread sighing of the surf that lies athwart her course.

Why cannot Baptists see God's Sabbath as well as baptism? How can they read Sunday into the fourth command and call it sabbath when they will not allow anyone to read sprinkling into the gospel commission and call it baptism? Why will they seek to the civil power to sustain their religion? Perhaps it is because they can sustain it in no other way.

Do they honestly think God's Sabbath blessing has slipped from the seventh day over to the first day? And now, lest a few Sabbath-keepers shall succeed in slipping it back, will they spike the blessing onto Sunday with Sunday laws and then clinch the spikes with church resolutions? Truly they have drunken of Babylon's wine and are mad.

The last day of this great convention, Sunday, July 21, was a gala one. Upon the grounds a half dozen lines of the best money-making business were in full operation. The street cars, in open violation of the statutes of Maryland, were reaping a rich harvest selling religious railroad tickets gotten up by the B. Y. P. U. A. especially for the occasion. On one side these religious tickets, sold at a reduced rate, read: "Believe on the Lord Jesus Christ," "Culture for Service;" on the other, "Search the Scriptures," "Loyalty to Christ." Hackmen and bus drivers by the score solicited patronage at the gate, and throughout the city several lines of the best money-making business were almost unrestrained. It was a common remark of people who attended that it seemed more like a bazaar than a religious service. The cheering at times could be heard several blocks away. On this very day a poor, inoffensive Seventh-day Adventist quietly mended shoes in his private rooms in a secluded suburb of this same city far away from a chance to disturb any one; even his window blinds were closed, and the officer, to find out whether or not the man was at work, had to enter the room. For this awful conduct the brother was arrested and thrown in prison, and now must stand trial as a criminal with almost a certainty of a heavy fine or imprisonment.

Now, can the Baptists of America show cause why the National B. Y. P. U. A. convention, just closed, is not accessory in principles and purpose to this and all similar cowardly acts of persecution? They have pledged themselves to stand by Sunday laws and see that they are enforced; why are they not guilty in this case? They pledge themselves to sustain Sunday laws, but none of those in the Sunday-keeping ring are disturbed. If one only professes to keep Sunday he can do

as he sees fit about keeping it. But let one turn aside from the beaten path, and he at once becomes a prey. What does this mean? Are they blind?—stone blind?

Reader, it is time to seek God for power to make the truth of God known to the people that they may heed the warning of Rev. 18:4: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Who will lift up the voice like a trumpet and show God's professed people their transgressions and the house of Jacob their sins?

Baltimore, Md., July 24, 1895.

THE GREAT CHRISTIAN ENDEAVOR MOVEMENT—WHAT OF ITS FUTURE?

BY H. F. PHELPS.

JUST at this time the great religious conventions are calling forth considerable comment. This is especially so of the Christian Endeavorers. Great hopes are entertained of this organization of the flower and pride of America, upon whom the hopes of the future depend. But are these great organizations to become political, and thus religio-political?

While hope is high with reference to the future, in the minds of many as to the responsibilities for good in religious and moral reforms that are centered in this body of young people, there are others who are accustomed to look beneath the surface, and who usually think deeply, who express fears regarding the outcome.

It must be conceded that, as to the greater part of these young people, they are unaccustomed to deep and earnest thought as to logical results in a given course and to wrestling with the great questions of the day; but, upon the whole, are actuated by the inspiration in the movement and are following their leaders. The logical conclusion is that if these leaders are actuated by right motives, if they are thoroughly acquainted with and recognize the underlying principle of all reforms—that of the equal rights of all men and the individuality of all men, the very principle for which Christ and his apostles and the Reformers contended—if they clearly recognize the fact that, as Herbert Spencer says, "Every man has the right to do whatsoever he wills, provided that, in the doing thereof, he infringes not the equal right of any other man;" then it may be that these leaders can lead these tens of thousands forward to the accomplishment of many a good work.

But if, on the contrary, they themselves are not standing upon solid ground, or are actuated by selfish motives—motives that are prompted by a blind adherence to some 'ism,—if they have reached the conclusion that their own methods and opinions are right and that all others are wrong, and that all these wrongs are to be righted according to their policy; if they forget that it is not possible for any moral reform to be carried forward successfully except by the power of the Holy Spirit, and that this power is only to be manifested in and through the preaching of the gospel of Jesus Christ; and that Christians are not authorized to seek the aid of any other power in their work except that of the Spirit of God, then it is that this nation and the world have cause to fear rather than to rejoice in the possible outcome of the movement.

It is evident that they intend to become a factor in politics—a possible political organization—and to make their influence felt at the ballot box. If then, as they now claim that their movement is in favor of religion, they

are to become religio-political in their methods, what guarantee does the world have that they will not do as all other religious political organizations have done in the past? How do we know but that they may become the very image of the despotism of the past in the enforcement of religious enactments?

Mr. Charles A. Dana, the keen-sighted New York editor, sees danger ahead, and speaks concerning it. He says:—

The speakers at the convention of fifty thousand Christian Endeavor delegates at Boston have given great prominence to the subject of "good citizenship;" and their reference to the services which the societies throughout the Union should render toward the purification and elevation of politics, have excited much enthusiasm at all meetings. It is evident that a desire, if not a settled purpose, to make the organization a distinct political power has taken possession of many of its prominent members.

We regret to see it, and are heartily sorry; . . . for the moral and religious purposes of the organization are worthy of encouragement and praise; and if the disposition to use its machinery for their accomplishment by political means shall be continued, they will be defeated, and politics will be disturbed by bitter religious strife.

The Christian Endeavor enterprise as a moral enterprise is wholesome and beneficial; as a political movement it would be a curse to the country.—*New York Sun*, of July 15.

In the United States Senate Committee Report of 1829, Hon. R. M. Johnson, chairman, said: "Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. . . . All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence."

OUTRAGEOUS PERSECUTION.

[From the *Christian Intelligencer*, July 3.]

THE last case of outrageous persecution for religious opinion that has come to our knowledge occurred not in China, nor in Turkey, nor in any other half-civilized country, but in our own land beneath the stars and stripes. We learn from the *Examiner* that there is now in Georgia a man universally recognized as a good citizen who is shut up with incendiaries, thieves and murderers, and with them awaiting departure to a chain-gang; and the reason is that on Sunday he had worked quietly in his own back field, disturbing nobody, and acting in obedience to his conscience. This is lamentable intolerance. We have no sympathy with the mistaken views of this Judaizing Christian, but he has a perfect right to work on the first day of the week so long as he does not hinder his neighbors from the rightful use of the Lord's day. To shut him up with gross criminals is nothing less than religious persecution.*

"THE pretense that all law must be rigorously enforced because it is law is refuted," says the *World*, "by a hundred dead-letter statutes, and condemned by the French philosopher in the saying that 'of all sorts of tyranny the forcing of the letter of the law against the equity is the most insupportable.'"

"THE powers that be are ordained of God," but they are ordained to administer justice, not to decree injustice. There is, as every man knows, a limit to civil power.

* This man was not actually put into the chain-gang; an unknown friend paid his costs, and he was released.—*Ed. SENTINEL*.

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PROGRESS OF NATIONAL REFORM.

THE *Christian Statesman*, of August 10, published an article upon the progress of National Reform, in which it recounts with evident satisfaction, the conquests made by the National Reform movement since its inauguration in 1863.

"A little over thirty years ago," says the *Statesman*, "a few National Reformers went about our country lecturing on the kingship of Christ. They were met with a very cool reception." "But," continues the *Statesman*, "the workers never lost heart; they continued holding their local meetings and national conventions and sending out their literature."

The publication of the *Christian Statesman* was commenced in 1867. At that time the entire daily press of the country was opposed to the movement; and "the religious weeklies with rare exception," says the *Statesman*, "were also hostile, or at the best utterly indifferent. It was not simply the idea of a constitutional acknowledgment of Christ as King that was regarded as so impracticable or absurd, but the idea of the kingship itself. The thought seemed to prevail on every hand, even among the members of the evangelical churches, that the truth of Christ's kingly office was a theological doctrine with which civil government and nations had nothing to do."

"But," exclaims the *Statesman*, "what a marvelous change is witnessed to-day! The 'Good Citizenship' movement of the Christian Endeavor Society is only one of many indications as to the moral revolution that has taken place. Papers are springing into existence to advocate the truth that Jesus Christ is the Saviour and Governor of the nation. The *Christian Statesman*, once so lonely, now has plenty of company in the maintenance of this truth. And the National Reform Association is now not the only organization for the dissemination of the principles of Christian civil government. Other societies are being organized throughout our land with such avowed aims as the following, which we quote from document No. 11 of the series issued by the National Christian Citizenship League: 'It already has auxiliaries in various States and Territories, and exists for the following purposes: 1. To reveal Jesus Christ as the Saviour of the State and nation as well as of the individual. 2. To make Christian principles operative in public affairs. 3. To unite the followers of Christ in consistent, harmonious, and aggressive action for these purposes.'"

This is, as the *Statesman* very properly says, taking up the very same work that the National Reform Association has been engaging in for over thirty years; and what that movement is, the *Statesman* then proceeds to define: It is to incorporate the fundamental principles of Christian civil government into our nation's fundamental law. In short, National Reform means a man-made theocracy. It means men ruling in the place of God; it means an image to the papacy, for the papacy is the man of sin, sitting in the temple of

God, showing himself that he is God. And National Reform, whether called by that name or whether dubbed "Christian Citizenship," is practically the same thing; it is a new papacy, an image of the power that has its seat upon the seven hills.

It is all very well enough to talk about making the law of God the fundamental rule of national life; but who is to define the law of God? As Richard M. Johnson so tersely expressed in 1829: "Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God."

Persecution is inseparable from the assumption to rule in the place of God. It was for this reason that our forefathers sought to establish in this country a purely secular government.

This principle was recognized by the Presbytery of Hanover in Virginia; when, in 1776, it addressed to the Virginia House of Assembly a memorial in which occurred these words:—

It is at least impossible for the magistrate to adjudge the right of preference among the various sects that profess the Christian faith, without erecting a claim to infallibility, which would lead us back to the church of Rome.

Whoever assumes to decide a religious question for anybody else, assumes the prerogative of infallibility as truly as does the pope of Rome, and thus leads all who follow him, back to the church of Rome; and this the government must do if it shall undertake to make the law of God the fundamental law of the land. It must decide what the law of God is, and having decided what it is, it must decide what it means, as was done in the World's Fair Sunday legislation when Congress decided that the fourth commandment now requires the observance of Sunday. National Reform means that such questions shall not only be discussed and decided in the halls of Congress, but in our courts of justice; and it is to such a regime as this that not only the *Christian Statesman* and the National Reform Association, but all the auxiliaries to which the *Statesman* has referred, are pledged. And it is such a regime as this that the SENTINEL has opposed and will ever continue to oppose.

OBSOLETE SUNDAY LAWS.

[The *Havre de Grace (Md.) Republican*, August 17.]

THERE is just now a spasmodic effort, in various sections of the country, to revive and enforce the old, antiquated and obsolete Sunday laws. As public sentiment had relegated these old, puritanic blue laws to the shades of oblivion, the attempt to enforce them at this late day, provokes resistance and conflict. The decisions of the magistrates and courts before whom cases of violation of the law are made, are varied and conflicting as to what, in their judgment, constitute works of necessity. The only way to avoid these bitter and costly judicial conflicts is to abide strictly by the Constitution of the United States.

We take the ground, which we think cannot be successfully controverted, namely, that all Sunday laws violate the letter and spirit of the Constitution.

The Constitution is a civil compact, and wholly secular. While guaranteeing religious freedom to all, it does not enjoin, but prohibits religious tests of any kind.

Sunday observance is a religious requirement of the varied religious sects, though they differ greatly as to the day and the manner of keeping it—which non-sectarians are in no wise bound to observe.

The State has no right to meddle in the matter of the religious faith of the citizen. If it did it might, with equal propriety, require the observance of baptism or any creedal article of faith.

This is not a Christian or religious, but a civil government of the whole people, administered for the material interests of the Christian, Jew and unbelieving citizen.

The State has no right to supervene or meddle with the spiritual belief of the citizen; that should be left to the individual conscience. Such interference is, and always has been, destructive of personal liberty.

History gives voluminous and emphatic testimony that mixing politics and religion, the uniting of Church and State, and all attempts of civil government to regulate the spiritual affairs and beliefs of the people, have engendered the most bitter animosities, caused the most fiendish atrocities, and drenched old mother earth with the best blood of the race.

MORE PRESS COMMENTS CONCERNING RELIGIOUS PERSECUTION IN TENNESSEE.

"Modern Inquisition."

[From the *Evening News*, Erie, Pa., July 20.]

EIGHT Adventists have been put into the chain-gang in Tennessee for desecration of the sabbath. They observe Saturday with rigid piety as their day of rest, and work Sunday. It is a disgrace to any State in the nation to think that such puritanical idiocy still exists. The Constitution of the United States permits every man, woman and child to worship God according to the dictates of their own conscience.

The Adventists believe that Saturday is the Sabbath, and according to their religion they are entitled to work on Sunday. They disturb nobody by it, and it has been our experience that they were in almost every instance excellent citizens. It is an outrage on justice that such a thing should happen.

The Persecution of Mr. Allison.

[From the *Nashua (N. H.) Telegraph*, June 15, 1895.]

THE State of Georgia has a Sunday law that is calculated to make angels weep and bigots rejoice. Under its drastic provisions, one J. Q. Allison, of Douglasville, has been meanly prosecuted and unjustly sentenced to pay the sum of \$22.05 or serve twelve months in the chain-gang. What was Mr. Allison's crime? Nothing more than to have plowed up a garden spot on his own land on a Sunday. The work was performed quietly in a spot which could not be seen from the highway, or the homes of his neighbors. Therefore he disturbed no one. . . . Mr. Allison is a Seventh-day Adventist, who has conscientious scruples against working on Saturday, the Sabbath, and hence follows his regular occupation on the other days of the week, sometimes quietly performing labor on Sunday.

But while Mr. Allison religiously keeps the real Sabbath, he is prosecuted by some mean individual or official for the so-called misdemeanor of "Sabbath-breaking," which means in this case "Sunday-breaking." Mr. Allison conducted his own defense, denying nothing save that Sunday is the Sabbath and that he disturbed his neighbors in performing his work. For that matter, his neighbors who testified did not claim to have been disturbed.

On the contrary, they testified that Mr. Allison was a good man, and that there was nothing in the world against him. It is not every keeper of Sunday who could get as good a title as this from his neighbors.

But it seems that some one learned that Mr. Allison did work on Sunday, collected evidence of that fact, and had him summoned into court for violation of the State law. In our opinion, this was a despicable action which should have been rebuked by the court by the complete acquittal of the defendant. But Mr. Allison was declared guilty, and the judge administered a sentence which in the default of the payment of money was of the most rigorous character. The Judge disclaimed religious persecution, but said that the laws of the State must be enforced. We wonder what this judge would do with a gang of lynchers or ballot-box stuffers.

The best thing Georgia can do is to reform her Sunday laws and catch and convict her real criminals. The unchristian treatment of Mr. Allison deserves the contempt of mankind.

"Bigotry and Tyranny."

[From the *Echo*, Broadway, Va., Aug. 2.]

THE Adventists are good citizens and a religious people, observing what their consciences tell them to be right, and their belief is based upon the Bible as many another sect. They have as good a right to observe the day they set apart for their Sabbath and work on the day that other people take for religious worship, as these other denominations have for calling the first day of the week sabbath. It is belittling to religion to persecute these people; it breathes of the bigotry and tyranny of the ancients. As the United States is supposed to be a free country for religious worship of all creeds, we doubt the constitutionality of the law that imprisons these Seventh-day Adventists for working on Sunday.

"A Disgrace to Our Age."

[From the *Universalist Herald*, Notasulga, Ala., August 1.]

It is a disgrace to our age and country that religious persecution is carried on in Tennessee against the Seventh-day Adventists. These are good people, who hold that Saturday is the proper day to keep as the Sabbath, and not Sunday. Therefore they do on Sunday what they would on any other day,—keeping Saturday as the Sabbath. For this some of them have been thrown into jail, where they now linger. The Constitution of the United States guarantees to every man religious liberty; therefore, to persecute these people because they do not observe our sabbath, but Saturday, is grossly wrong and intolerant.

The Adventists are said to be an orderly, Christian people, and to persecute them as indicated, is violative of the Christian spirit and the laws of our country. Let this foul blot on Tennessee be speedily wiped out.

Should Be Promptly Repealed.

[From the *Indicator*, Pueblo, Col., July 27.]

It seems impossible that in this day and age, just at the close of this enlightened century with the facts of a dark past to serve as beacon lights, that religious persecution should be practiced in any part of the Union, and yet the information comes from Tennessee to the effect that eight Christian men have been imprisoned for working on Sunday. They are Adventists, or seventh-day observers, and

according to the teaching of their church, they worshiped on Saturday and labored on Sunday if they chose. Because these men worked on Sunday, therefore, they were arrested, tried, convicted and imprisoned. This was early in July, and the chances are that they are now doing service in the chain-gang like common culprits. It is no excuse to say that the laws of the State provide for such cases. Such a law is a libel on the fair name of Tennessee, and an outrage on our boasted freedom. There is no more room in this country for miserable religious persecution and intolerance, and all such laws in conflict with the spirit of the Constitution which guarantees the right of every citizen to worship as his conscience directs, should be repealed promptly, and thus a disgrace wiped from the statute books.

Our Fundamental Law Violated.

[From the *Brown County Republican*, Mt. Sterling, Ill., July 25.]

THE fundamental law of this land guarantees to all the right to worship God according to the dictates of conscience, and the law of God sets aside the seventh day as a day of rest, in which no labor shall be done. The first day of the week is the man-made sabbath, and because these men persist in observing the law of God rather than the law of man, they are made to suffer persecution from alleged Christians who have no love of justice in their souls.

It is not claimed that these men disturbed the peace of others or are a menace to the safety of the State, but are persecuted simply through religious intolerance. The very men who are most active in this persecution raise no objection to founderies, mills, and railroads running on Sunday, nor in fact do they care for everything running wide open on that day unless the person engaged in this work is a Seventh-day Adventist. That makes all the difference, and the poor man who is observing the law of God is jerked up and heavily fined and forced upon the chain-gang. Every lover of justice should condemn this inhuman treatment of Christian citizens, and demand the repeal of all laws that dictate how or when one shall worship God.

Liberty Only For the Majority.

[From the *Centralia (Wis.) Enterprise*, July 27.]

FOR over a century Americans have been prating about liberty. Ever since that memorable Fourth of July, 1776, their one theme has been liberty.

My country 'tis of thee,
Sweet land of liberty,

has been the burden of their song since then. Many Americans have prated about liberty so long and so incessantly, that their intelligence and their conscience have become ossified. Their notions about liberty are the narrow and perverted. Liberty to them means the liberty of the majority.

July 3, on the eve of the nation's anniversary of independence, there were sentenced at Dayton, Rhea County, Tenn., eight innocent men to a ninety days' term in the county jail at hard labor. This means that they will be worked in the chain-gang along with felons of every shade and depth of crime. The *Enterprise* said "innocent men." They were innocent—innocent of any wrong doing. But they did not agree with the majority. That was all the crime they were guilty of. The majority observed the first day of the week by

abstaining from work; these condemned men observed the seventh day. That was all. But the majority have enacted a law which makes it compulsory to observe the first day of the week. That is their idea of liberty. The minority, a handful of Seventh-day Adventists, observed their Sabbath and went about their work the next day, the day set by the majority for abstaining from work. The work these men did was quiet, unobtrusive; yet the majority evidently thought their liberties and social good order endangered, and eight innocent men were sent to the chain-gang. This is an instance of American liberty of speech and conscience. This is American justice.

Justice—what a stupid farce it becomes when an ignorant, fanatic majority can thus send unoffending men to the chain-gang for going about their work on Sunday. People guilty of enacting and enforcing such barbarous laws have no conception of true liberty.

RELIGIOUS PERSECUTION IN ILLINOIS.

Summerville, Ill., August 22, 1895.

C. P. BOLLMAN—*Dear Brother*: In reply to your request of the 20th, would briefly say: I was arrested July 28 (Sunday) by a Roman Catholic police officer on complaint of a Mrs. Miller (a Congregationalist), who knew I was keeping the seventh-day Sabbath. I was taken in the police patrol wagon between two officers to two different police stations; and failing to give bonds, I was locked up with a criminal. The Sunday work for which I was arrested was some light carpenter work, with windows and doors closed, so as not to disturb anyone. After some counsel with some of the brethren, I concluded to waive my examination at the police court the following day and appear before the grand jury. My bond was fixed at \$300.

Our dear heavenly Father bestowed much of his grace and good Spirit upon me to freely speak and testify to the officers and prisoners out of my Bible which I carried with me. We have shared much Christian love and sympathy from our dear Sabbath-keeping brethren.

I belong to no creed, but try to obey the Bible and do the will of my Heavenly Father. We have meeting privileges with Seventh-day Adventist brethren.

What is in store for us when the case is to be tried next month we know not as yet. But even if the Lord permits that I should be thrown into prison, I know his sustaining grace and presence will be with me. It will probably be hardest for my dear wife and little ones.

Faithfully your brother in Christ,

O. W. PEARSON.

THE *Knoxville Sentinel*, in commenting upon the Tennessee prosecutions, while evidently seeking to do justice to the victims of the Sunday law, makes this statement:—

The Adventist who has observed the seventh day as the day of rest and has labored on the Christian sabbath, has no right to complain because he is punished for his violation of the civil law if all other infringers are likewise punished.

This view of the case is faulty. If the law is a just one, the Adventist has no right to complain if he is punished for violating it, whether other violators are punished or not, any more than the thief or murderer has a right to complain if he is imprisoned, while others like himself roam at large. No man has a right to complain of justice.

The injustice lies in the law itself. The

Adventists do not clamor for the imprisonment of other violators of the Sunday law, but on the contrary, ask for liberty for all men in the matter of Sunday observance. They do not feel aggrieved because others around them are not imprisoned for Sunday labor; they desire that those, as well as themselves, should be free from all coercion in matters of religious belief; provided, of course, that such belief does not invade another's rights.

AN Italian was arrested a few days since in this city for selling ice on Sunday in a crowded quarter. When arraigned before Magistrate Cornell, his honor said:—

It's a crying shame to arrest a man for selling ice in the tenement districts. Why, ice is a necessity on such a close, hot day as this. I wish I could let you go, Bacco; but, unfortunately, as the law stands, I must hold you in \$100 for Special Sessions.

Commenting upon this, a contemporary asks: "What can be said in defense of a law when even the judges on the bench declare that it is a 'crying shame' to enforce it?"

The question is pertinent; but is not this one equally so? What shall be said of a magistrate who will blindly hold a man for selling ice on a hot Sunday in a crowded city, under a statute which permits works of "necessity and charity," and defines necessity as including "whatever is needful during the day for the good order, health, or comfort of the community?" Bad as is the statute the magistrate had no occasion under it to hold the man who sold ice. However, the primary fault is with the statute. "Bad laws," said Edmund Burke, "are the worst sort of tyranny. They derive a particular malignity from the wisdom and soundness of the rest of our institutions."

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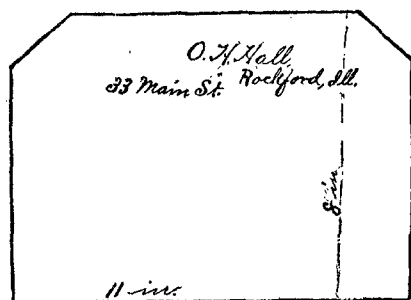
"How I wish all my friends could read that SENTINEL," is a sentiment expressed by many of our readers on receiving some special number of the SENTINEL; but as it costs one cent each to mail the SENTINEL, many have, for this reason, used but a limited number of papers in this way. Here are offers which will enable you to send a single issue of the SENTINEL to scores, yes, hundreds of your friends for the first cost of the paper, without the additional postage:—

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NEW YORK, AUGUST 29, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

READ the letter on page 270, under the heading, "Religious Persecution in Illinois."

EXTRA copies of the illustrated SENTINEL, of August 15, can still be furnished at the usual price, \$1 per hundred, or \$8 per thousand. It is a number of exceptional value, and ought to have a much wider circulation than has yet been given it.

NUMBER 35 of the SENTINEL, dated September 5, will contain an illustrated article on Southern chain-gangs and their relation to religious persecution. This article, besides being illustrated, will give the writer's personal observations in Atlanta, besides much other valuable and reliable information. We will also republish in this number, by request, the illustrated article, "In the Chain-gang Under the Flag," which appeared in the SENTINEL of August 1. This paper will be furnished at the usual price, \$1 per hundred or \$8 per thousand. It will also be furnished in any quantity on the terms offered on the preceding page.

MRS. J. C. BATEHAM, Superintendent of the Sabbath Observance Department of the Woman's Christian Temperance Union, has an article in the *Christian Statesman*, of August 3, in which she protests mildly against the persecution of Seventh-day Adventists in Tennessee, and says:—

A clause providing exemption for those who conscientiously observe Saturday instead of Sunday, and are careful not to disturb the rest of others, should always be inserted even if those provisions may occasionally be abused. . . . Courtesy and the Golden Rule require that even at partial expense of uniformity the consciences of the minority should be protected.

This statement does credit to Mrs. Bateham's heart. It is perhaps all that could be expected of one in her position. It does seem that almost everyone ought to be able to see that all Sunday legislation is improper, and that all Sunday-law enforcement savors of religious persecution. Mrs. Bateham can see this in the case of the enforcement of the so-called law against Adventists in Tennessee. She says, "It savors of religious persecution, which, looked at on the lowest plain, is thoroughly impolitic since making martyrs for conscience always increases the following, and nothing more prejudices the onlooker than appearance of lack of fair play."

This is indeed looking at the matter from the "lowest plain." But we do not attribute this motive to the lady in question; we believe that it is her innate sense of justice that leads her to protest against persecution. Having seen and admitted so much, may she be enabled to see more.

THE *Sabbath Recorder* thinks our strictures of August 1, unjust, and complains that we quoted only a part of what it said. We can only say that we had no intention to be unfair; nor do we think that we did our contemporary any injustice, though our criticism was probably unnecessarily caustic. This latter we regret. We still think, however, that one unacquainted with the facts in the case, could get no other impression from the *Recorder's* note than that some, at least, of the persecuted Seventh-day Adventists had been unnecessarily offensive to their neighbors, and had thus needlessly brought trouble upon themselves. This we deny in toto, and base our denial not upon the unsupported assertion of the Adventists themselves, but upon the sworn testimony of the State's witnesses in the several cases. We are sure that in not a single one of the scores of cases tried during the past ten years in several different States, has there been any evidence of aggravation. The annoyance charged has all been of the kind that is begotten of bigotry and intolerance, and is born of an unwillingness on the part of the persecutors to award to others equal rights with themselves.

MORE TENNESSEE INJUSTICE.

AUGUST 19, the authorities of Rhea County, Tenn., notified the Seventh-day Adventists whom they have been driving in the chain-gang for nearly two months, that they will be required to make up the time which they have "lost" by keeping the Sabbath. Thus these men are being punished directly for obeying the fourth commandment.

The constitution of Tennessee provides that "no man shall in time of peace be required to perform any service to the public on any day set apart by his religion as a day of rest;" but this constitutional guarantee is being deliberately violated by the authorities of Rhea County, who are punishing men for not working on a day set apart by their religion as a day of rest.

WANTS TO SET HIMSELF RIGHT.

REFERRING to our illustrated number of August 15, a Knoxville, Tenn., pastor, writes us as follows:—

EDITORS AMERICAN SENTINEL:

Gentlemen: Having given a partial quotation of an interview which I accorded a reporter for the SENTINEL, a daily paper of this city, on the subject of the punishment of the Tennessee Adventists for violation of the Sunday laws of the State of Tennessee, I ask that you do me the justice of publishing the closing paragraph of that same interview, as follows:—

"As to so-called Sunday laws, I believe they could, and certainly should be so framed as to duly respect the conscience of the subject. It is to be regretted that a body of religionists who conscientiously regard some other day of the week than Sunday as sanctified to holy purposes cannot, under the existing laws of our commonwealth, have their conscience respected. I believe, however, they would themselves prefer the enforcement of the law as it exists, to having its provisions disregarded at the expense of correct public notions touching the supremacy of the law. Perhaps in this I credit them with a patriotism their lips would disclaim. However, I think not."

I have no doubt you will give the foregoing a place in your paper, together with so much of this letter as

may be needful. That you will be as careful to send marked copies of the paper in which it shall appear, to various sources in this city, as you were to furnish the same sources with your issue of the 15th inst. cannot be questioned.

Very truly yours,

THOS. C. WARNER.

Pastor First M. E. Church.

Knoxville, Tenn., August 21st, 1895.

We cheerfully comply with Mr. Warner's request, though we do not see that it alters the case materially. We quoted only a portion of the interview because we had not space for all of it, and because his opinion of what a Sunday law ought to be could not affect his deliberate judgment that—

The question of righteousness should never decide whether an existing law is to be enforced or not. Is it the law of the land? That question settled in the affirmative, then let the law be enforced. If the law is unjust, if it works hardship to innocent persons, still let it be executed so long as it remains upon the statute books.

We said before, and we say again, that this being Mr. Warner's deliberate conviction, he must have said the same thing in the glare of the fires that consumed the martyrs in France or Spain, or at the foot of the gallows tree whereon the Protestants of Holland were executed; for it was all only the enforcement of civil law. We are glad that Mr. Warner's better self revolts at the logic of the words which his lips uttered. The country can well dispense with the "loyalty" which says: "If a law is unjust, if it works hardship to innocent persons, still let it be enforced so long as it remains upon the statute books."

Mr. Warner has not exactly retracted this unguarded utterance, but we are glad to believe that he spoke without realizing that he thereby justified all the crimes which have been committed in the name of law in this wicked world; and their name is legion.

BOOK NOTICE.

ONE of the most interesting and valuable little books recently given to the public, is "Life Only in Christ, or Immortality Not a Birthright, but a Gift from God," by Eld. Wolcott H. Littlejohn.

Speaking of this book, W. McLane, Ph. D., D. D., of New Haven, Conn., well says that the author "has rendered very valuable service to the truth in his book." "His clear, forcible, comprehensive and scriptural argument for conditional immortality should command the attention and win the consent of the truth-loving mind."

The chapter on Dives and Lazarus commends itself specially to the writer of this notice, since it is substantially the same view that he has entertained for about fifteen years, namely, that the parable is an *argumentum ad hominem* (an argument to the man). This chapter alone is amply worth the price of the book and should be read by everybody. The book contains 179 pages, is neatly bound in cloth, and will be mailed, post-paid, to any address in the Universal Postal Union on receipt of 65 cents for the plain-edged, and 75 cents for gilt edges.

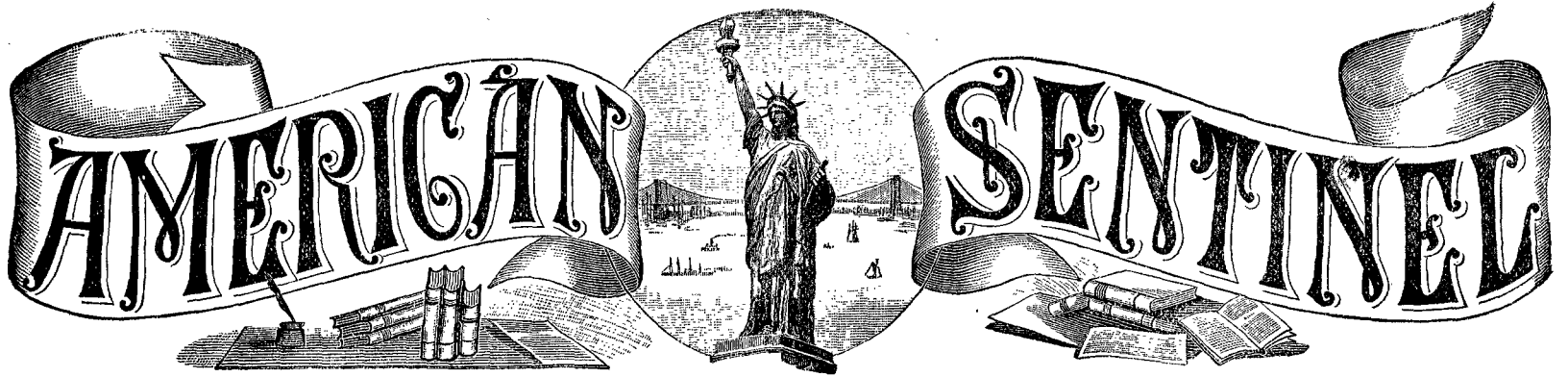
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ALONZO T. JONES, } EDITORS.
CALVIN P. BOLLMAN, }
LEON A. SMITH, } ASSISTANT EDITOR.

SOME PROBABILITIES OF THE SOUTHERN CHAIN-GANG SYSTEM.

LAST May a Seventh-day Adventist, of Austell, Ga., was sentenced to twelve months in the chain-gang for private work done on his own farm on Sunday.*

And now, as appears from the letter printed on page 275, like sentences of ninety days each, are hanging over W. A. McCutchen, a Seventh-day Adventist minister, and E. C. Keck, a Seventh-day Adventist teacher.

Nor is this all. The Austell Adventist is again threatened with arrest, as are also others of the same faith in Georgia. These facts, together with recent revelations of horrible cruelties practiced upon helpless convicts by the chain-gang authorities, suggest the awful possibilities, yea, even probabilities, of the Southern chain-gang system.

* Reference is here made to the case of J. Q. Allison, of Austell, Ga., who was tried at Douglasville, May 15, for violation of the Georgia Sunday law, and was sentenced to pay costs, amounting to \$22.05, or in default of payment, to serve twelve full months in the chain-gang. His offense was plowing in his own field on Sunday in a place open only to the observation of those who spied upon him. Mr. Allison very properly refused to pay a single cent, and would have been sold into the chain-gang had not an unknown friend paid the costs and secured his release.

As yet no man, so far as we know, has actually served in the Georgia chain-gang because of his religious opinions and practices, but men have so served in both Henry and Rhea counties, Tennessee; and at the date of this writing, seven Seventh-day Adventists are so serving in the latter-named county; and, like Mr. Allison, these men are threatened with further persecution in case they refuse to violate conscience and surrender their God-given and constitutional rights.

These convicted Adventists have been as humanely treated as it is possible to treat men who, for no offense against their fellow-men, are taken from their homes and families, and

to perform any service to the public on any day set apart by his religion as a day of rest." Shielded by this wise and humane provision of the fundamental law of that State, no effort has been made in Tennessee to compel Seventh-day Adventists to labor upon the seventh day, the Sabbath of the Lord.† But the constitution of Georgia contains no such provision, and in view of the revelations of horrible cruelty already referred to, it is easy for the imagination to picture the treatment in store for the conscientious Christian who, being sentenced to the Georgia chain-gang for loyalty to the Sabbath, refuses to labor upon that day.



ADVENTISTS IN THE CHAIN-GANG.

Nos. 1-7, Seventh-day Adventists; 8, Teamster; Nos. 9-11, Criminals; 12, Guard with gun.

Some of the abuses of the Georgia chain-gang system have just been brought into public notice by a suit which has been entered by an ex-convict against the penitentiary lessees for damages, for injuries inflicted upon him by the barbarities to which he was subjected while serving in the chain-gang.

This man, Harvey Merritt, a negro, was, when he entered the chain-gang, strong and healthy. He was pardoned re-

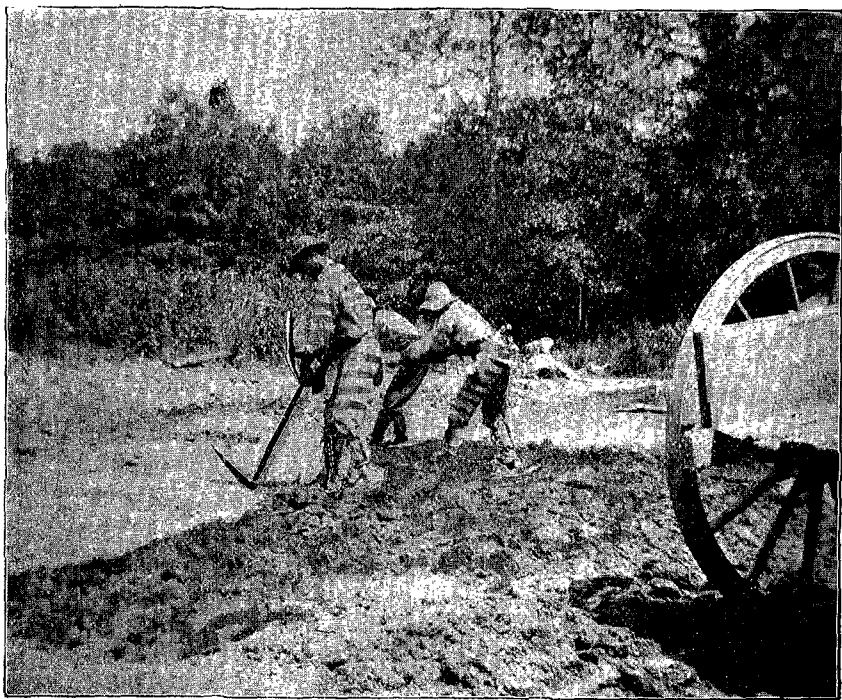
cently by the governor, only a shadow of his former self, being a complete physical wreck. Shortly after being placed in the chain-gang, Merritt was taken down with rheumatism and was unable to work. His legs and hips were so swollen that he could not walk; and yet he was refused medical assistance, and was subjected to the most inhuman treatment. We

required to subsist upon prison fare, and to work ten hours per day under a southern sun, for daring to obey a command of God. But such a denial of sacred rights is itself barbarous cruelty.

In both Henry and Rhea counties, Tennessee, the chain-gang had fallen into disuse because it was found to be unprofitable, and it was revived specially for the punishment of Seventh-day Adventists. This is indicative of the temper of the Tennessee authorities.

The constitution of Tennessee provides that "No person shall in time of peace be required

† Adventists have however been denied their constitutional rights in this that they have been required to make up the time "lost" by keeping the Sabbath. Other and sterner measures of compulsion are inevitable.



WORKING IN CHAINS.

Some wore double chains, which must have galled and chafed their legs as they worked under a broiling sun.

quote his own words as they appeared in the *New York Herald*, of August 18:—

Dr. McCown, who was in charge, said I wasn't sick at all, and would not treat me. But all the five weeks, each morning they dragged me out to the works [a brickyard], which were about a half a mile out, and let me lie there all day. Then they dragged me back at night. They dragged me head first on my breast, and wore the skin all off of my belly and breast.

"For the first ten or fifteen days this man was not whipped. Then one of the lessees," says the *Herald's* correspondent, "visited the camp and ordered the whipping boss to give him a hundred lashes a day for three months, or, until he would work. In vain did the poor convict explain that he was sick."

The next day the doctor and the lessee came to where Merritt was lying, in front of the building.

"Get up and walk," ordered the lessee.

The negro complained that he could not.

Then Captain James, who was whipping boss, took a heavy pole and beat the negro with it. "I was lying down," he says, "James hit me on the back of the head and shoulders. He was beating me when the doctor told him to stop, saying that anybody could see that I was sick."

Subsequently, this man was given seventy-five lashes a day for fifteen days, and at one time he received one hundred and seventy-five lashes. When cold weather came on he was refused shoes or sufficient clothing, and both his feet were badly frozen.

This man has employed as his attorney Col. E. N. Broyles, one of the best lawyers in Georgia, a man notably conservative, and one who does not figure in sensational cases. Colonel Broyles hesitated for some time to take this case because the statements made by the negro seemed to be incredible. He began an investigation, however, and was soon fully satisfied that the man was telling the truth.

The case of Merritt is an extreme one, but by no means isolated. Last winter there were numerous cases reported from Georgia, in which convicts suffered severely from insufficient clothing; some were compelled to work almost naked in icy water until their feet were frozen, and they were permanently crippled.

Some lost portions of their feet, and in one or two cases, legs had to be amputated.

Such are the abuses to which, under the Sunday law of Georgia, God-fearing men, good citizens,* good neighbors, kind husbands and fathers, are liable to be subjected at any time; for while the abuses cited have occurred in connection with the penitentiary system, it is stated by the *Herald* that—

If the abuses in the penitentiary proper are bad, the abuses in the collateral branch, known as the county chain-gangs, are infinitely worse.

The men who are sentenced by the courts to short terms for misdemeanors—the men who, in the eyes of the courts, are not guilty of crimes [felonies]—fare worse than do the convicts in the penitentiary proper.

One of the editors of the *AMERICAN SENTINEL* visited Georgia recently for the express purpose of learning for himself the truth about the chain-gang system, and seeing for himself convicts actually at work in chain-gangs. He saw, in the city of Atlanta, working in the Exposition Grounds and on streets adjacent thereto, several hundred convicts, each man wearing a chain; and watching each gang was a guard, with a Winchester rifle or a double-barreled shot-gun, ready to shoot down any man or boy who might attempt to escape.

Many of these men worked in an aimless, hopeless sort of way as though all the spirit was crushed out of them. Some wore double chains, which must have galled and chafed their legs as they worked under a broiling sun. The orders of the armed guards were given in quick.

* The judge before whom J. Q. Allison was tried, said to him: "I understand you are a good man; your neighbors say you are; there is nothing in the world against you." But notwithstanding this, his honor advised him to leave the State, and said: "If you come up before me again, I will put you where it will be a long time before you can get out of the State."

sharp tones, which indicated that they would brook no disobedience; and altogether the scene was one never to be forgotten.

Each county is allowed to work its misdemeanor convicts in chain gangs, and they are put to work on the roads or streets. It is not an unfamiliar sight to see men and boys wearing heavy shackles, working upon the roads, or upon the streets of cities; and, as in the case of the chain-gangs already described, each squad has its guard armed with a Winchester rifle or a double-barreled shot gun and a six shooter. The State has no reform school, and the writer saw boys of twelve or fourteen years of age wearing striped suits and working with other convicts in the chain-gang in Atlanta. Some of these boys looked like anything but hardened criminals, and were probably more sinned against than sinning. The younger ones did not wear chains while at work. Not long since, one of these boys was beaten to death by an inhuman overseer. A correspondent of the *New York Herald*, speaking, August 18, of the youthful convicts working in county chain-gangs, says:—

A Dodge County boy who was convicted of a misdemeanor, was sent to a chain-gang in Laurens County. He was needed in Dodge to testify in another case, and he came back there practically a physical wreck. It was shown that he had been so badly beaten that he could scarcely walk. There were great welts all over him. The evidences of cruelty were so marked that the county authorities at once presented the facts to the governor, and the boy was pardoned.

Another instance of cruelty in a county chain-gang, is thus reported by the same writer:—

William Griffin, a white convict, was interviewed by the *Yaldosta Times*, and told the story of how, on Christmas Eve, he saw one of the convicts flogged so badly that he died that night. This was in one of the private chain-gangs, which are operated in some of the smaller counties. The county itself has not enough convicts to warrant running a chain-gang of its own. Some enterprising individual succeeds in leasing these convicts and those from other small counties near by, and there he operates it, the absolute monarch, without any restraint whatever. Instances have been cited where these men have held convicts beyond the time for which they were sentenced.

Griffin thus tells of the rations served in some of the county chain-gangs:—

For breakfast, half a pone of corn bread and a



AN ARMED GUARD.

Watching each gang was a guard, with a Winchester rifle or a double-barreled shot-gun, ready to shoot down any man or boy who might attempt to escape.

small slice of meat; the same amount of bread and a slightly larger slice of meat for dinner; half a pone of bread and a little syrup for supper. Sometimes a small amount of greens at dinner, not half as much as a man would want to eat.

The term "meat" means here the side of hogs, almost all fat and heavily salted. The complaint is universal among the men that they do not have enough to eat.

As might be expected, the accommodations for sleeping are no better than the rations. At night the convicts are kept in ill-smelling, vermin-infested stockades. There is one such in Atlanta. The convicts are packed together like sardines in a box. A central chain runs through the building, and to this all the convicts are fastened by the leg-chains which they are required to wear constantly. Many stories are told of shameful neglect of these chained men. In fact, horrors equaling the stories of the sufferings of Russian exiles to Siberia are of every-day occurrence in the chain-gangs and stockades of Georgia.

These details are revolting even when we know that the men who suffer these things are justly deprived of their liberty and required to render services to the public; but revolting as are such scenes, they pale before the scenes which are almost certain to be witnessed ere long in the State of Georgia, when honest, God-fearing men shall be driven in the chain-gangs of that State and most barbarously treated for refusal to work upon the divinely-appointed Sabbath of the Lord.

Such injustice in milder form has been witnessed already in other States. But Georgia presents an unusually promising field for revolting outrages against religious liberty, from the fact that the laws of that State provide that one guilty of violating the Sunday law, may be "punished by a fine not to exceed \$1,000, imprisonment not to exceed six months, to work in the chain-gang upon the public works, or on such other works as the county authorities may employ the chain-gang, not to exceed twelve months; and any one or more of these punishments may be ordered, at the discretion of the judge."

Persistent refusal to work in the chain-gang would be counted insurrection, and might be punished with death; and would certainly be punished very severely by the grasping contractors. It is fearful to contemplate the probabilities growing out of the Georgia Sunday law; for Seventh-day Adventists convicted under that law would certainly refuse to work on the Sabbath; and judging by the treatment accorded to other prisoners, they could expect no mercy from their inhuman overseers. And yet we are living in the closing decade of the nineteenth century, in "free America," a so-called Christian land.

The question has been asked, "What if Christ should come to London, or Chicago, or to Congress?" But is it not equally pertinent to ask, What if he should come to Tennessee or Georgia, and there find in prisons, stockades, and chain-gangs, Christian men condemned for loyalty to the "Sabbath of the Lord"? Would he not say:—

I have come, and the world shall be shaken
Like a reed, at the touch of my rod,
And the kingdoms of time shall awaken
To the voice and the summons of God;
No more through the din of the ages
Shall warnings and chidings divine,
From the lips of my prophets and sages,
Be trampled like pearls before swine.

I turn from your altars and arches,
And the mocking of steeples and domes,
To join in the long, weary marches
Of the ones ye have robbed of their homes;
I share in the sorrows and crosses,
Of the naked, the hungry and cold,
And dearer to me are their losses
Than your gains and your idols of gold.

I will wither the might of the spoiler,
I will laugh at your dungeons and locks,
The tyrant shall yield to the toiler,
And your judges eat grass like the ox;
For the prayers of the poor have ascended
To be written in lightnings on high,
And the wails of your captives have blended
With the bolts that must leap from the sky.*

"Because sentence against an evil work is not executed *speedily*, therefore the heart of the sons of men is fully set in them to do evil." But deliverance is none the less certain. The justice of God slumbereth not.

TRUE PROTESTANTISM.

TRUE Protestantism is that Protestantism which most truly and forcibly protests against the evil principles represented in the religion of the papacy.

Those evil principles are older than the papal system, and true Protestantism is older than the Reformation.

The most effective protest against error is a statement of the truth; and as actions speak plainer than words, the most effective presentation of divine truth is found in the Christian life.

This is true Protestantism, and it is as old as the creation of man. Its effectiveness has been shown in all ages, by the persecution it has brought upon its exemplifiers in the world. It is shown now by the persecution directed against Christian violators of the Sunday law, by those who adhere to the papal doctrine that Sunday is the Sabbath, and that civil power should enforce religious dogmas, while other violators around them are not molested.

This Protestantism is not a mere negation, dependent on other doctrines for its existence. It is the living, positive, eternal truth of God. It was first, and the errors of Romanism and of all false religions came afterwards. "By the word of the Lord were the heavens made," and by the same word truth has stood in all ages, stands now, and will stand eternally. The Reformers found that word, and receiving it in faith, they at once became Protestants. It is thus that true Protestants are made to-day.

THIS OCCURRED IN NEW YORK.

The Law is Supreme.

[Evening World, August 26.]

A LITTLE child lay lying in a room in a crowded tenement house. By the side of the poor bed sat a pale-faced woman. It was Sunday, but the woman's fingers were busy with her needle. So long as there was daylight, seven days in the week, she must sew constantly upon the garments which later would be sold by greedy merchants at so-called "bargain sales." The merchant would make his goodly profit, for the "bargains" were made possible by the miserable wages paid to the woman and her tired sisters who stitched in other tenements.

The little figure on the bed stirred, and a thin little hand was stretched out toward the woman.

"Mamma!"

"What is it, darling?" cooed the woman, as she put aside her work for a moment and bent over her child.

"I am so hot, mamma. My head is burning up. Give me some water, mamma."

"Yes, darling."

The mother rose wearily and went out into

the hall to fill a pitcher at the sink there. As she entered the room again she looked out of the window into the crowded street below. Many children were clustered around the back end of an ice wagon. The woman's eyes brightened. She went over to the bed, and, bending over the tiny figure there, said:

"Girlie, mamma will get you some ice, and that will make your throat cool. Lie still for a moment; I will be right back."

Then, with the nickel which had cost her two hours' hard labor clutched in her hand, she ran down the narrow stairs and into the street.

"Give me five cents' worth," she said to the iceman.

He selected a piece of ice, weighed it and was handing it to her, when a policeman suddenly appeared from the other side of the wagon and laid his hand upon the man's shoulder.

"I arrest you," saith the policeman. "It is after 10 o'clock, and it is against the law to sell ice on Sunday at this hour. You will have to come to the police court with me. And you must come, too," he added to the woman.

"My little girl is very sick; I musn't leave her," cried the poor woman, in great distress.

"That don't go," said the policeman. "Come along."

And she had to go. At the police court the iceman was held for violating the Sunday law. The woman was questioned and told to come back in the morning as a witness. Then she was allowed to go. She hurried back to the tenement where she lived. She ran upstairs and entered the room.

"I was kept away and couldn't get back sooner, darling," she said. "I couldn't get the ice because"

Suddenly the words died on her lips. She knelt down by the bed and took a little wasted hand in hers. Then, raising her face, she gazed up with dry eyes that yet saw nothing and whispered:

"Thy will be done, O God! Thou knowest best!"

For the child was dead.

SOME GEORGIA "LAW."

Richmond, Va., Aug. 25, 1895.

EDITOR SENTINEL: Your readers will remember that Prof. E. C. Keck and myself were fined \$50 and costs each, or ninety days on the streets in the chain-gang, by the mayor of Gainesville, Ga., nearly two years ago, for working in our church at that place on Sunday. The city did not even have an ordinance against Sunday work, but did have one against "disorderly conduct and disturbing the peace," and finding there was no city statute exactly covering our case, the mayor brought it in under this head, and arbitrarily fined us as stated, though the testimony of the witnesses did not by any means prove us guilty of the charge, the nearest neighbors swearing that they were not disturbed.

There was, and is, a State Sunday law in Georgia, and whatever offense there was in the Sunday work, was against the State and not against the city at all. The grand jury found a bill of indictment against us, and after a trial in the County Court, which resulted in a disagreement of the jury and a "mistrial;" the case was finally dismissed from court without a conviction.

The mayor's action was not only making two cases out of the same offense, but it was taking action in a case over which he had no jurisdiction whatever. Hence we appealed the case to the Superior Court, asking that the mayor's judgment be set aside. The best

* James G. Clark, in *Arena* for December, 1894.

lawyers of the town, including the ex-judge of the Superior Court, said at the time, there was not a shadow of doubt about its being done when the case was reached,—that the judge would have to do it; he could not do otherwise.

That was, as stated, nearly two years ago, and the case has been pending ever since. In the meantime a new judge has come to the bench, who is a Baptist minister, and who, before reaching our case, had threatened Seventh-day Adventists. And now word comes from our attorney* at Gainesville that this same minister-judge has passed upon our cases, affirms the decision of the mayor, and holds that we were properly convicted.

I noticed in a recent issue of the SENTINEL, an inquiry from a Baptist as to whether, in the cases of persecution against our people,—which are becoming so common,—any of his denomination had ever been guilty of taking part in it. Here is an instance the brother might take note of, where a Baptist, as judge on the bench—and a minister, too—has used his high office for this express purpose, and without the warrant of a shadow of law at that. What are we to expect next?

Our lawyer thinks that he may possibly get the city to remit the fines, and if not, he is ready to take the case on up to the Supreme Court if we desire it. Failing in both these efforts, it means ninety days each for Professor Keck and myself in a Georgia chain-gang, which, though so nearly realized at different times by our brethren there, has been escaped so far, but which, with the possibilities for oppression and cruel treatment to chain-gang convicts under the laws of that State, makes it decidedly the most forbidding condition that has yet confronted any of our people in this country. But if this is God's will, he will give grace for it.

W. A. McCUTCHEN.

EX-SENATOR SLAUGHTER'S OPINION.

[The following letter, which appeared in the *American*, of Nashville, Tenn., is from a gentleman who was a member of the Tennessee Senate, two years ago, and who at that time introduced a bill designed to put an end to the injustice against which he still earnestly protests.]

To the *American*:

I see in your paper of July 4 (the anniversary of American Independence), where, in one of the counties of this State, true and good citizens are being persecuted for acting in accordance with their religious convictions of right, as dictated to them by the holy Word of God. And, as stated, one of these poor persecuted people is "a mere boy, who works in the mines all the week, and in the support of a widowed mother and aunt, was only charged with cutting stovewood for his mother's use." Oh, what a terrible crime!

I very much regret to know that such a wrong has occurred in Tennessee, and also that there are two men in the State holding such high and responsible offices as judge and attorney-general who will allow the prosecution of these people, not in the interest of justice and right, but only for the purpose of upholding one of the most unjust and ignominious laws ever placed upon the statute books of any State.

It does look to me like going back to the days of the Spanish Inquisition, when people were burned at the stake and otherwise made to suffer torture and death, only because of their honest convictions of right as regards

religious matters, the only difference being that the one was done under the influence of Romanism during the Dark Ages and the other is being done in an enlightened age, supposed to be under the control of Christian Protestantism. As to difference in principle, there is none.

I am not an Adventist, but a member of the Baptist Church, and seek to observe the day generally regarded as the Christian Sunday; but this does not change my views as regards the right and justice of allowing perfect religious freedom for every human being of our supposed-to-be-free country.

In accordance with the intent and spirit of both the State and National constitutions, and all intelligent teachings of the Bible, we have no just right to interfere with the religious belief or actions of others, provided they do not disturb the general well-being of others, all unjust and prejudiced decisions of the Supreme or other courts to the contrary notwithstanding. And those very good(?) people who allow themselves to be disturbed by the action of others at their own homes, and on their own premises, may be likened to the young women who claimed to be insulted by nude boys bathing in view of their homes but so far away that they could only be distinguished from hogs or some other animals through the use of a field glass or telescope, which the said girls used to learn what they were!

In accordance with the direct teachings of the Bible, these Seventh-day Adventists have good authority for claiming Saturday, or the last day of the week, to be the day of rest designated by God himself. The true origin of the Sabbath, or the day of rest, was through the work that God did in six days, and his rest from this work on the seventh, which for thousands of years was regarded by God's people as the proper day of rest, and so observed. This being true, and it also being true that there is no direct or divine authority in the Bible or elsewhere for changing it as a day of rest, the Adventists certainly have a fair basis for their doctrine in this particular.

Paul the apostle says, "One man esteemeth one day above another, another esteemeth every day alike. Let every man be fully persuaded in his own mind."

The truth of the matter is, there is not a human being on earth, so far as is known, who can tell which is the first, second, third, fourth, fifth, sixth, or seventh day of the week, coming in regular order in accordance with God's arrangement of the days during and after the creation. Nor do I believe that it can be positively known which is the first or the seventh day of the week, in accordance with the arrangement of time during the days of Christ our Saviour upon the earth. Therefore when we all may be mistaken, why should a few be persecuted for their honest convictions as regards the day that should be properly observed as a day of rest?

But then suppose there is a law upon our statute books forbidding labor on the day generally observed as sabbath, which, as the judge says, "should be upheld," why is it that steamboats, railroads, street-car lines, hotels, livery-stables, hackmen and other money-making concerns can continue their various vocations without the least fear of molestation by the officers of the law, whilst another class of true and good citizens must be persecuted for doing what others are promiscuously allowed to do? Can any public official or Christian, man or woman, give an intelligent answer as to why such things should be in this age of Christianity?

G. H. SLAUGHTER.

St. Bethlehem, Tennessee.

IS IT SINGULAR?

BISHOP A. G. HAYGOOD, of the Methodist Episcopal Church, South, said in commenting upon the prosecution of Adventists in Tennessee: "Singularly these violators of civil law—claiming conscience for keeping Saturday—seem to have no conscience about breaking the law of the State their citizenship binds them to support."

Is it singular that a Christian, acting in the fear of God, refuses to do wrong, even though a law of the land commands it? Is it not a singular kind of a conscience which would dictate a blind obedience to every human enactment which might assume the form of law, even though as bad as the fugitive slave law, or some law of heathen lands? Would a Christian be thus bound by his conscience in China? Or were the early Christians so bound under the laws of pagan Rome? If so, their martyrdom was due to their own folly.

Christians have always disregarded human laws when they were clearly contrary to the law of God. The Christian's conscience can not be separated from that law, for that is the eternal rule of right. That would be a singular kind of conscience which would make human law its guide, taking no account of the law of God. That is not the kind possessed by the Adventists.

CAN SUCH THINGS BE?

[From the *Evening News*, Paterson, N. J., July 23.]

WE are apt to boast that these United States are a land of freedom and religious liberty and that under the shadow of our glorious starry flag every man may worship God according to the dictates of his own conscience provided he does not disturb others in the enjoyment of the same rights. And yet in this, as in some other things, our boast is without foundation. Eight honest men, who, being Seventh-day Adventists, keep Saturday as the Sabbath, have been condemned to serve ninety days each in the common jail, and besides this are compelled to labor in the chain-gang with confirmed criminals. The crime of these men was working on the the first day of the week, commonly called Sunday.

This outrage upon civil and religious liberty has not been committed in Russia, but right here in the United States, in this year of grace, 1895, and these victims of intolerance are in jail at Dayton, Rhea County, Tennessee.

Some of our readers may wonder how it is that seventh-day observers in Tennessee can be punished so severely when the only statute forbidding Sunday labor provides for a fine of but three dollars, recoverable before a justice of the peace. The explanation lies in the fact that the Supreme Court of the State has decided that a repetition of Sunday work constitutes a "nuisance," and is indictable. And to carry this judicial legislation further, Judge Parks has decided that "a single act of work done under such circumstances as to amount to a nuisance, is indictable and punishable as such." The term "such circumstances" is explained by the judge in the next sentence to mean "in such a public manner as to be open to the observation of the public."

The only crime charged against one of these men was that he assisted to lift a wheelbarrow from a wagon into a yard on Sunday, and for this he is serving seventy-five days in the chain-gang! And this in Tennessee, United States of America. This in "the land of the free." If it had been in Russia, Poland or Turkey, our surprise would not have been as great.

* These men employed an attorney simply to guard their rights in the appellate court. They argued their own cases both before the mayor and in the County Court.

IN THE CHAIN-GANG UNDER THE FLAG.

[Reprinted by request from the SENTINEL of August 1.]

It was the evening of the third of July, that the eight Seventh-day Adventists, now in the chain-gang in Rhea County, Tenn., went to prison.

Court had adjourned until the following Monday, and the judge, before whom they had been tried, the attorney-general, who prosecuted them, and the jurors, who found them guilty, had all gone home to spend the Fourth—with their friends.

But not so with the convicted Adventists. Their wives and children, a number of whom had been in court to hear the judge's sentence, had bidden them a sorrowful good-by, and had gone to their now lonely homes. Most of their friends who had been with them through the trial had also gone home and left them—prisoners.

It was then the sheriff said, "Come on," beckoning them to fall into line for the march to the jail, which was to be their prison until the temporary workhouse should be ready for the occupancy of—the chain-gang.

A few moments sufficed to reach the prison, and then came the registration of their names with a detailed description of each man, so that should they escape they might be easily identified. But the eight Adventists had no thought of escape. They would not resist wrong and oppression even to the extent of seeking freedom in flight.

As the sheriff registered their names, some, earnest of the patriotic demonstrations of the morrow—"the glorious Fourth"—attracted their attention and reminded them that it was the eve of the National Independence Day; and one of them said, with a smile and yet sadly, and with just a touch of irony in his tone: "Sheriff, won't you please erect a liberty pole to-morrow where we can see it?"

Oh, what a train of thought is started by that question! What! a liberty pole and a flag for convicts? What could "Old Glory," the "Star Spangled Banner," the emblem of Freedom, the flag of both the State and the Nation, mean to men who had violated the "law" of the land, who had braved the power which wears the flag? What comfort could chain-gang convicts, "law" breakers, possibly derive from looking upon the banner unfurled by the power that enslaves them—that power that brands them as enemies of the State, and drives them to the stone pile with the vilest criminals, that locks them in loathsome cells or works them ten hours per day under a broiling sun, for no other offense than worshipping God according to the dictates of their own consciences? In short, What is the flag of the Union to Seventh-day Adventists to-day?

Ah! thrilling memories cluster around that flag; for while Seventh-day Adventists have no taste for war or carnage, while they as followers of the Prince of Peace are opposed to war, even as are the Quakers, they remember that it was in the providence of God that this land became an asylum for the oppressed of other lands; and they love the old flag because under its folds their forefathers found that liberty to worship, which was denied them in the Old World, and which is to-day denied Adventists in "free America;" not because of the flag nor of that for which it stands, but in flagrant violation of the principles rep-

resented by every fiber of that noble banner; principles for which patriots died in 1776, and for which in this year of our Lord, 1895, men toil in the chain-gang in Tennessee. And these men can to-day look upon that flag, and in the language of the poet, say—

Thou art Freedom's child, Old Glory,
Born of Freedom's high desire.¹

The flag had its birth in the days of Washington, and Jefferson, and Madison, and Patrick Henry; in the days when men knew the value of liberty because they had known what it was to be denied freedom of conscience; in the days when humble Quakers, patient Mennonists, noble Baptists, warm-hearted Methodists and staunch Presbyterians alike claimed as an inalienable and God-given right, freedom to worship their Creator according to the dictates of conscience, and challenged the right of any man to dictate to them in matters of religion, or in any manner to come between them and their God.

Those stars and stripes stand for the immortal Declaration of Independence and for that noble charter of liberty, the Constitution of the United States; not as perverted by the

as lasting as the rock-ribbed hills or snow-capped mountains, yea, that they are as eternal as the Everlasting King who gave them; that such rights "are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens however small;" and that though despotic power may invade those rights, "justice still confirms them." And they with the poet can say:—

Knave have stolen thee, Old Glory,
For their Babylonian bowers;
From their festal walls and towers
Droops the flag that once was ours;
O'er their crimes thy beauty trails,
And the old-time answer fails
When from chain-gangs, courts and jails
Men appeal to thee, Old Glory.²

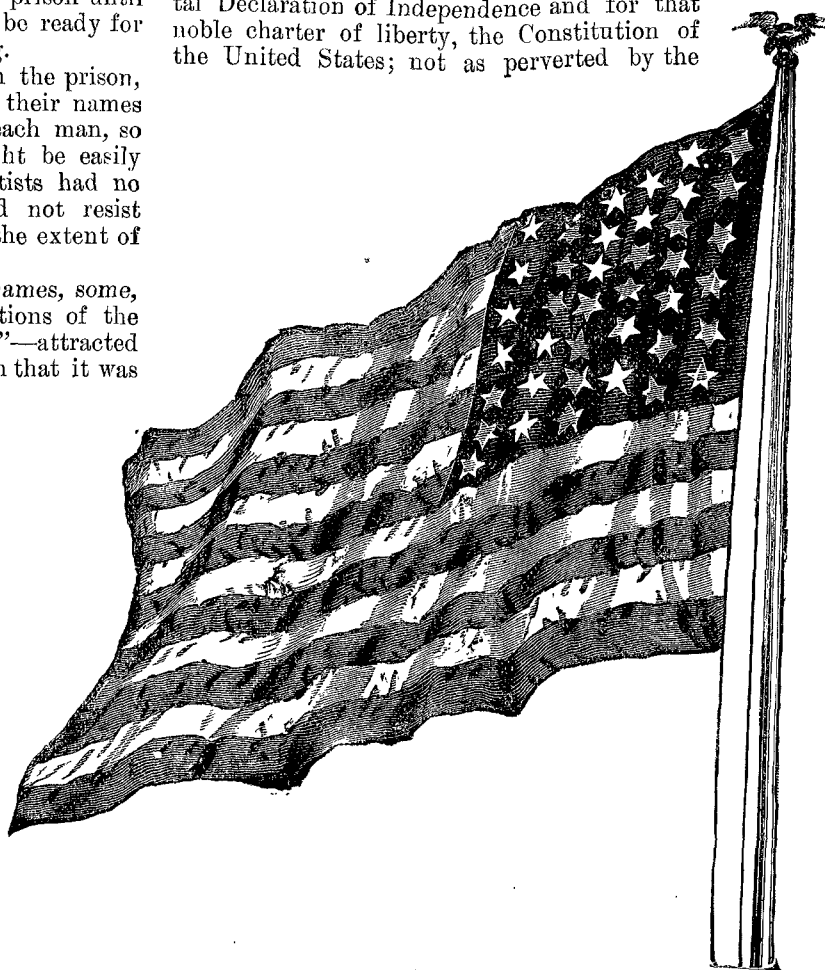
The flag is not a god; but in the providence of God it stands as the high water-mark of human liberty. But alas! as the sacred name of Christ has been made the cloak of most unchristian acts, so this providential symbol of liberty, has been made the covering for most revolting crimes against the most sacred rights of men. And as Madame Roland, on her way to the guillotine, bowing before the clay statue of Liberty erected in the Place de la Revolution, exclaimed: "Liberty! Liberty! how many crimes are committed in thy name;" so Seventh-day Adventists can to-day salute the stars and stripes with these words: "O banner of liberty, what crimes are committed under thy ample folds! what wrongs are done in thy name! what injustice and oppression is practiced by those who are sworn to maintain the principles by which thou wast begotten!"

"Corrupted freemen are the worst of slaves;" and we have fallen upon evil times, when men know not what true liberty means. Some in the mad pursuit of wealth, others in the fierce struggle for existence, have forgotten that he who fails to protest against the persecution of his neighbor, thereby virtually forfeits the right to protest when he is himself persecuted. Channing has well said: "The spirit of liberty is not merely, as multitudes imagine, a jealousy of our own particular rights, but a respect for the rights of others, and an unwillingness that any man, whether high or low, should be wronged."

It was the purpose of the founders of this Government to erect, if possible, impassable barriers against religious bigotry and intolerance. As remarked by the compiler of "American State Papers Bearing on Religious Legislation":—

Both Jefferson and Madison were opposed to the States having *anything whatever* to do with regulating religious observances of any kind; and the liberal spirit supported them. But as this spirit is supplanted by self-interests, the intolerance of State-Churchism again manifests itself in reviving the old religious laws, and prosecuting Sabbatarians for Sunday labor, etc. Jefferson, foreseeing this, desired to have all religious laws swept from the statute books, not willing to have them remain as a dead letter, which might at any time be revived by the partisan zealot. In his "Notes on Virginia," query xvii, Jefferson says:—

"Besides, the spirit of the times may alter, will alter. Our rulers will become corrupt, our people careless. A single zealot may commence persecution, and better men be his victims. It can never be too often repeated, that the time for fixing every essential right on a legal basis, is while our rulers are honest, and



"KNAVES have stolen thee, Old Glory, for their Babylonian bowers;
From their festal walls and towers droops the flag that once was ours;
O'er their crimes thy beauty trails, and the old-time answer fails
When from chain-gangs, courts and jails men appeal to thee, Old Glory."

Supreme Court decision of February 29, 1892, but as it stood when our fathers had written into it: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." And just as men deprived of water, love to think of "purling streams and crystal fountains," of rolling rivers and wave-swept lakes, so Christian patriots, men who, living in all good conscience, render to Caesar the things that are Caesar's, and to God the things that are God's, love to look upon the banner of civil liberty, even though that which it represents has been denied them; yea, even though their hearts bleed for the wrongs which they suffer, and for the violence done to that freedom once cherished, but now lightly esteemed by so many who know not its worth; for they know that religious rights are

¹ From "Old Glory," by James G. Clark, in *Arena* for May.

² From "Old Glory," by James G. Clark, in *Arena* for May.

ourselves united. From the conclusion of this war we shall be going down hill. 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 a due respect for 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 a convulsion.*"

In the light of current events, Jefferson's words seem almost prophetic. The spirit of the times have altered; our rulers have, many of them, become corrupt; and the question has been repeatedly asked of petitioners for justice, "How many are there of you? Have you political influence?" Our people have become careless, and in scores of cases a few bigots have commenced persecution and better men have been their victims. But neither the Declaration of Independence, the Constitution of the United States, nor the banner which represents them is to blame; neither is deliverance to be found in any nor in all of these. The fault lies at the door of fallen human nature, and the remedy is the power of God; for such things will be until he comes, whose right all dominion is, for his alone is a righteous rule. And the divine promise is: "At that time shall thy people be delivered; every one that shall be found written in the book."

CHRISTIAN NATIONS.

[*Ram's Horn.*]

A RADICAL and unadulterated gospel knocks out a lot of unmeaning talk about Christian nations. There is not a Christian nation in the world to-day. A Christian nation would be a nation composed wholly or chiefly of Christian persons. Where is there such a nation? We sometimes hear men talking about England and America sending rum and ruin to other countries as Christian nations. Fiddlesticks! Because a nation formally recognizes the Bible, does that make it Christian? Could a Christian nation fill the high seas with ships of war? Could it keep men armed to the teeth? Could it spend a thousand times more for drink, tobacco, and harmful luxuries than for sending the gospel to the heathen? Of all the bitter delusions that ever filled men's minds, this is the worst. There is not such a thing as a Christian nation on the face of the earth. There are some nations that have a measure of civilization, and for this we thank God. But such a thing as a Christian nation does not exist.

THIS "CHRISTIAN" NATION ILLUSTRATED.

[*New York Sun, August 19.*]

CONGRESSMAN M. W. HOWARD, of Alabama, was the speaker of the day at Prohibition Park yesterday. He was down to speak on the subject, "If Christ Came to Congress," which is the title of a book of which he is the author, but only a small portion of his address was in any way connected with the subject. Most of his time was taken up in relating humorous stories—and he is a very good storyteller—and in expounding the advantages of Populism. These are some of the few things he did say about the hypothetical coming of the Saviour:—

If Christ came to Congress, he would find it full of men who achieved their seats through bribery and use them for corruption. If he came to the Senate, he would find there among the senators a fugitive from justice, who stole thousands from Washington, and ran away to the West, where he made a fortune, by which he purchased his right to return to Washington

as a senator. If Christ came to Alabama, he would find the party which once called itself the white man's party buying or forcing 65 000 negro votes. I have here pictures of negroes who cannot count to thirty, and who were put in Alabama to count the election returns.

The speaker showed the photographs, which he said were part of an interesting collection. He also read from a New York paper an account of alleged disgraceful scenes attendant upon the closing session of the last Congress.

PROSTITUTION OF LIBERTY.

[*From the Antigo Herald, Antigo, Wis., Aug. 2.*]

To make the first, second, third or seventh day (as the Bible says) the day of rest, is the affair of every religious sect, and each sect has the right of choice. Should all Christian sects decide to keep the first day, while only one sect chooses the seventh, that does not give them any right whatever to prevent the people belonging to this one sect from observing the Seventh day as the Sabbath. . . . Conditions of the Middle Ages are out of place in the nineteenth century. No matter how slowly the step of civilization advances, there can be no backward step or retrogression. Shame to the State and its legislature which passes laws against the liberty guaranteed by the Constitution of the Union. Such a straggler in the march of advancement is seen in the State of Tennessee. It is there where lately religious persecution has secured a foothold, which reminds us of thumb screws, spanish boots, the rack, the stake, and all other inquisitorial infamies.

Nine Adventists in Dayton, Tenn., were fined \$40 for breaking the Sunday law, and as the fine was not paid, they will have to suffer in prison from seventy-five to ninety days. The "criminal" act of these people consisted in doing their daily work on Sunday, after observing the day before as their Sabbath.

Faith is not a thing that can be forced upon any by a majority. Nine hundred and ninety-nine of one belief cannot, and have not the right, to force one of a different faith to believe as they do; and any attempt in this direction is barbarism. The most precious gift to man is personal liberty.

RAINING PURITANISM.

[*Evening Standard, Leavenworth, Kansas, August 2.*]

THE old Puritan sabbath is going fast. The old Blue Laws are passing away or sinking into deserved disrepute.—*Kansas City Star.*

The *Star* would remind you of the fellow in the tree who hailed the ark as it floated by and asked to be taking aboard. His request being refused he told Noah to sail on with his old scow, he didn't think there was going to be much of a shower anyhow. The fact is, it is raining puritanism all over the country, with a pretty good prospect for a regular deluge. Wichita is all afloat. Atchison and Kansas City are under water, and in every part of the State the people are fleeing to the hills and tree tops.

And Sunday-law puritanism is on a rampage all over the United States. It is more alive and aggressive than at any time for a hundred years. The Puritans are thoroughly organized and last winter succeeded in several States in passing new Puritan laws. Every State has its Puritan code, and with the aid of Comstock, Blair, and others, the United States has, during the last fifteen years, added quite

a good-sized Puritan code to its repertory of law.

Only three months ago Massachusetts enacted that: "Whoever is present at a game of sport, a play, or any public diversion except a concert of sacred music on the Lord's day, shall be fined \$5." For participating, the fine is \$50. For being the manager of said sport, play, or diversion, \$500. For keeping open a place of business, \$50.

This looks a good deal as if "the old Puritan sabbath is going fast." A fine of \$5 for merely looking at "a game of sport, a play, or any public diversion." At this rate of "going fast" it will soon be a crime to wink or brush a fly off your nose on Sunday. Several State supreme courts, as also the United States Circuit Court, have recently sustained the Puritan laws. The latter court, in the case of R. M. King, who since died, charged with the crime of keeping Saturday instead of Sunday, held that the United States Constitution did not guarantee religious liberty as against State laws.

Of course this is not good law construction of the Constitution, but it is good enough for Adventists who haven't very many votes. . . .

Public Opinion, a neutral New York journal, says:—

It is in reality a national struggle that has been entered upon in this city. This is equally evident from whichever point of view we look at it, whether as advocates of the strictly religious, Puritan Sunday, or of the European, holiday Sunday. Unless all signs fail, the contest will prove one of the greatest and bitterest in the history of our country.

The *Star* is simply whistling to keep up its courage.

OLD SOLDIERS PROTEST.

THE following preamble and resolution, unanimously adopted at a soldiers' union in Illinois, are sent to us for publication:—

WHEREAS, Comrade E. R. Gillett having honorably served in the legislature of Iowa, and having risked his life in his country's service for three years, and having served as staff officer and regimental quartermaster, is now at the age of sixty-nine years, turned out with a gang of criminals doing work upon the public highway in the State of Tennessee for obeying the fourth commandment, for the same law which says, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," also says, "Six days shalt thou labor, and do all thy work." Ex. 20:8-11. Therefore be it

Resolved, That we survivors of 99th and other regiments of Illinois troops at or near Nebo, Pike Co., Ill., assembled in reunion on this 23rd day of August, 1895, do most emphatically object to such treatment of our comrade, and earnestly request that justice be done one who so dearly earned his liberty by exposing his life 'neath the stars and stripes in the hour of his country's peril.

Attest. { THOMAS CREACH.
J. A. PIKE.
WILLIAM H. THORP.
J. F. SCOTT.

This action was taken under a misapprehension of the facts in the case. "Uncle" Gillett, as he is familiarly known, is not in the chain-gang; for though indicted with others last March, he has not yet been tried. It is probably, however, only a question of about two months' time till he will be in the chain-gang, as a number of his brethren now are, for the "crime" of obeying the fourth commandment.

THE new Flag Law of Illinois requires the hoisting of the United States flag over all buildings in which schools are taught. This law will require Lutheran churches that are used for school purposes, to fly the flag during school hours. In case of failure to do this, the teacher and pastor will be liable to fine and imprisonment. "The Lutherans;" it is

said, "are much stirred by it, but their conference has left action in resisting it to individual churches." It is no wonder that the Lutherans are "stirred" by this law. It is, as the *World*, of this city, very properly says, "an attempt openly made to force the church to acknowledge the supremacy of an American State." The Lutheran conference has done well to leave this matter to the individual churches, for it is a matter directly affecting the conscience. Many persons who are perfectly loyal to the flag, and who would, in case of necessity, fight to defend it, scruple to hoist it over a church; and foolish as such a scruple may seem to some people, the Government has no right to trench upon it.

There is a good deal of nonsense indulged nowadays in regard to the flag. People can not be made patriotic by law any more than they can be made religious by law. It is highly proper that United States history should be taught in all schools, and when properly taught, patriotism will not be lacking. But to make a fetish of the flag and require that it shall be hoisted over churches simply because parochial schools are taught therein, is the height of absurdity. If any Lutheran pastor or teacher sees fit to ignore this statute and to suffer the penalties of the law, he will be entitled to the sympathy and respect of all right-minded people, because he will be standing for the principles which the flag represents much more truly than though he yielded to the demands of such a law.

THE *World*, of this city, figures out that four-fifths of the population of New York are opposed to the "stupid and oppressive enforcement of the Sunday-closing law." We think the estimate is entirely too high; doubtless four-fifths, or perhaps more, oppose the laws which trench upon their own liberties, but very few comparatively, are opposed to such laws upon broad principles; and it is for this reason that the rights of the people are not respected. They do not respect their own rights; for instance, those barbers who selfishly and foolishly asked the legislature to pass an act prohibiting barbering on Sunday in order that they might not suffer by the competition of shops keeping open on Sunday, have forfeited their right to protest against other measures of Sunday legislation which are demanded by other people; and the same is true of other trades and classes.

THE *Christian Intelligencer* voices a foreboding which is troubling the camp of the adherents of the first-day sabbath, thus:—

What will become of the sabbath? The trials of speed of the *Defender* have been made on Sundays. They have been made by men of wealth and leisure, who could as well make these tests on another day, and they exhibit the spirit now animating a large portion of society. What with Sunday newspapers, Sunday bicycle runs, Sunday excursions, Sunday yacht races, and Sunday traveling, the outlook in this country for a proper and scriptural observance of the Lord's day is not hopeful. The destruction of the sabbath advances rapidly.

It may not afford any consolation to the good people who are thus troubled, but we can assure them that the Sabbath is in no danger from the disregard of worldly men or the assaults of all the forces of evil, for we have the Word of the Lord himself that it will continue beyond the time of the creation of the new earth. "As the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to wor-

ship before me, saith the Lord." Isa. 66:22, 23. This, however, is said of the Sabbath of the Lord,—the seventh day, which God blessed and sanctified, and which his law upholds. The first-day institution must take its chances, with such aid as it can get from earth.

JUDGE BROWN, of the Supreme Court, decides that the Sunday barber law is "a valid exercise of the legislative power," and therefore is constitutional. But we do not believe that this gross and ridiculous interference with the private life of the citizen can be so justified. Where there is no disorder involved, no wrong done, and no act performed that can by any possibility have evil consequences, the proceeding is not within the sphere of acts that may be regulated by law. It is contrary to the whole purpose and spirit of the Constitution. What a judge says settles nothing. In all great cases three judges are on one side and four on the other.—*N. Y. Morning Journal*.

A NATION can be uplifted only by uplifting the individuals which compose it. The individual must be touched first; and only through the individual is it possible to reach and affect that which individuals compose. Only a law which can reform a man can reform a nation; and only by reforming the man can it take effect. Human laws and human power can affect the outward conduct, but only the law and power of God can change the heart.

JOHN STUART MILL well says: "The notion that it is one man's duty that another should be religious was the foundation of all the religious persecutions ever perpetrated, and if admitted, would fully justify them."

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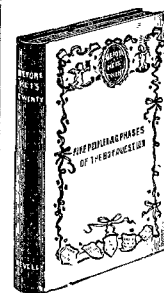
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JOHN MATHEWS, a Seventh-day Adventist, of Selton, Ont., was on August 28 put in jail at Chatham, Ont., for doing ordinary labor on Sunday. His "crime" was cutting hay on Sunday, July 7, and building a fence on Sunday, August 4. He was given the alternative by the judge of paying \$20.65 (fine and costs), or of spending thirty days in a prison cell. As he would not be a party to the iniquitous proceeding by any voluntary act, he refused to pay the fine, and is now in jail. And thus, to borrow the language of Gibbon, the world is fast becoming "a safe and dreary prison" for all such as honor God by keeping his Sabbath, and refuse to honor the rival institution, Sunday.

THE *Knoxville* (Tenn.) *Tribune* remarks that "Sunday laws are taking a new grip on themselves all over the country." This is true not only of this country but of all the world; with this exception, that said "laws" are taking a grip on Seventh-day Adventists rather than on themselves. If they gripped all violators alike, their purpose would be less evident and the *Tribune* would not be issued on Sunday as at present.

But an unjust statute is not made better by being universally applied, and we are glad that while Adventists toil in the chain-gang for private Sunday work the *Tribune* is unmolested. Every man has a natural, God-given right to work on Sunday whether he keeps another day or not, and he has that right even though he gives his voice in favor of denying the same right to his fellow-men.

As stated in these columns last week, the authorities of Rhea County, Tenn., not content with depriving honest, Christian men of their God-given rights and driving them in the chain-gang for nearly two months, have decided to require them to serve an additional length of time because they would not work upon the Sabbath of the Lord, the seventh day.

Inasmuch as Sabbath-keepers alone have been singled out for prosecution, while others who have worked much more openly and in a way better calculated to disturb the general quiet of the day, than have Adventists, have not been prosecuted, it is patent to all that Adventists have been imprisoned and driven

in chain-gangs, not for Sunday work, but for Sabbath rest. But plain as that is, it is even plainer that this additional penalty is a penalty imposed upon them directly for Sabbath rest. They are thus made to pay directly for the privilege of keeping the Sabbath; and this under a constitution which declares that "no human authority can in any case whatever, control or interfere with the rights of conscience."

A Sunday-keeper must have his day protected by law, but the Sabbath-keeper must pay for the privilege of keeping the Sabbath of the Lord by a hard day's work for every Sabbath that he keeps while in prison; and by spending in idleness, if he obeys the "law," one day for every Sabbath he keeps while not in prison.

Certainly the State of Tennessee has reached a point where even the most obtuse can see that its prosecution of Seventh-day Adventists, is persecution, pure and simple.

THE *Kentucky Baptist Standard* (Waco, Texas), of August 15, has a very ill-natured note upon the imprisonment of Adventists in Tennessee, in which it sharply rebukes the *Indiana Baptist* and the *Journal and Messenger* for the sympathy they have given to the persecuted Adventists. The *Kentucky Baptist Standard* says:—

The Adventists are entirely familiar with the laws of the land on the Sunday question, and they get in jail for the very purpose of eliciting the sympathy of the public. We do not blubber over them at all. If they want to keep out of jail let them obey the law like other decent people, and they will be certain not to get into trouble. We think the authorities in Tennessee did exactly right in enforcing the law, and believe the Sunday laws we have are good laws, and that they ought to be kept on our statute books and rigidly enforced.

This is a strange utterance for a Baptist paper, and shows that intolerance has gained a foothold in that communion as well as in other churches whose past history does not justify us in expecting so much of them.

The statement is false, that Adventists "get in jail for the very purpose of eliciting the sympathy of the public." Adventists have done everything they reasonably could do to keep out of jail, except to surrender their consciences. We think the *Kentucky Baptist Standard* would do well to read up a little on the life of Roger Williams and the early history of the Baptist Church. Scores of Baptists have died in past ages for violating civil laws with which they were entirely familiar.

REV. EDWARD THOMPSON, LL. D., manager of the Sunday League of America, is conducting a Sunday campaign in this State. He spoke at Syracuse on a recent Sunday, the burden of his discourse being to show that this is a "Christian" nation. Of course, the "clinching" argument was Justice Brewer's decision in the Trinity Church case. "Dr. Thompson announced," says the *Syracuse Post*, "that he expected to hold a series of meetings in the city in about six months' time to agitate the Sunday question. Meanwhile the league, membership blanks for which were passed throughout the congregation,

would busy themselves in the distribution of literature, which should set the people of Syracuse to reading, thinking and studying on the subject."

A few thousand copies of the AMERICAN SENTINEL, judiciously distributed in Syracuse, would do very much toward giving proper direction to the thoughts of the people on this subject. Who will do it?

THE *Iowa State Press*, published at Iowa City, comments as follows upon the persecution of Seventh-day Adventists in Tennessee:—

This sect is quite correct in contending that the Sunday of Christian observance, and the Sabbath kept under the old law, are not the same. The first Christians changed the day to be observed as they changed divers other matters, and the new holy day first obtained civil recognition under Constantine. He allowed them to hold services openly, and protected them from heathen intolerance. We of course know nothing of the gravity of the offense, but if it was only working on Sunday, without doing it so as to annoy people who worshiped on that day, we think the laws of Tennessee should be amended, so as to give the most perfect liberty to all, to keep every day as one of rest, if they can afford it, or not keep any day if so that pleased them better, always providing that the liberty to do as they please, did not extend to preventing anyone else from doing as they pleased.

We do not believe State interference in matters of belief, has ever been of any benefit, and we know it has invariably lessened respect for religion. Those Adventists in Tennessee may have made themselves offensive, not by their pious observance of the old Sabbath, but by a determination to keep it in such a way as to annoy others, to whom they knew it objectionable. Like where Macaulay says the Puritans abolished bear baiting, not because they pitied the bears, but because they knew it angered the Cavaliers, who loved the cruel sport.

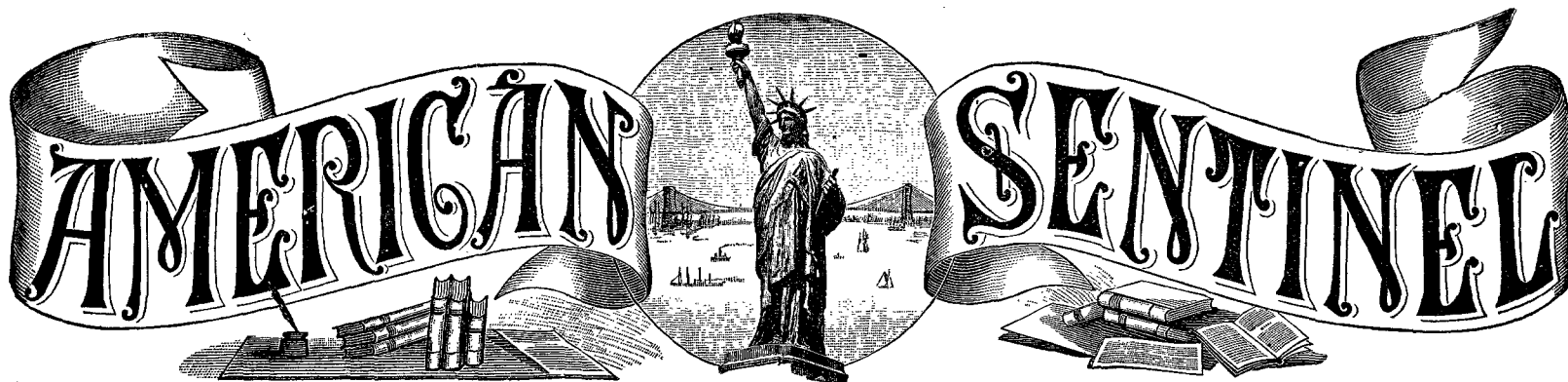
We can assure our Iowa contemporary that the Tennessee Adventists have not intentionally disturbed anybody; indeed, we might go further than that, and say that *there has been no real disturbance to anybody*. Adventists are considerate, not only of the rights but of the prejudices of their neighbors. They are not only a liberty-loving people, but they are a peace-loving people, and so go just as far as they conscientiously can in respecting the wishes of their neighbors. None of the work complained of in Tennessee was of a character or done in a place to be any real annoyance to anybody. The most noisy work done was putting clapboards on a house. Such work might be a real annoyance in a village, but this house stands in the woods at a distance from any other building; and the noise occasioned by the work, if heard at all by others, would certainly not be loud enough to occasion any real annoyance, except annoyance such as a Protestant might feel in seeing a Catholic making the sign of the cross or sprinkling himself with holy water. Of course, that is very annoying to some people, but no person has any right to be annoyed at such things. Adventists have not made themselves offensive in any proper sense of that term; they have wronged no man; they have defrauded no man; they have trampled upon the equal rights of no man.

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HISTORY REPEATING ITSELF.

HISTORY is repeating itself to-day in the persecution of Seventh-day Adventists.

It is denied by some that the Adventists are persecuted. But persecution has never been called by that name by those who engaged in it—it has always been "ONLY ENFORCING THE LAW."

Nor has there, as a general thing, been any attempt to justify persecution avowedly in the interests of religion. In every age and in every country religious intolerance has been defended, to a greater or less extent, on the ground of public policy.

Dissenters have ever been accused as enemies of the State, subverters of social order, disturbers of the public peace, and violators of the civil law, just as Seventh-day Adventists are to-day stigmatized as anarchists and indicted for acts "against the peace and dignity of the State."

Ahab's wicked accusation, contained in the question to Elijah, "Art thou he that troubleth Israel?"¹ has been repeated in various forms in every country and in every age, from

that time until the present. It was not as a religious dissenter, that Elijah was persecuted, but as a disturber of the peace of the kingdom.

When Daniel was accused to the king, because he prayed three times a day with his windows open toward Jerusalem, contrary to the royal decree, the accusation was couched in these words: "Daniel, who is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed."² And the argument which prevailed with the king, was: "Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth, may be changed."³ Daniel's disobe-

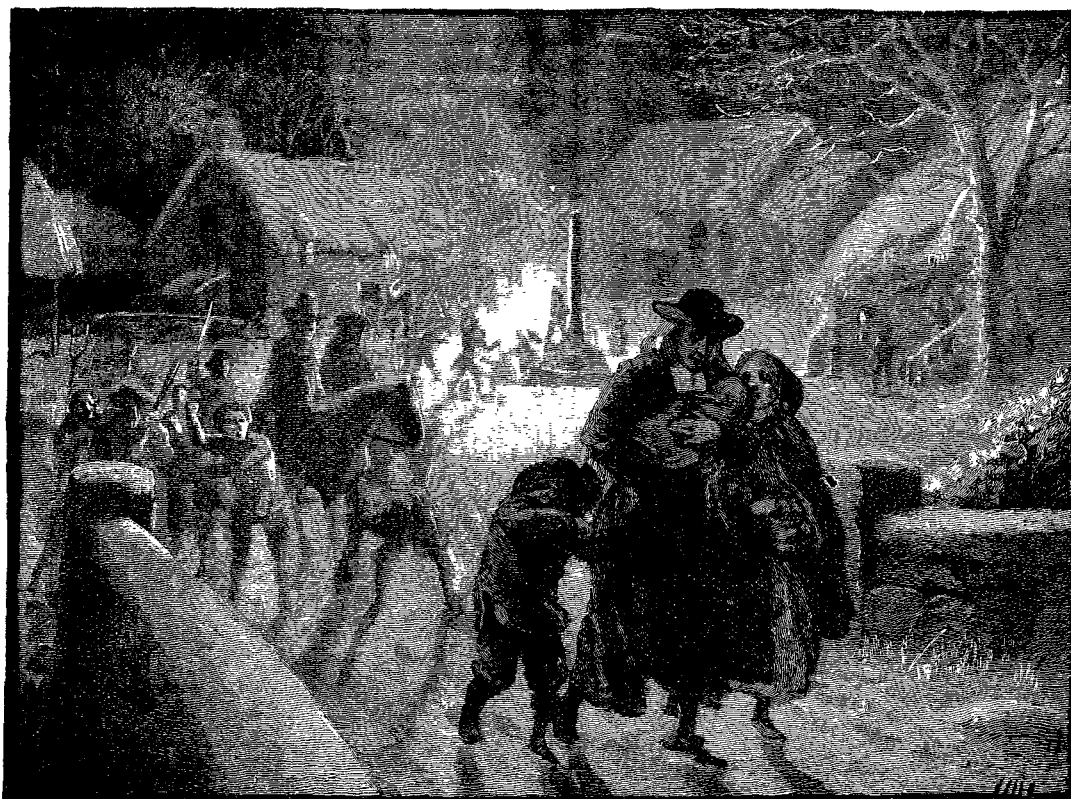
art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar."⁵ Religious bigotry simply invoked against Christ the penalties of the civil law. He suffered, not as an enemy of religion, but as an enemy of the State. The accusation written over him as he hung upon the cross, was, "The King of the Jews."⁶

As with their Master, so with the disciples; they also were accused as disturbers of the public peace, as subverters of civil order. At Thessalonica the cry was, "These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Cæsar."⁷

And at Ephesus the silversmiths raised a tumult because their craft was endangered (Acts 19:27) by the preaching of the apostles. Nor was the danger imaginary; so close was the relation between the prevailing faith and the social and commercial customs of the country, that it was easy to find what appeared to them to be a substantial secular basis for the legal prohibition of the preaching of Christ.

"There is no new thing under the sun;"⁸ and so we find Cardinal Gibbons endeavoring to discover civil reasons for the Inquisition. He says: "The Spanish Inquisition was erected by King Ferdinand, less from motives of religious zeal, than from human policy.

It was established, not so much with the view of preserving the Catholic faith, as of perpetuating the integrity of the kingdom. . . . It was, therefore, rather a royal and political, than an ecclesiastical institution."⁹



QUAKERS BANISHED FROM MASSACHUSETTS.

In scores of cases it has been heartlessly said of Adventists, "If they do not want to conform to our customs, let them leave the country;" and efforts have been made to compel them to leave. But where and how shall they go? Many of these people, were they to go at all, would go, as did the Quakers, stripped of all earthly possessions. Injustice and oppression are robbing them of their goods, and when finally they are driven out, they will go penniless.

dience was held to be utterly subversive of civil order, and so worthy of death.

The Son of God was also accused as "one that perverteth the people;"⁴ and the prevailing argument with Pilate for his condemnation was, "If thou let this man go, thou

⁵ John 19:12. ⁶ John 19:19. ⁷ Acts 17:7. ⁸ Eccl. 1:9.

⁹ "Faith of Our Fathers," pp. 392, 293.

¹ 1 Kings 18:17.

² Dan. 6:13.

³ Dan. 6:15.

⁴ Luke 23:14.

Coming down a little nearer to our own time, we find one of the historians of New England, attempting to justify the banishment of Roger Williams, upon the ground that he was a disturber of the peace. He says:—

In all strictness and honesty he persecuted them—not they him; just as the modern “Come outer,” who persistently intrudes upon some private company, making himself, upon pretense of conscience, a nuisance there; is—if sane—the persecutor, rather than the man who forcibly assists as well as courteously requires, his desired departure.¹⁰

According to Bancroft, the pretext was that Williams was a foe to their civil institutions. He says:—

Roger Williams, the apostle of “soul-liberty,” weakened civil independence by impairing its unity; and he was expelled, even though Massachusetts bore good testimony to his spotless virtue.¹¹

Another of the historians of Massachusetts makes an argument similar to that of Dr. Baxter’s. Of the Quakers and their persecutors, he says:—

It is to be as frankly and positively affirmed that their Quaker tormentors were the aggressive party; that they wantonly initiated the strife, and with a dogged pertinacity persisted in outrages which drove the authorities almost to frenzy.¹²

It might appear as if good manners, and generosity and magnanimity of spirit, would have kept the Quakers away. Certainly, by every rule of right and reason, they ought to have kept away. They had no rights or business here. . . . Most clearly they courted persecution, suffering, and death; and, as the magistrates affirmed, “they rushed upon the sword.” Those magistrates never intended them harm, . . . except as they believed that all their successive measures and sharper penalties were positively necessary to secure their jurisdiction from the wildest lawlessness and absolute anarchy.¹³

Mr. Brooks Adams examines these accusations at length, and shows, conclusively from the most authentic records, that the Baptists and Quakers were not as a class guilty of any civil offense, properly so-called. He says:—

The early Quakers were enthusiasts, and therefore occasionally spoke and acted extravagantly; they also adopted some offensive customs, the most objectionable of which was wearing the hat.¹⁴

Mr. Adams shows very clearly that the “annoyance” and “disturbance” attributed to Quakers was due simply to the intolerant feelings of their persecutors.

These inoffensive people were driven from their homes; were cruelly whipped; were banished from the colony; were hung like murderers; and yet the testimony of the historian is, that while they “adopted some offensive customs,” “the most objectionable” was “wearing the hat,” that is, refusing to uncover in the presence of so-called superiors.

That which made “the wearing of the hat” so offensive in the Quaker, was his reason for doing it. “The Quaker scorned to take off his hat to any of them [rulers or nobles]; he held himself the peer of the proudest peer in Christendom. . . . Thus the doctrine of George Fox was not only a plebeian form of philosophy, but a prophecy of political changes. . . . Everywhere in Europe, therefore, the Quakers were exposed to persecution. Their seriousness was called melancholy fanaticism; their boldness, self-will; their frugality, covetousness; their freedom, infidelity; their conscience, rebellion.”¹⁵ “They were,” says Bancroft, “hated by the church [the English establishment] and the Presbyterians, by the peers and the king.

The codes of that day describe them as ‘an abominable sect;’ ‘their principles as inconsistent with any kind of government.’” Thus it was the Quaker’s principles, and not his hat, that gave offense, and it was for his principles that he was imprisoned in England and banished from Massachusetts.¹⁶

Though banishment was considered one of the milder forms of punishment, it was, when we come to consider the circumstances, barbarously cruel. To the east lay nearly three thousand miles of ocean, and beyond it the persecution from which they had fled; to the west, the trackless wilderness, inhabited by wild beasts and savage men. Banishment meant only too often death, by cold or hunger, or by the hands of savages.

Among the Quakers, banished from Massachusetts, was a family by the name of Southwick. October 19, 1658, the Southwicks were ordered to depart from the colony before the spring elections, namely, to depart in a New England winter; but having no way of going, except on foot, their cattle having been previously seized and sold to pay fines, and they left well-nigh penniless, they remained in the colony, and the following May, says Mr. Adams, “found them once more in the felon’s dock.” When arraigned, they asked what wrong they had done. The judges answered that they were rebellious for not going as they had been commanded. “The old man and woman piteously pleaded ‘that they had no otherwhere to go,’ nor had they done anything to deserve banishment or death, though £100 (all they had in the world) had been taken from them for meeting together.”¹⁷

But their plea was of no avail. “The father, mother, and son, were banished under pain of death.” “But their misery was well-nigh done; they perished within a few days of each other, tortured to death by flogging and starvation.”

Whole columns might be written descriptive of the cruel injustice perpetrated upon inoffensive Baptists and Quakers in New England. The record of fines, imprisonment, whipping, and banishment, and hanging, is a long one; but we spare our readers.

These details are revolting, and the reader wonders that such things could have taken place. But why regard with horror the dark records of injustice in past centuries, when in our own day similar scenes are enacted. Already fines have been imposed; imprisonment has been endured; innocent men have been driven in chain-gangs; banishment has been indirectly attempted; and whipping and death must soon follow. In scores of cases, it has been heartlessly said of Adventists—“If they do not want to conform to our customs, let them leave the country.” But where shall they go? The New England Baptists and Quakers had the trackless wilderness to which to flee. Roger Williams first found an asylum with the Indians, and subsequently settled in Rhode Island, founding a colony there. But where shall the persecuted Sabbath-keeper go? Were he to flee from the persecutions of civilized, “Christian” men, where are the savages with whom he might find refuge? where the wilderness in which he could plant a colony and make for himself a home?

Moreover, many of these people, if they were to go out at all, would have to go as our illustration shows the Quakers of New England going, stripped of all earthly possessions except the clothes on their backs. Injustice and oppression are robbing them of their goods; and when finally they are driven out, they will go penniless.

And yet this is neither China, nor Russia,

nor Turkey; it is “free America;” neither are we living in the seventeenth century, but in the closing decade of the nineteenth, surrounded with all the influences of “Christian civilization,” warned by the history of the Dark Ages, and taught by the experience of a century of civil and religious liberty. But our boasted civilization, like Rome, is crumbling under its own magnificence; the light of liberty is going out, extinguished by human selfishness.

Is there, then, no hope? Yea, verily: God lives, and when his people, weaned from earth by the things that they suffer, cry day and night for deliverance, “he will avenge them speedily.”¹⁸ “Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.” James 5: 7. 8.

WORSE THAN TENNESSEE.

FROM clippings that have been sent us from the daily papers of Chatham, Ont., where Mr. John Matthews, a Seventh-day Adventist, is in jail for having regarded Sunday as a working day, in obedience to the fourth commandment, it seems likely that “Protestant” Ontario will soon make a record of persecution for conscience’ sake, which will surpass any that has yet been made in Tennessee. A reporter of the *Chatham Daily Planet* publishes an interview which he had with the prisoner and with some of the officials concerned in the case, of which the following is a part:—

The prisoner takes the thing coolly enough. He thinks he’s a martyr—says such fellows as he have to endure persecution and all that sort of thing. “I suppose I’ll have to spend most of my days in jail, now,” said the man to me. “Oh, I don’t know about that,” I answered. “The next time you’ll probably get Central Prison, instead of jail; and I tell you what, my Christian friend, a month of the Central will sicken you.”

“Will you put him at hard labor?” was asked the governor. “If there is any work to be done he’ll have to take his turn with the rest,” replied Mr. Mercer.

“Suppose he won’t work on Saturday?” “Well, he’ll get into trouble, that’s all. If he were at the Central and refused to work, they’d give him the cat.”

In no other case that has yet arisen has it been announced, as it is here, that the imprisoned Adventist would be compelled to work on the Sabbath. In Tennessee and elsewhere in the United States, they have been allowed to observe the day set apart by the fourth commandment by refraining from work, in harmony with the dictates of their consciences. But in this case, should there be opportunity for its realization, the plainly-implied purpose is to compel the prisoner, if possible, to violate his conscience and work on the day set apart by his religion as sacred, by an application of the lash! This is the kind of religious freedom which is to-day allowed a good and upright citizen of the highly-civilized province of Ontario.

In addition to this, if the published report be true, Governor Mercer has taken upon himself to decide that the pastor of the church to which the prisoner belongs, Mr. A. O. Burrill, is not an ordained minister of the gospel; that is, that the ordination conferred upon Pastor Burrill, in accordance with the usage of the denomination to which he belongs, is not genuine ordination! Hence, the report says, the governor is in doubt as to how far Pastor Burrill should be indulged in the

¹⁰ Dr. Baxter, “As to Roger Williams,” p. 90.

¹¹ “History of the United States,” Vol. I, p. 319.

¹² Mass. and its Early History, p. 104.

¹³ *Idem*, p. 110.

¹⁴ “Emancipation of Massachusetts,” p. 140.

¹⁵ Bancroft’s “History of the United States,” Vol. I, p. 545.

¹⁶ Bancroft’s “History of the United States,” Vol. I, p. 546.

¹⁷ “Emancipation of Massachusetts,” p. 170.

¹⁸ Luke 18: 8.

privilege granted to ordained ministers, of visiting people in prison.

And all this occurs in a section of country where religious intolerance cannot be charged to political animosity, race prejudice, or any of those causes which some Northern journals, in commenting upon the persecutions in the South, have alleged as the underlying reasons therefor. The one cause of it all is the spirit of religious intolerance which is fast taking possession of people in all sections of the country, and not only here, but in the most civilized lands elsewhere.

ROGER WILLIAMS AND SUNDAY STATUTES.

JULY 18, Mr. A. F. Ballenger, of this city, addressed a letter to Mr. Sydney S. Rider, editor of *Book Notes*, Providence, R. I., and secretary of the Rhode Island Historical Society, making the following inquiry:—

Can you direct me to some work which will inform me as to how early Sunday laws were enacted in Rhode Island? It is very evident that Roger Williams denied the right of the civil magistrate to "punish a breach of the Sabbath," and it therefore becomes an interesting question as to how early such laws were enacted in his colony.

In *Book Notes*, for July 27, Mr. Rider responded at some length, stating that the first Sunday law in Rhode Island bears date of Sept. 2, 1673—ten years before the death of Mr. Williams. This statute simply prohibited gambling and drunkenness upon the first day of the week. In 1679 it was extended somewhat, being amended so as to impose a fine "upon such evil-minded men as did" "require their own servants to labor upon the first day of the week, and hired the servants of other men for the same purpose."

In 1719, forty-six years after the death of Roger Williams, this law was again amended to read—"No person within this colony shall do, or exercise any labor or business or work of their ordinary calling, nor use any game, sport, play, or recreation on the first day of the week, under penalty," etc.

Mr. Rider says the fact that Mr. Williams held that "the magistrate ought not to punish the breach of the first table, otherwise than in such case as did disturb the civil peace," did "not mean that Williams denied the power of the civil magistrate to punish a breach of the Sabbath." We think that Mr. Rider errs in this. Henry S. Burrage, D. D., introduces this matter incidentally in his "History of the Baptists in New England."* Speaking of Roger Williams, he says:—

The church in Salem then called him, as the successor of Mr. Higginson, who, on account of feeble health, was compelled to retire from active service. The Salem Church was the oldest church in the colony, having been organized August 6, 1629, "on principles of perfect and entire independence of every other ecclesiastical body." The civil authorities in Boston protested against this action of the church in Salem: "That whereas, Mr. Williams had refused to join with the congregation at Boston, because they would not make a public declaration of their repentance for having communion with the churches of England, while they lived there; and besides, *had declared his opinion that the magistrate might not punish the breach of the Sabbath, nor any other offense that was a breach of the first table*; therefore, they marveled they would choose him without advising with the council; and withal desiring that they would forbear to proceed till they had conferred about it."† Pages 14-15.

This makes it positively certain that this was at least understood to be Roger Williams' position upon this question at that time, and it ought to set the matter quite fully at rest.

The "Schaff-Herzog Encyclopedia of Reli-

gious Knowledge," article, "Roger Williams," says:—

Mr. Williams had refused to join with the congregation at Boston, because they would not make a public declaration of their repentance for having communion with the churches of England while they lived there; and besides *had declared his opinion that the magistrate might not punish a breach of the Sabbath nor any other offense, as it was [which was considered] a breach of the first table [first four commandments] of the Decalogue.*

It was for this opinion that Mr. Williams was banished from Massachusetts, as will appear from the following further quotation from the "Schaff-Herzog," as follows:—

The most noted of the proscribed opinions of Williams was the doctrine that the civil magistrate should not inflict punishment for purely religious error. It has been urged that it was not simply for his doctrine of religious liberty, but for other opinions also, that Williams was banished. This, however, will not exculpate the General Court; for we find them enacting a law, that "If any person or persons within the jurisdiction . . . shall deny . . . their [the magistrates'] lawful right or authority . . . to punish the outward breaches of the first table . . . every such person or persons shall be sentenced to banishment." In other words, though it be admitted that Williams was banished for other utterances, together with the proclamation of the doctrine of religious freedom, *the court deemed it proper to decree banishment for that teaching alone.*

The "American Cyclopaedia," article, "Roger Williams," speaking of the proposed settlement of Mr. Williams as assistant pastor to the congregation at Salem, says:—

A remonstrance from the General Court against his settlement was immediately transmitted to Salem, in which it was complained that he had refused "to join with the congregation at Boston, because they would not make a public declaration of their repentance for having communion with the churches of England, while they lived there;" and besides this, "*had declared his opinion that the magistrate might not punish a breach of the Sabbath, nor any other offense, as it was [perhaps considered as] a breach of the first table.*"

These authorities seem to leave no question as to the attitude of Roger Williams toward laws designed for the protection of the day; and this view is not materially affected by the fact that a law was enacted in Rhode Island, prohibiting drunkenness and gambling, and the employment of servants upon Sunday. For it was not until forty-six years after the death of Mr. Williams that ordinary labor on Sunday was prohibited, so that it is certain that Roger Williams was not in favor of such Sunday laws as are upon the statute books of most countries to-day.

SECURING THE SABBATH.

THE Scriptures tell us that "the Sabbath was made for man" (Mark 2:27); that it was made by the Lord when he had finished the work of creation (Gen. 2:2, 3), and that it was given by him to man to be a sign between him and those who would honor him by its observance. Eze. 20:12, 20.

The observance of the Sabbath is commanded by the law of God, which speaks to all the world. When God spoke his law from Mount Sinai, his voice shook the world (Heb. 12:26); and we read of that law that "what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God." The law must therefore be of universal application.

It is the will of God that all men should keep his Sabbath. Not to keep it would be a transgression of his law, and a sin; for "sin is the transgression of the law." 1 John 3:4. And as surely as God is Sovereign of the universe, it is never necessary that any man should do a thing that is contrary to His will. It is never

a necessity that any man should sin. It is certain, therefore, that it is possible for every person to keep the Sabbath. Everyone can secure its rest and its blessings every week in the year if he wills to do so.

Whether other men keep the Sabbath or not, makes no difference with his own privilege and responsibility in the matter. God made the Sabbath for every person, individually, and it is for each one to accept and observe it, without reference to the course of others. No person can excuse his own wrongdoing by pleading the wrong-doing of his neighbors.

No human law, therefore, can have any place in securing to any person the privilege of keeping the Sabbath. No human law can enforce an obligation that is due to God. Divine obligations were not left to be enforced in that way. God has not forbidden sin under penalty of eternal death, and yet left men to secure righteousness by so weak and uncertain a thing as human law.

God has secured righteousness in Sabbath-keeping and in every other requirement of his law, by something infinitely stronger and better than any human enactment, and that is, the power of his own word. "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." Ps. 33:6. By that power which created man in the beginning, he is created anew in Christ, or made righteous. And of this creative power the Sabbath is the weekly reminder.

But it may be said, Ought there not to be a Sabbath law for the benefit of weak-kneed persons who would like to keep the Sabbath, but fear it might go hard with them if they should try it? Ought not places of business to be closed on the Sabbath in order that men may keep it without risking the loss of money or of position? So it may seem to some people; but there is no real support for Sabbath laws in considerations of this kind. No moral strength can be derived through a human law. The person who would like to do right but does not do so for fear of the consequences, is in need of a different aid than any that can be supplied him by human enactments. What he needs is faith, and faith is not a thing of human manufacture; it is the gift of God. And the history of God's people in all ages shows that faith is able to sustain a person in following his convictions of right, not only without the support of any human law, but in the face of adverse laws and of popular sentiment and custom. (See Heb. 11.)

He who has God's support in his course of life, cannot reasonably ask for any other support. He whose God cannot support him in right-doing so as to crown the same with success, would better set aside his God at once. That is not the true God,—the Lord of the Sabbath. And if God will care for a person while he is doing wrong—disregarding the divine command—he will certainly do as much for that person when he turns from his wrongdoing and walks in the pathway of obedience.

Let no one imagine, then, that some human legislation is necessary in order that people may be able to do right. The greatest obstacle to right-doing is the opposition of the devil, working through the natural evil tendencies of every individual heart. And this, with all lesser obstacles, is overcome by the power of the grace of God.

Then if any person wants to keep the Sabbath, let him do so, without clamoring for legislation to clear his pathway of real or imaginary obstacles. God has legislated upon Sabbath observance in his own law, and there is no question but that he has covered the subject fully. His word, which is his

* Published by American Baptist Publication Society, 1420 Chestnut St., Philadelphia.

† The authority which Mr. Burrage cites, is—"History of Plymouth Plantation," Coll. of Mass. Hist. Soc. Vol. III., p. 310.

law, covers every duty of man which can pertain to things religious, and leaves no room for human legislation in the matter; and when men do legislate in such a case, their work cannot be other than superfluous and mischievous.

This is the trouble with legislation touching the divine institution of the Sabbath. God has marked out the duty and the privilege of all men with regard to a weekly day of rest, and there is nothing that need be added to his words. They indicate the best and wisest course for every man that it is possible to take. The Sabbath was made for man. It is exactly adapted to his nature and his wants. That men should rest on the seventh day, making the other six days of the week working days, as God's law directs, is just what is suited to their highest welfare. And that is every man's duty before God.

It is not surprising, therefore, that human legislation upon the Sabbath institution, or which touches any of those obligations covered by the Sabbath, fails, as it does, to work satisfactorily. It can never succeed in accomplishing the end sought, for no human project can successfully invade the realm of the purpose and wisdom of God.

THE CATHOLICS SEE IT.

PROTESTANTISM stands silent before Rome. The former must either disavow what has been done in her name, or surrender to Rome the fortress of consistency, without which successful warfare cannot be waged.

When Protestantism—as represented by the vast majority who disavow allegiance to Rome—would lift her voice against Romish tradition and in favor of the Bible only as the rule of faith, Rome has but to ask, Why, then, do you keep Sunday? And there being no Scripture in support of it, they can give Rome no reasonable reply.

And now Rome asks another question. Certain prominent Protestants in America have been complaining because their brethren in the faith in Ecuador and some other Catholic countries of South America were oppressed on account of their religion. They made this complaint to the highest Roman Catholic official here, and through him to the pope, asking that the latter exercise his sovereign authority to secure for those Protestants religious freedom. Of course, the pope—if the petition ever came before him—easily found a way to disclaim any responsibility in the matter, and the credulous Protestants who expected him to raise his voice against the long-standing policy and practice of the papacy, in every country where she has ruled, obtained no definite reply. But this was not the end of it. The *Pilot* (Boston), the leading Catholic journal of New England, in its issue of August 10, takes up the subject and speaks as follows:—

The *Pilot* is most assuredly in favor of religious freedom everywhere. . . . It is against intolerance in every form and every country; and if Mr. Lee [chairman of the committee that petitioned the pope] and his co-workers will extend their crusade so as to cover religious proscription in every latitude and longitude, they will find no more zealous supporter than the *Pilot*. But what about a country called the United States of America, where Jews and Seventh-day Baptists are punished by fine and imprisonment at hard labor, even in the chain-gang, if they do not keep holy a day which their Bible and their religion tells them is not to be so honored? We have not much admiration for the second of these classes; for, in truth they are the narrowest of all the narrow bigots we know; but that does not affect their right to religious liberty; and the beauty of their case is that it is not necessary to ask an American cardinal to ask an Italian cardinal to ask the pope of Rome to ask the president of a foreign republic to rectify the wrong. All that Mr. Lee and his brethren have to do is to ask

the Congress of our own United States to enforce that clause of the Constitution which forbids any discrimination against religious liberty.

What will Protestants of the United States say to this? Will they disavow and condemn the evil thing and use their influence to have it stopped? If so, what means the ever-increasing agitation in Protestant circles everywhere for the passing and enforcing of Sunday laws? But if they do not, they will by their silence justify the papacy in every step of her long, dark career of oppression for conscience' sake.

A SENSIBLE MAGISTRATE.

Fibre and Fabric, a Boston industrial journal, publishes the following:—

NEW YORK, JULY 29.—Joseph Leibertz, who lives in a neat little cottage at No. 1020 Prospect Ave., was raking the flower beds in his front yard on Sunday afternoon when policeman McCarthy, of the Morrisania station, came along and told him he was violating the Sunday law and he must stop. Leibertz refused and was placed under arrest. He spent an hour in a cell before he was released on bail.

When he was arraigned in the Morrisania Court today and McCarthy had explained how industriously Leibertz was raking when he captured him, Magistrate Crane turned to the policeman and asked:

"Is that all the prisoner was doing?"

"Yes, sir," McCarthy replied.

"Do you consider that a crime?"

"It is a violation of the law," said McCarthy.

"The prisoner is discharged," said the magistrate, and turning to the policeman, he added: "Try and use a little better judgment the next time you come before me."

Had Joseph Leibertz been an Adventist, and had he lived in Tennessee, Maryland, or Georgia, he would not have escaped in any such way. An Adventist in Rhea County, Tenn., has only just been discharged from the chain-gang for lifting a wheelbarrow over a fence on Sunday.

ASHAMED TO APPEAL TO THE SWORD.

BY J. MCAVOY.

"FOR I was ashamed to require a band of soldiers and horsemen to help up against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him." Ezra 8:22.

Every servant of God ought to be ashamed to appeal to the State for force to help forward God's work, for doing so reveals a lack of faith in God. But the Christian Endeavor Society and the Young Men's Christian Association, whose motto is, "Scotland for Christ," and who seem to consider enforced idleness on Sunday the acme of perfection in Christian reform, are not ashamed to appeal to the secular power. Nor are they ashamed to hunt through the statute books of the Dark Ages in search of laws to enforce the Sunday dogma; thus they are going to the origin of this relic of paganism and picking up its old crutches by which it came among us.

The name and character of these laws reveal their origin and purpose. The usual title is, "An act for the better observance of the Lord's day." But the Lord's day is a "holy day" and to be "kept holy," therefore a law for the better observance of it must enter the heart of each one and make him more holy. And as human laws are powerless to do this, they are therefore powerless to make any one keep the Lord's day better; so their title is deceptive. Sadly ignorant of the nature of the Lord's day must the man be, who talks of

a law, the only power back of which is the carnal sword, making men keep it.

The fact that there are twenty-four of these laws on the English statute books, and an increasing demand for more, is proof of their worthlessness. One after another is passed so that the existing ones can be enforced, just as men make resolutions and break them and then make more resolutions binding themselves to keep the first ones.

But these laws are not only false and worthless, they are wicked, because they imply that idleness is Sabbath-keeping, or that an outward compliance for fear of punishment, is obeying God; thus putting a premium on hypocrisy. But worthless and wicked as they undoubtedly are, the world-wide mania for their enforcement is lauded by many as Christian zeal.

I attended a meeting of a society recently at which the work of Dr. Parkhurst in America was highly praised and considered worthy of emulation. This society has laid a petition before the local authorities declaring ice-cream shops open on Sunday to be "a violation of the ancient and divinely instituted sanctity of the Sabbath," and calling on the officers to use their power to close them. Well might those men be ashamed to stand with their Bibles in their hands and talk of an old law of the Dark Ages enabling them to stop irreligious Italian ice-cream venders from violating the divine sanctity of the Sabbath.

Talk of the Dark Ages when men's bodies were tortured for the good of their souls! but if men in an age of light, and with the Bible, the source of light, in their hands, return to theories of the Dark Ages, are they not ten times more culpable than the inquisitors of old? Nevertheless the horizon is dark with storm clouds. Persecution is brewing. Loss of property, imprisonment, and the chain-gang are only faint mutterings of the coming storm.

But whither shall we flee, since the virgin of liberty is run to earth in her last retreat by the bloodhounds of error, bigotry, and persecution? The old song of "The land of the free and the home of the brave," which inspired hope and courage in the heaving breasts of our oppressed forefathers, must fall as ironical mockery on the ears of him who is one of a convict squad because he regarded the majesty of God's law above the majesty of American law.

Can he who is wrested from a happy home and tender offspring and driven with common criminals because he dared to obey God and his own conscience, sing,

Time's noblest offspring is the last?

Noble offspring, indeed. But alas! with foster parents dead, the victim of bad guardians.

Two men once lived in this world; one called Cain and the other Abel. They were both religious, but Cain instituted his own ceremony and Abel accepted God's. This displeased Cain, who was the elder, the majority, as it were; he "talked with Abel," and as Abel was fully decided to obey God rather than Cain, not being able to obey both, Cain killed him. "And wherefore slew he him? Because his own works were evil and his brother's righteous." But God was not pleased with Cain, and he is the same God still; and God's institution or man's institution, the issue between Cain and Abel, is the burning issue of the present day.

Storm clouds may rise to obscure the "Sun of righteousness," but to them who fear God rather than men, will he "arise with healing in his wings."

Maybole, Scotland.

THE "WORLD'S" TOLERANCE AND LOGIC.

BY EUGENE LELAND.

THE *Toronto World* appears to be the self-constituted champion of the separation of Church and State in the Dominion of Canada, and one would very naturally expect to find it very logical in argument and very liberal toward dissenters. Its position is thus stated in its issue of August 7:—

We believe in the absolute separation of Church and State, and we intend to hew to this line, and let the chips fall where they may.

Good! But should some of the "chips" hit the *World*, will it defend itself against them, or will it still maintain the offensive? Let us see. In the same paper, speaking on the Sunday question, it says:—

When Methodist and Presbyterian clergymen combine to incorporate a religious enactment in the statute respecting Sunday observance, we oppose them, and will oppose them till the objectionable features are removed.

From this and other statements which might be referred to, one might expect to find in the *World* an everlasting enemy to the enforcement of Sunday laws upon dissenters; but not so. In that paper of August 5, appeared the following:—

But whether men are inclined to worship on a sacred day or not, the law steps in and forbids them from working one day in the week. *This is a good law.*

Further on in the same paper it says:—

The civil law is therefore right in selecting Sunday as the day of rest, and with a few exceptions, in making it apply to all alike.

Surely this valiant champion of separation of Church and State should be able to hold to a position at least two days together; but possibly the *World* makes a distinction between the sacred Sabbath of the Christians and the civil rest-day of the government. If that is the case, will the *World* please to explain why it considers it to be fitting that the government should have decided on Sunday "as the day of rest," simply because "a large majority of Christians regard that day as the sabbath"? If that is not a union of Church and State, will the *World* please to tell just what would be? Will the *World* kindly tell us further, why the government should decide to enforce a weekly day of rest at all, aside from the religious reason?

If the *World* regards Sunday merely as a civil day, why should its observance be made compulsory? Are people required to close their places of business on a civic holiday, the Queen's birthday, or in the States on the Fourth of July? No, sir, my friend. People are not fined from one dollar to four hundred dollars for engaging in civil labor on other civil holidays as they are for doing the same thing on your "civil" Sunday. It is the religious character of the day that determines how the civil law shall operate; and it is a union of Church and State.

To show how logically consistent the *World* is on another point, I quote again from the editorial of August 7:—

So, too, when the clergymen of Ontario go to the government and ask to have their taxes remitted because they are Christians, we oppose them, and we will keep on opposing them.

Compare this statement with the one quoted above:—

As a large majority of Christians regard Sunday as the Sabbath, it is fitting that the government should have decided on that day as the day of cessation from work, the rest-day.

Why is it not just as "fitting" for the

government to grant exemption from taxation, because the church demands it, as it is to decide that Sunday shall be a day of rest because the church demands it? Has not the church as much right to demand the people's money without rendering an equivalent, as it has to demand their time without equivalent? If not, why not?

June 28, the *World* published an editorial on the Sunday question, using some very expressive language concerning those who advocate Sunday laws, and at the same time defending a man who had been arrested for working on Sunday. But on August 5, the *World* says of this same man:—

We cannot jeopardize a most wholesome law by permitting the Jews and Seventh-day Adventists to keep their stores open and do business on Sunday.

Passing by the intolerance of this statement let us notice the argument. It is the very same that is used by "Methodist and Presbyterian clergymen" against Sunday cars. Here is the argument:—

We cannot jeopardize a most wholesome law by permitting the *World* to have Sunday cars.

Will the *World* gracefully swallow its own medicine, or will it continue to accuse the "large majority of Christians" of bigotry and intolerance while using the same arguments itself? Possibly the *World* claims a monopoly in bigotry and intolerance! It would not do, you know, to jeopardize a most wholesome law by permitting Jews and Seventh-day Adventists to commit the awful crime of engaging in quiet, civil employment on a civil day! No, no! It would—see—what would it do? Oh, it would injure their health! That's it!

Wonderfully interested in the health of these people, are our valiant civil sabbath reformers! And in the health of their families! Yes, their families! So much so that if any of them should happen to be detected in doing civil work on a civil Sunday, why, work them in the chain-gang as they did recently in Tennessee. Shut them up in jail as they have one of them shut up in Chatham at the present time, until they and their families have learned that it is injurious to work on Sunday! Yes, quite so!

Let the *World* come out squarely and acknowledge that all Sunday laws are religious laws, and oppose them as such, or cease to pose as the champion of "absolute separation of Church and State." "Hew to the line, and let the chips fall where they may."

EUGENE LELAND.

Toronto, Ont., Sept. 4, 1895.

THE POWERS THAT BE.

BY G. D. BALLOU.

"The powers that be are ordained of God." Rom. 13:1 So are the marriage and family relationships. But when God ordained the marriage relation he did not ordain that the husband should horsewhip his wife or lock her up in a garret. In other words, God ordains marriage, but he does not ordain the abuses of that relationship.

God ordains the civil power to act in civil matters, but when the civil powers step out of their ordained sphere, God does not ordain the abuses which follow. The husband may not whip his wife because she does not respect his religion. The man who did it would be branded a tyrant. The State may not rightfully punish the man who fails to respect the religion of the majority, unless that want of respect amounts to a disturbance such as would be a civil offense, under the same circumstances, against any other society than the

church. The right of the State to enforce a Sunday law no more exists in the State authority than in that of the individual. The individual has no control over the time of his fellow-man. It is none of his business how his fellow employs his time so long as he does not thereby injure his fellows. The authority of the State in such matters is no greater than the authority of the individual. Because the individual authority is simply 0. Now add a thousand, yes, ten thousand, yes, seventy million 0's, and what do you have? Simply 0. Then where is the right of the State to command a time rest? Such command is an abuse of civil authority—a usurpation.

Now while God ordained the civil power, he never ordained the abuse of that power. His people have ever been justified in trampling such abuses under foot. Refer to Daniel 3. Note the case of the Hebrew worthies. They were not forbidden to worship the God of heaven. They must only fall down and worship the golden image which the king had set up. The outward act only was all that the decree controlled. They might have fallen down in that crowd and prayed to the God of heaven, but to their fellow-men they would have conveyed a false impression, and they saw in it a denial of Jehovah. So they said: "We are not careful to answer thee in this matter. . . . We will not serve thy gods nor worship the golden image which thou hast set up." Dan. 3:16-18. And when they went into the fiery furnace, one "like the Son of God" went in with them. Thus the king's abuse of civil authority was rebuked.

In Daniel 6, is recorded a similar case. A law was framed to entrap Daniel if he should ask any petition of any king, lord or ruler save of Darius, for thirty days. He might have turned his face into the corner and in subdued tones offered up his petition to God, but, no; that would have been surrendering a right which sacredly belonged to him, a right to pray with his face toward Jerusalem, with his windows open, in audible tones. Had he heeded this unrighteous civil law it would have been to surrender his God-given right to worship God according to the dictates of his own conscience. He might for thirty days have prayed silently in secret. But God justified him in openly trampling under foot this abuse of civil power, by sending his angel into the den of lions with Daniel.

In the fourth chapter of Acts we have another instance. The Jewish Sanhedrim commanded Peter and John not to speak at all nor teach in the name of the Lord Jesus. Their answer was: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Verse 18. In the fifth chapter they are arraigned for not heeding this abuse of authority. In verse 29, the eternal principle of God's superior authority when there is a conflict between "the powers that be" and God, is recognized,—“We ought to obey God rather than men.” And the events which followed show how God again vindicated those who recognized his authority when the civil power had overstepped its bounds and was interfering with matters which belonged to God.

Now, candid reader, down here in the last days of the nineteenth century, shall we unquestioningly bow to an abuse of civil authority which in principle is in every way parallel with those we have cited? Shall we give our example on the side of enforcing rest on a religious day contrary to the plain letter of God's Word and the natural rights of man? God's Word says "the seventh day is the Sabbath, . . . in it thou shalt not do any work." Caesar says, rest from all your work on Sun-

day. What shall we do? If we belong to that class in which the prophets and apostles were found shall we not trample this usurpation of authority in the dust?

The powers that be have not yet ceased meddling with things which belong only to the spiritual realm. Shall we justify them by rendering our allegiance to them, or condemn them by obeying God? Shall we obey the other strong injunction (1 Peter 2:13),

“Submit yourselves to every ordinance of man for the Lord’s sake” in this case by keeping the obligation of the Sunday law, or shall we violate the wicked obligation and calmly submit to the penalty? Is not the latter the way the Hebrew worthies did? What better precedents could we have? And will not the great God, Creator of heaven and earth, vindicate the cause of his loyal subjects who from pure principle stand out boldly against all tyranny, whether in the home, in the church, or in the State? Shall not we believe in him and trust that he will?

Baltimore, Md., Sept. 1, 1895.

“THOU SHALT NOT WORK.”—“SUNDAY LAWS”—“SUPERIOR’S BLUE LAWS.”

BY H. F. PHELPS.

THE above are the titles of a news item from West Superior, Wis., as appears in the morning papers of the 28th of August.

It appears that the Law and Order League of that city made threats that the Sunday laws shall be enforced as interpreted by the ancient blue laws, and they are now giving proof that they intend to be as good as their word. C. R. Fridley is the attorney of the league, and complaints have been made against ten different parties, representing the candy, tobacco, news, fruit, boating, drugs and street-car traffic. In stating the object of the league, Judge Fridley said that—

It is a mistake to suppose that the Law and Order League is made up entirely of liquor dealers. They are and will be the most active in carrying out the purposes of the league, because they are the most interested; but persons of other kinds of business and in the professions are members of the organization and in sympathy with its purposes. The intention of the league is to do just what it claims—to prosecute all offenses against the Sunday laws until everything is closed up or else everything is open on Sunday. The purpose is not to get the authorities to compromise with the saloon men or to run the town, but it is to get an expression of public sentiment on the question of the enforcement of the blue laws which will be decisive. All offenders against the Sunday laws will be promptly, vigorously and persistently prosecuted until this question is settled. A test case will be made as to the right of the street-car company to operate its road on Sunday, and if we are successful, there will be no more street-cars desecrating the sabbath with their diabolical noise.

Here, then, is another element by which the man-made sabbath will be exalted before the world, and by which men will be compelled to worship the beast and his image and to receive the mark of his name. Of course, no one can definitely predict as to the outcome of this particular movement; but without doubt it will be a compromise. No doubt the ultimate object is to secure a repeal of the Sunday laws. It will give the enemies of the true Sabbath another opportunity to class those who will stand for the principle of obedience to God’s written word and in defense of the inalienable rights of all men, with the saloon element, as stated by a recent writer, “Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth.

Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. A false coloring will be given to their words; the worst possible construction will be put upon their motives.”

Such a crisis is before us.

MORE PRESS COMMENTS CONCERNING RELIGIOUS PERSECUTION.

Is This Religious Liberty?

[Farm and Stock Record, Del Rio, Texas, August 10.]

IN Tennessee the Seventh-day Adventists are being imprisoned for “violating” Sunday by work. These people very properly observe the seventh day of the week, Saturday, as commanded by our Lord, and work Sunday. Is this the religious liberty guaranteed us by the Constitution, or is it not rather the approaching tread of the dragon of Revelation to whom power is to be given for a season? It cannot be safely denied that the Seventh-day Adventists have the authority of Scripture for the observance of the seventh day, Saturday. “The Son of man is Lord also of the Sabbath.” Mark 2:28. “But the seventh day is the Sabbath of the Lord thy God.” Ex. 2:10. “In vain do they worship me, teaching for doctrines the commandments of men.” Matt. 15:9. The sabbath of Constantine is not the Sabbath of our Lord.

No Excuse For It.

[Laramie (Wyo.) Times, July 27.]

DAYTON, Tenn., is now the scene of a travesty on justice worthy the Dark Ages. Nine honest, industrious men, all Seventh-day Adventists, save one, and he the son of a Seventh-day Adventist lady, a widow, were tried July 1 and 2, convicted, and in default of payment of fine and costs, amounting to nearly \$40, were imprisoned in the county jail for terms ranging from seventy-five to ninety days.

Protestants are being persecuted by means of State enactments in several Roman Catholic countries of South America. They have demanded of the pope that these persecuting acts be repealed. The papal secretary of state answers in substance, that these statutes are “civil” enactments, not religious. We are sorry for these persecuted Protestants, and we denounce this “civil” excuse as a mere dodge. But is it less of an excuse than the one the Tennessee court can give for persecuting the poor men as above stated? Is it not about time that religious liberty will be insisted upon by the civilized world?

“The Bible On Their Side.”

[Pennsylvania Grist, Williamsport, August 11.]

IN America the State has nothing to do with the religious observance of any day. Lately, in Maryland, certain zealous people have secured the prosecution of the Seventh-day Adventists because they choose to work upon the first day of the week. It is not charged that these seventh-day Christians are not good citizens; that they do not live upright lives. They are prosecuted because the law of Maryland prohibits all secular occupations except works of necessity or charity on a certain day. Clearly the law is unjust to the Adventists. They have the Bible on their side.

Father Enright, a Roman Catholic priest at Harlan, Iowa, says: “I have repeatedly offered \$1,000 to any one who will furnish any proof from the Bible that Sunday is the day we are bound to keep. It was the Holy Catholic Church that changed the day of rest from Saturday to Sunday, the first day of the week.” It was a Romish council that anathematized those who kept the seventh day, Saturday. Well may the priest ask: “What right have Protestant churches to observe Sunday?” So the whole religious world goes back on the Bible and obeys the Romish Church in the observance of the first day of the week, and all the legislative bodies of Christendom are sadly in fault in providing penalties for those who believe in and follow the Bible in respect to the Sabbath.

Contrary to Free Government.

[Globe, Council Bluffs, Iowa., July 26.]

THE State has no right to say to the citizen which day he shall observe as the Sabbath. If the State should go so far in asserting control as to determine the day of worship, it could hardly do otherwise than appoint the seventh day, as the highest authority on religion is the Bible, and the Bible says that “the seventh day is the Sabbath of the Lord thy God.” Therefore, if the State or society be inclined to exercise authority to this extent, it can appoint no other than the seventh day without violating one of the ten injunctions of the Decalogue. . . . Such legislation is contrary to the spirit and letter of the Federal Constitution, and is clearly hostile to the principles of free government.

A Relic of Witch-Burning Days.

[New Era, Hopkinsville, Ky., July 19.]

THIS [Sunday law] is a relic of the witch-burning days of the New England Puritans.* The law in force in regard to the observance of the first day of the week was so strict that it forbade a man to kiss his wife or children on that day, and forbade making up beds, sweeping, shaving, chewing or smoking tobacco, or engaging in anything except “going decorously to and from the meeting-house.” Persons violating these Sunday laws were fined pretty heavily and put in the public stocks—a painful and disgraceful punishment.

The Seventh-day Adventists keep Saturday, the seventh day of the week, holy, and do no work of any kind, but spend the day attending religious services at their churches and homes. They work on Sunday, the first day of the week, and get severely punished by the antiquated puritanical and tyrannical laws of Tennessee. Such laws should no longer disgrace the statute books of our sister State.

Persecuted For Sabbath-Keeping.

[Ohio Soldier (Chillicothe), July 27.]

It is evident to any unprejudiced person who will note the facts in the case, that the trouble is not that these people work on the first day of the week, but that they do not work on the seventh day; for the principal complainant was compelled, on the witness stand, to acknowledge that he was at work—going to borrow a plow—when he saw these Adventists at work.

It is also a fact that a number of furnaces

* This is a mistake. “Witches” were hanged but never burned in New England.—ED. SENTINEL.

in the county run the same on Sunday as any other day, and the jail in which these men are confined is shook twenty times a day each Sunday by the passage of that number of trains, while a switching engine and crew are working all day long in easy hearing distance.

The writer is far from being an Adventist, but he hopes that these prisoners may have the courage and fortitude to stay in the Rhea County jail until they rot, rather than surrender one hair's breadth of their religious freedom.

It is to be noted that Rhea County is inviting immigration. We would as soon think of moving to Armenia.

Worthy of the Dark Ages.

[Dubuque (Iowa) Trade Journal.]

THE AMERICAN SENTINEL, New York, informs the world that "eight honest, conscientious Seventh-day Adventists of Rhea County, Tenn., have been condemned to serve terms of from seventy-five to ninety days in the county jail at Dayton, Tenn., for doing common labor on Sunday—labor which disturbed no other person's private or public devotion. It has also been decided to work these honest men in the chain-gang." This is religious persecution and intolerance more worthy of the Dark Ages than the United States in the nineteenth century.

Sectarian Bigotry.

[Independent, Madison, S. D., July 26.]

It is time that the American people were paying some attention to the question of religious liberty. Think of it, in one State of this Union men are imprisoned for doing what Congress has frequently done—breaking the sabbath day. It is fortunate for our national law-makers that Washington is not in Tennessee. If a class of American citizens believe that the seventh day should be observed as the holy Sabbath day, they have the right to observe that day. No religion can flourish on the American soil that silences the conscience of men and enforces its dogma by court decrees. We want no sectarian bigotry in this country. It is unchristian, and it is a menace to American liberty.

A Travesty on Justice.

[Dedham (Mass.) Transcript, July 27.]

Is America the land of the free? Can men worship God in the United States as their consciences dictate? These are questions all should ponder deeply, and they are asked because of a travesty on justice that this month happened in Dayton, Tenn. Eight Seventh-day Adventists, all honest, honorable and industrious men, have been tried and condemned to serve terms of from seventy-five to ninety days in Dayton's jail and made to work in its chain-gang for the offense of working on what is in law styled the Lord's day, although their labor disturbed no person's private or public devotion. . . . Because of their religious belief, they are now, in this boasted age of civilization, undergoing the punishment that is meted out to the meanest of malefactors. They are criminals, yet not criminals, because they have been faithful to the religious principles in which they firmly and honestly believe. Their punishment savors, not of the enlightened days of the nineteenth century, but rather of the Dark Ages. Small wonder

it is that the secular and religious press of our country is denouncing the un-American act of intolerance that has been done in the name of justice.

In Jail For Obeying God.

[Flora (Ill.) Democrat, July 25.]

DOESN'T it sound like a voice from the Dark Ages to hear it said that in Dayton, Tenn., eight Christians are in jail for exercising liberty of conscience and obeying in spirit and in letter the commandment that says, "Remember the Sabbath day to keep it holy"? Eight Baptists, of the order of Adventists,—honest, industrious, and above reproach, men of religious fervor, of the same material of which martyrs are made, were arrested, dragged into court, tried and found guilty of obeying that commandment of God—"Remember the Sabbath day, to keep it holy: Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," and actually disobeying the laws of Tennessee by working, as God did, on the first six days of the week.

These men are no doubt now working with shackles upon their limbs upon the streets in Dayton, Tenn. They refused to pay the unjust fine, as they labored the first six days of the week and rested on the seventh, and claimed the constitutional right of the American citizens in the exercise of good conscience and religious liberty under the broad Constitution of the Nation, and yet the American flag, "Old Glory," waves proudly over these eight Christians in chains who refused to disobey their God and our own God, or have their consciences violated by the heathen laws of the State.

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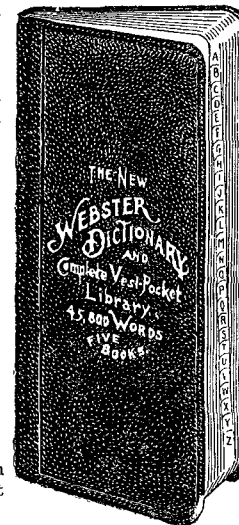
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NEW YORK, SEPTEMBER 12, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

THE Sunday law of New York City well illustrates the anomalous nature of Sunday laws in general. By its peculiar provisions it is a crime to sell ice one minute after 10 o'clock, A. M., on Sunday, but no crime to sell it one minute before 10; a crime to sell bakery goods after 1 o'clock, P. M., but all right to sell them before that hour; and a crime to sell any intoxicating liquors at any hour of that day, which it is no crime to sell on every other day. Cannot anyone see that such arbitrary distinctions have no foundation in reason? Such a law, so far from decreasing crime, becomes itself a manufacturer of it.

WE learn from the *Christian Statesman* that "a new society has been organized in Boston and incorporated under the laws of Massachusetts. It is called the 'Newspaper Sermon Association.' The articles of the association state that the corporation is constituted for the purpose of disseminating non-sectarian and non-doctrinal religious truths by the aid of Sunday newspapers, quickening among editors and publishers of Sunday newspapers a realization of their possibilities and responsibilities in the spiritual and moral development of their readers; lessening church antagonism and developing in the Christian church a greater willingness to use the newspapers as a power for Christianity."

THE Seventh-day Adventists, recently in the chain-gang in Rhea County, Tenn., have been released. They were not required by the authorities to work upon the Sabbath, but were required to work an additional number of days for the "privilege" of resting upon the Sabbath as required by the divine commandment. The officials were magnanimous(?) and did not exact the full pound of flesh; they "gave" them from one to three days each, because, as they said, the Adventists had been good hands, and had given them no trouble.

But the release of these men in no wise affects the question at issue; the fact remains that they were unjustly deprived of their liberty, and that the State of Tennessee still claims the right to impose upon them the observance of the so-called sabbath under penalty of further imprisonment.

WE greet with pleasure the advent of a new journal into the field of the discussion of those themes which pertain to religious freedom. Such is the *South African Sentinel*, published at Cape Town, South Africa, monthly, by the International Tract Society. A parallel edition is published simultaneously in Dutch,

under the name of *De Wachter*. It will treat all subjects from the standpoint of the gospel of Christ, and will thus uncompromisingly oppose every movement towards a union of Church and State. That there is an urgent call for it in South Africa, especially, is evident from the agitation that has recently sprung up there, and the steps that have already been taken, for a compulsory observance of Sunday. The world-wide extent of this evil movement demands that the voice of protest and of warning against it should also be world-wide. We wish our new contemporary the fullest success in its gospel mission.

THE law of God is spiritual. The Saviour, in his sermon on the mount, showed that the sixth and seventh commandments could be broken even by an evil desire. And the Sabbath commandment, like the others, requires more than a conformity in outward acts. It requires that we should not seek our own pleasure on the Sabbath day, or speak our own words, but should make it a day of spiritual delight. See Isa. 58:13, 14. And no one can do this without being spiritually-minded. Hence it is utterly impossible for any human sabbath law to help any person to keep the Sabbath; and all the legislation that might be passed on earth, though enforced as strictly as ever human law was enforced, could not save the nation from being a nation of Sabbath-breakers in the eye of God.

THE *World*, of August 26, had the two following items of news, which serve to illustrate the wickedness of the statute which makes an act, otherwise commendable, a crime, simply because it is done on Sunday:—

Of the Sunday-law arrests the most interesting was that of Thomas Coughlin, of No. 1763 Third Avenue. He was selling ice, and a policeman saw him sell five cents' worth to a girl from a tenement-house. There used to be an order that the selling of ice was a work of necessity, but City Magistrate Simms, of the Harlem Police Court, held him for trial.

Another case was that of Cassel Goldman, clerk, in No. 17 Canal Street. He sold a policeman three cents' worth of writing paper. The place is a cigar shop as well as a stationer's, and the policeman, whose memorable name is Grimshaw, came in and said: "I want to write a letter. Won't you accommodate me with a piece of paper?" City Magistrate Deuel held Goldman for trial.

It is difficult to properly characterize these arrests. It is astonishing that officers would make arrests under such circumstances, and still more astonishing that a police magistrate would hold a man for trial, arrested for selling ice. Bad as the Sunday law of New York is, it permits works of necessity and charity, and defines necessity as being "whatever is necessary for the health, comfort, or well-being of the people." It is evident, however, that nothing is to be permitted to stand in the way of a rigid enforcement of the Sunday law.

The other case, while not having in it the same elements of barbarous cruelty, as in the circumstances attending the arrest of the ice-man, presents a sad commentary on the morals which are fostered by Sunday legislation. The sale of manufactured tobacco is legal in New York State on Sunday, therefore it was not a violation of the law for the clerk to sell cigars on that day, and it was doubtless

for that purpose that the shop was open. The policeman who made the arrest, did not find the clerk selling other articles, nor did he induce him to violate the law simply by proposing to buy stationery from him, but professing that he wanted to write a letter, asks simply as an accommodation that he might be supplied with the necessary material; and for doing this favor the clerk was arrested. The first impulse is to blame the officer and to feel that society is unsafe in the guardianship of such men; but the fault is primarily with the "law" which makes an act otherwise commendable a crime because it is done upon Sunday. Sunday laws, instead of promoting morality, foster immorality.

THE State League of Republican Clubs, in session at Syracuse on the 5th inst., adopted the following relative to Sunday:—

We heartily commend the action of the police authorities of New York City in closing the saloons on Sunday, and note with pleasure that the liquor-dealers, in taking official action by which they promise to obey the law and assist in its enforcement, have shown more good sense and honesty than the newspapers and public men who have counseled against obedience to law and order by inveighing against public officials for doing their sworn duty. The question of open saloons on Sunday is not a political question, but is one the determination of which, will, to a large extent, measure the moral tone of the Empire State.

We believe in the American Sunday, and that the traditions of the Republican party favor the preservation of all those conditions and principles calculated to bring peace, prosperity and happiness to the masses of the people, and while this league still adheres to its constitutional provision against attempting to dictate nominations for public office, it will, at all times, reserve the right to speak plainly on any and all questions affecting the well-being of society and our fellow-citizens.

This action is significant, and shows that there is no probability of any change in the Sunday statutes of this State.

THE plea that the imprisonment of men under the Sunday statutes of the various States is not religious persecution because "Sunday laws are civil enactments," can be honestly made only by those ignorant of history. With the exception of isolated cases of individual and mob violence, no martyr ever suffered except for violation of civil law. Of the Puritan régime in Massachusetts, Bancroft says: "Since a particular form of worship had become a part of the civil establishment, irreligion was a civil offense."*

Very much of the intolerance of the Puritans was "justified" on civil grounds. Of the banishment of certain offenders from the territory of Massachusetts, Bancroft says:—

The government feared, or pretended to fear, a disturbance of the public peace. . . . The triumph of the clergy being complete, the civil magistrates proceeded to pass sentence on the most resolute offenders. Wheelwright, Anne Hutchinson and Aspinwall were exiled from the territory of Massachusetts.*

Religious intolerance has always masqueraded as the conservator of civil order.

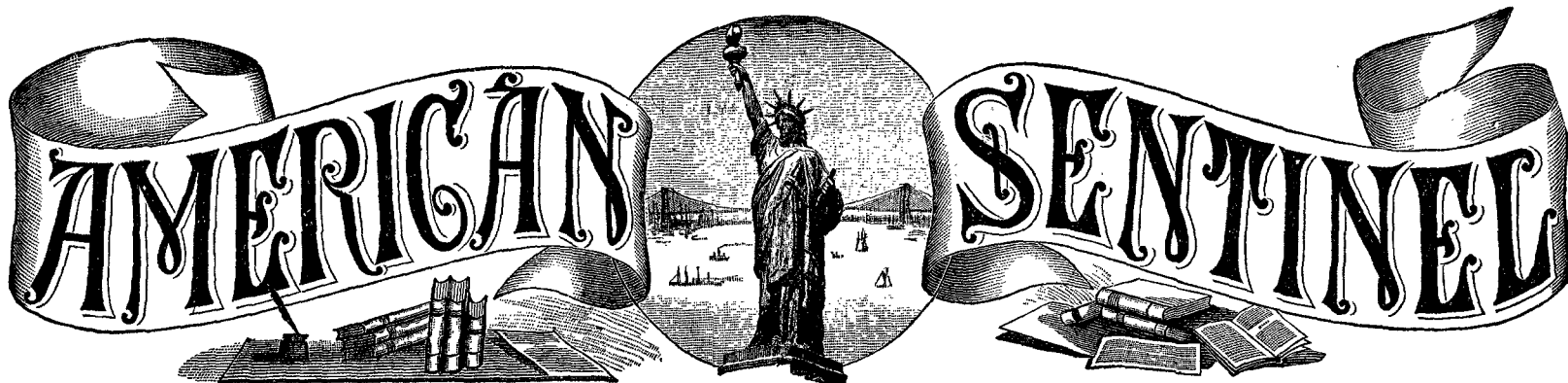
* History of the United States, Vol. I., pp. 312, 262.

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THE FOUNTAIN OF LAWLESSNESS.

IN his second epistle to the church of Thessalonica, the Apostle Paul, speaking of the coming of the day of God, wrote:—

Let no man beguile you in any wise; for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God, or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God. . . . And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work; only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming. 2 Thess. 2:3-8. (R. V.)

These words of inspiration have a most important bearing upon an understanding of the nature of the times at which the world has now arrived.

It is a time of prevailing lawlessness. Revolution and riot, insurrection and anarchy, lynchings and mob violence in every form, are setting law and order at defiance throughout the world. At the same time we see rapidly developing in this country a party that claims to stand for the principle of obedience to law; the members of which are zealously working to instill this principle into the public mind in favor of certain laws, and who are ready to denounce all such as do not favor those certain laws, stigmatizing them as lawless persons, if not as anarchists and traitors.

In view of these facts it is of the highest interest and importance to investigate the career of this "lawless one" of which the prophecy speaks, that we may know how far his teaching and example may have contributed to the lawlessness of the present day.

This "mystery of lawlessness" was already working in Paul's day, but was to be more clearly revealed as the "man of sin" who "opposeth and exalteth himself above all that

is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God." There is a power which exists in our world to-day, the history of which is an accurate fulfillment of these words. It is the papacy.

Is it any wonder that this power is spoken of as the "mystery of lawlessness" and "the lawless one," in view of the fact that it has actually dared to set at naught the law of the most high God? and even more than this, has claimed the power and the right to make changes in that law, and has set its own precepts and laws in the place of those spoken by Jehovah!

That the papacy has done this, is clear from her own testimony. True, she does not claim to have acted in opposition to the will of God; but her claim of divine sanction for her daring work only throws a more lurid light about the facts. Papal teaching upon this point, as published in her catechisms, is as follows:—

- Q. Say the third commandment.
A. Remember that thou keep holy the sabbath day.
Q. What is commanded by the third commandment?
A. To spend the Sunday in prayer and other religious duties.¹

This language is in bold contrast with that of God's law, as spoken by him upon Mount Sinai; for the third commandment of that law is: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." The second commandment, which forbids the worship of images, is dropped—stricken out—in this papal presentation of the divine law, thus leaving the third commandment to take the place of the second, and the fourth the place of the third. Moreover the Sabbath commandment enjoins, not the observance of Sunday, but of the seventh day. We quote further:—

- Q. How prove you that the church hath power to command feasts and holy days?
A. By the very act of changing the Sabbath into Sunday.²
Q. Have you any other way of proving that the church has power to institute festivals of precept?
A. Had she not such power she could not have

done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day,—a change for which there is no Scriptural authority.³

And the Protestants (in name) of to-day are following the example of the papacy in defying the law of God; teaching that the first day, instead of the seventh, is the Sabbath which men are divinely commanded to observe.

Not only do they teach this, but they have incorporated this doctrine into their civil law, so that the observance of "the first day of the week, commonly called Sunday," is commanded upon men under civil pains and penalties.

With but one exception, all the States of the Union have such laws in their statute books; and these laws are the ones, in particular, whose enforcement is now being loudly demanded in the name of respect for law!

If there is anything in the world that deserves the name of anarchy, it is defiance of the law of Jehovah. Satan was the first one who set up his will in opposition to that of the Creator. The papacy, actuated by the same spirit of self, has done likewise, and during the long centuries of her supremacy, her false doctrine so permeated the world that the nations are drunken with it. Rev. 14:8; 17:4; 18:3. And now, under the influence of this wine of false doctrine, the Protestant nations—and most noticeably our own—are imitating "the lawless one" in her heaven-daring course.

All that is against the law of God is lawlessness, even though it may have the form and appearance of law. It is in accordance with and by the aid of those principles of natural right and justice which the Creator has implanted in men's hearts, that all human laws are supposed to be framed; and when statutes are enacted contrary to those principles, they can have no binding obligation. On this point, Blackstone, the great law commentator, says:—

This law of nature being coeval with mankind, and dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe, in all countries, and at all times. No human laws are of any validity if contrary to this; and such of

¹ Butler's Catechism, p. 28, edition of 1877, published by Hoffman Bros., Milwaukee, Wis.

² "An Abridgment of the Christian Doctrine," p. 58. Excelsior Catholic Publishing House, 5 Barclay St., New York, 1893.

³ "Doctrinal Catechism," p. 174; Excelsior Catholic Publishing House, 5 Barclay St., New York, 1876.

them as are valid derive all their force, mediately or immediately, from this original.

A Sunday law is contrary both to that law which God spoke from Mount Sinai and to the law of natural rights; to the former, in that it puts Sunday in the place of God's Sabbath—the seventh day—and to the latter, in that it invades every man's natural right to worship God according to the dictates of his own conscience. It is impossible, therefore, that Sunday laws should operate in the interests of peace and order, and of respect for true, or natural, law, which is unchangeable and eternal, and is synonymous with right. Alexander Hamilton said: "In a society, under the form of which the stronger faction can readily unite and oppress the weaker, anarchy may as truly be said to reign as in a state of nature, where the weaker individual is not secure against the violence of the stronger."—*Federalist II*.

Who, then, are the lawless ones to-day, and who are really working in the interests of respect for and obedience to law? Can those who adhere to the law of God,—both that which he spoke with his own voice, and that natural law of right which is stamped more or less clearly upon every mind, and from which all human law must derive its force,—can such be properly viewed as other than law-abiding people, even though that adherence should lead them contrary to some of the statutes of men?

Is it not perfectly clear that the real promoters of lawlessness and anarchy are those who, wittingly or unwittingly, follow the example of "the lawless one" in setting aside the precept of Him whose throne is in the heavens, and whose kingdom ruleth over all?

When that law is set aside, confusion and anarchy are the inevitable result. The very heavens, with their shining spheres which declare the glory of God, are governed by divine law. Let that law be withdrawn, and celestial anarchy would show itself in confusion and the wreck of worlds. All nature testifies that "the law of the Lord is perfect." And we are resolved that our testimony shall agree with hers, by letting the divine law control our lives, as it controls her.

All the confusion, the lawlessness, the strife and anarchy which darken the face of the earth to-day, are the result of disregard of the perfect, divine law. He who teaches that the ten commandments have been abolished, or that any of those precepts have been changed, or in any other way weakens their hold upon men's consciences, is working to keep open the evil fountain that is sending forth its flood of lawlessness upon the earth.

SIMPLY ANTICIPATING A LITTLE.

REFERRING to the impression that has somehow gone abroad that old "Uncle" Gillett, of Graysville, was one of the Adventists in the Rhea County chain-gang, the *Dayton Republican*, of August 30, says:—

"This is anticipating things a little. Mr. Gillett is still enjoying his liberty, although but for the postponement of his trial he would doubtless now be working in the Rhea County chain-gang by the side of eight of his neighbors. He will be tried at the November term of court, and then we shall see whether the law will demand its pound of flesh.

"You see, it is this way: Down here in Tennessee we respect the law. We are law-abiding citizens, gentlemen. In our eyes the law is a sacred instrument. If a lot of men were able to get together and pass a law burning heretics we would obey it. Yes, sir, although it would be painful to our feelings we

would obey it, because it would be our duty as good citizens. All law; no matter how wicked and unjust its tendency, must be obeyed because it is the law, and to do otherwise would bring it into contempt. We are sure we are right, because the ablest jurists and preachers in the land hold this view; this is also a maxim handed down to us by the old Spanish inquisitors, and it has the sanction of age and custom, besides being contrary to common sense.

"We know Gillett and we like him. He is a man of blameless life, and told us not long since that this is the first time that he has been in a court of justice. Gillett was formerly a Freethinker. It is only since he has gotten to be a Christian and an Adventist that the law has taken hold of him. Yes, this Christian instrument made by Christian people and enforced by Christian courts, is vindicating its majesty by compelling the people to work at the expense of the State for placing a different interpretation upon the Scripture than what it does.

"It is a pity that when Martin Luther slung that ink bottle at the devil he did not brain his satanic majesty on the spot."

DR. SUNDERLAND ON PERSECUTION.

REV. DR. SUNDERLAND, of Washington, D. C., has taken occasion to review the *AMERICAN SENTINEL*, of July 18, in a three-column article in the *Boston Daily Standard*, of September 3.

The first thing the doctor notices is the "Roll of Honor," a list of about 120 papers that have condemned the persecution of Seventh-day Adventists. Of the attitude of these papers, he says:—

It is comparatively easy in this country to denounce the action of the civil authorities in pursuance of existing law as the perpetration of crime upon inoffensive men and women, who yet stand the open, confessed violators of existing civil law, and yet claim that they are inoffensive people, whose conscience will not permit them to obey the law, because the law is man-made, and not God-made, in their opinion. Thus they turn upon the law and its faithful administration by those who are lawfully charged with its execution, and claim to be "oppressed" by this "un-American, unjust, bigoted and intolerant proceeding." They claim to be more holy than the law itself; that, indeed, the law is in direct contravention of God's law, and that in deference to God's law they are perfectly justified in trampling on the State law, which they claim should be at once abolished.

This shows that the doctor's sympathies are entirely with the persecution and not with its victims. He speaks of turning "upon the law and its faithful administration by those who are lawfully charged with its execution," etc.; but the same number of the *SENTINEL* that published the "Roll of Honor," published an article, "Partial in the Law," showing that those "faithful" administrators of "law" conveniently closed their eyes to all violation except by Seventh-day Adventists. This fact alone brands the so-called enforcement of the Tennessee Sunday "law" as religious persecution.

But that Dr. Sunderland has no appreciation whatever of the real question involved is evident from this statement:—

The whole structure of this argument rests upon one small pivot, the calendar of the Sabbath. It turns simply on the question whether the Jewish or the Christian calendar is in vogue. They cling to the Jewish calendar, and ninety-nine one-hundredths of all Christendom accept the Christian calendar.

The whole question turns upon nothing of this kind. The question is a very simple one: Shall the minority have the right to believe and practice as they please in matters of faith, so long as they do not interfere with the equal rights of others?

It is utterly absurd to contend that private work, such as is carried on by the Adventists, in any way interferes with the right of the majority to keep Sunday, or that it interferes in any way with the due observance of that day by anybody who wishes to keep it. The very most that can be claimed is that it is offensive to the moral sensibilities of those who regard Sunday as a sacred day. But has civil government any right to undertake to "protect" the majority from such a shock to their moral sensibilities? To do so would be to return at once to the maxims and methods of the Dark Ages.

Moreover, the circumstances show that the moral shock is not due to the fact that the Adventists work on Sunday, but that their Sunday work, coupled with their Sabbath rest, is a protest against Sunday sacredness. No effort is made to prosecute others who work on Sunday; railroad trains, iron furnaces, coke ovens, livery stables, are operated on Sunday, and no effort is made to interfere with them. Daily papers are published in Tennessee, and in the cities street-cars run; and yet all these things are against the law equally as much as is the work done by Adventists. As stated in the number of the *SENTINEL*, which Dr. Sunderland reviews, a member of the grand jury, that found the indictments against the Adventists, and was very prominent in their prosecution, works himself and employs others to work for him on Sunday in the fruit season, simply to shield himself from loss; and again, we say, the question is not as to the calendar, but as to whether Seventh-day Adventists shall enjoy equal rights with other people.

The doctor's talk about "Jewish calendar" and the "Christian calendar" is all sheer nonsense. Both Jews and Christians have the same week, and have had from time immemorial. The contention that man's first day was God's seventh day, is utterly without foundation. There is not a scintilla of evidence to support it. It is true that man was created on the sixth day, and that his first full day was the seventh day of creation week; but that it was his first day is absurd, for the man was not only created upon the preceding day (the sixth), but the woman was also created upon that day and given to man, so that the sixth day was not only Adam's first day, but it was his wedding day.

But this whole matter of man's first day being God's seventh day, is too silly to discuss seriously. We are not dependent for our knowledge of the Sabbath upon man's count of the weeks. It was a matter of direct revelation to the children of Israel. When they came out of Egypt and were led into the wilderness, God removed all possibility of doubt as to the identical day to be kept, by withholding manna upon that day every week for forty years. There was no possibility of a mistake there; God makes no mistakes.

Then again, at the time of the crucifixion we have the Sabbath unerringly pointed out by the statement concerning the holy women, that "they returned and prepared spices and ointments, and rested the Sabbath day, according to the commandment."

Within less than a generation from that time the Jews were scattered to every nation under heaven; and yet history records no disagreement arising either among the Jews, or between the Jews and Gentiles, as to the correct numbering of the days of the week. This agreement is utterly destructive of the claim that any change of calendar could change the reckoning of the weeks; and it is equally fatal to the contention that nobody can tell which is the seventh day of the week.

The doctor's contention that the first day of the week is called the sabbath in the orig-

inal of Matt. 28:1, etc., is not worthy of serious consideration. No reputable critic has ever taken any such position, nor is there any probability that any such will take that position, for it is utterly untenable.

Toward the close of this long review the doctor returns to his defense of intolerance in the matter of enforcing Sunday laws, but he does not use a single argument that was not used by the Puritans three hundred years ago to justify their intolerance toward Baptists and Quakers in Massachusetts. The only question and the one which will not down is: Shall observers of the seventh day enjoy equal rights with others, or will the majority continue to override by despotic power the rights of the minority? Adventists are not asking for toleration merely, they are demanding rights. The majority have the physical power to deny these rights and to punish men for exercising them; but no physical power and no amount of sophistry can *destroy* God-given rights.

But the doctor denies that God has ever given any man a right to do wrong. That is true so far as man's obligation to God is concerned. No man has a right from the divine standpoint to do wrong; "for God will bring every work into judgment with every secret thing, whether it be good or whether it be evil." But so far as his fellow-men are concerned, God has given every man the right to do just as he pleases in moral things. To take any other position would be to justify the Inquisition.

The doctor's closing "argument" amounts to no more than calling those who observe the seventh day, "cranks;" but that settles nothing. Those who have chosen to obey God rather than men have always been accounted cranks, and have always been cried down as the perverters of the truth and the disturbers of social order. But "nothing is settled until it is settled right," and the doctor and all others may rest assured that this question of the rights of conscience cannot be settled in the way which he proposes. It must be settled right.

CONSCIENCE ABOVE STATUTE.

SEPTEMBER 8, Dr. Talmage preached from the words recorded in Dan. 6:10: "His windows being open in his chamber toward Jerusalem." The doctor fully justified the prophet's disobedience of civil law, in these words:—

The scoundrelly princes of Persia, urged on by political jealousy against Daniel, have succeeded in getting a law passed that whosoever prays to God shall be put under the paws and teeth of the lions, who are lashing themselves in rage and hunger up and down the stone cage, or putting their lower jaws on the ground, bellowing till the earth trembles. But the leonine threat did not hinder the devotions of Daniel, the Cœur de Lion of the ages. His enemies might as well have a law that the sun should not draw water, or that the south wind should not sweep across a garden of magnolias, or that God should be abolished. They could not scare his companions with the red-hot furnaces, and they cannot now scare him with the lions. As soon as Daniel hears of this enactment he leaves his office of secretary of state, with its upholstery of crimson and gold, and comes down the white marble steps and goes to his own house. He opens his window and puts the shutters back and pulls the curtain aside so that he can look toward the sacred city of Jerusalem, and then prays.

I suppose the people in the street gathered under and before his window and said: "Just see that man defying the law! He ought to be arrested." And the constabulary of the city rush to the police headquarters and report that Daniel is on his knees at the wide open window. "You are my prisoner," says the officer of the law, dropping a heavy hand on the shoulders of the kneeling Daniel. As the constables open the door of the cavern to thrust in their prisoner they see the glaring eyes of the monsters. But Daniel becomes the first lion tamer, and they lick his hand and

fawn at his feet, and that night he sleeps with the shaggy mane of a wild beast for his pillow, while the king that night, sleepless in the palace, has on him the paw and teeth of a lion he cannot tame—the lion of a remorseful conscience.

These are wholesome words, not because they are uttered by Dr. Talmage, but because they are true; and because so many hold to the utterly mischievous doctrine that the civil law must be obeyed *whether right or wrong*.

Daniel was right and his persecutors were wrong; and so is every statute-intrenched tyrant wrong. "I recollect well," says Rev. J. E. Scott, in the September *Arena*, "when the preaching of human freedom was stigmatized as revolutionary and anarchistic, and fraught with peril to the nation. To the defender of slavery the doctrine that all men are born equal was rankest anarchy. From the standpoint of human freedom the defender of slavery was the anarchist."

But that day has passed away, and now nobody in the United States defends human slavery, and the nation honors the men it once despised, and covers with flowers the graves of the men the multitudes once mobbed.

"Then to side with Truth is noble when we share her wretched crust,
Ere her cause bring fame and profit, and 'tis prosperous to be just;
Then it is the brave man chooses, while the coward stands aside,
Doubting in his abject spirit, till his Lord is crucified,
And the multitude make virtue of the faith they had denied."

GOD'S SABBATH VS. MAN'S SABBATH.

ALL we ask in regard to Sunday laws, is that man's law for Sunday-keeping shall be no more restrictive than God's law for Sunday-keeping.

We are frequently told by those who believe in keeping Sunday, and in laws to make people keep it, that the law of God does not command the keeping of a definite day of the week, but only of one day in seven. But these same men say it is necessary that a definite day—Sunday—shall be enforced by human law. Evidently, from their standpoint, God was not so wise as they are, or he would have been more definite.

That God was definite in his Sabbath command, is demonstrated beyond question by the fact that he "blessed the Sabbath day and hallowed it." God had finished his rest when he blessed the Sabbath day. Gen. 2:3. But God does not bless a thing that is past and gone; his blessing is for the present and the future. He blessed the Sabbath and hallowed it for the benefit of mankind, so that every week, from Adam's day to ours, there has dawned one day upon the world which was blessed and hallowed. And he who says that this day was not and is not a specified, definite day, might as well claim that God blessed and hallowed the entire week.

There is no rest in being compelled to rest, or recreation in being forced to do something you do not want to do. There is no benefit, physical or intellectual, to be derived from compulsory idleness. The healthy, human system,—thanks to the wisdom of the Creator,—does not take naturally to idleness. And when it is forced to be idle against its will, as in very many cases it is by a Sunday law, it will wear itself out more by chafing and fretting under the restraint than by any ordinary labor it might have performed during the day.

That must be a very restful sabbath to the

sinner in which he is compelled to try to act like a saint!

There was recently on exhibition at the Royal Aquarium in London, an old clock, made by a pious Scotchman a century and a half ago, and so constructed that it would keep Sunday; that is, it would stop short at 12 o'clock Saturday night and refuse to tick again until midnight of Sunday. It is just such ideas as this that naturally grow out of a man-made sabbath, as the ancient laws for Sunday-keeping well show. How fortunate it is for our race that the real Sabbath was made by God, and that he, not man, has adapted it to mankind. Otherwise we might expect the universe to come to a dead stop at Saturday midnight—the stars and sun stop shining, the grass and trees stop growing, the earth stop moving, the birds stop singing, in brief, everything stop short for a period of twenty-four hours, save the tolling church bells and the voice of the preacher delivering a sermon on eternal torment or predestination. But we may breathe freely over the actual situation; for it is God who made the Sabbath, and his Sabbath is not against man, but "for" him. Mark 2:27.

LOOK ON THIS PICTURE, THEN ON THIS.

FOR orderly private work Seventh-day Adventists are fined, imprisoned, and driven in chain-gangs in Tennessee, because their example is said to be immoral and of pernicious effect. But iron furnaces, livery stables, railroad trains, and in short, almost anything not run by Adventists, except saloons, is permitted to do business on Sunday, while the State orders out and drills its militia on that day, as is witnessed by the following notice published in a Spring City paper, while eight Seventh-day Adventists were "doing time" there for "violating the sabbath":—

COMPANY, ATTENTION!

HEADQUARTERS OF COMPANY "G," 2ND BATTALION,
N. G. S. T.

Spring City, Tenn., August 5, 1895.

Orders No. 25.

All the members of this Company are hereby commanded to report at the Company Armory promptly at 2 o'clock on Sunday evening, August 18, 1895, for the purpose of starting on the march for the encampment at Crossville, Tenn., on the morning of the 19th. Each man will provide himself with one blanket, or heavy quilt; and at least two changes of underclothing, including one white shirt and white standing collars and cuffs. Each man will also see that he has a pair of clean white gloves in the pocket of his blouse. No excuses from this duty will be granted, except for the best of reasons.

All who fail to obey this order will be arrested promptly, and punished as the State Regulations direct.

By order of

W. P. McDONALD,
Captain Commanding.

J. H. HILTON,
First Sergeant.

The captain of this company is the editor of the *Spring City Herald*, a paper which has insisted upon the enforcement of the law; and yet by this order he violates the fundamental law of the State which provides that "no person shall in time of peace be required to perform any service to the public on any day set apart by his religion as a day of rest."

To require a Sunday-keeper to drill on Sunday, as was done in Spring City, Tenn., August 18, is certainly a violation of this provision of the constitution of the State of Tennessee. But it is nevertheless a common practice in that State.

Sunday, June 30, just on the eve of the session of the court at which the Rhea County Adventists were convicted for Sunday work, one for lifting a wheelbarrow over a fence, the

writer of this note saw State Militia marching in the streets of Dayton, almost within the shadow of the courthouse in which the Adventists were sentenced three days later.

Such are some of the inconsistencies of the Tennessee Sunday "law" and its enforcement.

"ZEALOUS IN DETAILS."

BY PROF. R. B. TAGGART, A. M.

UNDER the heading, "The Christian Sabbath," the *Advance*, of Harriman, Tenn., has the following paragraphs:—

We have been giving considerable space lately to the consideration of the Sunday question. There are few public matters of more moment. The Christian sabbath is the bulwark of American liberty, and the key of our country's prosperity and stability.

It is being assailed from front and rear by those who are opposed to Christianity and by those who are over-zealous in details, and to whom a mote appears greater than a beam, and it is high time the solid, conservative Christianity of the nation spoke out very plainly and vigorously on these matters.

The Adventists pose as model people, as Christians, and when they assault the bulwark of their own liberty and become marauders in the camp of their protectors, it is not strange that they are taken very sharply to task by church and civil authorities that are alive to the situation.

For a time the Dayton Adventists got some notoriety and sympathy (just what they were planning for) because of their alleged persecutions. But to one who closely observes the trend of affairs, there is an awakening of the conservative, thinking, substantial people, to the exposure and unstinted condemnation of the Adventists' presumptions, and they will be classed where they belong, as traitors to the cause of liberty—civil and religious—which they would have people believe they are invoking.

The fact is such people are the very quintessence of intolerance, and if they could have their way all would have to walk in their narrow groove or go to the rack. They are not subjects of sympathy even in their trials which they have invited for a purpose.

We do not now purpose to characterize or discuss the said extract, but merely to select out of it a phrase which here stands as the subject of our present writing.

"Over-zealous in details and to whom a mote appears greater than a beam." Such is the description of a class of people, some of whom are now suffering for the violation of what they feel to be an unjust and unwise statute.

Nothing can be deemed small which involves the authority or holiness of God. The whole truth of Christianity has often been staked upon what has seemed to the majority to be a small, even an infinitesimal point of the divine law. Hence we have had martyrs in the world; for the observance of points such as these, and in opposition to Jewish traditions, Jesus our Lord was necessitated to lay down his life. In spirit and letter he fulfilled every jot and tittle of the law. Every part of this holy law he accounted dearer than his life. He deemed no part of it small, for it expressed the will of the Father which he came to fulfil.

The character of God and human redemption were both concerned in its vindication at his hands. He both magnified it and made it honorable; not in one part, nor as a whole simply, but in every particle, and in the spirit of the whole. Here, then, every true child of God finds the type of his obedience. Paul was a leader, not a type. Said he, "Be ye followers of me, as I am of Christ." Jesus was ever zealous in details and found no notes in the law. To his mind everything was a beam.

In Psalm 19, Jesus expresses his high estimate of the divine law. He there calls it *perfect, sure, right, pure, clean, true, more precious than gold, sweeter than honey.* It

converts the soul, makes wise the simple. By it the secret faults of the soul are discerned. Psalm 119 glorifies the entire law in all its parts. Here it shines as in a kaleidoscope in every conceivable variety of form and hue. All is beauty and nothing trivial. Jesus wore this, as did Joseph his coat of many colors. His acts were its promptings. In Psalm 40, he even says, "Yea, thy law is within my heart."

So, too, all the Bible characters resembling Jesus reveal this same holy sensitiveness to the claims of God's preceptive revelations. They were faithful in the least. To stumble in one particular of this law is to be guilty of all. James 2:10. We must not aim merely to keep the law in its entirety, but to realize the whole in its details; otherwise our several duties would remain vague and intangible. Duty becomes vivid under the specifications of its minuter parts. By its gradual actings sin brings a man to moral ruin. In the hands of Christ the law must recover him to God and holiness. By repentance he must attain a righteous character. And what is repentance, unless it be the straight *turning about* of the soul, the reversal of all its former actings, the renewal and confirmation of every holy prompting formerly unheeded? For every act of violated law the sinner must pay in Christ the penalty of obedience. Soon the curse turns to a blessing, obedience becomes his delight. And it is in the little duties of everyday life that he begins to recover himself until he stands panoplied in entire righteousness.

Just at this point our so-called Christian civilization breaks down completely. All the reforms set on foot but daub the consciences of men with untempered mortar. They cry, "Peace, peace, when there is no peace." The men of this generation regard Sabbath-keeping, when it insists upon the literal seventh day of the commandment, as too trifling to be thought of with seriousness. Mere worldly business may insist upon exactness, but not religion! But as the judgments of God come to be visited upon the people for violated law, they may awake to some consciousness of their actual condition.

Let all true Sabbath-keepers endure the taunts of their misguided detractors, live in the clear light of God's approval, and by word and deed commend to the men of to-day the truth as it is in Jesus. The Bible, the law and gospel of Christ, must be transferred to the every-day life of his followers, in order that they may become effective instruments of salvation. Sabbath-keepers have become a spectacle; they live in the eye of the world, and their every-day life is scanned with a studied carefulness. Let them, therefore, live in all good conscience both toward God and man, touching every point of the divine law.

To keep Sabbath accurately is well; but to keep every command of God with spiritual precision is still better. The Sabbath is not well observed when other precepts are deliberately neglected. A true Christian morality is regardless of every requirement. In word the solemn promise of Israel was exact, but they failed in the performance and the covenant was broken: "All that the Lord hath commanded we will do." The reward comes to completed duty: "Be thou faithful unto death, and I will give thee a crown of life."

American Temperance University,
Harriman, Tenn.

No wrong has a right to perpetuity, even for an hour.

HOW A NASHVILLE PAPER REGARDS RELIGIOUS INTOLERANCE.

[The Cottage Pulpit, Nashville, Tenn., September.]

ENFORCING religious dogma by law is no new thing under the sun, but as old almost as the sky over our heads.

Practically, it was Cain's method of carrying his point in the dispute with his brother Abel in the first field of religious conflict, that this green earth of ours ever furnished to man. We read in the fourth chapter of Genesis: "And Cain talked with Abel his brother; and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him."

In its milder form of manifestation, as we have it operating here in America, the spirit of intolerance or religious persecution ignores the bludgeon, which was probably Cain's instrument of enforcing his side of the question in dispute upon the acceptance of Abel. The bludgeon, and rack, and stake, and fire, and sword, are, we repeat, ignored by us of America, as yet, and the milder forms of the law of "might makes right" only are resorted to by the strong party, to convince the weak party that they are in error, no matter how much their consciences, and the Bible as it reads to them, may protest that they are in the right and their adversaries, the great majority aforesaid, in error.

The milder form of the spirit of religious persecution in this country is now content with the "Blue Laws," which have been fished up out of the statute books of the individual States, some of them; though how long these same Blue Laws will satiate their appetite for the food on which the spirit that is in them grows and fattens, no one can say. In some localities murmurs of dissatisfaction are beginning to be heard, and demands for heavier fines upon the sabbath (Sunday) breaking Christians are being talked about.

The spirit of persecution does not go backward. If allowed to stand its motion is forward. In the very nature of things, when power is used to coerce the refractory into obedience, the only limit to the exercise of such coercive power once begun in any particular direction is the limit, the extent, or reserve of the force unemployed, until exhausted. It follows, therefore, that to look ahead at the effort now being made to "save the Sunday," or first day of the week, in this country, not by force of logic on its side as against the few who are contending for the restoration, and themselves religiously observe, the Sabbath of the fourth commandment, not by furnishing a line of valid proof of its being the day God blessed in the beginning and commanded to be observed as the rest day of his appointment; but, in utter disregard of all such considerations, and because, forsooth, it is the day designated in the Blue-Law codes of the States as the day upon which manual labor must cease, and rest therefrom be observed, because the civil power, backed by the ecclesiastical power, says so!—this being in a nutshell the status of the question to which things are settling down, the issue is about to be forced upon us as one between the State and its Sunday law on the one part, and the two or three sects of seventh-day Christians on the other part, with the whole mass of the first-day Christians, Protestant as well as Catholic, backing the State in the unequal contest!

One of two things, it is plain to be seen, must be the outcome of this novel state of things. Either the State and its backing will have to yield the field and relegate the Blue Laws to their grave again, granting to those who are now being persecuted and imprisoned

under them, immunity from persecution and liberty to worship God according to the dictates of their own conscience; or in other words, religious liberty as guaranteed to them in the Federal Constitution, and perfect equality before the law in any State in which they choose to make their domicile for themselves and the religion they profess; this, or else the passage and enforcement of more rigorous laws for the punishment of those seventh-day Christians who by the very name they carry stand pledged to antagonize, and to the death if need be, that "wild pagan holiday," the Sunday, or Constantinian and Catholic rest day, now being generally honored by the first-day Protestants with the title of "American Sabbath." Which shall it be?

No graver question, we venture to say, has ever been presented for the consideration of our people, the slavery question itself hardly forming an exception. For that these Christians are in earnest, and immovably so, and have obeyed the command of their Lord and ours in sitting down first and counting the cost of the house they intend to build and comparing the estimate with their resources, and are well satisfied that they have where-with, and amply so, to finish what they begin, no one who has observed them closely during the four or five years past, can have a reasonable doubt, we think. Therefore, for the country to go forward on the line of persecuting the seventh-day Christians under the Blue Laws, and at the dictation of the Catholics and their Sunday-worshiping allies of the Protestant faith, is simply to enter upon the work of their extermination. Is the country ready for this?

To narrow the question, and bring the issue home to our neighbors, our kindred and immediate people, suffer and consider this question, with which we dismiss the subject for the present: Is the State of Tennessee ready to enter upon the bloody work of exterminating the Seventh-day Adventists, and all others who honor and observe the Sabbath of the fourth commandment, in doing which they necessarily oppose a rival day of rest, to show respect to which they do but rightly esteem would be both cowardly and deceitful? Has the State of Tennessee entered upon this work of exterminating them, and is she prepared to go to the length of her power in the execution of her hellish purpose, to the making for herself a name and reputation only second to that which the Inquisition has given to Spain? If not ready for this, the council of wisdom and common sense alike suggest, that the State retrace its steps, undo its foolish work of lending its judicial machinery to religious bigots for the devilish business of persecuting their weaker brethren whom they have failed to meet in argument on the Sabbath question, and are now bent upon driving out of the State, or killing them outright; put aside the clerical garment as not pertaining to her civic sphere, and leave the giant few and the pygmy many to fight their battle out between themselves on this and every other religious issue that is between them, without further aid and comfort from the State through any of its departments, to either side in the conflict.

It is surprising what narrow strips of ground some men are able to stand upon for doing things that they want to do, or for not doing things that they do not want to do.

Suppose the seven or eight Seventh-day Adventists, who at last accounts were quietly working along with other criminals on the public roads in Rhea County, near Graysville, in this State, were to do as other prisoners, with not a tithe of their cause for it, do sometimes, refuse to work any longer—what would the authorities having charge of them say? Rather, what would they do? and how

many stripes would the people of the old Volunteer State stand off and see inflicted on their bare backs to make them work out their iniquitous fines for labor done by them on the first day of the week?

In the great work of the few faithful servants of Christ in the last days, the days whose peculiar color and character is faithfully depicted by the pen of inspiration in two words, "perilous times," it were to have been expected that, under the guiding hand of the great God, the recovery of "times and laws" from the prophetic beast or antichristian power mentioned by Daniel, now that the twelve hundred and sixty years during which they were to be given into his hand, are presumed to be ended, would be a leading thought and purpose with them. And while such would be the case with them, it were to have been expected that on the side of "the beast and his army," strong opposition to any interference with his long centuries of almost uninterrupted possession of his usurped dominion and change of the law of God would be manifested. An explanation is found in these facts, both of the zealous spirit of the Sabbatarians as those are called who have come out of Babylon and keep the Sabbath day holy according to the divine command, and the bitterness of their enemies who are stirred up against them.

WHAT IS THE AMERICAN SUNDAY?

[New York World, Sept. 7.]

THE Convention of Republican Clubs declared in favor of "the American Sunday." But it failed to define what the American Sunday is. Everybody is in favor of a day of rest and of a day for worship for those who want it. But just what is the "American Sunday"?

Is it the Sunday of Boston or of New Orleans, of Philadelphia or of Milwaukee, of Brooklyn or of Chicago, of Portland or of San Francisco, of New York or of Podunk?

The observance of Sunday differs as much in these places as it does in our own and in European cities. In most American cities in the summer the people who go on excursions or go fishing or ride wheels or seek some form of recreation and pleasure, are ten times as numerous as those who attend church. Which method of observing the day is distinctively American?

In some of our cities the theaters and music halls are open on the first day of the week. In most of them the summer gardens flourish. In nearly all of them beer is either openly or quietly sold without molestation. A majority of them are probably under Republican rule. Where does the "American Sunday" come in?

Passing from custom to law, the definition is even more elusive. The "American Sunday" in this city begins at 12 P. M. for the saloon-keeper, at 10 A. M. for the meat, bread, milk and ice venders, at 1 P. M. for the barber, and not at all for the seller of confectionery, cigars and newspapers! It does not interfere with street-car traffic or the letting of pleasure carriages. It permits the selling and drinking of liquors at all hours in clubs and hotels. It even enables a man to get a bottle of beer or wine at a restaurant if he orders it with his dinner. Under the rule of Roosevelt it does not interfere with the thousands of soda fountains. It sanctions official band concerts in the parks. It permits the letting of pleasure boats on the city's park lakes.

The term "American Sunday" is thus seen to be a very elastic one.

ARE CHRISTIANS AT SEA

Regarding the Day Which They Observe as the Sabbath?

[Patriotic American, Detroit, Mich., August 10.]

THERE is no time like the present, when every well-informed and patriotic Protestant is up in arms against papal intolerance, to turn the light of investigation upon a certain section of our Protestant friends in order that they may see where they are at.

The AMERICAN SENTINEL, of New York, under date July 18, says:—

Eight honest, conscientious Seventh-day Adventists, of Rhea County, Tenn., have been condemned to serve terms of from seventy-five to ninety days in the county jail at Dayton, Tenn., for the offense of doing common labor on Sunday—labor which disturbed no other person's private or public devotion. It has also been decided to work these honest men in the chain-gang, and by the time this reaches our readers this will doubtless be accomplished.

Not only do we condemn this mediæval injustice, but we are not sure that these public un-American Protestant inquisitors are not—unwillingly and unwittingly perhaps—the catspaws of the papal priests and are as much out of theological plum as they claim their victims are. A pamphlet, published by the International Religious Association, entitled, "Sunday," is before us, and upon the title-page we find the following quotations:—

You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday.—James Cardinal Gibbons, "The Faith of Our Fathers," p. 111.

Had she [the Roman Catholic Church] not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority.—Rev. Stephen Keenan, endorsed by John Cardinal McCloskey, "A Doctrinal Catechism," New York, 1875, p. 174.

The New York Tribune, of Oct. 10, 1894, in a very able and exhaustive article upon the subject of the Christian Sabbath, cites authorities and advances arguments which prove beyond the shadow of a doubt that the first day of the week is purely a pagan holiday, as its name implies, hashed over by the papal church to take the place of the true Sabbath. This modern inquisition, that sends honest and religious men to work in chain-gangs with convicts because they dare to follow the dictates of their conscience, possesses the same spirit of cruelty and persecution which burned innocent men, women and children at the stake, under the bloody reign of Dominic and Loyola, in the Middle Ages. We have heard much about projects for freeing "down-trodden" Ireland; it is strange that we have not yet arrived at that point of advancement where we can free honesty and intelligence from the curse of bigotry and narrow-mindedness.

Manatee, Fla., Sept. 3rd, 1895.

EDITOR AMERICAN SENTINEL: It would be interesting to know the opinions of those people in Tennessee who have secured the imprisonment of Seventh-day Adventists, upon the subject of the murdering of missionaries and Christians in China and by Turks. No doubt these Tennesseans are indignant over such atrocities. How much more reprehensible is their conduct, with their environments, than that of the half savage heathens! It is astonishing to contemplate the bigotry existing all over our country, and that too among people who have never imagined themselves open to such a charge in the remotest degree.

W. E. DRISCOLL.

PERSECUTION DENOUNCED.

ANNA H. MC ADOW.

THERE have lately fallen into my hands several copies of the SENTINEL wherein is recorded the arrests, trials and imprisonment of those who, according to the teaching of divine writ, conscientiously hold sacred the seventh day of the week and also conscientiously follow the command, "Six days shalt thou labor." That they thus do, proves them to be honest and industrious, and no more peaceable, temperate and law-abiding citizens can be found, and yet they are maliciously persecuted and robbed of their natural, God-given rights.

I never belonged to any church but the Methodists, but for years have lived in the mountains away from the conveniences of any church. Last winter, I spent several months in Denver and to be fair and unprejudiced, spent much time in visiting the different denominations and studying their doctrines. I tried to slight none; and among others the Adventists and Salvationists, although of widely different style and doctrine, came in for a liberal share of hearing. I was present at two meetings where Captain Blanche Cox of the Salvationists had charge and gave an address, and was truly interested in her earnest appeals for strong Christians, and I bought a sheet of "songs and choruses," upon which is her picture and which now lies before me. To-day I was disgusted with the knowledge of and yet pleased with the comment of the *Colorado Weekly Sun* of July 3rd on the imprisonment for thirty days of said lady at Colorado Springs for holding open air meetings—charged with disturbing the peace and given the extreme penalty for the "offense." It is headed "Unworthy of Colorado," and goes on to state that the day of religious persecution is supposed to be gone by in civilized countries and that Captain Cox is known to be directing a wonderful force for the helping of fallen and discouraged men and women, and concludes by saying: "Captain Cox's imprisonment is an act that is a disgrace to Colorado Springs and the whole State. Her sentence is an insult to the cause of Christianity and a piece of persecution that men and women of all classes will bitterly resent. In the sense of right and justice, her release is demanded, while Coloradans will blush to know that the shameful fact of the thirty days' imprisonment has been telegraphed abroad."

Now these acts of persecution and imprisonment should set thinking people to studying the whys and wherefores of such unchristian proceedings, as well as the question, Whither are we drifting? I say unchristian, for it is not the spirit of Christ. The meek and lowly Redeemer of the world, bade the avenger to put up his sword, and then lovingly healed the wound of his persecutor, and, even amid the agonies of the cross, cried, "Father, forgive them, for they know not what they do." If we be followers of Christ then must we be partakers of his character and example.

He is represented as the light of the world. If he be not our light then are we in darkness. When we fail to follow this true light, then are we not Christians, no matter how strong the delusion or how great the pretensions. None such can be children of God, for "I and my Father are one." It takes but little reason to reach these conclusions. They are facts that are self-evident. If not of Christ we are of Satan. We cannot serve two masters, and the Bible is full of predictions of what shall be in the latter days. This feeling of intolerance never was of Christ. It is not love, but envy, jealousy and hate. It is born

of Satan and is the voice of the dragon. Think of Christ as a persecutor! He says, When I come I "will draw all men unto me." How? by fines, imprisonment, the chain-gang, torture and death? We know his character. "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" He wept over Jerusalem. "Come unto me all ye that are weary and heavy laden and I will give you rest." Where do we find Christ cruel or arbitrary? He says Come; he pleads, but never extorts. He is "the true light that lighteth every man that cometh into the world,"—but how few accept that light? "The light shineth in darkness but the darkness comprehendeth it not." "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake; rejoice, and be exceedingly glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."

Meeker, Col.

UNWORTHY OF BAPTISTS.

WE have been surprised at the number of Baptist papers that have attempted to justify the persecution of Seventh-day Adventists for private Sunday work. Several of these papers have manifested a spirit very far from Christian; and some have taken positions which are utterly inconsistent with the past history of Baptists.

The *Baptist Reaper*, of Martin, Tenn., in its issue of August 29, publishes the following:—

In regard to the prosecution of Seventh-day Adventists for violating Sunday laws, and consequent charge of religious persecution, a correspondent of the *East Tennessee Baptist* makes a good point, as follows:

"Every citizen is to have perfect liberty to worship God according to the dictates of his own conscience. The Seventh-day Adventists claim that their consciences compel them to worship God on Saturday. No one has sought to prevent their doing so. Hence they are not persecuted."

As some one else has well remarked, all this cry of persecution is simply a little scheme for advertising Adventism. The attempt of this modern sect to produce martyrs is a miserable failure, and its plea is a fraud.

The correspondent of the *East Tennessee Baptist* is evidently not informed in regard to the views of Seventh-day Adventists. Seventh-day Adventists hold that Sunday is a rival institution to the true Sabbath; and that to observe it would be to violate the fourth commandment, which establishes a distinction between the Sabbath and all other days, and requires that all men shall respect that distinction. For the Adventists to keep Sunday also would be the same as it would have been for the three Hebrews to have appeared to worship the image which the King of Babylon had set up. It is a very short-sighted view to take of the matter to assert that Adventists are left perfectly free to keep the Sabbath, when they are forbidden to work on Sunday. Would Baptists feel that they were left perfectly free to practice immersion, if they were required to submit to sprinkling also? Would they not complain, and justly too, that their religious liberty was interfered with, their rights trampled upon? But Sunday is just as much a counterfeit of the Sabbath as sprinkling is a counterfeit of baptism; and Sunday is just as much opposed to the Sabbath as sprinkling is to true baptism.

The editor of the *Reaper* is evidently not well informed on Baptist history. He should read again the history of Massachusetts and of Virginia, and especially the life of Roger Williams, who was banished from Massachu-

setts for entertaining the opinion "that the magistrate might not punish a breach of the sabbath, nor any other offense that was a breach of the first table."

We are glad, however, that there are yet some true Baptists.

"This little scheme for advertising Adventism," might be entirely frustrated if Sunday-keepers would only permit the Adventists to exercise equal rights with themselves. Our contemporaries should remember the ninth commandment.

MORE PRESS COMMENTS CONCERNING RELIGIOUS PERSECUTION.

Freedom of Worship.

[*Morning Advertiser*, New York, July 23.]

THOSE religious zealots who have instigated the arrest of a Seventh-day Adventist near Baltimore for working on Sunday do the cause of Christianity grave harm by their absurd bigotry and fanaticism. It is not pretended that this person disturbed anybody or interfered with the liberty of anybody. It is admitted that he is an industrious, upright and peaceable citizen. His sole offense is that he quietly pursues his secular avocations on Sunday. He believes that Saturday is the day which the Bible commands should be kept as the Sabbath, and he carries this belief into practice by consistently spending nearly the whole of every Saturday in worship and prayer. If such a man is to be adjudged a criminal, then freedom of conscience and worship in this Republic is the veriest sham.

Sunday Statutes Wrong.

[*Die Rundschau*, Chicago, July 10.]

OUR readers are well aware of the position of the *Rundschau* with respect to Sunday laws generally, and of its opinion on the persecution of Adventists. It is our unwavering (persuasion) conviction that in both cases the State far overrides its limits and commits things that bring down shame and ignominy upon our free country. It surprises us that so intelligently edited a paper as the *St. Louis Anzeiger des Westen*, does not unreservedly concede this, but at most demands "to exempt from the law of Sunday observance such whose religious conscience compels them to observe another day."

The Adventists, by their Sunday labor, do nought destructive to the public weal. Even their enemies have not been able to adduce one single case of their having disturbed other people by their Sunday work, injured them in their natural rights and disturbed their Sunday rest. Consequently, it is unjust for the State to prosecute them as criminals and to bring laws in operation against them manifestly in contradiction with the letter as well as the spirit of the American fundamental law, the Constitution.

The State has no right to enact laws whereby the natural rights of its citizens are impaired, and if it has enacted such laws, then it becomes the duty of the people to emphatically and decidedly urge their repeal. The State, with its legislation, is solely to provide that none of its constituents commit anything whereby the equal rights of others would be impaired, and to solely urge each and every one of its citizens to contribute his share unto the maintenance of the community. Its functions extend no farther, and all legislation going beyond these limits, is of evil and is

* "History of Baptists in New England," by Henry S. Burge, D. D., American Baptist Publication Society.

running counter to the fundamental principle of American jurisprudence. Even for this reason we deem the laws enacted for the protection of Sunday wrong in principle, they meddle with matters not concerning the State in the least. Let the State protect those who wish to rest on Sunday or attend public worship, and punish such as have the effrontery to therein disturb their fellow-citizens; but let the State keep its nose out of the private affairs of the people—on Sunday just as well as on every other day of the week. This, nothing more and nothing else, the American people ought to demand of its servants, the legislators and executive officials. Exemption laws, such as the *Anz. d. W.* demands, will not suffice, but only make the evil worse.

Persecuted for Their Faith.

[*Detroit Free Press*, Aug. 18.]

THE "unco guid" people of Tennessee have not read history to very good purpose if they do not know that they are taking the best possible means to strengthen the cause of the Seventh-day Adventists in that State in persecuting them for adherence to their faith. In obedience to what they honestly believe to be the divine command these people rest on the seventh day of the week and claim the right to labor on the first. Those who believe in resting on the first day of the week have persecuted and prosecuted them for working on that day and caused them to be sent to jail and to the chain-gang. This will probably discourage them for a time—such of them at least as have actually been arrested, convicted and punished; but it will be very remarkable if it tends in the slightest degree to weaken their belief in the holiness of the seventh day of the week or in their right to labor on the first. Religious beliefs are not driven out of earnest people in that way; and there can be no doubt that the Tennessee Adventists are an earnest people.

That the prosecutors in the case are backed by the law of the State is probably true; but a law which permits such proceedings is wicked and unjust and ought to be repealed.

A Disgrace to our Civilization.

[*Milwaukee Daily News*, July 26.]

EIGHT Seventh-day Adventists of Rhea County, Tennessee, have been sentenced to serve from seventy-five to ninety days in the county jail for the offense of doing labor on Sunday.

These men are very conscientious citizens. A Seventh-day Adventist is almost without exception an honest, reliable man. Seventh-day Adventists as a rule live closer to the spiritual and moral demands of their religion than do the membership of three-fourths of the sects of the Christian belief.

The intolerance that is manifested toward them in Tennessee . . . smacks of the Middle Ages.

The Seventh-day Adventists are just as devout, to say the least, as the membership of any Christian sect that the sun shines on. They generally observe with more severity than most sects the strict teachings of their creed. They carry such teachings into their business relations. They make a cloak of their religion for social and business advantages less than does the membership of three-fourths of the sects that uphold the Christian religion.

It goes without saying then that a church membership of which such things can be said with truth, is simply experiencing the hardships of many of the martyrs of ancient times,

when they are thrown into prison because they observe some other day than that generally observed by other Christian religious bodies as the sabbath day.

It is a disgrace to nineteenth century civilization that such conditions exist. It belies the claim that this country is as yet the home of the free. It has yet to establish that freedom which permits a man to worship his God as he chooses so long as he does not infringe upon the moral right of society as established by convention and common sense.

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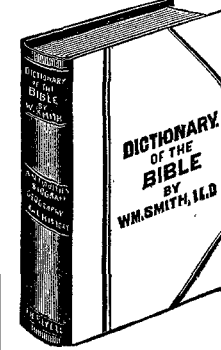
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NEW YORK, SEPTEMBER 19, 1895.

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BE sure to read the notice of "Two Republics," on the preceding page. The book has been revised and new matter added bringing it up to date. Everybody ought to have the revised edition.

DOWN in Richmond, Va., if report be true, the Sunday law "reformers" have had the courage to take a step towards consistency in the enforcement of Sunday "laws," and have secured a municipal order stopping the street railway service on that day. It is altogether probable, however, that such consistency would, in most of our large cities, be fatal to an increase of the Sunday congregation, which is the real object sought in the crusade for compulsory Sunday rest.

THE Spanish translation of the New Testament which is issued by the American Bible Society, has taken a decided step in advance of the English and other versions, from the standpoint of belief in divine honor for Sunday. It makes the translation of the first clause of Rev. 1:10, read: "I was in the spirit on Sunday," instead of the common rendering, "I was in the spirit on the Lord's day." Thus, by the authority and word of man, Sunday has at last obtained Scriptural recognition. This proof for Sunday will do to add to that furnished by Congress in 1892, when it voted that Sunday was the Sabbath.

THE *Gainesville* (Ga.) *Eagle*, of August 29, says:—

A man has been heavily fined in New Jersey for chopping some wood Sunday morning to cook breakfast with it. Little things like vote buying, corrupting legislators, bribing jurors, and running gambling dens are overlooked in that State, but the Sunday law is preserved and upheld in all its seventeenth century sanctity.

This is news to us. It may be true, however. New Jersey has about as long a string of Sunday regulations as any State in the Union, but she is several lengths ahead of Georgia on the side of religious liberty.

ELDER H. P. HOLSER, Superintendent of the Seventh-day Adventist missions in Europe, writes to the *Review and Herald*, the official paper of the denomination, that the police of Basel, Switzerland, are very diligent in keeping watch of the Seventh-day Adventist publishing house in that city, to discover if work is being done on Sunday; but that they persistently close their eyes to other work going on in the immediate vicinity. For instance, on one Sunday they professed not to see a gang of workmen on the opposite side of the street from the publishing house, hammering

and sawing, building a grand stand for a race to take place the same day. This shows very clearly that in Switzerland, as in the United States, Adventists are not persecuted for Sunday work, but for Sabbath rest.

THE article, "Zealous in Details," on page 292, deserves more than passing notice. It is calm, dispassionate, and logical. Its manly, Christian tone is in sharp and striking contrast with the intolerant bigotry of the paragraphs which the writer quotes in the outset of his article. Probably without realizing it, the *Advance* admits the religious character of the Sunday statute of Tennessee in the words, "They [the Adventists] are taken sharply to task by the church and civil authorities." It is the same old story over again, the Church using the power of the State to enforce her dogmas.

The charge that the Dayton (Graysville) Adventists "were planning for notoriety," is unreasonable. The Graysville Adventists had every reason to desire to be permitted to quietly attend to their own affairs. They selected the village of Graysville for the establishment of a school largely because it was a quiet place, where they supposed they would be unmolested; and now to charge them with courting persecution is the height of folly as well as the depth of wickedness. A little more attention to "details" in the matter of obeying the ninth commandment would be an excellent thing for those who are so ready to speak against the Adventists.

EITHER religious liberty is a natural right of all men, or it is not the right of any man, for, "all men are created equal."

Religious liberty being the natural right of every man, it can have only natural limitations.

The only natural limitation to natural right is the equal rights of others. "Every man," says Macaulay, "has a right to all that may conduce to his pleasure, if he does not inflict pain upon anyone else. This is one of the broadest maxims of human nature, and I cannot therefore see how its supporters can be fairly called upon to defend it—the burden of proof lies, not on the advocates of freedom, but on the advocates of restraint."

The principle is that every man has a right, as far as his fellow-men are concerned, to do as he wills, provided that will does not lead him to trample upon the equal rights of his fellows. This principle has been seen and recognized by the defenders of religious liberty everywhere. The constitution of Maryland provides that—

No person ought by any law to be molested in his person or estate on account of his religious persuasion or profession, or for his religious practice, unless under color of religion, he shall disturb the good order, peace or safety of the State, . . . or injure others in their natural, civil, or religious rights.

It will be noticed that in this the line is drawn at the rights of others. Up to that point no man has any right to question the right of his fellow-man to do as he wills.

This principle, while admitted theoretically

in Maryland, as elsewhere, has in almost every State of the American Union, been violated in practice. In practice men are not permitted to do even in obedience to conscience everything which does not trench upon the equal rights of their fellow-men. For instance, in Maryland and other States, men are not permitted to exercise their natural right to labor when they choose, but are forbidden to do secular labor or business upon the first day of the week; and this whether it in any way interferes with the equal rights of others or not.

It is not sufficient to answer that by such work they cause mental pain to their fellow-men, because others by Sabbath work cause pain to those who observe that day; and rights being equal and to be equally protected, if to be preserved from mental pain were a natural right, then there should also be a law forbidding work upon the seventh day. But nobody would contend for anything of that kind for a moment. Government cannot undertake to protect the feelings of the people. Government can protect only the reputation, the person and the goods of those who are under its jurisdiction. It cannot undertake to shield from the annoyance of their own bigotry and intolerance, those who imagine that others should do as they do, and believe as they believe.

WE have received from the publishers, the International Tract Society, Battle Creek, Mich., a copy of a very neat and well bound book, entitled, "Political Speeches and Debates of Abraham Lincoln and Stephen A. Douglass."

The occasion of the publication of these speeches is the attack now made upon the clause in the Declaration of Independence which declares that "governments derive their just powers from the consent of the governed." The parallel between this and the attack which was made prior to the Rebellion, upon the clause which declares that "all men are created equal," is very striking; and many of the arguments upon both sides are strikingly similar to the arguments which are used now on opposite sides of the question of the rights of the people.

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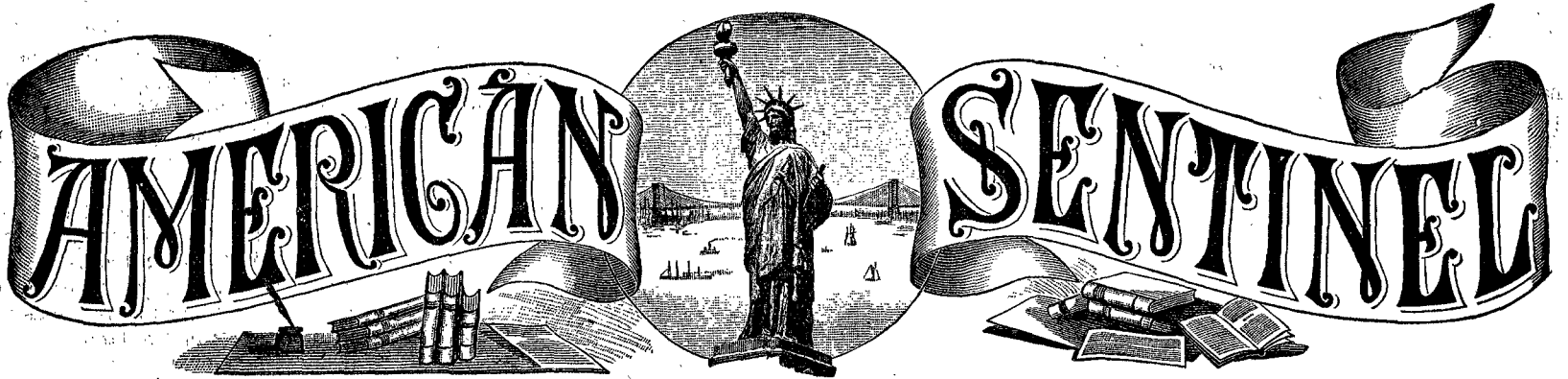
It is important that crime should be punished, but far more important that the rights of the individual should be held inviolable, for that alone is all that stands between him and tyranny, whether executive or judicial.—*Judge Gaynor.*

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CALVIN P. BOLLMAN, {
LEON A. SMITH, { ASSISTANT EDITOR.

RELIGIOUS TOLERATION IN MARYLAND.

THERE are two facts that conspire to make the history of religious toleration in Maryland of surpassing interest to the student of American history. One is that the lord proprietary was a Roman Catholic; the other is that Maryland, it is claimed, was the first of the original thirteen colonies to establish religious toleration by statute.¹

Confronted by the history of centuries of intolerance in other countries, Roman Catholics turn with satisfaction to the history of Maryland, and point to it with pride, as an evidence of the tolerant character of "the church."

After exhausting the very meager materials found in the Old World with which to support the papal claim that "the church" is tolerant, Cardinal Gibbons says:—

Turning to our own country, it is with no small degree of satisfaction that I point to the State of Maryland as the cradle of civil and religious liberty, and the "land of the sanctuary." Of the thirteen original American colonies, Maryland was the only one that was settled by Catholics. She was also the only one that spread aloft over her fair lands the banner of liberty of conscience, and that invited the oppressed of other colonies to seek an asylum beneath its shadow.²

There are, at least, two fatal errors in this paragraph: first, *Maryland was not settled exclusively, nor even principally, by Roman Catholics*; and second, *religious liberty*

was never established in that colony, either by Catholics or by Protestants. The act of April 21, 1649, was an act of toleration merely, providing that "no person within this province, professing to believe in Jesus Christ, shall be in any ways troubled, molested, or discountenanced, for his or her religion, or in the free exercise thereof."³

The same act provided that "whatsoever person shall . . . deny the Holy Trinity, or any of the persons thereof, shall be pun-

proprietary the sum of five pounds sterling or the value thereof. . . . And every such offender or offenders, for every second offense shall forfeit ten pounds sterling or the value thereof. . . . And every person or persons before mentioned offending herein the third time, shall for such third offense forfeit all his lands and goods, and be forever banished and expelled out of this province."⁴

It will be readily conceded that this was very far short of religious liberty; it was simply toleration for believers in the Christian religion. It is true it was far in advance of any other colony at that time except Rhode Island,⁵ but it was not religious liberty. In practice it did not secure even toleration to all believers in Jesus Christ. "The Quakers were persecuted in Maryland as badly as in Virginia and Massachusetts." For example: "In 1658, Joseph Coale and Thomas Thurston, preachers belonging to that body, were treated with great severity by the authorities and compelled to flee the country."

But let us consider briefly the question as to whom the credit belongs for a measure of religious toleration in Maryland.

As before stated, Maryland was not settled by Roman Catholics but very largely by Protestants. The charter was issued on the twentieth day of June, 1632, to Cecil Calvert, the second Lord Baltimore. The following November, Leonard Calvert, brother of the proprietary, sailed from the Isle of Wight with two hundred colonists to effect a settlement in Maryland.

The vessels, the *Ark* and the *Dove*, sailed by way of Fortune Island, Barbados, and St. Christopher's, and did not reach Maryland until March, 1634. After cruising about in



CECIL CALVERT, SECOND LORD BALTIMORE.

It was quite out of the question for Lord Baltimore to establish the Catholic religion in Maryland; he did the only thing that was possible for him to do under the circumstances, to secure even toleration for those of his own faith.

ished with death." And that "whatsoever person or persons shall from henceforth use or utter any reproachful words or speeches concerning the blessed Virgin Mary, the mother of our Saviour, or the holy apostles or evangelists, or any of them, shall in such case for the first offense forfeit to the lord pro-

¹ The statute to which reference is here made was passed by the Maryland assembly in 1649, thirteen years after Roger Williams and others who had suffered persecution in Massachusetts, had established, at Providence, as Arnold says, "a pure democracy, which for the first time guarded jealously the rights of conscience by ignoring any power in the body politic to interfere with those matters that alone concern man and his Maker." It was not, however, until March 14, 1643, six years before the act of toleration was passed in Maryland, that the "Patent for Providence Plantations" was issued, prior to which time the legislation of the colony was without royal sanction.—See "Patent for Providence Plantations," and foot note to the same, in "Charters and Constitutions," Vol. 2, p. 1594.

² "Faith of Our Fathers," p. 272; edition of 1898.

³ "History of the United States," by Bancroft, Vol. I, Part I, chap. 10, p. 168.

⁴ "Archives of Maryland Assembly," Vol. I, p. 244. See also Bancroft's "History of the United States," Vol. I, part 1, chap. 10, pp. 168, 169.

⁵ Roger Williams was expelled from Massachusetts in January, 1636. "Within two years," says Bancroft, "others fled to his asylum. The land which he occupied was within the

the Chesapeake Bay and the Potomac River, they dropped anchor in St. Mary's River.

Leonard Calvert gained the good-will of the natives who were preparing to abandon that particular locality, and purchased from them for some cloth and a few axes, their right to the soil. Bancroft says:—

Upon the 27th [of March, 1634], the emigrants, of whom at least three parts of four were Protestants, took quiet possession of the land which the governor had bought.⁶

It is probable that the relative proportion of Catholics and Protestants in Maryland remained about the same, and though the government was in the hands of the lord proprietary, who was a Catholic, it would have been quite impossible for him, even had he desired to do so, to have denied toleration to so large a majority of his subjects. Bancroft says:—

In the mixed population of Maryland, where the administration was in the hands of Catholics, and the great majority of the people were Protestants, there was no unanimity of sentiment out of which a domestic constitution could have harmoniously risen.⁷

This was about the time of the conflict in England between the Parliament and Charles I., and Lord Baltimore had to look well to his rights in order to retain any authority at all. Leonard Calvert, the proprietary's deputy, went to England in 1643 to consult with his brother, Lord Baltimore, about affairs of the colony. Claybourne was still claiming Kent Island, and the Presbyterians, Episcopalians and Puritans, who formed a large proportion of Lord Baltimore's subjects, were restless under the authority of a Catholic, and were desirous of establishing Protestantism, so-called, as the religion of the colony.

In 1645, a petition was presented to the House of Lords, asking that the government of Maryland might be settled in the hands of Protestants. For some reason this petition was not acted upon, and "the politic Lord Baltimore," says Bancroft, "had ample time to prepare his own remedies. To appease the Parliament, he removed Greene [the Roman Catholic Governor], and in August, 1648, appointed in his place Wm. Stone, a Protestant of the Church of England."⁸ A very significant fact in this connection is that Lord Baltimore required Governor Stone to take and subscribe the following oath:—

I do further swear I will not by myself, nor any other person, directly trouble, molest, or discountenance any person whatsoever in the said province, professing to believe in Jesus Christ; and, in particular, no Roman Catholic, for or in respect of his or her religion, nor his or her free exercise thereof within said province, so as they be not unfaithful to his said lordship, or molest or conspire against the civil government established under him.⁹

This shows very clearly that instead of being in a position to dictate to others in matters of faith, had he been so disposed, Lord Baltimore was apprehensive lest religious toleration might be denied to his co-religionists; as, indeed, there was a manifest disposition in the colony to do, and as the charter would have

warranted, for at that time popery was outlawed in England.

It was in April of the following year that the act, already referred to, establishing religious toleration, was passed. Bancroft says: "To quiet and unite the colony, all the offenses of the late rebellion were effaced by a general amnesty; and, at the instance of the Catholic proprietary, the Protestant governor, Stone, and his council of six, composed equally of Catholics and Protestants, and the representatives of the people of Maryland, of whom [only] five were Catholics, at a general session of the assembly held in April, 1649, placed upon their statute books" "this act of toleration."

It is not our purpose to deny that Lord Baltimore himself was a liberal-minded man; and it is very probable that he entertained charitable feelings toward Protestants. But even had this not been the case, his environment and the circumstances under which he received and held his charter were such that he could not well have taken any other course than that which he did take in securing for his subjects religious toleration. England was at that time Protestant, so-called, and the



Roger Williams Fleeing from Massachusetts.

To escape transportation to England for his faith, Roger Williams fled from Salem, Mass., in January, 1636. He found a temporary shelter with the Indians, and within two years established at Providence, as Arnold says, "a pure democracy, which for the first time guarded jealously the rights of conscience by ignoring any power in the body politic to interfere with those matters that alone concern man and his Maker."

charter granted Lord Baltimore by Charles I., established in effect the Anglican Church as the church of Maryland. It gave the lord proprietary authority to found "churches and chapels, and places of worship in convenient and suitable places within the premises; and of causing the same to be dedicated and consecrated, according to the ecclesiastical laws of our kingdom of England."¹²

Speaking of this phase of the charter, Bancroft says: "Christianity, as professed by the

Church of England, was established [by the charter]; but the patronage and advowsons of churches were vested in the proprietary; and, as there was not an English statute on religion in which America was specially named, silence left room for the settlement of religious affairs by the colony."¹³ But it would have been in flagrant violation of the charter to have established Roman Catholicism, for an express provision of that instrument was that all acts concerning religious establishments were to be "according to the ecclesiastical laws of our kingdom of England."

It will be seen at once that it was quite out of the question for Lord Baltimore to establish the Catholic religion in Maryland; he did the only thing that was possible for him to do under the circumstances to secure even toleration for those of his own faith: he established religious toleration for all who professed faith in Christ; and the fact that representative Catholics appeal to the history of Maryland, in proof of the tolerant spirit of Catholicism, demonstrates the paucity of such evidence.

But even if all that is claimed for Maryland were true, it would by no means establish the claim that is made in behalf of Rome. Cardinal Gibbons himself states the principle which dominates Rome everywhere. He says:—

Many Protestants seem to be very much disturbed by some such argument as this: Catholics are very ready now to proclaim freedom of conscience, because they are in the minority. When they once succeed in getting the upper hand in numbers and power, they will destroy this freedom, because their faith teaches them to tolerate no doctrine other than the Catholic. It is, then, a matter of absolute necessity for us that they should never be allowed to get this advantage.

Now, in all this, there is a great mistake, which comes from not knowing the Catholic doctrine in its fullness. I shall not lay it down myself, lest it seem to have been gotten up for the occasion. I shall quote the great theologian Becanus, who taught the doctrine of the schools of Catholic theology at the time when the struggle was hottest between Catholicity and Protestantism. He says that religious liberty may be tolerated by a ruler when it would do more harm to the State or to the community to repress it. This is true Catholic teaching on this point, according to Becanus and all Catholic theologians.¹⁵

This is indeed, as the cardinal states, "the true Catholic teaching upon this point," and it ought to be universally recognized as such by Protestants. When Rome grants toleration she does not do it as a matter of principle, but as a matter of policy; and as a matter of policy, partial religious toleration was established in Maryland.

THE "CHRISTIAN STATESMAN'S" UNCHRISTIAN INTOLERANCE.

THE *Christian Statesman*, as might be expected, is out with a defense of the prosecution of Seventh-day Adventists. It has been moved to this by the stinging criticisms of intolerance made by such papers as the *New York Tribune* and the *Christian Intelligencer*.

The *Statesman* asserts that "not a single individual in any State of the Union has been prosecuted for keeping the seventh day as the Sabbath." We would like the *Statesman* to reconcile this assertion with the fact that in the neighborhoods where Adventists have

territory of the Narragansetts. In March, 1638, an Indian deed from Canonius, and Miantonomoh made him the undisputed possessor of an extensive domain."—*History of the United States*, Vol. I, Part I, chap. 15, p. 254.

This, it should be remembered, was eleven years before the Maryland act of toleration. Moreover, Rhode Island had religious liberty from the first day of its settlement; and five years before the Maryland act of toleration, Williams published and defended in England his views of religious liberty. Bancroft says:—

"The principles which he [Williams] first sustained amid the bickerings of a colonial parish, next in the general court of Massachusetts, and then introduced into the wilds on Narragansett Bay, he found occasion, in 1644, to publish in England, and to defend as the basis of the religious freedom of mankind."—*Id.*, p. 255.

⁶ "History of the United States," by Edmund Ollier, Vol. I, p. 77; published by the Cassell Publishing Co., New York.

⁷ "History of the United States," Vol. I, Part I, chap. 10, p. 161.

⁸ *Id.*, p. 166.

⁹ *Id.*, p. 167.

¹⁰ *Id.*, p. 168.

¹¹ "History of the United States," Vol. I, Part I, chap. 10, p. 168.

¹² "Federal and State Constitutions, Colonial Charters, and other Organic Laws of the United States," compiled under the order of the United States Senate, by Ben: Perley Poore, p. 812. The original charter is in Latin, but an excellent translation of a portion of it may be found on page 72 of "The Relation of Religion to Civil Government," published by Putnam's Sons, New York.

¹³ "History of the United States," Vol. I, Part I, chap. 10, p. 158.

¹⁴ The "American Cyclopædia," article "Calvert," says: "It does not appear that Lord Baltimore, or any of the settlers, had an intention on founding the colony of proclaiming absolute religious freedom, and one of the first acts of the assembly of 1639 was to make the Roman Catholic religion the creed of the State." We have not verified this statement, but the assembly of 1640 declared that the "holy church, within this province, shall have and enjoy all her rights, liberties, and franchises, wholly and without blemish." See Bancroft's "History of the United States," Vol. I, Part I, chap. 10.

¹⁵ "Faith of Our Fathers," pp. 268, 269.

been prosecuted, only Adventists have been interfered with. We have repeatedly published this statement and given the facts, stating what kinds of work were done, and just where done; and so far from being denied, these facts have been recognized by others, and have been published to the world by others; not from what we have said, but from their own personal knowledge. The *Republican*, of Dayton, Tenn., has published such facts. Ex-Senator Slaughter, of Tennessee, has published to the world in the *Nashville American*, over his own signature, the statement that "steamboats, railroads, street-car lines, hotels, livery-stables, hackmen, and other money-making concerns can continue their various vocations without the least fear of molestation by officers of the law, whilst another class of true and good citizens must be persecuted for doing what others are promiscuously allowed to do."

The *Statesman* also asserts that "no man's conscience requires him to work on Sunday." It would be difficult to make a more erroneous statement. The *Statesman* ought to know, for it has had opportunity to know, the position of Seventh-day Adventists upon this question. Seventh-day Adventists regard the Sunday institution as a rival of the true Sabbath; it is the badge or mark of pagan and papal apostasy, and rebellion against the Creator of the heavens and the earth. For this reason they cannot pay even outward regard to it. They look upon the demand that they shall keep Sunday as exactly parallel to the decree of King Nebuchadnezzar requiring the three Hebrews, Shadrach, Meshach and Abed-nego, to bow down with the multitude before the great image set up in the plain of Dura.

It is argued, however, that "the Adventists are left free to observe the seventh day," and that "they are not required to keep Sunday religiously." Neither were the three Hebrews forbidden to worship the true God; nor were they required to pay more than outward and formal respect to the great image. They might have bowed before the image at the sound of the music and then prayed to the God of heaven; but to all beholders they would have appeared to worship the image, and God vindicated them in their refusal to even seem to countenance idolatry.

It is true that Adventists are not forbidden to rest upon the seventh day, neither are they required to perform upon the first day any act which is of itself religious; but rest is itself a religious act *in such a case*, just as bowing before the image, under the circumstances, would have been a religious act on the part of Shadrach, Meshach, and Abed-nego. Actions speak louder than words, and by working upon the seventh day, and resting upon Sunday, the Sunday-keeper testifies more loudly than he could by words that the seventh day is not the Sabbath, and that Sunday is the Sabbath. In like manner by resting upon the seventh day and working upon the first day, the Sabbatarian testifies that the seventh day is the Sabbath, and that the first day is not. This the *Christian Statesman* would prohibit by statute, thus curtailing the liberty of the Sabbath-keeper to teach by his example that which he believes is the truth; so that not only do Sunday "laws" require of the Sabbatarian a service which he cannot conscientiously render, but they forbid him to render a service, in the way of testifying to the truth, which he feels in conscience bound to render.

It does not follow from this that the Sabbatarian should be unnecessarily offensive in his Sunday work; but he should treat the day as a secular day, doing quietly and in an orderly manner his accustomed work, just as

Daniel, being accustomed to pray three times a day with his window open toward Jerusalem, continued that practice when he knew that the writing had been signed forbidding any man to ask any petition of any God or man for thirty days, save of the king only. His act was not uncivil, nor was it anything that could possibly be styled a disturbance of the peace before the king's decree was issued; neither was it anything that ought to have disturbed anyone after the decree was issued; and yet, as a matter of fact, it did very seriously disturb Daniel's enemies; not because it was uncivil or because it injured them in any way, but because their intolerant feelings could not brook such violation of the king's decree, when in conflict with their ideas of propriety. And it is for the same reason that Sunday work by Sabbatarians so powerfully disturbs Sunday-keepers; it is because it is obnoxious to their intolerant feelings. They cannot brook it because they feel that it is improper, and because fortified by the knowledge that there is a statute against it, they cultivate that feeling until it becomes a passion with them.

SCRIPTURAL PRECEDENT FOR IT.

The *Outlook* gives an account of a communion service in Japan at which neither bread nor wine were used; sponge cake taking the place of the bread, and tea being substituted for wine; but those who partook felt that "they obeyed the command of our Lord." The *Outlook* remarks:—

This is parallel to the question which might arise in an arctic region. For ourselves, we have no doubt that Jesus baptized by immersion, but that would be manifestly impossible in a frigid zone. Do not these facts indicate that the virtue is not in the thing used, or in the form in which a rite is administered, but in the fact that it brings to mind the person and teaching of the Saviour himself? We think few would presume to say that the cake and tea were not as holy and acceptable as the bread and the wine, and a no larger number would require baptism by immersion in the frigid zone. Not on the rite, but on the truth symbolized, the Master would have the emphasis placed.

The *Examiner* (Baptist) takes exception to this view of the case, and shows very conclusively that there is nothing to prevent immersion even in the coldest countries inhabited by man. It also goes further and shows that both bread and wine are easily obtainable in Japan, and that hence there was no occasion for substituting sponge cake and tea, as was done in the instance referred to by the *Outlook*.

But is there any greater impropriety in substituting sponge cake and tea for bread and wine in the celebration of the Lord's supper, or in substituting sprinkling for immersion in baptism, than there is in substituting the first day of the week for the seventh in the matter of Sabbath observance? The fact is that the practice of substituting something that the Lord has not commanded for that which he has commanded, is altogether wrong. However, the practice is very ancient, and is regarded by some as even venerable.

The first one so far as we know to offer a substitute, was Cain, who, instead of bringing a lamb as an offering, as required by the Lord, substituted the fruits of the ground. Another case of substitution is recorded in the 10th chapter of Leviticus, where we read that "Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not."

Thus it is seen that there is precedent even in the Scriptures for offering to the Lord

something that he has not commanded instead of that which he has commanded. These cases are not likely to be appealed to, however, in support of the practice, as it is very evident that such substitution was not pleasing to the Lord then; and there is no reason to believe that it is any more pleasing to him now.

JAILED FOR "OBSTRUCTING THE STREETS."

The *Sabbath Recorder*, of the 19th inst., has the following relative to the imprisonment of members of the Salvation Army:—

While the persecutions for conscience' sake are going on in Georgia and Tennessee against Seventh-day Adventists, Pontiac, Mich., has thrown eleven Salvationists into jail on a charge of "obstructing the streets."

These prisoners say they also are persecuted for conscience' sake. But there is a wide difference between their alleged offense and that of the Seventh-day Adventists. The latter consider it a sin to work on the day which Jehovah has set apart, blessed and sanctified and commanded all men to observe as his Sabbath; while no Scriptural law would be violated by refraining from obstructing the streets which the city ordinance forbids. There may be and probably is a spirit of persecution exhibited in the former case, but the victims stand on very different grounds from those who are persecuted for Sabbath-observance. To obey the law of the land, in one case is a sin against God; in the other case it is right and honorable. In one case it "renders unto Caesar the things that are Caesar's;" and in the other case "unto God the things that are God's."

Being ignorant of the facts in this Michigan case, we cannot of course say that the authorities acted arbitrarily in the matter; but we are convinced that in most instances the offense of the Salvationists is only technical. We have seen a good many Salvation Army street meetings, and never yet saw a street seriously obstructed. There certainly is the difference pointed out by the *Recorder*, and yet it is safe to say that if the "obstruction" were occasioned by some political club no arrests would be made.

ARE METHODISTS CONSISTENT?

The Methodist missionaries, expelled from the Caroline Islands some years ago by the Spanish authorities, are demanding, through the State Department at Washington, the privilege of returning to the Islands. It is stated that the Secretary of State will shortly demand that the missionaries be permitted to return. Whether this will be granted or not remains to be seen; but if they are not permitted to return, it is stated definitely that Secretary Olney will take "most vigorous measures to bring about obedience."

Our sympathies in this matter are wholly with the Methodist missionaries. There ought to be no part of the world where any man who conducts himself civilly, could not go and teach whatever religious views he might wish to teach, in a quiet and civil manner, to as many as would listen to him, without molestation; neither ought there to be any portion of the world in which every man could not practice freely in accordance with his faith, as long as in so doing he did not interfere with the equal rights of his fellow-men.

But we fail to see how Methodists can consistently demand that they shall be permitted to teach and to practice contrary to the law of the Caroline Islands. We believe that the Methodists in this country advocate the idea that Seventh-day Adventists "should obey the civil law until it is repealed, whether right or wrong;" and that they should not array themselves against the "laws" which require the observance of Sunday as the Sabbath. This being their position here, what right have they to demand that they shall be

permitted to teach and practice contrary to the statute-intrenched religion of the Caroline Islands?

The fact is, however, that neither Methodists nor any other denomination obey the civil statutes which are contrary to their religious faith and practice. Methodists are right in insisting upon their right to return to the Caroline Islands, but they are wrong in insisting that Adventists ought to obey Sunday laws until they are repealed. The enforcement of Sunday laws in this country is exactly the same in principle as the enforcement of the laws of the Caroline Islands against the teaching and practice of the Methodists. It is just as legitimate and just as much the province of government to require Methodists to take off their hats to the host (a piece of bread), as it is borne through the streets, as it is to require all men to render homage to the Sunday institution by refraining from work upon that day.

SIGNIFICANT!

WE have often remarked that the demand for the Sunday-closing of saloons was less in the interests of temperance than of Sunday sacredness. The following from the September 19 issue of the *Examiner* (Baptist), of this city, shows clearly that this is so:—

Do the liquor-dealers and their friends fully understand what they are doing in their efforts to keep saloon doors open on the Lord's day? Do they not see that they are forcing the issue—a clean sabbath or entire prohibition? There are thousands of men who do not profess to be prohibitionists, but who, when that issue is made, will take their stand. If it is the sabbath or the saloon, they will demand the suppression of the saloon. It may be that God is allowing the liquor traffic to trample on the sabbath day that the Christian heart may be fired with holy indignation against a trade that is willing to sacrifice everything sacred for its own benefit. Open doors on the Lord's day will do more to consolidate Christian sentiment against the saloon, unify the decent elements of society, and array everything that is good against the dram-shop, than anything else. The cupidity and madness of the liquor traffic are forcing the issue—a clean sabbath or entire prohibition. Open doors on Sunday will help to bring over to us thousands of men who are now halting.

This is, in effect, saying to the liquor dealers, "Close your saloons on Sunday, or else we will close them on all days." In other words it is saying, "We have power to prohibit the liquor traffic on all days, but we will not do it if the saloons will assist in giving us a 'clean sabbath.'"

We expect to see the saloons accept the compromise.

HE WROTE THE SUNDAY MAIL REPORTS.

THE *Mail and Express* recently printed the following concerning Hon. Richard M. Johnson:—

He Killed Chief Tecumseh.

The Senate Chamber in Washington is about to be decorated with the bust of one of the most able and popular men who have presided over that body, Richard M. Johnson, of Kentucky, who was vice-president of the United States, during the presidency of Martin Van Buren.

Richard M. Johnson was one of those early statesmen who fought their way to popularity in the forests of the New World. Like Jackson, Harrison, Sam Houston, Davy Crockett and others who were familiar figures in public life during that era, Colonel Johnson had smelt gunpowder on the frontier, and knew well the ring of the savages' war whoops.

Johnson's most famous exploit was during the war of 1812. As Garfield did many years later, the bold Kentuckian resigned a seat in Congress in order to take the field. He was in command of a regiment under William Henry Harrison, and in the battle of the Thames, Oct. 5, 1813, it is believed that Johnson slew with his own hand the famous and hitherto unconquered chief, Tecumseh.

In this battle the British and the Indians were combined. The English forces were posted between the river and the marsh, while the Indians were on a high ground in the swampy land. Colonel Johnson ordered his men forward, and the English let them get within a few yards before the command to fire was given. A desperate battle took place, the Americans being victorious. Tecumseh was found on the field dead, and it was asserted that Johnson was the one who shot him, as he was killed by a man on horseback, and Johnson was the only one mounted, his command being infantry. It was also known that Johnson had been engaged in a hand-to-hand fight with one of the most desperate of the chiefs, who answered to the description of Tecumseh. Johnson himself was badly wounded.

When Colonel Johnson returned to Congress he was still too sick to walk, and was received with a triumphal procession, and a joint resolution of thanks was passed by both houses of Congress.

The *Mail and Express* has failed to mention the service which most of all endeared Mr. Johnson to the hearts of the people of his generation, namely, the writing of the Sunday mail reports of January, 19, 1829, and March 4 and 5, 1830. Of all Mr. Johnson's public services, the writing of these reports was singled out by his fellow-citizens in Kentucky for mention upon the tombstone which they erected in his memory.

VERY TRUE!

[The *Examiner* (Baptist).]

GREAT zeal in religious matters does not always indicate religious principles or religious motives. Demetrius was very zealous for the worship of "Diana of the Ephesians." He was very clearly influenced by the business profit resulting from the making of "silver shrines of the goddess." His appeal to the workmen was, "By this means we have our wealth." "There is danger that this our trade come into disrepute." He cunningly appealed also to the feelings of the populace who did care for the worship of Diana, and admired her "magnificence." He was an astute manager in this matter, and as unprincipled as have been many other managers since his day, where money making is concerned. Many a bad business is advocated for the same reasons which influenced Demetrius. It is not unusual for men in many occupations to consider alone the profit of them. Liquor men are not pursuing their business from benevolent, or moral, or philanthropic motives. It is solely for the money which is in it, even though the money be stained with tears and blood, that they follow the business. The interests of architects and builders in the erection of temples of worship, is not a guarantee of their devotion or piety. Real estate men have been known to offer liberally for churches because of their influence in promoting the value or ready sale of lands. Noah's carpenters possibly were interested in the ark, but perished in the flood in spite of ark and interest.

WORSHIPED THE IMAGE.

BY W. S. CHAPMAN.

IN ancient times King Nebuchadnezzar, of Babylon, erected a golden image in the plains of Dura, and issued the following command to the people:—

O people, nations and languages, That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up. Dan. 3:4, 5.

In the exercises, "Children's Day," at Cheswold, Md., in the Methodist Episcopal churches of that place, occurred a most remarkable and startling reproduction of the

enforced worship of an image, which we find recorded by Daniel the prophet. In these churches the pulpits were removed out of the way, and in place of a pulpit a representation of a golden gate arranged—typifying the entrance to the city of God in heaven. Beside the gate stood a female (Virgin Mary) having a key which unlocked the gate (key of Peter). From among the audience young girls were selected to personate the Christian graces. These, in turn, approached the gate, each being met at its entrance by the female guard (Mary), who presented the key by which alone entrance through the gate could be obtained. The pastor of the church (as high priest) superintended the whole performance, issuing directions and offering explanations. As each of the young women went forward and received the key, strains of music issued from the organ, and the command came from the pastor—"At the sound of music let everyone in the audience bow down before the image of the 'Heavenly Gate,' and all the audience did so bow down.

Of the organization from which such exhibitions emanate, and are promulgated, and which is striving for unity of action between Catholics and Protestants, Rev. W. H. McMillan, in his speech at the convention in Boston, said, speaking of the Catholic views of the body he represented:—

They suggested that the spirit of love and brotherhood was in harmony with that through which Pope Leo hoped to operate in bringing about the Christian unity for which his recent encyclical letter prays.

There was but one hopeful thing connected with these exhibitions, and that was that afterwards, upon reflection, many of the more sober-minded realized the enormity of the offense which had been committed.

THE DIVINE RIGHT OF COURTS.

[San Francisco *Examiner*, July 28.]

THE criticisms that have been made on the decision of Judge Ross that overthrew the Irrigation Act have brought to the front the same dear old defenders of the courts, who protest against the dissent as a piece of sacrilege against the divine institution of the bench. A suggestion that a judge's decision is against public policy, a danger to the commonwealth, a reversal of settled principles of law, or in opposition to the intentions of the law-making body, can be depended on to bring out the solemn asses who ground their faith on the infallibility of courts, and insist that a judgment from the bench should be taken as the final settlement of any question.

It would be unfortunate for the public rights if the press took this view of the matter. No question of public policy is settled in this country until it is settled right. No declaration of a court that "this is the law" can be regarded as final unless it is a law for the benefit of the public. Courts are not omnipotent or infallible. They have not succeeded to the divine rights that went down with the Stuarts and the Bourbons. The courts are a part of the machinery of government established to secure certain public purposes. When they fail in serving these purposes; when they lay down principles that place the people in the power of corporations or confer upon wealth privileges that do not belong to it, or deny to government the powers demanded for the public welfare, it is not the public, but the courts, that must yield.

The final appeal is not to the Supreme Court. The last word has not been said when four justices in California or five gentlemen on the supreme bench at Washington have given their opinion. Their opinions are enti-

tled to due consideration and respect, and their statement of the law must for the time be obeyed.

But there is another appeal, and that is to the power that makes courts and constitutions and molds governments and forms of society. The final appeal is to the great tribunal of the people, and on the decision of the people finally must all principles of law and government rest.

It is thus proper that the press should criticize or approve the acts and opinions of judges, so long as it does so in honesty and fairness of purpose to secure the right. The press may err, and when discussing the technical rules of securing justice and the precedents of courts is more likely to be mistaken than is a judge who has given his life to examining these rules. But when it comes to discussing the fundamental principles of government, to pronouncing on questions of public policy; to declaring that this law is good because it operates for the public interest, and that a decision is bad because it injures the people, the press is at least on even ground with the courts. Clearness of vision in regard to matters of public policy is probably more frequent in the press than among the judges on the bench.

It is thus not sacrilege, but in the public interest, that the press should protest against a decision which it believes to be wrong, and appeal from the court to the people, from the agent to the principal. If the court is right it will be sustained. If it is wrong it will be reversed in the long, slow process through which the popular will makes itself known and felt.

SENSIBLE.

[*Truth Seeker, September 14.*]

THE mischievous notion that certain men, by reason of their vocation, are either too good or too bad to exercise the ordinary functions of citizens is quite prevalent in the South, where the constitutions of some of the States forbid a minister to hold any civil office. In other words, the idea of equal citizenship is lost in that of class distinctions based on occupation. By a curious coincidence, the Church is stronger in the South than elsewhere in the country, and laws against freedom on Sunday and discrimination against infidels are more numerous and stringent, and generally more rigorously enforced.

A disfranchised or disbarred class can dominate legislation in spite of its disabilities if it is accepted by the voters and law-makers as the teaching class. This is precisely the position that the clergy occupy. In view of this fact, the demand of the *Press and Banner*, of Abbeville, South Carolina, that the legislature "forever prevent any minister of the gospel from holding office or dabbling in politics" is foolish in the extreme. Such a law would vastly augment the influence of the clergy, for whatever savors of persecution redounds to the benefit of the persecuted.

But there is a vital principle as well as a question of expediency involved in this proposition. The State can rightfully discriminate neither for nor against the Church. If it debars clergymen from office on the ground that they are too good to make and administer laws, it discriminates ostensibly in favor of the Church. If it debars them on the ground that they are too bad, it discriminates ostensibly against the Church. If it forbids them to take part in political discussions it denies free speech to a class because they are religious teachers. The State has nothing whatever to do with ministers as ministers; it can recognize them only

as inhabitants of the State, subject to the same laws as and no other laws than those which regulate the relations of the other inhabitants.

DIVINE LAW VS. HUMAN LAW.

MRS. E. G. WHITE.

THE law of God is the only rule of rectitude. Those who are loyal to that law will not be found transgressors of the law of their country, unless the lawmakers exceed their rights, and enact laws in opposition to the law of God; then God must be obeyed. "If ye love me," says Christ, "keep my commandments." The world may set up its standards and maxims, and governments may enact laws; but if they are counter to the law of Jehovah, the Christian must necessarily be loyal to God, whatever may be the consequences.

The Christian is in the world, but not of the world. He is to represent the character of God in obedience to his holy, just, and good law. Daniel was a noble statesman; but his best service to Babylon was his unswerving integrity in the worship of God. In spite of the king's decree, he prayed three times a day with his window open towards Jerusalem, and made no compromise with an idolatrous nation.

Great is the responsibility of the Christian world. All heaven is looking down upon those who claim to be Christians, and have the Bible, and yet are not searching the word that they may find out what is truth. By precept and example they are teaching the world to transgress God's holy law, and to ignore the seventh-day Sabbath, which he has blessed and hallowed, and declared to be his holy day. Oh that the vast army of professed Christians would teach men to shun the example of Adam, who, by transgression, opened the floodgates of woe on our world. But with this example before them, and all its dreadful consequences, they continue to transgress. They have set the world on the wrong track; they lead sinners away from the path of obedience to God's word into false paths. They might have been a power for good; but what a responsibility will they have to meet in that day when every man shall receive as his works have been.

THE PRINCIPLE OF PERSECUTION.

[*Southern Sentinel, Melbourne, Australia.*]

SAYS Canon Potter, referring to the late controversy arising from the church union question:—

If the present discussion were to win from Rome an authoritative repudiation of the principle of religious persecution, something real would be done to pave the way for the reunion of Christendom.—*Melbourne Argus, May 18, 1895.*

Yes; anything that would win from Rome a repudiation of the principle of religious persecution would accomplish a great thing indeed. But nothing will ever do it; for the Roman Church is built upon this very principle, and it would cease to be the Roman Church the moment it repudiated it. The principle of religious persecution is the principle that the church has the right to use the power of the State, that the church has a right to be established and supported, and have its doctrines and dogmas supported, by law; and this even the Church of England, Canon Potter's own church, has not yet repudiated. It still holds on tenaciously to its establishment and its Sunday laws. We only

wish that every soul on earth would refuse to unite with any church until it would repudiate this principle of religious persecution. A grand stride, indeed, would this be for the right, should they do it. There would still be one church left they could join,—the church of Jesus Christ. That never persecutes.

TESTING THE SUNDAY LAW.

[*New York World, Sept. 20.*]

EX-JUDGE A. J. DITTENHOEFER appeared in the Court of Special Sessions yesterday as counsel for Anton Koeber, a waiter at Sulzer's Harlem River Park, who was on trial on a charge of sabbath-breaking. The offense alleged was selling a glass of soda water within the gates on Sunday. Mr. Dittenhoefer announced that if the decision of the court should be against his client he would carry the case to the Court of Appeals. There are about twenty-five similar cases pending against Sulzer's waiters, and he wished to make this a test case.

The case alleged by Koeber was admitted, and the ex-judge raised these points: That all sales on Sunday are not prohibited but only public selling; that a sale in an inclosure such as Sulzer's Park is not public selling; that such sale is no interruption of the repose of the community as contemplated in the statute; that soda water is a necessity; that drinking it is not prohibited, and selling it is a labor needful for the comfort of the community; that liquids are foods as well as solids; that never until very recently has the sale of soda water on Sunday been interfered with, and that the construction of the statute by which such sales are now stopped is erroneous.

The court took the matter under advisement.

MORE PRESS COMMENTS CONCERNING RELIGIOUS PERSECUTION.

[*The Odd Fellow, Owosso, Mich., July 23.*]

WE read with unfeigned surprise that seven men have recently been tried, convicted and imprisoned, and placed in the chain-gang at Dayton, Tenn., for quietly working on their farms on Sunday, they being Seventh-day Baptists or Adventists. Such an act is a disgrace to the people of Tennessee, an infringement on the right of religious freedom, that demands and should receive the most emphatic condemnation of all classes of Americans.

An Effort to Stifle Conscience.

[*White River Journal, Washington, Aug. 24.*]

THE secular press of the country has taken a decided stand against the persecution of the Seventh-day Adventists of the South. It is time a halt was called upon this cruel and unjust effort of a few zealots to stifle the conscience of these people who will suffer all manner of persecution before they will deny what they believe to be the direct command of God. We would have thought that the persecution of King in Tennessee would have cooled the ardor of these fanatics, but it only stimulated them to further efforts.

"Outrageous."

[*Pawnee County (Nebr.) Times, July 19.*]

THE persecution of the Seventh-day Adventists, now being indulged in by professed Christians down in Tennessee and other States, is not only a disgrace to the perse-

cutors, but is a shameful commentary on our free, American way of doing things. Our Constitution grants to every one the right to worship God according to the dictates of his own conscience, and yet a large number of Adventists have been arrested, fined and imprisoned for not keeping Sunday as a holy day, while religiously believing that the seventh day, or Sabbath, is the proper day to observe. This outrageous work has been going on a long time, and if allowed to continue, will ultimately overthrow our free American institutions and place us altogether under the dictation and control of the particular church or denomination having the greatest number of voters. We believe in freedom of thought, freedom of speech, and particularly in the right to live according to the teachings of the Bible as we understand it. The sooner Church and State are eternally divorced, the better for all concerned.

Not What our Forefathers Intended.

[Kingston (N. Y.) Daily Freeman, July 17.]

IN Rhea County, Tenn., eight leading members of the Seventh-day Adventists are in a chain-gang because they labored in the fields on Sunday, in violation of the law of the State. All of these persons are devoutly religious, but they observe Saturday instead of Sunday as a holy day, and are persecuted by other Christians in consequence. It was the intention of the founders of this nation to guarantee perfect religious liberty and to make certain that no persons, in however small a minority, should be persecuted on account of their theological views, but for some reason the plan has miscarried.

"Glaring Injustice."

[Mystic (Conn.) Press, July 26.]

LARGE numbers of newspapers throughout the country, both secular and religious, have commented upon and condemned the glaring injustice of this persecution of honest and conscientious Christian men for the sole offense of laboring on Sundays, while they have conscientiously and religiously obeyed the strict letter of God's law and remembered and kept the seventh day as the Sabbath, and at the same time allowing men, and whole classes of men, of any or of no religious belief, to work on Sunday without reproof or prosecution.

On the other hand, a few newspapers, including five Baptist religious weeklies, have defended the action of the Tennessee authorities. Shame on such laws; on the men who take advantage of them to persecute their brethren; and on those co-religionists of Roger Williams, who have so far degenerated as to defend such persecution, thus repudiating the soul-liberty of which he was the distinguished apostle.

Our Liberty Threatened.

[Lamar (Col.) Sparks, July 25.]

THE *California Voice* approves of the imprisonment of Seventh-day Adventists in Tennessee because they observe Saturday instead of Sunday as the Sabbath.

The editor of this paper is very far from being an Adventist, but we do believe that their imprisonment for conscience' sake is in direct conflict with the fundamental law of this Republic, which guarantees to all men the right to worship God according to the dictates of their own consciences. It would

seem that, according to the *Voice's* logic, minorities should be compelled to surrender their religious convictions at the demand of the majority. Such a doctrine enforced would prevent all reform. It would have suppressed Luther, and Knox, and Wesley, and Phillips, and Garrison, and Sumner. It was the effort to enforce this rule that drove the Pilgrims to this country, imprisoned and hanged Quakers, and filled the past with cruelty, persecution and blood.

When majorities arrogate to themselves the right to say to minorities, "You have misguided consciences in religion, and if you don't worship God in the manner we prescribe, we will put a ball and chain about your ankles and shut you up in prison," then is the very foundation of religious liberty attacked, and the crowning glory of this Republic threatened.

Governmental Tyranny.

[Laurensville (S. C.) Herald, July 26.]

IF we are to allow ourselves to believe that it is religion to take up and convict and sentence to the chain-gang the members of that religious sect known as Seventh-day Adventists, simply because, in their belief, they are not commanded by God's Word to keep the sabbath day holy, we certainly have a very narrow conception of what is commanded of us. There is something so utterly deceptive in such thought that the solitary fact that these people can cite Bible authority in justification for their keeping holy the seventh day of the week instead of the first day, ought at least to protect them from governmental tyranny. Much stress has been laid upon the fact that our republican form of government is so liberal that from its foundation it was decreed that there should be no established form of religion, the object being to forever prevent the union of Church and State. . . . Notwithstanding this mandate of our Constitution, the signs of the times betray a disposition to consummate this union of Church and State; but when such degeneracy does take place, the Church, which should be the bride of Christ, becomes the harlot of king, priest and politician. In fact, this union is already consummated in United States Court decisions, thus placing Christ upon a civil throne, contrary to his declaration, "My kingdom is not of this world."

So now we see religious laws that came down from the Church and State polity of England, stringently enforced, and godly men fined, imprisoned, worked alongside of negroes in the chain-gang—and all for dissenting from popular opinion. Shall the ruling party or the majority intrude their religious beliefs into the realm of civil affairs? Many will say no; but the thing is being attempted all the same. We don't want to see any religious law incorporated into the new Constitution. Those Seventh-day Adventists are just as much entitled to their religious belief as were the Huguenots or the Scotch Dissenters, and the spirit of the Constitution never intended that the Seventh-day Adventists or any other religious sect should be persecuted for enjoying their religion.

Send Missionaries to Tennessee.

[Brooklyn Eagle, August 23.]

IF missionaries are needed anywhere in this wide world at the present moment, they are needed in Tennessee. Certain good Christians in that State have decided that the religious doctrines held by the Seventh-day Adventists are wrong, particularly that feature of their

creed which recognizes the dictum of the Bible as to resting on the seventh day. The Adventists rest on Saturday, like the Jews, and work on the other days. That displeases the very pious people, for . . . the people of Tennessee are pious and can make as much noise at their protracted meetings as if they were operating a boiler factory.

So they have indicted the men who reserve Saturday for their worship, and have sent them to jail and put them in the chain-gang to work on the roads. Tennessee roads need working on, and need it badly, but not by men and women whose offense is that of recognizing the Jewish Sabbath—the Sabbath prescribed in the Bible. Nothing has been charged against the Adventists other than that they worked on the day their fellow-citizens, who are Methodists and Presbyterians and Baptists, went to church. The persecuted families are non-combatants; they have founded a school that far surpasses the average and infrequent public school of the State, and they neither preach nor practice anything that the sternest moralist might disapprove.

Divested of its legal flummery, the charge that has made them prisoners at hard labor is that their religious belief differs from that of their neighbors. This is a direct defiance of the Constitution of this country. It is a defiance of the spirit of the age. It is an outrage on the rights of the individual. It is setting up a religious hierarchy in a land that has jealously preserved its liberties from that sort of encroachment. It is commanding obedience to forms of faith that are not confessed by millions of residents of our country, and that will presently fall into disrespect if they have to be championed by such people as the community in Tennessee that has sent the Adventists to jail.

Far better that we have no religion than that its professors shall assume the temporal power which the world flung off in the Middle Ages, and shall use that power to torture, to distress, to malign and unjustly entreat a class of their fellow-men who are merely trying to live their lives in usefulness and peace. If such outrages as this are to be perpetrated in the name of a Christian sabbath, then away with the sabbath and all its observances. Tennessee needs schools, it needs newspapers, it needs less law, it needs missionaries who will instruct in the difference between the Christian religion as it was practiced and promulgated by its Founder—a religion all tolerance and love and practical goodness, and that religion as it is enforced by fanatics who are backed by outworn, injurious and unconstitutional laws. Do not send missionaries to China while these poor creatures with darkened minds are seeking the injury of their fellow-beings for a quibbling and inconsequent difference in belief.

THE SENTINEL has always insisted that the laws against the sale of liquors on Sunday were designed, not so much for protection of the people against the evils of the liquor traffic, as for the protection of the so-called Christian sabbath. That we are correct in this is shown by a remark in the *Christian Statesman* of the 31st ult.: "Sabbath laws need enforcement against the excursion as well as against the saloon." The fact is that if the Sunday-law advocates had their way it would be impossible for the masses of the people to go anywhere on Sunday except to bed or to church. The thousands who see the country only on Sunday would see it no more. And the hundreds of thousands to whom the cheap Sunday excursions is a real boon, and who are for six days of the week confined in hot, crowded offices, shops and factories, would be

compelled to spend Sunday on the streets or in the narrow quarters afforded by city tenements—that is, unless they spent an hour or two at church—and this latter is really what the Sunday preachers want—they propose to gain by indirection that which every American constitution forbids, namely, compulsory attendance at church.

Let no one misunderstand the position of the AMERICAN SENTINEL. We are radical in our temperance principles, and for this reason we insist that the real issue should not be made secondary to Sunday sacredness. Let all laws for the regulation or prohibition of the liquor traffic be enacted and enforced for the protection of the rights of the people and not for the protection of a day held by some to be sacred. The conservation of human rights is the only proper object of human law.

UNDER the heading, "Broke up a Sunday Show," the New York Sun, of Sept. 17, prints the following:—

ST. JOSEPH, Mo., Sept. 16.—Wild scenes of rioting occurred last night when the Ministers' Alliance and the police of the city broke up a performance of Pain's "China and Japan." About 4,000 persons paid to see the show, and when the preachers and policemen made their appearance they were hooted, cursed, and threatened by the crowd. Mayor Shepherd appealed to the commissioners to relent and let the performance go on, but to no purpose. The management announced that checks would be given, good for to-night's performance, but hundreds of laboring people who could not attend to-night made a rush on the box office and demanded a return of their money. When this demand was refused the police had to use their clubs in beating back the mob.

There were several broken heads, and the women and children suffered most in the jam. Several were trampled upon and badly hurt. One of the gates was forced open and hundreds rushed out to escape personal injury, not waiting for another admission ticket. Manager Burkholder was arrested on the charge of violating a State law.

It is evident that the clericals who are pushing the Sunday-law crusade are determined to have peace on Sunday if they have to fight for it, and to compel other people to keep Sunday if they themselves have to break it to make them do so.

AN illustration is not an argument. But this fact is overlooked by certain ones who are trying to demonstrate the necessity for Sunday-rest laws by a diagram showing the human system in a continuous physical and mental decline through the week from Monday morning to Saturday night, and recovering its lost force at a single bound by keeping Sunday. The thing works so nicely by diagram that it seems quite unnecessary to cite actual experience, past or present, for further proof. But what about the traditional "blue Monday" with which the housewife is so commonly afflicted? It is quite a common impression, also, that more business is transacted on Saturday than any other day of the week, which does not quite harmonize with the supposed state of things as represented by the little diagram. We would suggest that if the diagram be changed so as to represent a downward plunge of the physical and mental faculties on Sunday, with a gradual rise throughout the week, it would accord much more nearly with the facts.

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NEW YORK, SEPTEMBER 26, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

A CHICAGO grand jury has refused to indict a Seventh-day Adventist for Sunday work.

A LETTER from Rome by a correspondent of the *New York World*, dated Aug. 20, states that the pope is desirous of transforming the papal delegation at Washington into a nunciature, with diplomatic functions. A papal delegation modeled after that at Washington, is now being established in the city of Mexico, which the pope regards as the first step towards the resumption of diplomatic relations with the Mexican government.

THE following was introduced by bill at the session of the Constitutional Convention at Columbia, S. C., by Mr. Taylor, as a proposed section of the new constitution: "No person who denies the being of God, or a future state of reward and punishment, shall hold any office in the civil department of this State." Whether this or other measures of intolerance shall find their way into the new constitution of that State, will be known shortly.

The Medical Missionary, in noticing what the *Independent* calls "the infamous Sheats 'law,'" says: "An act prohibiting white and colored youth from attending school together under penalty of a fine of not less than \$150 and not over \$500, or imprisonment from three to six months, has recently been passed in Florida. Either patron or teacher violating this 'law' is subject to the penalty, and this 'law' applies to any school, public or private. This is not an item of history from the Dark Ages, but the 'law' goes into effect Sept. 1, 1895."

ACCORDING to a circular which the *London Daily Telegraph* says it has received "through a source amply guaranteeing its serious inspiration and practical purpose," leading Catholics of Europe have proposed a scheme for restoring the temporal power of the pope, by raising the sum of one billion dollars from Catholics throughout the world, with which to buy the city of Rome and such surrounding territory as may be needed, from the Italian government. As the latter is in very sore financial straits, it is not unlikely that such a proposition if made to it would be favorably received.

THE Spanish bull-fight is now bidding strongly for a place among the sports and pastimes of this "Christian nation." The recent exhibition of this kind in Colorado was, it is true, not very successful; but it is now proposed to have one or more in connection with the Atlanta Exhibition, and accord-

ing to the *New York World*, of Sept. 17, preparations for the fight are now in active progress. The Atlanta Exhibition was opened by President Cleveland, and is an affair of national character and importance. If the proposed bull-fight is held, Georgia will have to depend for its reputation for morality, upon the fact that it has a Sunday law which is exceedingly severe in its penalties upon such as desecrate that day by common work.

AND now it is in Montana that the dragon of religious persecution rears one of his hydra heads. August 3, in Butte, a Hebrew was arrested for selling goods without a license, and being too poor to pay his fine, was put into the chain-gang to work it out. Refusing to work on the Sabbath (Saturday), he was put into a dungeon, into which water was pumped so that he could not sit down. Two Seventh-day Adventists called on the mayor to learn the reasons for such treatment, and were told that it did not matter whether a man kept the seventh day or not, if he was in the chain-gang and refused to work on Saturday, he would have to take the consequences. This only shows very clearly that religious intolerance in this country is not sectional, and will be just as bad in those parts supposed to be possessed of a liberal spirit, as in any others.

ONE of the Baptist ministers of this city, Thomas Dixon, jr., preached a sermon on the 8th inst., in which, according to the *Examiner*, "he declared 'New York is without exception the most godless city on the American continent.' He dwelt upon the fact that 'in the eighty-six Methodist churches there was a gain of only two hundred and forty members during the year,' and that it is much the same with the Baptists and Presbyterians. He grew very dramatic when he shouted 'the pews dominate the pulpit,' and 'the collar is so tightly fastened to the pulpit that when you pass by the churches you can only hear a wheeze.'"

The *Examiner* does not agree with Mr. Dixon, but there is nevertheless much truth in what he said. The fact is, the time foretold in 2 Tim. 4:3, 4, has come. "They will not endure sound doctrine; but, having itching ears," they "heap to themselves teachers after their own lusts." Mr. Dixon is sensational, but has told the truth this time.

ONE of the great political parties of this State has adopted this as one plank of its platform: "We favor the maintenance of the Sunday law in the interests of labor and morality."

That which gave rise to the adoption of this plank, was the effort to close the saloons in this city upon Sunday. It will be observed, however, that nothing is said in the plank about the saloons, or about the liquor traffic in any way; but the party adopting it is pledged by it to the maintenance of the Sunday law. This shows that the plank is a bid

for the church vote rather than a pledge that the party adopting it favors the restriction of the liquor traffic. If it had been intended as a temperance measure it would have been easy to say, "We favor the maintenance and enforcement of the excise law."

This Sunday law to which the party adopting this plank stands pledged, forbids, it is true, the sale of liquor upon Sunday, but it likewise forbids the sale of ice upon that day; it also forbids fishing even on one's private premises. It permits the sale of manufactured tobacco, but prohibits the sale of soda-water or vichy. A dealer may sell cigars, or snuff, or chewing tobacco, but not a sheet of paper, a postage-stamp, or an envelope. It is to the maintenance of such a law as this that this great party stands pledged by the adoption of this plank, and that "in the interests of labor and morality"!

ACCORDING to recent advices, Turkish atrocities still continue in Armenia. The purpose of this modern persecution is thus stated by a correspondent of the *New York World*:—

Ask yourselves if the Christian world is to sit idly by and witness this crusade of persecution which will not end until 2,000,000 Armenian Christians have been wiped out—wiped out because they will not abandon Christianity and worship in the Moslem mosques of the Turks.

It is impossible to describe the outrages committed by the Kurds and Turkish soldiers. To robbery, arson, torture and murder in the most fiendish forms is added still more revolting crimes against girls and women. Not one is safe, and but few have escaped insult and violence at the hands of Turkish hirelings.

The Armenian persecution is due to the same spirit of bigotry and intolerance that in the Dark Ages manifested itself in the horrors of the Inquisition and the Albigensean and Waldensean crusades; and it is the same spirit that is to-day manifesting itself in the persecution of Sabbatarians by means of Sunday statutes. The Armenians are slaughtered because they will not "worship in the Moslem mosques of the Turks." The seventh-day Christians of the world are fined, imprisoned, and driven in chain-gangs because they will not honor the false sabbath of their "Protestant" neighbors. The difference between persecuting to the death and persecuting to the chain-gang, is in degree only; the principle is the same.

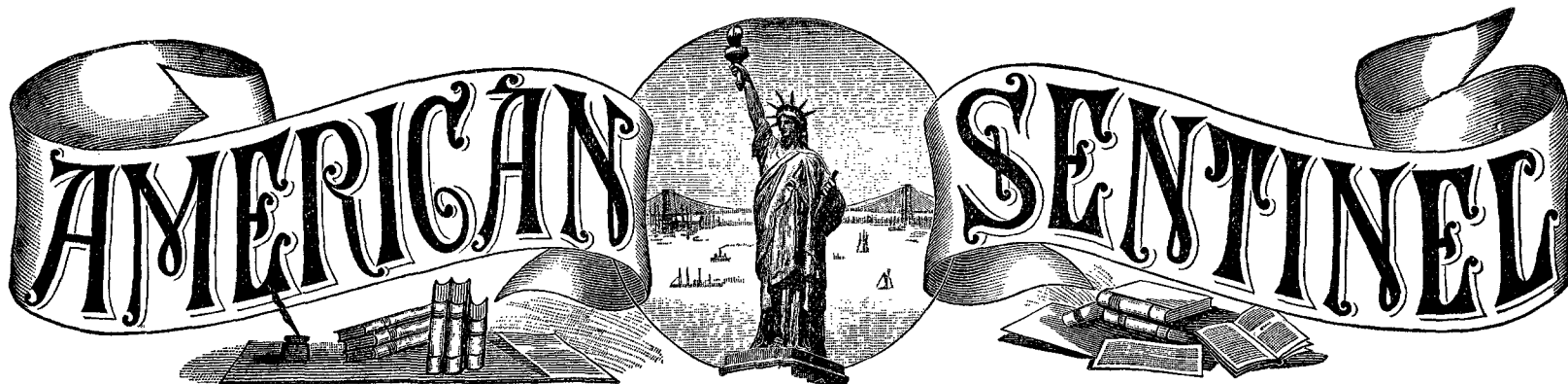
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AMERICAN SENTINEL.

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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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SOME PRINCIPLES STATED.

GOD is the Creator, and therefore the rightful sovereign of this world.

Whatever he commands is to be performed by his loyal subjects, no matter if all earthly powers should combine to prevent it; and that which he forbids will not be done by them, no matter how many of earth's mighty ones require it. The divine rule is: "Obey God rather than men."

When the Lord Jesus Christ was about to leave this earth, he gave to his church a commission: "Go ye into all the world, and preach the gospel to every creature;" and from that day to this, his faithful ministers have been going and preaching.

When this commission was given, it was against human "law" to introduce any new religion into the Roman empire; and all the then known world was subject to Rome, so that in all the world it was against the "law" to preach the gospel. But Christ said "Go;" and they "went everywhere preaching the word."

Almost everywhere the disciples of Christ met opposition from earthly powers in executing this divine commission. They were persecuted in Jerusalem, were imprisoned and whipped, and some of them "were slain with the sword," but still the survivors continued to preach the gospel according to the divine command.

The opposition which the disciples met in their work did not surprise them, for the Master had told them that such would be the case. He said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword." And gospel messengers found that it was even so. Wherever they went the wrath of Satan was stirred up against them; and it was only too often manifested through civil rulers. But this did not cause them to cease preaching the gospel.

When the magistrates commanded the apostles "not to speak at all nor teach in the name of Jesus," "Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard."

The experience of the apostles has been repeated in almost every country and in every generation from the beginning of their ministry until the present time. Everywhere the gospel has been introduced in the face of opposition from the civil authorities; but Christians have never stopped to question their duty in the premises.

The history of modern Christian missions is quite as replete with illustrations of this truth as is the history of the more early preaching of the gospel. With but few exceptions, heathen rulers have opposed the introduction of the gospel among their subjects; but without avail. Faithful men and women, counting "not their lives dear unto them," have penetrated the jungles of India, the deserts of Africa, and the solitudes of the isles of the ocean, carrying with them the gospel, which they have faithfully proclaimed, whether men would hear or whether they would forbear, and whether rulers gave their consent to its proclamation or not.

So universally has the right of the Christian missionary to obey the gospel commission been seen and admitted, that we find the governments of the principal "Christian nations" of the world insisting that Christian missionaries shall be permitted to deliver their message to as many as will listen to it. Were it not for this, Christian missions, as they are maintained to-day, would be an impossibility in many lands: Turkey, China, and some of the islands of the sea, would still be without the gospel had the civil "law" been allowed to prevail rather than that higher law—the command of God, the gospel commission.

Even to-day we find various Protestant bodies insisting upon the right to go into Roman Catholic countries, and there not only to teach but to practice contrary to the "laws" of those lands; and when they are arrested and imprisoned under the forms of "law," they call it religious persecution, as is witnessed by the following letter published in the *London Times*, of Oct. 23, 1891:—

Religious Persecution in Portugal.

The Evangelical Alliance has often experienced your kind consideration and ready help in making publicly known cases of intolerant action and oppression against Protestant Christians in foreign countries. We are therefore encouraged to solicit again the favor of your publishing in your columns an extract from a letter from Oporto, dated the 6th inst., reporting how a Protestant named Francisco Bichao, an inhabitant of Aveiro, has been thrown into prison under a sentence of twelve months' imprisonment and a fine of £2 or in default of payment a further term of three months' imprisonment. The offense charged against him, before the civil court, was for *refusing to take off his cap to a cross carried at a funeral*. He appealed against the cruel sentence, and the letter above referred to now reports as follows:—

"The appeal to the Superior Court at Oporto was successful, inasmuch as the sentence was annulled on a technical point—viz., that it had not been clearly proved that he had wilfully treated the State Church with disrespect. His enemies, who were powerful, then carried the case to the Supreme Court at Lisbon, and here the original sentence was confirmed, on the ground that it was sufficiently proved that he committed the act wittingly. As the constitution grants liberty of conscience, provided that the State religion is respected, it is easy to see how a point can be stretched even to a year's imprisonment for not removing a cap to a passing cross (not a crucifix) carried at a funeral. The sentence hung fire for a time, but when the abortive attempt to establish a republic failed at Oporto on the 31st of January last, the government was enabled to use extraordinary restrictions of private liberties, as well as to gag the Liberal press. This was the opportunity, and Bichao was arrested on the 28th of February, and placed in Aveiro prison. He wrote to me on the 24th advising me of the fact, and adding, 'But I am happy; blessed be the name of the Lord.'

"We hoped that the usual Easter list of pardons might have included his name, but were disappointed in this, and there he lies, to the shame of popery, for it was a purely clerical persecution, and to the disgrace of Portugal, which poses as a Liberal nation, and in many respects is truly Liberal. But the Concordat with Rome still gives the priests great power when they choose to use it against the freedom of the gospel."

Yours faithfully,

J. FIELD, General, K. C. B., }
A. J. ARNOLD, } Secretaries.

Evangelical Alliance, 7 Adam-street, Strand,
London, W. C., Oct. 13, 1891.

This missionary, it will be observed, was imprisoned for not removing his cap to a cross at a funeral. He doubtless regarded such an act as idolatry and so refused to uncover his head in the presence of the passing cross; and Protestants everywhere say that he did right.

More recently, Methodist missionaries in various South American countries have been

imprisoned for circulating among the people, copies of the sacred Scriptures in the vulgar tongue. Roman Catholicism is established by statute in those countries, and the Bible is, except by the permission of the priests in special cases, a prohibited book. To circulate it among the people is a violation of the "law," and yet the Protestant world applauds the disobedience of these missionaries and styles their prosecution, religious persecution, as it certainly is.

The *Converted Catholic*, for September, edited by "Father" O'Connor, a Presbyterian minister of this city, contains a long article entitled, "The Methodist Victory over Roman Intolerance," giving a history of the petition sent to the pope by the Methodist ministers of Chicago, asking the Roman Catholic Church to use its influence in securing for Protestants in the countries of South America and elsewhere, the same liberty that is enjoyed by Roman Catholics in the United States.

It is made very clear in this article, and in the comments upon the action of the Methodist ministers, quoted from other papers, that while the laws under which Methodist colporters are imprisoned in South America for selling and giving away Bibles, are civil statutes, they are, nevertheless, begotten by religious bigotry and born of religious intolerance. The *Chicago Tribune*, in its issue of July 31, said:—

The contention of the cardinal secretary of the holy see, to the effect that the condition of things in the South American States is dependent upon the civil laws will be shown to be a technicality, since in the States named the civil laws are inspired by the Roman Catholic Church.

Commenting upon the same subject, the *Northwestern Christian Advocate*, of July 3, says:—

It is well understood that laws there in force are shaped to please the dominant church. Rome can secure in South America and other papal States, whatever laws it pleases.

And to the same intent, the *Cumberland Presbyterian*, of Nashville, in its issue of July 11, says:—

It is true, also, if intolerance and persecution continue in South America it will be because the Roman Church wills it. Rome, through its bishops and priests, really shapes the laws and the policy of the government in all these papal States.

In view of the principles herein stated, and the admission of these principles by representative Protestant papers, we would venture to again suggest that the imprisonment of Methodist missionaries in Roman Catholic countries for violating "civil laws," which require them to uncover their heads in the presence of the host or the passing cross, and which forbid them to obey the gospel commission by putting in the hands of the people the Scriptures in their own language, differ not one iota in principle from the laws which in this so-called Protestant country require the observance of Sunday. In Portugal and some other Roman Catholic countries, everybody is required to show respect for the established religion by taking off his hat when a religious procession passes along the street. In this country everybody is required to show respect for a statute-intrenched dogma of the prevailing religion by abstaining from work upon Sunday, and by obeying a "law" which forbids men to testify to what they believe to be truth that they are under obligation to give to mankind, by obeying the fourth commandment. We would ask our Methodist and Presbyterian and Christian friends of other churches, how they can consistently call the arrest and imprisonment of Protestant missionaries in Roman Catholic countries, religious persecution, and at the same time insist

that the imprisonment and driving of Adventists in chain-gangs is only enforcing "civil law."

It is just as true in this country that the "laws" which imprison Adventists and drive them in chain-gangs, are inspired and maintained by the Protestant churches, as it is that the laws which imprison Methodist and other Protestant missionaries in South America, Portugal and Spain, are inspired by the Roman Catholic Church of those countries. Hence if any obligation rests upon the authorities of the Roman Catholic Church to use their influence in favor of the repeal of the "laws" which imprison Protestant missionaries in Roman Catholic countries, the Protestant churches in this country are under just the same obligation to give their influence to the repeal of the "laws" which make persecution for conscience' sake possible here.

RELIGION IN THE CONSTITUTION.

The *Mail and Express*, in commenting upon the political situation in New York, says:—

The sabbath, as an American institution, is imbedded in Federal and State constitutions and laws. Our national Constitution has only two references to religion, one which specifically says that Sunday is not to be counted as a legislative day, and the other which declares that "no religious test shall be required as a qualification to any office or public trust under the United States."

Mr. Warner Miller, the author of the Sunday plank in the Republican platform of this State, also says, as reported in the *New York World*, that "the Constitution clearly recognizes the sabbath," since "on that day no measure may become a law, no business be legally transacted, and no one elected to office may take oath on that day."

But this, as the *World* points out, is not a recognition of Sunday as the "Christian sabbath," but as a legal holiday merely. There are other legal holidays beside Sunday—the first day of January, the thirtieth day of May, the fourth of July, the first Monday in September, the last Thursday in November, and the twenty-fifth day of December—on all of which cessation from business has legal sanction.

In its effort to find "the sabbath as an American institution," in the Constitution, the *Mail and Express* overlooks that plainest of all references to religion in the Constitution, which reads, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Perhaps there was a reason for passing this by, for this is certainly very far from being a recognition of the "American sabbath."

Of course, if the sabbath is "an American institution," it might be expected to have recognition and sanction in American laws, even that supreme law, the Constitution. But a sabbath which is an American institution cannot be God's sabbath, which he commands to be kept holy, for that was instituted by him at creation. Neither can it be the Sunday sabbath, for that is observed in all civilized countries, and was instituted in remote ages of antiquity. The simple truth is, that the Sabbath and American institutions are things wholly separate and distinct from each other.

Our forefathers who framed the Constitution evidently did not regard the Sabbath as American in its origin; and it is certainly not strange that under their wise direction neither it nor any other religious institution found recognition in that embodiment of our fundamental law.

THE SUNDAY LAW IN NEW YORK.

WE made brief mention in these columns last week of the action of the Republican party in adopting this as one plank of its platform; "We favor the maintenance of the Sunday law in the interests of labor and morality." We pointed out at the time that this meant nothing so far as the suppression of the liquor traffic was concerned; for the expression, "the Sunday law," can mean nothing else than the whole body of law upon that subject. It cannot and does not mean simply a law forbidding the sale of liquor on Sunday, for as we showed a week ago, it just as much pledges the party adopting it to the enforcement of the statute forbidding the sale of ice on Sunday, as it does to the enforcement of the statute which forbids the sale of liquor upon that day.

We feel no interest, however, in this as a political question. We are interested in it only so far as it shows the temper of the people in regard to the making, sustaining, and enforcing of laws for the observance of Sunday.

The AMERICAN SENTINEL is and always has been opposed to the traffic in intoxicating beverages. We believe that it is an enemy to civilized society; that it increases the burden of taxation; that it makes widows, orphans, paupers, and criminals; that it endangers life and property, and that the evils resulting from it are not limited to those who actually drink intoxicating liquors. In short, we do not believe that "whiskey hurts only those who drink it."

Being opposed to the traffic in intoxicating liquors as a whole, and believing that it is evil and only evil continually, we are, of course, opposed to any law which, by prohibiting it one day in the week, by implication legalizes it and makes it respectable upon the other six days of the week.

The Methodist General Conference of 1888, adopted this: "We are unalterably opposed to the enactment of laws that propose by license-taxing or otherwise to regulate the drink traffic." Doubtless the thought underlying this resolution was that by government license, the liquor traffic becomes a protected monopoly and a political power; and that by withholding license the monopoly would be destroyed, the political power of the traffic be broken, and that general prohibition would follow.

We are likewise "opposed to the enactment of laws that propose by license-taxing or otherwise to regulate the drink traffic;" and for this reason if there were no other we oppose all laws prohibiting liquor-selling only on Sunday. And if the Methodists meant what they said in 1888, they must likewise oppose all laws which prohibit the selling of liquor upon Sunday only. Certainly the expression, "or otherwise," is broad enough to cover such regulation of the drink traffic; so that we stand upon this question shoulder to shoulder with the great Methodist Church, so far as it stands true to the action of the General Conference of 1888.

But as we have before remarked, Sunday laws are not designed as temperance measures, but to guard from "deseccation" a day held by many people to be sacred to the service of God. A few years since, the *California Prohibitionist*, published in San Francisco, said that if saloons would close on Sunday, it was about all that could be asked of them; and as we said last week, Sunday liquor-selling is not regarded by Sunday-law advocates generally, as any worse than other forms of Sunday "deseccation." For instance, the *Christian Statesman* recently remarked: "Sabbath laws need enforcement against the excursion as well

as against the saloon;" and the Baptist *Examiner* said, in its issue of September 19: "Do the liquor dealers and their friends fully understand what they are doing in their efforts to keep saloon doors open on the Lord's day? Do they not see that they are forcing the issue—a clean sabbath or entire prohibition?" This is, as we said last week, saying to the liquor traffic just as plainly as words can express it, Coöperate with us in Sunday observance and your traffic is safe six days in the week; resist our efforts for general Sunday observance, and we will see to it that your traffic is prohibited every day.

The *Voice*, the great prohibition organ of this city, has in its issue of September 20, two articles, touching the Sunday-law plank, adopted by the Republican Convention at Saratoga. The *Voice* shows quite conclusively by quotations from prominent Republicans in this city, that the resolution referred to means little or nothing in respect to Sunday-liquor selling. As reported in the *Tribune*, of September 19, Mr. Warner Miller, the author of the resolution, said of it: "I do not see how any one can assert that the Republican party is a prohibition party from the resolution which I introduced."

This shows very clearly that Mr. Miller did not mean that the resolution should be understood as pledging the Republican party to oppose the liquor traffic. *The resolution is simply in the interests of general Sunday observance.*

As we said before, we have not the slightest interest in this as a political question. We do not care which party is successful in New York State this fall. There are good men in all parties, and we doubt not that for the year to come, either party would give the State a fairly decent administration; but we do want the people to understand the issue before them in regard to Sunday and its enforcement by civil statute. We want our readers to know that Sunday enforcement has become a political question.* It has become a question upon which political parties feel bound to express themselves in their platforms; and the politicians, for the sake of gaining votes, are willing to pledge themselves to enact, maintain and enforce such laws, and this regardless of the inherent right of every man to be left perfectly free in matters of religion. We believe that the present agitation in this State for the closing of saloons on Sunday, will not result in curtailing the liquor traffic in the slightest degree, that just as much liquor will be sold and drank as formerly; that just as many men will be drunken as formerly; and that just as many innocent persons will suffer as the result of the liquor traffic as formerly. But religious bigotry and intolerance will be increased; high-sounding professions will be made. Sunday will be honored in words, and will be exalted to some extent in the eyes of the people; and this is the great object which the master-mind that is back of all this Sunday agitation has in view.

"BLUE LAWS."

A WELL-KNOWN Washington pastor, Dr. B. Sunderland, has taken us severely to task for using the term "Blue Laws." He says:—

You ought never to be guilty of citing as a part of the "Blue Laws" of the colonies the part about a man's kissing his wife on Sunday, etc., because no such thing ever existed in fact; they were a compilation of a notorious Tory made out of whole cloth, to cast ridicule and contempt on the colonists; and as intelligent men you should know this and not resort

to such a species of falsehood and misrepresentation to bolster up your case.

We are well aware that no such code of laws ever actually existed as that sometimes printed as the "Blue Laws of Connecticut." But we are also well aware that "laws" did exist in the New England colonies, notably in Massachusetts and Connecticut, under which the ministers and magistrates assumed authority to punish nearly all the acts said to have been forbidden by the "Blue Laws."

For instance, there was no "law" which said in so many words that a man should not kiss his wife on Sunday; but for all that, as related by Alice Morse Earle, on page 247 of "The Sabbath in Puritan New England," "Captain Kemble of Boston was in 1656 set for two hours in the public stocks for his 'lewd and unseemly behavior,' which consisted in his kissing his wife 'publicly' on the sabbath day, upon the doorstep of his house, when he had just returned from a voyage and absence of three years."

The fact is that the authorities of those days assumed to regulate nearly all the private affairs of life, and the term "Blue laws" has come to be applied by common consent and usage to all such improper and meddlesome legislation; and by using the phrase, one no more indorses all that the "Reverend" Samuel Peters, "a notorious Tory," wrote about the "laws" of Connecticut, than does one using the phrase "Siren song" indorse the mythological story of the three sea nymphs said to frequent an island near the coast of Italy, and lure mariners to destruction by their sweet songs. The term "Siren" has come to mean "something which is insidious or deceptive," just as the phrase "Blue Laws" means improper and meddlesome statutes which invade unnecessarily the private life of the citizen. It is in this sense that the AMERICAN SENTINEL has used the term, and in this sense we shall continue to use it.

VIOLATION OF THE CONSTITUTION ALLEGED.

[New York Sun, Sept. 23.]

ALBANY, Sept. 22.—The State Department of Public Instruction has been called upon to construe section 4 of Article IX. of the amended Constitution, known as the educational article, which reads as follows.—

Neither the State nor any subdivision thereof shall use its property or credit, or any public money, or authorize or permit either to be used, directly or indirectly, in aid or maintenance, other than for examination or inspection, of any school or institution of learning wholly or in part under the control or direction of any religious denomination, or in which any denominational tenet or doctrine is taught.

The matter comes up on the appeal of Fayette B. Durant, Thomas G. Ross, James C. Covert, and Abraham Hilton to Superintendent Skinner from a decision of the West Troy Board of Education. The Board has been notified to file its answer within ten days. The appeal papers recite the fact that under chapter 881 of the laws of 1895, four commissioners of education were elected in West Troy, and that under the act they appointed four others. It is generally understood that the purpose of the act was to create a board having four Protestants and four Catholics on it, or, at least, four Republicans and four Democrats. This board accepted an offer made by the Very Rev. T. M. A. Burke, Bishop of the Roman Catholic diocese of Albany, and Rev. James A. Curtain, Pastor of St. Bridget's Church of West Troy, to lease for \$1 a month the parochial school building of St. Bridget's Church.

The Catholic authorities also agreed to pay

the salaries of a fireman and a janitor. Then a resolution was adopted by the board appointing fifteen teachers, eight of whom were for this school. All eight were Catholics, and six were sisters belonging to the Roman Catholic Convent of St. Joseph of West Troy. The six sisters were examined in a separate room, because of a rule of their sect forbidding them to appear in mixed gatherings. All received commissioners' certificates entitling them to teach in the public schools. The appellants say they do not believe that these sisters were properly examined or passed the examination. It is further alleged that as the sisters are forbidden by their rules to attend teachers' institutes, which is required of all public school teachers, they are not qualified to teach; that the rent charged is not sufficient for the care of the rooms even; that the school is wholly or partly under the control or direction of a religious, sectarian denomination, and that denominational doctrines or tenets are taught therein, and that many parents will not send their children to the school while it is under such control. They ask the superintendent to annul the action of the West Troy Board of Education in leasing the school as well as the contracts with the six teachers, and to provide a suitable building and employ duly qualified teachers irrespective of any religious denomination.

The issue of this case will be watched with much interest all over the State, as it is the first appeal of the kind made under the revised constitution.

NEW YORK DEMOCRATS AND THE SUNDAY "LAW."

WE have considered elsewhere in this issue the attitude of the Republican party of New York towards the Sunday statute, as expressed at their late convention, in the words, "We favor the maintenance of the Sunday law in the interests of labor and morality."

It might naturally have been expected that the Democratic party, having always posed as the political representative and exponent of the principle of personal liberty, would take issue squarely with the former party, and stand in favor of that liberty which every Sunday "law" must necessarily invade. This, however, it has not done.

The difference between the two leading political parties of the State upon this point is not a difference in principle, but only in degree.

The one party favors the maintenance of the Sunday statute in the strict sense in which its enforcement has been recently conducted in this city, and which is demanded by the ecclesiastics who aim at securing a rigid observance of the day. The other party also favors a Sunday "law," but wants one that will secure "a proper observance" of the day, an "orderly Sunday," and that shall have the support of public opinion.

Such importance has the question of Sunday observance now attained in the Empire State, that neither of the two leading political parties dares to pass it over in silence. Neither dares to go before the people without having avowed itself to be in favor of legal Sunday observance. The only difference between them is in regard to the nature of the observance to be thus secured. The Republican party believes that it will receive popular support in standing for a strict form of Sunday observance, and the Democratic party believes that the seal of popular approval will be given to an attitude favoring a less rigid Sunday observance, such as would allow the obtaining of beer and other alcoholic drinks on that

* See the article, "New York Democrats and the Sunday Law," on this page.

day, and in its general aspect would be opposed to a "blue law" Sunday, but which, nevertheless, would admit of such restrictions as might be enacted without popular disapproval.

As stated elsewhere, we take no special interest in the outcome of this political contest. We stand opposed to all Sunday laws, because they all, whether strict or "liberal," invade the realm of conscience. They all, whether avowedly or not, demand a religious observance of the day, since they all demand cessation from work, which is a leading feature of that Sabbath observance which is commanded by God.

The Sunday "law" is now the leading issue between the two leading political parties of the leading State in the Union; and that issue, as we have seen, concerns only the degree of Sunday observance to be embodied in the "law." If the Republican party proves successful, as it has in recent elections, the result will doubtless be attributed to its strong Sunday attitude, and that attitude, having been thus apparently approved by the popular will, will be considered the proper one for the party in all contests, both State and National.

And thus the way is wide open for the Sunday issue to move rapidly forward to a position of supreme interest and importance in the nation. That it will do this there is not a shadow of doubt. And the presentation of that true personal liberty which is the Creator's gift to every man, cannot be left to any political party. That work must be done by those who know that perfect liberty that comes from God, through an acquaintance with the gospel of Jesus Christ.

NOT WILLING TO ABIDE BY THEIR OWN RULE.

[Sabbath Recorder, September 26.]

THE *Christian Statesman*, of Sept. 7, devotes a column or two of its massive logic to the cases of prosecution and persecution of those who conscientiously observe the seventh instead of the first day of the week as the Sabbath. It takes such papers as the *New York Tribune* and the *Christian Intelligencer* to task for expressing sympathy for the persecuted and for objecting to the laws that require Sunday observance. In justification of existing laws which lead to so much injustice and trouble, this astute defender of Sunday legislation makes the following remark: "Sabbath laws are a necessity to protect all people in their right to a weekly rest day."

Now who are these "all people" that should be thus protected in their rights? What right is referred to? Is it the right of conscience? Is it the right of religious belief which the Constitution of the United States guards with such jealous care? True this *Statesman* says "their right to a weekly rest day." But does this right mean their own enlightened, conscientious choice of the day upon which to rest, or simply their right to submit to a pope or a priest or *Statesman* as the dictator concerning which day shall be religiously observed? Who has given the majority the "right" to lord it over the consciences, the rights of the majority?

The *Statesman* further says: "They [Sunday laws] are needed to put the nation in right relations with Christ and his law." Yes, Georgia and Tennessee are furnishing beautiful illustrations of these "right relations" for which the *Statesman* has such a keen relish! That paragraph is closed with the sage remark

that, "to enforce the law for the reasons stated above is not persecution."

Having thus disposed of the *New York Tribune* and its denunciation of the unrighteous persecutions of Sabbath keepers, the *Statesman* swoops down upon the *Christian Intelligencer*, an earnest, Christian journal of New York, which also protests against such unjust persecutions in the name of law. The *Intelligencer* calls for an immediate revision of these sabbath laws in the following language:—

We insist upon this, first, because it is right. No community should interfere with the conscientious convictions of any of its people. Secondly, such a regulation would relieve the Seventh-day Baptists. Thirdly, the proposed change would free the friends of Sunday from a burden they ought not to carry, the burden of oppressing the consciences of their weak brethren. We are friends of the sabbath laws as both right and expedient, but those laws must not be used to inflict penalties upon conscientious and God-fearing men.

To this the *Christian Statesman* makes reply in the following illogical language:—

The *Christian Intelligencer* says: "No community should interfere with the conscientious convictions of any of its people." But the laws in question do not so interfere. They do not forbid the observance of Saturday as the Sabbath. They do not require any one to observe the Sabbath religiously. They do not make a single religious act obligatory. They only restrain from doing what demoralizes, breaks down the sanctity of the Sabbath, or interferes with the right of others to a day of rest. Whether Saturday-keepers are weak or strong logically, whether conscientious or not, whether they are excellent citizens or the reverse, their course is calculated to break down the sabbath entirely. The State has interests at stake. It has its own rights to maintain as well as the rights of all the people. If the demands of these people who observe Saturday are complied with, the whole machinery of government must be operated on the first day of the week. Their logic will not stop short of this. What becomes then of the rights of those who observe the first day of the week as the sabbath? A small minority of the whole population who adopt views and practices so much at variance with the laws and customs of the country where they live must expect some inconveniences, even when those laws are modified to the full extent permissible by the rights of the masses of the people.

The Bible clearly points out the Sabbath day, and forbids work therein. It also enjoins work on the remaining six days. The law of the land changes the day which God has blessed and sanctified and requires the religious observance of another day. To this Sabbath keepers conscientiously object, and for this objection and loyalty to God's command they are arrested, fined, imprisoned, put in the chain-gang, maltreated and made subject even to death, and still this great *Statesman* insists that this is no persecution, but that "a small minority of the whole population who adopt views and practices so much at variance with the laws and customs of the country where they live must expect some inconveniences." Well, that is quite a comforting view of the situation, especially taken in connection with the *Statesman's* plea for the protection of "all people in their right to a weekly rest day." In the light of its own interpretation, such a right is simply the right to be dictated to and compelled to accept the dictum of a ruling majority regardless of conscience or religious liberty. In justification of the Sunday law, and its consequent "inconveniences" that a minority must suffer, this same logical reasoner says, "The State has interests at stake. It has its own rights to maintain as well as the rights of all the people."

This is a new theory of State rights. We had supposed hitherto that the rights of "all the people" were of supreme importance; that the State itself exists in order that it may secure the interests and the rights of the people. It is a strange view of the case that the State has rights of its own, independent of

all the people! Who is the State? How did it come into existence? For what purpose was its government established? Whence does it derive its support and its authority? Will the *Statesman* point out some of its "rights" that are independent of "all the people"?

Again it declares: "If the demands of the people who observe Saturday are complied with, the whole machinery of government must be operated on the first day of the week. What becomes then of the rights of those who observe the first day of the week as the Sabbath?" Here is a dilemma indeed! If the *Statesman's* worst fears shall be realized, the case will simply be reversed, and then the observers of Sunday being in the minority ought to be willing to abide by their own rule. But evidently they would not accept the situation with any better grace than the present minority do, as the above anxious question of the *Statesman* indicates.

But really what are the "demands" of "these people who observe Saturday"? They simply ask that they may be allowed to worship God according to the dictates of their own consciences, according to the commands of the Bible, and the constitutional provision of the United States by which this religious liberty is guaranteed unto all of its citizens. This only is our demand; and if this shall necessitate such a change in the machinery of government as the *Statesman* fears, it will only prove the righteousness of our cause and should be hailed with joy by all who profess to be governed by the Word of God, rather than by the traditions of men. In matters of conscience, there can be no ruling of majorities. Might does not make right; but on the other hand, right does make might. The law, as stated by Peter, is as binding to-day as it has always been, "We ought to obey God rather than men."

THE SUNDAY "LAWS."

[The World, New York, Sept. 25.]

WHAT are the Sunday laws? What do they prohibit?

The first of them (section 263 of the Penal Code) forbids "all labor on Sunday except works of necessity or charity." It therefore forbids the blacking of boots, the cooking of hot dinners where cold victuals would suffice, the driving of street-cars or the running of elevated trains, the use of cabs for the transfer of passengers and baggage, the trimming of a rose-bush, the driving of carriages, the running of elevators in office buildings, the sweeping of floors, and apparently the making of beds or the washing of dishes in houses where there are enough dishes for three meals. In brief, it forbids all work not absolutely necessary.

Section 265 prohibits "all shooting, hunting, fishing, playing, horse-racing, gaming or other public sports, exercises or shows." Under this provision the hard-worked men who take a day off on Sunday and recreate themselves by quietly fishing are all lawbreakers. So is the man who plays a game of billiards, and the one who sits down to a game of chess with his wife, or who "plays" any sort of thing with his children. This is precisely the construction that was given to the statute when it was enacted, and repeated in a late decision, and no other is possible to those who "favor the maintenance of the Sunday laws" as they stand. The man who rides a bicycle or a horse on Sunday or drives in a buggy is equally a lawbreaker. He is engaged in a "public exercise."

Section 266 prohibits "all trades, manufactures, agricultural or mechanical employments"

on Sunday, except when they are works of necessity or charity. This would put a stop to the publication of Monday morning newspapers, and would stop every steam engine and every dynamo in the State. It would forbid a farmer to bud a tree or curry a horse or pluck fruit or gather nuts or to drive for pleasure.

Section 267 forbids "all manner of public selling or offering for sale of any property upon Sunday," except articles of food before 10 o'clock in the morning, meals in restaurants or served from restaurants, newspapers, fruit, confectionery, prepared tobacco, drugs, medicines and surgical appliances. This forbids the sale of soda or mineral waters, hair-brushes, cravats or soap. It makes a law-breaker of the iceman or milkman who sends in ice or milk to a family where sickness prevails if the hour of 10 A. M. be passed. The traveller whose trunk is delayed is forbidden to buy a toothbrush or a clean collar in which to go to the hotel breakfast. The delicatessen man may not send to a customer a plate of salad for Sunday evening tea. And anybody who sells any of these things or offers them for sale on Sunday forfeits his entire stock in addition to suffering fine and imprisonment. See Section 270.

According to Section 275 and the judicial construction put upon the word "gaming" by recent court decisions, you become a double offender if you play a game at chess or billiards or checkers or dominoes within two miles of a church when a meeting is being held, on Sunday or any other day in the week.

Section 277 forbids all dramatic or operatic performances, all dancing or wrestling, all trials of strength, all juggling and everything else of the kind. You may play on the piano when your guests visit you on Sunday evening, provided your piano does not make a noise—see Section 265—but you must not let your friends dance to the music, and you must not entertain them with any imitations of actors or any tricks of legerdemain, for these things are forbidden in a private parlor as well as in a public hall.

It is not the Sunday Excise Law alone that it is proposed to maintain, but all "the Sunday laws" such as those catalogued above. They are laws enacted at a time when the State was held to be the nursery governess of all the people, and when it assumed authority to prescribe "holy time" and religious observances, upon the intolerant models of Puritanism. It is not merely proposed to prevent the poor man from getting his pitcher of beer for his Sunday dinner: they propose to regulate the conduct of all of us, even invading the sanctity of our homes by way of compelling us to observe Sunday as if it were the Mosaic Sabbath and we were seventeenth-century Puritans.

TO TEST THE SHEATS "LAW."

[The Sun, Sept. 29.]

THE American Missionary Association of Congregational Churches has obtained an opinion from one of the most eminent constitutional lawyers in Massachusetts that the so-called "Sheats law" passed by the Florida Legislature last winter, will not stand in the United States courts. This law provides for a fine of not less than \$150 nor more than \$500, or imprisonment for not less than three months, for conducting any school wherein white persons and negroes might be instructed or boarded together within the same building, or taught in the same class, at the same time, by the same teacher.

The Orange Park School, against which the law was especially aimed, will open on Tues-

day, October 1. If the law is enforced the teachers will be arrested. The Rev. T. S. Perry of Limerick, Maine, who was pastor of the church and school last year, will return there this year. Prof. B. D. Rowles, of Fulton, N. Y., last year's principal, will also return. Miss Caroline Wandell, of Phoenix, N. Y., Miss Edith Robinson, of Battle Creek, Mich., Miss Helen S. Loveland, of Newark Valley, N. Y., Mrs. Julia E. Titus, of Moravia, N. Y., Mr. Otis S. Dickinson, of Granville, Mass., and Miss Margaret A. Ball, of Orange Park, Fla., will return.

SOUL LIBERTY.

BY FANNIE BOLTON.

"Who art thou that judgest another man's servant? To his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." Rom. 14: 4.

God hath not made the stars of an equal magnitude, Nor shaped the flowers alike that grace the summer wood.

In infinity of fashion, and in diversity His matchless grace and loveliness of character we see.

We hear no flower of nature declaring pettishly Unto another flower, "You must bloom, O flower, like me,"

Or catch a murmur echoed from the stars in heaven's height, Because some world is fashioned to reflect another's light.

God uses great and small for some noble ministry, According to the power of their given ability. And shall men not learn a lesson who with finite wit declare

That the nations must be fashioned by a set religious square?

That each soul must think in ruts that fulfill a certain plan, And shape up to a standard that was made by finite man.

Does this not place the human and the finite on the throne, That God in infinite wisdom and in love should rule alone?

The infinite God has given the certain liberty That is limited alone by a kind civility, To think as it shall please them, and he has not given to others

The right to fetter thought or oppress their human brothers.

Hands off! then men ambitious to prescribe my very creed;

For God alone can feed my soul with truth of heaven I need.

Let Him alone have sway and control of all my heart

To regulate my conduct and my worship by fine art Beyond your poor conception; for it is only He Who can shape the delicate soul-flower for his vast eternity,

And the human touch permitted, would count me such a cost

That the blood of Christ for me be vain, and heaven itself be lost.

RUSSIA.

[Ivan, in New York Observer, June 13.]

It is satisfactory to hear that the Protestant movement known as Stundism, which began in the south of Russia more than thirty years ago, and which is now passing through a time of great stress and trouble, is making considerable progress in Eastern Russia and in Siberia. The dispersal of Stundist families during the persecutions of recent years, and their settlement in regions remote from their old homes is unquestionably the origin of the movement in Siberia. I hear, moreover, that on the Pacific coast of Siberia there are several flourishing communities of Baptists and Stundists full of missionary zeal. One of their leaders, Yakob Dilyakoff, is not unknown in America; indeed, I believe his son is in one of your theological training schools, preparing, let us hope, to devote his talents to the good of his countrymen who are sitting in

darkness and shadow. Your readers may like to be reminded that America has played no inconsiderable part in the Stundist movement. It was in America that Karl Bonnekemper, its founder, was educated and inspired to start the great revival.

The other day I heard a curious tale that struck me as most pathetic and as the description of an incident that could only happen in Russia. An old peasant in a village in the province of Kief, together with some of his companions, were under the impression that the local commissary of police had done them an injustice. They met together and the old man was delegated to go to St. Petersburg to present a petition to the czar for the restoration of certain rights which they alleged had been taken from them. They had no money to pay their delegate's travelling expenses, so the delegate, accompanied by his son, walked. It was early in winter when they set out on that walk of a thousand and more miles, and as they travelled ever northwards the hardships they encountered were terrible. Arrived in St. Petersburg, they were sent from one public office to another. Nobody would accept the petition, and thoroughly disheartened, they left St. Petersburg with their petition. The son died in a village in the middle of a pine forest half-way back to Kief. It was a walk for the old man of close on three thousand miles. He was absent from home over four months.

ARRESTED FOR VIOLATING THE SUNDAY "LAW."

[Mail and Express, Sept. 23.]

JULIUS WOELFLE, of No. 313 East Eighty-fifth street, was arraigned before Magistrate Kudlich, at the Harlem Court, this morning, on a charge of violating the Sunday law in repairing a bicycle yesterday afternoon.

The magistrate discharged the prisoner on the ground that the repairing of the bicycle was a work of necessity, in order to enable the rider of the wheel to proceed on his journey.

"A CRIME AGAINST THE CONSTITUTION."

[Santa Paula (Cal.) Chronicle, Aug. 9.]

THE imprisonment of eight men in Tennessee, recently, because they saw fit to work on Sunday, is a crime against the Constitution of the United States. The imprisoned men observe the seventh day of the week as their Sabbath, as they have a perfect right to do under the Constitution. Religious legislation—and all Sunday laws come under this head—is infamous and will never be sustained by enlightened public opinion.

GOOD IN ITS SPHERE.

[Daily Standard, Leavenworth, Kansas.]

SPEAKING of the Christian Endeavor movement, the New York Sun, edited by that far-seeing old philosopher, Charles A. Dana, says: "It is evident that a desire, if not a settled purpose, to make the organization a distinct political power has taken possession of many of its prominent members. We regret to see this, and are heartily sorry. As a strictly moral enterprise its influence would be wholesome and beneficial; as a political power it will stir up bitter religious strife and prove a curse to the country. Sectarian combinations to effect political objects are dangerous."

THE ROLL OF HONOR.

The Press of the Country is Loyal to
Religious Liberty.

THE secular press of the country, irrespective of locality or political creed, is coming to a realization of the crimes perpetrated upon inoffensive Sabbatarians in several States, and has spoken bravely for the oppressed. Without doubt, but few of those that have condemned these modern persecutions have come to our notice, but through the kindness of their editors or other friends of religious liberty, the following papers have reached us with editorial denunciations of these antichristian, un-American acts of intolerance. We have not intentionally omitted a single paper that has spoken upon this subject:—

ARKANSAS.

Hot Springs Weekly
Morning Gazette, Texarkana

ALABAMA.

Universalist Herald

CALIFORNIA.

San Francisco Examiner
Public Opinion, San Francisco
Coast Advocate, Half Moon Bay
Dixon Tribune
Four Corners, Wheatland
Long Beach Breaker
Berkeley Herald
Chronicle, San Francisco
Daily Standard, Eureka
Riverside Enterprise
Sentinel (Kings County)
Saturday Review
Republican Press
Fresno Morning Republican
Oceanside Blade
Santa Paula Chronicle
San Jose Daily Mercury
Citrograph
Santa Ana Standard

COLORADO.

Rocky Mountain News, Denver
Pitkin Miner, Pitkin
Pick Drill, Spencer
Indicator, Pueblo
Lamar Sparks

CONNECTICUT.

Mystic Press
Norwich Bulletin

DELAWARE.

Sunday Star, Wilmington

DISTRICT OF COLUMBIA.

Washington Chronicle
United American
Kate Field's Washington

FLORIDA.

Tampa Daily News

GEORGIA.

Atlanta Constitution
Alpharetta Free Press

ILLINOIS.

Chicago Inter-Ocean
Chicago Tribune
Chicago Times
Chicago Daily Globe
South Chicago Daily Calumet
Warren Sentinel
Courier, Gibson City
Cuba Journal
Chicago World
Clay County Advocate
Stark County Republican
Flora Democrat
Brown County Republican, Mt. Sterling
Every Saturday, Elgin
Weekly Tribune, Hebron
Rushville Times
Philosophical Journal

INDIANA.

Indianapolis Sentinel
Evening News, Michigan City
Noblesville Ledger
New Haven News
The Echo, Darlington
Hebron Leader, Hebron
The Press, Lawrenceburg

INDIAN TERRITORY.

Mildrow Register

IOWA.

Iowa State Register, Des Moines
Lawler Dispatch
Sigourney Review
New Era, Grand Junction
Spokane Falls Review
Mills County Journal, Glenwood
Lester Record
Ithuriel, Des Moines
Clinton Age
Davenport Leader
Free Press, Mt. Pleasant
Independent American
Semi-Weekly Tribune
Dubuque Trade Journal
Diagonal Progress
Globe, Council Bluffs
Cedar Rapids Gazette
Wheatland Gazette
Freemont County Herald
Tribune, Eddyville

KANSAS.

Liberator, Norton
Wamego Times
Greeley News
Kansas Democrat, Bennington
Tonganoxie Sentinel

KENTUCKY.

Louisville Courier Journal
Carrollton Commercial
New Era, Hopkinsville
Louisville Times

LOUISIANA.

Times-Democrat, New Orleans
Lafayette Gazette
Roseland Herald
Jewish Spectator

MAINE.

Portland Transcript
Odd Moments, Bangor

MARYLAND.

Baltimore News

MASSACHUSETTS.

Boston Traveller
Arena, Boston
Boston Daily Globe
Springfield Republican
Martha's Vineyard Herald
Malden City Press
Dedham Transcript
Taunton Gazette
West Roxbury News

MICHIGAN.

Battle Creek Journal
Kalamazoo Morning News
Midland Republican
Morrison's Town Talk, Bay City
Ypsilanti Commercial
Charlotte Tribune
Rockford Register
Morning Patriot, Jackson
Caro Democrat
Industrial News
L'Anis Sentinel
Odd Fellow, Owosso
Carson City Gazette
Detroit Free Press
Lewiston Journal

MONTANA.

The Age, Boulder
The Butte Bystander

MINNESOTA.

The Progress, Minneapolis
Independent, Leroy
Pioneer Press, St. Paul
Red Wing Argus
Republican, Fulda
Minneapolis Journal
The McIntosh Times
Pine Island Record
The Hills Crescent
Daily Globe, St. Paul
Anaconda Standard, St. Paul
Nicolett County Independent
The Appeal, St. Paul

MISSOURI.

St. Louis Republic
Iron County Register, Ironton
Press Spectator, Salisbury
Rosenwood Gazette
Clearmont News
Buzz-Saw, Williamsville

NEW HAMPSHIRE.

Portsmouth Times
Nashua Telegraph

NEW JERSEY.

Bayonne Democrat
Daily State Gazette
Plainfield Press
Plainfield Courier-News

NEBRASKA.

Silver Creek Times
Antelope Tribune, Neligh
Oakdale Sentinel
Reference, Cambridge
Ashland Gazette
Pawnee County Times, Burchard
Minden Courier, Minden
Tribune, Neligh, Antelope County
Democrat, Central City
Clay County Journal

NEW MEXICO.

San Juan Times, Farmington

NEW YORK.

New York World
New York Sun
New York Commercial Advertiser
Rome Daily Sentinel
Truth Seeker
Democrat Register, Sing Sing
New York Weekly Tribune
Morning Sun, Norwich
Brooklyn Daily Eagle
Elmira Telegram
Elmira Evening Star
Kingston Daily Freeman

NORTH CAROLINA.

Union Republican

NORTH DAKOTA.

Times-Record

OHIO.

Columbus Evening Press-Post
Galion Inquirer, Galion
The Register
Ohio Soldier, Chillicothe
Farm News
Milo Advance
Green Spring Times
Democrat, Pomeroy
Times, Cincinnati

OREGON.

Milton Eagle
Portland Transcript
Plaindealer, Roseburg

PENNSYLVANIA.

Daily Herald, Morristown
Daily Telegraph, Sharon
South Bethlehem Star
Manayunk Sentinel, Philadelphia
Sunbury Daily, Sunbury
Kane Republican
Evening News, Erie
Pennsylvania Grit, Williamsport
The Conservator
Mt. Jewitt Herald
Roscoe Forum

RHODE ISLAND.

Hope Valley Advertiser
Naragansett Times, Wakefield

SOUTH CAROLINA.

Laurensville Herald

SOUTH DAKOTA.

Lake County Independent
Sioux Valley News
Clarke County Republic

TEXAS.

Weekly Star, Marshall
Sunday Gazette, Denison
Floyd County Times
Gillespie County News, Fredericksburg
Farm & Stock Record
Farmers' Review, Bonham
Yoakum Weekly Times

TENNESSEE.

Nashville Banner
Nashville American
Chattanooga Times
Dayton Republican
Dayton Leader
Daily Times, Dayton
Clinton Gazette
Maynardville Eagle
South Pittsburg Republican
Jamestown Gazette
Huntsville Chronicle
Enterprise, Deer Lodge

Dispatch, Sunbright
Dixie Reporter, Nashville
Camden Chronicle
Daily Progress
Free Press
Martin Mail
Roan County Republican
Sunday Times
Daily Times, Chattanooga
Patriotic Herald, Nashville

UTAH.

Evening Press, Ogden
Herald, Salt Lake City

VERMONT.

Messenger, St. Albans,
Phoenix, Brattleboro

VIRGINIA.

Hilloville News
Echo, Broadway

WASHINGTON.

Medical Lake Ledger
Advertiser, Sprague
White River Journal
Milton Eagle

WEST VIRGINIA.

Mountain State Gavel, New Martinsville
Fairmont Free Press

WISCONSIN.

Reedsburg Free Press
Centralia Enterprise
Antigo Herald
Wisconsin Tobacco Reporter
Motor, Madison
Milwaukee Daily News
Lodi Valley News
Stevens Point Journal

WYOMING.

Laramie Times

Religious Press.

Of the religious press, the following journals have spoken against the persecution of seventh-day observers:—

Sabbath Recorder, Plainfield, N. J.
Sabbath Outlook, " "
Independent, New York
Examiner (Baptist), New York
Outlook (Congregational), New York
Christian Register (Unitarian), Boston
Unity (Unitarian), Chicago
Church Bulletin (Baptist), South Chicago
Watchman (Baptist), Boston
Indiana Baptist, Indianapolis
Die Rundschau (Lutheran), Chicago
Monitor (Catholic), San Francisco
Catholic Mirror, Baltimore
Hebrew World, New York
Chicago Israelite
American Hebrew, New York
Jewish Spectator, Nashville
Jewish Criterion, Pittsburg
American Israelite, Cincinnati
Western Watchman, Mo.
Christian Intelligencer, New York
Primitive Catholic (Rel.)
Christian Leader, Ohio
Jewish Spectator, Memphis

Favor the Persecution.

The following papers have attempted to justify the imprisonment of the Adventists:—

SECULAR.

Atlanta Constitution
Pulaski (Tenn.) Citizen
Heartsville (Mo.) Press
Toledo Blade, Ohio
Hartsville Press, Mo.
California Voice, San Francisco
Macdenny Sentinel, Fla.
Ottawa Semi-Weekly Journal, Canada
Kankakee Daily Times, Ill.

RELIGIOUS.

Canadian Baptist, Toronto, Ontario
Nashville Baptist
Texas Baptist Standard
Alabama Baptist
Messenger and Visitor (Baptist), St. Johns, N. B.
Central Methodist, Ky.
East Tennessee Baptist, Tenn.
Omaha Christian Advocate
Kentucky Baptist, Waco, Texas
Nashville Christian Advocate, Tenn.
Baptist Reaper, Martin, Tenn.
Christian Statesman, Allegheny, Pa.
Christian Reformer, Pittsburg, Pa.

LITERARY NOTICES.

THE "Rights of the People," or "Civil Government and Religion," is the latest number of the *Religious Liberty Library* issued. It is an illustrated pamphlet of 378 pages, by Alonzo T. Jones.

The "Rights of the People," is the well-known pamphlet, "Civil Government and Religion," revised and greatly enlarged. This is in the opinion of many the best thing that Mr. Jones has ever written; and it ought not only to be read, but studied by every lover of liberty, either civil or religious.

It will be especially valuable for those who expect to study the Sabbath-school lessons in the "International Sabbath-school Quarterly," for the fourth quarter of the current year. Numerous references are made in these lessons to this pamphlet, and everyone who expects to master the lessons will need the pamphlet.

This book treats of live issues which are now before the people, and everyone should read it, whether interested in religion or not, because it discusses principles that are vital in a government "of the people, by the people, and for the people." Price, 40 cents. Usual discount given to dealers. Address the publishers, Pacific Press, 43 Bond Street, New York. B.

THE "ARENA" FOR OCTOBER.

This number of the *Arena* contains much interesting matter; but perhaps that which will most interest the readers of this paper is, "Cruel Persecution of Christians by Christians in Tennessee." This comes under "Current Notes on Vital Problems," by the editor. Mr. Flower is an exceedingly able writer, and his sympathies have been fully enlisted in behalf of those who are suffering religious persecution. These facts are a sufficient guarantee that anything he says upon the subject will be of surpassing interest. The price of the *Arena* is 50 cents, and may be ordered direct from the publishers, Boston, Mass.

"THE Duty to Obey Civil Rulers," is the title of the April issue of the *Religious Liberty Library*. The subject is considered from the standpoint of the Christian, and the limitations imposed by man's duty to his Creator are pointed out, as set forth by the declarations of Scripture. The bearing of expediency, and of the doctrine of natural rights, upon the question, are also considered. The propositions laid down are clear, logical, scriptural, and in harmony with the principles maintained by eminent and well-known men of our own times. As the question of obedience to civil rulers is becoming more and more a practical one for every person, by reason of movements set on foot which, under the sanction of "law," invade the realm of conscience, a clear understanding of the limits within which duty commands obedience to civil rulers, is a matter of prime importance to each individual; hence all should feel an interest to read this publication. Sixteen pages, price, 2 cents. Address the International Tract Society, Battle Creek, Mich. S.

"KEEP the Commandments," is the title of a sixty-four page pamphlet, published by Charles E. Buell, Plainfield, N. J. The author makes a strong and able plea for the observance of all of God's ten precepts, with especial reference to that one which is, in the name of religion, so generally disregarded. The claims of the seventh-day Sabbath are

presented from the Scriptures, in contrast with those sought from tradition and custom for "the venerable day of the sun." The arguments are drawn from a wide range of Scripture texts, and are forcibly presented. Address the author.

JOHN WILLIAMS, the Martyr of Erromanga—By Rev. J. J. Ellis. 12mo, 160 pages, fully illustrated, cloth extra, 75 cents.

JOHN BRIGHT, the Man of the People—By Jesse Page, author of "Bishop Patterson," "Samuel Crowther," etc. 12mo, 160 pages, fully illustrated, cloth extra, 75 cents.

WILLIAM CAREY, the Shoemaker who became a Missionary—By Rev. J. B. Myers, Association Secretary Baptist Missionary Society. 12mo, 160 pages, fully illustrated, cloth extra, 75 cents.

SAMUEL CROWTHER, the Slave Boy who became Bishop of the Niger—By Jesse Page, author of "Bishop Patterson," 12mo, 160 pages, fully illustrated, cloth extra, 75 cents.

SIBERIA AND THE NIHILISTS.—Why Kennan went to Siberia. By William Jackson Armstrong. This is one of the most intensely interesting and thoroughly reliable contributions to literature on Russia and the Nihilists ever published. Everybody should read this book, because no one can be intelligent upon the subject of which it treats without familiarity with its contents. 160 pages, paper covers, 25 cents.

PACIFIC PRESS PUB. CO.,

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Oakland, Cal.

Kansas City, Mo.

PUBLICATIONS ON THE SABBATH QUESTION.

The Abiding Sabbath. By A. T. Jones. No. 9 of the *Bible Students' Library*. This is a review of two Sabbath "prize essays," one of \$500, and one of \$1,000. It contains mighty arguments on the Sabbath question; 174 pages; price, 15 cents.

Is Sunday the Sabbath? No. 24 of the *Library*. A brief consideration of New Testament texts on the first day of the week; 8 pages; price, 1 cent.

Nature and Obligation of the Sabbath of the Fourth Commandment. By J. H. Waggoner. No. 54 of the *Library*. Clear and strong in argument; price, 10 cents.

Sunday; Origin of its Observance in the Christian Church. By E. J. Waggoner. No. 80 of the *Library*. The testimony given with reference to Sunday is wholly Protestant. All Protestants should read it; price, 15 cents.

Who Changed the Sabbath? No. 107 of the *Library*. What God's Word predicted; what Christ says; what the papacy says, what Protestants say. A most convincing document; 24 pages; price, 3 cents.

"The Christian Sabbath." No. 113 of the *Library*. A reprint of four articles in the *Catholic Mirror*, the organ of Cardinal Gibbons. What Catholics have to say to Protestants on the subject; 39 pages; price, 4 cents.

Christ and the Sabbath. By Prof. W. W. Prescott. The spiritual nature of the Sabbath, what true Sabbath keeping is, and the relation of Christ to the Sabbath in both creation and redemption. A most important tract. No. 14 of the *Religious Liberty Library*; 38 pages; price, 5 cents.

The History of the Sabbath. By John N. Andrews. A complete history of the Sabbath and first day of the week in religious life and thought, from the earliest ages to the present time, and especially during the Christian dispensation; 550 large octavo pages; price, cloth, \$2.00; library binding, \$2.50.

Catalogue of religious publications sent free. Address,

PACIFIC PRESS, 43 Bond Street
New York City.

Oakland Cal.

Kansas City, Mo.



NEW YORK, OCTOBER 3, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

ONE of the ceremonies observed by Jews in the celebration of Yom Kippur, or the Great Day of Atonement (Lev. 23:27-32), is the sacrifice of a live chicken by each household.

The head of the house, it is said, swings a live chicken over the head of each member of his family, after which the fowl is *killed by the rabbi* and eaten by the family.

New York has an ordinance against the sale of live fowls, and it has been the custom of the police to raid the Jewish quarter every year at the Atonement season and arrest all dealers found with live chickens in their shops.

This year the Jews got an injunction restraining the health authorities from making the customary arrests, but for some reason it proved to be invalid, and the authorities manifested a special zeal in making the raid. About fifty arrests were made on the 27th ult.

The Jews declare the raid an outrage; and so it was. No sanitary code or other code that interfered similarly with a Roman Catholic festival or with the rites of popular Protestantism could survive a week in New York; and neither should this senseless regulation. It may be wise to restrict to some extent the sale of live fowls in a large city, but to apply such a rule so strictly as to prevent the Jews from observing a time-honored, though it must be confessed a very foolish religious custom, is an exhibition of despotism more worthy of Russia than it is of an American city.

ROBERT T. NASH, of Amory, Miss., who was arrested and tried last May for working in his garden on Sunday, has been indicted by the grand jury for work said to have been done on the 12th day of May.

Mr. Nash was arrested on the 16th of September, about 2 o'clock in the afternoon. The officer who made the arrest was riding a mule, and was at first disposed to require his prisoner to walk fifteen miles to Aberdeen, the county seat. Mr. Nash told him that he was very tired, having already walked a long distance, that his feet were sore, and that he had been up the previous night with a sick child, that he was not able to walk so great a distance. The officer finally consented to allow him to go to the county seat by rail. There the officer met him and escorted him to jail, where he was locked up. The next day he was taken to the court-room and required to plead to an indictment which charged him with working on Sunday, the 12th day of May, in the field hoeing corn. He refused to plead, saying that he could not remember what he did on the 12th day of May. The

judge decided that this was equivalent to a plea of not guilty, and it was so entered. Mr. Nash said he was not ready for trial, and would like to have the case postponed. This request was denied, but upon calling the State's witnesses it was found that they were not present, and as it was the last day of the term, the case was necessarily postponed until the next term of court, which comes next spring. Mr. Nash was enabled to secure bondsmen the next day, and is again at liberty.

SEPTEMBER 25, there was a demonstration in this city in favor of "liberal Sunday laws." The phrase, "liberal Sunday laws," means laws that will prohibit honest labor and permit the sale of beer; laws that will close barber shops and open saloons.

About fifteen thousand men are said to have taken part in the parade on this occasion. President Roosevelt of the Police Board reviewed the parade, and Rev. A. H. Grant of Newburg made a speech, and said some good things. He is reported in the daily papers to have declared that the State has no right to say how a man shall spend his Sunday so long as he does not interfere with the liberties of others. "Just so long as the Church," added Mr. Grant, "in its effort to win man, leans upon the arm of the State, it will deservedly fail of its object and be despised. But just as soon as it recognizes its own strength as a great source of supply to the natural and universal spiritual needs and wants of men, breaks off its unholy alliance with the State, and relies wholly upon God, just as soon will it become at once efficient and powerful. Men will flock to it as soon as it can be easily said, 'Come unto me, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday or Sunday, all ye that labor and are heavy laden, and I will rest your weary heads and weary hands.'

"The Church can adjust itself to modern civilization, and in so doing it need not, must not, lower its ideals one iota; but it must reduce its demands, and make up for this reduction by such intelligent advance in methods and such embodiment of the Spirit of Jesus as shall draw men to its ideals, and so to itself."

This is sound doctrine, but it had small place in a demonstration in the interests of "liberal Sunday laws." Why any Sunday law at all? Men have no right to interfere with the rights of others upon any day; then why any special law providing that they shall not do so on Sunday?

The fact is that the expression "liberal Sunday laws" is a misnomer. Any law that prevents any man from doing on any day any act that he might properly do at any other time, is illiberal toward that man, and is just as bad in principle though not in degree as a "law" which curtails the freedom of a thousand men. And that is just the reason why we should have no more law for Sunday than for the fourth of July, Christmas or Thanksgiving. When the State has declared Sunday to be *dies non* it has reached the limit of its right-

ful authority and enacted the only really liberal Sunday law.

The trouble is that too many men in that "liberal Sunday law" parade had forfeited their right to protest on principle against Sunday "laws" by themselves selfishly favoring at some time or other legislation that would require somebody else to close business on that day.

PROBABLY most of our readers will remember that in November, 1893, Eld. W. A. McCutchen, an Adventist minister, and Prof. E. C. Keck, an Adventist teacher, were arrested in Gainesville, Ga., for working in the back part of the Adventist church building on Sunday. The city of Gainesville, having no ordinance against Sunday work, these men were fined \$50 each, by the mayor, with the alternative of ninety days in the chain-gang for "disturbing the peace," though it was shown that the only possible disturbance that there was to anybody, was the mental annoyance of knowing that the work was being done. One witness testified that he was disturbed, though in another part of the city, when he was told that they were working.

The case was appealed from the Police Court to the Superior Court, and it was the general opinion of lawyers that when it came up on appeal, the Superior Court would reverse the decision of the mayor; but that functionary happened to be foreman of the next grand jury, and secured indictments against McCutchen and Keck for violation of the State Sunday statute.

The cases were tried together in the Superior Court, April 22, 1894. The jury failed to agree and both cases went over to another term, when the prosecuting attorney entered a *nolle* and they were dismissed.

In the meantime no decision was rendered on the appeal from the mayor, and it was supposed by the defendants that the prosecution had abandoned the case. About this time the judge before whom the State case was tried was superseded by a newly elected judge, who had formerly been a Baptist minister. The retiring judge is said to have expressed the opinion that the mayor had no jurisdiction; but the new judge recently decided that the fine was properly imposed by the mayor and that it must be paid, or the defendants must either forfeit their bonds or go into the chain-gang. But Messrs. McCutchen and Keck have elected to do neither, and have appealed to the Supreme Court, where the cases are now pending.

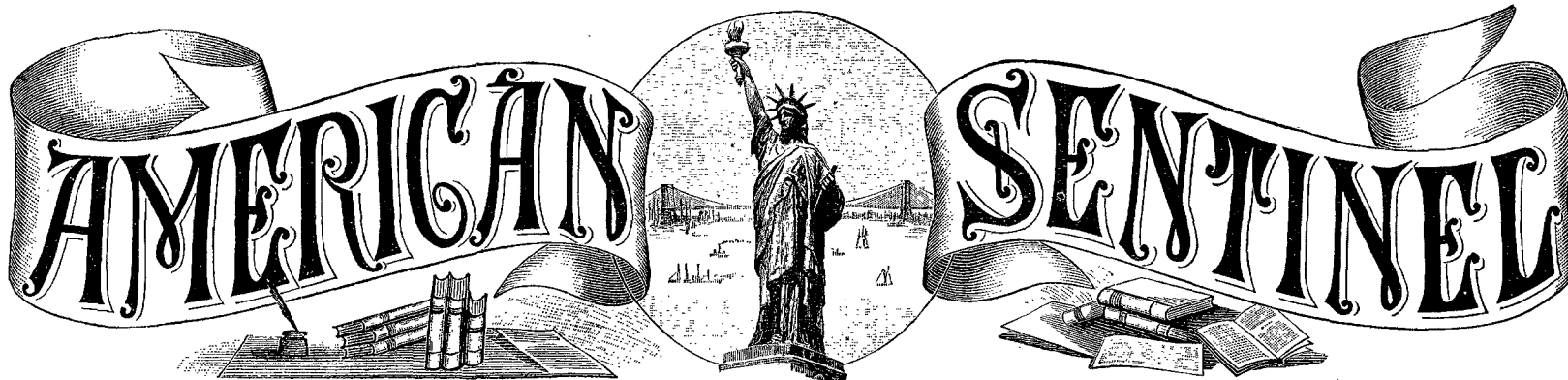
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GOD'S WARNING AGAINST YIELDING TO SUNDAY LAWS.

THE AMERICAN SENTINEL has from the first opposed all movements in this country and elsewhere the success of which, through religious legislation, meant a union of Church and State.

It has opposed such movements because they were contrary to natural right and justice, contrary to the free exercise of conscience, and against the interests of both the State and the Church.

But there is another reason, and one of immeasurable weight and significance, wherefore the SENTINEL raises its voice against them; and that one is based upon those interests and that relation of the individual which are paramount to all others, namely, his eternal interests and his relation to his Creator.

That reason is stated in the plainest and most emphatic language by God himself. Let it be remembered that these movements for securing religious legislation relate almost wholly to a divine institution—the Sabbath—and that they exalt and aim to thrust upon the world by force a day which has been made a rival to the Sabbath God has appointed, and which he commands all men to keep. Therefore it is not strange that God should have spoken explicitly upon this subject, and should have uttered a most solemn warning against yielding allegiance in this matter of Sabbath observance to the power which has exalted itself against him.

That warning is given in these words: "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their

torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14: 9-11.

Let all the world hear, and tremble at these words of the most high God!

The very essence of worship is obedience. The verse following those we have quoted, reads: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." The saints—those who worship God—are those who keep his commandments. Whoever does not keep God's commandments, worships not him, but another and opposing power.

The Saviour, in his condemnation of Phariseism, said, "In vain they do worship me, teaching for doctrines the commandments of men." Matt. 15: 9.

The "beast" and his "image" to which this warning message of Revelation 14 relates, are mentioned in the preceding chapter; and there are recorded some of the characteristics which identify them, and an outline of the work which they are to do. Verses 1-10 of this chapter are descriptive of "the beast." The remainder of the chapter speaks of "another beast," in nature like the first, though lamblike in appearance, which says "to them that dwell on the earth that they should make an image to the beast," and causes them—as many as will yield to its power—to receive the "mark" of the beast in their right hand or in their forehead.

It scarcely need be said that this language cannot have reference to literal beasts. No literal beast could talk to people and compel them to do work, as is here described. They are symbols which prophetic scripture employs in speaking of earthly governments.

Among the characteristics of the "beast" are "seven heads and ten horns," the body of a leopard, the feet of a bear, and the mouth of a lion. Verses 1, 2. A lion, a bear, and a leopard, are symbols used in the prophecy of Daniel to represent three successive universal empires,—Babylon, Medo-Persia, and Grecia. Dan. 7: 9-6, 17, 23. After them arose Rome, greatest and most powerful of all, which ruled over their territory and incorporated what was theirs into itself. Hence it would not be inappropriately symbolized by a beast having some of the features of these animals.

Daniel lived at the time of the empire of

Babylon; and the fourth kingdom which arose after his time was the kingdom of Rome. And even to-day there is a kingdom of Rome—a spiritual empire which arose upon the ruins of the civil empire, and still continues to wield despotic sway over untold millions of subjects.

This "beast" had seven heads and ten horns, and upon its horns were ten crowns. When the civil empire of Rome was broken up, it became divided into ten kingdoms (see Dan. 2: 40-44), and this divided state continues to-day, notwithstanding the efforts of several great military leaders to weld them again into one empire. But, meanwhile, the spiritual empire of Rome grew and extended over all these nations; and though materially checked by the Reformation, continues a mighty and growing empire to-day.

One of the seven heads of "the beast" was "wounded unto death;" but "the deadly wound was healed; and all the world wondered after the beast."

The head governs the body. The heads of "the beast" governed the empire—Rome; not, of course, at the same time, but successively, from its rise down to the present day. Since the kings, the consuls, the triumvirates, the dictators, the emperors, etc., of Rome passed away, the papal head has ruled the empire, though given a deadly wound in modern times by the loss of temporal power. In the palmy days of the papacy she wielded not only spiritual but civil power, forcing kings and emperors to do her bidding; but at last, when the Reformation had checked her influence, the sword of civil power was turned against her. In 1798, a French army entered Rome, took the pope prisoner, and carried him into exile. For a time the papacy seemed to have received her death blow. But, as the prophecy says, "the deadly wound was healed." A new pope was soon appointed, and with marvelous vitality she rallied in a measure from the shock, and continued on her course.

And the truth is only too plain that in recent times the power of Rome has been fast increasing, her hold strengthening in nearly every civilized land—notably, alas, in our own—upon the agencies through which civil authority is exercised. How long will it be ere she is able once more to control those agencies for her own ends?

And to-day all the world looks upon her

with wonder and growing admiration, and no nation counts itself able to make war with her. Germany, the strongest nation of Europe, with the great Bismarck as its leader, has found itself unable to contend against her.

The "beast" received his power, and his seat, and great authority, from "the dragon." The latter is identified in chapter 12 as "that old serpent, called the devil and Satan." Verse 9. He it was who sought to devour the man child—Christ—as soon as it was born. The visible agent in this attempt was Herod, who, as the Roman governor of Judea, represented the empire under which he ruled, and back of the pagan empire, wielding its power for his own purposes, was Satan, "the prince of this world," the real enemy with whom Christ contended.

Papal Rome was given the seat of pagan Rome—the "eternal city"—to which power and prestige still adhered; which power and prestige, as the papacy developed, rose to a height which far surpassed that exercised by her pagan predecessor.

There was given unto "the beast" "a mouth speaking great things and blasphemies." "Great" indeed, are the claims put forth by Rome; and her spiritual pretensions, such as the "infallibility" of her head, the power to forgive sins, to grant indulgences, to bind the conscience, etc., are blasphemies of the truest sort.

"It was given unto him to make war with the saints, and to overcome them." Here also papal Rome stands without a rival among earthly powers, as witness the long ages of her relentless warfare upon those whom she counted heretics.

It is the "mark" of this "beast" which is sought to be enforced upon all by "another beast" arising "out of the earth." And the papacy has a mark, a sign of her authority. She affirms that she has this, and her own words tell us what it is. Looking in her doctrinal books, we find:—

Q. How prove you that the church hath power to command feasts and holy days?

A. By the very act of changing the Sabbath into Sunday, which Protestants allow of.¹

The commands of Rome as regards her feasts and "holy days" are put forth as of binding obligation upon the consciences of men. And the mark of her asserted authority in this respect is "the very act of changing the Sabbath into Sunday!"

In another work we find:—

Q. Have you any other way of proving that the church has power to institute festivals of precept?

A. Had she not such power she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day,—a change for which there is no Scriptural authority.²

The Sabbath, God's own sign of authority, the uplifted badge of papal power!—not the true Sabbath, of course, but one of papal manufacture. And there is a method in this madness, a wisdom which is that of a master-mind. For if the papal claim of power to change the Sabbath day to Sunday be the truth, there is no reason why she should not receive the homage and worship of all men,—yes, even of the host of heaven; and he who admits the claim cannot consistently refuse the worship.

This is evident from the nature of the Sabbath institution. It is the divine memorial of creation, the "sign" of Him who has

creative power. The possession of creative power distinguishes the true God from all other gods. Ps. 33:6-9; 96:5; Ex. 20:11. The Sabbath is thus the sign of the true God, and by keeping it men show that the true God has their allegiance. This he has himself declared, in these words addressed to his chosen people:—

"Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you." Ex. 31:13. This statement of the purpose of the Sabbath is repeated in Eze. 20:12, 20.

And therefore, had the papacy such power as she claims, and of which her change of the Sabbath is her own sign, she would stand superior to God himself, since the actual change by one power of the laws or ordinances of another power, is evidence of the superiority of the former over the latter.

The seventh-day Sabbath is the appointed sign, or mark, of the power and authority of the Creator. The first-day sabbath is the acknowledged sign of papal power and authority, her change of the Sabbath being by her own testimony, entirely without scriptural warrant.

This false sign is the "mark" of "the beast," against which is uttered the fearful warning of Rev. 14:9-11.

And now, with the light of truth before them concerning God's Sabbath, as it is being everywhere proclaimed by Seventh-day Adventists and others, men are being forced to choose between the Sabbath of God and that of the papacy, by laws which command the observance of the first day of the week.

By those laws, when rigidly enforced, the papal sabbath,—the mark of Rome's asserted authority and power over the conscience,—will be forced upon all who yield obedience to them; and all such will, by this obedience, acknowledge allegiance to the papacy, and become worshippers of "the beast," and receivers of his "mark."

When the present Sunday laws of this country, and other more oppressive ones that will be made, shall be enforced, there will be in this land a fully-developed and living "image" of the papacy, even of what she was in former days—a Church-and-State power making use of the civil arm to enforce religious dogmas under the penalties of "the law."

This is the dark goal to which this country, spite of its Constitution and Declaration of Independence, its wise and noble forefathers, and the principles of liberty and justice bequeathed to it, is now hastening. The prophet on Patmos' isle beheld in his vision "another beast, coming up out of the earth," having "two horns like a lamb," yet speaking "as a dragon." "Time's noblest offspring"—and his last—appeared in the field of prophetic vision to close up the drama of human history; there to do a work which belied its lamblike appearance,—even to continue the oppression and persecution of God's people to the bitter end. He saw it exercising "all the power of the first beast before him."

And how long will it be before we also see in dread reality this same thing? Only so long as will be necessary to set up and put in motion the machinery of religio-political design, now being manufactured on every hand, for the enforcement of Sunday observance and other ordinances of "the church."

This nation, of lamblike aspect, the refuge for the oppressed of other lands, the chosen standing ground of "liberty enlightening the world,"—which came up not out of the agitated sea of human strife and commotion, amid the overturning of kingdoms, but "out of the earth" like a growing plant, by the settlement

of a new country, is sounding a dragon voice in the ears of those who would honor God by keeping his Sabbath, and preparing to force upon them and upon all, so far as oppressive laws can do it, the "mark" of the "beast"—the papal sabbath.

It is yet to do "great wonders" and deceive "them that dwell on the earth by the means of those "miracles" which it will have power to do, for the accomplishment of its oppressive purposes. The decree is to be made that no man may buy or sell "save he that has the mark;" and finally, that as many as will not worship the image of the beast "should be killed." Rev. 13:13-17. In what has already been done, is contained the pledge of what is yet to be.

Such is the national prospect; what is our prospect individually? What will be our attitude when the crisis comes? The "law," with its penalty, is a powerful argument, not convincing the conscience, it is true, but sufficing to change the course of many. The question is, Will that argument prevail with you? Will you receive the "mark" in your forehead, or yield outward allegiance by withholding your right hand from labor on the man-made sabbath, as God commands to be done on his holy day? or will the voice of the dragon be drowned in your ears by the solemn and portentous warning of Heaven,—"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation"?

TEACHING RELIGION IN THE PUBLIC SCHOOLS.

THE following from the *Daily Sun*, St. John, N. B., presents the question of religious instruction in the public schools as viewed by influential church people of Canada, and notices the efforts being made there to make this proposed feature of public-school teaching an accomplished fact:—

The Church of England is a large and influential body in Canada, and in the absence of information to the contrary, may be assumed to have been fairly represented in the synod meeting at Montreal. It is, therefore, a matter of great significance at the present time that the synod has taken such strong ground in favor of religious instruction in the common schools. The discussion occupied several sessions, covering a great part of three days, and nearly every speaker expressed regret that in the schools so little attention was given to the Scriptures and to religious truth and duty.

So far as destructive criticism on this line went there was in the provincial synod almost unanimity. But when it came to positive recommendations, the delegates were not so well agreed. Only a few of those who took part in the discussion would announce themselves in favor of denominational schools as a substitute for the non-sectarian system. Several, however, took the ground that if, as in Ontario, separate schools, with public grants, were permitted to one denomination, they should be allowed to the Church of England.

It is, however, recognized by the Episcopalians, as well as by others, that it is impossible to provide a system in this country under which each church would have its own schools, wherever that church has adherents. We have too many churches and too few people for this. The system which is to live must admit of the coöperation of all the people in scattered country communities for the purpose of primary education. In towns and cities, classification by sects is to some extent possible, but even in the largest cities this separation has only gone to the extent of dividing the Roman Catholics from the Protestants.

A few members of the synod urged that the distinct doctrines of the Church of England should be taught in the schools, but this, of course, would mean that Episcopalians and other Protestants would not work together. The prevailing feeling of the synod seemed, however, to be that the church should not place herself in antagonism to or get out of sympathy with the other religious bodies. It was felt that while the

¹ "An Abridgment of the Christian Doctrine," p. 58. Excelsior Catholic Publishing House, 5 Barclay St., New York, 1833.

² "Doctrinal Catechism," p. 174; Excelsior Catholic Publishing House, 5 Barclay St., New York, 1876.

Episcopal body took stronger ground for religious instruction in the public schools than was taken by other Protestant bodies, the other denominations were also becoming more and more anxious over the results of a common school training which has been practically secularized.

Recent resolutions passed by the Presbyterian Assembly and by various other church conventions support the belief that the Church of England does not stand alone with the Roman Catholics in favor of combining in the schools religious teaching with secular instruction. A good deal is made of the fact that some of the Australian colonies are giving up the secular system, which had been their boast. The Australians find, or think, that the schools have to some extent failed to accomplish that great part of their proper work, the laying of the foundation of a strong, virtuous and kindly character.

It is complained in this country that our youth are growing up with less reverence than their fathers had. But supposing this to be true, and granting also that the boys and girls are growing up less familiar with the Scriptures than the last generation were, it perhaps is not all the fault of the schools. This is an age of many books, instead of one book, and it may be found that many grown people read the Bible less than they did when they were children. However this may be, it is much easier to declare in favor of religious teaching in schools than to devise a scheme which will provide for such teaching and yet furnish free education, and give guarantees of efficiency.

The synod seems to have recognized the weakness of an abstract resolution which asked for religious instruction and made no suggestion of ways and means. The original report and motion was amended in such a way as to recommend the establishment of parochial or church schools where these are possible.

The tendency of the times is to lay altogether too much upon the shoulders of law and the public schools. Human law is not a panacea; neither has the public school power to cure all of the evils that arise from defective education. It is important that every person should have the *right* religious education; but the establishment of religious instruction in the public schools affords no guaranty that those attending them will get it; they may be taught religious error, and the wrong kind of religious instruction is very likely to be worse than none at all.

The secular public school is the only one which represents the American principle of equal and exact justice toward all parties. Let each denomination erect and maintain its own schools for religious instruction; and especially, let parents see that a strong influence for morality and uprightness is exerted upon the youth in their homes, for it is the home teaching and influence that is most powerful in shaping the youthful course for usefulness and honor, or for crime and disgrace.

AN EXEMPTION WHICH DOES NOT EXEMPT.

THE following is from the *Boston Herald*, of September 30:—

Salem street [the Jewish street of Boston], as a commercial mart, was absolutely dead yesterday. All the stores, except those permitted by law to be opened, such as common victuallers' places and drug stores, were closed, and the usual Sunday activity was veiled by drawn curtains and locked doors.

This change was brought about by the order of Captain Cain, promulgated by his officers in that district, that none of the places of business which were opened for any part of Saturday should be opened on the Lord's day.

It was expected that there would be objection to the order, and there is, but it was not manifested in any aggressive form. The stores were closed for the time being, but it is the intention of the storekeepers to call the matter to the attention of the courts, and a series of caucuses, of which this subject was the principal theme, were held yesterday on Salem street, between Cross and Prince streets, by a throng of people, which almost completely blocked the ancient thoroughfare.

No definite plan of action has as yet been formulated, but this much can be stated: The shopkeepers, as a rule, are opposed to the order, and will fight it. Whether they will rebel as a body or select some individual to make a test case remains to be decided, but the chances are in favor of this latter plan of action. In the meantime, they will probably ask that the order be not enforced until the final decision of

the court is received, so that their business may not be injured during the year or so necessary to a finding.

The Jewish shopkeepers claim they have the right, under the statutes, to continue their business as in the past. The law on the case is found in the last sentence of Section 2, chapter 434, of the Acts of 1895, and is as follows:—

"Whoever conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and actually refrains from secular business and labor on that day, shall not be liable to the penalties of this section for performing secular business and labor on the Lord's day, if he disturbs no other person."

For several weeks past there have been complaints and convictions under this statute, the courts holding that the seventh day of the week, in the intention of the law, was from midnight to midnight on Saturday.

The defense of those of the Jewish faith who are interfered with on account of this law is that their Sabbath is celebrated from sundown on Friday to sundown on Saturday, and they claim that if they do open their places of business at six o'clock on Saturday evening they are still entitled to the privilege, both under the Constitution and the statute, to open on Sunday. They claim that the law was intended to apply to them particularly, and to give them certain privileges. They further claim that the law ought to be liberally interpreted, to cover the period of their Sabbath, instead of being applied strictly to the seventh civil day of the week.

For all these reasons they hold that the merchant or laborer who ceases his labor at six o'clock Friday evening, and abstains from it until that same hour on Saturday evening, is entitled to the privilege of opening his store or resuming his labor on Sunday. This rule is followed by the strict orthodox Jews, but some are not so scrupulous, and, instead of closing at six on Friday evening, do not close until Saturday morning, and then claim the privilege of opening again on Saturday evening, without waiving the right to keep open on Sunday.

The police make no distinction, however. If a man opens his shop for any part of Saturday, regardless of whether or not he had closed Friday evening, he is held to be violating the law, and will be prosecuted.

It is on this point that the fight will be based, and the legal contest promises to be an interesting one, and rich in quotations from both Testaments and other authorities as to the nature of the Sabbath and of the Lord's day.

Behold in this another illustration of the inconsistency of Sunday laws. They exempt from their penalties those who observe the seventh day, because they observe that day "conscientiously." Because they conscientiously believe that the seventh day is the true Sabbath, and observe it as such, they are allowed to work on Sunday. But now it is determined by the authorities of one of America's leading cities, that the conscience of the seventh-day observer must conform to the secular definition of a day, viz., that it is a period of twenty-four hours, beginning and ending at midnight. Why allow him any freedom of conscience at all, if it is proper to coerce his conscience in this respect?

Why exempt him from enforced Sunday rest because of his conscience, and again compel him to rest in spite of it? Why respect his conscience on one point of Sabbath observance and override it on another point? Could anything be more inconsistent? Are his rights of conscience any more sacred and worthy of respect at one time than at another?

Observers of the seventh day conscientiously begin and end the day at sunset. We say conscientiously, because that which directs their consciences in the matter of Sabbath observance, is the Word of God, and the same authority instructs them concerning the beginning of the day. The Scripture says, "the evening and the morning were the first day," etc. (Gen. 1:5), and again, we have the explicit statement, "From even unto even shall ye celebrate your Sabbaths." Lev. 23:32.

It will be interesting to note whether this action of the Boston authorities will be made to furnish a precedent for the civil authorities elsewhere in applying the "exemption" clause of Sunday statutes.

"GEORGE WASHINGTON'S ADMONITION."

THE *Mail and Express*, of Oct. 3, attempts to make capital for the Sunday-law cause out of the public reverence for the memory of George Washington. To this end it quotes the following words of his, which it styles his "celebrated admonition to the people of the United States":—

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with public and private felicity. It is substantially true that virtue and morality are the necessary springs of popular government. Who that is a sincere friend of free government can look with indifference upon attempts to shake the foundation of the fabric.

Then it makes this astonishing comment:—

The corollary to these propositions of George Washington we find in the Republican State platform of 1895: "We favor the maintenance of the Sunday law in the interests of labor and morality."

That religion and morality ought to be respected and cherished by every man, of whatever position or calling, is certainly true; but it is no corollary to this proposition that Sunday laws should be made and enforced upon any person. The one is contradictory to the other; for he who cherishes the Christian religion will respect the conscience of every man, and be entirely opposed to any invasion of conscience by a religious law. If every American citizen in a position of public trust both respected and practiced the principles of Christianity, there would be no Sunday law or other measure of religious legislation enacted in this country, or left upon the statute books of any State. The individual who advocates a law to compel people to pay deference to any religious dogma, shows by that very thing that he has no regard for the teachings of Christ.

Washington's real attitude with respect to religious legislation, appears from other utterances of his which the *Mail and Express* finds no occasion to mention. One of these utterances is the following:—

Every man who conducts himself as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience.

And as concerns the propriety of any connection between this Government and Christianity, the view of Washington is clearly shown in the treaty made under his administration with Tripoli, in 1797, which declares that "the Government of the United States of America is not, in any sense, founded on the Christian religion."

It is no justification of this adopted Republican principle, to claim that Sunday laws are not religious and do not interfere with the rights of conscience. Every Sunday law demands Sunday rest, and a weekly rest day being a religious institution, since it was established by God as a means of man's worship of him, the weekly rest is a religious act, and as such must affect the conscience of every Sabbath observer.

The Creator has sole right in the universe to the tribute of a weekly rest; and any such tribute paid to another power, as to the State, not only infringes upon that right, but by that very infringement borrows from it a religious character.

Quite in keeping with this misrepresentation of Washington, the *Mail and Express* proceeds to say of the Republican Sunday resolution that, "it harmonizes not only with our whole history as a nation, but also with

the spirit and genius of our Constitution,"—that Constitution which prohibits any religious test or qualification for public office, and declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof!"

Truly it is a *blind* zeal which urges on the leaders in this Sunday-law crusade.

THE SABBATH INDESTRUCTIBLE.

If men would remember that the Sabbath is not a man-made institution, and that it does not partake of the nature and characteristics of that which is man-made, they would see that there is no occasion for concern over the danger that the Sabbath will be destroyed or lost; for no such danger exists.

The Sabbath was made by God, and is indestructible and unchangeable. It was not made by man's keeping of it, but by the act of God in resting upon the seventh day, and blessing and sanctifying it. Before man ever kept it, the Sabbath existed as fully and as actually as it does to-day.

God, not man, made the Sabbath holy; and no man can make it holy now. No man can impart holiness to anything. God alone can do this, and it is only by this act of God that any man can become holy. The most that man can do is to keep holy that which God has made so.

We are commanded to keep the Sabbath holy; in other words, to keep it as God has made it. He has separated it from the other days of the week, by making it the rest day, the other six being working days. It is our part to see that in our own lives, this arrangement is preserved.

The danger is not that the Sabbath will be lost, but that men will be lost by failing to do as God has commanded. And as men cannot do as God commands, save as they become identified with Christ, so that He lives in them, as once before he did in the flesh, the perfect life, the need which is indicated by the prevailing worldliness and lawlessness, is for more earnest work in leading souls to Christ, and not for more stringent laws to "preserve" the institution of the Sabbath.

"GROSSLY INSULTED" AND "OUTRAGED."

THE *Pleasant Hill* (Mo.) *Gazette*, of September 6, tells how the citizens of that place were recently "grossly insulted" by certain published utterances regarding a movement which had been started there for a stricter observance of Sunday. The *Pleasant Hill Local* was the offending party. That paper characterized the movement as narrow-minded, puritanical, and hypocritical, making, however, no mention of any person or church.

Whereupon the *Gazette*, as the champion of religion and morality, replied, "The question of Sunday closing here has received a fresh impetus from a scandalous article that appeared in the columns of the moss-covered raglet across the way," etc.; and the congregation of the Methodist Episcopal Church, on the following Sunday, passed this resolution:—

Inasmuch as every Christian and law-abiding citizen of our town has been grossly insulted by Mr. Race, who so flagrantly outraged all decency by his article in the last issue of his paper, and believing our laws most wholesome and necessary for the public good, therefore,

Resolved, That we denounce said article as iniquitous and anarchistical.

We mention the incident as furnishing a sample of the temper and spirit of those zealous for Sunday laws. It is plainly not

the spirit and temper of the meek Man of Nazareth.

The mere denouncing of the Sunday-law movement is regarded by Sunday observers as grossly insulting, flagrantly outrageous, and anarchistical. What, then, would be their feelings if this offending editor possessed the power, and used it, to put them in prison and in the chain-gang for refusing obedience to a law compelling them to rest on the seventh day of the week?

HOW A BAPTIST VIEWS IT.

[Copy of a letter to the Editor of the *Kentucky Baptist Standard*.]

DEAR BROTHER: I was surprised and pained this morning at reading a quotation from your paper of Aug. 15, 1895, supposed to be a part of your comments on articles in the *Indiana Baptist* and *Journal and Messenger*, dealing with the imprisonment in Tennessee and elsewhere, of Seventh-day Adventists, for violating Sunday laws.

Below I give the quotation, which I could wish was a false one, for to me it is sickening to realize that liberty-loving, persecuted Baptists could fall so far below their standard of justice and charity. It says:—

The Adventists are entirely familiar with the laws of the land on the Sunday question, and they get in jail for the very purpose of eliciting the sympathy of the public. We do not blubber over them at all. If they want to keep out of jail let them obey the law like other decent people and they will be certain not to get into trouble. We think the authorities in Tennessee did exactly right in enforcing the law and believe the Sunday laws we have are good, and that they ought to be kept on our statute books and rigidly enforced.

So said the pagan persecutors to the Jews; so said the papal leaders in the days of the Inquisition; so said the New England Puritans to Roger Williams and the Quakers. No, they did not "blubber" over the torture of the rack, the stake and its stifling flames, the saw, the hot irons and the death-dealing sword. No, no, they did not blubber, but they *did* glory in their shame and in the sufferings of their victims, in the confiscation of their goods, the breaking up of families, imprisonments, and the attempt to utterly annihilate liberty of conscience and the individual right to seek the truth.

Yes, they said, Let them obey the laws (priesthood) like other decent people, and they will be certain not to get into trouble. They also said, Our laws are good; the officers do exactly right in enforcing them, and they should be kept on the statute books. Their actions said this in thunder tones. O shades of the bloody Dark Ages! are we hiding under their covering? are we being led to that hiding place by those bearing the proud name of Baptist, the synonym of freedom of religious belief and conduct?

The writer has perused the pages of the *Indiana Baptist* and *Journal and Messenger* for years, and knows their editors to be loyal Baptists, loyal Christian advocates, loyal Protestants, and loyal citizens of the United States.

With such a record how could they forbear to "cry aloud, and spare not," when the "man of sin" is insinuating by sly, slow, but sure methods, his power over this great people? Union of Church and State is his settled purpose, and all his powers are centered toward that end.

Now, it is shown much larger than a "man's hand" that Protestants are unwittingly becoming his allies. For proof, see resolutions of late conventions of Y. P. S. C. E., W. C.

T. U., B. Y. P. U., and nearly every pedo-Baptist gathering in the land, adding also your issue of Aug. 15 as to the enforcement of Sunday laws. Let us analyze:

Nine out of ten who believe in keeping the first day, openly, and often shamefully, violate the Bible and statutory laws on sabbath keeping. Over against this, the practice is, that out of fifty arrests, forty-nine are those who conscientiously observe another day as the Sabbath of the Lord. This proves that religious intolerance and persecution is at the bottom of this virtuous spasm of law observance. How easy to deceive ourselves, and be blinded by a one-idea teaching and example!

When we succeed in making every one bow to the Sunday law, we will next try to distribute the school fund to parochial schools, starting *easy*, with the Indian schools. Following this, everybody must be christened by a manufactured priest, and a penalty attached for failure to submit. Then come restrictions and burdens laid on us at the dictation of a corrupt, gross, and avaricious Church-and-State power.

Tyranny and oppression in all their forms are likely to creep upon us by such hidden pathways as to be unseen till they are on us with an iron grasp, dealing death to their helpless victims.

Is it possible that Baptists and other Protestants in America can sleep while the monster of popish control is gradually fastening its fangs into the very vitals of our political and religious institutions—yes, in their blind apathy even hasten the inauguration of his fearful reign?

I have been a Baptist since 1859, breaking loose from a strong Presbyterian training. I am also a Sunday keeper, and have taken for granted the righteousness of Sunday laws, till investigation led me to see in them the beginning of civil-law meddling with conscience and religious liberty. This is even more apparent than were the errors of Presbyterianism, from which I fled as dangerous to the truth. I appeal to you as one who loves to stand by the old "land marks," to stand firmly by the principles of our cherished church, adopting the motto, Religious liberty and non-interference by the State with conscience and religious observance of God's ordinances.

Think of it! While we compel the observance of our sabbath, another compels us to desist from immersion because "vulgar and obscene;" still another requires you to christen your baby or have it and yourself debarred the blessings due it from Church and State; another demands a tax on all to support a church, possibly unworthy the name, and with no benefit or virtue as a return.

Let us in the light of history study well the points ahead, and ask ourselves whither are we drifting. Free America may be overthrown with six million open enemies within and eighteen million without her borders subject to orders, and twenty million more drowsily indifferent to the issues.

Fraternally yours,

W. A. STUART.

College Place, Wash., Sept. 20.

WE believe in a liberal Sabbath, and we have it in the Sabbath which God has given to man. God is the most liberal being in the universe, and in his Sabbath he has given everything that could tend to man's physical, mental, and moral uplifting. He who will keep the Sabbath as God has made it, and as he directs it to be kept (Isa. 58:13), will have a free and most delightful time upon that day.

THAT RESOLUTION AT SARATOGA.

[Rev. E. T. Hiscox, D. D., in *Western Recorder* (Baptist), Sept. 19.]

CONSIDERABLE interest was excited during the late Saratoga meetings by a resolution expressive of sympathy with the Seventh-day Baptists, who, for several years past, have been subjected to prosecutions, fines and imprisonment in several of the States, particularly in the South, because of their secular labors on Sunday, they observing Saturday as their Sabbath. The resolution was offered by Dr. Wayland, first before the Home Mission Society, by which it was finally laid on the table, and then before the Publication Society by which, after a spirited debate, it was enthusiastically passed and substantially by a unanimous vote. The resolution not only expressed sympathy for the sufferers in such cases, but severely and justly condemned the existence of laws inflicting such penalties on any class of citizens because they worship God in a manner different from their fellow-citizens but according to their consciences and their understanding of God's word.

The rejection of the resolution by the Home Mission Society was most unfortunate, because it gave occasion for some to suppose that they favored the enactment and execution of laws compelling men to observe Sunday as a Christian holy day, even though they may honestly believe that the seventh day is still by divine appointment the Sabbath of the Lord our God. Such, however, was not the case. It was said by some that the facts were not well ascertained, and that statements made by the public press were not trustworthy, and they had better wait. When, however, it came before the Publication Society, though the persons acting were largely the same as acted in the other society, yet the debate took a wider range, and the principles involved, rather than the specific acts of persecution, were emphasized, with the result as stated.

It is well known by intelligent readers of the religious as well as the secular press that not unfrequently, for years past, persons who observed Saturday as a Sabbath have been prosecuted for secular labor on Sunday as a violation of some State law requiring abstinence from such labor, except works of charity or necessity. Such laws are intended to preserve the sanctity of Sunday as the day commonly regarded and observed as the Christian sabbath. The Seventh-day Baptists, in common with the Jews, hold that the seventh, and not the first day of the week, is the day divinely appointed for a Sabbath, and that that command has never been abrogated. Therefore they observe it conscientiously as such, and attend to their worldly affairs on Sunday, as others do theirs on Monday. Moreover, they insist, and rightly, that the Constitution gives every man the right to hold and exercise such forms of faith and worship as he may choose without hindrance or exposure to harm. And further, that all laws which abridge the freedom of faith and worship are not only unrighteous, but unconstitutional.

Within the present year, it is asserted, persons have been arrested and suffered civil penalties for secular labor on Sunday in Maryland, Tennessee, Georgia, Mississippi, Florida, Massachusetts and Illinois. Not less than two hundred and seventy days' imprisonment have been suffered by different persons for these so-called offenses. One man in Georgia was condemned to the chain-gang as penalty for his offense, but some unknown friend paid his fine, which he refused to pay, and saved

him from the disgrace. And saved Georgia from the disgrace of its infliction, it may also be said. One man in Maryland served thirty days in a prison cell for setting out tomato plants on Sunday.

No true Baptist can contemplate such acts as any other than most disgraceful, and a shame to our civilization. It recalls the persecutions of our fathers in New England and Virginia, who endured a great fight of affliction, fines, imprisonment, even to the whipping post, because they would worship God contrary to perverse and iniquitous human laws. No man is worthy to share the honor of Baptist history who will not protest against applying civil penalties to dissent, or attempting to make conformity compulsory in matters of faith and worship. If men have wrong religious notions, convince them by argument and not by thumb-screws, or prison cells, or chain-gangs, or whipping-posts.

The Seventh-day Baptists I have known from my childhood up, and no more peaceable, orderly and well conducted class of citizens can be found. As religionists they are conscientious, devout, and loyal to their convictions. And they suffer more inconvenience and temporal disadvantage for their religious views than any other class of citizens. And it has never been proven true, as sometimes enviously declared, that they take special pains to make their work on Sunday offensive to their neighbors who keep sacred that day. They do, as of course they must, carry on their farms, their work shops, their factories on Sundays. But having known and lived in the midst of them for years, I believe they do it as quietly as their "first-day neighbors" do theirs on Saturday. If they should make themselves disturbers of the peace, there is in every community a legal remedy.

The Seventh-day Adventists constitute a separate and distinct denomination, of whom I know nothing by personal experience and observation. The charge has been made repeatedly against these people as taking peculiar pains to disturb Sunday and annoy those who wished to keep it holy. As to the truth of such charges I know nothing. But we protest against persecution for conscience' sake, and every man has equal rights with all others to such faith and worship as he may choose, so long as he invades the rights of no one else in the exercise of such rights.

AN OLD PROVERB IN A NEW DRESS.

BY W. M. HERD.

SOME fifteen or twenty years ago the following phrase was frequently repeated and often quoted in the newspapers: "A bad law is more honored in the breach than in the observance."

Strangely enough, it seems to be good currency no longer; or, at least, we see and hear nothing of it since the preachers have taken hold of the law-enforcing business.

I do not know the author of this maxim, but believe it to be at least fifty years old. While in form it is not strictly correct, the idea intended to be conveyed is a good one; for, although one cannot possibly honor a law by breaking it, nor do honor to the law-making power in any such manner, yet it must be conceded that it is more honorable to break a bad law than to observe it.

Otherwise, Daniel and his three friends, Shadrach, Meshach, and Abed-nego, should have waited for the bad laws to be repealed before they dared to disobey them. So also, the apostles, if modern clergymen are right,

should have disobeyed the injunction of the angel when he said, "Go, stand and speak in the temple to the people all the words of this life;" for, had not the rulers, and elders, and scribes, and the chief priests, decided that it was unlawful to do that very thing that the angel commanded?

The rulers commanded one thing; God, through his angel, commanded the very opposite. Ought the apostles to have waited until the unjust decision was reversed, before they obeyed God? Nay, verily; they created public sentiment in their favor by refusing to heed the unjust dictum, and, although, by "due process of law," they were put in prison, the angel of the Lord opened the prison doors and brought them out and commanded them to repeat the very act for which they had been imprisoned!

When asked why they had disregarded the command of the council, they replied, "We ought to obey God rather than men." And that doctrine is just as good for Christians to follow in the United States of America, in the present year of grace, as it was in Jerusalem in A. D. 31.

They would rather die than conform to any law that would interfere with their duty to God, and real Christians to-day have the same mind. Any law which interferes with a man's religion, when his religion does not lead him to trespass on the equal rights of any other individual, is a *bad law*; bad in its inception, bad in its enforcement, bad in every way. And chief among such laws in the earth to-day, are those which make it a crime to do honest labor on Sunday, thus elevating, as far as civil government can do it, the first day of the week above all other days, and thus discriminating in favor of those whose religious prejudices lead them to regard that day as holy.

Therefore, I would like to see the old maxim, modified a little, obtain popular currency again. Thus: the breach of a bad law is more honorable than its observance.

SECULAR ORGANIZATIONS NOT A MEANS OF GRACE.

[From "The Limit of the Church's Power to Make Declarations," by Francis P. Mullally, D. D.]

It has been said that secular societies operating for moral ends are often great helps to the Church in respect to her spiritual work, and that, therefore, the Church should ally herself with them.

If this argument in favor of secular deliverances on the part of the Church is good in one given case, then it is good in an argument in favor of the handling by the Church of all secular matters. Money helps the Church, therefore the Church may tell her people how to make money, and laud the successful accumulator of riches. Health helps the Church, therefore it should make scientific deliverances on hygiene and *materia medica*; and therefore the benefit of education authorizes ecclesiastical deliverances on the best system of government for schools and colleges and universities, and on pedagogy and kindred topics in general.

Dr. Thornwell's answer to this plea for secularity in pulpits and judicatories is conclusive. Writing to his friend, the Rev. John Douglass, he says, speaking directly in relation to temperance societies: "I regard them as secular enterprises for temporal good, having no connection whatever with the kingdom of Christ, a mere embalming of the corpse to arrest the progress of putrefaction. In this light I think it well that the potshards of the earth engage in them. They are a great serv-

ice to society. Others regard them as really helps to the cause of Christ, instruments of building up his kingdom—that is, as a *means of grace*, for the kingdom of Christ consists in grace. In this sense I oppose them, because they are not appointed by Christ. Their true position is among the institutions of civil society. There I cordially recommend and encourage them." Acting as a citizen, the great theologian recommended societies for moral ends, if they were useful to society, but acting as a preacher and presbyter, he could not recognize them at all, because they were not appointed by Christ as means of grace.

Such means of grace instituted by man are very dangerous. To propose any other good to the sinner than Jesus Christ is very apt, if the sinner complies with the proposal, to result in making the man a self-righteous moralist, and erecting between him and the Saviour the barrier of decency and self-complacency, than which perhaps none affords so great security to unbelief. The work of the Church is to bring men to Christ, and that, in no roundabout way of reform, but directly and immediately by faith in him, even though the sinner be a Philippian jailer, a Corinthian drunkard, or a persecuting Pharisee, or even a greater sinner than either.

"IN THE INTERESTS OF LABOR AND MORALITY."

[*New York World*, Oct. 1.]

AMONG the criminals who stood before Magistrate Crane in the Jefferson Market Court yesterday [September 30], was Reuben Becker, who keeps a hosiery store at No. 122 Seventh Avenue. He pleaded guilty. Policeman Reilly, who was on the lookout for law breakers, found Reuben's store open on Sunday and asked Reuben if he had a pair of stockings for lady's wear. A member of his family, he said, had hung her best Sunday stockings on the clothes line where they attracted the attention of a hungry goat. The goat had eaten them and the now stockingless lady could not go to church.

Reuben sympathized with the unhappy lady and brought out a presentable pair of stockings, price 10 cents. Reilly bought them and arrested Reuben.

"I thought I would be helping the cause of religion," Reuben pleaded in court.

"I don't like to hold you, my good man," said the magistrate, "but it's the law, and I must. Fifty dollars bail for trial in General Sessions."

A BLUE LAW "CASE IN POINT."

[*New York World*, Sept. 30.]

AUGUST MARKERT is a Brooklyn barber. He has a baby. He was going to have the baby christened yesterday. A neighbor came in and asked Markert to shave him. When Markert was half through the job a policeman came in and arrested him.

The policeman permitted him, however, to finish the commission of his "crime," thereby making himself a party to it. Then he marched Markert off to court and the court broke up the christening party by sending the poor fellow to jail. But it did not send the policeman to jail as *particeps criminis*, as it should have done.

If Markert had lived in New York or Saratoga his act would have been lawful and laudable. As he lived in Brooklyn it was what Mr. Roosevelt calls a "crime," and it is punishable by both fine and imprisonment.

That is to say, the "sanctity of the American Sabbath" begins at midnight on Saturday in Brooklyn and everywhere else in the State except New York City and Saratoga. In those two places the day does not become "sacred" so far as barbers are concerned till 1 P. M. But for all other purposes its sanctity is recognized from start to finish.

THE CAUSE.

BY FANNIE BOLTON.

We look at the multitudes, we sum
The aggregate, espouse
The work that's large, and shun
The feeble, struggling cause.
The small minority we pass.
We love the great success.
We follow with the shouting mass,
And coldly scorn the less.

E'en in the minor throng we choose
The leaders in the van.
E'en in the little scheme abuse
The unpretending man.
We miss the humble and the meek,
And draw toward the proud,
And in the stranger town we seek
For the footsteps of the crowd.

This is the world's way, though we frown
That heathen kill the weak.
O we too on the poor press down
And set aside the meek.
We prove ourselves akin to those
On whom we lay our blame,
And coldly turning from men's woes
We brand ourselves with shame.

But heaven's way hath light divine
To flood our darkness with.
So high its thought o'er thine and mine,
We cry, "God is no myth."
That Light, that Life, that Love that shone
In Jesus and his plan,
Make heaven's cause embrace the lone
And bless the humble man.

"The Cause," we cry, who name his name;
And yet allured by pride,
Or missing of love's heavenly flame,
We pass the other side,
And leave the one poor wandering one
Robbed, bruised beside the way,
Indifferent that in one so lone
Christ pleads our steps to stay.

"The Cause" is that one wandering sheep
Upon the hills astray.
"The Cause" is he who sits to weep;
This is Christ's cause to-day.
And though the multitudes rush on,
God looks for those who pause
To lift the faint, to cheer the lone,
And advocate his cause.

DAWN IN RUSSIA.

[*The Examiner*, Sept. 26.]

UNDER this title the *New York Tribune* publishes a letter, presumably from a well-informed source, to the effect that the new Czar proposes for himself and for his country a policy in harmony with the spirit of the times. It is stated that the startling reactionary address which the young Czar delivered last spring, in which he said, "The Russian throne is based upon the principle of autocracy," and in which he announced "the intention of maintaining this principle, unimpaired, as a heritage from his ancestors," was drawn up by Dournovo, the Minister of the Interior, and that it was very reluctantly delivered by the Czar, in deference to the entreaties of his mother, a very pronounced reactionist, and at the urgent demand of his ministers, enforced by their threats of resignation.

He has now announced his intention of removing Dournovo from the office of the Minister of the Interior, and has requested

Pobiedonotzoff, Procurator of the Holy Synod of the Orthodox State Church, to confine himself to his duties in connection with the State Church, and to abstain from interfering with other religious sects, and with the administration of the government generally. Dournovo is said to be the enemy of constitutional government, and of anything like popular freedom. His successor, Sippayine, was formerly governor-general of Courland, and was distinguished for his gentle and considerate treatment of the people. He is a man of liberal and progressive views, and his appointment is regarded as a pledge of the new Czar's inclinations toward a more liberal policy.

If these statements be true, it is a matter for the utmost gratitude. No one can look without profound interest upon a nation including, perhaps, a hundred and twenty million souls; and every Christian may well lift his voice to God, asking that the days of absolutism and persecution may come to an end, and that religious and civil liberty may be enjoyed by all the citizens of the great Northern Empire.

THIS IS A CATHOLIC OPINION.

[*The Western Watchman* (Roman Catholic), Sept. 26.]

BISHOP KEANE, of the University, was one of the speakers at the Law and Order meeting in Buffalo on the 18th, and spoke on Sunday observance. He expressed himself as heartily in favor of the legal enforcement of the Christian Sunday. Bishop Keane has been before the country for twenty years, and spoken on almost every subject that has occupied public attention during that time; and we can honestly aver that he has never failed in a single instance to choose the wrong side of his subject where there were two sides to choose from.

Bishop Keane began making speeches when he was four years of age, and has been doing little else since. His infantile efforts were his best; they lacked much of the pomposity that characterized his subsequent efforts, but they far outstripped them in point and perspicuity. An institution of learning differs from a man of learning in one thing; its brains do not necessarily reside in its head.

NOT AN ADVENTIST.

[*Cincinnati Times*, Sept. 12.]

WARDEN DYER, of the State convict mining camp at Tracey City, Tenn., has been discharged for embezzlement of State funds, assault on convicts and a variety of misdemeanors. He was one of Governor Turney's pets, and though investigated a half-dozen different times by State commissions and legislative committees, he managed to get whitewashed each time and now goes scot free. Had he been a poor Adventist who attended church on Saturday and sawed stove-wood on Sunday, he would now be serving the sovereign State of Tennessee in a chain-gang.

"CIVIL liberty is the proper end and object of authority, and cannot subsist without it. It is liberty to that only which is good, just and honest. This liberty you are to stand for with the hazard not only of your goods, but, if need be, of your lives. Whatsoever crosseth this is not authority, but a distemper thereof."—*Winthrop*, 1645.

THE *Catholic Review*, of this city, is a champion of rigid Sunday observance. Speaking of those who favor a "liberal" Sunday, it says:—

It is full time, however, that these imported "Liberals," whether actuated by the interests of the brewers and saloon-keepers, or by the wish to undermine the Christian character of our institutions, should try to understand the fundamental fact that this is a Christian land. The next fact growing out of this is that Sunday as the Lord's day, and not a secular holiday, is fundamental to our laws, forms an inherent part of the unwritten constitution, and therefore cannot be "liberalized" by any mere statute of the legislature.

If this be a Christian land, then it must be, in the opinion of the *Catholic Review*, a Catholic Christian land, since the papal church does not recognize Protestantism as being of a Christian character. This is a claim which the Catholic Church has already advanced, and which it will not be slow to establish, by every device in its power. There is in this "Christian nation" doctrine a pent-up flood of religious animosity and strife; for let the idea once become settled in all minds that this is a "Christian land," in a governmental sense, and it will become at once imperative to determine who are the Christians. And while each separate denomination can settle the question satisfactorily among themselves, there will be unending difficulty in settling it satisfactorily for all. Old controversies will be revived and new ones will be added; and those who finally establish themselves as the "Christians" to whom this land belongs, will have to do so by intrigue and force rather than by the testimony of Christian lives.

"STEPS TO CHRIST."

We are pleased to inform our readers that the very valuable little book, "Steps to Christ," originally published in English by the Fleming H. Revell Company, and subsequently translated into a number of different languages, is now published in Portuguese by the International Tract Society, Battle Creek, Mich.

The book is undenominational, and is one of the most valuable practical Christian works ever printed. The Portuguese edition is handsomely illustrated, contains 166 pages, is neatly bound in cloth embossed in silver, and sells for 60 cents per copy, with the usual discount to the trade and to agents. No better book could be put into the hands of the people than "Steps to Christ." Those of our readers who have neighbors familiar with that tongue cannot do better than to bring this work to their attention. Address the publishers.

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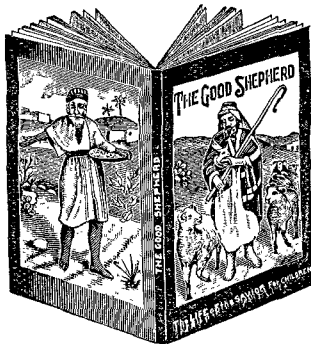
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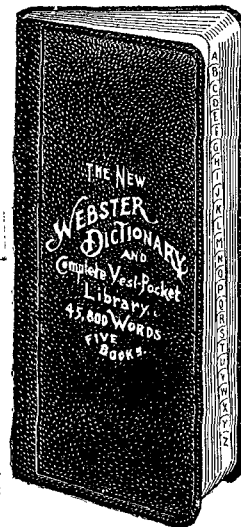
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NEW YORK, OCTOBER 10, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

IN Roman Catholic Austria, Sunday legislation has proceeded so far that tradesmen and others of the laboring class have begun an agitation against it. They are, of course, "protected" by this legislation, but somehow they do not want the "protection" thus afforded. Of course not; and it is the same here as there. Restriction of liberty is not made more palatable by being called "protection."

THE Philadelphia Record, of September 23, had this item:—

A peculiar penalty was inflicted upon three men at Norristown. John Jenkins, Mahlon Markley, and James Dolan were acquitted on the charge of assault and battery on the promise that they would accompany the prosecutor, J. B. Fisher, to church for the next twelve Sundays.

We have no doubt the magistrate did what he thought was the very best thing in this case, but by what authority did he act? What is the force of that provision of Article I. of the constitution of New Jersey, which says that no person shall "under any pretense whatever be compelled to attend any place of worship," etc.?

WE print on page 317 an article entitled, "That Resolution at Saratoga." It is from Dr. E. T. Hiscox, the well-known Baptist minister and writer, author of the "Baptist Manual."

We believe that Dr. Hiscox's statement as to the practice of Seventh-day Baptists in the matter of Sunday work is correct, and the same is equally true of Seventh-day Adventists. Every consistent Seventh-day Adventist must obey the Golden Rule, therefore no Seventh-day Adventist can render himself unnecessarily obnoxious to anybody upon any day. The consistent Sabbatarian cannot observe Sunday any more than Daniel could obey the decree of the king forbidding any man to ask any petition of any god or man for thirty days; but every Seventh-day Adventist can do to others as he would have them do to him; and as a class, this is what Seventh-day Adventists try to do.

THE Mail and Express, the whilom organ of the American Sabbath Union, seems to be drifting from its moorings. In its issue of October 5, it has an article in regard to Sunday in Chicago, in which, while the Chicago Sunday is denounced in scathing terms, the "Puritan sabbath" is likewise disavowed. The Mail and Express' Chicago representative says:—

I believe in open libraries, in open museums, in the invigorating influence of parks and zoological gardens. I am in favor of long walks, of boating, of bicycling,

of any healthful amusement or recreation on Sunday. It is wrong to make Sunday a gloomy day, a day of prayer and church-going and nothing else.

This sentiment is diametrically opposed to the theories advocated by the Mail and Express in all the past. It is the much hated "continental Sunday." Mr. Crafts says: "Take the religion out and you take the rest out." It is not the purpose of the Sunday-law advocates to make Sunday a holiday but a holy day. Is the Mail and Express growing weak in that faith?

A QUEER scene was witnessed last week in a Brooklyn court when a Sabbatarian was summoned to court to defend his right to retain the guardianship of his own children. The basis of the action was that in observing the seventh day he was hindered from earning as much as he might otherwise do, and that therefore he was not a proper person to have the custody of his own children.

It was charged that he had actually resigned a lucrative position in the New York Post Office because of his conscientious regard for the seventh day, and his unwillingness to work upon that day. This was held to be evidence that he was a monomaniac upon that subject. The attorney, who was prosecuting the case, got the man to actually "confess" that he felt that he ought to obey his conscience; that he ought to do what he believed was right regardless of consequences. It is true that the man is now earning \$15 a week, but that is only about half what he received in the post office, and it seemed to be quite beyond the comprehension of anybody connected with the case that any sane man would think of surrendering a position that was paying nearly \$30 a week for one in which he could earn only half that sum, merely that he might obey a commandment of God.

It may not be out of place to mention in this connection some comments made by an Ohio paper upon the persecution of Sabbatharians in Tennessee. This paper, *The Institute Bell*, deplors the intolerance and bigotry of those who are prime movers in this persecution, but at the same time makes an "argument," which shows conclusively that the editor has no proper conception of what it is to have a genuine conscientious conviction. The fact is that there is too much made of convenience and not enough of conscience. Custom and expediency are set above conscience, and while everybody grants as a theory that people ought to do right, very few realize that a man who violates his conscience for any reason whatever, sins both against God and his own soul, thus separating himself from God and losing his own self-respect and weakening his own moral character.

APROPOS to the foregoing is the following extract from a letter from Berlin:—

A Seventh-day Adventist had an interesting experience in Berlin a few weeks since. He was summoned to military service, and on Friday he went to the officer in charge and told him that he could not serve the next day. On Sabbath morning he seated himself to study the Sabbath-school lesson for the day, but was soon called for "duty;" not obeying the call, one after another of the officers waited upon him, but

without success, until finally the chaplain was called. He was threatened with imprisonment, and at last they told him that absolute disobedience was punished with death. He told them that the Saviour died for him, and rather than disobey him, he would choose to die. They asked him who taught him such things; he replied: "The Bible." Then they asked him if he had any literature on the subject, and he gave thirty of them something to read, and others asked him to send and get them some papers also, which he promised to do.

After consulting together, they pronounced him crazy and discharged him forever from military service.

Thus in all the world loyalty to conscience and to God is regarded as evidence of an unsound mind.

THE following item is from the Sun of the 1st inst.:—

The Joint Arbitration Committee of the bakers' unions reported yesterday that at a meeting in 263 Bowery, the unions reported that they were dissatisfied with the way President Roosevelt of the Police Board is enforcing the Sunday laws. There is a law, they said, by which bakeries and bakery stores must be closed at a certain hour on Sunday forenoon. A committee was appointed to see him regarding the enforcement of this law. The unions say that if Mr. Roosevelt is sincere in his professions he will have to look after the bakeries as well as the saloons.

We remarked last week that a demand for "liberal Sunday laws" in this city is a demand for "laws" that close barber shops and open saloons." The fact is that probably not one-tenth of the men participating in the demonstration for "liberal Sunday laws" were in a position to consistently demand anything in that direction. Most of them have, no doubt, at some time or other, given their influence in favor of making or enforcing so-called laws to compel other people to cease doing something on Sunday, that they might properly engage in were it not for the "law," thus restricting the liberties of those who are engaged in certain lines of business, and therefore forfeiting their right to protest when the so-called Sunday "laws" infringe their rights.

Doubtless many of the bakers who are demanding that the bake-shops close at a certain hour on Sunday forenoon, would like to adjourn to the saloon or beer garden, which they would of course, wish to have open; but it will be very difficult for them to persuade the majority of the people that a place ought to be open for the sale of intoxicating liquors if shops for the sale of bread are closed; so that really such a demand is a demand that they be permitted to do as they please on Sunday, but that other persons be restricted in their liberties.

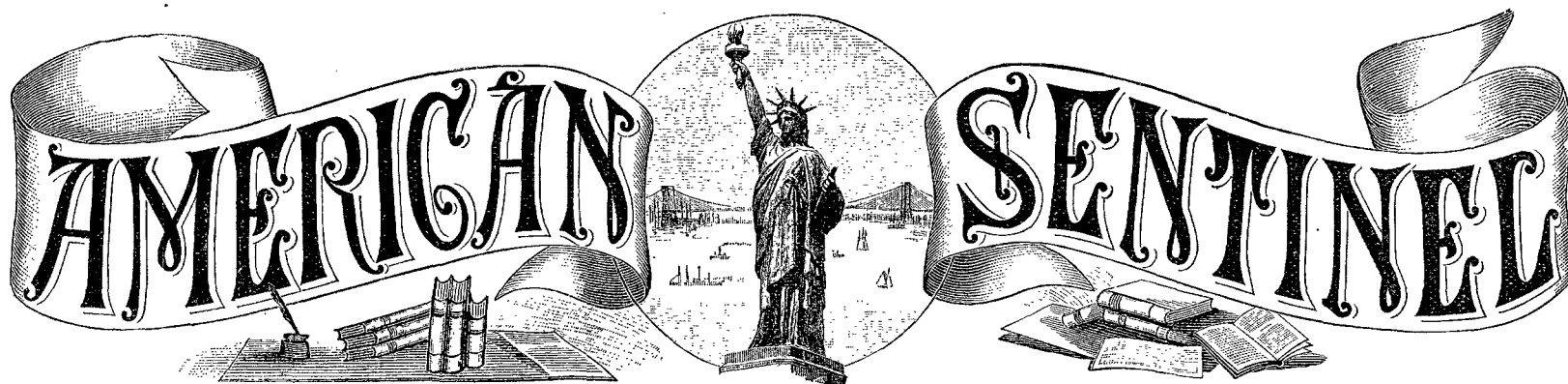
There is nothing in the world to prevent a baker from closing his shop at any hour, and there is no reason in the world why another should close at the same hour if he does not wish to. It is simply selfishness that demands it.

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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

Vol. 10. No. 41.

NEW YORK, OCTOBER 17, 1895.

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American Sentinel.

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ALONZO T. JONES, }
CALVIN P. BOLLMAN, } EDITORS.
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THE MISSION OF THE CHURCH.

WE print elsewhere in this paper an article entitled, "Preacher and Plutocrat: or, the Corruption of the Church through Wealth," by Rev. Walter Allen Evans, which is deserving of more than passing notice.

Many will doubtless seek to turn aside the force of Mr. Evans' criticisms, warnings, and exhortations, by the cry of pessimism, and by pointing to our boasted civilization, the progress of the age in the arts and sciences, to the material prosperity of the world, and to the intelligence of its people; but none of these answer the various serious questions raised by Mr. Evans.

Human nature is optimistic.

"Hope springs eternal in the human breast,
Man never is, but always to be blest."

To this characteristic of the race rather than to any scriptural warrant, is due the general belief in the final triumph of the gospel by the conversion of the world.

The true mission of the Church is little understood even by her ministers. Popular theology inculcates belief in a temporal millennium wherein all the world is to be converted to the Lord Jesus Christ, and all nations to own him as King; but the Scriptures teach a very different doctrine.

When the Saviour was about to leave this world, he commissioned his disciples, saying, "Go ye into all the world, and preach the gospel to every creature;"¹ giving them also the divine assurance, "Lo, I am with you alway, even unto the end of the world."²

But he gave them no promise that the time would ever come when all the world would receive the message which they were to give. On the contrary, he told them that as he had been persecuted so they would be persecuted.³

And that "as the days of Noe were, so shall the coming of the Son of man be."⁴

The days of Noah were days of moral darkness and degeneracy, yea, even days of gross wickedness⁵ and forgetfulness of God; days when faith was well-nigh extinct in the earth; and that this is what the Lord wished to be understood as teaching would be the condition of the world in the closing years of its history, is evident from his language on another occasion, when he asked this question: "Nevertheless when the Son of man cometh, shall he find faith on the earth?"⁶

The gospel "is the power of God unto salvation to every one that believeth."⁷ But the Scriptures nowhere teach that the time is ever coming when all the world, or even the majority of the world, will believe. When asked by one, "Lord, are there few to be saved?"⁸ He said unto them, "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."⁹

Again, speaking of the end of the world, we find the Lord saying to his disciples: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."¹⁰ There is nothing, however, in all this that indicates that the purpose of the gospel is to convert the world.

In perfect accord with the texts already quoted, are the words of inspiration found in the Acts and in the Epistles. In the first general council of the Christian Church, James declared that Simeon had set forth "how God at the first did visit the Gentiles, to take out of them a people for his name."¹¹ While we find Peter declaring "that there shall come in the last days scoffers walking after their own lusts;"¹² and the Apostle Paul, writing to Timothy, says: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those

that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."¹³ And again, in giving a solemn charge to his son in the gospel, he says: "I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom: preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables."¹⁴

In the light of well-known and recognized facts, must we not conclude that the time foretold by inspiration has come? For, according to the testimony of ministers themselves, men are heaping to themselves teachers after their own lusts, and are turning away their ears from the truth, and are being turned unto fables.¹⁵ Instead of being upon the verge of temporal millennium, wherein all men are to yield to the claims of the gospel and gladly acknowledge Christ as sovereign, is it not evident that the world is ripening for the harvest, so graphically described by the pen of inspiration: "And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the

¹² 2 Tim. 3: 1-5.

¹⁴ 2 Tim. 4: 1-4. (R. V.)

¹⁵ Since writing this there has come to our notice the following from a sermon by Bishop Cox, before the Episcopal General Convention at Minneapolis. As reported in the New York Independent, of October 10, the bishop said: "The last days seem to have come and 'the perilous times' are upon us. The apostle's terrible portraiture of final apostasy is paralleled by what comes to us in journals, as every day's report. Shameless nudity in bathing, and semi-nudity in evening attire, with lascivious dances, long banished by Christian decorum from social life, are flagrantly characteristic of American manners. Suicides, murders, outrages too awful to be named; scandalous marriages; husbands and wives slaying one another, or seeking divorces, which even heathen lawgivers would not tolerate; the decay of family ties beginning with 'disobedience to parents,' and the loss of 'natural affection;' all this leading to scorn of law; contempt for magistrates; lawless revenges, and cruel retributions; the decay of conscience in public men; the corruption of whole legislatures; Socialistic anarchy and threats of a warfare upon society, with torch and dynamite, and with nameless inventions, the product of our boasted science; such are the staple of journalism of which the constant 'evil communications corrupt good manners,' or aggravate what is already bad. Worse than all, in some respects, is the chronic cowardice which has settled upon men who should be watchmen to discover and martyrs to perform."

⁴ Matt. 24: 37.

⁵ Gen. 6: 5.

⁶ Luke 18: 8.

⁷ Rom. 1: 16.

⁸ Luke 13: 23.

⁹ Matt. 7: 13, 14.

¹⁰ Matt. 24: 14.

¹¹ Acts 15: 14.

¹² 2 Peter 3: 3.

¹ Mark 16: 15.

² Matt. 28: 20.

³ John 15: 18-21.

sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God?"¹⁶

WHAT IS CHRISTIAN ENDEAVOR?

THE word "Christian" means, pertaining to Christ,—partaking of the nature and spirit of Christ.

"Christian" endeavor, therefore,—that which is such in fact,—must be such endeavor as bears the stamp of Christ's character and life. All Christian work is but the work of Christ himself, performed through human instruments.

But we see in this country very much that is called Christian endeavor, the like of which we search in vain to discover in the purposes and life of Christ. An example of this is furnished by the Christian Endeavor convention which closed its session in Brooklyn, October 9. This appears from the following resolutions, with the passing of which the convention concluded its work:—

1. That we favor the execution of law, and call upon the executive officers in our towns and cities to honor their oaths of office and earn their salaries by executing law.

2. We protest against any modification of laws in the interest of the liquor traffic providing for the opening of saloons on Sunday.

We protest against the inauguration by statute of any system of "local option" that does not cover the whole State.

We call for such revision of the excise laws as will do away with the screens in saloon windows, and will permit policemen the right of entrance to saloons at all hours of the day or night.

3. We favor the divorce of city government from partisan politics.

4. We believe in the observance of Sunday as a day of rest from labor, service for humanity, and worship of God.

5. We congratulate the governor and legislature of Texas on their defense of decency in forbidding prize fighting.

6. We wish to express our sympathy with Armenia in her sufferings and with Cuba in her struggles.

7. We urge more interest in and work among mission fields, home and foreign.

8. We pledge ourselves to purity in private life, loyalty to American institutions, and service to Jesus Christ.

The commission given by Christ to his followers, was: "Go ye into all the world and preach the gospel to every creature." Mark 16:15. They were to go teaching all nations "to observe all things whatsoever I have commanded you." Matt. 28:19, 20. This was the work that Christ did as a man on earth, and which he has done through his disciples in all the centuries since. All endeavor that is Christian must be in the line of fulfilling this commission.

In these resolutions passed by the "Christian Endeavor" convention, there is, however, not one reference to Christian work, as defined by these words of Christ, except the vague and weak reference in the seventh, and the last one, pledging the convention to "service to Jesus Christ;" and the nature of that "service" is presumably to be discovered in the light of the resolutions preceding. We look in vain through the record of the life of Christ for any precedent justifying the title of "Christian" to work of the nature described in the first six of these resolutions. His work did not concern municipal politics and government. It was work of a wholly different and higher sort.

The truth is, such work is not true

Christian endeavor. It is political "reform" work done in the name of Christianity,—the work of the earthly arm clothed with Christian authority and power, or what appears as such in the public mind. Christian work is the work of Christ by the Spirit, not with any carnal weapons of warfare, but with spiritual weapons, which are "mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:3-5. It overthrows the strongholds and puts to flight the hosts of the enemy not by political agencies, but by "the sword of the Spirit, which is the word of God."

EXCLUDED FROM CANADA.

THE *Truth Seeker*, a "Journal of Free Thought and Reform," published in this city, has been excluded from the mails in Canada, under a ruling of the Postmaster General, because of its "scurrilous and blasphemous character."

It seems that the particular feature of the *Truth Seeker*, which has excited the ire of the Canadian authorities, is the pictures which appear each week upon the first and last pages of the paper. These pictures certainly are objectionable from a Christian standpoint. Those appearing on the last page, especially, are certainly blasphemous, and we confess that we do not like them. They are not only wicked because they ridicule sacred things, but they are often grossly unfair. We believe they hurt the *Truth Seeker*; but that they justify its exclusion from the mails is quite another question.

"Blasphemy" is an exceedingly elastic term. In some countries, to speak against the Virgin Mary is to be guilty of "blasphemy." In the early history of Maryland, to speak reproachfully of the Virgin was an offense punishable by a fine of five pounds; a second offense, by a fine of ten pounds; and a third offense, by confiscation of all property, and banishment from the colony.

Genuine Christianity has no use for civil power, neither has it anything to fear from the *Truth Seeker*, or from any other paper of like character; and spurious Christianity cannot be trusted with the power to define and punish heresy. Those who favor the exclusion of the *Truth Seeker* and other infidel publications from the mails, would not stop there; they would likewise exclude everything that opposes them. At a National Reform Convention held last November in New Castle, Pa., Dr. McAllister, the editor of the *Christian Statesman*, exhibited a copy of the *Truth Seeker* to the audience and called attention to the cartoons on the first and last pages, and said that it was simply "secularism gone to seed." That statement was as grossly unfair as are some of the *Truth Seeker's* cartoons; but that was not the worst thing the Doctor did. He spoke of the AMERICAN SENTINEL in the same connection and classed it with the *Truth Seeker*, though he certainly knew there was an impassable gulf between the two papers.

But bad as was Dr. McAllister's statement, it was not sufficiently strong to satisfy Dr. H. H. George. He arose, and referring again to the *Truth Seeker*, the SENTINEL, and to certain religious liberty tracts that had been distributed in the town, said: "They all emanate from the same source and are of the same character." He could not well have made a statement that was more utterly devoid of the truth. The *Truth Seeker* is, to say the least, agnostic. It is diametrically opposed to the

Christian religion, while the SENTINEL is emphatically Christian and is edited by ministers of the gospel, and is supported almost wholly by Christian people. Thus it appears that the same spirit which excludes the *Truth Seeker* from the mails because of its blasphemies, would go farther if it could, and exclude from the mails those Christian papers which do not teach the popular theology of the day. Both Canada and the United States would better endure the evils that they have, rather than place themselves in the power of a lot of theocrats who would speedily bring upon them evils which they know not of.

SOME POLITICAL RELIGION.

It would be amusing were it not such a serious matter to witness the various attempts of the several political parties and factions in this city to successfully "straddle" the Sunday and excise questions.

We commented two weeks ago upon the attitude of the two great parties upon these questions, showing that both of them had declared in favor of meddlesome and mischievous Sunday legislation while professing to favor liberty. But bad as their utterances were, they have been exceeded in that direction by the anti-Tammany fusion in this city. This fusion has adopted the following so-called excise plank (italics ours):—

We insist that every citizen is entitled by the fact of his citizenship to enjoy the largest measure of personal freedom, consistent with the welfare of the community, and not in conflict with the moral and religious convictions of his fellow-citizens.

While we believe that the sanctity of Sunday should be maintained in the interests of religion, of public morals and of health, through rest from all unnecessary labor on that day, we also believe due regard should be had to the sentiments of that large portion of the community who desire on that day to enjoy some orderly and harmless recreation.

We, therefore, favor and will endeavor to secure such modification of existing laws as will prevent blackmail, partiality and oppression, and will enable this city to determine for itself, by popular vote, whether the sale of food, beverages, and other necessities, shall be permitted on Sunday during such hours and under such restrictions as will not interfere with religious observance and exercise.

This sounds very much like a travesty upon even a political platform. It is positively the worst political utterance which we have yet seen. The constitution of the State guarantees liberty of conscience and freedom of worship; but this so-called excise plank promises the individual only "the largest measure of personal freedom" "not in conflict with the moral and religious convictions of his fellow-citizens;" which is only saying that a man shall not be permitted to enjoy any freedom other than may be conceded to him by the religious prejudices of his neighbors. This is worse even than the papacy, and all that is wanting to complete the utter inconsistency and the absurdity of it, is another plank protesting against the massacre of Christians by Turks in Armenia, and the killing of Christian missionaries by Chinese mobs in China. The whole trouble in those countries arises from the fact that the persecuted Christians assert the right to a "measure of personal freedom" that is "in conflict with the moral and religious convictions of" their fellow-citizens.

The weakness of this fusion deliverance on the question of personal freedom, is equaled by the absurdity of the party's attitude toward Sunday. That attitude is one of regard for the day as a religious institution, and a conservator of public morals and health, in so far as a belief in "the sanctity of Sunday" is consistent with "harmless recreation" and the regular business of selling "food, bever-

ages, and other necessities" on that day, and in so far as beer drinking is conducive to health and public morals! Dubious champions these of the cause of Sunday sacredness! But this is political religion: and the ecclesiastics who have been so long and earnestly laboring to bring religion into politics, ought not to find fault with what the politicians see fit to give them.

A CLERICAL BOYCOTT.

At a recent meeting of the Ministers' Union of Hoboken, N. J., the following was adopted:—

WHEREAS, Many of the trades-people of our city openly and flagrantly violate the Sunday laws by continuing their worldly and secular business on Sunday; and

WHEREAS, Many trades-people, who now respect the law and close their places of business on Sunday, are unfairly treated by and lose much of their trade to the law-breaking trades-people; and

WHEREAS, Many Sunday trades-people who are robbed of their Sundays, want one day's rest in seven, and are willing to stop business on this day if other trades-people do; and

WHEREAS, The said violations of law are detrimental both to the moral and financial welfare of our city; and

WHEREAS, The church people are charged with being largely responsible for the present desecrated Sunday by their apparent indifference and by patronizing law-breakers;

Therefore, We, the undersigned, disapproving of all such lawlessness, do solemnly promise to refrain from purchasing goods on Sunday (except in cases of "necessity and mercy"), and that, as far as possible, we will patronize the trades-people who respect the law and close their places of business on Sunday.

These Sunday boycotts are very suggestive of Rev. 13:17: "No man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

THE SABBATH AND LIBERTY.

ONE of the principal arguments put forward in support of the demand for Sunday laws, is that they are necessary in order that the workmen may be free to rest on Sunday; in other words, they are necessary in order that the workmen may have more liberty.

It is said that "the right of rest for one is the law of rest for all;" and by this is meant that the right of one person to rest on Sunday, demands a law compelling rest on the part of all. In this way men are to be made "free" to enjoy their rights.

This is not the freedom that men need. It is not real freedom at all. Rights are to be secured to people, but not thrust forcibly upon them. A right is of no value to an individual when separated from personal freedom in the matter of its exercise. If the individual does not choose to exercise a given right, to force him to do so only makes that right a curse to him instead of a blessing.

Every person has the right to rest upon the first day of the week; but not every person wishes to claim the right in his practice. A large number believe that another day is the proper day for the weekly rest, and that such rest upon the first day is wholly improper. A still larger class believe in spending the day in any manner that may suit their tastes, whether it be working, or resting, or seeking amusement and pleasure. To enforce Sunday rest upon these classes would not be securing to them a right, but denying one; since the right to Sunday rest is but an outgrowth from the more general right to rest (or not to rest) upon any day of the week, as conscience or convenience may direct; and they would feel that their right had been invaded rather than

confirmed. Nor would such enforced rest be any less an invasion of the right of all other persons in this respect, whether they were conscious of the fact or not; for the rights of all classes are the same.

And thus the assertion that "the right of rest for one is the law of rest for all," is self-contradictory, since it is equivalent to saying that "the right of rest for one" denies the right of rest for another. Such a proposition is, of course, an absurdity.

Those who believe Sunday rest to be a duty which they owe to God, should not call for a Sunday law compelling people to rest, in order that they may have "liberty" to do so. They already have the liberty, in common with all persons, to do what is right. Sin is a voluntary, not a compulsory act; otherwise the sinner could not be held responsible. True, the pathway of right doing is not free from obstacles; but under the provisions of the gospel, none of these obstacles can bar any person from the liberty to walk therein.

It is only a lack of faith in God that keeps an individual from doing what he believes it is the will of God that he should do. He is a slave to fear; he has not that soul-liberty which would make him free to obey the dictates of conscience. He who sins is the servant of sin, and all sin's servants are slaves. John 8:34. Such persons might take Sunday rest under the "protection" of a Sunday law, but it is evident that they would be in slavery still. What they need is not a change of circumstances, but a change of heart.

He who will not obey a divine command until he has the "protection" of a human law in doing so, pursues a course that is most dishonoring to the God in whom he professes to believe. His very obedience, rendered under such circumstances, must be offensive.

As regards those who desire Sunday rest on other than religious grounds, they have the privilege of securing such rest by any means which will not invade the equal right of their fellowmen.

There is a liberty which all men need, and their need of this is the world's greatest need to-day. It is the liberty which frees men from the slavery of sin. And there is a "law of liberty," which is perfect (see James 1:25; Ps. 19:7), and insures perfect liberty in the life that conforms to it. And one precept of that law declares: "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work; . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

That liberty comes with the attainment of perfect trust in the power of God; and the Sabbath—the memorial of creation—is the divinely-appointed "sign" of that power. See Ex. 31:13; Eze. 20:12, 20.

This shows the relation between God's Sabbath—the seventh day—and that which is liberty in the truest and highest sense. The keeping of the Sabbath signifies allegiance to the true God—the Creator—and that allegiance is a perfect trust in the power of the true God, which casts aside all fear of the consequences of full obedience to his commands.

To all this a Sunday law is contrary. Instead of leading men to trust in God—setting them free in him—it tends to confirm them in the bondage of that fear which debarred them from the path of obedience to their convictions of right. It is the expression of trust in the power of man, which is contrary to trust in God. For, "Thus saith the Lord: Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." But "Blessed is the man that trusteth in the Lord, and whose

hope the Lord is." Jer. 17:5, 7. A like statement is made by the Apostle Paul: "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Phil. 3:3.

Thus it is evident that a Sunday law is not for liberty in the case of any man, but against it. It can be nothing more than a badge of the bondage of those who would take refuge beneath it. It is contrary to the perfect law of liberty, which is the law of God.

PREACHER AND PLUTOCRAT: OR THE CORRUPTION OF THE CHURCH THROUGH WEALTH.*

BY REV. WALTER ALLEN EVANS.

There never was an age since time began which needed so much to be frightened out of its false security and shaken from its covenants with death, as this Laodicean, facing both-ways, neither one thing nor the other age of ours. It is an age which really fears man and only pretends to fear God.—*Canon Farrar.*

EVANGELICAL Christianity, born anew in the German Reformation, baptized under the hands of the Puritans and the Wesleys, has already so far apostatized that another reformation is needed to fit the Church for the work of the greater century soon to dawn. The cold formalism of a utilitarian religiousness, ornate with pomp and ceremony, makes of the Church of the present day, to a very large degree, a valley of dry bones greater than that which Ezekiel saw, and as sorely in need of a divine afflatus to give it life. Social discontent, born of pinching poverty on the one hand and riotous riches on the other, gambling, intemperance, commercial dishonor, political corruption, and the whole pestiferous brood of evils which prey upon the nation and threaten its peace if not its perpetuity as a free Republic—they all find their coveted opportunity, when they do not find their abatement, in the worldly ideals, the grasping covetousness, the denominational pride, the sectarian selfishness, the moral cowardice, and the spiritual apathy of the Church.

Much is made, upon occasion, by those who would condone or gloss over the sins of the Church, of the great increase in the number of communicants in the churches during the present century—greater relatively than the increase in population. But here nothing is more misleading than numbers. "The kingdom of heaven cometh not with observation," and Heaven help the Church when she rates her conquests by count of heads! "When I am weak, then am I strong," was the profound remark of the great apostle concerning himself. So is it with the Church. The only power in the Church that is worthy the name is spiritual power—the power that comes of *being right and doing right.*

The Church of the apostles and martyrs, few in numbers, unorganized, poor, despised, and persecuted, *because it was pure* was invincible. But the Church of victorious Constantine, the church of royal patronage, intoxicated with worldly success, lulled in the lap of luxury, first slept in security, and then (all but) died in iniquity. So is it ever! Shall history repeat itself? We hope not, we pray not. But no careful observer of men and events as reflected in the secular and religious press can fail to see that the relative power of the Church over the masses for public and personal righteousness in this nation, has most signally and sadly failed to keep pace with the increase in the number of communicants

* From the *Arena* for October.

in the churches. While this much-quoted increase of communicants has been going on, crime has also gone on increasing faster than the increase of population. During this time also that question of interminable discussion before ministerial bodies, "The Church and the Masses," has come painfully and persistently into view. Besides, what does it signify that Sabbath desecration—no sign more symptomatic—has been going from bad to worse, as witnessed, among many other signs, by the organization throughout the country of Sabbath Leagues, for the preservation of what remains of that rich heritage from the Pilgrim fathers, the Christian sabbath? What means this dying out of hundreds of country churches on the one hand, so that many districts once the radiating centers of Christianizing influences have become fields for missionary operations; and, on the other, the notorious corruption of our American cities and their equally notorious paucity of church-goers,—the cities whither the country people have gone? What means this "secularization of life" against which the religious press so vehemently inveighs—a thing apparent everywhere? Why is it that there are so many lodges to every church, and that so large a part of the humanitarian and reformatory forces that make for human weal in the present life, are centering outside the Church? Why is it that, as every minister of the gospel knows is the case, so large and increasing a body of noble, honorable, and high-minded men of every community, men who fear God and revere Jesus Christ, are standing studiously aloof from the Church?

There has indeed been an increase of numbers in the Church, but relatively a decline in moral influence and spiritual power. The Church has waxed, religion has waned; "Christians" have multiplied, but the significance of the term has become indefinitely vague; quantity has been attained, but quality lost. The result is, as it always must be, quantity too is now in danger of being lost. Where is the gain in an increased body of church members, if by "church member" nothing in particular is meant as to fervent piety and unmarketable righteousness? If membership in the Church stood for one half what in churchly circles it is assumed to stand for, the fourteen million members, more or less, of the evangelical churches would revolutionize society and write the first chapter of a national millennium before the curtain should ring down on the nineteenth century. It would seem as though the Church had better take these signs of the times and others similar seriously to heart, betake herself to fasting and prayer, boast less of numbers, and attend to the work of reformation. For to the thoughtful observer, gifted with a fair modicum of moral discernment, it is evident that "There is something rotten in the State of Denmark."

But some one will exclaim: "Our organizations! Look at our new organizations, millions strong!" To which, one might fittingly reply in the words of that very wise and spiritual seer, B. Fay Mills, "They are very deceiving."* Or one might, by way of amplification, say that multiplication of organizations within the Church, wisely constructed to fit the social instincts of youthful human nature, colossal conventions worked up systematically after the most approved methods of a political canvass for twelve months previous—they may cause a great buzzing of wheels and rattle of machinery that looks very like spiritual vigor. But all this machinery, while it can use power, cannot generate it. It can neither repair a defective boiler nor replenish

a furnace the real trouble with which is that *the fire is going out*. The adding of another wheel to the machinery does not increase the power. Nay, is not this unprecedented multiplication of organizations itself a striking sign of weakness and spiritual degeneration? May it not be, after all, an attempt to brace a man on his feet by artificial means, when the fact is he is suffering from heart failure? What is the matter with the old bottle that it won't hold wine? The Church of the apostles, the Puritans, and the early Methodists turned the world upside down—not by organization, for they had practically none; but by the irresistible power of deep moral conviction, unquestioning faith, and a spiritual unction that was the outcropping of a new and divine life. But to-day, instead of one chasing a thousand and two putting ten thousand to flight, it takes a thousand church members to chase one evil, and then they don't catch it—unless "there is something in it." What, then, is the matter? Whittier, an optimist, who always wrote with his face to the sunlight, hinted at the fundamental trouble with the Church of the present day when he wrote these words (italics ours):—

But the living faith of the settlers old
A dead profession the children hold.
To the lust of office, the greed of trade,
A stepping-stone is the altar made.
The church to place, and power the door,
Rebukes the sin of the world no more,
Nor sees her Lord in the homeless poor.

The trouble is, a "profession of religion," in too many instances, is a profession, and made to be a very lucrative one! The Church, having become numerous and eminently respectable through the self-denying lives of the humbly and truly pious, the name "Christian" has become a mighty one to conjure with! Religious professions have therefore become a commodity of trade. Membership in the church is used as floating capital and available assets. The Church is made the decoy of the hunters of fortunes; it is utilized as a screen of scoundrels, and, like charity, is made to "cover a multitude of sins;" yea, it has become a great tree, and respectable sinners—respectability is a *sine qua non*—legal robbers, and pious frauds lodge under the shadow of it! It would be no exaggeration to say that though the great mass of people who compose the evangelical church are sincere in their purpose to lead a Christian life, as they understand it, many of the most cunning knaves, the sleekest rascals, the most adept practitioners of "man's inhumanity to man," also belong to it, help to officer it, and use it as a cloak for their crooked ways. Such are they who bull or bear the market on boards of trade six days in the week and then go to church and look pious (or try to) on the seventh; who in order to get superfluous wealth corner the necessities of life by which millions are filched—legally of course—from God's nobility, the common people; who wreck railway systems for private greed or personal spite; who crush thousands to financial death beneath the wheels of monster monopolies, or who use the same unprincipled methods on a smaller scale—but as large a scale as they can handle; who by evasion and bribery dodge the tax-gatherer that the poor man out of his penury may support the government under the protection of which they live to get and to grab,—and then, to hoodwink the people, throw a soothing sop to a guilty conscience, and keep up a respectable exterior, as well as to "stand in" with the Church and clergy (a paying investment), they father some church enterprise, endow a college, "rent the best pews," or become "liberal givers" to the Church. What words so fitting as the words of Jesus himself, first

used to describe the Pharisees of his own day, who also were eminently respectable and religious without being righteous? "They bind upon men burdens grievous to be borne, but they themselves will not touch one of them with one of their fingers; which devour widows' houses, and for a pretence make long prayers."

God forbid that for one moment one should fail to discriminate between such a race of Barabbas and those noble souls, who in a life of commercial honor, characterized by justice first and liberality afterward, honor the Christian profession, and bless their fellowmen. There are many such. They are the Atlases upon whose faithful shoulders rest the precious interests of the Christian world. But these others are the dead weights on the Church to-day. From them as from a slimy cesspool, right at the altars of the church rises a deadly miasma that is poisoning the faith of the masses in God and right and their fellowmen.

And what is the Church doing to rid herself of those weights and to cleanse that cesspool? Little or nothing! On the contrary, the Church puts the stamp of her tacit approval on such religious acrobatics and calls it Christianity. She too often shares in the profits of the sinner and then demands that the pulpit keep mum about the sin. To build an extravagant "house of worship" and raise its debt, she mortgages if she does not muzzle the pulpit, by putting herself in bondage to ungodly men of wealth; and then she prays for the descent of the Holy Spirit—and prays in vain! She frequently, if not usually, takes these very men, whose piety is respected among those to whom they are not known, and by coddling and wheedling them and putting them in office, plays into their hands the tremendous power of her ecclesiastical machinery, so as to install them as general managers and dictators, where without let or hindrance they can "lord it over God's heritage,"—all because they have money, few, if any, embarrassing questions being asked as to how or where they got it. Thus the very ecclesiastical functionaries that were created to conserve the purity of the Church are turned over to those who use them with exactly the opposite effect,—it may chance to be a council, a conference, a presbytery, or something else. Does anyone ask how they do this? By using the Church to further their own personal interests, financial, political, or other; by dictating to the local church a miserable worldly policy which, while it may cause it to flourish for awhile, socially and financially, really signs its spiritual death-warrant; and further (not the least evil either) by so rewarding their faithful henchmen in the pulpit with financial remuneration and ecclesiastical honor, as well as discriminating against such as will not pander to their unchristian schemes, as to put a large premium in the ministry upon the trimmer and time-server, who, putting policy above principle, may always be found intent above all things upon finding the spot of greatest personal prudence between tweedledum and tweedledee. One cannot single out any one denomination as being especially guilty of exalting self above piety. The same conditions widely prevail, and one is probably as bad as another, if not worse!

So the same power, money power, that within a generation has changed the financial features of the nation, wiping out the small manufacturer and trader, making the masses more and more the helots of the classes, and creating a second feudal system worse than the first—this force has its hands also on the evangelical church, and seems determined to make the one institution which for nearly four hundred years has, as a rule, stood for justice and

* Heard by the writer in the Third Presbyterian Church, Chicago.

righteousness among men, and so as the break-water of our civilization, the protecting shield for its crimes, if not an attaché of its operations. Shall it succeed? We hope not; but Jesus said, "How hardly shall they that have riches enter into the kingdom of heaven!" and the Church is saying, by actions which speak louder than words, "How easily shall they that have riches enter into and rule the Church;" by which we are bound to conclude that the fittest for membership in the Church are the least fit for the kingdom of heaven.

Thus the Church, in her dominating element and general trend, instead of utilizing her enormous power to rear a mighty bulwark against this devilish greed for money which is foreordaining millions to "damnation" by force of industrial circumstances, is powerfully assisting to make that vicious public sentiment in regard to the relative value of righteousness and riches which seems hurrying the nation toward a civic Niagara.

How long will the people's faith in the Church and what it should stand for endure the strain? How long will the accrued merit of generations of evangelical piety endure this prostitution of things spiritual to the end of denominational glory, sectarian ambition, personal aggrandizement, and the greed of gain? Society is held together at present by the constraining force of virtues which former generations practiced; but the rich patrimony of Puritan ancestry cannot last forever. When the religion of a people is corrupted, the stream of the civilization is poisoned at its fountain head; and the result of turning the ruling power of the Church over to those whose recognized fitness to exercise it is in proportion to their riches, not their righteousness, is necessarily moth and mildew to all that is vital to the Church as a saving institution among men.

The clergy, selfishly ambitious members of whom are mainly to blame for this state of things, are the first to feel its cruel oppression and its withering blight. So far has degeneration gone that the young minister, with however lofty and Christlike ideals he has set out, soon learns that the favoring nod of the plutocrat is the "open sesame" to "good standing" and promotion in the Church; and that the shrug of the shoulders of the aforesaid plutocrat, his very praise (whispered in secure secrecy), judiciously faint, will apply to him, through the denominational machinery, the ecclesiastical gag and boycott by which, in the smooth usage of the modern inquisitor, God's prophets of righteousness are reduced to silence, or put where their voices will not be heard rebuking sin in high places. Ministers of aggressive zeal and evangelical fervor, who fear God and hate wrong, are thus finding in that very ecclesiastical power that was created to protect them in doing their Master's work, a drawn sword to cut them down. Thus is the Church as a worldly institution arrayed in deadly strife against the Church as a saving force!

Of course where, as is sometimes the case, wealth and piety go together, the result is most excellent. But the plutocracy of the local church may, and it frequently does, represent the very worst element in it, as judged by every high moral and spiritual standard; it may be well known to "the world's people" as abominably corrupt. In count of heads it may number but one or two in a hundred. No matter! The minister of the gospel who values supremely the approval of God, and honestly preaches in fact what the Church stands for in theory—justice, mercy, and truth; however much his ministry may have been honored of God in the building up of the Church; though *the people*, in the Church and out of it, may love him and ap-

prove of his work,—that man is marked for ecclesiastical slaughter. The plutocrat in power, whose sins are sure to be rebuked where the gospel is preached in its fullness, will, by the most diabolical machinations (directed in secret if that will succeed, openly if it will not) proceed to make that minister's life a literal foretaste of that place to which ministers of the gospel are not supposed to go. Before long, therefore, he will resign "on account of his wife's health," or some other reason equally convenient; and when he has gone (crucified by Pharisees as his Master was) one will be gotten to take his place, with whom a winked-at understanding is had from the beginning, that he will sing softly to the plutocratic conscience, while a Church that is dying to all that a Christian Church should stand for, accommodately rocks the cradle and joins in the chorus, "Hush my dear, lie still and slumber!" There are many exceptions, to be sure, especially in the villages and rural districts. But this is the rule. To relate in detail all the facts illustrative of it that have come to the writer's personal knowledge would require a volume.

Now ministers are but human. They too have stomachs and backs! Put them where they must choose between slow martyrdom and ministerial mugwumpery, and what will result? Martyrs there will be, martyrs there are, who with both eyes open walk into the fire for the sake of being true. They suffer shameful abuse (of course secretly administered), gaunt poverty, sometimes cruel and slanderous misrepresentation by those whose sin they have rebuked, heart-breaking ingratitude, and a persecution that is worse than scourge or pillory. This they do for Christ's sake, to keep a clear conscience and to preserve their self-respect. The blood of these martyrs is still the seed of the Church. But unless church history is a record of lies, and human nature has become something else, the majority will not be *martyrs*. No man naturally likes to be voted a failure. Therefore make "success" in the ministry synonymous with gathering "a wealthy and fashionable congregation" instead of a congregation of *Christians*, and need we be surprised if the preaching consults the convenience of the plutocrat rather than the needs of the parish? Need sensible people be disappointed, under these circumstances, if they hear sermons which aim at nobody and nothing—and hit their mark? Is it any wonder if the preacher "gives it" to the Pharisees who crucified Christ, and then, two thousand years ago, died (their one meritorious act), and, somehow, fails to note the Pharisees of the present day (who by many are still believed to have a weakness for "the uppermost seats in the synagogue") who are doing virtually the same thing? When the minister, even the minister of the gospel, *knows* that if he ignores the unchristian distinctions of caste and class, honestly tries to "reach the masses," puts moral cleanliness and spiritual power above all personal and worldly considerations in the Church (as Christ would do) he is more than likely to pay for the privilege with his ecclesiastical head, at the beck of a plutocracy whose piety would not sell in any market for fifty cents on the dollar; when he knows that his ministerial brethren—some of them—will be among the first to cry, "Crucify him! Crucify him!" that any appeal to the very denominational machinery that was made for saving the Church from evil domination in just such emergencies will result only in more certainly enshrining wealthy worldliness in the Church, and increasing his own personal sufferings,—then is it a cause for open-eyed wonder if the minister falters in the face of such issues, tones down his zeal, loses the martyr spirit,

and joins the ranks of the "wise" and "conservative"? Thus are the reins laid on the neck of the downhill steed in the evangelical Church, that is galloping faster and faster along the road of looseness in doctrine and worldliness of life!

And what effect has all this on the Church itself? *The evangelical Church is nothing if it is not spirituality.* Spirituality is the essence of altruism, the soul of philanthropy, the nourishing nerve of all missionary zeal. It is the source of all that noble endeavor and heroic achievement which has given the masses any confidence in the Church. Without spiritual power, whatever her numbers and organizations, the Church is but "a painted ship upon a painted ocean," freighted with no cargo, bound for no port. But spiritual power is an impossibility in the Church that has set its heart of hearts, not upon God, but upon that worldly equipage and favor which, in order to obtain, it must grovel before wrong clad in rich livery, and kiss the feet of the golden calf. The evil of which we, with much sadness and great reluctance, write, so far as it goes, *unchurches* the Church! It makes money and what money will buy of worldly pomp and furbishings for gratifying the tastes of the devotees of fashion and the worshipers of mammon, her *raison d'être*, instead of the temporal and eternal good of man. . . . The pulpit under such influences degenerates into a kind of lecture bureau and the house of God into a Sunday social club. . . . "Mene, mene, tekell, upharsin" is written on her walls.

Finally, what is the effect of all this upon *the people*, the masses? Read the answer in the empty pews of the average church; in the meager spiritual returns for the enormous outlay of money and effort; in the widespread skepticism that prevails, especially among men; in the phenomenal success of the Salvation Army, which studiously avoids every semblance to a church; in the hiss that greets the mention of *church* in representative gatherings of laboring men. . . . The people are not fools! They are not to be caught with chaff! . . . The people are sadly losing faith in the purity, sincerity, and disinterestedness of motive of the Church; and here in the domination of the dollar, is the fundamental reason why. From loss of faith in the Church, it is but a step with most men, to loss of faith in God, in moral government in the world, and then on to all looseness and license. So they go, the great mass of "common people" such as heard Christ gladly, in numbers increasingly large, past the doors of the church to park and pleasure ground, or else stay at home and read the Sunday newspaper. Of course it is very illogical and all wrong; but it is exceedingly human and exactly according to what facts and the trend of events would lead one to expect.

The writer does not wish to be misunderstood. He is neither a skeptic nor a cynic. He is an orthodox clergyman who loves the Church, and writes from a heart which is sad at a contemplation of these things. He bemoans the evils herein set forth; he longs to see the Church awake to her danger, and behold in the coming social battle of the Titans, the greatness of her opportunity. He prays that she may rise and shake off the grave clothes of mammonism, come into harmony with the Christianity of Christ, bring forth fruit meet for repentance, and be rejuvenated by the cleansing fires of a new pentecost!

To force a man to rest one day in the week, with the idea of benefiting him, is like trying to make an individual thrive on food that he does not relish.

RELIGION IN THE NORMAL SCHOOLS.

BY L. D. BURDICK.

THE normal schools and teachers' institutes are now an important part of the school system of the State of New York. The power of the normal schools has been greatly increased by recent changes in methods of passing on the qualifications of teachers. More and more the common schools are dependent on them for their teachers. It is important therefore to know their attitude on religious questions.

There are eleven normal schools in the State. The total number of pupils in them, according to the annual report of 1894, was 7,625. Of these, 3,600 were in the normal classes. The total cost to the State was \$326,912.64. The expense of teachers' institutes for the same year was \$28,143.44. The number of school districts was 11,161, and during some part of the year 32,476 different teachers were employed.

Some time ago the writer submitted to the principals of the normal schools these questions: What religious services are held in your school? Is attendance compulsory? What are the denominational connections of those who usually conduct them? Do Roman Catholics, Jews, or Unitarians ever participate in conducting them? Replies were received from all of them, from which the following facts are gleaned:—

One writes: "No religious exercises of any kind are held in this school unless the occasional singing of a hymn may be called such." This is the smallest of the eleven schools, having only 291 pupils, of whom 145 are in the normal department. In all the others daily religious services are held, consisting of hymns, prayer, and Bible reading. In seven schools attendance is compulsory, in three voluntary. The number of pupils in the schools where attendance is compulsory is 5,217; in those where it is voluntary it is 2,117. In two the services are conducted by the principals, one of them an Episcopalian, the denomination of the other not given. In four schools the services are conducted by the male members of the faculty. The denominational connections of those conducting services, so far as named, are Presbyterian, Methodist, Universalist, Baptist, Congregationalist, Episcopal, Dutch Reformed, and (in one case) Unitarian. One reports that Catholics have sometimes taken part in religious services at commencement; another, that they have been invited but usually declined to do so. One reports that a Catholic sometimes has charge of religious exercises in the primary department, and another that a Catholic, during the absence of the principal of the intermediate department, conducts reading service from the Protestant Bible. In the latter case the principal adds, "The Catholic priest of this village has recently made an effort to have the reading of the Bible and the sacred music dropped from the exercises, but has failed to accomplish his desired end."

The total number of communicants in the State in the denominations above-mentioned, as participating in religious exercises in the normal schools, exclusive of Catholics, is 814,973. The total number of Catholic communicants in the State is 1,153,130. The total population of the State, by the census of 1890, from which the other statistics are taken, is 5,997,863.

From this brief statement of facts and statistics, does not the conclusion seem warranted that religious denominations whose membership constitutes only a comparatively small part of the entire population of the State vir-

tually direct the religious instruction in the normal schools? How far the standing of those being prepared for teachers in these schools may be effected by their attendance or non-attendance in these services is not known. If it is affected at all is it not making "preference and discrimination" on account of religion which is forbidden in the constitution and has been from colonial days?

Through the teachers that go out from the normal schools the whole public school system of the State must be largely influenced by the religious training in them. Is it not therefore a matter of simple justice to all denominations and to those outside of all denominations, that all religious bias should be removed from them? And this can be accomplished in no other way than by taking all religious services out of them.

A LAW FOR THE WEAK AND A LAW FOR THE STRONG.

[Gainesville (Ga.) Eagle, Oct. 3.]

LAST spring, J. Q. Allison, of Douglas County, a Seventh-day Adventist, was arrested, carried to court, and fined for sabbath-breaking, the fine and costs, amounting to \$22.05. Mr. Allison's offense consisted in plowing in his field, away from the road, where he disturbed nobody, except those who went out of their way to look at him on purpose to get disturbed. Mr. Allison, according to the teachings of his religion and the dictates of his conscience, had rested on the day before. He refused to pay his fine, and the judge ordered him to the chain-gang. The *Atlanta Constitution*, in commenting on this affair, said:—

As the law now stands, we must punish these people when they violate our Sunday statutes. The Jews have never given us any trouble in this matter, and the "Seventh-day Adventists" should follow their example for the sake of peace and order. Our law-makers have no desire to persecute these honest and good citizens, but even when law-breakers plead that they are conscientiously obeying the divine command we must draw the line somewhere. We draw it in the case of the Mormons, and we must draw it on this Sunday question.

Oh, yes, we must draw the line. We must draw it on the Jews and the Adventists, but—

There we must stop. The Jews and the Adventists are in the minority. They are weak and powerless—therefore we must draw the line on them. It is a matter of religion with them, a matter of conscience; but they are weak, and are splendid subjects with which to illustrate the majesty of the law.

"We have a law, and by our law he ought to die."

But when it comes to drawing the line on the Atlanta exposition—which is being run by rich men, powerful and influential—the line does not seem to draw. It is a notorious fact that for the past month a full force of workmen have been at work each Sunday from sun-up to sun-down, right in the sound of the bells of the churches, where hundreds of perfunctory worshipers go to hear sleek and salaried parsons expound the law and the gospel.

And has one word been raised by one of these parsons against this unholy desecration of the Christian sabbath? Not one word. The men who are responsible for this desecration are members of these churches—good paying members, and it won't do to affront them. Even Dr. Hawthorne, that belligerent theological blunderbuss, who wrinkles his placid front and shakes his ambrosial locks and paws up the earth at sight of a bloomer

on a bicycle—even he has remained as silent as the grave when his wealthy parishioners laid their leprous hands on the sacred day of rest.

There was no work of necessity or mercy in this business. There was no element of religion or conscience in it. It was sabbath-breaking for revenue only. The motive that prompted and impelled was purely mercenary. It was for Atlanta. It was to enable that city to feather its nest, and that its grand consolidated aggregation of gougers might work successfully their multitudinous home industries in the shape of skin games to fleece the visitors out of their dimes and quarters and dollars.

Being for Atlanta and a work for her advancement, and no matter of conscience about it, it was all right, and the law will wink with one eye and the church will wink with the other.

It won't do to break the law as a matter of conscience. There must be the element of gain in it to escape the majesty of the law.

Theoretically, the laws were made for all alike, but the rich sometimes have the bulge on the poor.

THE FUTURE OF THE PAPACY.

[Sunday News-Tribune, Detroit, Sept. 15.]

THE papacy and its prospects for the future, immediate and remote, have recently been the subject of much thought and discussion among both the writers and statesmen in the highest circles of the Old World. That, in spite of its loss of temporal power, it still clings to Rome and never by a word compromises its hope of recovering its ancient position as a temporal sovereignty, is a constant embarrassment to Italy and a puzzle to not only the statesmen of that kingdom but to those of all Europe. Its spiritual power and prestige have grown enormously since Rome was made the capital of Italy and the pope was confined to the narrow limits of the Vatican gardens. Its influence upon the politics of every country in Europe has become more marked, and there is scarcely one of them which can formulate a policy without reckoning with the position of its Catholic subjects whose action in public affairs was never before so completely controlled by the head of their church.

The universal Church has bowed submissively to the stupendous claims of the Vatican Council, and there is not a breath of schism or heresy anywhere on earth within the ranks of its followers. As a prisoner, which he is pleased to call himself, the pope has more real power than he had formerly as a king.

It might be possible to explain this growth by the changed conditions of the world which, in our time, have enabled all human activities to centralize and consolidate power, and to trace much of the facility with which the Roman Church has done it to that very loss of temporal power, which she regards as a misfortune, but which has freed the Roman see from the natural jealousy which other Catholic communities naturally felt toward her when her bishop was a king. It might not be unreasonable to hope, too, that the new condition would eventually be accepted by the papal court and become permanent. But the persistence of the papacy in clinging to and constantly asserting its claims alarms statesmen, and excites fears that, in the future wars of Europe, the history of the last quarter of a century might be reversed.

This is the view which a recent writer in

the *Fortnightly Review*, Capt. J. W. Gambier, of the British navy, takes of the situation. He predicts that in the coming struggle between the destructive agencies of European society—anarchism, socialism, nihilism, etc.—the great powers will be compelled to call the papacy into alliance with them as the only conservative force which is equally strong among all their populations and which can strengthen their hands by securing for them the faithful support of the Catholic masses.

VALE WORKHOUSE.

[Dayton (Tenn) Leader, Oct. 4.]

AFTER the Seventh-day Adventists were convicted of violating the Sunday laws, a workhouse craze struck the county. What the county needed, and needed badly, was a workhouse with its gaudy trimmings in the shape of a commission of five, superintendent, guards, etc., and the scheme went through the county court like a greased coon through a melon patch. Well, the workhouse plan went into operation in July, and here is the expense melody to which the taxpayers must dance:—

July expenses	\$482.23
August "	256.82
September "	181.03

Total for three months.....\$920.08

So the little experiment cost Rhea County \$920.08, and if any commensurate public benefit has been derived from the outlay, it would require a committee of experts to discover it.

The prisoners have all been released, except two females, and these have been turned over to the jailer again.

FORECLOSING THEIR MORTGAGE.

SUNDAY, October 6, was spent by the leaders of the anti-Tammany forces of this city in arranging a fusion ticket in the interests of "reform." This action was discussed the next day in the Methodist Preachers' Meeting, after which the following was unanimously adopted:—

The members of the New York Preachers' Meeting of the Methodist Episcopal Church desire to put on record their condemnation of the action of the representatives of political parties and political faction, who, claiming to represent the reform sentiment in this city, spent the hours of Sunday, October 6, in conference over the parcelling out of nominations for office on the basis of the number of votes they claimed to control.

We desire to declare that in a political campaign where the chief moral issue is the rigid enforcement of Sunday law this sabbath desecration by the men who claim to represent the moral elements in our politics is an outrageous affront to not only the Christian sentiment of the people, but to the moral sense of all law-abiding citizens.

It will be seen from this that the Methodist preachers are not satisfied simply with the enforcement of the "law" as it stands, but that they demand that Sunday shall be observed as the Sabbath. There is nothing in the so-called Sunday law of New York to forbid politicians to consult together in regard to candidates, or even to hold a convention upon that day. Such action would not be contrary to the statute, nor is it contrary to good morals upon any other hypothesis than that Sunday is the divinely-appointed Sabbath; and this is the very ground upon which action was taken by Methodist preachers.

The politicians had placed themselves upon record as favoring "the maintenance of the Sunday 'law' in the interests of labor and morality." The preachers seize upon this and demand that politicians shall themselves set an example of the kind of "morality" which

they propose to foster. It is thus apparent that in pledging themselves to the support of the Sunday "law" in the "interests of morality," the politicians have sold themselves to the preachers, and they must not find fault if the purchasers demand the delivery of the goods.

We are told that Sunday "laws" are not designed to be religious, and that it is not their purpose to secure the religious observance of the day; that they are intended in fact, only "to guarantee to all men the right to rest one day in seven;" but when the politicians exercise that right, in their own way, and spend the "civil sabbath" in arranging their plan of campaign, they are roundly denounced by the preachers as violators of their pledge to "maintain Sunday law in the interests of labor and morality." It is evident, therefore, that the preachers intend that the force of the Sunday "law" shall be to secure not only physical rest, but religious observance, and to forbid everything which is not in keeping with the supposed character of the day.

[Daily Standard, Leavenworth, Kansas.]

ABOUT the meanest thing yet heard of in connection with the puritanic enforcement of Sunday laws now epidemic in the United States, is the case of a poor old crippled Adventist shoemaker in Baltimore named Faust. A week ago last Sunday a policeman came smelling around his residence, and listening at the keyhole, heard him at work. Finding the front door locked, he tiptoed around to the back door, slipped in and arrested him and dragged him off to jail. Give puritanism the full power it is seeking and it will blot out human liberty in less than no time. It is the only danger which threatens the liberties of the American people.

Is THE open saloon any more a "ruthless invasion" of Sunday rest than a ruthless invasion of the peace and happiness of the home circle, of the tranquility of the State, and of the flower of American youth and manhood? Then why all this furore to close the saloons on Sunday only? Is it "in the interests of morality and labor" that, for the sake of giving legal support to a Church institution, the saloon should be given free course to invade every American home and snatch from it the pride of parents and the support of dependent children? The legal closing on Sunday only, means legal sanction on all other days.

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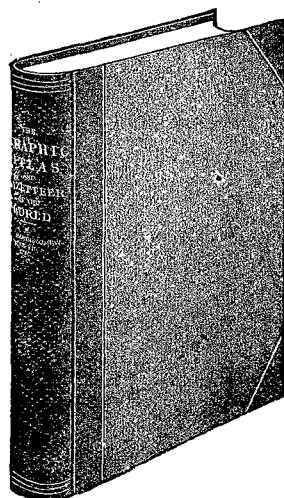
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NEW YORK, OCTOBER 17, 1895.

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WE are reminded by correspondents that we have omitted from our "Roll of Honor," the *Congregationalist* (Boston), the Chicago daily *Chronicle*, the *Leavenworth* (Kans.) *Daily Standard*, and the *Daily Champion*, of Atchison, Kans.

WE are pleased to learn that Mr. John Matthews has been released from Chatham (Ontario) jail, where he had been confined for refusing to honor Sunday, as demanded by "the law" of the country. The Department of Justice at Ottawa had been memorialized to inquire into Mr. Matthews' case, and had sent to Chatham for a careful statement of the facts, at the time of the latter's release.

THE article on page 326 from the *Eagle*, of Gainesville, Ga., is noteworthy because it shows so plainly the hypocrisy of the plea that "the law must be enforced." The "law" has not been enforced in Atlanta against those who worked upon the exposition grounds on Sunday, nor is it enforced in that city at any time against the Sunday excursions and other forms of so-called "sabbath desecration." The Sunday "law" is openly and persistently violated by the railroads every week in the very county in which Mr. Allison was sentenced to serve twelve full months in the chain-gang, and it does not even occasion remark; but the poor Adventist must forfeit the pound of flesh. "The court awards it and 'law' doth give it."

WE print on another page an article on "Religion in the Normal Schools," which contains some facts and suggestions worthy of serious consideration.

We are in harmony with the suggestion made in the closing paragraph, that it is only a "matter of simple justice to all denominations, and to those outside of all denominations, that all religious bias should be removed from" all schools under State control or supported wholly or in part by State funds.

We do not take this view, however, simply because of the impossibility of doing equal and exact justice to all concerned in the matter of giving religious instruction, but because in the very nature of the case the State is not qualified to give that kind of instruction. A teacher to properly give such instruction must have not only a religious but a spiritual qualification: and certainly it would be improper for the State to determine who possesses the necessary qualification for giving instruction in matters of religion. It would likewise be manifestly improper for the State to allow the various churches to certify to the qualifica-

tion of teachers in that respect; therefore, the only thing for the State to do is to omit religious instruction from its curriculum.

Nor do we believe that the morals of the people would suffer in the least from this omission. Religious instruction properly belongs to the home, the church, and the parochial school. In all these places such instruction can be properly given, and by persons properly qualified to give it. But outside of these agencies any attempted religious instruction is almost certain to be merely perfunctory and calculated only to displace and to cause to be neglected that home training which would otherwise be given.

Germany affords a striking example of what religious instruction in the public schools will do for a people who depend largely upon it. Nowhere, not even excepting in "infidel France," is unbelief so general as in Germany, and formalism in religion so widespread. We believe it would be many times better, both for the schools and the public, if all State schools were purely secular.

PERSECUTION IN TEXAS.

THE following appeared in the *Texas Post* (Galveston), of October 6:—

Farmer A. T. Remer, in Antonio, Tex., was brought before Justice of the Peace Devine, and accused of refusing to work on the high road on a certain day as ordered by the roadmaster. Remer belongs to the religious sect of the Adventists, and said that this certain day was the Sabbath, which is the day of rest according to the rules of his church. He claimed the right to discharge his religious duty, a right which is guaranteed by the Constitution of the United States.

Notwithstanding he was fined \$1 and costs, which amount to \$20 in this case. Remer, who persists in his right, has appealed to the higher courts.

It seems rather strange that in a State which has so much morality that it calls an extra session of the legislature to prevent a prize-fight, a good citizen cannot be allowed to abstain from labor on the day set apart by his religion for rest and worship.

THE *Leavenworth* (Kansas) *Standard* thinks it has solved the problem of the persecution of Adventists in Tennessee and other States, and has invited them to come to Kansas. In fact, judging from what the *Standard* says, one would suppose that a general exodus of the Adventists to that State had already begun. Our contemporary says:—

The *Standard's* invitation happened to find those much-persecuted people ripe for just such a move and more than willing to flee from the venomous reptiles of bigotry who have made their lives a burden and seek homes in a State where they can live in peace and worship God according to the dictates of their own conscience. They will locate in groups in various portions of the State wherever the conditions are found to be most favorable. The *Standard* is now engaged in giving them all the assistance it can in the selection of localities and it hopes to land a fair share of them in this county and city. These people are not Puritans; they believe in religious liberty, and if Kansas can get every last one of them in this and other countries to locate within her borders, she will have accomplished the finest piece of immigration work she ever undertook.

We cannot think that there is any such movement among the Adventists. It is true that individuals of that faith may be seeking

homes in Kansas; but the Adventists are not so anxious to avoid persecution as they are to discharge what they believe to be their duty to the world. They believe that every one who has truth in advance of others is under obligation to give that truth to the world, and this cannot be done by colonizing in one or two States. Adventists are a missionary people, and no effort has ever been made by them to colonize; and instead of fleeing from States where the laws are unfavorable to them, we find them sending out missionaries into all parts of the world, planting the standard of truth upon every shore. They have established missions in Europe, Asia, Africa, South America, and in the Islands of the Sea. They have even invaded Russia, thus braving the terrors of exile to Siberia; and we are satisfied that not until they feel that their work is done will they forsake any neighborhood simply to avoid persecution.

The question of religious liberty cannot be settled by fleeing from bigotry and intolerance, but by meeting it in the Spirit of Christ and with the truth of the gospel, and overcoming it in its strongholds.

IN the New York *Christian Advocate*, of Sept. 19, the editor says:—

When we were in Vienna it caused a great effort to find the little Wesleyan place of worship. The law would not allow it a shape like a church building; it could not have a name; it existed by sufferance. Subsequently it was shut up and had a long conflict with the government. Finally certain rights were given to it, and a church was erected, and one Sunday last month, for the first time in Vienna, Protestant church bells rung out, a set of bells having been presented to this Protestant church.

No American Protestant will question the propriety of this little church's "long conflict with the government" in its struggle to occupy the place of a light-bearer to the multitudes that sat in darkness around it. No such person will claim that the "law" which "would not allow it a shape like a church building" or even a name, was not wholly unjust and unworthy of recognition. Yet it was "the law of the land;" and if "the law of the land" ought always to be enforced, simply because it is the "law," the Roman Catholic authorities of Vienna were in the right in trying to extinguish the kindling flame of Protestant public worship.

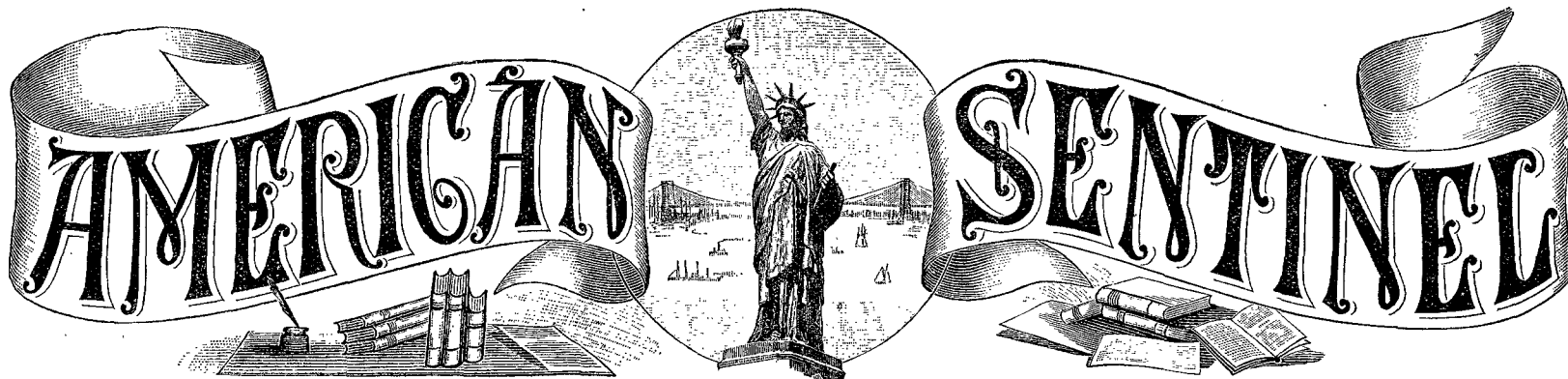
THERE is a large amount of humbug in the talk about the workingmen becoming slaves to Sunday labor. The workingmen can rest on Sunday if they want to. It is not they who are doing the talking about the prospect of such slavery, or who feel any fear of it. It is not an over-amount of labor that they fear, but a scarcity of it, with low wages.

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ALONZO T. JONES, }
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CHRIST'S KINGDOM NOT OF THIS WORLD.

THIS is a truth plainly stated by Christ when he stood before Pontius Pilate to answer the accusations made by the Jews. John 18:36. Yet, strangely enough, we see to-day multitudes among the most prominent and influential of those who profess to be the servants of Christ, zealously engaging in movements which aim to make Christ the king of this world.

The language of the Saviour on this occasion was not ambiguous. It leaves no chance to suppose, as some Christians of this day affirm, that Christ's kingdom is not of this world merely in the sense that its elements are not worldly in their nature. "If my kingdom were of this world," said the Saviour, "then would my servants fight, that I should not be delivered to the Jews." A kingdom of this world, or which ruled in earthly affairs, and yet would not fight or exercise force in any way to save its king from death, would be an anomaly indeed. Christ's kingdom is clearly not of this kind. It is not "of this world" in any sense in which the expression is capable of application.

Christ refused to be made a king by the people of Judea. We read, "When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone." John 6:15. This was just after he had miraculously fed the multitude with bread and fishes. Then, as now, people were entirely willing to live without working, and a king who could supply their wants without cost or trouble to themselves, was just such a one as they desired to have over them. But Christ refused to be placed in any seat of earthly power. They could have a part in his kingdom not by making him their king, but by making themselves subjects of his kingdom of

grace, through acceptance of the gospel which he preached.

Upon another, and still more memorable occasion, Christ was offered the kingdoms of this world, and refused the offer. And that offer was one of the three recorded temptations of the devil. We read, "The devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. 4:8-10.

It may be said that such an offer was not one that could be considered, coming as it did from the devil, and involving the hideous act of worship paid to him. But the truth is, that had Christ accepted the offer upon any conditions, it would have been an acknowledgment of Satan's supremacy. The acceptance of a gift is an acknowledgment of the authority of the giver to make the gift. And to accept the kingdoms of this world to-day,—all or any one of them,—would be to acknowledge the same thing; for they have not changed ownership since the day of Christ's temptation. The devil told the truth when he said that the power and glory of the kingdoms of this earth were delivered unto him. Luke 4:6. By overcoming Adam in Eden, he brought Adam and all his race into subjection to himself, and gained possession of Adam's domain,—the earth. Satan thus became "the prince of this world." John 12:31; 14:30; 16:11. He became such not by right, but by fraud and usurpation, permitted as the inevitable outcome of Adam's sin. Like the existence of sin, Satan's dominion is without right, but is nevertheless a fact. Every sinner is a servant of Satan; and wherever sin reigns, there Satan reigns. The two are inseparable; they must stand and fall together. And as sin has not yet reached its end, but still reigns everywhere, so Satan still continues to be "the prince of this world," having the power and glory of earthly kingdoms in his hands.

And therefore, any and every effort to make Christ the king of this world, whether by the sword or by the ballot, or by any means through which governmental power is obtained and ex-

ercised in human affairs, is in reality nothing else than an effort to have Christ take what the devil offered him in the mount of temptation, before his sufferings and death. In other words, it is but an effort to make a friendly compact between Christ and the devil, which can only be consummated by an acknowledgment of the latter's superiority. Doubtless the devil is as willing now to hand over the kingdoms of this world to Christ upon such terms, as he was before Christ endured the agony and shame of the cross. But no more futile attempt could be imagined.

In the kingdom of Christ, sin can have no place; and therefore the only possible kingdom of Christ upon this earth as it is to-day, is a kingdom of grace, entrance into which is secured alone by faith. Satan and sin can (and necessarily must) reign together; but never Christ and sin.

But Christ will one day receive the kingdoms of this world and reign over the earth as its King. It was for this that he came to earth, walked and talked in Judea, suffered in Gethsemane, and bowed his head in death upon the cross. He will take them not by the will of Satan, but against his will; not as a gift from him, but as his conqueror. "For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3:8. And we also read that he was made a partaker of flesh and blood, "that through death he might destroy him that had the power of death; that is, the devil." Heb. 2:14. God's purpose is not to remodel that which is of this world, but to destroy it, even the very earth itself. Christ can make no compromise with sin; he cannot reign with sin, even to accomplish—as some might think—its destruction. He will destroy sin, and all that is tainted therewith, in strict accordance with the provisions of that plan which he manifested on earth by his ministry, his sufferings and death, and which is manifested as yet only in the work of the kingdom of grace.

Through the work of grace, he will gather out of the kingdoms of the world, from every nation, and tongue, and people, those who will have him to reign over them. "This gospel of the kingdom," said he, "shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

The transfer of the kingdoms of this world from their present ruler to the hands of Christ, is a momentous and solemn event, plainly foretold in Scripture. Thus we read in Revelation: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever." Rev. 11:15.

But what will Christ do with the kingdoms of this world when they are thus delivered up to him? Read the answer in the second Psalm: "I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee. 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. 2:7-9.

The same thing is declared in the nineteenth chapter of Revelation. The attitude of Christ toward the kingdoms of this world, and their attitude toward him, at the time he takes possession of them, are there described in language which no one can mistake. We read: "And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. . . . And out of his mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron; and He treadeth the winepress of the fierceness and wrath of Almighty God." Rev. 19:11-15.

Again, in verse 19, we read: "And I saw the beast [the papacy] 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." No picture this of a coming temporal millennium. Not much else does current history record but the doings of the papacy, "and the kings of the earth, and their armies." All the fashion, the wealth, the honor, and power of this world are to be found with them. And the prophetic eye saw them not converted to Christ, but gathered together to make war against him. The two closing verses of the chapter describe their utter destruction.

Again, in the second chapter of Daniel's prophecy, the same thing is set before us. The prophet, in the interpretation of King Nebuchadnezzar's dream, foretold the rise and fall of the great universal empires that should succeed the kingdom of Babylon, with the division of Rome, the last one, into smaller kingdoms, as represented by the iron and clay of the feet of the "great image," and said: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44. This kingdom was seen in the dream as "a stone cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces;" and they "became like the chaff of the summer threshing-floors, and the wind carried them away, and no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." Verses 34, 35.

This is God's plan for making Christ the King of this earth. It is the gospel plan. And any attempt to make Christ the King of this world, by any of those means through which earthly power is gained and exercised, is only the wildest folly. The motive may be worthy enough, but the effort is absolutely without knowledge.

When Christ's kingdom comes, then, as he

has taught us, God's will will be done on earth as it is in heaven. This means that the earth will then be perfect, without sin or sinner. And that will be the new earth; for the present one is "reserved unto fire, against the day of judgment and perdition of ungodly men." 2 Peter 3:7. It is the preaching of the gospel, and that alone, which can hasten the kingdom of Christ.

CATHOLIC SHRINES AND MIRACLES.

No one who keeps track of current events, as recorded by the secular press, can have failed to note the frequent mention during recent years of wonderful cases of healing said to have taken place at Catholic shrines, and by the application of relics of Roman Catholic saints.

The well-known Chauncey M. Depew had a wonderful story to relate upon his recent return from Europe, of a notable miracle which he had all but witnessed himself at Lourdes, France, a shrine to the Virgin Mary.

More recently the papers have been full of remarkable stories of wonderful cases of healing in Denver, Col., through the instrumentality of a humble shoemaker, a member of the Roman Catholic Church in New Mexico; and more recently still, the secular press has published the details of a marvelous cure effected in this city through the virtue which is supposed to reside in a fragment of a bone, said to have belonged to St. Ann, mother of the Virgin Mary.

The Roman Catholic Church has always claimed miraculous power for her saints and their relics; and Protestants have always denied the validity of these claims, asserting, for the most part, that the "day of miracles is past." But in recent years there has been among Protestants a revival of faith in the miraculous; and this answer that "the day of miracles is past" is no longer regarded as satisfactory by many people; nor is this strange since there is really no authority for the declaration.

The Scriptures do not teach that miraculous power was ever to cease out of the church; on the contrary, we learn from 1 Cor. 1:7, that the Church, just before the coming of our Lord Jesus Christ, will "come behind in no gift;" so that something more than a general denial of miraculous power is required to meet the claims of Rome in this matter.

We do not admit all that is claimed by Rome in regard to miraculous power, but it is not necessary to deny the existence of such power. The fact that miraculous power is possessed by an individual or by a church, does not prove that that individual or that church derives such power from God, or that such an individual or church enjoys the favor of God. Miracles are indeed evidence of power but not of its source.

When Moses presented himself before Pharaoh and delivered to him the divine message, "Let my people go, that they may hold a feast unto me in the wilderness," "Pharaoh called the wise men and the sorcerers;" and "they also did in like manner with their enchantments." "And Pharaoh's heart was hardened, neither did he hearken unto them [Moses and Aaron]; as the Lord had said."

Power was certainly manifested through the magicians, but it was not the power of God, for it was used in resisting the servants of God; and in his second letter to Timothy, the Apostle Paul says: "This know also, that in the last days perilous times shall come." He then gives a catalogue of the sins which will be common in the last days

among men "having a form of godliness, but denying the power thereof." He then adds: "Now as Jannes and Jambres withstood Moses, so do these resist the truth."

This is a plain prediction that just as miracles were used in resisting the work of Moses and Aaron, so miracles will be used in the last days in resisting the truth of God; hence we see clearly that though miracles are an evidence of the possession of power, they are not necessarily evidence of divine power.

That miracles are to be used in the last days for the purpose of resisting divine truth and deceiving the people, is further shown by the description which is given by inspiration of a persecuting power which is to oppose the work of the people of God just before the second advent of our Lord Jesus Christ. Of this power it is written: "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do." And again the prophet says: "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

This text applies just before the end of the world; for immediately following it is the declaration: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

As we have seen, the days of miracles are not passed; but it will not do to blindly follow any church or any individual simply because miraculous power is manifested through that church or that individual. The Lord did not leave his people to be deceived either by "the sleight of men, and cunning craftiness, whereby they lie in wait to deceive," or by miracles wrought by devils to confuse and bewilder His people, and to give his enemies "occasion to blaspheme." God has given all who will use it a means of proving those who profess to exercise divine power, so that none need be deceived.

The divine touchstone to which all such manifestations are to be brought is the word of God. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

That word can never deceive those who put their trust in it, and it is the only safety for anybody in these last days. By it the Catholic saints, shrines, and miracles must be tried. If in anything they speak not according to that word it is because "there is no light in them."

What then, is the purpose and what the effect of Roman Catholic miracles? Perhaps this question cannot be answered better than by quoting a paragraph from an article on "The Shrine of St. Ann," in the *Catholic World*, for October, as follows:—

While we hear a great deal—and rightly so—of our American pilgrimage of Ste. Anne de Beaupré, comparatively few in this country know anything of its European ancestress, of the mother shrine in the Old World which the Breton sailors, mindful of home and its associations, had in view when, tossed by the storms of the Atlantic, they promised "la bonne Sainte Anne" that if she saved them from the seas they would erect in her honor, and on the very spot where they would land, a new shrine on this distant shore. Saint Ann heard the prayers of her children: we possess our beautiful sanctuary under her protection, which bids fair to become for Canada and the New World what Sainte Anne d'Auray is for Brittany

⁴ Rev. 13:13, 14.

⁵ Rev. 16:13, 14.

⁶ Eph. 4:14.

⁷ Isa. 8:20.

¹ Ex. 5:1.

² Ex. 7:11.

³ 2 Tim. 3:1.

and the Old—the nucleus of the devotion to the mother of the blessed Virgin.

Of course the Roman Catholic reader will discern nothing amiss in this paragraph, but it will sound strange to Protestant ears; for here we discover that objectionable doctrine, the worship of saints, disguised, it is true, under the expression “devotion to;” but it is worship none the less truly.

It will be observed that, according to the *Catholic World*, prayer was offered to St. Ann, and was heard by her upon the ocean, while at the same moment at Auray, in Brittany, pilgrims were offering up their supplications to her; so that we have in this paragraph, not only saint worship, but here is also omnipresence, or at least omniscience attributed to St. Ann. And to-day the new shrine at Beupré, Canada, is frequented by tens of thousands annually, while other tens of thousands are praying to the same saint in distant Brittany, and St. Ann, two thousand years dead, is supposed to hear them all!

The Scriptures forbid intercourse with the dead. “And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that chirp and that mutter: should not a people seek unto their God? on behalf of the living should they seek unto the dead?”⁸

The reason for this commandment is evident: “Thou shalt worship the Lord thy God, and him only shalt thou serve.”⁹ To seek unto the dead is to put them in the place of God. The Scriptures declare that “there is one God, and one mediator between God and men, the man Christ Jesus,”¹⁰ but saint worship makes many mediators between God and man.

Moreover, the Scriptures declare that the dead “know not anything;” that “his sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them.”¹¹ “Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish.”¹² And again: “For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in anything that is done under the sun.”¹³

Saint worship, or prayers to the saints, is therefore diametrically opposed to the teaching of the Word of God, and as Roman Catholic miracles foster superstition and idolatry and destroy faith in the Scriptures, they can be regarded only as part and parcel of the working of Satan by which he hopes to deceive the whole world to its destruction.

PUBLIC SENTIMENT AND PERSECUTION.

It is a common idea, but altogether an erroneous one, that persecution cannot exist unless there is public sentiment to support it. The truth is that rarely, if ever, has public sentiment been on the side of persecution. All that is necessary to persecution is a law which, either designedly or accidentally, affords it legal sanction, and a few bigots to take advantage of the opportunity.

Thomas Jefferson recognized this truth when he said, “A single zealot may commence persecution, and better men be his victims.”^{*}

The fact that the “law of the land” sanctions what is done, entirely outweighs in its

practical effect the public sentiment which does not sanction it, unless that sentiment be strong enough to defy the law and prevent its execution. But this is rarely the case, for public sentiment hesitates to rise up against “the law of the land,” and so long as their own personal interests are not touched, most people are comparatively indifferent to the wrongs they may see around them. “What is everybody’s business is nobody’s business;” and in this impotence of the opposing sentiment (which is often not even expressed) the bigot finds his opportunity.

It matters not either that the law was not aimed, in the minds of its framers, at any person’s religious rights. Just as with a gun when it is discharged, the important question is not what is aimed at, but what is hit; and when somebody is hit who was not aimed at, he derives neither consolation nor relief from the fact that the bullet was intended for a different mark.

It is a fact that when a religious dogma or institution is given legal support, however innocent the motive which prompts it, a blow is struck at the rights of all those whom the law affects; for no person can enjoy the liberty which God has given in respect to religious observances, and still be bound by a law which prescribes what his attitude shall be toward anything pertaining thereto. And when he yields in one point of such observances, he yields the principle upon which rests the whole structure of his rights and liberties.

CHRISTIANITY AND THE SWORD.

THE spirit that seeks in this country to force religious dogmas and institutions upon people by the power of the “law,” has its counterpart abroad in the spirit that calls for the sword of “the powers that be” to put down heathen opposition to Christian missions. An example of the latter is furnished by a letter from the Rev. Mr. Fulton, an American missionary in China, printed recently and approved in the *Evangelist*, New York. In it, speaking of the late massacre of missionaries by the Chinese, he says:—

There is but a single remedy, if this Munchau rule is to continue, and that is to demand that henceforth foreigners shall have unrestricted right of residence in every foot of Chinese territory, and that the local authorities and high officials shall be held personally responsible for the life of every foreigner residing within the bounds of their jurisdiction. Nothing short of this will meet the pressing needs of the case. The decapitation of a dozen or more of low criminals will be gladly granted by China, as a very cheap way of allaying the anger of England and America, but this will no more settle the matter than the amputation of an arm will cure leprosy. We must strike at the root, not at the branch. If this demand is not enforced, there is no assured hope for foreigners in China.

Elsewhere in his letter, says the *Nation*, the missionary “reviles the Chinese government in unmeasured terms.” That journal comments upon the imprudence of this and similar letters written by the missionaries and published in England and America, and adds: “Imagine a handful of Buddhist missionaries in our own country reviling the government, calling for vengeance on their opponents, demanding foreign intervention on their behalf that they might ram their doctrines down our throats at the point of the bayonet, and some idea may be had of the way our performances must strike the Chinese.”

The truth which sadly needs to be emphasized, both in that country and this, is that the arm of the secular power cannot be properly invoked in the defense and furtherance of Christian work. Christianity can never make headway against its foes by the

aid of carnal weapons. The one weapon upon which those under its banner must rely to cut their way through all opposition is “the sword of the Spirit, which is the word of God.” And this is a far more powerful weapon than any that can be furnished from the arsenals of the world.

The spectacle of Christian missionaries calling for a bloody punishment upon their persecutors, and relying upon the bullets and bayonets of their own “Christian” nations to back them up in their work, is a sad indication of the modern degeneracy of Christian effort, under the influence of that spirit which is seeking, both at home and abroad, an alliance with the State.

THE SPIRIT OF SATAN.

It is a significant fact that in the closing decade of the nineteenth century—the boasted era of civilization—the world is witnessing a revival of superstition, intolerance and barbarism.

There is a decided trend toward the theories and practices of the Dark Ages. We have in this country a practical illustration of this in the widespread crusade in behalf of more stringent Sunday legislation, and a stricter enforcement of Sunday “laws” already on the statute books.

The same disposition is manifested in like manner in other countries; and in Austria the same trend is seen still more clearly in the attitude of the government toward the Jews. It is stated that one of the leaders of this movement in Vienna, one of the chief magistrates of the city, has secured a majority of two-thirds of the city council in favor of the anti-Semitic policy. “The program of the party,” remarks an exchange, “has a genuine mediæval frankness and brutality. It proposes, according to report, not only to keep Jews out of municipal service, but to oust those who are already in that service; to prohibit them from making any contracts with the municipal government, and to abrogate all such contracts now in existence; and to exclude Jewish children from the public schools.”

But Austrian intolerance has not exhausted itself upon the Jews. It is proposed also to exclude Protestant teachers from the schools, and to entrust the work of education to the Roman Catholic clergy. It is believed that this policy is inspired directly from Rome.

This same spirit that, as before intimated, imprisons men in this country for exercising their God-given right not to observe Sunday, is closely akin to the spirit which, breaking out in mob violence, inflicts torture that would shame savages.

The daily papers have recently published stories of horrible cruelty scarcely surpassed even in the Dark Ages. Within a week, two men have suffered in this country at the hands of mobs, not simply death, but horrible torture and mutilation. One poor wretch was taken to a railroad track, where his fingers were laid upon the rails and one by one mashed into a shapeless mass by blows of a hammer, after which he was shot to death, or as the papers expressed it, “was filled full of lead.”

Another man, for a similar offense, was taken to the scene of his crime, and his ears were cut off, and then his fingers and thumbs, one at a time, after which he was hung.

That the crimes for which these men suffered, excite the wrath of the people, is not strange; and were their executioners content with depriving them of life, it would perhaps not occasion surprise, though even that could by no means be justified; but the infliction of such torture is ominous. It indicates a mental and moral condition that is abnormal; as

⁸ Isa. 8: 19. (R. V.)

⁹ Matt. 4: 10.

¹⁰ 1 Tim. 2: 5.

¹¹ Job 14: 21.

¹² Ps. 146: 3, 4.

¹³ Eccl. 9: 5, 6.

* “Notes on Virginia,” query 17.

remarked before, it is only part and parcel of the spirit that manifests itself in bigotry and intolerance. In China it slaughters missionaries; in Armenia it murders Christians; in Austria it excludes Jewish children from the public schools; in the United States it persecutes Adventists and tortures criminals; and everywhere it betrays unmistakably the fact that "the devil has come down having great wrath, because he knoweth that he hath but a short time."

A TEMPEST IN A TEAPOT.

THE following dispatch from Salt Lake City appeared in some of the daily papers on the 14th inst.:

President Joseph F. Smith and George Q. Cannon, of the Mormon Church, at a secret meeting of the priesthood on last Monday [October 8], made some sensational remarks of a political character, and all party leaders in Salt Lake City to-day are talking about the attitude of the church towards political candidates who are Mormons. It is considered evident that the church intends to exercise all its power in politics, although the high priests have disclaimed any interference.

The remarks made by President Smith were to the effect that numerous men high in the councils of the church, and particularly Moses Thatcher and B. H. Roberts, candidates on the Democratic ticket for the Senate and Congress, had seen fit to accept nominations for political offices without first taking counsel with the president of the church. The procedure he characterized as contrary to the rules of the church, subversive of good discipline, and might tend to the detriment of the church.

George Q. Cannon endorsed Mr. Smith's remarks. The words of the church authorities are taken as a command that those who have gone into politics without the advice and consent of the church must retire from that field.

This declaration is viewed with great alarm by Gentiles, and the progressive young Mormons, who fear a return to the old conditions which prevailed when the Mormon Church authorities ruled with a rod of iron. Strong and bitter anti Statehood talk is being indulged in by those who hitherto have favored Statehood the most strongly.

Judge Powers, chairman of the Democratic State Committee, has called a meeting of the Committee for Monday with the avowed purpose of dissolving the Democratic party and forming an anti-Statehood party.

Powers is strongly supported by the Gentile Republicans and the progressive element of the Mormons, irrespective of party.

It is believed that a fight is on with the church, and if the latter does not recede absolutely from its position, the anti-Statehood movement will be at once inaugurated.

In a speech last night, J. L. Rawlins, nominee for the Senate and delegate in Congress, who secured the passage of the Statehood bill, criticised the action of the church authorities and expressed the belief that the people will not countenance such interference.

There can be no doubt that the Mormon Church has in the past controlled political matters in Utah. In fact, during the greater part of its history, the government of Utah was a man-made theocracy, ruled absolutely by the high priests of the Mormon Church; because it was impossible for any man to secure or to hold office without approval of the Mormon hierarchy. We do not wonder that the politicians of Utah are alarmed at the prospects of the perpetuation of this State of affairs. Our only wonder is that the people of the whole country are not equally stirred by the equally impertinent meddling on the part of other churches.

The Mormons are only doing in Utah what other churches have been doing for several years past in other parts of the country; and this Utah affair seems very like a tempest in a teapot besides the commotion that ought to be witnessed from ocean to ocean and from the Canadian line to the Mexican border.

It is the boast of the American Sabbath Union that the church can have anything from Congress that it demands,—and in short, that

it holds Congress in its hands; and it is a well-known fact that legislation has been secured from Congress by threat of political boycott. Members of Congress have stated openly that they were compelled to act as they did in certain things, because if they did not, the churches would get together and knife them at the polls.

It is a strange thing that the evils of priestly domination are so clearly seen in Utah and scarcely discerned at all elsewhere. There is not a State in the Union in which to-day the churches are not exercising a greater influence in politics than the Mormons can hope to do in Utah; but no alarm is felt, no protest is entered, except in the case of this candidate for Statehood.

MUNICIPAL "REFORM."

ONE of the most significant and deceptive movements of the present century, is the crusade in behalf of so-called "municipal reform;" and strangely enough, this so-called reform is being assigned a place above gospel work, even by ministers of the gospel.

At a Christian Endeavor meeting in Brooklyn, on the 8th inst., Dr. Parkhurst is reported to have said: "Municipal reform is the highest enterprise in which Christians can engage." And again: "I have no sympathy with Christians who simply seek a beautiful state in the hereafter. Our duty is in the present, and there can be no higher duty than municipal reform."

It is very true that the end of Christianity is not "to secure a beautiful state in the hereafter," and "our duty is in the present;" but how a minister of the gospel can declare that "there is no higher duty than municipal reform, is something not easily explained.

The Saviour says: "Seek ye first the kingdom of God and his righteousness." Matt. 6: 33. And James declares that "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows, in their affliction, and keep himself unspotted from the world." But times have changed, and now we are told that the first duty of Christians is "municipal reform."

We are heartily in sympathy with the honest administration of civil government; but we have no sympathy with the idea that municipal reform is gospel work. The period of the Church's greatest moral power was when it was not only not supported by civil law, but it was persecuted by the powers of earth. By turning to the world for support, by making municipal reform the highest Christian duty, the Church simply confesses her dearth of spiritual power. The Saviour made no attempt to reform the municipal government of Jerusalem except by preaching the gospel to both rulers and people. The apostles nowhere engaged in municipal reform; and the modern preachers who are going after this phantom, are preaching another gospel, and not the gospel of Christ.

Human nature is the same to-day that it was 1,800 years ago, and it will continue the same until the end of time. There is but one consideration that appeals irresistibly to the masses, and that is self-interest. When municipal government becomes so corrupt that the rights of the people are trampled upon, and the burden of taxation becomes unnecessarily great, the people will inaugurate municipal reform by placing the authority in the hands of other officers; but this in nowise changes human nature, it remains the same, and in a few months or years at most, the municipality must be again reformed. It is

impossible for humanity to elevate itself. The only thing that can elevate humanity is the gospel; hence the importance of using that means, not for the purpose of securing municipal reform, but to save men; and in saving them, they will be reformed; and just in proportion as the individuals which compose society are reformed, society itself will be reformed; hence the highest duty, and in fact the duty of the Christian, is to labor, not primarily for municipal reform, but for the salvation of his fellowmen.

THE LAW OF JUSTICE.

JUSTICE is law; and by it all men, always and under all circumstances, are bound. It is law that is adhered to by God himself.

Blackstone, the great commentator, speaks of justice under the term "law of nature," and says:—

This law of nature being coeval with mankind, and dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe, in all countries, and at all times. No human laws are of any validity if contrary to this; and such of them as are valid derive all their force, and all their authority, mediately or immediately, from this original.

This is simply the statement of a truth which has, from time immemorial, obtained almost universal recognition in human transactions. It is the basis upon which such transactions, where one party has not had power to dictate to the other, have been conducted. It is the standard with which all human legislation, actually or ostensibly, seeks to conform. And when human legislation is changed, by the action of those bodies vested with legislative power, it is for the real or apparent purpose of a closer conformity with its dictates.

A recognition of these simple facts, in any case where there is a question of the enforcement of human law, would save any person from the conclusion that such law must be allowed to prevail simply because it is "the law of the land." The real law of the land is always justice, and nothing is law that is not justice. And human legislation, as Blackstone has said, derives all its force from the fact that it is, actually or supposedly, an expression of the law of justice as applied to the particular cases with which it deals.

He who considers himself bound to enforce a "law" simply because it has obtained recognition as the law of the land, forgets that he is bound, for that very time and occasion, by this law of justice. He cannot absolve himself from obligation to this law by any plea of duty to a statute of men. By the side of every human statute, and applying to the same thing—coincident, of course, with every good statute—is a law of justice; and by that law he is bound in the very case under his consideration. If the human statute is at variance with it, he is bound to disregard the former rather than the latter. He must disregard one or the other; and he cannot properly or consistently, under the plea of enforcing law, set aside the real law in the case,—the law of right—of which that he would enforce is but a counterfeit.

The only question to be considered is, What is justice? This question once settled, the path of duty is plain. The citizen must conform his life to that law, and the official is bound by it in his enforcement of "law," and not by any "law" at variance therewith.

A SUNDAY-CLOSING law cannot prevent Sunday dissipation, but only Sunday selling. It is not the selling of intoxicants, but the drinking of them, that makes the mischief.

"THE POWERS THAT BE."

[J. Christiansen in the *Evangelists Sendebud and Sanhedens Tidende* (Gospel Messenger and Herald of Truth), Danish.]

IN the thirteenth chapter of Romans, we are commanded to be subject unto "the powers that be;" and are told that they who resist "shall receive to themselves damnation."

In the third verse the apostle gives us the reason for this: "For rulers are not a terror to good works, but to the evil. Wilt thou then be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is a minister of God to thee for good."

Jesus said: "There is none good but one, that is God: if thou wilt enter into life keep the commandments." Matt. 19:17. The Saviour then tells to which commandments he refers, namely, those which forbid murder, adultery, theft, and false witness, and the one which requires honor to parents. Obeying these we have nothing to fear from the powers which God has ordained.

In the seventh chapter of Romans, twelfth verse, we read: "The law is holy, and the commandment holy, and just, and good;" and from the seventh verse we understand that this law is the ten commandments.

Of the same law David says: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever: the judgments of the Lord are true and righteous altogether." Ps. 19:7-9. "Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. 119:142. No wonder, then, that Paul declares the law to be holy, just, and good; and the man who strives to live according to this law, is certainly trying to do that which is good, and should have no reason to be afraid of the ruler who administers "the powers that be," for "he is a minister of God to thee for good."

The Seventh-day Adventists are arrested and punished for keeping the seventh day, the Sabbath of the Lord, and for working on Sunday, the first day of the week, although the "holy, and just, and good" law says: "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work."

These men are trying to do just what this perfect law tells them: to "fear God and keep his commandments, for this is the whole duty of man." Eccl. 12:13. They are doing just what is required by the law which is "holy, and just, and good;" and as "rulers are not a terror to good works," those men who are dragging their fellowmen to jail and setting them to work in chain-gangs among common criminals for doing that which is good, cannot be in that thing ministers of God, ordained by him to minister the powers that he has ordained; because instead of condemning men to prison for doing good, God's ministers give them praise. "For he is a minister to thee for good."

The rulers who now administer the power come very far short of their duty, or rather have usurped functions not given them of God, just as the king of Babylon did when he cast the Hebrews in the "burning fiery furnace." And those who are so diligently watching the Adventists on Sunday to get them arrested, must stand in full fellowship with those men who assembled and found

Daniel praying and making supplication to God and accused him before the king. Dan. 6:11.

It seems that Peter, in his first epistle was looking forward to this very time, for he says in chapter 2:19: "For it is thankworthy if a man for conscience toward God endure grief, suffering wrongfully." The prophet Micah, in the seventh chapter, seems also to have seen this same time; in the second verse, he says: "The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood: they hunt every man his brother with a net. That they may do evil with both hands earnestly, the prince asketh, and the judge asketh for a reward; and the great man he uttereth his mischievous desire: so they wrap it up." Or "twist it together" (Danish). But what a comfort to the poor Adventist behind the prison bars, is the seventh verse: "Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me."

"THE AMERICAN SUNDAY."

[*Boston Daily Globe*, Sept. 10.]

THE New York State Republican League resolves in favor of "the American Sunday."

But what is "the American Sunday"? There are many thousands of Jews in this country who keep the seventh day as dictated by their consciences. For them "the American Sunday" has no meaning.

There is a very flourishing American city in southern Rhode Island, many of whose leading citizens, all simon-pure Americans, are Seventh-day Baptists. They keep the seventh day in their churches, and regard "the American Sunday" as a violation of the Scripture injunction to keep the Sabbath day holy.

"The American Sunday" must be a Sunday especially adapted for Americans. But for what Americans? Have a set of politicians in convention any authorized prerogatives in the matter of prescribing a Sunday for all?

Those people who are so fond of prescribing an "American" this and an "American" that, have evidently only in view their own prejudices and narrowness.

The truly American Sunday will prove to be the one on which each citizen secures rest and recreation in his own way, his liberty of choice being circumscribed only by recognized morality and legality, and respect for the equal liberty of others.

INTOLERANCE REBUKED.

[*Sabbath Recorder*, October 10.]

THE *Christian Statesman* seems happiest when it is making a thrust at those who observe the Sabbath of the Bible. In its issue of September 26, speaking of observers of the seventh day, it says, "It is a sign of a soft head rather than a tender heart to shed tears over the prosecution of law-breakers." This is the beautiful spirit shown by this journal which professes to be loyal to Christ and his disciples. Those who do not worship God according to the rules laid down by the *Statesman* must be forbidden. A similar case is narrated in Luke 9:49, 50. "And John answered and said, Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us. And

Jesus said unto him, Forbid him not; for he that is not against us is for us."

But the *Statesman*, more like a pettifogger than a true statesman, continues to deny that anyone has been either prosecuted or persecuted because they keep the seventh day, and insists that it is because they do not keep the first day. That is a very small crawl-out. It is hardly worth one's while to make reply to any opponent when he shows disposition to carry a point by sophistry and misleading statements. The whole matter, so far as the *Statesman* is concerned, lies in the fact that it champions the cause of legislation to enforce the observance of Sunday, as opposed to that religious liberty which was the guarantee of our forefathers, and for which reason our Pilgrim fathers fled from the same spirit of oppression in the old country and sought a refuge here. The inheritance they bequeathed us is now being contested. Like the infamous decision of Judge Taney, in the famous Dred Scott case, that "the negro has no rights which the white man is bound to respect," so now the *Statesman*, with a slight change in phraseology, attempts to maintain that the minority, as Sabbath-keepers, have no rights which the majority is bound to respect.

CONTEMPTIBLE PERSECUTION.

[*The Progress*, Minneapolis, Oct. 12.]

THE report comes to the *Progress* that Mr. R. T. Nash, of Amory, Miss., formerly of Minnesota, who is a member of the Seventh-day Adventist denomination, was recently arrested again for Sunday work in his own corn field; which is claimed by the prosecution to have been done on the 12th day of last May.

The officer who made the arrest rode a mule, and was inclined to compel Mr. Nash to walk fifteen miles to Aberdeen, the county seat. But Mr. Nash had already walked a long distance, and had been kept up all the night before with a sick child, and was very tired. With much persuasion the sheriff allowed his prisoner to take the train, meeting the officer at the depot, from whence he was escorted to the jail and thrust therein. He was there held behind iron bars for forty-six hours, with only a scanty supply of corn bread, peas and water. Pork and coffee were furnished, but these he could not use. When he was called before the court, he refused to plead, saying that he could not remember what he did on the 12th of May. This was held by the court as a plea of not guilty. It was found that there were no witnesses present to testify against him, and they were fifteen miles distant. Mr. Nash was compelled to give bonds for reappearance at the next term of court, some time next spring.

Mr. Nash made quite a mark in this State as a canvasser for denominational books, and went to Mississippi at the request of the General Conference Board. He put in a small garden where he worked at odd times and Sundays for the comfort of his family. It will be remembered that Mr. Nash was arrested some time since, was tried, plead his own case, found guilty and fined. The fine was paid by his neighbors, who said they would not see him go to jail for that which others did every Sunday in the year. In his defense, he claimed that it was a matter of conscience, as he observed the Sabbath according to the commandment, and spent the other six days in labor; and that the State had no right to interfere so long as he did not interfere with the rights of any other person. He held that it was the inalienable right of all men to spend their time as they wish, so long as they do not invade the equal rights of others in spending their time as they wish.

The incidents here related are in line with many similar outrages which have been perpetrated in Tennessee, Georgia, Maryland, and other southern States, and even in some of the New England States. It is purely religious persecution of the most contemptible kind, by people who must be devoid of all true Christian principle, and who take technical advantage of an old law, the spirit of which was never in accordance with such purpose.

Such abuse of law and liberty is a mockery of the civilization and intelligence of free America. It is bringing reproach and shame upon the communities that tolerate it, and should not be countenanced by any self-respecting people. The press of the country should turn such scorching blasts upon these satanic persecutors that they would not only fear to longer insult common decency, but would be recognized in their true character as public enemies, and shunned as agents of evil.

Enlightened public opinion in the United States will never indorse such persecution, and laws which are so imperfect or unjust as to permit it must ultimately be repealed. Political freedom can only be compatible with religious freedom. Persecution for conscience' sake is not consistent with the sentiment that upholds the "Stars and Stripes."

RUSSIAN DESPOTISM.

[*Christian Advocate*, Oct. 10.]

A UKASE has been issued at St. Petersburg forbidding any Hebrew to embrace the Christian faith unless his wife, children, brothers and parents do so as well. This curious law is designed to circumvent the Jews who had the habit of sacrificing one of the family to the Russian Church, and thereby of acquiring for all the other members a right of earning a living, on the ground that they are all employes in a business conducted by the convert. They are also forbidden to join either the Roman Catholic or the Protestant Church. This is based on the theory that the Greek is the only true Church, and also that the legal privileges that the Jews are to get as a result of joining it should not be conferred by joining an opposition church. Russia will do as it pleases, without regard to the sentiments of the rest of the world.

SUNDAY-LAW ABSURDITIES.

THE *World*, of the 15th inst., had the following item:—

Three men were brought as prisoners to the Essex Market Police Court yesterday, for having sold umbrellas on Sunday.

It rained on Sunday. Every man, woman and child who was in New York on that day will remember that it rained. It poured. It came down in buckets, cart-loads, rivers, lakes, and, some say, oceans. It was the sort of rain that burrows its way through your water-proof and, when it reaches your skin, trickles down in fiendish drops. It rained in the morning, it rained in the afternoon, it rained at night. It rained outrageously.

Three friends of humanity, Keil Silverman, Wolf Popkin and Benjamin Lavine, stood in that rain and sold umbrellas. When they were brought to court they pleaded that they were poor and that the few cents they had earned would buy food for their families.

"Besides," said Silverman, "it was raining very hard and the umbrellas came in handy."
Yet each of them was fined \$1.

At the same moment street cars were running and railroad trains were thundering into the city. Tobacconist shops and candy stores were open and fruit stands were doing business, because these things are considered nec-

essary even on Sunday, especially the tobacco. But an umbrella is quite another thing. Cigars and tobacco must be had fresh on Sunday, but the man who does not provide himself with an umbrella when the sun shines, ought to get wet in case it rains on Sunday. Such are some of the absurdities of the New York Sunday "law."

TRUE LIBERTY.

BY FANNIE BOLTON.

ALL through a land of thick strewn graves,
There walked the Lord of Life who saves,
And softly whispered to the slaves,
"Have liberty."

Some at his gentle voice looked up,
And caught the radiance of his hope;
Some knew not that the Master spoke,
"Have liberty."

But one with kindling faith drew near.
The Saviour whispered, "Have no fear.
Trust thou in me, the way is clear
To liberty."

And as he spoke the slave was free.
The galling chain fell off, and he
Followed the Master joyfully
In liberty.

No longer with the slaver's horde,
He joined the army of the Lord.
He bore a banner with this word,
"True liberty."

Then enemies around him drew,
But all their ranks he fought straight through,
And struggled upward with the few
In liberty.

The tempter placed upon his track
Sirens to lure his footsteps back.
Still facing heaven, he did not lack
His liberty.

Then crueler darts were on him hurled.
Men hated him in all the world;
But still his banner was unfurled,
"True liberty."

Then prison walls around him close.
Torture and shame they add to woes;
But o'er the rack his banner rose,
"True liberty."

Then to the stake they led him on.
The fagots kindled one by one;
But bright his soul was as the sun,
In liberty.

Above the flame the people saw
With dreadful fear, with sacred awe,
The banner of his King, the law
Of liberty.

Above his ashes as they stood
The people saw the cross of blood,
And on it nailed the Son of God,
For liberty.

And in a vision they behold
The clouds withdrawn, the streets of gold,
The conqueror, earth could not withhold,
From liberty.

No more could foes his soul harass.
High near the throne they see him pass,
Singing upon the sea of glass
In liberty.

O liberty of Christ, 'tis given
To us as to the martyrs even.
We too may conquer hell, win heaven,
Have liberty.

"CHRISTIAN" ENDEAVOR.

THE Christian Endeavor Societies of the State of Illinois held their State convention at Bloomington, October 3 to 6. On the afternoon of the 5th, the following resolutions were offered:—

WHEREAS, The endeavors of the Barbers' Union are being exerted toward the better observance of the Christian sabbath.

Be it Resolved, That we, the Illinois Christian Endeavor Union, in convention assembled, thoroughly

sympathize with their efforts for the maintenance of a half sabbath.

Be it Further Resolved, That we pledge ourselves personally to cooperate with them in their observance, especially by personally refraining from patronizing barber shops on the sabbath day.

Resolved, That a copy of these resolutions be forwarded to the union of Chicago.

"This," says the *Daily Pantagraph*, of the 7th inst., "brought Rev. E. O. Sharpe, pastor of the Christian Church at Saybrook, to his feet, with the following amendment":—

Resolved, That the Illinois Christian Endeavor convention, while heartily favoring all Christian measures for the promotion of the proper observance of the Lord's day, severely condemns the infringement by law on the religious rights of those who conscientiously observe the seventh day as their day of rest.

The amendment was voted down, and the original resolutions were unanimously adopted. This action was further emphasized later in the day by the adoption of the following:—

Resolved, That we condemn any and every foe of the sabbath day, in business, public or private life, and and that we will use all our powers and influences for a better observance of the Lord's day.

"Any and every foe of the Sabbath" is broad enough, and was doubtless designed to be broad enough, to include those "foes" of the so-called sabbath (Sunday) who oppose its claims with the divine truth that "the seventh day is the Sabbath." At all events, by rejecting Mr. Sharp's resolution, the Y. P. S. C. E., of the State of Illinois, stands committed to a denial of equal rights to observers of the seventh day—and they call this Christian endeavor!

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Religious Right in the United States.
Religious Right Invaded.
The People's Right of Appeal.
National Precedent on Right of Appeal.
The Buglers, the Miners and Sappers.
The Sunday-law Movement in the Fourth Century,
and Its Parallel in the Nineteenth.
Will the People Assert and Maintain Their Rights?
Religious Right in the States.

APPENDIXES.

The Declaration of Independence.
The Constitution of the United States.
The Dred Scott Decision.
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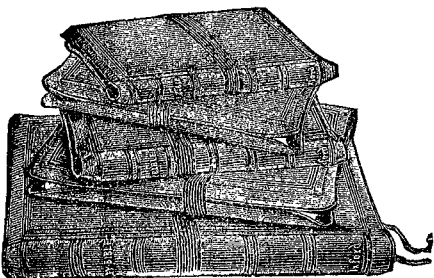
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XIII. XIV.

I CORINTHIANS.

459

13 'Εάν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἁγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἤχων ἢ κίμβαλον ἀλαλάζον. 2 'Καὶ ἐάν' ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἐάν' ἔχω πᾶσαν τὴν πίστιν, ὥστε ὄρη μεταστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι. 3 'Καὶ ἐάν' ἔχω ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ ἐάν' παραδῶ τὸ σῶμά μου ἵνα καυθῶ σωμαί, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. 4 Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται, ἡ ἀγάπη οὐ ζηλοῖ. Ἡ ἀγάπη οὐ περιερένεται, οὐ φουσιῶται, οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογιζεται τὸ κακόν, οὐ χαίρει ἐν τῇ ἀδικίᾳ, ἀσυχναίει δὲ τῇ ἀληθείᾳ, πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. 8 Ἡ ἀγάπη οὐδέποτε ἐκπίπτει. ἢ εἴτε δὲ προφητεῖαι, καταργηθῶσιν, ἢ εἴτε γλώσσαις, παύσονται, ἢ εἴτε γνώσεις, καταργηθήσονται. 9 ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν. 10 ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται. 11 ὅτε ἦμην νήπιος, ὥς νήπιος ἐλάλουν, ὥς νήπιος ἐφρόνουν, ὥς νήπιος ἐλογιζόμην. ὅτε δὲ γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου. 12 βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον. ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην. 13 νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα. μεζῶν δὲ τούτων ἡ ἀγάπη. 14 Διώκετε τὴν ἀγάπην. Ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε. 2 ὁ γὰρ λαλῶν γλῶσσαν, οὐκ

ἢ κἀν ΛΑ. ἢ κἀν ΤΑ. ἢ μεταστάναι ΛΤΤ. οὐδὲν ΕΩ. ἢ κἀν ΛΤΑ. ἢ ψωμίσω Ε. ἢ κἀν ΛΑ. ἢ καυθήσομαι I shall be burned T. οὐθὲν Τ. ἢ ἡ ἀγάπη I ΤΑ. ἢ συν. Τ. ἢ πίπτει ΛΤΤΑ. ἢ [δὲ] Τ. ἢ — τότε ΛΤΤΑ. ἢ ἐλάλουν ὡς νήπιος I ΤΤΑ. ἢ ἐφρόνουν ὡς νήπιος, ἐλογιζόμην ὡς νήπιος I ΤΤΑ. ἢ — δὲ but I ΤΤΑ.

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THERE is something wrong with the perceptions of the person who refrains from Sunday work as a matter of conscience, and yet is not satisfied to make that sacrifice to his religion unless it is made by others likewise, and that without reference to their own conscience in the matter.

THE *Independent*, of the 10th inst., has this:—

On the Jewish Day of Atonement, in this city, the cessation of business almost made a Sunday out of Saturday in some of the principal streets. It was proved possible for Jews to keep one Sabbath in the year; and if one, why not all?

Sure enough! Why not? And if Jews can keep the Sabbath, why must Christians have a law to enable them to keep Sunday?

POPE LEO XIII. has written to the Catholic hierarchy of America, condemning congresses of religion. It is said that the projectors of the World's Fair Congress of Religions expected it would lead to further congresses merging all sects and creeds. It is not probable, however, that the pope fears this: but Roman Catholics cannot meet other creeds on terms of equality. Rome assumes to be the church.

THE "Sunday Reform Leaflet," issued at Columbus, O., says: "In the interest of American homes we need the weekly day of sweetness and love." But Christianity makes every day a "day of sweetness and love," and nothing less than this is needed "in the interest of American homes." It is our opinion that without these graces during six days of the week, the "weekly day of sweetness and love" will be much more of a farce than a reality.

ONE plea for the Sunday law says, "Close all on Sunday and no loss to any; there should be equal rights in trade." But such a law does not give equal rights to those who feel conscientiously bound to close their business on the seventh day—the busiest day of the week. Nor can the law undertake to see that

all men have equal advantages in trade. It is only for Sunday that a law is asked to enforce simultaneous closing of places of business. A man's advantage in trade depends almost wholly upon his location, his resources, and his energy and ability in conducting his business.

THERE are several cases still pending against Adventists at Graysville, Tenn., for Sunday work. They will be tried probably the first week in November. Among these cases is the indictment against E. R. Gillett, the old soldier, who, having aided in conquering the South in war, moved to Tennessee to assist in carrying forward that conquest by the arts of peace. He is loved and respected by all who know him, only excepting the misguided men who have invoked the "law" against him.

Quartermaster Gillett, with his honorable record in the army and in the Iowa legislature, will doubtless bear himself equally well as a soldier of Jesus Christ in a Tennessee chain-gang.

It is a fact worthy of notice that leading Catholic prelates are becoming much more outspoken than formerly in the matter of Sunday observance. That the papacy should favor a general and marked deference on the part of the people to the Sunday-sabbath, is not at all strange, in view of the importance that institution has in the papal economy, being the uplifted sign of her authority in spiritual things, and also the badge of the homage paid the papacy by Sunday-keeping Protestants. With her characteristic prudence, Rome refrained from taking the lead in the Sunday crusade, lest it should be given a Romish stamp which would prejudice it in the public mind. But she sees that it is safe and expedient to follow closely the "Protestant" lead in the matter, giving her powerful support to what is done, until this Protestant indorsement of her claims and her methods shall in turn become a most powerful aid to her.

WE noted in these columns last week, the imposition of a fine and costs upon a Seventh-day Adventist in Texas, because he refused to work on the roads upon the seventh day, "the Sabbath of the Lord."

This man's defense was that he could not conscientiously work upon that day, and that under the constitution of Texas he could not be legally required to work upon any day set apart by his religion as a day of rest and worship. Article 1, Section 6, of the State Constitution, is as follows:—

All men have a natural indefeasible right to worship Almighty God according to the dictates of their own consciences, and no human authority ought in any case whatever to control or interfere in matters of religion; and it is the duty of the State to pass such laws as may be necessary to protect equally every denomination in the peaceable enjoyment of its own mode of worship.

This was read to the court by this Seventh-day Adventist, but the justice(?) held that it did not cover the case, and so imposed a fine

and costs, amounting to \$20.25. The defendant promptly appealed the case to the higher court where he hopes to get justice.

By the way, what would the good Sunday-keepers of Texas think of a "law" under which they were liable to be required to work the roads on Sunday? Would they not regard it as an infringement of their rights of conscience?

REFERRING to the Sunday crusade in that city, the *Boston Herald* of the 6th inst., says:—

It will behoove the police commissioners to pause before they undertake to prohibit the Jews from transacting business on Sunday so long as they observe the Jewish Sabbath. It is an assault on religious liberty that has been one of the bulwarks of our commonwealth from its foundation.

The *Providence Journal* likewise ventures the opinion that "if the laws of Massachusetts sanction the arrest of all the Jews in Boston who are found keeping their shops open on Sunday, they need reforming as badly as did the ancient Puritanical proscriptions when emigrants from Massachusetts Bay found their way to Rhode Island and Providence plantations."

This is all well enough so far as it goes; but why exempt only those who "observe the Jewish Sabbath"? If the prohibition of Sunday work rests upon "moral" grounds, as it has been held to do in most States, how can anybody be consistently exempted from the provisions of the "law"? And if it rests upon sanitary grounds why not exempt all who rest upon some other day? Why cannot people see the utter inconsistency and impropriety of all "laws" which forbid honest employment on any day?

SAID the Rev. W. R. Huntington, rector of Grace Protestant Episcopal Church, on a recent Sunday, as reported by the *Mail and Express*, "This Republic is a Christian nation. If any man doubts it, if anybody is convinced that all moralities are equally tolerable in the United States of America under existing conditions, let him test his conviction by openly practicing another sort of morality than the Christian and he will presently discover his error."

Intolerance an evidence of Christian character! A poorer proof that this is a truly Christian nation could certainly not have been produced.

COMPULSORY "rest" is not rest at all, but simply the worst form of idleness.

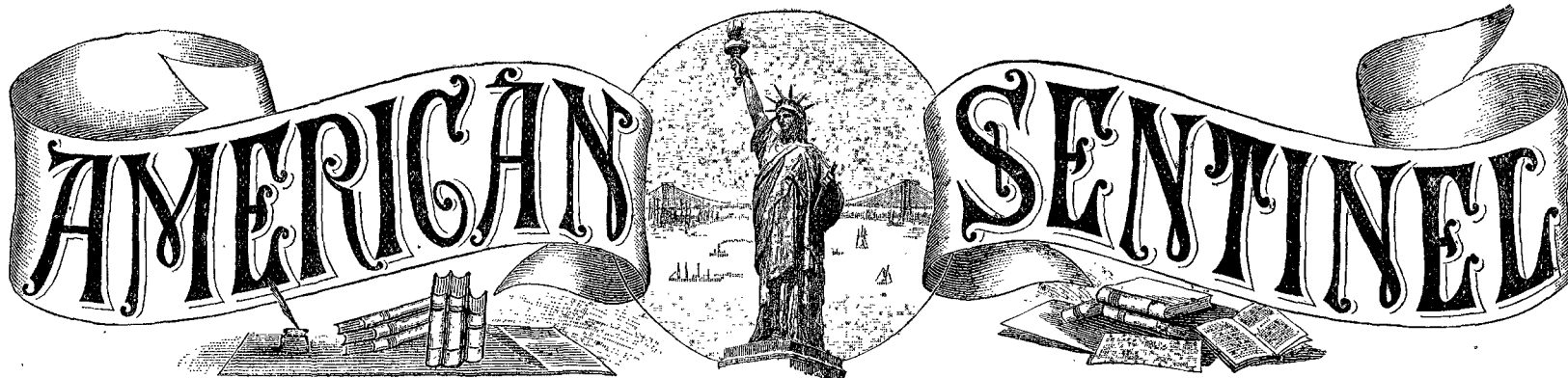
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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THE "REASONS" THEN AND NOW.

BEFORE another number of this paper reaches the reader, at least two more Seventh-day Adventists will have been placed upon trial for their faith; one in Maryland, the other in Tennessee.

It is denied that the prosecution of these men is persecution, for "it is only enforcing the civil law." "They are not fined, imprisoned, or worked in the chain-gang for their religion, but only for violation of civil law." "They are left perfectly free to observe Saturday if they wish to do so, and they must respect *our* rights." Such are some of the excuses offered for pursuing with the "law," conscientious, upright men, whose lives are admitted to be above reproach.

It is not for the purpose of soliciting sympathy for Seventh-day Adventists that we state these facts, but to secure consideration of the principles involved. The contention that it is not religious persecution fails, in view of the facts as we have repeatedly given them to the public; for while Seventh-day Adventists are singled out and punished, frequently for the most trifling acts of unobtrusive private work, men who observe no day, or who at least frequently work on Sunday and do not observe the seventh day, are not molested. True, it would not make the "law" any better or justify its existence if all who violated it were prosecuted, but the purpose of its enforcement against Seventh-day Adventists would not be so apparent.

But, as before remarked, it is not for the purpose of exciting sympathy that we present these facts. It is that by seeing the evil of the practical workings of such "laws," men may be led to examine the principles, to recognize the moral obligation resting upon every man to obey God regardless of consequences; and also to recognize the fact that there is an infallible standard of right and justice in all things.

This perfect law of moral action is revealed in the Word of God, while in our civil relations this undeviating and perfect rule of action is written in the very law of our being.

This latter truth is expressed in the Declaration of Independence, in the words: "We hold these truths *to be self-evident*, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men."

This law of justice which, when obeyed, secures to every man civil liberty, is seen and recognized in proportion as the individual members of civil society recognize moral obligation; hence the largest measure of civil liberty is enjoyed in those countries that have most gospel light. Civil liberty is however incidental to, rather than the object of, the gospel. The purpose of the gospel is to bring men into harmony with God by writing the divine law in their hearts; and this law being the "law of liberty" not only gives true liberty to every one who is conformed to it; but it leads such an one to award to his fellowmen everything which he claims for himself.

The underlying principle of Christianity is supreme loyalty to God and perfect recognition of the equality and rights of our fellow-creatures. The Scriptures sum up all human duty in two precepts: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind;" and, "Thou shalt love thy neighbor as thyself." And again: "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." This is the perfect law, in obedience to which there is perfect liberty.

According to the pagan conception of the rights of man and of civil society, divinity inheres in the State; hence the maxim: "The voice of the people is the voice of God." This is a denial alike of a positive moral standard and of inalienable right. Under such a system toleration may exist, but liberty is impossible.

The Son of God came into the world to set men free, and to teach the divine truth that

there is an absolute standard of right established by God himself; and that nothing which is contrary to that standard is of any binding force whatever, or imposes upon the most humble man any obligation at all.

In the familiar words of the Saviour, "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's," the Lord declared the absolute independence of every man from every other man *in everything pertaining to God*; and it was to teach this doctrine that the followers of Christ were sent into all the world.

The doctrine was not new, for it was divine; and the same truth which our Lord taught, and which his disciples were commissioned to teach, was truth as soon as there was a moral creature in existence. The three Hebrews asserted their independence of human government in their relations to God when they refused to worship the golden image.⁶ Daniel asserted the same principle when he disobeyed the king's commandment and prayed to God three times a day as he had done aforetime.⁶ But it was not until the gospel commission was given to the apostles that this doctrine was preached to the world in its fullness. And the preaching of this gospel of liberty was accounted treason against the State.

Paganism was so interwoven with the manners, customs and government of the people, that to introduce another religion was indirectly to attack the civil polity of Rome.

Even in the every-day-affairs of life, the Christian was compelled to run counter to the religious prejudices of his heathen neighbors. Gibbon says:—

The Christian, who with pious horror avoided the abomination of the circus or the theater, found himself encompassed with infernal snares in every convivial entertainment, as often as his friends, invoking the hospitable deities, poured out libations to each others' happiness. . . . Every art and every trade that was in the least concerned in the framing or adorning of idols, was polluted by the stain of idolatry.

The dangerous temptations which on every side lurked in ambush to surprise the unguarded believer, assailed him with redoubled violence on the day of solemn festivals. So artfully were they framed and disposed through the year, that superstition always wore the appearance of pleasure, and often of virtue. . . . On the days of general festivity, it was the custom of the ancients to adorn their doors with lamps and with branches of laurel, and to crown their heads with garlands of flowers. This innocent and elegant practice might have been tolerated as a mere civil institution.

¹ Jer. 31:33.

² James 1:25.

³ Matt. 22:27, 29.

⁴ Matt. 7:12.

⁵ Dan. 3:1-26.

⁶ Dan. 6:1-22.

But it most unluckily happened that the doors were under the protection of the household gods, that the laurel was sacred to the lover of Daphne, and that garlands of flowers, though frequently worn as a symbol either of joy or mourning, had been dedicated in their first origin to the service of superstition. The trembling Christians who were persuaded in this instance to comply with the fashions of their country and the commands of the magistrates, labored under the most gloomy apprehensions from the reproaches of their own conscience, the censures of the church, and the denunciations of divine vengeance.¹

To transgress these time-honored social customs was more than simply to offend the religious sensibilities of the people. Any disrespect to the gods of Rome was disrespect to the Roman State, because the two were so closely connected. These pagan rights which were so interwoven with the lives of the people, were not merely religious, but they were civil institutions as well; hence, to become a Christian was to be arrayed not only against the religion of Rome, but against the Roman Empire. It was for this reason that pagan Rome persecuted the early Christians.

Such was the logic of paganism in the palmy days of the Roman Empire, and such the "justification" of intolerance in the American Republic in the closing decade of the enlightened 19th century. In his dictum in the King case in Tennessee, August 1891, United States Judge Hammond said of Sunday enforcement:—

The courts cannot change that which has been done, however done, by the civil law in favor of the Sunday observers. The religion of Jesus Christ is so interwoven with the texture of our civilization and every one of its institutions, that it is impossible for any man or set of men to live among us and find exemption from its influences and restraints. Sunday observance is so essentially a part of that religion that it is impossible to rid our laws of it, quite as impossible as to abolish the custom we have of using the English language, or clothing ourselves with the garments appropriate to our sex. The logic of personal liberty would allow, perhaps demand, a choice of garments, but the choice is denied. So civil or religious freedom may stop short of its logic in this matter of Sunday observance. It is idle to expect in government perfect action or harmony of essential principles, and whoever administers, whoever makes, and whoever executes the laws, must take into account the imperfections, the passions, the prejudices, religious or other, and the errings of men because of these.

There is in this much of mere sentiment. But it was not for a theory merely that Rome pursued the Christians. Rome claimed to be supreme, to hold in her hands absolutely the destiny of every citizen. To become a Christian was to challenge the supremacy of Rome; it was to deny the authority that was claimed by the Roman State.

Thus what we call persecution in Rome was to the Romans, simply enforcing the law. From their standard they could pursue no other course. The emperors were under solemn obligation to their subjects to maintain unimpaired the authority of the Empire, and the better the emperors, the more regard they had for the government, the more conscientious in the discharge of their duties, the more intolerant they were toward those who challenged their authority.

The Emperor, Marcus Aurelius, was a man of spotless character. "This man," says John Stuart Mill, "a better Christian in all but the dogmatic sense of the word, than almost any of the ostensibly Christian sovereigns who have since reigned, persecuted Christianity." And why? Because as Mill says: "No Christian more firmly believes that atheism is false, and tends to the dissolution of society, than Marcus Aurelius believed the same things of Christianity."²

As a ruler Marcus Aurelius "deemed it his duty not to suffer society to fall to pieces; and

saw not how, if its existing ties were removed, any others could be formed which could again knit it together. The new religion openly aimed at dissolving these ties; unless, therefore, it was his duty to adopt that religion, it seemed to be his duty to put it down. Inasmuch, then, as the theology of Christianity did not appear to him to be true or of divine origin," "the gentlest and most amiable of philosophers and rulers, under a solemn sense of duty, authorized the persecution of Christianity."

But Christianity finally prevailed in the Roman Empire to the extent that Rome acknowledged the right of every man to freedom of conscience, and proclaimed such freedom to all. It was then that the papacy, though in its infancy, took from the world the liberty which had been won for it through the sufferings of the early Christians, and another system was established more intolerant, more despotic, even than paganism.

Through the Dark Ages this power held sway over the consciences of men. In the Reformation of the 16th century the true principle was again asserted; and to this the liberty of conscience which we enjoy to-day is due. But the high-water-mark of human liberty has been reached and already the ebb has commenced. Men are turning again to pagan maxims and methods. Again, to the State is assigned the place which belongs alone to God. "Law" must be enforced whether right or wrong, and "nothing is persecution which is authorized by 'law.'"

Thus reasoned the pagans when endeavoring to stamp out Christianity because it opposed itself to the laws of the Roman Empire prior to the rise of Constantine; thus reasoned the papacy in the Dark Ages, and thus reasons the popular Christianity and so-called Christian civilization of to-day. And if the principles advocated in the 19th century in the United States are true, then all the persecution of the past stands justified, for it has only been the enforcement of civil law.

CONSCIENCE IN POLITICS.

POLICE COMMISSIONER ROOSEVELT has written a letter to a leading representative of the "good government" political party in this State, in which, while expressing his admiration for the "conscience vote" in politics, he also affirms that this vote should pay due attention to "questions of expediency."

Mr. Roosevelt is a warm supporter of the fusion ticket, and asserts that the "good government" party, in running a separate ticket, furnishes an example of "the conscience vote gone wrong." This vote ought, in other words, to be given to the fusion party, because that is the only one that can hope to be successful against those who are deemed the enemies of political purity.

This brings up the simple but important question whether the voter's conscience is to reform politics, or allow itself to be "reformed" thereby. It appears to us that any good conscience which has "fused" with the principles of the fusion platform, has suffered a downward "reform" quite equal in extent to the elevation it seeks to bring to the politics which it touches.

The reader will remember that this fusion platform advocates a Sunday which, while suppressing all "unnecessary" labor in the interests of public morality and health, admits of "orderly and harmless recreations," and such a measure of freedom in the selling of beer, tobacco, and the necessities of life as may be deemed not in conflict with the pursuance of religious exercises and devotions.

We cannot see how any one who regards Sunday as a sacred day, can be blamed for inability to make his conscience fuse with this idea of Sunday observance.

Such facts clearly point out the necessity of keeping politics and religion entirely separate. If religion has any proper place in politics, then, in the issue which is now before the people, the conscientious voter must vote for such a degree of Sunday observance to be enforced by law as his conscience tells him to be right and in harmony with his convictions as to the character of the day. And he who believes Sunday to be a sacred day cannot, without violating his conscience, vote for the establishment of any observance which is not in harmony with that conception.

The truth is, that when religion is dragged into politics, the result is always a degradation of religion, and in very many instances, a degradation of the consciences of the voters. And this is certainly not the way to secure the purification and elevation of politics.

NEITHER INCREDIBLE NOR INCONSISTENT.

THE bishops of the Protestant Episcopal Church, assembled at Minneapolis, Oct. 22, issued their "pastoral address," in which, we are told, the chief points of interest are the references "to the massacre of Christian missionaries in China, and the Sunday observance law." Concerning the latter the address says:—

Recent events in some parts of our country compel us to call your earnest attention to a widely spread and determined attack upon the use and purpose of the weekly day of rest known at the beginning of the Christian era, as the Lord's day. It is declared in the law of God to be his own day, and by the Saviour of man to be "made for man." It is protected by a divine command and by the perpetual sanctity of a human right. Men may and ought to worship God every day, but for the greater assurance of this duty one day in seven has, with the formal sanction of all Christian civilization, been set apart for its due observance. This order cannot be disturbed without grave evils to the individual and the family, to society and to State.

It seems almost incredible that our modern life should be capable of bringing into play any powers of evils that could seriously threaten the existence of so divine and beneficent an institution. And yet the peril and disaster of such a menace confront Christian people in wide areas of the country. We exhort you, dear brethren, to meet this menace with unfaltering courage and resolute determination, and in no opportunity that may be presented to decline battle with the insatiate greed of the liquor traffic and the growing desire for popular pleasures and amusements, which with increasing boldness claim all days alike for their uses.

These words are, of course, spoken with reference to "the first day of the week, commonly called Sunday." It is the growing disregard of this day as a religious institution that is viewed by these bishops as an occasion of alarm and an "almost incredible" feature of "our modern life."

Yet these bishops know very well that the day "declared in the law of God to be his own day, and by the Saviour of man to be 'made for man,'" is not the first day of the week at all, but the seventh day. They know that God's Word never calls the first day of the week the Sabbath, or a sacred day, or commands anybody to keep it. It is by the will and the wisdom of man that the reverence and honor due the seventh day of the week, and given to it by God's people of old, have been transferred to the first day.

Now, cannot these bishops, and all other people as well, see that there is nothing more "incredible" in this modern laxity of Sunday observance, than there was in the transfer of Sabbath obligations from the seventh day to a day never called the sabbath by divine sanc-

¹ "Decline and Fall," Chap. XV., par. 15, 16.

² "Mill on Liberty."

tion? Is it not plain that the same authority which can erect an institution, can also without blame, pull it down or set it aside? This is certainly true; and since Sunday as a religious institution rests wholly upon the will and wisdom of man, we fail to see any act of impropriety, or occasion for surprise, if by the same will and authority, as represented in the present generation, this institution is changed from a day of rest and religious devotions, to one of "popular pleasures and amusements."

We are presenting the case in accordance with the logic of the bishops' position, and that of all those who observe Sunday as the "Christian sabbath." We do not want the world, or any part of it, to disregard God's holy day. No person can do this without suffering incalculable loss. But when we take the position that this day is the first day of the week, standing as we then do upon the will and authority of man rather than upon the Word of God, we thereby sanction the very thing which we would so earnestly seek to prevent.

If we would, without inconsistency, raise our voice against Sabbath desecration, we must do so from the standpoint of the word and authority of God alone.

MARYLAND'S PLEDGE OF RELIGIOUS FREEDOM.

THIS pledge or guarantee of freedom to the citizens of Maryland in the practice of religion, is contained in Article 36 of the Constitution of 1864, which is now in force. That article declares:—

That, as it is the duty of every man to worship God in such manner as he thinks most acceptable to him, all persons are equally entitled to protection in their religious liberty; wherefore no person ought, by any law, to be molested in his person or estate on account of his religious persuasion or profession, or for his religious practice, unless under the color of religion any man shall disturb the good order, peace, or safety of the State, or shall infringe the laws of morality, or injure others in their natural, civil, or religious rights.

It would seem that such a declaration as this in the fundamental law of the State should constitute a bulwark of liberty behind which the citizen might, without molestation, quietly practice that form of religion which his conscience might dictate, even though his practice should be at variance with that of the majority of citizens around him. Certainly a constitutional guarantee of religious freedom is a meaningless thing if its design is not to protect those in the minority; for the majority have the power to protect themselves. And in all cases where the minority is sufficiently powerful to command the respect of their opponents, such a constitutional guarantee of protection would doubtless be of force; but in case the minority whose privileges are in question is very weak in numbers, so as to be most in need of protection, as is true of the Seventh-day Adventists in Maryland, it seems that the constitutional guarantee is without any force whatever.

In proof of this, we have but to cite the case of Mr. Faust, an Adventist shoemaker in Baltimore, who was arrested for working at his trade in his own house on Sunday, with closed doors, and so quietly that the arresting officer had to peep in at the window to discover that any work was being done. Mr. Faust was indicted by the grand jury, and is now awaiting the summons of the trial court.

The parties who instigated this persecution are themselves more worthy of indictment, according to the spirit if not the letter of the

constitutional provision under consideration; for that expressly guards against injury to any citizens "in their natural, civil, or religious rights." And the injury done in this case was no less grievous or less to be condemned because it was not done "under the color of religion." It was religious prejudice and animosity that prompted the whole proceeding; and certainly no worse motive for infringing upon "natural, civil, or religious rights" could be found.

It is useless to deny that the Sunday work done by Seventh-day Adventists is the direct result of their religious views. They are religious people, believing in the binding obligation of the Sabbath, as well as of the other precepts of God's law. Most of them, before becoming Adventists, were observers of the first day of the week, and such they would doubtless be to-day did they not believe the seventh day to be the Sabbath according to the testimony of God's Word. That they now labor on the first day of the week, is in most cases due entirely to this change of religious belief.

Furthermore, as the SENTINEL has often stated, the Adventists see that it is impossible to sanctify the seventh day, as the Word of God commands, without making a separation between it and the other days of the week; and to do this, according to the directions of the fourth commandment, they must make that day, and that alone, the weekly day of rest. In other words, they must rest on the seventh day and treat the first day as a working day, after the example set by the Creator.

It is therefore from the free exercise of their religion, and from that only, that their disregard of the first-day sabbath arises. And the fundamental law of the State guarantees to them, in common with all others, freedom and security in this respect. There is nothing in ordinary, quiet, peaceful labor that is against "the good order, peace, or safety of the State." Indeed, there is nothing that now menaces the interests of the State in this respect more than the fact that so many men are averse to honest labor, and are trying to get a living by some other means.

It is obvious that we have reached a time when even a constitutional guarantee is inadequate to afford the weak minority protection in the exercise of religion against the prejudice and bigotry of the majority. And this, coming upon the end of our one hundred years' practice of the principle of liberty to all in the exercise of religious belief, constitutes a portentous and baleful sign of the times before us.

HUMAN AUTHORITY AND INFALLIBILITY.

THE *Christian Statesman*, of Oct. 19, discusses the authority of the "powers that be" from what it conceives to be the Protestant standpoint, in contrast with the authority claimed by Catholics for the pope of Rome. The *Statesman* does not believe in the doctrine of papal infallibility, or in the infallibility of any man, State, or Church; nevertheless it claims that the State, aided by the counsel of the Church, has the right to speak in enunciation of the claims of the divine law as applied to human affairs, and command obedience thereto from every citizen.

Just what is to be gained by choosing a fallible State, counseled by a fallible church, as authority for determining the will of God, in preference to an "infallible" pope, the *Statesman* does not make clear. For our own part, if obliged to choose between the two, we would prefer the latter, since in that case, believing our authority to be infallible, we would

not be continually harassed by the fear that it might, notwithstanding the wise counsel of the fallible church, be in the wrong. We would feel that in such a matter we could not afford to run any risks.

"The truly Christian State," says the *Statesman*, "acknowledging as it will the ultimate authority of God and its own subjection to Christ and his law, will avoid many of the mistakes into which the nations of the world have almost constantly fallen. But it will give evidence in many ways of its fallibility. And yet in the midst of their errors of judgment in legislative enactments and governmental administration, the 'powers that be' may claim the true authority that comes from God in all they justly do for the maintenance of human rights." Of course whatever is "justly" done by the State "for the maintenance of human rights" has the sanction of God. He has ordained them expressly for this purpose, and there is no dispute among any persons who believe in God upon this point.

But it is not true that the State has any right to speak as an interpreter of the divine will, or that any person is bound to obey it when it presumes so to do. The *Statesman* admits that there will be "errors of judgment in legislative enactments and governmental administration;" and this alone invalidates the *Statesman's* position. For when the State makes one of its "errors of judgment in legislative enactments," and commands its subjects to do that which is wrong, what course is the citizen to pursue? Is he to yield to the law of the State, knowing that the law of God commands him otherwise? for the law of God commands everything that is right, and prohibits all that is wrong.

So long as the State keeps within its God-appointed sphere, confining the exercise of its power to the maintenance of human rights, no good citizen will question its authority or desire to disobey its injunctions. But when it presumes to pronounce upon questions of religious duty, as set forth in God's moral law, it touches upon that concerning which no fallible power has any right to issue a command. The plan of salvation would be a failure without an absolutely infallible authority to which every person is to be subject upon such points.

That authority is the Word of God, interpreted by the Spirit of God, given to every person in answer to the prayer of faith. "The Spirit searcheth all things, yea, the deep things of God," and "God hath revealed them unto us by his Spirit." 1 Cor. 2:10. Wherefore it is also written, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." James 1:5. We are to come to God, and not to any man or organization of men,—to the divine word, interpreted by the Spirit of God, and not to the fallible State directed by the counsel of the fallible church, for guidance in the pathway of righteousness. Every person may thus be infallibly guided in every point of moral obligation.

The State is altogether out of her sphere in attempting to act the part of a moral guide. The very means by which the State is constituted precludes it from any right in this respect, for the ballot, representing the opinion of the majority, can never in this wicked world where Christians are so sadly in the minority, determine the question of any person's fitness for the position of dictator to his fellowmen on moral questions, whether he has the "aid" of the church's counsel or not. Even were the majority of voters Christians, this would not help the matter, since the fallibility of human judgment would prevent

any certainty that their choice would be the right one. And even could they unerringly select the very best man for their purpose, the fallibility of those same men would still constitute a fatal defect in the working of the plan. It would only be putting the best men in the place of God, and thus erecting a standard of moral authority infinitely below that which the need of the race demands.

In other words, not the authority which commands men, but the individual commanded, must be responsible for any deviation on his part from the pathway of moral rectitude. God could not hold any person accountable for wrong doing while there was a possibility that the authority to which he had been made amenable might be itself in the wrong.

According to the *Statesman's* plan, "a wise State" would not "refuse to receive the aid that the church can give toward a better understanding of the divine criterion of national conduct." In other words "the State would show its wisdom if, when some difficult question had to be decided in its counsels, and it was at a loss to know what was the requirement of the divine standard for nations, it would apply to the church of Christ for help in the interpretation of that perfect law." This is precisely what the "wise State" did in the Dark Ages. Nor was the proceeding such a difficult and dangerous one then as it will be now; for there was none then to dispute with the church of Rome the title of "Church of Christ," while now the number of contestants would be almost legion. What church shall it be that shall be privileged to thus direct the State in matters which involve an interpretation of the divine law? Shall it be Catholic or Protestant? and if Protestant, which one of the many Protestant sects? Does any one suppose that this question can be settled without a bitter contest? "Old controversies will be revived and new ones will be added;" the cause of pure religion will be neglected, unscrupulous hypocrites will seek church connection for political ends, and the church will sink lower and lower until it will present a literal fulfillment of the prophetic words, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Rev. 18:2.

And this terrible picture is actually ere long to be realized, in the consummation of the movements which are everywhere fast dragging the Church into politics. And at that time the call will be sounded, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4.

TAXATION WITHOUT REPRESENTATION.

THE Board of Public Schools of Linwood, Nebr., recently decided to discontinue the repeating of the Lord's prayer or any other prayer, or the conducting of any religious exercise, in the schools under their control. The decision, of course, caused no small stir in the religious element of the place, the result of which was a petition containing three hundred and fifty names, praying the Board to reconsider their action.

The petition failed. The spokesman who voiced the sentiments of the majority of the Board, said, when the petition was presented: "I intend voting to-night as I did last Saturday night. I do it from a firm conviction that I am right, and that all who are now opposing me will yet acknowledge their error. There are none in Linwood more firm in their belief of the Bible than I am, nor any more anxious to see their children raised up in its

teachings than I. But the church and the home are the places for that, and my children receive it thoroughly at both places. I believe in crushing such troubles as these at the beginning. The majority should not force their views to obtain in the free schools."

By a majority of one, the School Board decided to adhere to their decision.

The religious element of Linwood, headed by the Presbyterian minister, will now agitate for the reestablishment of religious exercises in the schools. At an interview (as reported) the latter said: "This affair did not end, as far as I am concerned, Saturday night. I have already begun hunting up all authorities on the subject. We shall see what 'sectarian' means. I am now very hot on this subject, and will not talk on this subject from the pulpit while I am. But in two weeks I will be cooled down as well as prepared thoroughly. Then, look out."

The position of the Board is the right one. This nation is built upon the repudiation of the principle of "taxation without representation;" and when religion is admitted into the public schools, which all classes are taxed to support, this repudiated principle is reaffirmed; for it is impossible to represent all classes in any arrangement which admits of religious teaching or exercises as a feature of public school work. Such an arrangement makes the school in reality sectarian, for a sect is nothing else than a class or party of people who are distinguished from others by a difference of belief, and as properly designates atheists, Jews, or Mohammedans, as it does Christians; and only that is unsectarian which is common to all sects.

Religious instruction is indeed a prime necessity in the proper education of every child; but it must not be secured at the sacrifice of justice; and moreover, from the very fact that it is a matter of such importance, arises the necessity of safeguarding it more than can be done by committing it to the hands of public school teachers.

WHAT A CONSTITUTION IS.

[By Addison Blakely, Ph. D., Lecturer in Political Science and History, University of Chicago.]

A CONSTITUTION, in its broadest sense, is a photograph of a government and its workings. The written constitution is merely the most important characteristics or phases of this photograph set down in writing, in the interests of stability and for the conservation of justice.

The unwritten constitution is those methods of governmental procedure which have grown up or have been acquiesced in by governmental agents, either in the interests of convenience or from force of necessity arising from the demands of the people. Acts of arbitrary power, so common in past times, have had to give way, as enlightenment has advanced, to usages recognizing and protecting the rights of the people. As these usages acquire permanence they become part of the constitution and enter into the life and character of government.

In other words, the constitution is the photograph or description of the governmental institutions making up the machinery of governments. An institution is any mechanism used in the determination of what law is and in its enforcement. This is why the constitution is called the "fundamental law of the land." It is the law governing the ascertainment and enforcement of all other law.

The purpose of the constitution is to have an established and just mode of determining and applying the rights and obligations of

each in reference to others. The law is opposed to experiments—to all attempts at creation. It is necessarily conservative. It regards with jealous care the principles and maxims that have cost so much labor and blood. Every letter in our fundamental law has cost a life. Little wonder then that the law is conservative. It may be so to a fault; but better so than to be tossed to and fro by every gust of wind yept reform. The law must be stable; it must be permanent. Else it were of little value.

These features of justice, stability, and age are what give to the great English constitution its importance and sacredness. The English people, in their several homes,—in Britain, in America, in Australia,—regard their fundamental law with reverence and awe. And rightly so. For well nigh a score of centuries this constitution has given to the English people the freest government and the most personal liberty of any constitution on earth.

A constitution, then, is merely the legal limitations, written and unwritten, governing the machinery of the body politic. Government itself, wherever crime is, is an absolute necessity. But a power so great, so universal, so irresistible as a governmental corporation necessarily is, must needs be confined in well-defined limits, or else the individual must perhaps suffer worse at the hands of this power than at the hands of the comparatively weaker criminal. Experience has demonstrated this, and the constitutional limitations of the age are the result. Thus the constitution is an afterthought. It is an upgrowth of political needs and the people's welfare. "Written constitutions," says Webster, "sanctify and confirm great principles, but the latter are prior in existence to the former."

And so declares the law. "What is a constitution, and what are its objects?" inquires the judicial magistrate in applying the fundamental law. "It is easier to tell what it is not, than what it is. It is not the beginning of a community nor the origin of private rights; it is not the fountain of law, nor the incipient state of government; it is not the cause, but consequence, of personal and political freedom; it grants no rights to the people, but is the creature of their power, the instrument of their convenience. Designed for their protection in the enjoyment of the rights and powers which they possessed before the constitution was made, it is but the framework of the political government, and necessarily based upon the preëxisting condition of laws, rights, habits and modes of thought. There is nothing primitive in it; it is all derived from a known source. It presupposes an organized society, law, order, property, personal freedom, a love of political liberty, and enough of cultivated intelligence to know how to guard it against the encroachments of tyranny. A written constitution is, in every instance, a limitation upon the powers of government in the hands of agents; for there never was a written republican constitution which delegated to functionaries all the latent powers which lie dormant in every nation, and are boundless in extent and incapable of definition."

Wherever force is, there is need for law. Wherever authority is granted, there is need for a measure of that authority. It is this purpose that the constitution serves. It expresses in words what exists in right and natural law, bounds over which those in control must not go. It is a restraint upon those exercising the "powers that be." The Constitution is for the purpose of affording legal

¹ Webster's Works, Vol. 2, page 292.

² 15 Missouri State Reports, p. 18; Cooley's "Constitutional Limitations."

protection to minorities against the forces exercised by majorities—it is to protect the weak against the strong.

When, therefore, the State legislature, the executive, or any other power attempts to interfere with one's freedom respecting Sabbath rest, the constitution steps in and calls a halt. It directs that no power of the State shall interfere with private rights; that religious belief and worship shall forever be free; that freedom to contract to work on any day shall not be abrogated; that, in short, men shall be men and not slaves. Such is the constitution, and such is the protection it is designed to afford.

THE WORLD'S "CHRISTIAN" NATIONS.

THE Apostle Paul, addressing the Christian Church at Corinth, wrote: "For though we walk in the flesh, we do not war after the flesh. For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

The Christian's warfare is different in its weapons, its nature, and its results, from that warfare which is "after the flesh." As the text declares, the Christian does not war "after the flesh," yet his warfare is not one-sided and incomplete, but is directed against every foe that can oppose him. It is the only warfare that needs to be conducted in this world.

But it is not the kind of warfare that the world most generally sees, and for which the greatest preparations are made, even by those who profess to be Christians; and in the light of the word of God spoken by Paul, how wickedly absurd appears the idea so commonly advanced by certain would-be reformers, that the leading civilized nations of the earth, which manifest a regard for religion, are Christian. By a mere comparison with pagan nations, it is plainly evident that the so-called Christian nations of our day are no more Christian in character than are those of "darkest Africa." Such a comparison we find in the New York *Sun* of Oct. 25. The *Sun* says:—

A delegate to the Convention of the American Board of Foreign Missions gave warning that if China were not speedily Christianized, she would endanger the civilized nations by raising vast hordes of fighters able to swoop down upon them. Brother Hyde does not seem to have thought of the fact that it is the Christianized nations of Europe which keep the vast hordes of fighters and do most of the fighting. In view of the armed millions and the many wars of the great powers of Christendom, we do not see how he can believe that the Christianization of China would prevent her from raising great fighting armies. When Christianized, she would probably want to keep up with European Christendom, in which case her armies would be larger than the combined armies of Russia, Germany, France, Austria, Italy, and England,—all Christian countries.

The *Ying Ping*, or national army of pagan China, added to the other Chinese armies, is smaller, in proportion to the population from which it is drawn, than the army of any of the Christian countries of Europe. The army needed in pagan India is small as compared with that needed in Christian Germany. Japan, since she adopted the customs of Christian nations, has raised an army far greater than she ever had before.

It is the Christian countries, not the pagan ones, that have set the example of maintaining gigantic military establishments. There have been ten times, or twenty, or a hundred times, more fighting and bloodshed in Christian Europe within the past century than in pagan China, though the population of China is probably greater than that of all Europe.

We do not see, therefore, how it can be supposed that the Christianization of China, if China after her Christianization shall follow the example of the Christian powers, is to prevent her from raising armies as big as Christian armies, and as savage on the field of battle as Christian armies.

The pagan races of continental Asia are far more

peaceful than the Christian races of continental Europe.

The Christian English, French, Dutch and Spaniards have butchered untold numbers of pagan Asiatics. It is possible that the Christianization of the Asiatics might be the means of leading them to retaliate upon their Christian enemies in Europe. If China shall ever be Christianized, and shall then put in the field armed hordes equal to those of Christian Europe, and able to fight as hard and as long as the Christians, she will be the foremost military power in the world.

We suppose that the *Sun* here uses the terms, "Christian" and "Christianization" in sarcasm. But the trouble is that through the prevailing low conception of Christianity, mere civilization is mistaken for it by very many minds. The degree of civilization which prevails to-day is indeed largely due to the influence of Christianity, and civilization is very good so far as it goes; but it falls infinitely short of being Christianity itself.

The Scriptures tell us something about a real Christian nation. We learn from it that a Christian nation will be saved from earth in the kingdom of God. Speaking of the time when the Lord God will "swallow up death in victory" and will "wipe away tears from off all faces," when his people will say, "Lo, this is our God; we have waited for him, and he will save us," the prophet says: "In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth, may enter in." Isa. 26:1, 2. And, as we also learn from the Scriptures, the "truth" must be kept by each individual, for himself, in his own heart, to secure his entrance into the "strong city" of God's salvation. So that the only Christian nation on earth is the "nation" of those who, among all peoples and in all climes, keep the truth of God in their hearts.

"BLUE LAWS" REALLY DID EXIST.

[New York Herald, Oct. 7.]

NEW HAVEN, Conn., Oct. 6, 1895.—Attorney Henry G. Newton, of this city, who has a bias in favor of quaint and curious archaeological things, has accomplished some deep-sea dredging in the Elm City archives lately, groping after the authentic story of the famous old "Blue Laws" of the Nutmeg commonwealth. He came up out of the depths a day or two ago, and having divested himself of his antiquarian armor, furnished to the New Haven Historical Society the complete story of his findings.

Mr. Newton's report states positively that there is no such thing as Blue Laws anyhow—they are an out-and-out myth, just like all the rest of the treasured and trusted traditions of the world. In the second place, he alleges, what Blue Laws there are, are simply and solely an Elm City institution.

Attorney Newton says that the old Tory minister, the Rev. Sam Peters, who ran the English church in Hartford and in the Hebron village, among the wild hills to the east of that town, about the time of the Revolution, was to blame for all the Blue Laws ever enacted; that New Haven's alleged code of bluish acts was a fiction of his ingenious but spenetic and malicious brain.

The Rev. Samuel, who was English through and through, was not at all fond of his sharp-witted and cute but sombre-visaged Yankee parishioners and neighbors, and so, after the country, ringing with the peals of liberty bells, had become too warm to hold even a Tory clergymen comfortably and he had scudded back to England, he promptly sat down to his table and wrote his rancid book of Blue Laws—in violet ink, most likely. That was

somewhere about 1781, and his famed and wonderful work, which is now one of the curiosities of the earth, embodied more than two score of the very bluest Blue Laws—of twisted forged cast steel copper riveted, with galvanized wrought iron gearings—all the Blue Laws, in fact, that have been imputed to the handiwork of "blue," long-nosed, lean and vinegar visaged Yankees.

"HUMBUG AND FRAUD."

"Many years ago," said Lawyer Newton in discussing the subject, "a small book containing these supposed Blue Laws, which were really extracts from Peters' history, was published, and is even now referred to as an authority by the unsuspicious. I saw them, and my anger was kindled, for does not every dictionary and encyclopædia say they are a humbug and a fraud, and has not Trumbull's 'Blue Laws, True and False,' put an end to the infamous slander? And so it seemed to be time to say something about Blue Laws.

"Now, then, the existence of such a code of Blue Laws is fully disproved; in fact, the only authority in its favor is Peters himself, who is untrustworthy. Peters' 'History of Connecticut'—the Blue Laws are embodied therein—was first published in London in 1781. It was put forth anonymously, and its title page bore the inscription, 'By a Gentleman of the Province.' That its author hated Connecticut is hardly to be doubted, and New Haven seems to have been foremost among the objects of his detestation. My special purpose is to show how much of Peters' Blue Laws was actually in force in New Haven before the union of the New Haven colony with the colony of Connecticut; how much a hundred years thereafter and how much now."

To that end he minutely and specifically examined each one of Samuel Peters' forty-five Blue Laws, and carefully compared or contrasted the whole batch with the actual codes of laws of the Nutmeg State and of the colonies.

DOESN'T DISPROVE THEIR ACCURACY.

He found them, he said, to be a literal reproduction of old-time Connecticut or New Haven colony acts. Indeed, instead of refuting and confuting the old Tory minister's Blue-Law law book, Attorney Newton's disquisition showed, if it showed anything, that Mr. Samuel Peters was an admirably exact reporter, or, at least, copyist.

In fact, it is not easy to comprehend just what Mr. Newton's contention about Blue Laws is, unless he erroneously imagines that it is the popular idea that the colonies enacted a special and distinct code of adamant laws, and in so many words gave it the theatrical title of "Connecticut Blue Laws." But no one, probably, ever supposed any such thing. And certainly, so long as it is proven that the Rev. Samuel Peters' book is a fairly accurate compilation or summary of the exceptionally rigorous and iron-edged Puritanic enactments of either the New Haven or Connecticut colonies, then Mr. Newton's averment that the Blue Laws are a myth is as incomprehensible as it is pointless.

Here are some of Peters' bluest laws, all of which are identical, in a vital sense, with old colonial enactments:—

No. 1. (Curious rather than blue.) The governor and magistrates convened and General Assembly are the supreme power under God of this independent dominion.

No. 2. From the determination of the Assembly no appeal shall be made.

No. 10. No one shall be a freeman or give a vote unless he be converted and a member in full communion of one of the churches allowed in this dominion.

No. 12. Each freeman shall swear by the blessed God to bear true allegiance to this dominion, and that Jesus is the only King.

No. 13. No Quaker or dissenter from the established worship of this dominion shall be allowed to give a vote for the election of magistrates or any other officer.

No. 14. No food or lodging shall be afforded to a Quaker, Adamite, or other heretic.

No. 15. If any person turns Quaker he shall be banished, and not suffered to return under pain of death.

BARS UP TO PRIESTS.

No. 16. No priest shall abide in this dominion; he shall be banished, and suffer death on his return. Priests may be seized by any one without a warrant.

No. 18. No one shall ride on the sabbath day or walk in his garden or elsewhere, except reverently to and from meeting.

No. 19. No one shall travel, cook victuals, make beds, sweep house, cut hair or shave on the sabbath day.

No. 20. No woman shall kiss her child on the sabbath day.

No. 21. The sabbath shall begin at sunset on Saturday. [Mr. Newton, commenting, said: "The twenty-first Blue Law, making the sabbath begin at sunset, was, of course, the law of the New Haven Colony and the law of our forefathers down to a comparatively recent period. Under the Mosaic law Sabbath began at sunset, and such has been the law of the Sabbath since the evening and the morning of the first day."]

No. 22. To pick an ear of corn growing in a neighbor's garden shall be deemed a theft.

No. 24. When it appears that an accused has confederates, and he refuses to discover them, he may be racked. [This is about the only Peters' Blue Law to which Mr. Newton refuses to give a foundation in fact. He says: "I do not find any indication that this statement is true, and Trumbull says it is false." Anyhow, it is by no means a monstrously Blue Law, as compared with some of the black-and-blue ones already quoted.]

No. 27. Whosoever publishes a lie to the prejudice of his neighbor, shall sit in the stocks or be whipped fifteen stripes.

No. 28. No minister shall keep a school.

DEATH FOR MEN STEALERS.

No. 30. Men stealers shall suffer death.

No. 31. Whosoever wears clothes trimmed with gold, silver or bone lace, above two shillings by the yard, shall be presented by the grand jurors, and the selectmen shall tax the offender at 300 pounds estate.

No. 33. Whosoever sets a fire in the woods, and it burns a house, shall suffer death; and persons suspected of this crime shall be imprisoned without benefit of bail.

No. 34. Whosoever brings cards or dice into this dominion shall pay a fine of five pounds.

No. 35. No one shall read common prayer, keep Christmas, or Saints' day, make minced pies, dance, play cards, or play on any instrument of music, except the drum, trumpet and jewsharp.

No. 40. Adultery shall be punished with death.

PARENTAL CONSENT NECESSARY.

No. 43. No man shall court a maid in person or by letter without first obtaining the consent of her parents; five pound penalty for the first offense; ten pound penalty for the second, and for the third imprisonment during the pleasure of the court.

No. 44. Married persons must live together or be imprisoned.

No. 45. Every male shall have his hair cut round according to a cap.

In conclusion and self-contradiction, the lawyer frankly admitted that "the Blue Laws of Peters are, for the most part, a reasonably correct statement of the law and practice of our forefathers of New Haven. Some of them are exaggerations; a few are fictitious, but probably not intentionally so."

WHAT MAY WE NOT EXPECT NEXT?

THE *Mail and Express*, of the 26th inst., had the following in its sporting columns:—

Many interesting club and century runs are scheduled for this afternoon and to-morrow by the local cycling clubs, which should bring out a large attendance of wheelmen. Nearly every popular town within easy riding distance of the metropolis will be visited by one or more clubs, and many exciting brushes on

the road may be looked for. Of course, interest principally will be centered in the 100 miles ride of the Century Wheelmen, in which nearly every prominent club for miles around New York have representatives entered, in hopes of capturing the handsome club trophy, which will be awarded to the organization having the largest number of survivors.

"To-morrow" was Sunday, Oct. 27; and the *Mail and Express* has long been the mouth-piece of the American Sabbath Union. The *Mail and Express* is also the champion of "law and order," and believes in enforcing "law because it is law," whether right or wrong, and that "the best way to secure the repeal of a bad law is by enforcing it." The Sunday "law" of New York forbids under penalty all "public sports, exercises, pastime, or shows, upon the first day of the week." The "many interesting club and century runs" "scheduled" for "to-morrow [Oct. 27] by the local cycling clubs," and noticed so approvingly by the *Mail and Express*, were all so many violations both of the "law" of New York and, from the standpoint of the *Mail and Express*, of the law of God. But does that paper really believe that Sunday is the Sabbath?

ENFORCING BAD LAW.

The President of the New York Social Reform Club Says a Bad Law Ought Not to be Enforced.

[*New York Sun*, Oct. 25.]

EX-ASSEMBLYMAN ERNEST HOWARD CROSBY, who introduced the High License bill in the Assembly several years ago, and is now president of the New York Social Reform Club, said last evening:—

"I do not sympathize with the present exercise movement in this city. It seems to me most unfortunate that the question of honest government has got mixed up with it. I differ radically from those who think that the best thing to do with a law which is either bad in itself or ahead of or counter to public opinion is to enforce it. I believe that such laws should become dead letters.

"I fully understand the dilemma in which officials find themselves who have sworn to enforce unwise laws, but there is one simple way in which to resolve the dilemma, and that is to resign the office, or, better still, to decline to take such an oath."

ALL SUNDAY LAWS INTOLERANT.

THE intolerant character of all Sunday laws, even the most "liberal," is illustrated from a legal standpoint, as follows, by a writer in the *Boston Investigator*, who signs himself, "An Iowa Lawyer":—

John Doe and Richard Roe are arrested on Monday morning, accused of the crime(?) of working on Sunday. Mr. Doe, on being arraigned, pleads not guilty, but admits that he had worked all day on Sunday, and that it was not the work of either necessity or charity. The court says that he shall have to find the defendant guilty under the law which provides:

Section 4.072, Code of Iowa: "If any person be found on the first day of the week, commonly called sabbath, engaged . . . buying or selling property of any kind, or in any labor, the work of necessity and charity only excepted, . . . shall be fined in a sum not more than five dollars nor less than one dollar, . . . and shall be committed to the jail of said county until said fine, together with cost of prosecution, shall be paid."

Mr. Doe.—But, your honor, let me read the balance of that section, as follows: "But nothing herein contained shall be construed to extend to those who conscientiously observe the seventh day of the week as the Sabbath."

Now, sir, it is true that I worked all day yesterday,

but I conscientiously observed Saturday as my Sabbath.

The Court.—These facts, then, will change the nature of the case. Your conscience, although a matter of perhaps education, or a whim of your own, eliminates the element of crime from the case, and you are acquitted.

The case of Mr. Roe is called; and he pleads not guilty. Admits that he rested on Saturday and worked all day on Sunday, alongside of Mr. Doe.

Did you conscientiously observe Saturday as your Sabbath, or was your labor on Sunday that of necessity or charity?

Mr. Doe.—My conscience prompts me to tell the truth. There was no matter of conscience with me in resting on Saturday; it was a matter of personal preference; nor was there any necessity or charity in my labor on Sunday. I did it for the money. My conscience does not require me to observe any one day more than another. I disturbed no one with my labor, nor did I infringe upon the rights of any one.

The Court.—Your conscience prompting you to tell the truth, and not going to the extent of requiring you to observe one day as a sabbath, constitutes you a criminal. It is the duty of the court to protect society against the acts of criminals. Our statutes, unlike those of Tennessee, are quite liberal. In this State you have the choice of two days, while in that State you are limited to one. If you cannot conscientiously observe the one, we will compel you to observe the other. This law is destined to regulate the conscience of the citizen in case the citizen will not regulate it himself, so as to keep one day at least.

Such is one of the absurdities of Sunday "laws."

THE "JEWISH SPECTATOR" CORRECTS THE "SENTINEL."

SOME weeks ago we printed the following:—

One of the ceremonies observed by Jews in the celebration of Yom Kippur, or the Great Day of Atonement, is the sacrifice of a live chicken by each household.

The head of the house, it is said, swings a live chicken over the head of each member of his family, after which the fowl is killed by the rabbi and eaten by the family.

New York has an ordinance against the sale of live fowls, and it has been the custom of the police to raid the Jewish quarter every year at the Atonement season and arrest all dealers found with live chickens in their shops.

This year the Jews got an injunction, restraining the health authorities from making the customary arrests, but for some reason it proved to be invalid, and the authorities manifested a special zeal in making the raid. About fifty arrests were made on September 27th.

The Jews declare the raid an outrage, and so it was. No sanitary code or other code that interfered similarly with a Roman Catholic festival or with the rights of popular Protestantism could survive a week in New York; and neither should this senseless regulation. It may be wise to restrict to some extent the sale of live fowls in a large city, but to apply such a rule so strictly as to prevent the Jews from observing a time-honored, though it must be confessed, a very foolish religious custom, is an exhibition of despotism more worthy of Russia than it is of an American city.

The *Jewish Spectator* quotes this and then makes this comment:—

Our worthy contemporary and liberal co-worker does not state the case quite correctly. It is not one of the ceremonies observed by Jews, but only by a number of orthodox Jews, who still cling to this superstitious custom, which has met with disapproval on the part of many celebrated orthodox authors of ritual codes, and is "more honored in the breach than in the observance" by the intelligent orthodox Jews of New York and other cities. Nor is the chicken killed by the rabbi. (Why use italics?) Any orthodox Jew, an expert in killing fowls, having the permission of an orthodox rabbi, can follow this "bloody business." But the logic of the *SENTINEL* is sound and to the point. The sanitary code of large cities requires that no fowls should be kept for any length of time by dealers, but in this instance the fowls for Kappores are immediately killed after the performance, hence the raid of the police is but an excrescence of prejudice, and naught else. Had those poor Jews on East Broadway the influence of ward politicians, and of wealthy monopolists, the raid would not have been made with such vindictive zeal.

The Board of Health of the city of New York neglects to enforce many a sanitary regulation much

more important and of greater consequences. We are by no means in favor of the above-mentioned custom, fraught with superstition. In fact, we would like to see it suppressed and obliterated—but the policeman's club is not the instrument to do it. Education and a better understanding will lead the more ignorant adherents of Jewish orthodoxy to learn that the sacrificial polity of Israel has ceased, and soon will they, of their own volition, abolish an observance which has no biblical origin and authority, and has always been looked upon as a questionable *minhag*.

We give place to this as a matter of justice to those Jews who do not "still cling to this superstitious custom," and because we desire to place before our readers only the most reliable information upon all subjects. We were misled as to the exact facts by the daily papers.

"THE RIGHTS OF THE PEOPLE."

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XIII. XIV.

I CORINTHIANS.

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13 Ἐάν ταις γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἁγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἥχων ἢ κύμβαλον ἀλαλάζον. 2 Ἐάν ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἔάν ἔχω πᾶσαν τὴν πίστιν, ὥστε ὄρη μεταστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι. 3 Καὶ ἔάν ψωμίσω πάντα τὰ ἱπάρχοντά μου, καὶ ἔάν παραδῶ τὸ σῶμά μου ἵνα καυθῶμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. 4 Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται, ἡ ἀγάπη οὐ ζηλοῦ. 5 Ἡ ἀγάπη περπερεύεται, οὐ φουσιούται, οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογιζεται τὸ κακόν, οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, 7 πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. 8 Ἡ ἀγάπη οὐδέποτε ἐκπίπτει. 9 εἴτε γλώσσαι, παύσονται, εἴτε γνῶσις, καταργηθήσεται, 9 ἐκ μέρους γὰρ γινώσκουμεν, καὶ ἐκ μέρους προφητεύομεν, 10 ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται. 11 ὅτε ἡμῖν νήπιος, ὡς νήπιος ἐλάλουν, ὡς νήπιος ἐφρόνου, ὡς νήπιος ἐλογιζόμεν, ὅτε ἔδε γέγονα ἄνθρωπος, κατήργηκα τὰ τοῦ νηπίου. 12 βλέπομεν γὰρ ἀρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον, ἀρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγινώσκωμαι καθὼς καὶ ἐπεγνώσθην. 13 νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα, μείζων δὲ τούτων ἡ ἀγάπη. 14 Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε. 2 ὁ γὰρ λαλῶν γλῶσση, οὐκ

men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh not evil, rejoiceth not in iniquity, but rejoiceth in the truth; 7 beareth all things, believeth all things, hopeth all things, endureth all things. 8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. 9 For we know in part, and we prophesy in part, 10 But when that which is perfect is come, then that which is in part shall be done away. 11 When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 13 And now abideth faith, hope, charity, these three; but the greatest of these is charity.

THE INTERLINEAR LITERAL TRANSLATION

OF THE

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NEW YORK, OCTOBER 31, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

Do you want a complete exposition of Rom. 13:1-9? If so read "The Powers That Be," chapter III., "Rights of the People." For further particulars see the preceding page.

WITH this number we begin the publication of a series of articles from the pen of Prof. Addison Blakely, Ph. D., of the University of Chicago. The first one is, "What a Constitution Is," on page 340. Read it.

A SOUTHERN correspondent informs us that we have omitted from our "Roll of Honor," the *Tuskaloosa* (Ala.) *Gazette*. Doubtless we have omitted other papers also that were entitled to honorable mention as opposed to religious persecution. We regret this, as we would have been glad to have enrolled them all.

It will be remembered that it was charged some months ago that President Cleveland went fishing on Sunday. This was denied by his private secretary who explained that Mr. Cleveland only started Sunday night but did not actually fish on Sunday. But some people are not satisfied with this, and the *Mail and Express* of this city thinks that Mr. Cleveland ought to clear his skirts of the fishing charge before he thinks seriously of a third term.

A CORRESPONDENT, writing from Montgomery, Ala., informs us that that State has joined the crusade for Sunday enforcement upon Seventh-day Adventists. A man named Hasty, has been arrested at Headland for Sunday labor and was in jail when our correspondent wrote, October 21. Another Seventh-day Adventist, a Mr. Newman, of Dothen, has also been arrested and his trial has doubtless taken place ere this as it was set for the 21st inst.

THE article from the *Herald* of this city, "Blue Laws Did Really Exist," which we print on page 341, will be found to be of more than ordinary interest.

Mr. Newton, the writer quoted in the article referred to, set out to vindicate the colony of Connecticut against the charges made by Mr. Peters, the Tory preacher. He succeeds in proving nearly everything that Mr. Peters asserted concerning the Blue Laws. True, Connecticut had no code designated "Blue Laws," but it had the laws; and they were in most cases fully as blue as Mr. Peters painted them. The researches of this attorney fully substantiate our editorial utterance of the 3rd inst., namely: "We are well aware that no such code of laws ever actually ex-

isted as that sometimes printed as the Blue Laws of Connecticut. But we are also well aware that 'laws' did exist in the New England colonies, notably in Massachusetts and Connecticut, under which the ministers and magistrates assumed to punish nearly all the acts said to have been forbidden by the Blue Laws."

ACCORDING to the *Chester* (Pa.) *Times*, of the 16th inst., several meetings have been held there recently "to create and crystallize public sentiment toward securing the enforcement of existing laws on the sabbath day particularly." Let all persons in Chester who are meditating any offense against the laws of the State or the ordinances of the city, take notice and commit their crimes on some day of the week other than Sunday if they hope to escape due punishment!

THOSE who still uphold Sunday laws notwithstanding the use that is made of them to persecute conscientious observers of the seventh day, try to make much out of the fact that no effort is made to interfere with the latter in their seventh-day rest and worship. But, as is evident from the case of the Adventist arrested in San Antonio, Texas, for refusing to do road work, as commanded by the roadmaster, on the seventh day, the same spirit which endeavors to force these people to rest on Sunday, also seeks to compel them to labor on the day which they regard as the Sabbath. It is in both cases simply the spirit of disregard of the consciences and rights of a class politically insignificant, and holding an unpopular religion. It is simply a fortuitous circumstance that determines how this disregard shall be expressed,—whether by compelling the Adventists to rest on the first day, or compelling them to work on the seventh.

THE fact that Sunday is not kept by a part of the people, is regarded by certain others who do keep it, and with whose liberty to keep it no one thinks of interfering, as a "ruthless invasion of the very sanctuary of God by the destroying foot of the Philistine." These are the words of a Paulist priest, Rev. Alexander Dole, but they voice the sentiment of those who are pushing the Sunday crusade. Yet these same ones, when the persecution of Seventh-day Adventists is under consideration, say that the religion of the Adventists is not interfered with at all by the Sunday laws, since they are left perfectly free to rest and worship on the seventh day. The Sunday-law advocates must not only be left perfectly free in the matter of their own Sunday observance, but others who do not believe as they do must observe it also, else there is "a ruthless invasion" of that which Sunday-keepers hold sacred; but a law which leaves everybody free to disregard the seventh day, and furthermore puts those who do observe it in the chain-gang for working on the first day, is no invasion whatever of that which is held sacred by the Adventists! If this be consistency, then consistency is not a jewel.

THE SENTINEL has no sympathy whatever with Mormonism, but we nevertheless indorse this note from the *Sun*, of the 23rd inst.:—

The Mormon missionaries have as much right to propagate the religion of Mormonism in the State of North Carolina as the Presbyterian missionaries in China have to propagate the religion of Presbyterianism there. We should like to know the difference between the conduct of the Chinese mandarins and Vegetarians who drive out the Christian missionaries and that of the clergymen of North Carolina who have sent a written warning to the Mormon missionaries there to "retire from our community, and that at once." The Chinese have degraded the anti-missionary Viceroy, and chopped off the heads of a lot of the anti-missionary Vegetarians. What kind of punishment should be given by somebody to the Rev. M. D. Bynum and the Rev. H. J. Jennett, of New Hill, Wake County, N. C.?

The stories told in China against the Christian missionaries are even worse than those told in North Carolina against the Mormon missionaries.

Why people should fear false doctrine we cannot imagine. The truth is able to stand alone. Intolerance is the fruit of cowardice as bigotry is of ignorance.

THE "ARENA" FOR 1896.

THE publishers of the *Arena* have issued a prospectus for 1896 which presents a programme for the year which will be sure to attract many new readers besides retaining old ones.

The *Arena* is "the people's review, frank, fearless, unmuzzled and unsubsidized;" and though the price will be reduced from \$5.00 to \$3.00 per year, beginning with the December number, it promises to "be stronger, brighter, abler and more attractive than ever."

"The following," says the prospectus, "are among the many brilliant writers whose contributors will appear within the next three months:" United States Senator John T. Morgan, of Alabama; Rev. Minot J. Savage, of Unity Church, Boston, Mass.; Prof. Richard T. Ely, of University of Wisconsin, Madison, Wis.; Rev. Lyman Abbott, of Plymouth Church, Brooklyn, N. Y.; Prof. Frank Parsons, of Boston University School of Law, Boston; Rev. Edward Everett Hale, of Boston; Helen H. Gardener, of Boston; Prof. George D. Herron, of Iowa College; Hon. Walter Clark, LL.D., of the Supreme Bench of North Carolina; Rev. John W. Chadwick, D.D., of Brooklyn, N. Y.; Postmaster General William L. Wilson; Prof. Joseph Rodes Buchanan, M.D.; United States Senator Marion Butler, of North Carolina; J. Heber Smith, M.D., of Boston.

Book reviews will continue to be an interesting feature of the *Arena*, and "in a word," say the publishers, "no money, time or care will be spared in making the *Arena* a review that every man and woman who desires to keep abreast of the live and vital problems of our age will find indispensable, and a magazine which all the friends of justice, morality, and progress will be proud of."

The able article, "The Preacher and Plutocrat," published in the SENTINEL of October 17, was from the *Arena* to which our readers are indebted also for other valuable matter.

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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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LEON A. SMITH, } ASSISTANT EDITOR.

GOD'S SOVEREIGNTY AND THE "POWERS THAT BE."

A CORRESPONDENT writes that he is unable to harmonize the idea of God's sovereignty in earthly affairs, with the statement made recently in the SENTINEL that the power and glory of the kingdoms of this earth are delivered into the hands of Satan.

As we have said before, the condition expressed by the latter statement arose from the fact that Satan overcame Adam, the father of the race, in the garden of Eden. We know that "of whom a man is overcome, of the same is he brought in bondage." 2 Peter 2: 19. Thus Adam was brought into bondage to Satan, and this bondage is the bondage of sin. Sin is the will of Satan, being the opposite of righteousness, which is the will of God. That which holds an individual in this bondage is called the "law of sin and death." Rom. 8: 2.

From this law, which works in the natural heart of every man, there is no escape but by "the law of the Spirit of life in Christ Jesus;" in other words, by the provisions of God's grace as revealed in the gospel. And as "all have sinned and come short of the glory of God" (Rom. 3: 23), all are in bondage to sin, subject to the law of sin and death, save such as have been "born again" by the Spirit and Word of God.

These latter, sad to say, are but a small minority among the multitudes that people the earth; and as it is to-day, so it has been in all ages of the world. Multitudes have ever thronged the broad, smooth road that leads to perdition, while only the few have traversed the narrow, rugged way that leads to life.

Hence, in all ages of the world, the multitudes have been on the side of Satan. They have been sinners, doing his will in every sin that they committed. And such have been

by far the greater number of those who have sat upon the thrones and stood in the high places of earthly kingdoms.

We cannot trace the history of earthly kingdoms and arrive at any other conclusions. Their power and splendor have not been used for the glory of God, but for the glorification of man, and through man, for the glorification of him whom every sinful man serves, that is, Satan. This is why they have fallen, one after the other, and gone down in ruin.

Yet God has never vacated the throne of universal sovereignty. There can be no *rightful* rule that is contrary to his, but this does not alter the fact that such rule does exist. We see it on every side of us. We see the reign of sin, in the low places and in the high, producing all that is evil and contrary to the will of God. God could blot this out in a moment and assert his rightful rule; but he does not do so, since he will demonstrate to every being in the universe that his ways are just, and that his kingdom is not based upon the principle that "might makes right." Thus sin, though without a shadow of right in God's universe, must be permitted, until the work of God for men shall be finished, and his purpose in man's creation carried out.

God has ordained "the powers that be," since there must be government on the earth. He is the rightful ruler, but he will rule only where he has the willing consent of his subjects; he will rule only where obedience springs from love. This is the highest, the best obedience, and he will accept no other. He will not be the ruler of automaton nor of slaves. The obedience of every one of his subjects must be consistent with their perfect freedom.

Hence, another rule is instituted by him among men, in their sinful state, but instituted to supply the place of God's direct rule only so far as concerns the securing of public order and peace. These are necessary conditions to human progress and to the realization of his own purposes in the earth. This is the rule of those who exercise "the powers that be." And because their rule, as ordained by Him, is thus limited, it is not necessary that they should themselves be righteous.

The case of Nebuchadnezzar, king of Babylon, furnishes a good illustration. His rule

was ordained of God. In the prophecy of Jeremiah we read that God said: "I have made the earth, the man and the beast that are upon the ground, by my great power and my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hands of Nebuchadnezzar the king of Babylon, my servant; and the beast of the field have I given him also to serve him. And all nations shall serve him; . . . and it shall come to pass that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord." Jer. 27: 5-8.

Here Nebuchadnezzar is called the servant of God; yet he was not a righteous man. He was a heathen king, and a worshiper of idols. He set up a great idol in the plains of Dura, as we read in the prophecy of Daniel, and commanded all his subjects to worship it, and cast the three Hebrew worthies into the fiery furnace because of their refusal to do so. In all this he was the servant of Satan. And the power and glory of his kingdom, wielded as these were by the king and the heathen men of his court, Daniel and his fellows excepted, were in the hands of Satan, for he controlled them as his servants. Yet God overruled in certain things, and made the king an instrument in his hands to serve him, though ignorant of God, in the accomplishment of his divine purpose.

The power of King Pharaoh, who refused to let the Israelites depart from Egypt, was also ordained of God, for we are plainly told that God raised him up to his high station that he might be an instrument through which would be manifested God's greatness and power. And Pharaoh faithfully served the devil in his cruelty and wicked obstinacy, yet God overruled events so that the purpose he had in view was accomplished. Thus Pharaoh was in a sense the servant of God, and his power and station were ordained of God; but no one will question that the power and glory of his court, with its magicians, soothsayers, and idolators, were under Satan's control.

The "powers that be" to-day are ordained of God, and we are commanded to be subject unto them in things pertaining to the exercise

of their legitimate authority. Yet the present kingdoms of this world are not kingdoms of righteousness, but are full of every kind of iniquity. When Christ takes the kingdoms he will "dash them in pieces like a potter's vessel," and they will be utterly swept away, as described in Dan. 2:35. Yet under their rule we have order and peace and the security afforded by laws which are in the main intended for the restraint of evil-doers. But the full and perfect sovereignty of God which is his right cannot be established here so long as there remain those who will not render to him willing, loving obedience in all things. When the time shall come that his will is to be done here as it is in heaven, there will be no further need of the powers that be.

AN ITEM FOR TENNESSEE, GEORGIA, ET AL.

OCTOBER 10, 1895, two Americans, of whom the writer was one, and six Armenians, *all Seventh-day Adventists*, were starting from Constantinople to go out to the head of the bay of Nicomedia. As the time was in the midst of the late uprising of the Armenians in Constantinople, naturally enough all Armenians were held under suspicion, and were subject to search for arms or correspondence. And as we Americans were in company with Armenians our valises were also searched. In the valise of one were a number of letters, etc., in English. This of course was not understood by the Turkish officers, and consequently the whole party was arrested and put under an armed guard to be kept until we could be taken to the chief of police for examination.

A few minutes after we had been arrested, another officer with a squad of soldiers was passing, and seeing us guarded by a squad of soldiers also, he turned aside to see why it was. When he came up he recognized one or two of the Armenians, and knew them to be Seventh-day Adventists. He at once said to the other officers: "Oh, these men are Sabbatarians; you need not be afraid of them; they are all right." The other officers not knowing what the standing of the "Sabbatarians"—the title given to the Seventh-day Adventists by the Turks—is, could not let us go without authority. They immediately treated us with marked respect however, moved the guard back a considerable distance and gave us seats, while the two chief officers jumped into a carriage and drove rapidly away to the headquarters of the Imperial Police to see further about it. In about half an hour, or perhaps less, they were back again with the word from headquarters that the "Sabbatarians" were all right, and were not to be suspected, and with orders to let us go at once. Immediately, therefore, with such respectful and repeated bows and salutes as to amount almost to an apology, we were conducted by one of the officers aboard the ship; and the officer who had first recognized us came aboard, shook hands with us, and wished us a pleasant journey.

This is the way that Turkey treats the Seventh-day Adventists when they are known. Instead of putting them into prison or the chain-gang, she sets them free when by mistake they are taken prisoners. Instead of hunting them with suspicion, cruelty, and persecution, she orders that they are not to be molested. From this fact it is plain that Tennessee, Georgia, Illinois, and other States of the boasted "Christian nation" of the United States could very well learn some lessons in justice and government from the abhorred Turk whose government is held by Christian(?) nations as hardly fit to be on the earth.

It will not do to say that here we had broken no law, while in those States the Seventh-day Adventists break the law; *first*, because here as soon as it was stated that we were Seventh-day Adventists *there was no sort of inquiry* as to whether we were breaking any law—that fact alone settled all such questions; and *secondly*, when such a government as Turkey can hold Seventh-day Adventists above suspicion, just *because* of their known character as Seventh-day Adventists, then any law of any other government, and above all any law of such government as that of the States or the United States, that makes them subject to constant surveillance, arrest, prosecution, imprisonment, and chain-gangs, is an unjust, illegal, and barbarous law. Such law shows that the *government*, and not the people, is wrong.

It is a queer comment on Western civilization and religion that harmless people are safer in Constantinople than in Chicago, and safer under the government of Turkey than under the government of the American States. But such is the living fact in the experience of Seventh-day Adventists, who by the testimony of both American and Turkish judges, are harmless people. All this too was done by the Turkish power altogether on its own part, without any petition or communication from the Seventh-day Adventists.

A. T. J.

Constantinople, Oct. 17.

FIGHTING THE ENEMIES OF CHRIST:

"THE National Citizenship League," says the *Union Signal*, of Oct. 24, "has issued a call 'To the People of God Everywhere,' setting forth the method and purpose of that organization and summoning the followers of Christ to unite against his enemies. It is signed by a long list of men and women, thinkers and philanthropists, among them Frances E. Willard and Lady Henry Somerset, and appended are letters of indorsement from well-known ministers and educators. The league is non-partisan and non-sectarian, its three-fold object being:

'1. To reveal Jesus Christ as the Saviour of the nation as well as of the individual.

'2. To make Christian principles operative in public affairs.

'3. To unite the followers of Christ in consistent, harmonious and aggressive action, not as church members, but as Christian citizens for the following purposes:

'(1) To prevent by personal effort the nomination and election of corrupt candidates and the enactment of corrupt laws in city, State and nation.

'(2) To secure fidelity on the part of officers intrusted with the execution of the laws.

'(3) To exterminate the saloon as the greatest enemy of Christ and humanity.

'(4) To preserve the sabbath.

'(5) To purify and elevate the elective franchise.

'(6) To promote the study of social wrongs and the application of effective remedies.

'(7) In general to seek the reign of whatsoever things are true, honest, just, pure, lovely and of good report.'

Without questioning the motives of those who have issued this summons to all the followers of Christ, it must still be said that this "call" has a sound not in harmony with the accents of the voice of Christ himself. In the first place, Christ never called his followers to be united *against* his enemies; for all sinners are the enemies of Christ, yet he himself

was never against them, but gave even his life for them.

True, it is political opposition that is here contemplated; but it is no part of the work of Christianity to array the followers of Christ in political parties against his enemies. There is nothing in such antagonism that tends in the direction of love for those enemies or that seeks the salvation of their souls. Its tendency is rather the opposite, as must be evident to every person who takes note of the things said and done by the opposing parties in any political campaign.

It cannot be supposed that the provisions of the gospel itself do not place all Christians in antagonism to all that can properly be antagonized in the pursuance of Christian work. Hence a call to such union at the present time is as superfluous as it is belated.

True Christian antagonism to this world's evil is that antagonism which was manifested in the life of Christ; for he only is a Christian in whom Christ dwells (Gal. 2:20), and Christ is "the same yesterday, and to-day, and forever." He lives in each of his followers now the same life that he lived in the flesh when he walked and taught in Judea.

If political methods constitute the proper means whereby Christ's followers are to oppose the forces of evil, it is strange indeed that he should not have given his followers a single word of instruction upon this point.

If the ballot,—the instrument chosen by the National Christian Citizenship League for the accomplishment of its aims, is a proper weapon of Christian warfare, St. Paul made a great mistake when he wrote to the Corinthian church, "The weapons of our warfare are not carnal."

The weapons of the Christian's warfare are "mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:4, 5. Why abandon these weapons for one that is immeasurably inferior to them in power,—one which cannot touch the thoughts and imaginations of the heart at all?

Why abandon "the sword of the Spirit, which is the word of God" (Eph. 6:17),—that word which "is quick [living] and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12), in the work of subduing all that is opposed to righteousness, for one of the weapons of ungodliness itself? Is not the sword of the Spirit the most powerful weapon in the universe for this very purpose?

Undoubtedly one great reason for such a fatal error on the part of so many persons of undoubted loyalty of purpose to the cause of Christ, is a failure to discern a great truth of fundamental importance in its relation to the subject of Christian warfare; namely, that the real enemies against whom the Christian wars are not those that he sees around him. In other words, and as the Scripture states it, "*We wrestle not against flesh and blood.*" Eph. 6:12. To make the warfare a battle against flesh and blood, using a carnal weapon, is therefore simply to make sure of utter failures in the real conflict which is being waged with the forces of evil.

The weapon of Christ's warfare was the word of God. "It is written," were his words as he withstood and conquered the great foe that manipulates the evil forces of this world. "We wrestle," says the apostle, "not against flesh and blood, but against principal-

ities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:12. Then with what weapons shall we fight? Shall we use one which has a place in the armory of the ungodly? Shall we attempt to fight the devil with fire? Or shall we make Christ our example, and employ the weapon that he used?

Every real and permanent reform must touch the heart, the fountain head of the good or evil that is seen in the life. And therefore there can be no reasonable hope of accomplishing any such reform without the instrumentality of that which alone can reach and change the heart,—the word of the living God.

If the time, the effort, and the means now being expended by hundreds of thousands of Christians in the impossible scheme of converting this world and overcoming its confederacy of evil by the use of political weapons, were used to proclaim the "living and powerful" word of God, the result would be immeasurably better for the world, for themselves, and for the cause of Christ.

RELIGION IN POLITICS.

THE various religious organizations which are working to "elevate" politics in our land by consolidating and directing the Christian vote, are nearly always careful to explain in setting forth their purpose and plans, that they seek no union of Church and State. They seem to think, and doubtless with good reason, that without this disclaimer the natural conclusion of their hearers would be that such a union was directly intended.

They do not mean that any person shall vote as a church member, but only as a Christian; hence, they say, no union of Church and State can be the result.

But what constitutes a union of Church and State? As at present commonly understood, and as defined by the societies and leagues for the promotion of "Christian citizenship," it means a union of the State with some one or more church denominations, to the exclusion of others. But if this be the true definition, then there was no union of Church and State in the Dark Ages; for then Rome was the one supreme church, so far as political interests were concerned, and it was all the same whether she instructed her adherents to use their political power and influence as Roman Catholics, or merely as Christians.

The scheme of Christian citizenship which is being elaborated to-day, will present similar conditions. The merely "Christian" vote will be directed by these representatives of the churches as a whole, just as if no divisions in the church had taken place. Thus it will be precisely similar to the state of things that prevailed in Rome's palmy days, before these divisions arose.

But there was in those days a complete union of Church and State, as all Protestants will admit. Probably the reason they can see this so plainly while being unable to see that any such union is in prospect now, is that they look upon Rome's union with the State from the standpoint of opposition to the Church as a whole, which Rome then was; while now, they will themselves be the representatives of the universal "Christian" church, and hence in full harmony with it.

To be sure, there were a few who stood out against Rome even in her best days, standing upon the Word of God and maintaining their allegiance to him; but this fact did not invalidate Rome's claim that she was the universal Christian church any more than the fact that

there are now a few who, from the standpoint of God's Word, oppose popular church dogmas and institutions for which State support is sought, invalidates the assumption of the churches to-day to constitute, as a whole, the Christian church.

The truth is, that every attempt to manipulate the "Christian vote" or any other kind of vote so as to secure political support, and through that the sanction of municipal, State or national law to religious dogmas or institutions, is an effort to unite Church and State. And when that purpose is apparent in the work of any religious organization, that organization is really working to unite Church and State, however loudly it may disclaim the fact.

WHAT ELSE COULD THEY EXPECT?

IN a sermon in this city on Oct. 27, Rev. F. M. Foster, Reformed Presbyterian, said, as reported in the *Sun* of the following day:—

The political situation in this city is so corrupt that there is absolutely no hope of purifying it by the ballot box. Of the three parties worthy of notice not one of them has sufficient fear of God to stand for the fourth commandment. This witnesses to moral stagnation and death. All the saloon-keeper has to do is to hold on a little longer and he will sweep such anti-Christian, morally nil, forces from the field. It is believed that those who control politics, who make platforms, who name candidates, have already so dishonored the Sabbath, and the God of the Sabbath, as to make it impossible for them to lead to moral victory; and the Republicans are not a whit behind the Democrats in this respect.

Oct. 6, the Lord's day, was spent from before noon to late at night in a great discussion by committees from the Chamber of Commerce, the Good Government, the German-American Reform Union, and the Republican party, trying to get together on a platform and on candidates. A clearer, more unjustifiable, and reprehensible violation of divine law, as embodied in the fourth commandment, will not be seen when the saloons are thrown wide open on that day. If Tammany Hall is a law-breaker and should be cast out, such party leaders are law-breakers and deserve the same condemnation.

The God of heaven affirms, "Without me ye can do nothing." If this be true, and it is, these party leaders, having cast off the law of God, cannot expect his blessing to attend their efforts. They can't lead the people to victory. They have shown that their fear of God compares favorably with Fourteenth Street [Tammany Hall]. It is no worse, but it is questionable if it is any better. The God-fearing Christian should refuse to be marshalled under their banner, as they can hope for nothing but defeat.

The platforms adopted by the Fusion, the Good Government, and Tammany Hall parties each pledges more liberal excise laws; and furthermore, that those elected shall use their efforts to have the fourth commandment submitted to the desire and will of this metropolis—cast into the den of lions. With such platform it is believed that a Christian cannot stand for election to office; nor can he vote for those who, with "no fear of God before their eyes," are candidates. If he votes, he pledges the man for whom he votes to give a more liberal excise law—to open saloons on the Lord's day. If it was ever doubtful as to what the Christian's duty is, this is not that time.

As Christ warns judges and rulers to fear and serve him, and as our Constitution and Government reject him, all parties calling for the casting off of his law, loyalty to Christ requires of the God-fearing citizen that he refuse to participate in the godless affairs of the godless government until it repent and return to God.

We maintain that loyalty to Christ requires no less than this. If the government will not own that it is under the law of God, and parties put up that law as the price of votes, it is time for the Christian to step aside lest the vengeance of an offended judge engulf him also. If they will not have our God and his law, they cannot have us, for we stand with Christ. No, the Christian cannot vote under present conditions.

What better has Mr. Foster a right to expect? He and all the Sunday preachers have demanded that the government take cognizance of religious questions; and now that such a question has been made the football of contending parties, what right has he or any like him to complain? None whatever.

SOUND POLITICAL PRINCIPLES.

IN contrast with the platforms of the various political parties in this State, all of which favor religious legislation, it is worth while to note the following declaration of sound principles made by the committee on address of the Utah Democratic Convention, which assembled at Salt Lake City, Oct. 22, for the purpose of deciding on some plan of action in the matter of the interference of the Mormon Church in the political affairs of the Territory:—

We declare the truth to be, that man may worship his Maker as his conscience dictates; that no State or political party has the right to interfere with this great privilege; that man's first allegiance politically is to his country; that no church, ecclesiastical body, or spiritual adviser should encroach upon the political rights of the individual; that in a free country no man or body of men can with safety to the State use the name or the power of any religious sect or society to influence or control the elective franchise; that no citizen, by reason of his association with any church, can be absolved from his duty to the State, either in times of war or times of peace, without the consent of the State; that a trust is imposed upon such citizen in a free country to act politically upon his own judgment and absolutely free from control or dictation, ecclesiastical or otherwise.

We therefore, in solemn manner say that we will not be dictated to, interfered with, or hindered in our political duties by those selected to minister to us the consolations of the gospel.

From this it appears that in a situation where the people of a State or Territory feel called upon to oppose Church interference in political affairs, it is easy for them to see that such interference is altogether wrong, and that every citizen is bound "to act politically upon his own judgment and absolutely free from control or dictation, ecclesiastical or otherwise." But it seems to be quite a different matter where the church that is meddling in politics is one to which they themselves belong, or which they favor, or where the interference is by a combination of the churches capable of wielding vast political power, and having general respect and favor throughout the land.

It is a fact that there is ten times more danger threatening this country from the interference of the various Protestant churches or organizations, in political affairs, than from any action that can be taken by the Mormon Church, simply because the former are ten times more numerous and powerful than the latter, and are but little, if any, behind it in their determination to control politics, within the sphere of their influence, in the interests of church dogmas and institutions.

SAVING THE NATION.

ONE of the aims of the Christian Citizenship League is "to reveal Christ as the Saviour of the nation as well as of the individual."

The terms of that salvation which Christ brought to mankind, stamp such an idea as utterly preposterous. He himself stated them, and said: "Go ye into all the world, and preach the gospel to every creature; he that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." Mark 16:15, 16.

This shows that the securing of salvation through Christ is wholly an individual matter. No one ever heard of an act of faith that was not individual, or of baptism being administered to anything but individuals.

It shows also that any movement which aims at securing national salvation through Christ, proceeds either in total ignorance or total disregard of the teachings of the Word of God.

The idea is contrary to both revelation and

reason. If Christ could save the nation as well as the individual, then he could save sinners in their sins as well as from their sins; since the individual, while not the nation, is an inseparable part of the nation, and failing to secure salvation as an individual, because of his sins, he might secure it as a part of the nation, provided only that the nation secured it!

If there could be such a thing as a Christian nation, in a governmental sense, then that government, if it continued Christian, would be saved through Christ. Hence if this Government be Christian, or can become such, and does not fall from grace, it will be saved in the kingdom of God, and there will be in that kingdom, through all eternity, a "government of the people, by the people, and for the people," founded on the Constitution of the United States!

It needs only this slight elaboration of the idea to show its utter absurdity. How intelligent Christian people can believe in it and work for its realization, is something that passes comprehension.

Salvation through Christ is for individuals only, and any measure which aims at securing that salvation, can be effective only as it applies to individuals. And there will be just that proportion of the nation saved, which is comprised by the aggregate of those individual citizens of it who are truly Christian. But no government now existing upon earth, or that ever has existed since the fall, will be perpetuated in the earth made new.

ROME REBUKES PROTESTANTS.

BY ALLEN MOON.

On Thursday, Oct. 24, the clergy of Baltimore, Maryland, held a meeting for the purpose of discussing their Law and Order crusade, and especially the enforcement of the old Puritan Sunday law, enacted in 1794. The Catholic clergy of the city were invited to attend the meeting. Rev. Father O'Keefe, pastor of St. Francis Catholic church, is reported in the *Baltimore American* to have replied by letter that "he was not in sympathy with meetings of ministers who undertook to manage civil affairs, as the civil officers were selected for that purpose, and that he believed more good could be accomplished by attending to their spiritual duties." It is a sad comment on the spirit of the times, when the followers of Wesley receive such merited rebuke from a priest of Rome.

It may not come with very good grace from the clergy of a church that has always meddled in civil affairs, for them to reprove the ministers of the Methodist Church for following the example of Rome; but in this country of boasted freedom in religion, as well as freedom from the domination of the Church, it would seem that the Catholic clergy are becoming ashamed to be found in company with ministers who so far forget their sacred calling as to neglect the work of the ministry for the salvation of men, and engage in a crusade for the enforcement of unjust civil enactments.

Every Catholic priest knows from whence the Sunday institution came. He knows that his church, the author of Sunday, is able to secure just the kind of observance in the church that she decrees. And believing that there is no salvation outside the church, he has no confidence in the plan of saving men by a crusade to compel men outside the church to obey one precept of the church, while living in violation of others.

Consistency is on the side of the Catholic priest, who believing in the power of the

church to ordain feasts and holy days, devotes his time and energies to convincing men of the divine mission of his church, and leaves the administration of civil affairs to those who are selected for that work.

Would it not be well for Protestant ministers to take this matter home to themselves, and instead of degrading their sacred office by descending to the control of civil legislation, devote every energy to the cause of the Author of our salvation, who said, "Go ye into all the world and preach the gospel," and "Who-soever believeth shall be saved." The Author of the commission under which these men claim to be laboring, wants preaching preachers, instead of law-enforcing preachers. The Lord could have ordained that men should be saved by law if he in his wisdom had seen best.

If these law-enforcing preachers would abandon their crusade and go over to the Catholic Church, they would have congenial company among those who believe in the Sunday institution; and those that do not so believe might have liberty to serve the cause of their Master, the Saviour of men.

CUSTOM AGAINST PRECEPT.

BY E. J. WAGGONER.

"REMEMBER the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

Thus reads the fourth commandment. In thousands of churches it is read every Sunday, and all the congregation unite in saying at its close, "Lord . . . incline our hearts to keep this law." And yet it is not kept, because the day which the commandment says must be observed is the seventh day, while people in general keep the first day of the week, a day not mentioned in the commandment, except as included in the "six days" in which work may be done.

It is a fact that the seventh day of the week is the day commonly called Saturday.

It is a fact that the people who heard the words of the law spoken directly to them from Mount Sinai, did observe the seventh day of the week in obedience to that commandment, and to this day still hold that it is the Sabbath, whether they keep it or not.

It is a fact that the Jews in the wilderness, and for centuries thereafter, were under the direct leadership of the Lord himself, the Lord manifesting himself to them, and talking with them and their leaders as he has never done with any other people.

It is also a fact that when they were the most closely connected with the Lord, and his presence among them the most marked, they were the most faithful in their observance of the seventh day.

The fact that the Jews kept the seventh day of the week while the Lord who spoke the fourth commandment was personally conducting them, shows that God meant just what he said, and that the fourth commandment does require the observance of the seventh day of the week, which alone is the true Sabbath of the Lord.

Further, it is a fact that the commandment cannot mean two different things. The words, "The seventh day is the Sabbath of

the Lord thy God; in it thou shalt not do any work," cannot mean both the seventh day and the first. Neither can they refer to either one of them indifferently. Neither can they mean anything different now from what they did when first spoken and written. If they apply to the first day of the week now, then they must always have meant the same day, and in that case the ancient Jews must have been wrong in their practice, and the Lord must have encouraged them in that wrong.

But such a supposition is impossible. The fact that God specified by daily miracles for forty years, just which day they should observe, shows, as before stated, that the seventh day of the week—Saturday—and that only, is the day which the commandment enjoins.

This being the case, those who hear the commandment read every Sunday should either cease responding, "Lord . . . incline our hearts to keep this law," or else should begin to keep it; for it is certain that the fourth commandment can no more be obeyed by resting on Sunday, than the first commandment can be kept by worshipping Jupiter.

But some one will ask, "Has not the commandment been changed?" We do not find in the Bible any record of a change. If the commandment has been changed, so as to warrant Sunday observance, why is it that the revised law is not read in any of the churches? If people really thought that the commandment had been changed, it would be very strange for them to keep on for years reading the old commandment, which enjoins another day from that which they keep. No; the commandment has not been changed, and nobody really thinks that it has been.

"But surely the day has been changed." Nothing can show the weakness of this position any better than the statements of those who hold to it. Read what the Vicar of Burgh, Lincolnshire, in a tract intended to show the necessity of Sunday observance, says about the matter:—

When Christ's life on earth was ended, and he had ascended to heaven, a change was made as to the day which was to be kept holy. . . . Before Christ's coming, the seventh day was kept holy in remembrance of the finished work of creation. After his ascension, the first day was sanctified in remembrance of the completed work of redemption. This change was made by the apostles in obedience to the will of Christ. We are not told of any words of his in which he gave this direction.

Just think of it. It is said that the apostles made the change in obedience to the will of Christ, and yet we nowhere find the words in which he gave the direction, nor even any words of the apostles, in which they intimate that such a direction ever was given! How then do men know that it was given? They do not, and never can know that it was. For no one can know that a thing is so when it is not so; and the fact that there is no record of any such change, is evidence that no such change was ever made. Christ ascended to heaven without saying anything about a change in the day. The apostles all died without ever saying anything about it, or even intimating that Christ ever said a word about it. But some men say that the change was made by the disciples in obedience to the will of the Lord. Let them produce the inspired record before they try to make people believe it.

No; the day remains the same, and will remain unchanged throughout eternity. But the people have changed. The great apostasy began, and the people insensibly drifted away from the standard of Christ and his apostles, under the influence of surrounding paganism. Then the apostasy culminated in the papacy, which thought to change the times and the

laws, so that the customs of the people were taken as the standard of right, instead of the Bible. And that is how people now keep Sunday instead of the Sabbath.

But custom cannot make a thing any different from what God has established it. "The customs of the people are vain." Jer. 10:3. The traditions of men are the transgression of the commandments of God. This matter of custom against the word of the Lord is strikingly set forth in the following from John Bunyan's famous "dream." Christian was on his journey, when—

He espied two men come tumbling over the wall on the left hand of the narrow way; and they made up apace to him. The name of one was Formalist, and the name of the other was Hypocrisy. So, as I said, they drew up to him, who thus entered with them into discourse.

Chris. Gentlemen, whence came you, and whither go you?

Form. and Hyp. We were born in the land of Vain-glory, and we are going for praise to Mount Zion.

Chris. Why came you not in at the gate which standeth at the beginning of the way? Know ye not that it is written, "He that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber?"

F. and A. They said that to go to the gate for entrance was, by all their countrymen, counted too far about; and that therefore their usual way was to make a short cut of it, and to climb over the wall as they had done.

Chris. But will it not be counted a trespass against the Lord of the city whither we are bound, thus to violate his revealed will?

F. and H. They told him that as for that he need not trouble his head thereabout; for what they did they had custom for, and could produce, if need were, testimony that could witness it for more than a thousand years.

Chris. "But," said Christian, "will it stand a trial at law?"

F. and H. They told that custom, it being of so long standing as above a thousand years, would doubtless now be admitted as a thing legal by an impartial judge. "And besides," said they, "if we get into the way, what matter is it which way we may get in? If we are in, we are in: thou art but in the way, who, as we perceive, came in at the gate; and we are also in the way, that came tumbling over the wall; wherein now is thy condition better than ours?"

Chris. I walk by the rule of my Master; you walk by the rude working of your own fancies. You are counted thieves already by the Lord of the way. You came in by yourselves without his directions, and shall go out by yourselves without his mercy.

To those who plead "custom" as a sufficient reason for keeping Sunday instead of the Sabbath, let me ask, "Will it stand a trial at law?"

OUR UNWRITTEN CONSTITUTION.

[By Addison Blakely, Ph. D., Lecturer in Political Science and History, University of Chicago.]

THE written constitution is a political growth. For centuries of early political history constitutional law was merely a matter of tradition and memory; but repeated struggles for freedom emphasized the value of the pen and ink sketch of what the law was. So we have in history the Magna Charta, the Bill of Rights, the Petition of Right, the Declaration of Independence—all foreshadowing the Federal and State Constitutions of to-day. These fundamental principles of government are what constituted the unwritten constitution of the past, and in accordance with the modern idea of supremacy of fundamental law these old constitutional principles were declared to be of paramount authority.

Magna Charta had scarce been given to the English nation when it was redeclared and the provision added that any decree contrary to the rights therein secured, was void and of no effect. This appears to have been the first great statutory declaration of the nullity

of any legal act contrary to fundamental law; it was, however, merely the statutory recognition of an already established constitutional doctrine.

This unwritten constitution was known as the common law,—as distinguished from custom law and statute law,—of the English peoples. It was called common law because it concerned and was common to the whole people. This common law was brought over from England with the colonists and forms the basis of the constitutional rights and liberties of the American people.

"The common law of England," says Judge Cooley, in his "Constitutional Limitations," "consisted of those maxims of freedom, order, enterprise and thrift which had prevailed in the conduct of public affairs, the management of private business, the regulation of the domestic institutions, and the acquisition, control and transfer of property from time immemorial. It was the outgrowth of the habits of thought and action of the people, and was modified gradually and insensibly, from time to time, as those habits became modified, and as civilization advanced, and new inventions introduced new wants and conveniences and new modes of business. Springing from the very nature of the people themselves, and developed in their own experience, it was obviously the body of laws best adapted to their needs, and as they took with them their nature, so also they would take with them these laws wherever they should transfer their domiciles from one country to another.

"To eulogise the common law is no part of our present purpose," continues the jurist. "But, on the whole, the system was the best foundation on which to erect an enduring structure of civil liberty which the world has ever known. It was the peculiar excellence of the common law of England that it recognized the worth, and sought especially to protect the rights and privileges of the individual man. Its maxims were those of a sturdy and independent race, accustomed, in an unusual degree, to freedom of thought and action and to a share in the administration of public affairs; and arbitrary power and uncontrolled authority were not recognized in its principles. Awe surrounded and majesty clothed the king, but the humblest subject might shut the door of his cottage against him, and defend, from intrusion, that privacy which was as sacred as the kingly prerogatives. The system was the opposite of servile; its features implied boldness and independent self-reliance on the part of the people."

American law is full of praise for this great body of law on which our own Constitution is based. "No one who is familiar with the common law of England," declares Justice Miller, of the United States Supreme Court, in his lectures on the Constitution, "can read the Constitution of the United States without observing the great desire of the convention which framed that instrument to make it conform, as far as possible with that law."

And from this ancient source it was that we get the barrier that forever seals with disapproval and illegality any law interfering with religious freedom. The great Justice Mansfield, in stating this principle of law, declared: "Persecution for a sincere, though erroneous conscience, is not to be deduced from reason or the fitness of things [the test of what constitutes the common law]."

Early in the reign of George III., this constitutional principle was asserted in a judicial decision of the House of Lords, as follows: "There is nothing certainly more unreasonable, more inconsistent with the rights of human nature, more contrary to the spirit and

precepts of the Christian religion, more iniquitous and unjust, more impolitic, than persecution. It is against natural religion, revealed religion, and sound policy."*

It was already a maxim of the common law five hundred years ago when Europe was deluged with the blood of martyrs. And it is this same constitution now, written and unwritten, that will be the sole protection of the statute-persecuted Christians of Tennessee and elsewhere. When legislatures, public sentiment and officers have no longer any sympathy for the persecuted, the followers of Jesus of Nazareth will have only what protection the Constitution can give. To the Charters of Justice alone can they cling, for all else fails when friends have failed.

RELIGIOUS LIBERTY—CHURCH AND STATE.

[Chas. Foley, in Patriot Phalanx.]

THE word "religion" has such a world-wide meaning, and is used by people to express so great a variety of sentiment and things, that to understand its use in a given instance by any one, it is indispensably necessary to look and enquire outside of the word itself, and to study the person using it, and the circumstances under which used. I doubt whether there is another word in our language in as common use, that requires so much care to get at the meaning of the person using it. When the word religion is used to express a man's highest and noblest conceptions of duty and obligation, then I think we will all agree that all men should carry such religion with them into the shop, the field, into politics, in short, with them wherever they go, and in all they do, whether as private citizens or public servants.

A man's religion, whatever it is, whether exalted or low in conception, is purely an individual matter and can never be otherwise. A State can have no religion, any more than a bank or a railroad can. The maxim of the law books that "a corporation has no soul," is true. A State cannot propagate religion, or oppose its propagation, but it can use its police and military power to propagate and oppose the views and opinions of individuals as to what constitutes religion, its origin, its use and the office it performs in this life, and any life hereafter. A man should not, no man has the right, to carry his religious views into a public office and use political power to advance the ends of his creed or church, or enforce his religious views on others. No one wants the State to assist in the dissemination of religious views with which he is not in harmony, or to oppose his own.

Many Christians claim that Christianity itself is repugnant to all attempts on the part of the State to propagate it, and earnestly oppose the exercise of such power. I have just read a production of Dr. E. T. Hiscox, author, with other works, of the "Baptist Church Directory," a standard work among Baptists. He says:—

The "Baptist position" in respect to the relation of religious and secular affairs, is this: There should be no union of Church and State, but an entire separation between them in all matters pertaining to the administration of religious affairs. They represent two kingdoms, with distinct spheres and diverse functions, which cannot be united without injury to both. The State has no right of authority or of dictation in matters of faith or worship, which are questions of conscience and principle that lie between the individual soul and God. The State is bound to protect its citizens in the free exercise of their religious faith, without harm or hindrance, so long as they do not interfere with the rights of others. Christians should be good citizens, supporting the government which protects them, honoring the rulers and obeying

* See Cobbett's Parliamentary History, Vol. XVI., pp. 313-327

the laws under which they live, so long as such laws are not contrary to the Word of God. The Church should sustain no organic relation to the State, and receive no patronage or support from it, since to do that would imply the right of supervision and dictation by the State. The support of religion belongs to those who profess it, and to allow fellowship and accept patronage from the State never fails to secularize the spirit and to corrupt the purity of the Church. The civil authorities have no right to enforce or demand any form of faith, any manner of worship, nor yet to establish by law or compel the observance of a sabbath, or any religious institution. It has no right to force conformity, or to punish dissent. Baptists to-day are loyal to their traditions through all the past. What they have demanded, labored for, and suffered to secure, is not *toleration*, but *liberty*; liberty in all concerns of conscience and of faith. The enactment of civil laws for the control or the curtailment of religious liberty, or for the infliction of civil penalties for nonconformity and the exercise of religious liberty, is wrong, unjust, contrary to the spirit of the gospel and to the genius of Christianity.

Let it be remembered that history teaches that the religious system that is espoused by any State, is always the system of the strongest and most aggressive religious party in that State, without regard to whether it is right or wrong.

DANGER SIGNALS.

[Midland (Mich.) Republican, April 19, 1895.]

A WRITER who has not sufficiently the courage of his convictions to call himself anything else but "M," takes exception to the remarks of the *Republican* in regard to the danger of putting in the Constitution of the United States a clause naming "Christ as the nation's Sovereign, Lord, and King," and says: "We do not see the 'great world's council' assembled to elect the representative of Christ." This simply proves that "M" does not look into the past, nor open his eyes to the facts of to-day. It places him in the ranks of those who "having eyes see not." Can he be oblivious to the fact that there is to-day, on earth, a representative—elected to his office—for whom it is claimed that he should be recognized by all nations as a supreme arbiter? But "M" says:—

Intolerance and persecution in the past had their stronghold, not in belief in Christ or acknowledgment of him, but in the ignorance of the masses. The spread of education renders such bloody scenes as the world has witnessed in the name of religion highly improbable if not quite impossible in this day.

It is because of the value of information and acquaintance with the warnings of history and the signs of the times, and because of the good that an enlightened press may do in sounding these warnings that we have hope. We trust that before the proposition referred to is put to a vote of the States, the intelligence of the people and the "campaign of education" will insure its defeat. Mind that we have not said a word against belief in Christ, nor against trust in God. The proposition does not touch these. These pertain to the individual; but when any man or set of men undertake to rule others in the name of Christ, and invoke the civil law to help them, there will be persecution.

Men are lying in jail to-day in this "land of the free," simply for obeying the dictates of their own consciences in a matter of religious (Sabbath) observance. They are persecuted in the name and by the authority of the civil law. Referring to these things, no less a person than Dr. Lyman Abbot, in the *Outlook*, says:—

Let these abuses be ventilated. The sooner we understand whether this is actually a free country, the better it will be for all concerned.

The *Examiner and National Baptist*, of New York, says:—

In not a few of our States religious liberty is grossly,

wickedly, infamously violated through the abuse of what are called the Sunday laws.

The *Church Bulletin* (Baptist), of Chicago, says:—

Let us be careful how we let in the camel's nose of religious legislation.

The *Louisville Courier Journal* says:—

People are asking if we are returning to the days of Cotton Mather or the Spanish Inquisition.

But "M" says there is no danger. Let's sleep on while the choir sings. Yet at the very moment a determined and persistent effort is being made to wipe out what constitutional guarantees there are against this dangerous tendency.

The *New York World* says: "It [the State] has no more right to prescribe the religious observance of sabbaths and holy days, than to order sacraments and ordain creeds." Yet the convention referred to demanded that the "religious observance" mentioned be put in the Constitution, and further demanded the very thing that would lead to the ordaining of creeds,—in fact, demanded that a creed should be put in the Constitution itself!

SECULARISTS BECOMING CONSISTENT.

At the fourteenth annual congress of the American Secular Union in 1890, a resolution was adopted demanding the "repeal of all laws enforcing the observance of Sunday as a religious institution rather than an economic one, justified by physiological and other secular reasons."

In commenting upon this demand of the American Secular Union, in the *SENTINEL* of Oct. 9, 1890, we said: "Sunday is, and always was, a religious institution. It was such in the old pagan world, and it is such now in the 'Christian' world, and we deny the right of the State to require its observance upon any grounds whatever. True, it is regarded as a holiday by many who have no religious regard for it, or indeed for anything else, and they have a perfect right to so use that or any other day, so far as their fellowmen are concerned; but we deny the right of one portion of the community or State to fasten upon the other portion, that is, upon the minority, no matter how small a minority it may be, the observance of Sunday or of any other day, for any reason either religious or otherwise. We do not deny the right of the State to make any day or any number of days *legal holidays*, leaving the individual citizen free to observe or not to observe such days just as he sees fit, as is now the case with the Fourth of July and other holidays; but to require the observance of such days, or to forbid upon one day, acts which are freely permitted upon other days, is an abuse of the power of the State. The American Secular Union should lay the ax to the root of the tree and demand that all laws 'directly or indirectly enforcing the observance of Sunday' upon any pretext, be repealed.

This advice has been followed more than once by the body to which it was given; and its adoption of and adherence to correct principles in this matter gives us ground to hope that some at least of its numbers may yet be led to discriminate fully between the Christianity of Christ and the "Christianity" of the creeds. The *SENTINEL* labors not to destroy but to build. We would not take from any man the faith that he has without at the same time giving him ground for a better, a nobler, a truer faith.

DOES CONSCIENCE REQUIRE IT?

BY F. D. STARR.

In its issue of Sept. 7, the *Christian Statesman* makes an editorial comment on the prosecution of Seventh-day Baptists and Seventh-day Adventists for violating the Sunday law. It says that the idea that there is any persecution about these arrests and imprisonments is an entire misapprehension of the facts in the case. Concerning labor on the first day of the week, the *Statesman* says: "No man's conscience requires him to work on that day." Upon this basis it argues that there can be no persecution whatever in a man's being forced by law to refrain from labor on the first day of the week.

The *Statesman* has undertaken a very grave task in attempting to decide what other men's consciences demand of them to do. It also states that "if anyone chooses to observe every day as a sabbath, the law will not interfere." It is readily admitted by all that some people's consciences require them to observe the seventh day of the week; but most people have consciences that take in other matters than the mere observance of any certain day in the week. Every Scripture requirement becomes to the true disciple of Christ a matter of conscience, and when he reads in 1 Tim. 5:8, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel," he feels in conscience bound to perform his duty. If he should neglect it, his conscience would condemn him, and properly, too.

We infer from the statement of the *Statesman* that no man's conscience requires him to work on the first day of the week, that no man's conscience requires him to work on any day of the week, and logically that a man's conscience would not be violated if he should not work three days or even seven days in the week. But what sort of a Christian would he be who had such a conscience? Conscience requires a man to provide for himself and for his own family, as well as to observe a certain day of the week.

The same God who gave the commandment to observe the seventh day of the week as the Sabbath gave just as explicit a command for laboring six days, so as to provide for our temporal necessities. With the close times and increasing poverty among the laboring classes, it does not require any argument to show that a man actually needs the entire six days for laboring in which to support his family. If he takes off fifteen or twenty per cent. of his time, as he would have to do in observing an extra day, as a day of enforced idleness, we cannot conceive how his conscience could leave him at ease in the matter. It seems that the *Statesman* has not well considered this point, for its position that no man's conscience requires him to work six days in the week would certainly indicate an extremely low idea of what a conscientious Christian must be. With a dependent family upon his hands to support, imagine, if you can, his conscience leaving him entirely unmolested on that day that he devotes to idleness, earning nothing whatever, but rather consuming the earnings of the other five days.

It seems remarkable that in an age of Christian enlightenment, any professed follower of the Master, who was ever diligent Himself, and who left ample instruction upon the point of diligence in business and frugal use of every moment of time, could advocate the absurd idea that a man can be a follower of Christ, and his conscience give him no trouble in so grave a matter as wasting quite a considerable portion of time every week, when he

needs that very time to support the family dependent upon him. Who can say that this is not a matter of conscience? No wonder the apostle has told us that he that is oblivious to this duty has denied the faith, and is worse than an infidel, no matter what his Christian profession may be.

Man's first duty is to love God and thus keep the first four precepts of the Decalogue, but the command to love and care for fellow-beings is second only to this first command, and conscience requires it.

HAVE CHANGED THEIR MINDS.

The following from the *Chicago Tribune*, of October 28, illustrates some of the beauties of enforced Sunday rest:—

John Williams, No. 245 Sixty-third street, engaged a friend to move his household effects, and at 9 o'clock yesterday morning the work began. When the wagon was partly loaded an Englewood man going to church saw it and made complaint at the police station.

An officer was sent to the house with instructions to the family not to move. When the officer went away the work of loading the wagon continued, and again the police were requested to stop it. The man who owns the wagon said if they would not let him move the family because it was wrong to move on Sunday or do any work, he could not see his way towards unloading the wagon.

The police did not want the street obstructed all night, and the men who wanted to stop the moving did not want to be held responsible for any damage that might fall on the goods if they were left on Sixty-third street until Monday.

That was the status of the case when Police Sergeant Lillis told the man he might move, and at four o'clock in the afternoon, after wrangling all day, the teamster drove off with the goods.

The "law" of Illinois provides that the section prohibiting ordinary labor on Sunday, "shall not be construed to prevent . . . ferrymen from carrying over the water travelers and persons moving their families on the first day of the week." It does not in so many words provide that persons shall be permitted to travel, or that it is lawful for families to move upon that day, but the presumption is that both things may be done, else why permit ferrymen to transport them over the water? It seems that this is the view that is taken of it by the police authorities of Chicago, for they only objected to the loading of the goods. It is simply another illustration of the absurdity of Sunday laws.

THE purpose of human government being to preserve human rights, it cannot go beyond that. And that this is the sole purpose for which God ordained civil government among men is evident from the fact that had he ordained it for any other purpose, he would thereby have abdicated the throne of moral sovereignty. Had God permitted men to define and enforce duty toward him, he would by that very act have committed to men not only the custody but the modeling of his law, and moral duty, would then have been whatever government declared it to be; and the varying moral codes adopted by men must in such a case have been not only the rule of human conduct, but the divine rule of the divine judgment.

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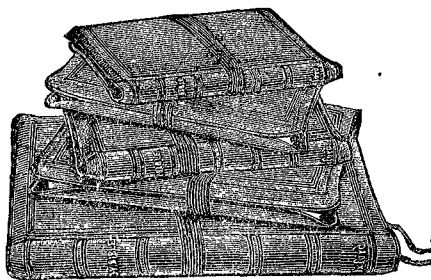
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NEW YORK, NOVEMBER 7, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

As this paper goes to press at least two Seventh-day Adventists, one in Tennessee, the other in Maryland, are about to answer before civil courts for failure to observe, as prescribed by law, the first day of the week, the "Christian sabbath."

In considering our relation to "the powers that be," we must distinguish between the "powers" and the rulers who represent the powers. The "powers" that are "ordained of God" are always right and good; but the rulers are very often decidedly bad. We are always to be subject to the powers, but not to the rulers in the sense of obeying them, when they step outside the limits of the powers. God has not ordained that we should ever be thus subject to that which is evil.

WE have just learned through ex-Senator Wm. P. Tolley, of Rucker, Tenn., of the death, on the 19th ult., of Elder J. G. Woods, of Fayetteville, Tenn. Elder Woods, a Primitive Baptist minister, was a firm friend to the AMERICAN SENTINEL and a fearless advocate of the principles which it advocates. Elder Woods was not known to us personally, but his lifelong friend, Senator Tolley, describes him as "one of the Lord's most faithful followers and a good man in the full sense of the term." He was about seventy-two years of age. Death came suddenly but it had no terrors for such a man.

THE *Monitor* (Roman Catholic), of San Francisco, ridicules the application of Rev. 13:18 to the papacy, and gives an exhibition of cheap wit by manipulating the name of one of the editors of this paper and then figuring out of it the mystic number 666. But this is too serious a matter for sport. The stubborn fact remains that without manipulation the numerical value of the letters in the chief title of the popes is just 666—the "number six hundred three score and six," of Rev. 13:18. The blasphemous title, "Vicarius Filii Dei," so proudly worn by the pope, is in reality the brand of Cain upon the brow of the papacy.

ACCORDING to the *Chicago Tribune*, of the 28th ult., the Barbers' Mutual Protective Association of that city, is endeavoring to secure the repeal of the ordinance of July 15, closing barber shops on Sunday. The barbers are willing to risk arrest under the State "law," if the city authorities will repeal the ordinance.

A committee first waited upon the mayor, but he informed them that he was powerless

to act, as the ordinance made it obligatory upon him to enforce it; he referred them to the Board of Aldermen, to whom they must now look for relief from an oppressive municipal regulation. If we understand the matter correctly, the barbers were the prime movers only a few months since in securing the passage of the ordinance which they now wish repealed.

THE *Herald and Presbyter*, of October 9, says of Seventh-day Adventists:—

In more than one quiet community they have courted martyrdom, not by observing Saturday as the Sabbath, as they have a right to do, nor by working quietly on Sunday, but by doing this as noisily and ostentatiously as possible and interfering with the peace and quiet to which the community has a right.

A more grossly false statement could scarcely be made. In not one of the scores of cases of the prosecution of Seventh-day Adventists, tried in more than half a dozen different States, has anything of this kind been true.

The writer has personally heard the evidence in more than a score of such cases, and in not one of them has there been one particle of evidence to sustain the charge made by the *Herald and Presbyter*.

In a letter to Governor Turney, of Tennessee, under date of April 8, 1895, Judge Jas. G. Parks, before whom probably twenty such cases have been tried, said: "There was no aggravation shown in a single case. It is true they did some work on Sunday, but it was done in a quiet way, and without any studied effort on their part to attract public attention. In fact, the proof rather tended to show that they tried to do their work in such a way as not to attract public attention."

It is possible that there have been isolated cases in which Seventh-day Adventists have forgotten the Golden Rule in the matter of Sunday work, but we know of no such case.

In view of all the facts we feel that it is incumbent upon the *Herald and Presbyter* either to retract its bitter and sweeping charge or else to cite facts and circumstances in support of it.

ELDER J. O. CORLISS, well known to many of our readers as a former contributor to the columns of the AMERICAN SENTINEL, sends us a letter from New South Wales, Australia, in which he says:—

We have not yet in this country felt the rigors of persecution as our brethren in the southern States of America have been experiencing it. Two or three arrests have been made here for Sunday work among our brethren, but nothing more has come of these than to make our work a little more prominent. It has served, however, as a reminder to us that the same spirit which goes to such extremes in America, is not dead in this country, and will under certain conditions follow the same course that is being followed there. Already, there is a good deal of quiet work being done by ministers and others to cultivate a Sunday-law sentiment, and little incidents arise here and there to show that this sentiment is being strengthened from week to week. It does not require a very great stretch of the imagination to believe that very soon we shall feel the rod of oppression also in Australia. But I have noticed one thing, that when persecution sets in in any part of the world, the truth prospers more in that place than it ever has before. I expect that the same results will follow the enforcement of Sunday laws in this country.

Elder Corliss certainly does not state the

matter any too strongly when he says that "it does not require a very great stretch of the imagination to believe that very soon" they "shall feel the rod of oppression in Australia." The Word of God plainly says that "all the world shall worship the beast;" and it is by keeping Sunday that all the world pays homage to Rome.

EUROPE continues to be greatly agitated over the affairs of the Ottoman empire.

Ever since August 11, 1840, at which time the Turkish Sultan surrendered to the great powers of Europe his independence, Turkey has existed as the "sick man of the East." Scores of times it has seemed that the final demise of the Ottoman empire was but a question of days or at most of months.

Not its own vitality but the jealousy of other nations has kept Turkey alive as a political power for more than half a century; but the end has all the while been regarded as inevitable by statesmen everywhere. Sooner or later the Turkish power will be driven from Europe; and it seems as though the Armenian troubles, which have recently startled the world, would certainly be the occasion of the dismemberment of the empire of the Sultan.

That the Turk will be driven from Europe is not only the deliberate judgment of statesmen, but it is a plain prediction of prophecy. Daniel 11:45 says plainly of this power: "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."

Driven from Europe, the Turk will make Jerusalem his capitol, but only temporarily; "he shall come to his end, and none shall help him." But what then? Again, let the Scriptures answer. "At that time shall Michael [Christ] stand up [reign], the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, everyone that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Dan. 12:1-3.

The departure of the Turk from Europe will be one of the last acts in the drama of this world's history.

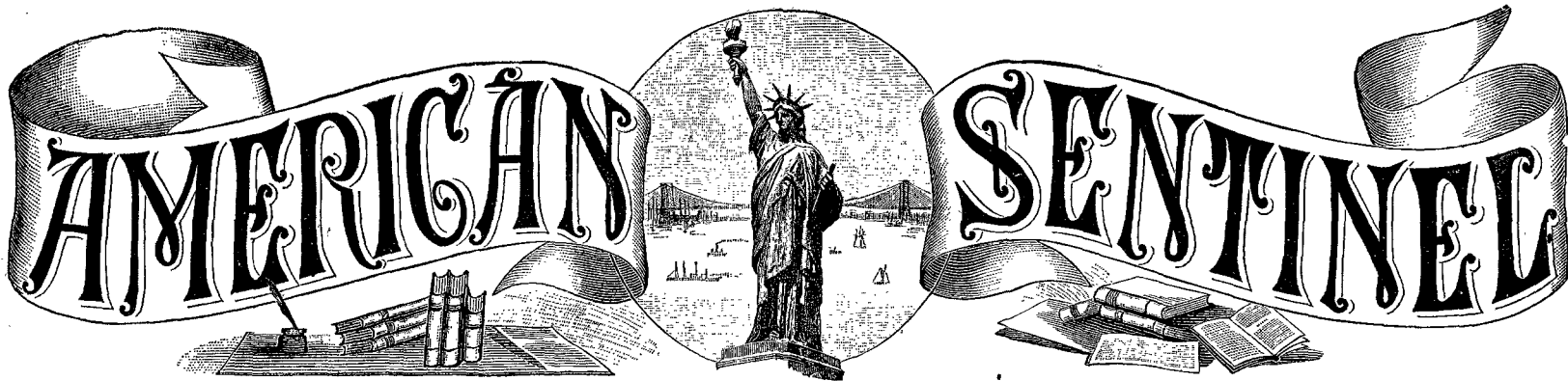
WORD received from London as we are going to press states that the manager of the International Tract Society at 451 Holloway Road, was on October 24 served with fourteen summonses for violations of the factory law in not compelling certain of his employes to cease work on Sunday.

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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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THE STATE AS A MORAL PERSON.

THE State is not, never was, and never can be, a moral person. A moral person is a creation of God; the State is a creation of man. Man cannot create anything possessing moral accountability.

Very many believe, however, that the State is a moral person, and that it is therefore bound by the moral standard of righteousness. And as it is the business of the State to set bounds about the pathway of each of its subjects and compel all to keep within those bounds, it follows that the State, if it must shape its action by the moral law, has on its hands nothing less than the task of enforcing the moral law upon all its subjects. And if the State has this task and is competent to perform it, there is no longer any necessity in the world for God.

The *Christian Statesman*, in attempting to defend the doctrine of the State's moral accountability, says: "Although to term the State a moral person may seem to be a somewhat abstruse and philosophical definition, it is in fact the same as the popular conception which embodies itself in such national personifications as 'John Bull' and 'Brother Jonathan.'" We will admit that the State is just as much a moral person as the familiar figures which in modern pictorial journalism represent "John Bull" and "Uncle Sam," are real beings.

A moral person is answerable to the moral law,—the ten commandments. All individuals in the world are moral persons, in the sense of being amenable to this law. They are such because God created them and endowed them with moral faculties, and provided for the keeping by each one of his moral law. This is not true of the State. It is true of each individual in the State, so far as concerns himself, but *not of the representative capacity* with which the people may have endowed him.

Can any person be good for another? Can one keep the moral law for another? In other words, will the righteousness of one person avail for another, under any conceivable circumstances? The righteousness of Christ, and him alone, will avail for another, and for all men; and this is the inscrutable "mystery of godliness." It is as far above and beyond the power and wisdom of man as the heavens are above the earth.

Now it is true under every republican form of government that when the State acts in any way, it acts through representatives of the people. Whether it be the town constable or the President of the United States, if he acts in his official capacity, it is as the representative of the people who have chosen him to office; so that *his action is their action*. And therefore if, as the people's representative, he were bound to conform to the moral law, his righteousness would be their righteousness! Thus this doctrine of the State's moral accountability is nothing else than a scheme which puts man in the place of Christ. Let us beware of all such doctrine.

And more than this; it not only puts man in the place of the Saviour, but puts him also in the place of Jehovah; since as we have seen, it puts upon the State the responsibility of enforcing on all its subjects the moral law.

This of course the State cannot do, for the moral law is spiritual, taking cognizance of the thoughts and motives of the heart. The Saviour plainly declared this in the sermon on the mount, when he spoke of the commandments prohibiting killing and adultery. The State can take cognizance only of outward acts.

Thus as we follow out the logic of this doctrine, we are led deeper and deeper into absurdity.

Not only can the State not enforce the moral law, but it cannot keep it. There is only one way in which the moral law can be kept, and this is defined by Paul in Gal. 2: 20: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." In other words, Christ alone is able to fulfill perfectly the moral law, and man is able to keep it only by having Christ keep it in him. But Christ lives not in every person, but only in such as are Christians, and the conditions necessary to his indwelling are repentance and

conversion. But the State is so constituted that it cannot come into real touch with any of the gospel provisions. So far as they are concerned, the State is as intangible as are the pictorial figures representing "John Bull" and "Brother Jonathan."

As before stated, the State is a creation of man. It is constituted by the action of the people, in delegating the powers they themselves possess, to representatives, in order that they may not live in confusion and anarchy. And as the powers thus delegated are the same in all persons, all have the same right to representation; all have an equal voice in the selection of representatives, and the persons chosen represent all classes alike. These individuals may or may not be Christians, but *as representatives*, they are entirely without the sphere of religion, for they must represent different individuals,—Christians, Jews, atheists, the religious and the non-religious, at the same time; and it is obvious that this cannot be done with reference to anything more than the powers delegated to them, which an individual would use to guard his natural right to "life, liberty, and the pursuit of happiness."

Even were it possible that the State could be Christian in character by having only Christians as the representatives of the people, this would be grossly unfair to all other classes, and such persons would not be representatives in fact; nor would it be possible to choose such representatives with any degree of certainty; for who can tell what man is truly a Christian save He who has power to look upon and read the heart?

One Christian cannot even represent another Christian, *as such*. So far as moral accountability is concerned, he can represent only himself.

A representative of the people is both a representative and an individual; and as an individual, he is bound under all circumstances by the moral law. If he be a Christian, his Christianity will lead him as an individual to conform to the requirements of the moral law and of the gospel. And the same Christianity will lead him, as a representative of others, to carefully refrain from any interference with their rights and liberties; for by his power as representative, those very rights and liberties are to be protected.

All moral accountability is individual ac-

countability; and every deed that was ever done can and will be answered for at the bar of individual accountability. When the final judgment shall have passed upon all this, there will be no accountability left.

Such is a brief investigation of the doctrine that the State is a moral person. It reveals enough of its real nature to show us that it is full of the deadliest evil. It is a doctrine which, under a pious exterior, dethrones God, puts man in his place, and subjects Christian people to persecution for not holding the religious views of the majority. Let it be recognized as such, and shunned accordingly.

LEGISLATING ON MORALITY.

THE *Outlook* (New York), of October 26, notices with approval a recent sermon by the pastor of Grace Church, which laid down the doctrine that "the protected rest day is part of the moral law of Christendom," and therefore that "only sovereign power—such power, I mean, as regulates the tenure of property, the validity of contracts, the conditions of marriage, and the penalty of death—has any right to legislate about it."

"In this contention," says the *Outlook*, "he seems to us to be clearly right. The adoption of a general Sunday law and the protection of Sunday rest from the incursions of covetousness, clearly belong to the State authority, at least as much as the designation of any other legal holiday."

Are the American people prepared to accept, with its logical consequences, such doctrines as this,—namely, that "the moral law of Christendom" comes within the proper sphere of human legislation? Can man by legislation change that law, or legislate anything into it? In other words, can moral duty be determined by act of Congress or of the State or municipal legislative bodies? If so, then moral duty is as uncertain and changeable a thing as human law.

Of course, no power below that which we term "sovereign power" can rightfully legislate upon the moral law of Christendom; but can any human power rightfully enact such legislation? If so, it must be on a par with God himself; for he has never undertaken any higher legislation than that which constitutes "the moral law of Christendom."

Can it be that some present day theologians have made the discovery that this moral law is incomplete as related to the moral needs of our times, so that there must be human legislation to supply the deficiency? There may be some appearance of this so far as Sunday rest is concerned, for there is no law for Sunday rest anywhere to be found in the moral code of Jehovah.

This fact, however, comes very far short of justifying an attempt to legislate Sunday rest into that law.

Is not the "moral law of Christendom," and every part of it, complete and perfect? Did the Omnipotent ever leave a piece of his work unfinished? and if he had, should man set his puny erring hand to the task of completing it? Then verily would it be seen that "fools rush in where angels fear to tread."

The truth is that God has himself legislated concerning Sabbath observance, and his work is perfect and covers the subject completely, so that there is no room for any further legislation in the matter. And therefore any further sabbath legislation must conflict with that enacted by the Creator, and can work only harm and confusion. And this is exactly what we see. The man-made Sunday

law puts another day in the place of the Sabbath of Jehovah, and puts those who keep His Sabbath into the dungeon and the chain-gang.

Nor can it be true, as the *Outlook* says, that "the adoption of a general Sunday law and the protection of the Sunday rest from the incursions of covetousness clearly belong to the State authority, at least as much as the designation of any other legal holiday." Sunday stands upon an entirely different basis from "any other legal holiday," for the simple reason that rest is not made compulsory upon any other legal holiday, as it is on the "protected" Sunday.

The commandment of God says, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." These are the words of the infinite One, and when they were spoken the earth shook. Heb. 12: 26. The precept of which they are a part is in force to-day, and it would be exceedingly proper for man to refrain from meddling with it. In ancient times, when that law, with the other nine precepts of the Decalogue, was written in the tables of stone, no human hand might touch the ark in which the visible expression of it was contained; and sacrilegious indeed is the hand that would strike at the law itself to-day, by presuming to enact into its place a sabbath law which exalts another day than the one God sanctified at creation. Time cannot diminish aught from the sacredness and the obligation of God's moral law.

"Every word of God is pure. . . . Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30:6.

CONGRESS WILL BE ASKED TO ENACT A SUNDAY LAW.

THE *Baltimore Sun*, of the 5th inst., had the following special dispatch from Washington:—

WASHINGTON, D. C., Nov. 4.—The Churchman's League, an Episcopal organization which meets four times a year, held its November meeting to night in Epiphany Sunday-school. The principal action taken was on a report of a committee appointed some time ago to search the statutes of the District of Columbia, to find a law for the closer observance of the Sabbath, and in case such law was not found, to draft one to be presented to Congress. The committee found a law which was passed when Washington was a corporation and which remained on the statute books for twenty-two years. One day some one found out that it had never been signed by the mayor of Washington and it was thrown out. The league indorsed the law, and will present it at the coming session for enactment by Congress. The law reads as follows:—

"It shall not be lawful for any person to keep open any place of business or maintain a stand for the sale of any article or articles of profit during Sunday except apothecaries for the dispensing of medicines, and undertakers for the purpose of providing for the dead, or others for the purpose of charity or necessity. Nor shall any public playing at football, or baseball, or any other kind of playing, sports, pastimes, or diversions disturbing the peace and quiet of the day, be practiced by any person or persons within the District of Columbia on Sunday, and for any violations of this act any person offending shall for each offense be liable to a fine of not less than five or more than fifty dollars."

What Congress will do with this "law" remains to be seen. That body ought to refuse to take any action toward any such legislation. It ought to declare that any Sunday legislation whatever would be contrary to the principles of the Government and a menace to religious liberty. It would not be a bad idea for the Senate and House respectively to order printed a number of copies of the Sunday-mail reports of 1829 and 1830, and declare that these set forth the principles of this Government upon the matter of all legis-

lation in any way meddling in religious affairs; and that wherein Congress or any other branch of the Government has not been governed by this principle, it has usurped authority and acted without constitutional warrant. If we had in Congress a few men like Richard M. Johnson, we might hope for something of this kind.

SUNDAYISM IN ILLINOIS.

BY ADDISON BLAKELY, PH. D.

CHICAGO is taking a hand in the Sunday "law" contest. At the last session of the legislature, a Sunday statute was passed containing no exemption clause for those observing the seventh day as the Sabbath; and now the authorities are undertaking to enforce it. The observers of the seventh day, the observers of no day, and even many believers in Sunday observance regard the statute as unconstitutional and void for several reasons.

The statute specifies that "it shall be unlawful for any person or persons to keep open any barber shop or carry on the business of shaving, hair cutting, or tonsorial work on Sunday within the State;" and that "any person by himself, agent, or employé" violating the act, "shall, upon conviction thereof, be fined in any sum not exceeding two hundred (200) dollars for each and every offense."

An association has been organized to secure the enforcement of the "law," retaining the services of the same attorney that assisted those ministers who, two years ago, endeavored to close the World's Exposition on Sunday. They are raising money and swearing out warrants against all violators of the provisions of the statute. They assert both loudly and frequently that they will maintain their work of prosecution as long as the statute remains in the code.

The man who introduced the bill, and who has given to the "law" his name, is Representative Cody, who, it is said, introduced the bill at the request of two barber friends who wanted to close Sunday themselves, but whose religion was not sufficiently strong to induce them to do so unless they could get a "law" to compel all other barbers to do as they desired to do. And so the "law" was passed.

But just as the "law" got through the two houses of the legislature, opposition began to develop, and letters both pro and con began pouring in on the governor. He was between the horns of a dilemma. Should he veto it and be anathematized by the pros, or sign it and be blanked by the cons? He hesitated—he did neither. The secretary of State therefore took the bill and wrote upon it: "This bill having remained with the governor for a period of ten days, and not being signed after the adjournment of the general assembly, and he not having filed it with his objections thereto in the office of the secretary of State, it becomes a law in like manner as if he had signed it."

But no sooner was it law than a storm of opposition arose in Chicago. Mass meetings were held, and money raised to test the constitutionality of the "law" in the courts of the State. The people went so far as to organize a corporation known as "The Barbers' Mutual Protective Association," and got a charter from Springfield.

The constitution of the association was then adopted, containing the following preamble setting forth the purposes of the organization:—

We, citizens of the United States, State of Illinois,

and City of Chicago, all of whom are barbers, in order to form a more perfect union, establish justice, provide the common defense and protection, promote the general welfare, and secure the blessings of liberty and right of property to ourselves, as guaranteed by Section 1, of Amendment XIV., of the Constitution of the United States, and Secs. 1 and 2 of Art. 2, of the Constitution of the State of Illinois, do ordain and establish the constitution for the Barbers' Mutual Protective Association of Chicago.

At the last meeting of the association a Seventh-day Adventist barber got up and addressed the people, relating the effect the "law" had upon his work. He observed the seventh day; the statutes sought to compel him to keep the first also. "Under these circumstances," he said to his listeners, "how can a man be expected to earn an honest living? What right, I ask, has the 'law' of Illinois to take the bread out of the mouths of my family? What right has the legislature to dictate religion to me? By whose authority does the law-maker make religion and define a man's duty to his God? By what delegated power does the man who is sent down to Springfield to protect rights and prevent robbery—by what authority, I ask, does he deprive us of our living, break up our business, and trample our private rights under his feet?" He closed his remarks amid great applause.

Several hundred dollars were then raised in membership, donations and dues, and the association started out on its crusade against religious laws and Sundayism. An interesting time is expected on all hands, and one of the most important legal contests since the Lincoln-Douglass controversy seems to be in store for the people of the State of Illinois.

Chicago, Ill.

PROMISES OF LIBERTY.

THE Apostle Peter speaks of certain ones going about in the world vaunting their own wisdom and promising the people liberty if they will be guided thereby, yet being themselves "the servants of corruption." 2 Peter 2:19. Under such leadership no real liberty can be attained.

We are to beware of such men and of their promises. Any person who is a servant of corruption,—a man of sinful habits and life,—is not in a position to lead his followers to liberty.

Sin never tends toward liberty, but always in the opposite direction. It tends directly and always toward the enslavement of the soul, the mind, and the body. It is the direct cause of all the slavery that has ever existed.

Many a captive of sin has posed in this world as a leader to bring people into greater liberty, deceiving himself as well as those whom he induced to follow him. The captive of sin can lead only where sin leads; and while seeming at times to approximate to the desired state of freedom, never attains to liberty that is real and permanent. His vision of liberty is an *ignis fatuus*. Sin is so deceitful in its nature that the human mind is incapable of discerning the end to which it leads.

We should beware of men who go about to-day speaking vaunting words with which they promise liberty to us if we will be their followers. We are cautioned by the Word of Omniscience to "believe not every spirit," but first to try them, whether they be of God. 1 John 4:1. If their lives and their words be not in harmony with the Word of God, we may safely turn aside from their leadership, however alluring the word picture which they may be able to paint before us. "To the law

and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

If we would have the liberty that we desire,—liberty that is real and lasting,—we must follow the lead of righteousness. "Where the Spirit of God is, there is liberty" (2 Cor. 3:17), and that liberty is ours when we have that Spirit with us and are following its lead. And this is only saying in other words that we are walking in the way of liberty when we have the Word of God in our hearts, and our lives are ordered thereby. "I will walk at liberty, for I seek thy precepts."

Whatever liberty it is that we desire, so that it be liberty and not license, we can find no shorter path thereto than the path of those divine precepts which constitute "the perfect law of liberty." James 1:25.

BE IT REMEMBERED.

BY W. H. FALCONER.

Canada, } Wm. Burr, Compt.,
Province of Manitoba, } against
Town of Gladstone. } HENRY WHITEHOUSE, Defndt.

BE IT REMEMBERED, That on the twenty-first day of October, in the year of our Lord one thousand eight hundred and ninety-five, at the Town of Gladstone, in the said Province of Manitoba, one Henry Whitehouse, of the Town of Gladstone, in the said Province of Manitoba, is convicted before the undersigned, one of Her Majesty's Justices of the Peace for the said Town of Gladstone, for that he the said Henry Whitehouse did pursue his ordinary calling and occupation on Sunday, namely, was picking potatoes on that day on the farm of George Alcock, contrary to a by-law of the Town of Gladstone in that behalf made and provided; and I adjudge the said Henry Whitehouse for his said offense to forfeit and pay the sum of ten dollars to be paid and applied according to law; and also to pay the said complainant the sum of three dollars and fifty cents for his costs in this behalf; and if the said several sums be not paid forthwith, I adjudge the said Henry Whitehouse to be imprisoned in the Common Gaol of the Central Judicial District at Portage La Prairie, and there to be kept at hard labor for the space of twenty days, unless the said sums and the costs and charges of conveying the said Henry Whitehouse to the said Common Gaol shall be sooner paid.

Given under my hand and seal the day and year first mentioned, at Gladstone, in the Province aforesaid.
J. L. LOGIE, J. P. (Seal.)

Yes, *be it remembered* that in the town of Gladstone, Province of Manitoba, not in Turkey, or Spain, or even in heathen China, but in enlightened Manitoba, in the year 1895, not in the Dark Ages, not during the Spanish Inquisition, but in the age of greatest light and progress, and with an open Bible in the hands of every person, with the warning history of the dark past before us; here and at this time, an honest, God-fearing man is sentenced to fine or imprisonment for doing honest work on a day he does not regard as sacred.

Be it remembered that this same Henry Whitehouse had observed the previous day to the Lord in obedience to His divine command, which says: "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," and imitating our Lord's example, had gone forth to work on the first day of the week. The work was not a noisy, disturbing kind of labor, but quietly picking up potatoes.

Be it also remembered that other men in this same town who do not observe the seventh day, do work on Sunday, and no complaint is made. It is well known that work is carried on in the grist mill, cleaning boilers, etc., but this is decided to be necessary, and why, forsooth? Oh, because the owner would not realize quite as many dollars and cents if this work were done some other day.

Let it be also remembered and come into mind, that the "law" under which this man

was convicted does not specify Sunday, or the first day of the week, but simply says, "Whereas it is desirable that a proper observance of the sabbath be enforced in this corporation, the Town Council of Gladstone enact as follows: 1. No person shall pursue on the sabbath his usual vocation in the town of Gladstone, excepting clergymen, doctors, and others engaged in the works of necessity and mercy" (such as cleaning boilers in the mills, etc.) There are other clauses of this law, but in none of them is the day called anything but the sabbath day.

It will also be well to remember that it was in view of this fact that Mr. Whitehouse pleaded "not guilty." He maintained that God himself had said, in living words of which every jot and tittle shall stand as long as heaven and earth exist, that "*the seventh day is the Sabbath of the Lord.*" And as he had rested on that day, he was not guilty of pursuing his usual vocation on the Sabbath day. The conviction is for pursuing his ordinary calling and occupation on Sunday, which is not the Sabbath, hence the conviction is unjust and wrong.

The men who are engaged in this work of bigotry and persecution should recall the words of the scripture which says: "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." Rom. 14:4.

Be it remembered too, that Her Majesty Queen Victoria issued a proclamation in 1858, in which she said:—

Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, *we disclaim alike the right and the desire to impose our convictions on any of our subjects.* We declare it to be our royal will and pleasure that none be in anywise favored, none molested nor disquieted, by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, under pain of our highest displeasure.

How then can one of Her Majesty's justices of the peace disobey this command of Her Majesty? Does he wish to incur Her Majesty's highest displeasure? Well, why should he fear her displeasure, seeing that he manifests no fear of God's displeasure, in that he disobeys God's plain Sabbath law, and endeavors to enforce a rival sabbath law upon those who honor and revere the law of Jehovah?

These are some of the things to be remembered by these authors of persecution; and we can warn them that this work they are doing will not be forgotten by Him who keeps a faithful record of every thought, word, and act of men. There is kept a *book of remembrance* in which all the wrongs and injustices done God's people are written.

There is a day coming, and that not far away, when great Babylon will *come in remembrance* before God to give unto her the cup of the wine of the fierceness of his wrath. When God will have remembered her iniquities and will say, "Reward her even as she rewarded you, and double unto her double according to her works;" "and in her was found the blood of prophets and of saints." But now we entreat these men to cease their work, and learn in the school of Christ a lesson of meekness and love which will prepare them for the judgments so soon to be revealed; and to all we say, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." See Rev. 16:19; 18:4-8, 24.

And once more be it remembered that "the dragon [Satan] was wroth with the woman

[the church] and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." May the Spirit of Christ open the eyes of our persecutors before it is too late to see that they are fulfilling this prophecy, and may they be led to repent of this work and unite with those of whom it is said: "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." Rev. 12:17, and 14:12. And if this shall not be, still we can say in the words of the Master, "Father, forgive them, for they know not what they do." *Winnipeg, Manitoba.*

A RESPITE IN GRAYSVILLE.

CONTRARY to expectations, a respite has come to the persecuted Adventists in Graysville, Tenn., and it is now probable that for some time they will be permitted to live in peace. The following letter tells the story of the disposition of the cases that have been pending in the Dayton court:—

EDITOR SENTINEL: All the cases at Dayton, Tenn., are now a matter of history. The last case was settled a few moments ago. All our people are now clear, there being no convictions in the five cases tried, and no new indictments. There was one case against E. R. Gillett, one against Wallace Ridgeway, one against N. B. England, and two against E. S. Abbott.

Ex-Congressman H. C. Snodgrass and Judge Lewis Shepherd, attorney for the Cincinnati Southern Railroad of Chattanooga, Tenn., volunteered their services in the defense of all our people here, and their influence and arguments had much to do with the favorable results at this court. Hon. Mr. Snodgrass has been in Congress from this State for some time, and Judge Shepherd is one of the most prominent attorneys in the State. They first showed that from the nature of the work done it could not be construed to be a "nuisance" in the meaning of the law; and that quiet work done without intent to offend can never be a "nuisance" when done on Sunday any more than when done on any other day of the week. Then they entered upon the Sunday law in no mild manner, showing thoroughly, though briefly, its evil effects, also showing the origin of Sunday and the mistake of the American courts in forcing its observance upon Christians in the face of the positive command of the Almighty. In doing this they traced the life of Christ and his experience with the Pharisees regarding the Sabbath and its observance, showing that the Pharisees were doing no more than these people in Rhea County, Tenn., are doing now, who are prosecuting the Adventists because they do not observe the Sabbath according to their straight-jacketed ideas.

The first case that came up was that of Wallace Ridgeway, who was charged with ceasing a house on Sunday. The jury was out some time and came back once for further instruction on account of one member who was in favor of conviction. They finally came back with the verdict, "not guilty."

The next was that of E. R. Gillett, which was dismissed from the docket for lack of a prosecutor.

N. B. England's case was then taken up, and two witnesses were used to prove that he sowed oats on Sunday, but they failed to prove the case, as the jury soon rendered a verdict of "not guilty."

E. S. Abbott's two cases then remained on the docket and the judge had permitted

them to be carried over on account of Mr. Abbott's absence in Alabama. On motion of Judge Shepherd, with the consent of the attorney general, one case was entered "not guilty," and the costs of the other were secured by one of Mr. Abbott's friends.

This ends the cases that have been pending in this court for more than a year; and as there are no new indictments, and probably will not be very soon, we can thank God for a temporary relief from persecution at this place.

D. W. REAVIS.

Dayton, Tenn., Nov. 5.

BOARD SCHOOL "BIBLE TEACHING."

BY E. J. WAGGONER, M. D.

FOR the benefit of those who think that there is no hope for the salvation of children unless they are taught religion in the board schools, we give two incidents that have come under our immediate notice, so that they may see the kind of "religion" that is sometimes taught.

One teacher was giving a lesson on the days of the week. Having elicited from the pupils the fact that Tuesday is the third of the week, she asked, "What day do we keep as the Sabbath?" The reply was, "Sunday." On being asked what day of the week that is, the children replied that it is the first day of the week. Then the teacher continued, "But the Bible says that the seventh day is the Sabbath; why do we not keep that day?" The children very naturally could see no reason for not doing as the Bible commands, and so the teacher informs them that although the Bible tells us to keep the seventh day, "we" keep the first day instead, because Christ rose from the dead on that day.

It is not likely that any member of the board, whether in favor of the "compromise," or zealous for denominational teaching, would find any fault with the above. And that shows what they mean by desiring to have the Bible taught in the board schools. The last thing in the world that they desire, is to have the Bible really taught. If that teacher should teach the Bible just as it reads, in the matter of the Sabbath, and in many other things as well, she would not be able to keep her position.

In the above instance the Bible was squarely ignored. The teacher set forth the undeniable fact that the seventh day is the Sabbath, and then gave the children to understand that it makes no difference what the Bible says, if people choose to do differently. And this is called Bible teaching!

The other instance illustrates another phase of so-called "Bible teaching." The lesson for the day was in the eighteenth chapter of Genesis, which begins thus: "And the Lord appeared unto him [Abraham] in the plains of Mamre; and he sat in the tent door in the heat of the day." The teacher proceeded to draw on her imagination after this fashion: "Abraham was sitting in his tent door in the evening, resting himself after his hard day's work, and I suppose he was smoking a long pipe to refresh himself; don't you?" !!!

Ignoring the statement that it was "in the heat of the day," the teacher allowed her "warm, ungoverned imagination" to picture the scene as evening; and then, to cap the climax, pictured Abraham, the patriarch and prophet, "the friend of God," smoking a long pipe! Here her imagination seemed to fail her, for she did not represent him as hospitably offering pipes to his heavenly visitors, so that they might refresh themselves after their journey.

Here we have an illustration of the two

most common methods of "Bible teaching." One is to contradict the scripture statement, or to teach that it is of no importance, and the other is to read a text, and then soar into the realms of fancy. Perhaps some people may think that it is better to have the Bible "taught" in that way, than that the children should have no "Bible instruction;" but we most emphatically dissent. We think that all who regard the Bible as the sacred word of the living God, will agree with us that it is better to leave the soil of the mind free, than to cumber it with such stuff.

"Every word of God is pure; he is a shield unto them that put their trust in him: Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30:5, 6.

In the foregoing we have looked at the matter only from the Bible point of view. We have not said anything about the impropriety of leading the children to think that smoking is both decent and healthful, nor the wickedness of making the Bible appear to sanction the pernicious and degrading habit. Of course the children, as well as grown people, take the *imaginings* of their Bible teachers as being Bible truths.

It is worth while, also, to note how indulging one's fancy in regard to the Bible, is at the expense of other things as well. In this instance the teacher's fancy led her wholly to ignore the fact that tobacco is a native of America, and was unknown to the Eastern Continent until about three hundred years ago. Civilization is indebted to barbarism for the tobacco habit.

"The fear of the Lord is the beginning of wisdom." This is a truth that is not very much regarded; but it is a fact that the ignoring of strict Bible truth is a sure way to foolishness in general matters.

London, Eng.

PROTECTION OF MISSIONARIES.

[By G. B. Thompson, missionary to Africa.]

THE recent atrocities committed upon the missionaries in Ku-cheng, China, have called forth much comment concerning the duty of protecting missionaries stationed in various countries. It is unquestionably the proper function of nations to protect those who are missionaries.

But judging from the tone of the press the idea seems to prevail, that persons are entitled to governmental protection *because* they are missionaries, and that special exertions should be put forth to avenge their death for this reason. This is a mistake. It is the province of governments to protect their subjects, both at home and abroad, not because they are missionaries, but because they are citizens. They should demand explanation for the looting of a mission station for the same reason that they would that of a private residence, because it is uncivil, and an invasion of the inherent rights of their citizens. It is their duty to restrain mobs whether those being mobbed are Christians or followers of Confucius. The civil law should not punish because the persons molested were missionaries. The question which concerns the government is not the occupation in which they were engaged, but whether or not they were its citizens. They are entitled to the same protection if engaged in secular work as in a religious calling, whether they be Christians or those who profess no religion.

Governments are instituted among men to protect individuals, not religions, to secure to all the right to worship, or not to worship, according as their conscience may dictate. They are not to foster one religion more than

another. They should protect equally those who live in squalor, and those who live in luxury, the irreligious as well as the religious. It is not within the sphere of any department of Government, either legislative or judicial, to determine what constitutes the Christian religion. Christians, Jews, Mohammedans, or infidels, are all equally entitled to protection, regardless of their faith. Governments should protect all and favor none. And true religion asks for no favors, and flourishes in greater purity without governmental aid.

PROTESTANT DOCTRINE FROM A CATHOLIC?

[*Evangel and Sabbath Outlook*, Nov. 7.]

ARCHBISHOP RIORDAN, of San Francisco, preached Sunday, Sept. 22, on "The Need of Better Sunday Observance." According to the *Examiner* of the next day, he said:—

The observance of Sunday lies at the root of our religious life. The Sunday is not the Sabbath; the Sabbath is not the Sunday. The Sabbath was the festival day of the old law, and was the last day of the week. The Sunday is the religious day of the new law, and is the first day of the week. There is nothing in ecclesiastical history to warrant their confusion. By the special ordinance of the early church the first day of the week was set aside in memory of our Lord's resurrection on that day and the descent of the Holy Ghost upon that day. The first day was especially consecrated as that upon which all Christians should worship their Lord. *The Sabbath exists no longer for us.*

Whether this be Protestant doctrine from a Catholic, or not, it is the exact echo of what Protestants preach, and since the Catholic was in the field with this theory for several centuries before any "Protestant" existed, we are compelled to answer the query which stands above by concluding that Protestants preach the doctrines of the Romish Church touching Sunday, and hence the growth of the "Continental Sunday" in the United States. It is useless to sow tares and then rail at the harvest.

ABSOLUTE RELIGIOUS LIBERTY.

[*By P. C. Mills, in A. P. A. Magazine*, Nov., 1895.]

"ABSOLUTE religious liberty" for every citizen and prospective citizen of this glorious country. How much that embraces; how broad, how grand the conception. How many there are, born under the folds of the Stars and Stripes, reared under that banner that denotes freedom in every graceful wave in the breeze; where they are taught that this country was the one that proclaimed to every citizen the "right to life, liberty, and the pursuit of happiness;" whose Constitution expressly declares that no religious intolerance shall be allowed in its affairs. And yet they do not seem to comprehend the first principle of these utterances. But we find such men to-day organizing conventions, forming societies, instituting leagues, publishing periodicals, making speeches, with no other object than the avowed purpose of tearing that Constitution into shreds, destroying its very sentiments of religious freedom, and placing in its stead religious dogmas, literally disfranchising millions of as good citizens as the world can produce.

What is those people's idea of religious liberty? It must be liberty to practice their own peculiar religion and proscribe every other person's. To arbitrarily dictate to others what their conscience shall dictate, or make consciences for other people. I ask every such mind how they define liberty? Is it the freedom to trample upon every other person's

rights? Is it the freedom to make slaves? Is it true freedom to allow one to take his neighbor's property, despoil his goods, if he thinks it to his temporal advantage to do so? And yet this is exactly the kind of freedom this class of minds adopt, proclaim and defend when they advocate the amendment of our Constitution, placing therein a religious dogma; or maintaining the right to religious teaching in our common schools; or the enacting of laws, by which conscientious people may be prosecuted and persecuted for doing no person an injury, but doing only what their consciences dictate on the Christians' Sunday.

It is this class of minds that have made it possible, by the enacting of laws, by which Second Adventists in several States of our country have been placed behind prison bars, and worked in chain-gangs.

O, Goddess of Liberty, shade thy face with the drapery of blackness, to hide that burning shame from thy pure eyes—that Americans, rocked in the cradle of liberty, shall so forget their manhood as to allow such a stain upon their record, as to be guilty of imprisoning fellow-citizens for their religion! And yet it gives me pain to record that these intolerant bigots are quite numerous, and claim they are increasing in this country. Fellow-citizens of this Republic, awake! shake off the drowsiness from your eyes, scatter the fogs from your vision, clear the cobwebs from your minds, and with our noble Hudelson proclaim "absolute religious liberty" for yourselves, your posterity, and our glorious country's inhabitants to all time; sweep every vestige of law from the statute books of States and nation, municipalities and districts, that shall look towards restricting any person's religious liberty.

It does seem that those people, who everyone call themselves Christians, have entirely forgotten a law laid down by the one they pretend to adore and love: "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for *this is the law and the prophets.*" Matt. 7:12.

THE POWERS THAT BE.*

IN support of the doctrine that civil government has the right to act in things pertaining to God, the text of Scripture is quoted which says, "The powers that be are ordained of God." This passage is found in Rom. 13:1. The first nine verses of the chapter are devoted to this subject, showing that the powers that be are ordained of God, and enjoining upon Christians, upon every soul, in fact, the duty of respectful subjection to civil government. The whole passage reads as follows:—

Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not com-

mit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.

It is easy to see that this scripture is but an exposition of the words of Christ, "Render to Cæsar the things that are Cæsar's." In the Saviour's command to render unto Cæsar the things that are Cæsar's, there is plainly a recognition of the rightfulness of civil government, and that civil government has claims upon us which we are in duty bound to recognize; and that there are things which duty requires us to render to the civil government. This scripture in Romans 13 simply states the same thing in other words: "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God."

Again, the Saviour's words were called out by a question concerning tribute. They said to him, "Is it lawful to give tribute unto Cæsar, or not?" Rom. 13:6 refers to the same thing, saying, "For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing." In answer to the question of the Pharisee about the tribute, Christ said, "Render therefore unto Cæsar the things which are Cæsar's." Rom. 13:7, taking up the same thought, says, "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." These references make positive that which we have stated,—that this portion of Scripture (Rom. 13:1-9) is a divine commentary upon the words of Christ in Matt. 22:17-21.

In the previous chapter we have shown by many proofs that civil government has nothing to do with anything that pertains to God. If the argument in that chapter is sound, then Rom. 13:1-9, being the Lord's commentary upon the words which are the basis of that argument, ought to confirm the position there taken. And this it does.

The passage in Romans refers first to civil government, the higher powers,—not the highest power, but the powers that be. Next it speaks of rulers, as bearing the sword and attending upon matters of tribute. Then it commands to render tribute to whom tribute is due, and says, "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law." Then he refers to the sixth, seventh, eighth, ninth and tenth commandments, and says, "If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself."

There are other commandments of this same law to which Paul refers. Why, then, did he say, "If there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbor as thyself"? There are the four commandments of the first table of this same law,—the commandments which say, "Thou shalt have no other gods before me;" "Thou shalt not make unto thee any graven image, or any likeness of anything;" "Thou shalt not take the name of the Lord thy God in vain;" "Remember the Sabbath day to keep it holy." Then there is the other commandment in which are briefly comprehended all these,—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

Paul knew full well of these commandments. Why, then, did he say, "If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself"? *Answer*—Because he was writing concerning the words of the

* From Part I, "Rights of the People, or Civil Government and Religion."

Saviour which relate to our duties to civil government.

Our duties under civil government pertain solely to the government and to our fellowmen, because the powers of civil government pertain solely to men in their relations one to another, and to the government. But the Saviour's words in the same connection entirely separated that which pertains to God from that which pertains to civil government. The things which pertain to God are not to be rendered to civil government—to the powers that be; therefore Paul, although knowing full well that there were other commandments, said, "If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself;" that is, if there be any other commandment which comes into the relation between man and civil government, it is comprehended in this saying, that he shall love his neighbor as himself, thus showing conclusively that the powers that be, though ordained of God, are so ordained simply in things pertaining to the relation of man with his fellowmen, and in those things alone.

As, therefore, the instruction in Rom. 13: 1-10 is given to Christians concerning their duty and respect to the powers that be; and as this instruction is confined absolutely to man's relationship to his fellowmen, it is evident that when Christians have paid their taxes, and have shown proper respect to their fellowmen, then their obligation, their duty, and their respect to the powers that be, have been fully discharged, and those powers never can rightly have any further jurisdiction over their conduct. This is not to say that the State has jurisdiction of the last six commandments as such. It is only to say that the jurisdiction of the State is confined solely to man's conduct toward man, and never can touch his relationship to God, even under the second table of the law.

Further, as in this divine record of the duties that men owe to the powers that be, there is no reference whatever to the first table of the law, it therefore follows that the powers that be, although ordained of God, have nothing whatever to do with the relations which men bear toward God.

As the ten commandments contain the whole duty of man, and as in the scriptural enumeration of the duties that men owe to the powers that be, there is no mention of any of the things contained in the first table of the law, it follows that none of the duties enjoined in the first table of the law of God, do men owe to the powers that be; that is to say, again, that the powers that be, although ordained of God, are not ordained of God in anything pertaining to a single duty enjoined in any one of the first four of the ten commandments. These are duties that men owe to God, and with these the powers that be can of right have nothing to do, because Christ has commanded to render unto God—not to Cæsar, nor by Cæsar—that which is God's.

This is confirmed by other scriptures:—

In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the Lord, saying, Thus saith the Lord to me: Make thee bonds and yokes, and put them upon thy neck, and send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyros, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; and command them to say unto their masters, Thus saith the Lord of hosts, the God of Israel: Thus shall ye say unto your masters: I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve

him, and his son, and his son's son, until the very time of his land come, and then many nations and great kings shall serve themselves of him. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

In this scripture it is clearly shown that the power of Nebuchadnezzar, king of Babylon, was ordained of God. . . . Nebuchadnezzar was plainly called by the Lord, "My servant," and the Lord says, "And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon."

Now let us see whether this power was ordained of God in things pertaining to God. In the third chapter of Daniel we have the record that Nebuchadnezzar made a great image of gold, set it up in the plain of Dura, . . . then a herald from the king cried aloud:—

To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; and whoso falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace.

In obedience to this command, all the people bowed down and worshiped before the image, except three Jews,—Shadrach, Meshach, and Abed-nego. This disobedience was reported to Nebuchadnezzar, who commanded them to be brought before him, when he asked them if they had disobeyed his order intentionally. He himself then repeated his command to them.

These men knew that they had been made subject to the king of Babylon by the Lord himself. . . . Yet these men, knowing all this, made answer to Nebuchadnezzar, thus:—

O Nebuchadnezzar, we are not careful to answer thee in this matter. . . . Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Then these men were cast into the fiery furnace, heated seven times hotter than it was wont to be heated; but suddenly Nebuchadnezzar rose up in haste and astonishment, and said to his counselors, "Did we not cast three men bound into the midst of the fire?" They answered, "True, O king." But he exclaimed, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." The men were called forth:—

Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego; who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

Here there is demonstrated the following facts: First, God gave power to the kingdom of Babylon; second, he suffered his people to be subjected to that power; third, he defended his people by a wonderful miracle from a certain exercise of that power. Does God contradict or oppose himself?—Far from it. What, then, does this show?—It shows conclusively that this was an undue exercise of the power which God had given. By this it is demonstrated that the power of the kingdom of Babylon, although ordained of God, was not ordained unto any such purpose as that for which it was exercised; and that, though ordained of God, it was not ordained to be authority in things pertaining to God, or in things pertaining to men's consciences. And it was written for the instruction of fu-

ture ages, and for our admonition upon whom the ends of the world are come.

Thus God has shown that, although the powers that be are ordained of God, they are not ordained to act in things that pertain to men's relation toward God. Christ's words are a positive declaration to that effect, and Rom. 13:1-9 is a further exposition of the principle.

Let us look a moment at this question from a common-sense point of view. Of course all we are saying is common sense, but let us have this in addition: When societies are formed, each individual surrenders the personal exercise of certain rights, and, as an equivalent for that surrender, has secured to him the fuller enjoyment of these, and all other rights pertaining to person and property, without the protection of which society cannot exist.

Each person has the natural right to protect his person and property against all invasions, but if this right is to be *personally* exercised in all cases by each person, then in the present condition of human nature every man's hand will be against his neighbor. That is simple anarchy, and in such a condition of affairs society cannot exist. Now suppose a hundred of us are thrown together in a certain place where there is no established order; each one has all the rights of any other one. But if each one is individually to exercise these rights of self-protection, he has the assurance of only that degree of protection which he alone can furnish to himself, which we have seen is exceedingly slight. Therefore all come together, and each surrenders to the whole body that individual right, and in return for this surrender he receives the power of all for his protection. He therefore receives the help of the other ninety-nine to protect himself from the invasion of his rights, and he is thus made many hundred times more secure in his rights of person and property than he is without this surrender.

But what condition of things can ever be conceived of among men that would justify any man in surrendering the personal exercise of his right to believe—which in itself would be the surrender of his right to believe at all? What could he receive as an equivalent? When he has surrendered his right to believe, he has virtually surrendered his right to think. When he surrenders his right to believe, he surrenders everything, and it is impossible for him ever to receive an equivalent; he has surrendered his very soul. Eternal life depends upon believing on the Lord Jesus Christ, and the man who surrenders his right to believe, surrenders eternal life. Says the Scripture, "With the mind I myself serve the law of God." A man who surrenders his right to believe, surrenders God. Consequently, no man, no association nor organization of men, can ever rightly ask of any man a surrender of his right to believe. Every man has the right, so far as organizations of men are concerned, to believe as he pleases; and that right, so long as he is a Protestant, so long as he is a Christian, yes, so long as he is a man, he never can surrender, and he never will.

FROM the death of Christ till the end of the world, every theory of an earthly theocracy is a false theory; every pretension to it is a false pretension; and wherever such theory is proposed or advocated, whether in Rome in the fourth century, or anywhere else in any other century, it bears in it all that the papacy is or that it ever pretended to be,—it puts a man in the place of God.

THE *Catholic Review*, of the 26th ult., has an editorial on "Persecution not an Unmixed Evil," in which it says: "There are strong indications at the present time that the providence of God is providing, or at least is about to permit, a severe persecution of the church in this country." The *Review* need not be alarmed; the only "persecution" the Roman Catholic Church will suffer in this country will be having the truth told about her history, doctrines and practices. True, some might desire to go further, and foolish things may be said in the future as they have in the past, but Rome is too large a factor in politics to suffer in this country except from free speech and free press.

THE *Western Watchman* (Roman Catholic) says: "We are a stout upholder of the Catholic Sunday, as contradistinguished from the Puritan and Continental Sunday; but we do not ask the State to help enforce it. If they close the saloons in the forenoon we will do the rest." That is to say, if the State will close the saloons at the hour of worship in Catholic churches Rome will ask no more. But if the State does that for the Roman Catholic Church why not go further and do all that is demanded by united "Protestantism"? The only consistent and safe course for the State is neither to make nor maintain any law regarding Sunday based in any way upon its supposed sacred character.

"RECENTLY Father Thomas E. Sherman, 'son of the illustrious general,' lectured before a very large audience in this city on 'Americanism and Catholicism,'" says the *Christian Leader*, of Cincinnati. The *Leader* continues: "He says, 'In theory I hold that Church and State should be united.' But he is very careful to put in a caveat by adding that 'the theory of a union of Church and State could never be carried out in America.' But we assure him that that is not the fault of the Roman hierarchy, but of a free and independent republic, for Rome, boasting that she is always the same (*semper eadem*), is only watching her chance to bind her mystical ecclesiastical yoke upon the ignorant, unsuspecting masses of the Republic of America."

CERTAIN "Protestants" were mightily pleased sometime since when certain papal prelates declared in favor of teaching the Protestant religion in the public schools rather than no religion. It seems they laughed too soon; the *Western Watchman*, in its issue of October 24, says:—

When Bishop Keane went over the country a few years ago advocating Protestant teaching in the public schools where the people submitted to it, and Catholic teaching where the people desired it, we pronounced the scheme silly and almost heretical. The holy father [the pope] has just knocked in the head the neo-pelagianism that teaches that Protestantism is better than no religion.

Those "Protestants" who imagine that the gulf between Romanism and Protestantism is growing less wide because of Rome's yielding anything should remember that "Rome never changes." The drift is altogether on the part of Protestants, and it is decidedly Romeward.

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ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

WE have an excellent report of the speeches of Ex-Congressman Snodgrass and Ex-Judge Shepherd, especially of the latter, in the cases referred to on page 356. We will print them next week.

THE Hon. Warner Miller professes to see in the Republican victory in this State a popular vindication and approval of his position respecting the "American sabbath," notwithstanding the fact that the victory of the same party in other States was no less marked. Certain it is that the movement for strict Sunday "rest" laws will not scruple to ride into power upon the crest of any successful party.

"THE King of Portugal," says the *Catholic Review*, "has yielded to the remonstrances of the Vatican and now presents his 'regrets' to King Humbert that he cannot visit the latter in Rome. He did not like the idea of being notified that if he, a Catholic, called at the Vatican after calling at the Quirinal, the door would be shut in his face. The politeness of the pope has a limit when the proprieties are transgressed."

It is to be hoped that for the present at least religious intolerance and fanaticism have run their course at Graysville, Tenn. The letter on page 356, from D. W. Reavis, under the heading, "A Respite in Graysville," gives a brief account of the termination of the persecution which has raged in that county for the twelve months last past.

Ex-Congressman Snodgrass and Judge Shepherd have rendered invaluable service not only to the Adventists but to Rhea County and to the State of Tennessee. Without doubt public sentiment had changed materially in regard to the cases, and all but a few bitter spirits were ready to welcome an era of toleration; but without influential men to voice this sentiment, those who were conducting the persecution might have been able to continue it. Lovers of liberty everywhere will hail with joy this news which comes from Tennessee.

NOVEMBER 8, Robert R. Whaley, a Seventh-day Adventist of Church Hill, Md., was convicted and sent to prison for the fourth time for violation of the Maryland Sunday "law."

Mr. Whaley's offense was, hoeing in his garden. The chief witness against him testified that Mr. Whaley had hoed a spot of ground probably eight feet square. For this he was sentenced to pay a fine of "five dollars (\$5) and costs, and to stand committed until the same

is paid," which means in Maryland thirty (30) days, as Mr. Whaley is unable to pay his fine and has no property out of which the costs can be made.

There are some peculiar features which show the animus of the prosecution in this case. So far as we are able to learn it has never been the practice in Maryland to hold bondsmen responsible for costs in case of appeal from a justice of the peace; but this is just what is proposed in this case.

When Mr. Whaley was arrested last July and convicted by the justice, he was told that if he took an appeal to the Circuit Court his bondsmen would be held for the costs. The International Religious Liberty Association secured legal advice on this point and was assured that there was no such law in Maryland; that every man had the right of appeal, and that such a ruling as that would be a virtual denial of the right of appeal to every man who was not able to give bond for the costs. The usual bond was given and an appeal was taken. The judgment of the lower court was affirmed; and now the prosecuting attorney, while acknowledging that it has not been the practice heretofore in that county, or so far as he knows in the State, to hold the bondsmen for costs, declares his intention to sue on the bond for the costs. The presiding judge declared in open court that "this expense to the county must be stopped;" so it seems that the courts are about to make some new "law" for Adventists in Maryland, or at least to revive law which has been a dead letter for years in that State.

The case of John A. Faust, in Baltimore, has not yet been tried and it is doubtful if it will be. This is the case in which a Seventh-day Adventist was indicted for mending shoes in his own room on Sunday. The witnesses spied upon him to see if he were at work. At the same time open violations of the "law" were to be seen on every hand in the city of Baltimore where this occurred. Saloons and other places were open contrary to the statute. Street cars, etc., were running also contrary to the statute; but no attention was paid to any of these things, but this poor shoemaker, because he observed another day, was sought out and prosecuted just as Mr. Whaley has been prosecuted repeatedly at Church Hill, not for disturbing anybody, not for trampling upon the rights of his neighbors, but simply for exercising his God-given and constitutional right to do ordinary quiet work on the first day of the week.

THE *Christian Statesman*, in attempting to show that the State is a moral person, finds itself led to make the astounding declaration that "no human power creates the State"! We advise the *Statesman* to get a United States history and read up that part of it relating to the origin of this nation. Still, some people in this world are so enamoured of a theory that when they see that facts do not agree with it the only admission they are willing to make is, "So much the worse for the facts!"

"It seems," says the *Western Watchman* (R. C.), "the school question in Manitoba is settled just the way the Catholics desired. We don't think the settlement the best, or even good; but it was the best that could be got. We don't like to see Protestantism supported by the State anywhere in this new world. When Protestantism will be dead and turned to dust in this country it will be still vigorous and combative in Canada. You will never get rid of the evil so long as you pay men out of the public treasury to continue it."

Of course the *Watchman* thinks that only Catholic schools should be supported from the public treasury. The plan adopted in Manitoba is, we believe, a compromise—a division of funds. We believe that this is a mistake; religion should be taught in the church, in the home, and in denominational schools. The State has no business with it.

Apropos to this subject is the article on page 356 of this paper from the pen of E. J. Waggoner, M. D., of London, Eng. Doctor Waggoner is not opposed to the Bible; indeed, he is a sincere believer in it, but he is opposed to teaching it in the public schools, and for very good reasons too, as all those who read his article will readily agree.

THAT sincere lover of soul-liberty, Dr. E. T. Hiscox, the well-known Baptist minister and writer, is doing yeoman's service for the cause of religious liberty. He has in the *Examiner*, of November 7, a two-column article, "Shall Religious Persecution Continue?" in which he brands as "shameful" the treatment accorded observers of the seventh day in a number of different States, notably in Tennessee and Maryland, and inquires, "Where are the 1,200 Baptist ministers and the 164,000 Baptist members of Tennessee? Have they no voice to raise against such shameful laws, which judges feel compelled to execute?" Thank God for such Baptists as Dr. Hiscox of New York and Dr. Wayland of Pennsylvania, and also for other true Baptists of less note but of equal moral courage.

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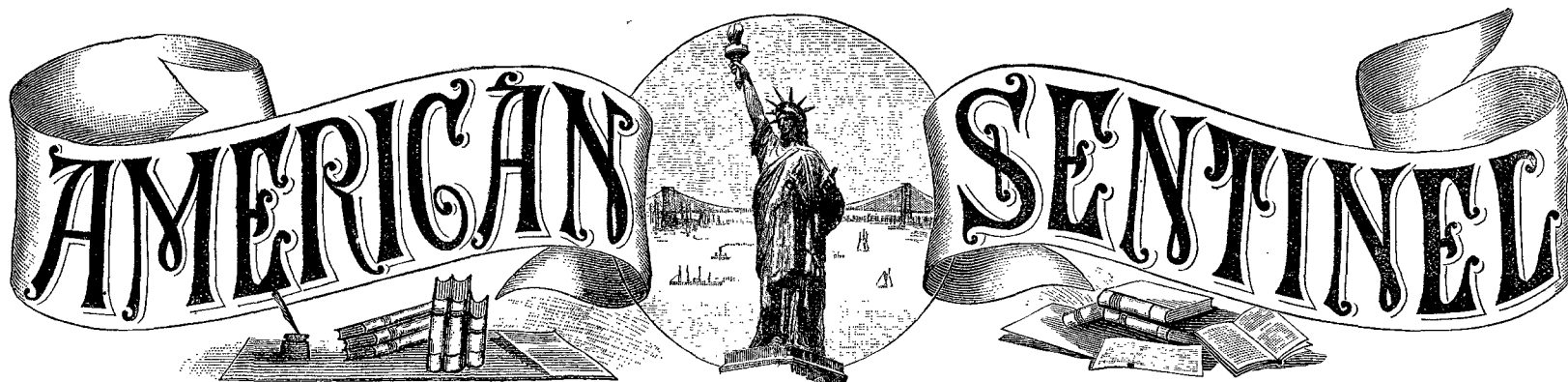
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THE ENFORCEMENT OF LAW.

FOR a number of months past New York has been greatly agitated by a crusade for the "enforcement of law."

Hon. Theodore Roosevelt, the president of the Board of Police Commissioners, in an article in the *Sunday School Times*, of November 9, says:—

If there is one plain duty for the average citizen, it is to obey the law; and if there is one paramount duty for public officials, it is to enforce the law.

Of the duty of public officials to enforce the "law," Mr. Roosevelt says:—

More important than even the question of what a law is, is the question of the honest enforcement of the law.

It is evident that by "law" President Roosevelt means statute. His entire course of action in this city shows that such is his meaning. It is undoubtedly the plain duty not only of the "average citizen," but of every citizen to obey the law; but all statute is not law.

"We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men."

The Declaration of Independence makes the securing of human rights the object of government; hence anything which defeats this object and denies rights instead of securing them is not just government; it is not legitimate authority but usurpation. It follows necessarily that the paramount duty of the officials who administer governments instituted for the securing of inalienable rights is the conservation of such rights, not the enforcement of "law" whether right or wrong. Just government does not defeat the very ob-

ject of its existence by making it the duty of the officials who administer it to trample upon natural rights. Human rights are above all so-called "law," for law exists only to secure the free exercise of inalienable rights.

Natural, inalienable human rights are self-evident because they exist in the very nature of things. They are not created by human enactment, but are inherent in the individual, and are self-evident because they exist in harmony with the law of nature. "This law of nature," says Blackstone, "being coeval with mankind, and dictated by God himself, is of course superior in obligation to any other. It is binding all over the globe in all countries, and at all times. No human laws are of any validity if contrary to these; and such of them as are valid derive all their force, and all their authority, mediately or immediately, from this original."

Such being the true definition of law, it is of course the duty not only of the average citizen, but of every citizen to obey the law, and it is also the duty of public officials to enforce the law, because the law simply safeguards human rights. But statutes which invade inalienable rights are void in the very nature of things, and it is the duty of every official to so treat them.

There is probably not a country, nor State, nor municipality in the world that has not upon its statute books acts which have become inoperative simply by being allowed to fall into disuse. For the most part such statutes have been found to be not in keeping with human rights, the spirit of free institutions or with advancing civilization. In fact, much of the progress which has been made in the world in the development of civil liberty, has been in this way: meddling and mischievous statutes are not enforced, they become "dead letters," and are subsequently eliminated from the codes.

It is true that such "laws" are liable to be revived at any time so long as they remain upon the statute books. New York State and City have a number of such acts which nobody feels under obligation to enforce. There is an ordinance in this city which forbids, under penalty, any person to either get on or off a street car while in motion. Anyone transgressing this ordinance, and it is done by thousands every day, might be legally arrested and fined; but nobody seems to feel under

any obligation to enforce this mischievous and obsolete ordinance passed wholly in the interests of monopoly.

There is also a statute in force in this State which forbids the sale of any article on Sunday except food before ten o'clock in the morning, manufactured tobacco, fruits, confectionery, surgical appliances, and newspapers. But for years this "law" has been virtually a dead letter in this city. Many articles have been sold on Sunday, and arrests have been made only occasionally; but now the police commissioners profess to believe it to be their sworn duty to enforce this "law," and so even the florists have been notified that they must cease selling or delivering flowers on Sunday. And only a few days ago an itinerant vender of button-hole bouquets was arrested in Harlem, this city, for selling a bunch of violets on Sunday. Of course he was technically guilty, but the police judge discharged him nevertheless; and certainly such arrest ought never to have been made. Such "law" is not for the conservation of human rights, but is an invasion of such rights, and ought to be ignored by everyone whether citizen or official.

The law of New York permits the sale of confectionery, fruit and manufactured tobacco on Sunday, but prohibits the sale of a bunch of violets! Such a statute is utterly indefensible. Two persons may stand side by side on a street corner on Sunday, the one selling button-hole bouquets and the other cigars. The "law" makes it the "duty" of the policeman to arrest the one, but forbids him to molest the other. Such "law" is absolutely without either rhyme or reason; and worse than that, it is absolutely an invasion of human rights, as is likewise the "law" which forbids the sale of soda and mineral waters on Sunday.

One Sunday the past summer, the writer was on a street in New York City, at some distance from his home, and being thirsty wished to secure a glass of mineral water. He stepped into a restaurant on Broadway, where there was a soda-fountain, and called for a glass of vichy, and was told that as it was Sunday the fountain was not in operation. The sale of tobacco was, however, going on, and a cigar might have been purchased at the same counter where soda-water could not be served without violating the "law."

It requires no argument whatever to show that such so-called laws are violative of human rights. There is no reason whatever why the person who wishes to purchase any legitimate article of trade upon Sunday should not have the privilege of doing so. And there is just as little reason why anyone who wishes to sell such an article should not be permitted to sell it. There is absolutely no reason except the supposed religious character of the day, for prohibiting the selling of anything on Sunday. Judge Kent, of this State, held in 1811 that "the statute considers the violation of the first day of the week as immoral."¹ In 1877 it was held as a doctrine that might be considered as settled that by legislative act "Sunday may be protected from desecration."² While Judge Kent, in the same case previously referred to, held that the Sunday statute of New York "is only a continuation in substance of the law of the colony, which declared that the profanation of the Lord's day was a great scandal of the Christian faith." So that in New York State, as in most other States, the statute forbidding labor and business upon the first day of the week, rests upon a distinctly religious basis.

Now it is clearly either the duty of the State to protect religion as such, or it is not the duty of the State to protect it. If it be the duty of the State to protect religion and religious institutions, what possible justification can there be for permitting the sale of manufactured tobacco and confectionery upon Sunday, or even of fruits? None whatever. On the other hand, if it is not the duty of the State to protect Sunday as a religious institution, upon what possible grounds can the sale of any legitimate article of trade be prohibited on Sunday? And in any event what possible ground can there be for prohibiting the sale of soda water and other like drinks while the sale of confectionery and manufactured tobacco is permitted? For instance, many druggists sell both cigars and soda-water. Under the law of New York, as it stands at the present time, a druggist could legally sell drugs, surgical appliances, and manufactured tobacco, but he would be liable to arrest and fine if he sold a glass of soda-water or mineral water, or any other harmless drink.

These facts are cited simply to show that the Sunday "law" of New York, which is no worse than the Sunday "laws" of other States, is unnatural and illogical, and invades inalienable rights instead of protecting them. This so-called law is therefore no law at all in fact, for it rests not upon the law of nature, but its enactment and enforcement are alike dangerous usurpations of power which ought not to be countenanced by a free people.

THE "AUTHORITY" FOR SUNDAY.

THE *Independent* (New York), of Nov. 7, contains a symposium on the Sunday question, in which prominent writers of various denominations participate. It will be interesting to one candidly seeking for information on the question of the authority for Sunday as a day of rest, to note the divergent and contradictory positions taken by those thus selected to speak for Christendom in the matter of Sunday observance; each one speaking, as he does, for the church of which he is an adherent. It would seem that in the face of such a divergence of opinion respecting the nature and claims of the Sunday institution on the part of those supposed to be the best informed in the matter, and the most capable

of judging correctly, if for no other reason, some latitude might be allowed people in shaping their own conduct in the matter of Sunday observance. Such, however, is not the case, so far as the "law" is concerned; that prescribes how each and every one shall act on Sunday (no matter how he may think) in order to show a due regard for the day. If he has any latitude in the matter, it is that which he takes himself, in disregard of the "law."

We will note briefly some of the statements made by these different contributors to the fund of general information concerning the authority for Sunday observance.

Cardinal Gibbons states the Roman Catholic position, which is that Sunday as a religious day rests on the authority of "the church." He says: "The church desires us on that day to be cheerful, without dissipation, grave and religious without sadness and melancholy. She forbids, indeed, all unnecessary servile work on that day; but as 'the Sabbath was made for man, and not man for the Sabbath,' she allows such work whenever charity or necessity may demand it. And as it is a day consecrated not only to religion, but also to relaxation of mind and body, she permits us to spend a portion of it in innocent recreation."

Talbot W. Chambers, D.D., attempts to find a scriptural foundation for observing the day as the Sabbath. He says that the Scriptures nowhere teach the abolition of that law of which the Sabbath is a part, or the abolition of the Sabbath alone; that the institution still rests, therefore, upon the authority of the fourth commandment; but that "the change of the day leaves the fourth commandment unimpaired," so "that the precept will be found to apply to our day as well as to the old economy." As to the authority for the change, he admits that "there is no direct precept," but says that "we hold that there is a clear implication of divine authority in the fact that on the day of his resurrection our Lord appeared five different times to his disciples, that precisely a week afterward he appeared again to the eleven, that Pentecost occurred on the first day of the week, that the church at Troas assembled for worship on the first day (Acts 20:7), that Paul enjoined the Galatian and Corinthian churches to 'lay by in store' on that day for charitable purposes (1 Cor. 16:2), and the Apostle John received the wondrous visions of the Apocalypse on 'the Lord's day' (Rev. 1:10), which could have been no other than the Christian rest-day."

But the "implication" which rests upon these seeming'y substantial grounds is far from "clear," even were such an implication a sufficient basis for faith, which it is not. For,—

1. It was but natural that the risen Saviour in his love and pity for his grief-stricken and bewildered followers, should show himself to them immediately after his resurrection. There could be no reason for leaving them in their despair even for a day, and there is no hint that the Saviour had any other purpose in this than that of reviving their joy and their faith.

2. There is no scripture which states that "precisely a week" afterward he appeared again to the eleven; the record is that his appearance was "after eight days." As there are but seven days in a week, how it was that he appeared *after* eight days from the day on which he rose, and still precisely one week from that day, is a mystery which only the necessity of finding proof where there is none can enable any mind to comprehend.

3. Pentecost did not occur on the first day of the week, but on the seventh, being the

fiftieth day from the Passover (Lev. 23:5, 10, 15, 16), which in the year of Christ's crucifixion came on Friday. The Passover lamb was a type of the "Lamb of God." Horatio B. Hackett, D.D., LL.D., an eminent Baptist scholar and author on biblical subjects, says that "it is generally supposed that this Pentecost, signalized by the outpouring of the Spirit, fell on the Jewish Sabbath, our Saturday."^{*}

4. The fact that the church at Troas assembled on the first day of the week to break bread, furnishes no proof of the sanctity of that day, for the early Christians engaged very frequently in this ordinance.

5. There is no scriptural connection between the act of regularly laying by money for the poor and the observance of the Sabbath. Both are Christian acts, but the former is appropriate on any day of the week.

6. The "Lord's day" is, by the authority of Scripture, the seventh day of the week,—the Sabbath.†

Following this attempt by Mr. Chambers to find the institution of Sunday rest established upon the fourth commandment, or a "clear implication" of such a thing, Prof. J. Henry Thayer, D.D., of Harvard University Divinity School, sets forth that "the Sabbath is an integral and distinctive part of Judaism; and Judaism for the Christian is 'antiquated and abrogated' by Christianity;" and that consequently there is no Sabbath law for Christians. "For a Christian man," he says, "there is no 'law of Sabbath;' (1) because the Sabbath is a Jewish institution; (2) because the Christian is free from the obligations of the Jewish law; and (3) because the teaching and practice of the Christian Church for centuries indisputably and abundantly substantiates these positions." But it is a question whether those whose teaching and practice "substantiated" such positions, were at any time during those centuries more harmonious or scriptural in their Sabbath views than are the theologians of the present day.

Thus we are told (1) that the first-day sabbath rests upon the authority of "the [Catholic] church;" (2) that it rests upon the authority of the fourth commandment; and (3) that the fourth commandment and all the rest have passed away with Judaism, and that there is no law of the Sabbath for Christians, since they are "not under the law." Prof. Th. Lahn, of the University of Erlangen, is equally positive that Sunday cannot be regarded as a continuation of the "Jewish Sabbath," and says that "it never entered the minds of the Christians of the first three centuries . . . to call it [Sunday] the Sabbath. Not until the fourth and fifth centuries do we find the beginnings of this way of regarding the subject."

From other contributors we learn how far the modern practice of various countries of Europe is in harmony with these conceptions of the day; also what legislation there has been on the subject in the United States, and what (in the view of some) we ought to have both in legislation and practice at the present time. The one writer whose statements regarding the nature and foundation of the Sabbath are sustained by scripture and by reason, is A. H. Lewis, D.D., Seventh-day Baptist, whose argument is not for Sunday at all, but for the seventh day.

If from all this there is anything clear, it is that any scheme to compel all persons to act alike in the matter of Sabbath observance, is contrary to justice and common sense, and can only succeed in making hypocrites. And

¹ People vs. Ruggles, 8 Johns 290.

² Neuendorff vs. Duryea, 69 N. Y. 557.

^{*} See his "Commentary on the Original Text of the Acts," pp. 50, 51.

See Ex. 20:8-11; Isa. 58:13; Mark 2:27, 28.

since a law of the land must be for all alike, and from all human standpoints anything like harmony of thought or of conscientious action in the matter is out of the question, it is plain that reason does not call for any human legislation on the subject of Sabbath observance.

There is, however, plenty of good and harmonious and reasonable authority for the Sabbath instituted by God at creation, and legislation which fully covers the subject of Sabbath observance is in force to-day, and to which no difference of human opinions on the subject offers any objection. And that authority and legislation are found in the Word of God. But the administration of that law is in the hands alone of its divine Author, and of its violation human governments have no jurisdiction.

THE AUTHORITY FOR THE SABBATH.

HAVING considered the "authority" for Sunday as the weekly day of rest, and having noted the confusing and conflicting theories and assumptions of which that "authority" consists, it is well to take at least a brief view of the authority for the seventh-day Sabbath, designated in Scripture as the "Sabbath of the Lord." Otherwise it might be thought that there is no well-defined authority with regard to the Sabbath and Sabbath observance.

The authority for the seventh-day Sabbath rests on no assumption on the part of "the church" of power to set apart and command a day of rest, nor of any mere "implication" of divine warrant, but upon the clear and explicit command of God. While the ancient people of God were assembled in vast and solemn audience around the base of Sinai, from the top of the smoking, quaking mountain, while the whole earth shook, God spoke these words:—

Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it. Ex. 20:8-11.

In this clear and simple language, consisting largely of words of one syllable, and suited to the comprehension of a child, God has set forth to the world the divine nature, authority, and obligation of his day of rest.

Why is it, then, that men are in such confusion and disagreement upon this subject? There can be no other reason than that they have turned aside from this plain word of the Lord and attempted to establish a different day upon God's foundation, or upon some foundation of their own. When people cut loose from the word of God, they can do nothing but drift, without chart or compass, upon the wide sea of human fancy and speculation.

The seventh-day Sabbath is the memorial of creation, and creation is the visible token of the power of the true God. "All the gods of the nations are idols; but the Lord made the heavens." Ps. 96:5. The Sabbath commandment stands in the bosom of the Decalogue, as that which points out the true God, and the keeping of it is the visible sign to the world of those who are worshipers of the true God. It is their own evidence of their relation to the true God. For God has said: "Hallow my Sabbaths; and they shall be a sign between me and you, that ye may

know that I am the Lord your God." Eze. 20:20.

Is it possible, then, that this memorial of creation, this sign of the true God among so many false gods, could pass away while the Creator still maintained his sovereignty in human affairs? Is it not evident that this memorial is an absolutely essential part of God's plan for making himself known to mankind, and leading them to trust in him for salvation?

Redemption itself, which is secured to man by the gospel, is nothing else than creation,—making the sinner new in Christ, causing him to be "born again." Ps. 51:10; Eph. 2:10; Gal. 6:15; 2 Cor. 5:17. Hence the memorial of creation,—the seventh-day Sabbath,—is an appropriate and necessary feature of the gospel plan which saves men from their sins.

In the light of these truths, we see the force and propriety of the Saviour's statement that "the Sabbath was made for man." Mark 2:27. It was as much a necessity for man as the knowledge of the true God was a necessity. If the Sabbath had been kept by all, there could never have been any idolatry.

Such being the nature and purpose of the Sabbath, it is seen to be totally distinct from those ceremonies and ordinances which in the days of "Moses and the prophets" pointed forward to Christ, the coming sacrifice,—the shadows, as it were, cast by his body. It could no more pass away than God's eternal purpose could pass away. It has in it no elements of a temporal nature. And nowhere in the Word of God can a text be found which releases any man from its obligation.

It is true that Christians are "not under the law, but under grace," and have been called "unto liberty." But what is liberty? David said, "I will walk at liberty, for I seek thy precepts." Ps. 119:45. And James pronounces a blessing upon the one who looks into "the perfect law of liberty," and continueth therein; and we know that the "perfect law" is the law of God. Ps. 19:7.

The liberty that comes through Christ is not liberty to break the law or disregard it, but liberty to keep it; for men cannot keep it until they receive the grace of God. While they desire to do right, they find themselves in the bondage of sin, so that they cannot do the things that they would do. As Paul has so graphically expressed it, "The good that I would I do not; but the evil which I would not, that I do. . . . 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 this body of death?" I thank God through Jesus Christ our Lord." Rom. 7:19-25.

This deliverance from the bondage of sin, so that an individual can do the good that he would do,—in other words, can keep that law which is the standard of goodness, is the liberty that is obtained through Christ. In Christ we are no longer under the condemnation of the law, but are created new and made in harmony with the law of God, as was Adam when he was created in Eden.

The trouble is not with the law, but with man, who is fallen. Not the abolition of the law, but the regeneration of man, is the purpose of God in the gospel. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the

likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:3, 4.

Thus the law of God has not passed away, nor the Sabbath commandment which was set in its bosom. The Sabbath of the Lord rests to-day, as it ever has rested, upon the authority of God's word, and that word is as clear and plain to-day, as solemn and as binding, as it was when spoken from Sinai.

THE PURITAN SUNDAY.

WHILE so much sighing is being done in our land by zealous Sunday "law" advocates for "a breath of the Puritan," it is of interest to look upon a picture of the Puritan sabbath as exemplified in the lives of the Puritans of colonial New England. This we find in an article which forms part of a symposium on the Sunday question in the *Independent*, of Nov. 7, entitled, "The Sunday of the Puritan Colonies," by Alice Morse Earle, from which we quote:—

The strict observance of the daylight hours of the sabbath was carefully cherished and protected by colonial law. The act of the Massachusetts Court in 1649 that "whosoever shall prophane the Lords daye by doing any servuill work or such like abuses shall forfeite for every such defaulte ten shillings or be whipt," was no dead letter. The New Haven code of laws, sterner still, ordered that profanation of the Lord's day should be punished by fine, imprisonment, or corporal punishment, "and if proudly, and with a high hand against the authority of God, with death." Everywhere throughout the colonies "Wanton Gospellers," who profaned the sabbath, were caged and labeled and fined and imprisoned; but none were put to death.

The so-called "Blue Laws" of Connecticut, while false and belittling in wording, afford, after all, in spirit true exemplification of the old Puritan laws of sabbath observance which existed and were regarded throughout New England in colonial times. People were fined, reprimanded and punished for traveling, for riding, for unnecessary walking, for doing housework and farmwork on the sabbath. In the colonial court records scores, almost hundreds, of examples can be found of offenders and offenses of this class. For shooting wild fowl, for fishing, for driving cows, for grinding corn, for raking hay, for wringing and hanging out a washing, for gathering vegetables, for pulling flax, and many similar and more simple offenses the punishments were most mortifying and relatively severe. Some of these offenses were so natural as to appear to us to-day thoroughly harmless—such as sitting under an apple tree in an orchard, for which illegality and sabbath profanation two innocent New London lovers, John Lewis and Sarah Chapman, were tried in 1670. Let their names be posthumously honored as an expression of regard for their romantic and bold sentiment.

Not only were the colonists fined and punished for active disregard and violation of the sabbath, but they could not passively neglect the day. The church records throughout the seventeenth and eighteenth centuries show prompt censure and action in the church against persons of all ranks and stations in life who failed to attend public worship. As matters of Church and State were never widely separated in early New England, the action of the court promptly supplemented that of the church. It was one of the duties of the ubiquitous tithing man to report "all sons of Belial, lyeing at home, strutting about, setting on fences, or otherwise desecrating the day."

In 1760 the legislature of Massachusetts passed afresh the law that "any person able of body who shall absent themselves from publick worship of God on the Lords day shall pay ten shillings fine." In Connecticut a similar law was not suspended till 1770. Strictly these laws were enforced in the seventeenth century. No petty excuses served to exonerate or permit escape from punishment. Often even sickness in the family

* See margin.

was deemed an insufficient reason for church absence. Not only the Puritans themselves, but those of other denominations, such as Episcopalians and Quakers, were fined for non-attendance on public worship in the Puritan meeting-house. The Quakers were fined and set in the stocks and caged and whipped for refusing to attend the meetings of the church they hated, and where numbers hated them. And as they were whipped if they came within the Puritan meeting-house and expressed dissatisfaction by word or demeanor, and whipped if they stayed away, it was truly well for them to fly to Rhode Island's welcoming arms as "a place for their setting down satisfied."

It would not seem to us to-day that the church services of the Puritans could always have proved attractive to church-goers. The meeting houses were barren, uncomfortable edifices; unheated in winter, unshaded in summer. The seats therein were usually hard and narrow. The services were over-long. Interminable prayers were followed by still longer sermons, the reading of which to-day seems to us well-nigh impossible not only through the bewilderment of mind occasioned by the use of obsolete doctrinal and symbolical phrases, but also through the depth of chilling dullness into which the reader sinks through the absence of spirituality of theme and treatment. As Carlyle said: "By human volition they may be read to-day, but not by human volition remembered." Let us have faith that in the original delivery of these sermons, the earnestness and Christian endeavor of the preacher gave a purport and interest to the words that we lose to day in the manuscript or printed pages. They were certainly deeply beloved of the original hearers, and cherished as powerful exponents of God's Word, as were also the hour-long prayers, and even the tuneless psalm-singing which survived a century of singing by ear, of leadership through memory only, with no sustaining instrumental accompaniment, no recruit of new music, no positive knowledge of the old, and above all with the odious custom of "lining" or "deaconing" the words. Truly, nothing but absolute religious faith could have preserved that cacophonous remnant of music a century and made it the source of spiritual inspiration which it proved to the Puritan then and ever after in its renovated life.

The distance from the home to the meeting house was often great, and often obstructed. The roads were poor, the means of conveyance inadequate; but all this proved no hindrance to church-going. We must remember, throughout the recounting of the many obstacles to church attendance, the many drawbacks, inconveniences and failings of the church services that the true Puritan loved the sabbath, and all it represented to him, with a devotion so intense that he gloried in the obstacles and clung to the drawbacks. He was, like Elijah, jealous for his Lord of hosts. But there was also an element of tenderness in their devotion which found some expression in the quiet and orderliness of the day.

Dear to the children of the Puritans and the Pilgrims was the descending hush of their sabbath eve, and the tranquil rigidity of their sabbath day; true token it seemed to them, not only of the rest decreed in the creation of the world, but of the eternal rest of the hereafter. The universal quiet of the day showed also a pure and unquesting faith which knew no compromise in religion, no halfway obedience to God's law, but rested absolutely on the Lord's day, as was commanded.

This implicit obedience to the letter as well as the spirit of the Word was one of the typical traits of the character of the Puritans, and was to them a vital point of their belief. To this day, among those of Puritan descent, and of faith in the truth and value of the lives of their Puritan ancestors, there still clings a somewhat Puritanic regard of the sabbath; and it is certainly true that in many communities, if a meeting were held, as of old, to get the "Town's Mind" with regard to sabbath observance, that if orderliness and quiet and religious respect to the day could not be enforced by law through fine or imprisonment, there would at least be expressed with force the old-time sentiment of the town of Belfast as to sabbath-breaking and sabbath-breakers—"that all who work or make unnecessary Vizits on the Sabbath, they shall be Look't on with Contempt."

One may be pardoned for doubting that

the "sabbath" described in these paragraphs was indeed "dear to the children of the Puritans and the Pilgrims." The Puritan "sabbath" resembled too much the "sabbath" of the Pharisees, which, though occurring on the divinely-appointed day, was made burdensome by human regulations. The true Sabbath—the Sabbath of the Lord—our Lord kept, as he himself had made it; but the sabbath of the Jews, as they had made it, he violated by doing upon it acts of mercy which their law, or traditions rather, forbade.

In the light of the plain statement of the Scripture that "the seventh day is the Sabbath of the Lord," it seems strange to read that "implicit obedience to the latter as well as the spirit of the Word was one of the typical traits of the character of the Puritans." Where in all the Word of God is anybody directed to keep the day held sacred by the Puritans?

THE AMERICAN INQUISITION.

EDITOR AMERICAN SENTINEL—*Dear Sir:* The illustrated number of your valuable paper of Aug. 15, 1895, lies before me, and language fails me to give expression to my feelings as I hear of my fellow-creatures being thus persecuted for conscience' sake. I have read with horror of the inhuman deeds of the ecclesiastical butchers who did the bidding of that sacrilegious tribunal, the Roman Inquisition, where prisoners were, by the "mother of harlots," immured in filthy dungeons without light, without air, where they suffered with cold, were covered with vermin; with no sound to break the sombre silence of their dismal dwelling-place, other than the creaking of the machinery with which their immolators applied the torture, mingled with the sobs and moans of the maimed and dying.

I had hoped that the inquisitorial fires of the past having gone out, the blackened ruins which remain as a mark of the infamous work of that dread tribunal would serve as a sufficient warning to succeeding ages. But with sadness I see that America, from whose shores I am now absent as a missionary, though once the "home of the free," is following the example of the nations of the Dark Ages, by becoming a persecutor. And liberty, the most priceless boon of God to man, and that for which our forefathers pledged their lives, their fortunes, and their sacred honor, is no more. The parallel between the present and the dark past is complete.

Torres de Castilla, in his work entitled, "History of Political and Religious Persecutions," Vol. 1, p. 787, speaking of the Roman Inquisition, says:—

The criminals are there confounded together; not only are there those condemned for *cases of conscience*, but also malefactors judged by the ordinary tribunals, and it is not a rare thing to see bound to the same chain an *honorable man*, condemned for suspicion of Judaism, because he was never seen to eat pork, and a *brigand* or a *robber* on the *public roads*.

That the Tennessee Inquisition is a reproduction of this, and is, therefore, a disgrace to American civilization and jurisprudence, is clear. Then criminals, and those condemned for "cases of conscience" were confounded together. So are they in Tennessee. Then some were criminals, and some were those who dared to worship the Lord of hosts as their conscience dictated. Then an "honorable man" and the perpetrator of some outrage were chained together. So in Tennessee; the Adventists are honorable men. This was admitted by the judge who sentenced them. Their sole crime(?) consisted in practising what their persecutors call a kind of

"Judaism," viz., keeping the commandments of God as they read. This in the Dark Ages sent then to work in chains. It does the same in Tennessee. That *was* the Inquisition, and this in Tennessee *is* the Inquisition. Was there ever a more complete parallel? Never. That iniquitous institution which was the scourge of past ages, has lifted its head in "free(?) America," and persecution stalks through the land.

Here in this part of the earth are many in whose minds the gospel shines but dimly, and who bow down to wood and stone, and commit many deeds of cruelty. Yet these deeds have been rivalled by many committed in the name of Him who on Calvary prayed for his murderers. And as I scan in vain the map of civilization, from the frozen regions of Siberia to the sunny slopes of California, for a place where religious freedom is the perfect guarantee of every man, involuntarily the query arises in my mind, Will the aborigines of the Dark Continent become the conservators of religious liberty, and offer an asylum to the oppressed, as did the red man of the New England forests in the days of Roger Williams?

With the persecuted, as a friend and brother, I can, and do, sincerely sympathize. Yet they do not need it, for no greater honor can fall to the lot of mortal man, than to be "counted worthy to suffer shame for His name." It is their persecutors who are in need of pity. When they stand before the last tribunal, where God, and not man, shall be the Judge, and from whose decision there will be no appeal, then their work will appear as it is. It is to be hoped that "blindness in part" only has happened unto them, and that they, like the Pharisees of old, will go and "learn what that meaneth, I will have mercy, and not sacrifice."

Yours truly,

G. B. THOMPSON,

Grahamstown, S. Africa,
Sept. 30, 1895.

EXPENSIVE PERSECUTION.

[*The Leader, Dayton, Tenn. Nov. 8.*]

LAST Tuesday disposed of the remaining cases against the Seventh-day Adventists in this county. Hon. H. C. Snodgrass, of this city, and Col. Shepherd, of Chattanooga, defended the accused Adventists, verdicts of not guilty being returned in every case but one, and that was dismissed by the attorney general. Thus ends a series of religious persecutions that were a disgrace, as well as an injury, to the county, and ought not to have been commenced.

We say religious persecution, because the facts show nothing else. There are hundreds of men within sight of the courthouse, and elsewhere in the county, who labor at their usual avocations every Sunday and they were not molested, for no reason under heaven only that they were not Adventists. But the bigoted grand jurors of the last November and March terms, with a spirit of fanaticism and intolerance worthy of the dark ages, shut their eyes to the Sunday lawlessness that is being carried on openly under their very noses here in Dayton and elsewhere in the county, while they raised their hands in holy horror over the alleged wickedness of a little band of Seventh-day Adventists down at Graysville, five miles away! And it is a fact that cannot be controverted that there was scarcely a man on those two grand juries who is not violating the Sunday laws of the State, either in spirit or in letter, at least fifty-two days in the year. Why, it is a notorious fact that some of the members of those grand juries who found in-

dictments against the Adventists, openly defied the law by compelling their hired help to pick berries on Sunday during the berry season of last summer. And it is such holier-than-thou hypocrites as these, who wantonly put some of our most honorable and industrious citizens to needless humiliation and trouble, besides plunging the county into a heavy bill of expense. It is estimated that the persecution of the Adventists cost Rhea County, directly and indirectly, at least \$2,000, and we have nothing to show for it only the gratified malice of a few fanatics.

We want it distinctly understood that the LEADER does not advocate lawlessness of any kind; but we believe in even-handed justice. We do not believe in singling out any particular class of our citizens for persecution, because of alleged offenses thousands of other citizens are permitted to carry on with impunity. Let us have a fair deal, with the law enforced impartially and no more persecution because of religious belief.

NO SPECIAL LAW FOR SUNDAY.

[*The Sentinel, Kings County, Cal., Aug. 1.*]

THE only Sunday law that we need is to see that everybody behaves himself on Sunday as well as he does on Monday, Tuesday, Wednesday, Thursday, Friday, and Saturday. We are tired of this "Sunday law" clatter.

As long as we are peaceful and obey the civil laws on Sunday we don't want any religionist to question or to dictate what we shall do on Sunday, or any other day, in a religious way. "Freedom to worship God" was one of the first songs of the Pilgrims, and why are people in this nineteenth century so little, so niggardly, so narrow-headed as to make or seek to make laws of religious force?

THE SUNDAY "LAW" IN CHICAGO.

THE friends of religious liberty in Chicago have scored several victories against the Sunday closers in that city, and bid fair to completely rout the forces that have been combining during the past few months to bring Chicago under a despotic régime. In every contest, so far, the friends of freedom have come out ahead, and their repeated successes have made for them warm and influential friends throughout the city.

On the 15th of July last the City Council passed an ordinance making it "unlawful for any person or persons to keep open any barber shop or carry on the business of shaving, hair-cutting, or tonsorial work on Sunday within the city of Chicago;" and, as a penalty for the violation of the foregoing provision, the ordinance declared that "any person, by himself, agent, or employé, violating the provisions of Section 1 of this ordinance shall, upon conviction thereof, be fined in any sum not exceeding two hundred (\$200) dollars for each and every offense." The "law" passed by a vote of 48 to 15.

Upon the passage of this ordinance, an association of barbers and friends of religious liberty was formed and incorporated, and began a popular crusade against the so-called "law" on the ground that it was unconstitutional and void, and that therefore it had no proper place in the city code of law.

For some weeks each of the opposing sides was strengthening its forces, and no open conflict other than arrests by the Sunday forces was discernable. But as October was drawing to a close, and failure of the Sunday cause appeared imminent, pressure was brought to bear upon the mayor of the city, who there-

upon issued an order that the police of the city should see that all tonsorial work should cease on the venerable day of the sun. This brought things to a crisis. A committee of religious liberty advocates waited upon his honor and asked him to withdraw his order. He, as is usual in such cases, replied that he would not, that the "law" was there, and that it was his "duty to enforce the law as it stands upon the statute book," etc.

The association opposing the Sunday "laws" then decided to go to the fountain-head of the evil, and to undertake its repeal. The attorney and counsel for the association, Mr. Addison Blakely, Lecturer on Constitutional Law in the University of Chicago, drafted a repeal ordinance, as follows:—

AN ORDINANCE

Repealing an ordinance making it unlawful for any person or persons to keep open any barber shop, or carry on the business of shaving, hair-cutting, or tonsorial work on Sunday, in the city of Chicago (passed July 14, 1895).

Be it ordained by the City Council of the city of Chicago:

Section 1. That the ordinance making it unlawful for any person or persons to keep open any barber shop or carry on the business of shaving, hair-cutting, or tonsorial work on Sunday within the city of Chicago, passed July 15, 1895, be and the same is hereby repealed.

Section 2. This ordinance shall be in force from and after its passage.

Within two weeks every alderman was interviewed, the situation explained, the nature and meaning of Sunday "laws" set forth, and their character as revealed in their workings shown. When the council met, the petitions were presented, the rules were suspended, and the ordinance drafted by Attorney Blakely was passed by the astonishing vote of 57 to 5. After showing up the real character of Sunday "laws," only five aldermen voted for the retention of the Sunday-closing ordinance.

The Sunday forces now saw that they were fast losing ground and redoubled their efforts to keep the shops closed on Sundays. The president of the closing association said that they welcomed the hotter fight, and that they were never in such good fighting trim. "The fight is to be hotter than ever," he said to the newspapers, "and we expect many shops will open next Sunday. But the State law is all we need, and with the help of our friends we shall make the anti-closers weary of the fight. And while the repeal does not affect us, we will try to have the mayor veto it. That would strengthen our position."

But the mayor did not veto it. He saw the direction that the wind was blowing and took in his sails. The Sunday forces then tried to have the vote reconsidered, but failed as signally in this as they had failed before, and they, then, perforce, succumbed temporarily to the inevitable. But they by no means did it gracefully. Threats of assault and battery were openly made, and personal violence was evidently determined upon. A burly fellow, rough and uncouth, followed a representative of the religious liberty party down the elevator at the suggestion to "throw him down the elevator," "smash him in the neck," "put him to sleep," and kept close behind him for several blocks from the city hall until the man boarded an electric car for his home.

The *Chicago Record*, which has befriended the Sunday cause from the beginning, gives the following report of the events following the final defeat in the council:—

As soon as the mayor announced that the motion had been lost, Alderman Lawler tried to have the petition presented by the barbers referred to a committee, but he was opposed by Alderman Madden and the pe-

tition was ordered printed. Then the barbers left the council chamber and gathered in the corridor.

"It was all the mayor's fault," shouted one.

"It was Alderman Madden—we'll remember Madden," shouted another.

And when one of the opposition barbers who had occupied a seat in the gallery passed, some one suggested that he be thrown down the elevator shaft.

"Now we know who we've got to fight, and we're ready to go at it," said President Hoy. "We'll begin to-morrow and get up a monster petition and have it signed by all the barbers, grocery clerks, salesmen, butchers, and other clerks in the city who now have to work seven days in the week. Then we'll hold a big mass meeting in Central Music Hall, and when we've got the people thoroughly worked up we'll go before the City Council again and demand that an ordinance be passed under which the police will be compelled to close Sunday shops. Of course this action does not hurt the State law. That is still in force, and we propose to enforce it."

At this juncture in the history of the controversy, several religious organizations which had been all the while lending their assistance to the work, came out openly in its support and raised contributions to help on the Sunday-closing movement. Even a labor organization has come to their support and passed the following resolution:—

Resolved, That the Chicago Labor Congress, in regular session assembled, denounces in unmeasured terms the efforts of certain factions and individuals who are straining every nerve to make the Cady law inoperative.

The whole interest will now center upon the controversy going on in the courts. The State's attorney is with the religious liberty party, and has ordered the prosecutions stopped. Both sides are sanguine of success. A representative of the *Chronicle* asked Attorney Blakely how the decision would go. "It [the statute] will undoubtedly be declared unconstitutional," was the reply.

"But the other side tell me that there is not a shadow of doubt that the law will be upheld," was the rejoinder.

"Under the circumstances," the attorney said with a laugh, "I presume we will have to leave the decision of the question to the Judge."

HOW ARE THE POWERS THAT BE ORDAINED? *

How are the "powers that be," ordained of God? Are they directly and miraculously ordained, or are they providentially so? Did God send a prophet or a priest to anoint Nebuchadnezzar king of Babylon, or did he send a heavenly messenger, as he did to Moses and Gideon? Neither. Nebuchadnezzar was king because he was the son of his father, who had been king. How did his father become king?

In 625 B. C. Babylonia was but a province of the empire of Assyria; Media was another. Both revolted, and at the same time. The king of Assyria gave Nabopolassar command of a large force, and sent him to Babylonia to quell the revolt, while he himself led other forces into Media, to put down the insurrection there. Nabopolassar did his work so well in Babylonia that the king of Assyria rewarded him with the command of that province, with the title of King of Babylon.

Thus we see that Nabopolassar received his power from the king of Assyria. The king of Assyria received his from his father, Arshur-bani-pal; Arshur-bani-pal received his from his father, Esar-haddon; Esar-haddon received his from his father, Sennacherib; Sennacherib received his from his father, Sargon; and Sargon received his from the troops in the field, that is, from the people. Thus we see that the power of the kingdom of Babylon, and of Nebuchad-

* From Part I, "Rights of the People, or Civil Government and Religion."

nezzar the king, and of his son, and of his son's son, was simply providential, and came from the people.

Take, for example, Victoria, queen of Great Britain. How did she receive her power? Simply by the fact that she was the first in the line of succession when William the Fourth died. Through one line she traces her royal lineage to William the Conqueror. But who was William the Conqueror? He was a Norman chief who led his forces into England in 1066, and established his power there. How did he become a chief of the Normans? The Normans made him so, and in that line it is clear that the power of Queen Victoria sprang only from the people.

Following the other line: The house that now rules Britain, represented in Victoria, is the house of Hanover. Hanover is a province of Germany. How came the house of Hanover to reign in England? When Queen Anne died, the next in the line of succession was George of Hanover, who became king of England, under the title of George the First. How did he receive his princely dignity? Through his lineage, from Henry the Lion, son of Henry the Proud, who received the duchy of Saxony from Frederick Barbarossa, in 1156. Henry the Lion, son of Henry the Proud, was a prince of the house of Guelph, of Swabia. The father of the house of Guelph was a prince of the house of the Allemanni, who invaded the Roman Empire and established their power in what is now Southern Germany, and were the origin of what is now the German nation and empire. But who made this man a prince? The savage tribes of Germany. So in this line also the royal dignity of Queen Victoria sprang from the people.

And besides all this, the imperial power of Queen Victoria as she now reigns is circumscribed—limited—by the people. It has been related, and has appeared in print, that on one occasion, Gladstone, while prime minister and head of the House of Commons, took a certain paper to the queen to be signed. She did not exactly approve of it, and said she would not sign it. Gladstone spoke of the merit of the act, but the queen still declared she would not sign it. Gladstone replied, "Your Majesty *must* sign it." "*Must* sign!" exclaimed the queen; "*must* sign! Do you know who I am? I am the queen of England." Gladstone calmly replied, "Yes, Your Majesty, but I am the PEOPLE of England;" and she had to sign it.

The people of England can command the queen of England; the power of the people of England is above that of the queen of England. She, as queen, is simply the representative of their power. And if the people of England should choose to dispense with their expensive luxury of royalty, and turn their form of government into that of a republic, it would be but the legitimate exercise of their right; and the government thus formed, the power thus established, would be ordained of God as much as that which now is, or as any could be.

Personal sovereigns in themselves are not those referred to in the words, "The powers that be are ordained of God." It is the governmental power, of which the sovereign is the representative, and that sovereign receives his power from the people. Outside of the theocracy of Israel, there never has been a ruler on earth whose authority was not, primarily or ultimately, expressly or permissively, derived from the people. It is not particular sovereigns whose power is ordained of God, nor any particular form of government. It is the genius of government itself. The absence of government is anarchy. Anarchy is only governmental confusion. But says the Scrip-

ture, "God is not the author of confusion." God is the God of order. He has ordained order, and he has put within man himself that idea of government, of self-protection, which is the first law of nature, and which organizes itself into forms of one kind or another, wherever men dwell on the face of the earth. And it is for men themselves to say what shall be the form of government under which they shall dwell. One people has one form; another has another.

The genius of civil order springs from God; its exercise within its legitimate sphere is ordained of God; and the Declaration of Independence simply asserted the eternal truth of God when it said, governments derive "their just powers from the consent of the governed." It matters not whether they be exercised in one form of government or in another, the governmental power and order thus exercised are ordained of God. If the people choose to change their form of government, it is still the same power; it is to be respected still, because it is still ordained of God in its legitimate exercise,—in things pertaining to men and their relation to their fellowmen; but no power, whether exercised through one form or another, is ordained of God to act in things pertaining to God; nor has it anything whatever to do with man's relations toward God.

Except in the nation of Israel, it is not, and never has been, personal sovereigns in themselves that have been referred to in the statement that "the powers that be are ordained of God." It is not the persons that be in power, but the powers that be in the person, that are ordained of God. The inquiry of Rom. 13:3 is not, Wilt thou then be afraid of the person? but it is, "Wilt thou then not be afraid of the power?" It is not the person, therefore, but the power that is represented in the person, that is under consideration here. And that person derives his power from the people, as is clearly proved by the scriptural examples and references given. "To the people we come sooner or later; it is upon their wisdom and self-restraint that the most cunningly devised scheme of government will in the last resort depend."*

THROUGH A FIERY ORDEAL.

[Republican, Dayton, Tenn., Nov. 8.]

TUESDAY the remaining cases against the Seventh-day Adventists were quickly disposed of, and for the first time in twelve months this religious sect in Rhea County can enjoy the sweets of perfect religious and civil liberty. These people have gone through a fiery ordeal. They have, many of them, literally been imprisoned and made bond-slaves to the State for opinion's sake. But through it all they have maintained an evenness of faith and a serenity of temper that has challenged and won for them the admiration and respect of all classes of people. At this time we do not intend to point a moral or preach a homily on the evil affects of religious prosecution. We believe, however, that the people of Rhea County have received a great light on the question. Certainly a liberal sentiment has been awakened on behalf of religious freedom; and we hope and believe that never again will the Adventists of Rhea County be disturbed in their inalienable right to worship God according to the dictates of conscience. All methods of honest worship are acceptable to God, so long as they do not conflict with His spiritual and moral laws. Conscientious differences of opinion on how to attain heaven should not set men to fighting one another.

* Bryce, American Commonwealth, chap. 24, last sentence.

SPEECH OF JUDGE LEWIS SHEPHERD AT THE ADVENTIST TRIALS IN DAYTON, TENN.

THE subject covered in this indictment is one of great importance to the people of this community.

Inasmuch as the Attorney-General said seriously that he was going to insist upon conviction, and chose to treat the matter seriously, I must beg the indulgence of the honorable court and the gentlemen of the jury to offer a few remarks.

Now, may it please your honor, Mr. Snodgrass and myself have volunteered our services to assist the defendant in his defense before the court and the jury of the county, on the grounds that we believe that he is not guilty; he has violated no law, and that he ought not to be subject to any of the penalties.

The law provides that should a man pursue any of the ordinary vocations of life on Sunday, erroneously called "Sabbath," he can be proceeded against, before a justice of the peace, and the fine be covered by three dollars, I believe. That particular act set forth by the statute does not constitute an indictable offense; though if these offenses are continuous in their nature, and so conducted as to become a common nuisance to all, they may be indicted upon common law principles; but there is no statutory law involved in the case.

Now in this particular case there is a gentleman who followed the vocation of a student. ('Tis a pity that Mr. Fletcher did not follow the vocation of a student in that college, and spell the words better than they are spelled in this indictment. Now he ought to quit his vocation of attorney-general, and go to some Adventist school and learn how to spell.)

Now, may it please your honor and the gentlemen of the jury, the act which is sought to be converted into an act of public nuisance, is not an act of publicity, but of charity. How do we know the circumstances around that house where he was nailing on those boards? There might have been circumstances that demanded this labor, the neglect of which would have endangered the health of his family. It is sufficient to state, and this honorable court will charge you, that works of necessity are of course excluded.

Now, gentlemen, I did not know that a religious question was involved in this case until I heard Mr. Snodgrass; he is quite well posted, as he quotes quite fluently. Reasoning from the proof, one would not know that sort of a question was in this case at all. But as a matter of public concern, that is just what it is.

These people worked on Sunday because they conscientiously believe it is right to so do. Yet it is a matter of such notoriety and concern that we take judicial note of it.

I have been a student of the Scriptures of the Almighty ever since my early infancy. We have heard it every day and Sunday too. Before we retired to our beds at night we read a chapter in the Bible. And Sunday after Sunday, from the time we came into this world, we have gone out to the house of God and heard some minister preach, taking the Bible as the light of the world. And we know one thing, that the Almighty established one thing in this world, and that is our Sabbath. Man has no power to establish any thing of that sort, but God has. And the record that we have in the Scriptures is that God made the world in six days, and when it came to the seventh day, it is said that God looked out on this beautiful world that he had made and he saw that it was good. Then he rested from all his works. And God said that six days of the week thou shalt work and

on the seventh thou shalt rest from all thy works.

And this Sabbath was kept by the people of God all along up to the time when Christ and the apostles passed through the wheat field and shelled some wheat to eat, and were unjustly accused of breaking the Sabbath. Now that was a religious question with those people in those days. They were keeping that commandment of our God, to work on the six days of the week and rest on the seventh, as a memorial of the fact that God had worked six days of the week and rested on the seventh. It was a memorial of the rest of God, just like the ordinance of the Lord's supper is a memorial of Christ's death for sinners.

With reference to the moral law in this, the Adventists believe that if they discharge their conscientious duty to God, it is their duty to rest on the Sabbath. Now, in my town, we do not speak of a Sabbath school, but it is a Sunday school. So we do not refer to this Sunday as a sabbath at all; it is simply Sunday. Do you know how Sunday as the Sabbath came about? Why the emperor Constantine said that the Almighty did not know what he did when he established the seventh-day Sabbath, and said he, I shall pass an edict to worship on the first day, Sunday. The pope of Rome, after Constantine had issued that proclamation, addressed to the world an edict establishing the first day of the week as the sabbath.

So they said, We are going to have a new sabbath here. God says, You must keep the seventh day that I rested on; you must rest on that day as a memorial of my rest from my labors; but Constantine says, We will keep another day, and the pope of Rome says, We will keep another.

That is the simple and brief origin of Sunday as a sabbath. We have conformed to this Catholic precedent and joined in and keep the first day of the week instead of the seventh. But how about a man who has conscientious scruples on this subject?

What would you think of a man that pretended to be a follower of the meek and lowly Jesus, who, if there was a law in the State in which he lived that says, "Thou shalt commit adultery," though the moral law says, "Thou shalt not commit adultery," would in compliance with the State law commit adultery? What would you think of a man who pretended to be a follower of God, and who thought it was his duty to keep the seventh day, and because he thought the law required it, would go and violate the law of his God in obedience to the State law?

A man who cannot defend his conscientious belief any more than that, is not a good American citizen. These people believe that the seventh day is the one upon which they should rest, and in which they must worship God, and then they go along and labor six days and do it so as not to disturb anybody. What sort of a nuisance was it to go in there and nail those planks on his house to keep out the cold? This fellow who is witness in this case is over-particular. He is exactly like the Pharisee who shouted out for to crucify the Saviour because he had violated the Sabbath day.

Supposing some fellows should pass a law in this part of the country to the effect that you shall not any more break bread nor drink wine in the commemoration of the death of our Saviour. Would not every earnest Christian disregard that law and go along celebrating the ordinances in the same way, and keep that memorial service? Why, gentlemen, this Sabbath memorial is like the monuments that mark the places of heroic deeds on the battle field of Chickamauga; a stone that marks the

place of some still loved dead. It is sacred in the bosom of those who honestly believe in the seventh-day Sabbath.

Now, gentlemen of the jury, in this free America, the home of the oppressed of all the earth, where a man can come under the glorious protection of the Constitution, and worship God according to the dictates of his own conscience, where there can be no religious tests required; in this free America, are you prepared to say that when these men have simply exercised what they believed to be their conscientious duty, and have conscientiously kept the commanded law of the Lord Almighty, that they have committed a nuisance?

Gentlemen of the jury, I know a great many of you, and those that I do not know, I can see honesty and intelligence beaming out of your countenances; and I have too much confidence in you to believe that you will pronounce a verdict other than "not guilty."

SHALL RELIGIOUS PERSECUTION CONTINUE?

[Rev. E. T. Hiscox, D. D., in the Examiner, Nov. 7.]

No man who deserves the name of Baptist, and is worthy to share the honorable history of the fathers who suffered in New England, Virginia and elsewhere, two and a half centuries ago, not to mention earlier times, but will protest against the application of civil tests to matters of faith, or the infliction of civil penalties for dissent in matters of religion, no matter who may be the sufferers. Every man has equal rights with every other man in concerns of conscience and religion. Baptist and Pedobaptist, Protestant and Romanist, Mormon and Pagan, all stand on common ground as to the rights of faith and worship, so long as no one else is wronged, or his rights invaded by their means.

The recent cases of prosecution—persecution, it has very properly been called—have been aimed almost exclusively at the Seventh-day Baptists, for engaging in secular employment on Sunday, they observing Saturday as their Sabbath. The Seventh-day Baptists and Seventh-day Adventists are separate and distinct denominations. With the former I have been familiarly acquainted from my childhood. More quiet, orderly and industrious people can nowhere be found than they, nor better citizens. And as Christians, none are more consistent, devout or loyal to their convictions and their creeds. As to the Adventists, I have no personal knowledge. But in the numerous cases in which they have been before the courts, as law-breakers, for working on Sundays, the testimony of witnesses, lawyers, and even of the judges, has almost uniformly been that, except in that one thing, they were good citizens, kind neighbors, and men of most praise-worthy character and upright conduct. The Sunday work for which they have been prosecuted, fined and imprisoned has usually been some trivial matter, like cutting wood for the fire, or hoeing in the garden, and seldom, if ever, in sight of a place of Sunday worship, and very seldom even in sight of a human habitation. Those who have informed against them have usually discovered them at work by accident, or spied them out for the purpose of having them arrested. These facts appear on their trials, and are as dishonorable to those who inform against them as they are to the States which enact and maintain statutes so detestable, and so capable of being made instruments of oppression to persons innocent of all crime save differences of religious opinion.

These shameful transactions have been going

on up to this year of grace, 1895. They are going on now. Religious persecution did not cease with the Dark Ages, nor confine itself to barbarous lands. . . . The base work goes on, and religious tests continue to be enforced against good citizens and otherwise blameless Christian men.

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WE are pleased to receive orders for that beautiful and interesting book, "*In the Heart of the Sierras, or Yosemite Valley*," and to make a present of a year's subscription to the AMERICAN SENTINEL to each purchaser of the book, at the following reduced prices:—

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SWEEPING EVERYTHING CLEAN BEFORE IT.

SEE WHAT THE PEOPLE SAY!

We are having splendid success selling the "Cyclone." The last shipment came this morning, and had not been here an hour before they were all at work, and every one is giving satisfaction. One test was on clothes worn by men who work in the Twist Drill works, and they were full of grease and iron, but the "Cyclone" was equal to it, and the people were well pleased with the work.

A. S. GARMON & SONS, Akron, Ohio.

MESSRS COON BROS., Battle Creek, Mich.,

Gentlemen: The "Cyclone" far surpassed our expectation. We were afraid to risk a trial order as you said so little about it in your "ad," but after using it we think that like the glory of Solomon, "the half has not been told." I would like the agency for this county.

CHAS. GRIM, Coal City, Ind.

The Law of God as Changed by the Papacy

Is the title of a large Chart just issued, which shows in a striking manner the blasphemous pretensions of the Papal power. The testimony of the *Best Catholic Authorities* is given, and shows, by quoting their own words, that Sunday is a child of the Catholic Church. These quotations, together with admissions from standard Catholic works, are arranged in parallel columns on either side of this Chart, while the center column contains the Ten Commandments as taught by the Catholic Church. The whole forms a collection of extracts of incalculable value for every Bible student.

The Charts are three by four feet in size, and are printed on heavy map cloth in bold type, easily read across the largest room.

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NEW YORK, NOVEMBER 21, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

THE *Independent* says: "Efforts are being made to bring about a union between the Prohibition, Populistic and Socialist parties in a single National Reform party."

It is stated that "two colored men, both Protestants, one an alumnus of Oberlin, and the other of Amherst, have entered as students in the Catholic University at Washington."

THE friends of religious liberty everywhere will hold in high esteem Ex-Congressman H. C. Snodgrass, of Sparta, Tenn., and Ex-Judge Lewis Shepherd, of Chattanooga, for their able and unselfish defense of the persecuted Adventists of Rhea County, that State.

THE papers of Dayton, Tenn., especially the *Republican* and the *Leader*, are entitled to great credit for the decided stand they took from the very first against the persecution of the Adventists in that community. All honor to them for their outspoken advocacy of human rights.

THE persecution of Seventh-day Adventists, under color of the unjust Factory Act, still continues in London, Eng. November 1, the publishers of *Present Truth*, were, for the third time, summoned before the Police Court for Sunday work done by certain of their employes. They were fined forty-two pounds (\$204) and the costs will be about ten pounds additional. The manager of the office writes us: "We do not see how we can avoid being closed up in our manufacturing department by the seizure as they will be sure to remove more than one hundred pounds' worth of goods to satisfy the fine, and our small plant will be crippled by such a loss."

THE Sunday-law contest has been going on in this city for almost a year past and the end is not yet.

At first this contest was ostensibly a fight against the Sunday saloon, but it has been all the while in reality a determined and persistent effort to advance the interests of the so-called "Christian sabbath."

It is true that the saloons are more generally closed on Sunday than formerly, but the enforcement of the "law" has not stopped there. Numerous arrests have been made for the most trivial causes. Police spies have repeatedly, by lying to them, induced small dealers to violate the "law" by selling some small article such as a paper of pins, a pair of stockings, three cents' worth of stationery, a clean collar, or something of that nature, and have then arrested them. Only a few days since an itinerant flower vender was arrested

in Harlem, this city, for selling a bunch of violets on Sunday, and the regular florists have been notified that they will be arrested if they either sell or deliver flowers on Sunday hereafter.

As before remarked, the leaders in this movement profess that their object is simply to enforce the "law" and to close the saloons on Sunday. But one of the leading clergymen of this city announced from his pulpit a few weeks hence, that the real object was to secure the observance of the "Christian sabbath;" so that the issue is no longer an obscure one, and every man, woman and child has opportunity to act intelligently in the matter. The question is, Shall the power of the State continue to be used to enforce a religious dogma?

OF the acquittal of the indicted Seventh-day Adventists at Dayton, Tenn., on the 5th inst., the *Chattanooga Times* says: "This ends, for the time being at least, one of the most celebrated struggles for religious liberty ever waged on American soil. It has been a valuable object lesson to the people of Rhea County. The scenes and incidents attending the trial of these people, their submission to what has seemed the harsh and arbitrary operations of the law, the speeches made, the literature produced—all of these things have tended to throw light upon the dark places, and a perceptible spirit of liberality and tolerance for other people's rights is now seen and felt."

ILLINOIS SUNDAY LAW UNCONSTITUTIONAL.

[Special Dispatch to the American Sentinel.]

CHICAGO, Nov. 17.—The case of Manager Eden, of the Great Northern Hotel, who was arrested here some weeks ago and fined for the violation of the Cody Sunday Law, passed at the last session of the legislature, came up for final hearing in the Circuit Court yesterday. The closing remarks were made by the counsel on each side, and the venerable judge then gave his decision upon the law, pronouncing the statute *unconstitutional and void*. He held that the pretended law was a flagrant violation of the plain provisions of the constitution of this State which declares positively that "in all cases when a general law can be made applicable, no special law can be enacted." The Judge held that the purpose of law is to enforce justice, not to be used as an instrument of persecution and damage to the private business of any citizen. Special and inequitable legislation is entirely without the delegated powers of the law-making body.

The decision is eminently satisfactory to the friends of personal liberty and is a stinging defeat for the Sunday advocates who have been arresting the barbers by the score almost every week, for a long time past. These arrested men, by the advice of Attorney Blakely, have refused to pay either fines or costs, on the ground that they violated no law; and

now this decision will prevent the Sunday-closers from collecting the money. They will have to pay it over themselves, or the justices go without their pay. The latter is the most probable course, however, as it is understood that some of the justices were in league with the association on a division of profits. Their great respect for this particular "law" was augmented by an expected harvest. But the decision has thrown them into confusion, and they will be under the necessity hereafter of sympathizing with each other in the "mass" meetings, one of which the Sunday-closers have called for this afternoon.

An appeal to the Supreme Court was at once taken by the Barbers' Sunday-closing Association. The Chicago barbers are greatly at variance on the subject of Sunday-closing, a majority of the owners of shops being against the "law," while the men who do the actual work are equally divided over the matter.

Pending the appeal the prosecutions are to be stopped and the State of Illinois and the city of Chicago are again without a Sunday "law" of any value to the Puritanical Sunday closers.

Judge Gibbons, who presided, held court in one of the largest court rooms in the city, and still there was too little room. At every Sunday-law hearing there is an immense audience which evidently shows the interest that the public takes in this decision. In Chicago, at least, Sundayism is the great question of the hour. It has occupied more space in the *Chicago Record* the past few weeks than any other question. The interest in the agitation is difficult of explanation on any other hypothesis than that the Sunday controversy is the coming great political question of the times.

A TENNESSEE paper, the *Jewish Spectator*, of Memphis, in its issue of the 8th inst., notes the victory gained for religious liberty in Rhea County, that State, and says:—

We congratulate the AMERICAN SENTINEL and all secular and religious papers, who championed the cause of those conscientious Sabbatarians. We believe firmly that the influence of the press contributed much to this victory of right over wrong, of justice over bigotry, because but a few months ago several Advents were sent to prison for the same offense by a verdict of the same court.

The press has indeed done good service in the struggle of the Tennessee Adventists for equal rights, but those Tennessee papers that have spoken out fearlessly for liberty are entitled to even greater credit than their contemporaries of other States.

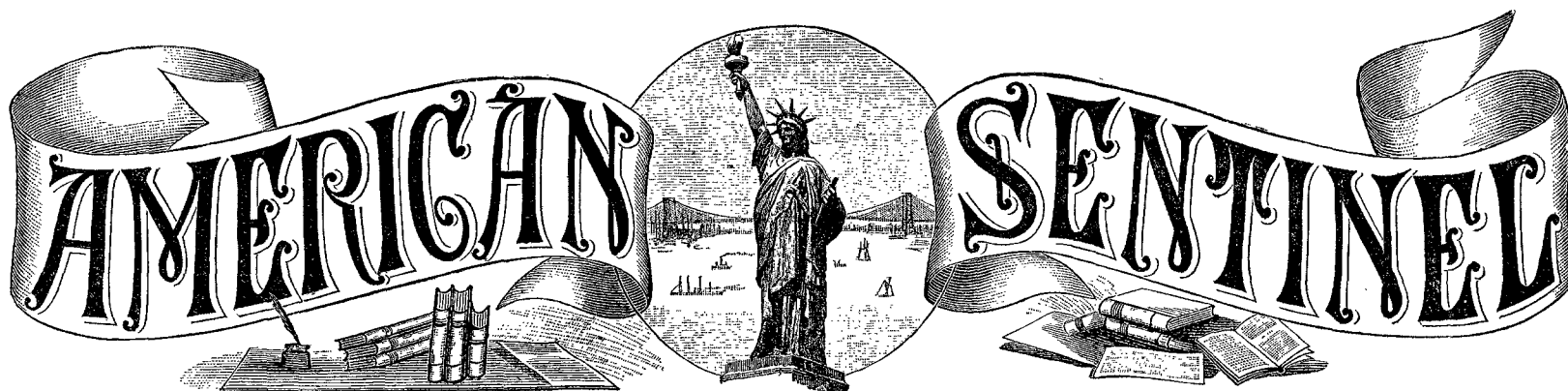
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"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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NOT A VICTORY FOR LIBERTY OF CONSCIENCE.

LAST week we published on our last page a special dispatch from Chicago, announcing the decision of Judge Gibbons of the Criminal Court of Cook County, declaring unconstitutional the special act passed by the Illinois Legislature in 1895, prohibiting barbering on Sunday.

We have since received the full text of the decision which is deserving of more than passing notice, because it has been hailed in some quarters as a victory for religious liberty.

Judge Gibbons held the act to be void, because it was class legislation; and the fundamental law of the State of Illinois provides that "the General Assembly shall not pass local or special laws" in any of a long list of enumerated cases; and special legislation is likewise prohibited "in all other cases, where general law can be made applicable."¹

Judge Gibbons very properly held that the act in question was in flagrant violation of the section alluded to. He said:—

I could never willingly consent to a law which would single out one class of citizens and visit them with penalties and punishment for actions which are innocent in themselves, from which all other classes are exempted.

This is good law and good sense, but we are sorry to say that the judge is not consistent throughout. Why should there be any "law" visiting anybody "with penalties and punishment for actions which are innocent in themselves"?

The judge seemed to fear that he would be understood as being opposed to Sunday legislation *in toto*, and apparently to guard against such an impression, he said:—

I should gladly uphold impartial legislation ordaining one day of rest in every seven; and if that day of rest should fall on Sunday, it would meet with

hearty approval from the great majority of the American people.

Then follows his declaration that he could not "consent to a law which would single out one class of citizens and visit them with penalties and punishment" "from which all other classes are exempted." He then continues, "Nor should I willingly assent to legislation which would place the ban of outlawry upon persons who believe in innocent and lawful recreation combined with rest on the sabbath day, which shall deprive persons pursuing a particular profession or vocation of their property, unless there was something in the nature of the property aimed at or in the vocation pursued hurtful to society."

It is difficult to understand what kind of a Sunday "law" Judge Gibbons would sanction. He declares that neither under the constitution of Illinois nor of the United States could an act be maintained requiring the observance of Sunday *on religious grounds*. He says: "The courts cannot take cognizance of the moral aspect of the case, even though a seventh day of rest seems to be established by divine decree." And again, his honor remarks:—

It must be apparent to every one that if the law under consideration is to be upheld, the action of the court can be justified upon no other theory than that the law promotes Sunday observance. Based upon such a theory, it finds no warrant in the Constitution, State or Federal. It is not within the province of the legislature to enforce an observance of religious duty on the sabbath.

Yet, he declares himself in favor of "impartial legislation ordaining one day of rest in every seven," and says, "If that day of rest should fall on Sunday, it would meet with the hearty approval of the great majority of the American people."

This proposition the judge attempts to justify by quoting approvingly the statement from the opinion of the Supreme Court of Virginia that "in all countries and ages among civilized peoples, governments have set apart days of rest recurring at short periods. This has been, and still is, regarded as necessary for the temporal welfare of the people as a certain amount of rest is regarded as absolutely necessary to men and animals subject to labor."²

It is not strange that Judge Gibbons adopts this view, since it is very common indeed, and

has long been urged by jurists and scientists in justification of so-called sabbath legislation. But notwithstanding the array of authorities quoted in its support it is not sustained by facts. A regular weekly rest has been the exception and not the rule among the nations of earth. And so far as physical strength and length of days are concerned, sabbath-keeping peoples have no advantage over those who know no weekly rest-day.

This custom has prevailed only among Jews and Christians. Even at the present time but little more than one-third of the inhabitants of the world have a stated weekly rest. Notwithstanding the fact that those having a set day of rest are more advanced in civilization and in sanitary science than are those not having such rest, it does not appear that the average of life is longer with them than with those who have no weekly rest day.

At a meeting held in Association Hall, this city, March 11, 1890, the writer heard Bishop Andrews, of the Methodist Episcopal Church, make the statement that "in China [from which he had but recently returned] they have no septennial division of time; no weekly rest-day, merely annual festivals. They work right along all the time with no day of rest as such; yet they live to a very advanced age. This fact has led one of the most careful thinkers who has ever been sent as missionary to China, to raise a serious question, whether the great purpose of the Sabbath is not for worship and communion with the other world."

This fact, stated by Bishop Andrews, completely refutes the physical-necessity argument so often made in justification of Sunday legislation. The truth is that a large element of the people demand Sunday laws. But the logic of our free institutions and of our written constitutions forbids such legislation; and it must be maintained, if maintained at all, upon other than the real grounds. Sunday "laws" are demanded only because of the religious regard in which Sunday is held by a large number of the people. The physical-necessity plea has been sought out in justification of that which is unjustifiable upon its own merits. So true is this, that the courts of a large number of States have ignored the constitutional prohibitions which Judge Gibbons theoretically recognizes, and have upheld Sunday legislation upon moral

¹ Art. 4, Sec. 22, Constitution of Illinois.

² In *Richmond vs. Moore*, *Supra*.

grounds; the very grounds upon which Judge Gibbons declares that "it finds no warrant in the Constitution, State or Federal."

The fact is, that we find nowhere else in our statute books any legislation similar to the Sunday statutes of the several States. The prohibition of Sunday labor is openly declared in some States to rest upon moral and religious grounds. This is notably true in Tennessee, Maryland, Georgia, and New York. Sunday work is likewise prohibited in other States, but in most of them professedly on so-called civil grounds, as a "police regulation," or a kind of "sanitary measure," because "man's physical necessities demand stated periods of rest," etc. But no corresponding attempt has ever been made to provide for the physical necessities of the people in the matter of rest. It is necessary that people should rest at night, and they should not over-work during the day; but, who ever heard of a law forbidding anyone to work whenever he desired to do so, except on Sunday? or requiring everybody to retire to bed at a certain hour and to spend a given number of hours in bed? The nearest approach that we have to this are laws fixing the number of hours that shall constitute a day's work; but such laws do not forbid persons to labor longer if they see fit.

Moreover the Sunday laws of most of the States bear upon their face evidence of their religious character. Such terms as "sabbath" and "Lord's day," and "sabbath desecration," and "whoever shall profane the sabbath," are too common in Sunday legislation to permit the idea that such statutes are simply "sanitary measures" or "police regulations."

Judge Gibbons' decision marks no advancement in the direction of religious liberty in this country; on the contrary, it rivets more firmly the fetters which bind the American people to the Sunday Juggernaut. He declares the act in question unconstitutional solely because it is class legislation. He confesses that barbering is in itself innocent; yea, that "it has long been recognized as a handiwork that very materially adds to the cleanliness and comeliness of the human family." He even finds scriptural indorsement of the trade, and yet he holds the act to be unconstitutional and beyond the legitimate power of the legislature, only because other equally harmless and even necessary occupations are not likewise prohibited! If the act had been general in its terms, if it had prohibited all manner of labor and business on Sunday, "works of necessity and charity only excepted," there is no question, judging by his own words, that Judge Gibbons would have sustained it.

EX-CONGRESSMAN SNODGRASS.

In the course of his speech in the Adventist cases at Dayton, Tenn., Nov. 5, Ex-Congressman Snodgrass said, as reported in the *Chattanooga Times*, of the 6th inst. :—

"So far as I am concerned, the very law is obnoxious. I believe it is a violation of the organic law of the land. I believe that if the highest court in the land should ever have an opportunity to pass upon it, it would be declared void.

"They have as much right to keep the seventh day if they believe that it is the day they ought to keep holy as you have to keep the first day. One man believes in sprinkling, another in immersion. It is simply a difference in opinion; it is simply the exercise of judgment and conscience.

"Some governments said to which church you should belong and what money you should

pay to the church; and to raise your voice against these decrees was certain death; and this statute on our books is a relic of that past; it is a part of that barbarism—it is a part of the Dark Ages. Why, the idea of such a law in a free country like this, where a man believes he is serving God by keeping Saturday, and he is doing his duty to both God and man to rest on the seventh day. It is a violation of personal liberty to punish him."

Continuing, Mr. Snodgrass argued that the law was a violation of the bill of rights, and concluded by telling the jury that regardless of this question they should acquit the defendant, as the one act proven was not sufficient to constitute the offense charged in the indictment.

WE STAND FOR LAW.

WHILE so much is being said about the necessity of abiding by the law, the AMERICAN SENTINEL would, if possible, lift its voice higher than all others in behalf of the principle of allegiance to law,—to that which is the law, in the paramount sense of the word.

It is for this principle that the AMERICAN SENTINEL stands, and for it every word that it speaks is uttered.

We stand for law,—for right, for justice, for those eternal principles of the same which pertain to man's relation to his fellow-man, and to his God. This is law, and ever has been and must be law, independently of the ideas, the customs, and the statutes which have temporarily prevailed, in successive generations of human history.

What is law? Let us seek an answer from that Word which is infallible: "There is one Lawgiver, who is able to save and to destroy." Jas. 4:12. "The Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us." Isa. 33:22.

All law is of God; he is the Creator of all, and in him therefore the eternal principles of right and justice must have their origin. Even the "laws of nature" are the laws of God.

"The heavens declare the glory of God, and the firmament sheweth his handiwork." Sun and moon and shining stars in their orderly courses, without the sound of speech or language, proclaim, "The law of the Lord is perfect." Ps. 19:7.

Shall man, in the name of law, make void that law? Shall we stand in defense of anything which presumes to set aside one of the precepts of the Creator, under the plea of allegiance to law? To such questions we cannot so ably voice a fitting reply as is done in the following words by the Rev. Geo. Elliott, in his essay, "The Abiding Sabbath,"—the Fletcher Prize Essay for 1884:—

Long should pause the erring hand of man before it dares to chip away with the chisel of human reasonings one single word graven on the enduring tables by the hand of the infinite God! What is proposed?—To make an erasure in a heaven-born code; to expunge one article from the recorded will of the Eternal! Is the eternal tablet of his law to be defaced by a creature's hand? He who proposes such an act should fortify himself by reasons as holy as God and as mighty as his power. None but consecrated hands could touch the ark of God; thrice holy should be the hands which would dare alter the testimony which lay within the ark. By the lasting authority of the whole Decalogue with which the fourth commandment is inseparably connected, which is the embodiment of immutable moral law, and by the very words used in framing the command, the Sabbath is shown to be an institution of absolute, universal, and unchanging obligation.

But what has been done by the statutes of men? That precept of the eternal code which

says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work,"—which points out the true God, the creator of the heavens and the earth,—has been set aside and a rival day exalted in its place. The first day of the week is sought to be forced upon people as the weekly rest-day by the law of the land.

Is it allegiance to law to side with this daring attempt to set aside the law of the Highest? Are the well-being of society and the interests of good government to be promoted in that way?

The SENTINEL says, No; and therefore it is constrained to lift its voice of warning against the Sunday-exalting statutes, which are based, one and all, upon the assumption that Sunday is the Sabbath. In so doing it does not strike against law, but stands for the law of the Eternal, which cannot be set aside without the most disastrous consequences to mankind.

THANKSGIVING.

TO-DAY is Thanksgiving, set apart by the President of the United States "as a day of thanksgiving and prayer, to be kept by all our people." "On this day," says the President, "let us forego our usual occupations, and, in our accustomed places of worship, join in rendering thanks to the Giver of every good and perfect gift, for the bounteous returns that have rewarded our labors in the field and in the busy marts of trade, for the peace and order that have prevailed throughout the land, for our protection from pestilence and dire calamity, and for the other blessings that have been showered upon us from an open hand. And with our thanksgiving, let us humbly beseech the Lord to so incline the hearts of our people unto him that he will not leave us nor forsake us as a nation, but will continue to us his mercy and protecting care, guiding us in the path of national prosperity and happiness, enduing us with rectitude and virtue, and keeping alive within us a patriotic love for the free institutions which have been given us as our national heritage."

And this is officially done, as is witnessed by the these words: "I, Grover Cleveland, President of the United States, do hereby appoint and set apart Thursday, the 28th day of the present month of November, as the day of thanksgiving and prayer, to be kept and observed by all our people."

But by what right does the President of the United States set apart a day of thanksgiving, "to be kept and observed by all our people"? Who has appointed the President of the United States the high priest of the nation, the *pontifex maximus* of the American stomach, which once a year demands a sacrifice of roast turkey, cranberry sauce and pumpkin pie?

Who does not know that this whole Thanksgiving business is a hollow mockery, and that it is impossible for the nation as such to give thanks to God, and that the only genuine thanksgiving is that which wells up from individual hearts?

Thomas Jefferson, when President, considered himself prohibited by the Constitution from issuing any such proclamation. He said:—

I consider the Government of the United States as *interdicted by the Constitution from intermeddling with religious institutions, their doctrines, discipline, or exercises.*

But it is only proposed that I should *recommend*, not prescribe, a day of fasting and prayer. That is, that I should *indirectly* assume to the United States an authority over religious exercises, *which the Constitution has directly precluded them from.*

It must be meant, too, that this recommendation is

to carry some authority, and to be sanctioned by some penalty on those who disregard it; not, indeed, of fine and imprisonment, but of some degree of proscription, perhaps in public opinion. And does the change in the nature of the penalty make the recommendation less a law of conduct for those to whom it is directed?

I do not believe it is for the interest of religion to invite the civil magistrate to direct its exercises, its discipline, or its doctrines; nor of the religious societies, that the general government should be invested with the power of effecting any uniformity of time or matter among them.

Fasting and prayer are religious exercises; the enjoining them, an act of discipline. Every religious society has a right to determine for itself the times for these exercises, and the objects proper for them, according to their own particular tenets; and this right can never be safer than in their own hands, where the Constitution has deposited it.*

It is certain that there would be no less true thanksgiving than there now is if this matter were left just where Jefferson left it and where the Constitution leaves it, namely, with the churches and the people.

WHAT IT MEANS TO BE A CHRISTIAN.

[Christian Leader.]

THE attainment of the Christian is to be in the "likeness of Christ." What the devil hates most in man is the image of God in his heart. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven." "Be ye therefore perfect, even as your Father which is in heaven is perfect." "Be ye therefore followers of God as dear children." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

IT IS FITTING.

EVERY Sunday in the year and every hour of every Sunday, the Sunday "law" is violated in New York City by every street car line in the city, both surface and elevated, as it is also violated by the New York Central and Hudson River, and Hartford and New Haven railways. But no orders have been issued to the police of the city to make any arrests for these violations of the "law," hence, according to his own theory, that the one paramount duty of officials is to enforce the "law," President Roosevelt is guilty of criminal neglect of his official duty. But we do not so charge. We believe that it would be wrong to attempt to enforce the so-called "law" which we have cited. It is contrary to the law of nature, which is paramount to all human law, and it is because experience has demonstrated this, that the statute is not enforced.

The police authorities of New York know perfectly well that the running of street cars and of the elevated trains and of the railway trains and the selling of tickets is all just as illegal and just as much a violation of the "law" on Sunday as is anything else that is done or attempted to be done, and they make no effort to enforce the "law" against these things because they realize that they would not be sustained by the people in so doing, and they know that they will not be sustained by the people because these "laws" are an invasion of the rights of the people. And by their failure to even attempt to enforce the "law" in its entirety, Mr. Roosevelt and his fellow-commissioners confess that they do not regard as "more important than even the question of

what a law is, is the question of the honest enforcement of the law." They do not regard it as "the paramount duty of public officials to enforce the law." They no doubt regard it really as a paramount duty of officials to serve the best interests of the whole people; at least this is the light in which they ought to regard it. But while they do this in the matter of street cars and railway trains, they seem to lose sight of it in various minor matters. They are pursuing with the "law" the men and women who might otherwise earn a few much needed dimes and nickles on Sunday, while they close their eyes to the acts of the rich corporations that are reaping rich harvests of dollars every Sunday. But such "enforcement" of the Sunday "law" is fitting and ought to open the eyes of the people not only to the evils of all such legislation, but to the character of the Sunday institution itself.

SWEARING TO SUPPORT THE CONSTITUTION.

[By Addison Blakely, Ph. D., Lecturer in Political Science and History, University of Chicago.]

EVERY public official, before he enters upon the duties of his office, swears to support the Constitution. In this all are agreed. But right here an important question arises. Language conveys to different persons different meanings. In fact, by the very nature of things, no person can see material objects exactly as another sees them; this truth is more pronounced when it applies to a mental description of institutions and law, such as is the Constitution. Now the question is, Does the man in taking his oath to support the Constitution swear to support it *as he understands that it is?* or, Does he swear to support it *as he understands that somebody else understands it?*

These two views are the only views that can be taken of this much debated question. All are agreed that he must support the Constitution as it is. But how is he to know how it is? Is he to take John Doe's or Richard Roe's word for it? Or is he to endeavor to make up his mind himself from all sources bearing upon the question according to the best of his ability? Most assuredly, the latter.

If he were not to obey the Constitution as he himself understood it, the oath should read "that I will obey the Constitution as John Smith understands it," or "as the President of the United States understands it," or "as the Supreme Court understands it," etc., which oath would then mean that he would obey the Constitution *as he understood* that John Smith understood it, and so on. An oath, in law, always means the truth or facts as the deponent or speaker sees them. It is psychologically impossible that it should be otherwise. Whatever is (to me) is what is as I see it; and so when I swear what is, I swear what is as I understand it. Things could not be otherwise.

The most notable discussion ever had on this question was when Andrew Jackson was President of the United States. In reciting this controversy, Bishop, one of the very best legal authorities, lays down the law very clearly. "It will be remembered," says Bishop, "that during the administration of President Jackson, the question of rechartering the United States Bank came up for decision by Congress. And the two houses having passed a bill for its recharter, the President vetoed it on the ground, among others, that it was unconstitutional, notwithstanding the

question of its constitutionality had been decided in the affirmative by the Supreme Court of the United States.

"The veto-message, which was sent to the Senate, contained the following passage: 'The Congress, the Executive, and the Court must *each for itself be guided by its own opinion of the Constitution*. Each public officer who takes an oath to support the Constitution, swears that he will support it *as he understands it, and not as it is understood by others*. It is as much the duty of the House of Representatives, of the Senate, and of the President to decide upon the constitutionality of any bill or resolution, which may be presented to them for passage or approval, as it is of the supreme judges, when it may be brought before them for judicial decision. The opinion of the judges has no more authority over Congress than the opinion of the Congress has over the judges; and on that point the President is independent of both. The authority of the Supreme Court must not therefore be permitted to control the Congress or the Executive, when acting in their legislative capacities, but to have only such influence as the force of their reasonings may deserve.'"

"As soon as this message was read, a tempest began to rage in the Senate, and it raged through the whole country during the succeeding presidential election, and it has scarcely ceased raging now. *The very clear and most accurate statement of the law* just quoted, was denounced by the political opponents of the President in unmeasured terms, and all the people who could be influenced by them were made to believe it was rank heresy. 'No one,' said Mr. Clay, who in the Senate followed Mr. Webster in denouncing the message, 'swears to support it [the Constitution] as he understands it, but to support it simply as it is in truth.'"

If we bring the issue thus made up between Jackson and Clay to the test of *authority*, we shall find the question readily settled; and, as a legal question, *it is not one about which there are two opinions*. Suppose then, the violation, by the President, or by a member of Congress, of his official oath, is by a statute made punishable as perjury; and suppose a member of Congress, having voted for a measure which he believed to be unconstitutional, while the Supreme Court held it to be constitutional, is indicted before a judicial tribunal under the statute, and the facts appear as thus stated. The court, following the decision of the Supreme Court, would affirm the constitutionality of the measure for which the defendant had voted. It would next direct the jury to find the defendant guilty; because, though his vote was constitutional, he thought it was not, and *for one to swear to what is true in fact, while he believes it to be false, is perjury*.

"The proposition is that when a man swears to anything, though the oath is in form general, in matter of law he swears to the thing *as he understands it*.' This is an old doctrine, as old as the common law itself, and it has constantly maintained the vigor of its youth, both in England and this country, and at the present day it is as fresh and strong with us as ever. Thus, to go back to the time of Lord Coke, who is the great and overshadowing law authority, he says: 'Falsehood in knowledge and mind may be punished, though the words be true. For example, damages were awarded to the plaintiff in the Star Chamber according to the value of his goods riotously taken away by the defendant: the plaintiff caused two men to swear the value of his goods, that never saw nor knew

* "Works of Thomas Jefferson," vol. v., pp. 236, 237.

¹ 11 Benton's Debates, 513.

² 11 Benton's Debates, 536.

them; and, though that which they swore was true, yet, because they know it not, it was a false oath in them, for the which both the procurer and the witnesses were sentenced in the Star Chamber."³

"Now, it will be observed, that the form of the oath which the witness takes in court is, to speak the 'truth, the whole truth, and nothing but the truth.' Yet, in contemplation of law, it is, as the reader sees, to speak the truth as 'he understands it.' So, in like manner, the form of the oath which the legislator or the President takes is to support the Constitution; while, in contemplation of law, it is to support the Constitution as 'he understands it.' We have seen that, if the witness tells what is really true, but he does not understand it to be so, he swears falsely; so, on the other hand, if what the witness states is false, yet he believes it to be true, on what seems to be good ground of belief, he is innocent of perjury.⁴ And the latter part of this doctrine, as well as the former, applies to the President or a legislator, in respect of the official oath to support the Constitution."

"The author has just stated that this doctrine is old. Thus, Lord Coke has traced it back to the earliest dawn of light concerning the common law. He continues: 'For, as Fletsaith, Ad rectum juramentum exiguntur tria, veritas, conscientia, judicium; truth and conscience in the witness, and judgment in the judge. And herewith agreed Bracton, that a man may swear the truth, and yet be perjured. Dicunt quidam verum, et mentiuntur, et pejarant, eo quod contra mentem vadunt. Ut si Judacus juraverit Christum natum ex virgine, perjuriam committet, quia mentem vadit, quia non credit its esse et jurat.'⁵

"In like manner we may trace the doctrine down from Lord Coke through all the books on the original law, and through the adjudged cases, to the present time. The student who is curious on this point, will find help from consulting the note.⁶

The last statement of the doctrine by any text-writer is in the author's work on the Criminal Law. It is there set down as follows: "If the witness supposes he is testifying falsely, it is corrupt as to him, and a perversion of the truth in the court of justice; it is therefore perjury, though in fact what he says is true."⁷ Among the American cases is one in Indiana, decided in 1841, when the bench was occupied by able judges; and Blackford, a very competent judge, said: "To constitute perjury, the oath must, of course, be false; but that may be the case, whilst, at the same time, the matter sworn is true. The

law is, that what is sworn to must be either false in fact, or, if true, the defendant must not have known it to be so." The learned judge then quotes Lord Coke, the same as we have done, and adds: "The law is also so stated by the later writers on original law. It follows, we think, that where a man swears that a thing is so, or that he believes it to be so, when, in truth, he does not believe it to be so, *the oath is false*, though the fact really be as stated."⁸

"The Constitution of the United States, while it is the 'supreme law,' is so only in the sense of excluding all law which is in conflict with it. The law, which we are here considering, is, though unwritten, as obligatory as any written law, except such written law as is contrary to the unwritten provision. The clauses which require the oath to support the Constitution are not adverse to the unwritten law, but are to be construed by it; hence, we see, that the view which President Jackson presented of the oath was merely a statement of what was always the law of the land. . . . The law laid down by President Jackson was the old adjudged law, binding all persons concerned by the force of *authority*."

It is therefore evident that each officer must declare Sunday laws unconstitutional, *except when he believes them to be just and legal*, when, according to the law as we have presented it, he is protected in his belief; but otherwise, he violates his oath of office if he does not set the law aside and regard it as though it were not. "An unconstitutional statute," says Judge Cooley, "is to be regarded as having never, at any time, been possessed of any legal force."

SUNDAY OBSERVANCE.

Letter From Rev. M. O'Keefe on This Subject.

[From the Catholic Mirror, Baltimore, Md., Nov. 9.]

IN response to an invitation to attend a meeting of ministers in Towson, Father O'Keefe replied as follows:—

Towson, Baltimore Co., Md.,
Oct. 23, 1895.

REV. MESSRS. J. FRED HEISSE, W. G. CASSARD, and C. E. GUTHRIE—*Gentlemen*: I am in receipt of your esteemed favor of the 19th instant, courteously inviting me to attend a meeting in the lecture room of the M. E. Church, Towson, at 2:30 P. M. to-morrow, as follows:—

REV. M. O'KEEFE—*Reverend and Dear Brother*: The violations of the Sunday laws in your county is flagrant. The exposure of guilty parties is arresting attention. We desire a conference of the ministers of the county. Please meet us in the lecture room of the Towson M. E. Church, at 2:30 o'clock, next Thursday afternoon, Oct. 24. Sunday laws must be enforced. Come. Do not disappoint us.

Your Brethren,

{ J. FRED HEISSE.
W. G. CASSARD.
C. E. GUTHRIE.

October 19, 1895.

In reply, I would beg leave to say that whilst fully appreciating the courtesy extended me as a clergyman residing in the county, I am at loss to conjecture whether the invitation may be regarded as referring to me as a citizen or clergyman, or as both combined. Anyhow I regret to be obliged to state that I could not conscientiously participate in a discussion of the infraction of the Sunday laws.

Holding no office under the civil law, whether as judge, magistrate, sheriff, squire, bailiff, constable, detective or spy, paid or unpaid, I

could not help regarding myself otherwise than as an officious intermeddler in the legitimate business of the proper officers appointed to execute the laws, and who would very naturally regard my action as a gratuitous piece of interference in their legitimate calling.

The above officials under County Commissioners are the responsible officers entrusted with the duty of taking due cognizance of all such violations, and, doubtless, are as willing and ready as they are competent to bring all violators of the law to condign punishment. Hence, as a citizen of this great republic, I am amenable to the laws enacted by the people's representation for the benefit and happiness of the masses, and as one of the number, I highly appreciate and duly enjoy with undisguised gratitude the temporal blessings assured to every law-abiding citizen under that glorious flag of ours, which is the synonym of that genuine and plenary liberty attainable nowhere else on this planet.

Nevertheless, as a citizen neither the holder of, nor aspirant to any office, State or Federal, I am happy and contented in the role of a private individual, neither invited nor aspiring to a participation in the control or management of public offices. Nor does my position as a recognized minister of the Christian religion seem to call for, or warrant any such interference. I hold in such esteem the divine calling I so unworthily represent that I would never, during my long life, avail myself of the right to register my vote for one or other political party; nor am I ever likely to do so, unless, indeed, that the ghost of "Sam"—defunct Knownothingism—should once more develop itself in A. P. A. ism or other kindred, dark-lantern conspiracy, as it did in the early fifties, only to be crushed to powder by the voice and votes of an indignant people, uncompromisingly jealous of their liberty, religious as well as civil.

It is not, then, with me a question of right, but one of expediency as to whether I could consent to mire my priestly robes in the turbid and foul waters of muddy politics.

Hence, as a clergyman, I question the propriety or expediency of interfering, indirectly even, in the execution, or rather failure (if it prove so), on the part of officials to execute the Sunday laws, which are of a purely civil character.

As representatives of Christianity, we occupy a very questionable, nay, highly mortifying position, viz: to be obliged to acknowledge that the moral power of the Christian religion is lamentably inadequate to reform, measurably at least, the morals of its votaries without having recourse to the aid and interference of the civil law by imposing civil pains and penalties; thereby, publicly confessing the mortifying and shameful failure of Christianity to compass one of the chief ends of its institution and mission, viz: the culture of the moral law in the hearts of Christians. For the above reason, and others equally cogent (had I time to unfold them), I am reluctantly compelled to forego the pleasure which a meeting with my fellow citizens for discussion of the question named in the invitation would afford me.

Deeply impressed with the above views, during a long life as citizen and clergyman, I regret that our views as to the object of the meeting do not harmonize.

As a Catholic clergyman, I have ever been an earnest and steadfast advocate of Sunday observance; and I may say, too, without egotism, a life-long impersonation of total abstinence, and whilst I sincerely regret the use of intoxicants, I never could consent to be in touch with those who, in their rank fanaticism, would rob man of that God-given freedom

³ Gurneys's case, 3 Inst. 166.

⁴ 2. Bishop Crim. Law, 1007.

⁵ 3. Inst. 166.

⁶ Ockley's case, Palmer, 294; Allen v. Westley, Hct. 97; 1 Hawk. P. C. Curw. ed. p. 433, 6; 1 Gab. Crim. Law, 793; 2 Deacon Crim. Law, 1000; Archb. Crim. Law Proceed. 599; Archb. Crim. Pl. & V. 13th Eng. ed. 680; 2 Chit. Crim. Law, 303; 2 Russ. Crimes, Grea ed. 597; Whart. Am. Crim. Law, 4th ed. 2201; Rex v. Edwards, 2 Russ. Crimes, Grea. ed. 597 note; Rex v. Mawbet, 6 T. R. 619, 637; Commonwealth v. Hatstat, 2 Boston Law Reporter, 177, 179; People v. McKinney, 3 Parker C. C. 510; The State v. Cruikshank, 6 Blackf. 62. These authorities are all one way. They all sustain the doctrine of the text; but, as I wish to cite everything, I will add, that there is one case, reported in a book of reports which Mr. Wallace, in his Reports, 3rd ed. p. 225, says is, in point of reliability, "so so;" namely, the 3d of Modern, wherein that half fabulous personage, "Curia," observes, by way of dictum: "There is a difference when a man swears a thing which is true in fact, and yet he doth not know it to be so, and to swear a thing to be true which is really false; the first is perjury before God, and the other is an offense of which the law takes notice." Rex v. Hinton, 3 Mod. 122. This is the only passage I ever saw in any law book, conflicting, even by way of dictum, with the doctrine of the text; and this leaves the offense to be *perjury before God*. But every lawyer knows that such an observation, from such a source, has no weight against a current of legal authority,

⁷ 2. Bishop Crim. Law, 3rd ed., 1004.

⁸ The State v. Cruikshank, 6 Blackf. 62.

which would be to him an inalienable gift and treasure. Two wrongs never made a right: and the drunkard and the fanatic are equally a nuisance—the latter the more dangerous of the two.

Whilst dealing with the question, I publicly own that although I have never but once in my life tasted liquor, and then whilst presumably in the jaws of death from yellow fever, my physician admonished me that death was inevitable, unless I consented to use a mint-julep—the vomit, the last stage of yellow fever, having set in. I then touched liquor for the first and last time during a life fast verging on the three-score and ten.

Before closing this letter, I would call attention to a distinction between violation of the divine and civil law. The latter enacts a penalty from the man who sells liquor on Sunday, on conviction, and should intoxication result to the individual, he is amenable to the law of God for his complicity in the crime of drunkenness, not because of Sunday, for the same guilt attaches to any other day. Were he and his victim Catholics, they are both before God guilty of the additional crime of desecration of the Lord's day. This is the result of an overt act of disobedience to the voice of the Church, commanding her children to keep the Sunday "holy;" God commanding us to hear her voice. But, reverend sirs, let me admonish you that no Protestant, true to the principles of his religion and conscientiously obedient to his teacher, the Bible, need ever have misgivings as regards the freedom of Sunday; nay, more, his teacher is consistent in impressing on him in every page of the New Testament as well as of the Old, that God has appointed the Sabbath or Saturday as the day set apart by him for his worship.

Our Saviour, whilst on earth, kept no other day; and we learn that for over thirty years after his death, the Acts of the Apostles record the fact that the Apostles consistently kept their divine master's Sabbath (the Sabbath which the Jews have kept ever since for over eighteen centuries, they having the same teacher, the Bible, as you have) according to the practice and teachings of Christ and his apostles, without modification, as testified by the New Testament from Matthew's Gospel to the Revelation. This statement is absolutely true and unsusceptible of successful contradiction; imagine, then, my surprise on reading the city papers yesterday of the anomalous and self-stultifying position occupied by you, as accredited ministers of the Christian religion, assuming the role of . . . spies—a self-constituted smelling committee—for you represent no civil office whatsoever, laying snares and traps to inveigle the unwary that you might drag them before the civil courts for violation of a purely civil law, forbidding the sale of liquor on the first day of each week. On what grounds, may I ask, can you justify such proceedings? How were these people interfering with you in the practice of your religious acts? Place your finger on any page of your acknowledged divine teacher, the Bible, and show the world the proof that, on your own principles, they had violated any ordinance of the Christian religion. I hereby denounce your conduct in this matter as not only highly reprehensible, but as being in direct violation of the revealed will of God as taught by your Bible.

You had succeeded in getting a verdict against them before the civil courts for transgression against the civil law. I now in the presence of the public pronounce you, on your principles, guilty of the grossest misdemeanor, thousands of times over, against the divine law.

When, let me ask, have you, even once, in your lifetime, kept the command of God: "Remember the Sabbath-day, to keep it holy?"

Which day is the Sabbath? I answer the last day of the week, the day kept by God himself, and for that reason, assigned by him for observance by man, the Sabbath or the day kept by the Redeemer and his apostles whilst they lived on earth.

You pose before the world as models of Christian morality, and behold every week of your lives you are guilty of gross violation of one of God's most positive precepts, "Remember the Sabbath," etc. Let me illustrate in order to prove God's earnestness in this respect; "And it came to pass, when the children of Israel were in the wilderness; and had found a man gathering sticks on the Sabbath-day; that they brought him to Moses and Aaron, and the whole multitude. And they put him into prison, not knowing what they should do with him. And the Lord said to Moses: Let that man die, let all the multitude stone him without the camp. And when they had brought him out, they stoned him, and he died as the Lord commanded." Num. 15:32-36. Such, Rev. Sirs, was the punishment meted out by command of God to a man who was guilty but once of an infraction of the law of the Sabbath, whilst each one of you is guilty of a similar desecration of the Sabbath (Saturday) each Saturday of his life—and this on the unerring testimony of your own teacher, the Bible. "Out of thy mouth I judge thee thou wicked servant."

Nor has God's counsels changed by the exercise of infinite patience. He can afford to abide his time for the vindication of his authority and contempt of his commands. The precept, "Remember the Lord's day, to keep it holy," is as obligatory now as it was in the Old Law, as in the instance above quoted. Can you offer the slightest pretext or palliation for your abandonment of your teacher, the Bible, which enjoins absolutely the keeping of that day, kept by God himself first, after the creation? You pursued the violation of the civil law unrelentingly and did not cease, until you secured a conviction. How, may I ask, will you fare when cited before the Divine tribunal, and compelled to confess from the pages of the Divine Record, which you boast of as your guide and teacher, that you have never once obeyed the Sabbath precept, and that you stand to-day before God, heaven and earth as the most unmitigated Sabbath breakers on earth? Do I exaggerate in the slightest degree the unscrupulous antagonism to the law of the Sabbath evinced by you, every week of your lives? Not in the least. And for the purpose of leaving you not a shadow of excuse, I herewith present each of you two pamphlets containing the countless proofs of your apostasy from the teachings of the Bible, your sole and recognized teacher. I defy you to disprove these pamphlets. Observe silence with regard to them, and the public must conclude that you rank, as I have already designated you, amongst the champion Sabbath breakers on earth, as the pamphlets, based on God's Word, your guide, prove you to be.

I have no sympathy with violations of the civil law, but when men are hunted down by self-righteous, self-constituted . . . spies, and detectives, whose record as violators of one of God's most positive precepts is unquestionable, I am reminded of Satan rebuking sin.

I will now conclude with the word of rebuke spoken by our divine Saviour (Matt. 7:2): "And why seest thou the mote that is in thy brother's eye [the violations of the civil law] and seest not the beam in thy own?" (the life-long career of a Sabbath breaker.) "Or how sayest thou to thy brother: Let me cut the mote out of thy eye; and behold a beam is in thy own eyes? Thou hypocrite; cast

out first the beam out of thy own eye, and then shalt thou see to cast out the mote out of thy brother's eye." Remove the beam before you search for the mote.

Having assigned you your true position as champion biblical Sabbath breakers, whilst I have shown that the victims of your self-righteous, arrogant and unjustifiable persecution, were merely violators of the civil law, a crime insignificant compared with yours, I close this correspondence with the sincere hope that you will reopen it, with a manly effort at self-vindication. Count on a reply.

M. O'KEEFE,
Catholic Pastor, Towson.

PERSECUTION IN THE TRANSCAUCASUS.

[New York Independent.]

WE have received news which has confirmed in all their hideous details the accounts which have already appeared in the English press of the persecution of the Dukhobors in the Transcaucasus. It all began by the Dukhobor conscripts being obliged by their officers to go to orthodox churches. The young soldiers wrote to their parents for advice, and they were counseled to throw down their arms. This they did, and were at once unmercifully beaten by command of their officers. The exact sequence of events is still wanting; but the next event is the assembling of all the Dukhobor soldiers in a field with their weapons. A huge fire has been built up and lighted, and on this they are casting their weapons when up gallops a regiment of Cossacks, with the provincial governor at their head. The Dukhobors did not submit and point blank refused to serve in the army. The governor in a rage ordered the Cossacks to do their worst, and for seven long days the wretched religionists were beaten and cuffed about, their women dishonored, their property ruined. Their position is now a terrible one. Their villages have been broken up, and they are scattered about all over the country in twos and threes, none daring to offer them shelter.

A PITIFUL PIECE OF SPECIAL PLEADING.

[St. Louis Globe Democrat, July 14, 1895.]

FROM the orthodox standpoint, the Adventist is absolutely right in the premises. If the Decalogue is to be regarded as perpetually binding upon the conscience of Christians, and all parts of it equally binding, there is not the slightest doubt that the seventh day should be observed as the Sabbath. There is not a shred of testimony in existence that either the Old or New Testament ever substituted any other day as a Sabbath. We are to "remember the Sabbath day," and there is no "Sabbath day" except Saturday. Any attempt to show that the sanctity of the day was transferred to any other day is a pitiful piece of special pleading, unworthy an honest mind. There is not an argument to sustain such a view that any court in the land would have the patience to listen to. The facts are all against the "Christian sabbath." The term is a misnomer and ought never to be used. The simple historic fact is, that the early Church dropped the observance of the fourth commandment just as they dropped the observance of many Jewish ceremonies, simply because these things belonged to an outgrown faith. . . . Luther and Calvin and the early Reformers understood this plainly. With them Sunday was not the substitute for the Sabbath. They never quoted the fourth commandment as having any relation to the Christian day of rest. They observed Sunday sim-

ply because it was the weekly anniversary of the Lord's resurrection. They abstained from labor, not because of the Decalogue, but because servile labor was one of the consequences of the fall of man from which Christ had redeemed them. But it is intolerant, bigoted and cruel to persecute and prosecute a sincere, earnest and truly religious body of men and women simply because they observe a day of rest which does not please the majority of people. It is not claimed that they interfere with the liberty or comfort or worship of any of their fellow-citizens, but only that they are offending the dominant religious sense of the community. That is what it practically amounts to.

NOT APPOINTED TO GOVERN THE STATE.

[The Outlook, Nov. 2.]

THE minister is not sent to govern, either in Church or in State. Whether individuals or parties come before him, he may reply, with Christ, "Who set me to be a judge over you?" He makes a mistake if he endeavors to carry his ministerial authority into the realm of politics. His kingdom is not of this world; it is a kingdom of truth, and he that is of the truth heareth his voice. When ministers have undertaken to control the political administration of the world, they have made a poor business of it—and this whether they were Roman Catholic priests in mediæval Europe, or Presbyterian elders in the Barebones Parliament, or Episcopal bishops in the House of Lords, or Congregational clergy in the Puritan hierarchy of New England. It is true that the minister is also a private citizen, and as a private citizen may take his part in political discussions, but even this he would better do cautiously, if at all. He has a grander service than that of reforming society, namely, regenerating it. To inspire a higher spirit of justice, purity, and patriotism in men of all parties is a nobler service than to shape the political platform or influence the political nominations of any one party.

And as he is not appointed to govern in the State, so neither is he appointed to govern in the Church. He is not a lord over God's heritage; he is not to be called master, nor is he ever to forget that he who is the greatest is the servant of all. Nor is this any real self-abnegation. Influence is more valuable than power. Pilate and Caiaphas had power, one in the State, the other in the Church; and the State and Church where they respectively ruled are both disintegrated. Christ had influence; it survived his death and has created new States and a new church. Power belongs to the form of organization, and perishes when the form changes; influence is vital, and is as immortal as life itself.

"FAR OUT OF THEIR PROVINCE."

[Free Press, Murfreesboro, Tenn., Nov. 23.]

WE have no respect for that man or that body of men who arrogate to themselves the right to say by what method a man shall address himself to a higher being. Man may control man's fleshly tendencies, but when he presumes to dictate to a fellow-being what he shall or shall not do when that fellow-being is making petition by word or deed to God is unwarranted and even blasphemous. He who throws obstacles in the way of him who is earnestly and conscientiously seeking to carry out the teaching of his Maker treads on dangerous territory.

PENNSYLVANIA STRUGGLING FOR LIBERTY.

[The Philadelphia Record, Aug. 8.]

THERE is at present on the statute books of this commonwealth a law which is in itself a reproach to the intelligence, the liberality and the justice of any Democratic-Republican community. This law strikes at the very root of personal liberty. Every American citizen should have respect for law; and, in fact, most Americans have an ardent and constant regard for proper authority. But when laws like the Sunday law of 1794 are made, and obedience to them is required, the citizen should protest frankly and emphatically against their operation. Laws of this character have no place in our civil code. They are a relic of mediæval monasticism. . . . The people have borne with them long enough. They have obeyed them with the same spirit that one complies with the whims and caprices of an old maid. But now they are tired, nauseated, and disgusted with the long-standing farce. And in the name of decency, and out of respect for the personal liberty guaranteed by the men of 1776 and 1789, they demand the immediate repeal of the Sunday law of 1794. Its provisions are subversive of true liberty; its restraint is opposed to the spirit of religious tolerance; it is in itself unreasonable, iniquitous and tyrannical. Liberty requires that it be repealed; the people demand it! Blot it out!

A PRAYER FOR LIBERTY.

BY FANNIE BOLTON.

DARK were the clouds that once shadowed the land,
When the State held the conscience with stern, iron hand,
When freedom of worship, by law was curtailed,
And sweet Liberty's banner no more was unfurled.
Oh! oh! then were sighs of woe.
Oh! oh! then were tears aflow.
Oh! oh! prayers were whispered low,—
"Father in heaven, we look to thee,
Earth's mighty nations speak tyranny,
Turn this fierce tide, and calm this wild din,
And keep us from sin. . . . Hear our prayer."
And God above listened in love;
Sent down the light that scattered night,
Till Liberty once more was free
To lend her help to you and me.

Sweet peace rules the world where Liberty reigns;
Injustice is banished with torture and pains.
The Dark Ages flee 'neath the light of her smile,
And kindness and beauty touch nations the while.
Oh! oh! shall it not be so?
Oh! oh! bring us no more woe.
Oh, oh, let our prayers breathe low,—
Father in heaven, we look to thee;
Sweep from our country dread tyranny.
Quell this fierce strife, and calm this wild din,
And keep us from sin. . . . Thus we pray.
But should the storm break on our path
Let no alarm come from earth's wrath.
Calmly in love, we'll look to thee,
Father, in whom is Liberty.

SUNDAY ENFORCEMENT IN MARYLAND.

THE *Baltimore Methodist*, "published by the authority and with the patronage of the Baltimore Conference of the Methodist Episcopal Church," is making a strong fight for general Sunday-law enforcement in that city.

All that was required in Baltimore to secure the prosecution of a poor Seventh-day Adventist cobbler, was for one or two Sunday-keepers to lodge complaint against him with the police authorities. He was then watched and arrested for mending shoes in his own rooms on

Sunday. But thus far, to the best of our knowledge, the *Baltimore Methodist* has called in vain upon the police authorities to close the saloons upon Sunday. The editor complains, in his issue of Oct. 3, that notwithstanding the fact that he "went under oath before the grand jury and most plainly told those gentlemen some startling facts," the saloons complained of are still open on Sunday. "We write this with the blush of shame," says this Methodist editor. Almost in despair he says:—

Information comes to us direct that after our testimony was given, the grand jury had a prolonged discussion, as a number of jurors contended that the evidence furnished was not sufficient upon which to frame indictments. We stand amazed. Is Towsonton waiting for more evidence? What stronger testimony can be given? We have done filthier work than we ever dreamed of doing to get satisfactory evidence. The editor himself trudged through heat and sand much to his discomfort, sabbath after sabbath, secured incontrovertible testimony, and at sacrifice of time and placing ease in the background, spent hours at the county seat.

And all this was practically to no purpose, which goes to emphasize the fact that there is not sufficient public sentiment back of Sunday laws to secure their enforcement, except against a small minority, whose religious belief and practice is not in accord with that of their neighbors.

CATHOLICS ON SUNDAY OBSERVANCE.

SEVERAL of the Catholic papers have had in them recently, various notices relative to the part "Protestant" ministers are taking in trying to follow Dr. Parkhurst. One of the strongest items of the kind which has come to our notice was a letter from "Father" O'Keefe to some ministers in Towson, Md. It seems the Protestant clergy had thought it was incumbent upon them to investigate the infractions of Sunday laws, and wishing to make the matter as universal as possible they invited "Father" O'Keefe to be present at and to take part in their deliberations. "Father" O'Keefe took occasion to reply to the invitation, and at the same time gave them a terrible scoring for the efforts they were putting forth, to do, as he called it, the work of "spies and detectives." And now comes the following, from the *Pittsburg Catholic*, of Nov. 14:—

That Ohio minister, a candidate for the State legislature, who thought he could put money in his pocket by promising his vote, if elected, to Senator Brice, is in bad odor. His pulpитеers reject him, and his fellow-citizens regard him as a Judas. In the days of "Old Hickory," a minister called on him for an office, stating that he had stumped for his election every week-day of his campaign and preached for the Lord on Sundays. Jackson turned short to him, and looking him squarely in the face, said: "By the Eternal, if you would cheat for the Lord you would cheat the country. I will have nothing to do with you nor with anything like you. Good morning!" The political preacher was justly estimated.

As a rule we take issue with those of the Catholic faith upon nearly every point, and it gives us a good deal of satisfaction to be able to say "Amen" to much which "Father" O'Keefe says. (We print this letter for the information of our readers, on page 373.) It is certainly true that the Lord has never put it upon any of his ministers to meddle in civil affairs, and this only goes to show that the Church, having lost the power of God, still retaining the form of godliness, tries to make up for the deficiency by getting the State to legislate in its behalf, and then the ministers of the church freely assist the officers of the law in enforcing those measures which have been adopted at the instigation of the clerical party.



NEW YORK, NOVEMBER 28, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

CAPE COLONY has recently placed another Sunday "law" upon its statute books. Our South African correspondent discusses it in an article which we will print next week.

THE *Independent* attributes Republican success in this State, in part at least, to Warner Miller's Sunday plank, and says: "He is the true leader of the people on this question, and the Republicans of the Legislature must pay heed to him."

WHILE you are reading this item at home, surrounded by loved ones, enjoying your God-given and constitutionally guaranteed freedom, R. R. Whaley, of Church Hill, Md., is a prisoner in the Centreville Jail for no other offense than hoeing cabbage plants on Sunday in his own garden after having observed "the Sabbath according to the commandment."

WE still have on hand a few hundred copies of the illustrated SENTINEL of Sept. 26, containing the historical article, "Religious Toleration in Maryland." Everybody ought to know the facts stated in this article. It is a complete refutation of the claim that Roman Catholics established religious liberty in Maryland.

THE *Independent* nominates Warner Miller for United States Senator, to succeed David B. Hill in 1897. Our contemporary says of Mr. Miller: "His understanding of what Israel ought to do in an emergency, and his statesman-like qualities highly commend him for the United States Senate." It was Warner Miller who sprung upon the Republican convention "the unqualified endorsement of the so-called Christian sabbath."

ALL communications intended for publication in this paper or for the information of the editors, should be addressed, "Editor AMERICAN SENTINEL," and not to any individual. Business communications, subscriptions, change of address, etc., should be directed to "AMERICAN SENTINEL," and not to the editors or to any individual. The reason is that the editorial work is done in one room, and the subscription books are kept in the counting-room on another floor.

NOVEMBER 11, a street flower vender was arraigned in the Harlem Police Court for selling a bunch of violets on Sunday. To the credit of the justice, be it said, the defendant was promptly discharged. But technically, the sale of a bunch of violets on Sun-

day is just as much a violation of the "law" as would be the sale of a horse or of a suit of clothes, or any other article of legitimate trade; but the justice before whom this prisoner was arraigned chose to follow the law of justice rather than the statute, in this instance.

It is said that in a recent interview Cardinal Swampa, the probable successor of Leo XIII., laments the national observance of September 20 as equivalent to opening an old sore. In his opinion the papacy can never be reconciled with Italy unless the latter restores to it the fullest territorial liberty. Until this be done he feels that, in civil matters, the position of the pope is very little better than that of a government employé.

THE *Northwestern Chronicle* (Roman Catholic), in its issue of November 1, prints a synopsis of a lecture by "Rev. Father" Thomas E. Sherman, son of the late General Sherman, in which he is credited with these words: "Our grandfathers found that they could not unite the Church and State if they wished to form a nation. However, we have what amounts to a union of the Church and State. The object of union has been attained after all—they are one in principle, one in action. If there is not a kindly sympathy between the Church and the State, why is it that there are chaplains in our armies, and that our church property is untaxed? The church is content that there should not be a union in the strict sense, because we believe that this form of government is one under which the church can best thrive—a form of government which is to her best interests."

PERSECUTION IN ILLINOIS.

MONDAY, NOV. 11, J. F. Rothrock, a Seventh-day Adventist, was tried at Albion, Edwards County, Ill., for the "crime" of keeping open his store on a certain Sunday in May last. He was found "guilty" and fined ten dollars and costs. The judge, however, granted a new trial, which will defer the decision of the case till next spring.

Wednesday, the 13th, several more Adventists, mostly farmers, were tried at Olney, Richland County, for the like "crime" of pursuing their customary vocations upon the first day of the week. Considerable difficulty was encountered in selecting the jury, the prosecuting attorney being careful to ask each person called if he attended the Adventist camp-meeting held at Olney last fall, and promptly ruling them out if their answer was in the affirmative. The trial resulted in the conviction of those indicted. We have not learned the amount of the fine.

As is usual in such cases, the testimony of the witnesses called revealed that the prosecution was inspired by a spirit of religious animosity. One lady, seventy-two years of age, testified that she was disturbed by plowing done on Sunday by one of the prisoners in a

field a quarter of a mile from her home, and that the disturbance consisted mainly in her knowing that a young man of such good character as she knew the prisoner to have, was at work on the sabbath day that she had always been taught to keep. Another witness testified that he was disturbed in his mind by this Sunday plowing, notwithstanding that he had on the previous Sunday, as he admitted, assisted in hiving a swarm of bees. The two leading prosecutors in the case are men who were recently arrested and fined for disturbing a singing-school.

The Sunday statute of Illinois provides that—

Whoever disturbs the peace and good order of society by labor (works of necessity and charity excepted), by any amusement or diversion on Sunday, shall be fined not exceeding \$25. This section shall not be construed to prevent watermen and railroad companies from landing their passengers, or watermen from loading and unloading their cargoes, or ferrymen from carrying over the water travelers and persons moving their families on the first day of the week, nor to prevent the due exercise of the rights of conscience by whomever thinks proper to keep any other day as a sabbath.

From this it appears that it was the plain intention of the framers of the statute that such persons as observed another day than Sunday as a sabbath, should be protected from interference in the quiet, peaceable pursuit of their regular vocations on the first day of the week. But notwithstanding this, these Adventists are convicted and fined just as though there were no such provision in the statute.

It is probable that an appeal will be taken in these cases to the State Supreme Court.

THE *Catholic Review* says: "Who will tell us? 1. How many Protestants there are in South America? 2. How many of them are natives? 3. What is the text of the laws which the Methodist ministers of Chicago say abridge the civil or religious liberty of those Protestants? We want to get at the exact truth."

In giving this information to the *Catholic Review*, will the Methodists know enough of the true principles of religious liberty to inform the *Review*, and through it the pope, and the Roman hierarchy everywhere, that the number of Protestants in South America makes not one bit of difference; that religious liberty is a God-given right, and that a minority of one is entitled to the free enjoyment of it equally with a larger minority or even with the majority?

AMERICAN SENTINEL.

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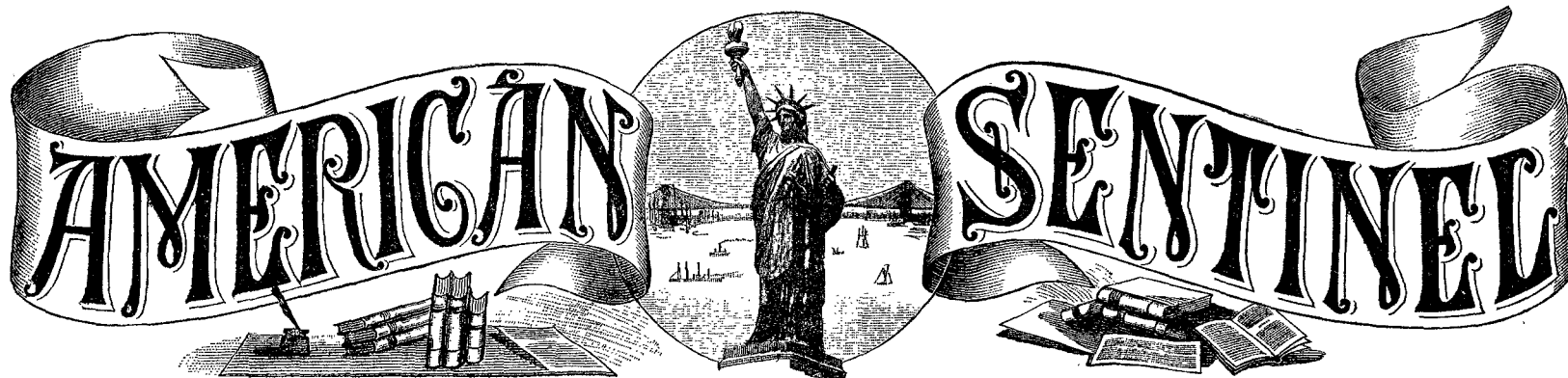
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THE INEVITABLE OUTCOME.

THE AMERICAN SENTINEL has long raised its voice in emphatic protest against the movement on the part of the leading churches to organize their forces for the purpose of exercising a controlling hand in political and civil affairs.

There can be but one outcome to this movement if the hopes of its promoters are realized, as there is now every prospect that they will be; and it is not difficult to state what this will be, for history will repeat itself in our day, as surely as like causes produce like effects.

There is more in this matter than a mere theory of the proper functions of the State, or of the true spheres of the Church and the civil power. We are confronted not only by a theory, but by a terrible prospective condition, even nothing less than the ruin of both the State and the Church, with every individual who is a participant in this religio-political scheme.

In 1892 the churches, or leading representatives of the same, besieged Congress with petitions and threats demanding that the World's Fair be closed on Sunday. The demand was based upon religious grounds, namely, the plea that the Fair ought not to be kept open on the "Christian sabbath;" and it was religious sentiment against what was viewed as a desecration of the sabbath, that inspired the petitions to Congress and moved Senators Quay, Hawley, and others to quote from the Scriptures and argue that the demand of the Church should be granted. In the summer of that year Congress capitulated, and it was decided by act of Congress that "the first day of the week, commonly called Sunday," is the sabbath to be observed by the American people.

The church leaders who had been foremost in demanding this action were naturally elated,

and one of them went so far as to say, "We have learned that we hold Congress in our power," while another declared that thereafter the voice of the Church would be heard more frequently in the legislative halls. And certainly there has been no disposition manifested by the church leaders who cherish like sentiments to recede from their vantage ground in this respect.

To-day the organization of the churches and church societies for political ends is much more complete than was the case in 1892. The society of Christian Endeavor and kindred organizations have grown enormously since that time, and are still growing; and their tremendous power, wielded it is true in many ways for good and always no doubt with good intentions, is ready, alas, to be exercised to the full to advance a mistaken conception of the nature of true Christian work; in other words, to promote the movement whose real and only meaning is a union of Church and State.

As stated before, the outcome of this movement, as concerning both the State and the Church, is not difficult to foresee. It can be discerned both in the light of history and of revelation. The eye of Omniscience, foreseeing the events of our day no less plainly than those of antiquity, discerned it from the first, and the Word of the Almighty is not silent concerning a matter which so directly concerns the interests of his people and his cause. That Word tells us of "great Babylon," the prophetic title designating an apostate, world-loving church; of the manner of her apostasy and its result. In Rev. 18:1, 2, we read: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." These words picture the result of a flood of worldliness in the Church, and the prophet in holy vision was looking down the line of future events to a time when such would be the condition of the professed Church of Christ. He was looking forward even to our own day.

Let us see what will result to the Church from the success of the present movement to

bring the Church with the mighty power of its numbers, organization, and influence, into the arena of political strife.

Is it not plain to every intelligent person that this movement must open upon the Church the floodgates of worldliness? What is it that debars worldliness from the Church of Christ? Is it not the fact that Christ's kingdom is not of this world,¹—that it offers no worldly inducements of any kind to those who enter its fold, but that instead there is promised them persecution, with a daily cross and self-denial? For it is written: "All that will live godly in Christ Jesus shall suffer persecution;"² and Jesus said, "He that will come after me, let him deny himself, and take up his cross daily, and follow me."³ This causes a separation between the world and the Church, and worldly men, so long as they retain their worldliness, look with no favor upon her, and regard her adherents as fools. For unto the world the gospel of Christ is foolishness.

But let it be seen that the Church has become a power in politics,—that only those upon whom the Church looks with favor are likely to succeed in political contests,—in other words, that office-holding under the civil government is well-nigh impossible without the aid of the Church, and all but assured with her aid, and there will at once be a marked change on the part of worldly, unscrupulous men toward the Church. They will as assiduously court her favor as before they shunned her counsel. They will seize upon any cheap method of posing as men of morality and piety. Already we have before us examples of this kind. And as the surest means of appearing well in the Church's eye, they will flock into the Church and boldly make their way into the very inner courts of the sanctuary. There hypocrisy and worldly ambition, clothed in pious garb, will pose in the place of Christian virtue. There base men will stand side by side as co-workers with those whose lives are actuated by Christian principles, making the temple of God an arena of their strifes and intrigues. The language of James 3:16, completes the description: "Where envying and strife is, there is confusion, and every evil work."

Thus will the Church, having turned from the way of righteousness, speedily become in

¹ John 18: 36.

² 2 Tim. 3: 12.

³ Luke 9: 23.

very truth "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." And this will be the utter ruin of the Church,—the nominal church, those visible organized bodies which in name and profession represent the Church of Christ, as many of them as shall have entered into this unholy alliance with the world. And this is the time of which the prophet writes: "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities."⁴

Of this terrible result to the Church there can be no manner of doubt. It will be but a repetition of what has been. History tells us of a similar fall experienced by the Church soon after the days of the apostles, which resulted in the development of the papacy. There was an alliance between the Church and the civil power. The Church wanted laws enacted which would suppress upon Sundays certain places of amusement which drew the people away from attendance at the house of worship. The church historian, Neander, says of this:—

Owing to the prevailing passion at that time, especially in the large cities, to run after the various public shows, it so happened that when these spectacles fell on the same days which had been consecrated by the Church to some religious festival, they proved a great hindrance to the devotion of Christians, though chiefly, it must be allowed, to those whose Christianity was the least an affair of the life and of the heart. Church teachers . . . were, in truth, often forced to complain that in such competitions the theater was vastly more frequented than the church.⁵

This was in the latter part of the fourth century. In A. D. 401, at a church council held at Carthage, it was enacted that "On Sundays and feast-days, no plays may be performed."⁶ That this might be made effective, a petition was addressed to the emperor, Honorius, praying "that the public shows might be transferred from the Christian Sunday and from feast-days, to some other days of the week," citing as one reason for the same, that "the people congregate more to the circus than to the church."

In A. D. 425, a law was secured closing theaters and other places of amusement on Sundays and other feast-days, "in order that the devotion of the faithful might be free from all disturbance."⁷ Thus did the Church seek an alliance with the State in those early days, and thus did the papacy develop and grow into power until, utterly apostate and corrupt, though nominally the Church of Christ, she dominated the State, and wielded its power to persecute and scatter the true people of God. Then was ushered in that awful period of human history known as the Dark Ages.

To-day, the Church is again seeking an alliance with the civil power. What is that alliance? It is one whose basis is the exchange of her power at the ballot box for the legislation which she demands. Leading clergymen who speak for the Church are now giving politicians and aspirants for public office to understand that they cannot succeed against its influence and its vote; and already they do understand it, and the game of politics is being adapted to this new feature. No astute and far-sighted politician now ventures to ig-

nore the decrees of the Church in a matter involving a moral or religious question; and as such questions are forced by the Church more and more into the sphere of civil legislation, the necessity of close and cordial relations with the Church will be more and more obvious to unscrupulous aspirants for positions of public trust.

When this Church and State movement shall have proceeded to the point where church relationship becomes no longer a matter of self-denial but a means of the gratification of selfish ambition,—when church connection shall have shifted from the basis of principle to that of policy, then know that the ruin of the Church is nigh!

This dreadful consummation the AMERICAN SENTINEL does not wish to see, and would do all in its power to avert; and therefore it lifts its voice in protest and warning against the Church's entrance into the field of political strife. It points to the divinely-ordained principle of the entire separation of the State and the Church, and calls upon men to render to Cæsar the things that are Cæsar's, and to God the things that are God's; to let the State make manifest the power of the civil arm in the sphere for which it was ordained, while the Church shows forth the power of God unto salvation to every one that believeth. Will the Church see her peril and turn from the evil path into which she has been led, making God and his omnipotent word the source of her power? If so, well; but if not, then ere long a trumpet voice will be heard proclaiming in her midst, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

GUARDING THE REST DAY.

A GROWING fear is agitating many minds throughout Christendom, that the world will lose its rest day. A prominent churchman has declared that "the more we assimilate Sunday to other days by the amusements, the occupations, the teaching and reading and thinking with which we fill it, the greater is the danger that ultimately we shall lose it altogether." So it is proposed to guard against such a loss by "every sanction which the law can furnish."

So far as Sunday is concerned, this fear is doubtless well grounded. There is a growing tendency to disregard the religious distinction which that day has for several centuries enjoyed, and to make it a day for secular pursuits and pleasures; and there is no power on earth that can stop it. The distinction between it and other days of the week, excepting the seventh, is one which rests only upon human authority and custom, and to human authority and human power it must look for that which is to save it from being swept away.

Many men have observed, and do now observe the day from conscientious convictions of duty, believing it to be the day divinely instituted and given to man to be kept holy. But with the knowledge that it is not and never was a holy day,—now fast being disseminated throughout the religious world,—and that its claim to sanctity rests on nothing but the traditions of men, while the seventh day is the Sabbath of the Lord, which all men are bound to observe, as the fourth commandment declares, there springs up naturally in men's minds a disregard for the Sunday, which the argument of law is powerless to cure. No human law ever changed the convictions of a person's heart. The most that human law can do is to make some of those who do not believe Sunday to be a sacred day, act as

though they did believe it; that is, to make hypocrites; for all who do believe it to be of a sacred character will observe it without the law. This is the only additional guard that secular enactments can throw around the day,—a guard of hypocrites.

But how is it with "the Sabbath of the Lord," the seventh day? Is there any danger that it will be lost? We hear no such fear expressed. Though its adherents are very much less numerous than the number who profess allegiance to Sunday, none of them have any doubt that it is sufficiently guarded and secure. It comes regularly once in each week, and shows no tendency whatever to get lost. The masses not only of the world but of Christendom, are against it, but it is losing no ground. On the contrary, its cause is moving steadily forward, and the number of its adherents is growing in all parts of the world day by day. No human law gives it aid, no popular church party gives it sanction, no men of wealth and influence are behind to push it forward; yet it moves onward with a power and majesty which discomforts and confounds its enemies.

The reason of this is simple. It is "the Sabbath of the Lord." He is behind it and in it. His power is with it. Upon his word it rests. Small wonder then that it flourishes without the aid of human laws, influence or wealth. Human power will turn against it, but that will make no difference. It is guarded and upheld by the Word of the Lord, and can no more be vanquished or lost than can God himself.

The only way to get the Sabbath is to get Christ. The only way to keep the Sabbath is to keep Christ. In Christ is rest; without him there is no rest. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Would not this gracious invitation of the Master be as good to present to the poor workingman as a law compelling him to rest(?) whether he will or no?

In Christ the workingman and every other man will find his rest, and he will not find it in any other way. He will find the Sabbath; for he is Lord of the Sabbath, the Creator of all things, and the Institutor, with his Father, of the day of rest. He kept it. The keeping of the Sabbath is a part of his life; and therefore those who have his life in them will keep it too. And they will not be afraid of the consequences, whether it be loss of position, loss of wealth or influence, or persecution from those who know not God. If they meet all these, they will still have as much as the Saviour had here on earth, and they ask no more.

When Christ can be put into the heart by human law, then Sabbath rest can be given to an individual by law, and not before. Until then, it is useless to talk of throwing guards around the Sabbath by human enactments.

MAJORITIES AGAINST THE TRUTH.

THERE are those who magnify the numbers that give countenance to their cause, forgetting that in both morals and religion the Word of God is the only rule and guide, and not the sentiments of any number of fallible men. In other words, they assert that truth must lie with the majority. But is this an infallible method of determining truth and right? How was it when Israel worshiped the golden calf? or in the days of Ahab, when from among the millions of Israel only *seven thousand* were found who had not bowed the knee to Baal? or when Elijah stood, single and alone, to meet the four hundred and fifty

⁴ Rev. 18: 4, 5.

⁵ "History of the Christian Religion and Church," Vol. 2, Sec. 3, part 2, div. 3, par. 5.

⁶ Hefele's "History of the Church Councils," Fifth Carthaginian.

⁷ Neander, "History of the Christian Religion and Church," Vol. 2, Sec. 3, part 1, div. 3, par. 5.

⁸ *Id.*

prophets of Baal? Who were right, and who received the approval of heaven?

How was it upon that dark and tragic day when Jerusalem and its environments rang with the maddened cry, "Away with him, crucify him, crucify him"? Who were right during the Dark Ages, the multitudes that followed "the man of sin" and worshiped the virgin, or that little band of Christians who in the valleys of the Alps kept alive the sparks of true religion that ultimately kindled into the blaze of the Reformation? Who stand upon the safest ground at the present time, the *few hundred thousand* who profess the true religion, or the *countless multitudes* who are virtually unbelievers?

No, the race is not always to the swift, the battle to the strong, nor truth with the multitude; and when assailed with such logic let us not be intimidated or discouraged, but rather let us remember the babe in the ark of bulrushes, the stripling of Bethlehem before the giant of Gath, the little band of Gideon, and the eleven fishermen of Galilee. Let us not forget these illustrious examples of divine strength made perfect in human weakness, of the power of minorities when God is on their side, and the Saviour's precious words of promise: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—*Rev. John T. Chalmers.*

ILLINOIS ON THE SUNDAY QUESTION.

[By Addison Blakely, Ph. D., Lecturer in Political Science and History, University of Chicago.]

THE Sunday question is now assuming in Illinois the most interesting phase that it has taken in the history of the State, with, perhaps, the possible exception of the Sunday controversy of a half century ago. At that time the whole country was stirred by the agitation of the Sundayists to close up all post-offices on the first day of the week. As the readers of the SENTINEL know, petitions were sent in from all parts of the country asking Congress to take action favorable to the Sunday cause, and to change a usage which the Postmaster-General of the United States declared, in 1815, had been "covered with the Constitution of the United States." In Philadelphia they went so far as to extend chains across the streets, padlocked at the ends, to stop the stage coaches and driving on Sunday.

The agitation became so general that those religious bodies favoring Sundayism held mass meetings and sent speakers around to agitate the suppression of the mails on Sunday. Books were published and petitions were sent everywhere. Signatures rolled in on Congress and each new session was met with a new batch of petitions or met the old batch augmented. But each succeeding time they received the same answer from Congress. No Sundayism for this government; no interference by force in religious affairs. And each answer by the Federal Legislature would close by saying, "And the petitioners shall have leave to withdraw their petitions."

This agitation, after having been carried on for some dozen or fifteen years, gave rise to Senator (afterward Vice-President) Johnson's celebrated "Sunday Mail" reports. One of these was adopted by the Senate of the United States, the other by the House of Representatives. These statements of Federal law and policy declared emphatically that—

It is not the legitimate province of the legislature to determine what religion is true, or what is false. Our government is a civil and not a religious institution. Our Constitution recognizes in every person the right

to choose his own religion, and to enjoy it freely without molestation. Whatever may be the religious sentiments of citizens, and however variant, they are alike entitled to protection from the government, so long as they do not invade the rights of others. . . . Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God. To prevent a similar train of evils in this country, the Constitution has wisely withheld from our Government the power of defining the divine law. It is a right reserved to each citizen; and while he respects the rights of others, he cannot be held amenable to any human tribunal for his conclusions.

Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle, which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of the Government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under, and the catastrophe of other nations furnishes an awful warning of the consequence.

What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens, however small. Despotie power may invade those rights, but justice still confirms them.

Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established and the foundation laid for that usurpation of divine prerogative in this country which has been the desolating scourge to the fairest portions of the Old World. Our Constitution recognizes no other power than that of persuasion for enforcing religious observances.

Notwithstanding these telling reports,—plain, logical and concise,—the Sunday advocates went right on with their agitation. It was finally carried to such lengths that several of the State legislatures thought that it was time to call a halt. The people thought that fanaticism was going too far; that Sunday intolerance was spreading beyond the point when silence is golden, and that the time had come when forbearance had ceased to be a virtue. So memorials were passed by several of the State legislatures and sent to Congress, Illinois being among the number. They declared Sunday statutes to be subversive of liberty, and their enforcement the work of tyranny. But the people of Illinois went further,—and rightly so,—for Sundayism is merely the entering wedge of an intolerance which will destroy every vestige of religious freedom when once it becomes the fixed policy of government. "Such an innovation upon our Republican institutions would establish a precedent of dangerous tendency to our privileges as freemen, by involving a legislative decision in a religious controversy."

The memorial of the State legislature of Illinois was as follows:—

WHEREAS, A variety of sentiment exists among the good people of the United States on the subject of the expediency or in expediency of stopping the transportation of the mails on the sabbath day; and inasmuch as Congress has been, and is still urged to pass, an act restricting the carrying of the mails to six days in the week only, by petitions and memorials from various quarters of the Union; and inasmuch as it is believed that such an innovation upon our Republican institutions would establish a precedent of dangerous tendency to our privileges as free men, by involving a legislative decision in a religious controversy on a point in which good citizens may honestly differ;

AND WHEREAS, A free expression of sentiment by the present General Assembly on the subject may tend, in a great degree, to avert so alarming an evil as the union of Church and State; therefore,

Resolved by the People of the State of Illinois, represented in the General Assembly, That the able report made by Col. Richard M. Johnson, of Kentucky, in the Senate of the United States, on the 19th of January, 1829, adverse to the stoppage of the transportation of mails on the sabbath or first day of the week, meets our decided approbation.

Resolved, That the governor be requested to trans-

mit copies of the foregoing preamble to our senators and representatives in Congress, with the request that they use their exertions to prevent the passage of any bill which may, at any time, be introduced for such purpose.

And be it Further Resolved, That our senators in Congress be instructed, and our representatives requested to use their exertions in opposition to any measure that may tend to retard the transportation of the mail.

This seemed, practically, to settle the question in Illinois for upwards of sixty years, but the Sunday "law" fever has now broken out anew, and with, perhaps, an added virulence. The outcome is attracting the attention of bar and laity alike, and whichever way the controversy is decided, the stir caused will vary but little. It seems merely to spur the defeated ones to renewed activity. A contest is on, the end of which none can tell.

THE USE OF A BAD LAW.

THE following from the New York *Sun*, of Nov. 25, illustrates the evil of a law whose prohibitions are based not upon the intrinsic character of acts forbidden, but merely upon the time when they are committed:—

Policeman O'Connor, of the Macdougall Street station, after putting on plain clothes yesterday, rang the door bell of Louis Bredenstien, who lives over his saloon at 455 West Broadway. When Bredenstien opened the door, O'Connor, who is sickly looking, pretended to be gasping for breath.

"What do you want?" the saloon-keeper asked.

"Friend, I'd like to get a drink," gasped the policeman.

"I can't give you a drink to-day," said Bredenstien.

"Don't you know it's Sunday?"

"I know that," replied O'Connor, "but I'm sick. You can see that for yourself."

"You certainly do look sick," said the saloon-keeper sympathizingly, "but I can't break the law."

"For God's sake, man, don't turn me away," pleaded the apparent invalid. "I'm so sick that I must have a drink."

This was too much for Bredenstien. He invited the spurious sick man into the hall, and, unlocking his saloon door, went behind the bar and poured out a big drink of whiskey. He brought it back to the shamming policeman, who drank it slowly, and appeared to feel much relieved. The saloon-keeper took the empty glass out into the barroom and washed it. When he returned O'Connor put his hand on his shoulder and said:

"I arrest you for violating the Excise law."

"What?" shouted the saloon-keeper, "you don't mean to say that you're an officer?"

"That's what I am," said O'Connor.

Bredenstien was taken to the Macdougall Street station and then to Jefferson Market Court. When arraigned before Magistrate Simms he told of the circumstances under which his arrest was made. He denounced his arrest as an outrage, and said that he had tried not to violate the law since it had begun to be enforced.

"Is this man's story true?" asked Magistrate Simms, addressing O'Connor.

"Yes," replied the policeman, his face turning red.

"Officer, I am surprised," said the magistrate severely. "This man has certainly been guilty of a violation of the law; but a man wearing the uniform of the New York Police Department that will resort to such a low piece of trickery as to play on the sympathy of a citizen in order to make him violate the law, is certainly no honor to the force, and moreover, will never make a good officer. This man was willing to keep the law, but by your persistence and false representations, you induced him to violate it. I regret that I have to hold him for trial."

Bredenstien was later released on bail. He hurried home to his wife, who is ill.

If the "law" in this case were a good law,—that is, one prohibiting a deed because it is in itself evil, there could be no occasion for regret by the magistrate that the prisoner must be held for trial. A good law does not work as in the case here described. Such laws are the terror, and not the tools, of evil-minded persons.

The Sunday "law" is inconsistent in that it declares to be wrong on one day of the week that which it sanctions on the other six

days; it makes a man a criminal for doing an act from a mere motive of kindness to a fellowman whom he believes to be in need, and it tends to bring the enforcement of law into disgrace. That is how a bad "law" works; it simply tends to bring discredit upon all law and law-enforcement. The use of such a "law" is *nil*.

"ANARCHISTS."

THE term "anarchist" is getting to be quite a convenient designation in the vocabulary of certain persons who entertain feelings of bitterness against others whose ideas and principles antagonize their own, especially in matters of religious belief. For example, the "Rev. Thomas Sherman, S. J.," son of the illustrious general, is quoted by the *Chicago Herald* as saying in a speech delivered last February in that city, that "ex-priests are anarchists of the worst stamp." To which Prof. George Rudolph, Ph. D., an ex-priest, of Clyde, Ohio, replied by quoting Webster's definition of an anarchist—"one who excites revolt, or promotes disorder in a State"—and inquiring when he had been guilty of such acts. Of course no proof that ex-priests are anarchists was forthcoming.

The same term has been applied to Seventh-day Adventists by some zealous exponents of certain popular religious dogmas, with which the views of the former are in conflict; and doubtless in the future it will be so applied much oftener than it has been in the past. The same spirit prompts its use in the one case as in the other; namely, the spirit of religious intolerance. The Adventists have never been promoters of riot and disorder, though they have in some instances been the victims of disorders promoted by their opponents.

It was thus that the Jews sought to secure the condemnation of Jesus Christ. They represented that he was seeking to set up a kingdom in opposition to that of Cæsar, and was therefore inciting the people to insurrection, and by threats based upon this representation they secured the consent of Pontius Pilate—the civil power—to their evil purpose. And they pursued the same course with Christ's followers. Paul was represented as a seditious person, inciting the people to rebellion against the authority of the civil ruler. By this means the Jews stirred up the people against him, so that he was subjected to bitter persecution. And a like experience has often fallen to the lot of Christ's representatives down to the present day.

We live in a time when the evil passions of religious bigotry and animosity are ready to break forth again with all the virulence they have shown in the past. The smoldering fires of old controversies are ready to break forth anew and commingle with new controversies of our own times. The old conflict between the forces of good and of evil, of godliness and worldliness, must continue to the bitter end. In this the powers of evil resort to carnal weapons, to calumny and violence; and the same hatred as of old animates them against the just. The "Rev." Mr. Sherman said that "the man who shoots an anarchist at sight is a public benefactor," and then added that the worst sort of anarchists were priests who had become Protestants. Religious bigotry invents its own definition of anarchy, and when religious strife breaks forth, the opposing forces will not be slow to brand each other with the mark.

It is of importance to every person to understand now the great truth that the Word of God is never to be found on the side of

anarchy, strife, and tumult. Those persons are never anarchists who stand upon the Word of God. Those are never anarchists who appeal to the law of God in justification of their views and their practice. They may be in the minority, but it is only the seeming minority, for the invisible God is on the side of those who adhere to his word, and the invisible hosts of the skies perform his bidding.

The essence of anarchy is opposition to the law of the Highest. Satan was the first anarchist; and any power which sets aside the word of the Lord and exalts the word of man, in the shape of human tradition or custom, or the dictum of pope or priest or other person or persons, Catholic or Protestant, is on the side of anarchy, and is to be shunned accordingly.

SOUTH AFRICAN CORRESPONDENCE.

BY G. B. THOMPSON.

AT the last session of the Colonial Parliament, in response to the urgent demands of the ecclesiastical leaders, another Sunday law, in the interests of what was called morality, was added to those already upon the statute books. It is quite true that the enactment was only a sop, which was thrown by the ministry to the projectors of the bill to satisfy their abnormal cravings for something of the sort, yet in passing it they recognized, and indorsed the principle, that governments can rightfully legislate on moral questions, and be, after a fashion, dispensers of religious pap to the people.

But just now much comment is being indulged in by the press upon the retirement, by the government, of the general manager of railways, and many are querying as to the reason why the government has set him aside. The *Cape Times*, of Oct. 14, 1895, has a long leader on the matter, and says that the most diligent inquiries secure only the scantiest reasons of which the summing up is something like this: "Elliott—Oh, yes, a good old boy: just a bit *too pious*."

If this be true, it would seem that while the government thinks religion a good thing, and tries by human law to get it into the heart, it is not deemed a good thing to have at the fountain head, and officials are not desired who are "*too pious*." But just what direction the piety of the worthy manager takes, who is a member of the society of the Plymouth Brethren, is hinted at by the *Times*, as follows:—

Now the general manager's strongly religious bent does undoubtedly lean to a certain Sabbatarianism, and we have ourselves, in spite of the value we set on the weekly break in work for all classes, a point or two which we should like to press in regard to the starving of the Sunday-train service.

From this it seems that the train service on Sunday is in a "starving" condition, on account of fewer trains being run on that day than on other days of the week, because the general manager is "*too pious*" to allow them to run. Because he regards Sunday as a sacred day, he makes a difference in the number of trains that are run. But this is not satisfactory. The people are "starving" for a ride, and do not like such "religious bent." So the government (which is the people), after making laws for the better observance of what it calls the "Lord's day," and enforcing its observance on the people by penalty of law, retires one of its officials because he shows a deference for Sunday! If something of the kind is not inferred by the above editorial, I fail to see what it means.

The inconsistency of Sunday laws is well illustrated by this. The law provides that any person who shall chop a little fuel, or open a shop on Sunday for business, shall be fined or imprisoned. But government trains may run, and if fewer trains run than on other days, it is called a "starving of the train service," and unsatisfactory to the people.

Recently, a gentleman here in the employ of the government, became convinced that he should keep the Sabbath taught in the Bible—the seventh day. He wrote the government, accordingly, setting forth his reasons, and asked that some arrangement might be made, whereby he could keep the Sabbath of the Lord, and at the same time retain his position. I am informed that the government answered adversely. If so, it is a declaration that an individual cannot be a servant of the Lord and of the government at the same time. And yet the nation is Christian! so much so that a Presbyterian divine of the colony not long since pleaded for the union of their churches, that it might be shown that the Presbyterian Church is the national church of South Africa. National church, forsooth! The question arises: When the "wicked shall return to sheol, even all the nations that forget God," what will become of all the national churches?

The glaring inconsistencies of self-constituted Christian governments have always been painfully manifest, for the very simple reason that there is no such thing on this earth, and never will be, till the kingdom of God shall be established. That time is the end of this world, and the ushering in of the world to come.

Grahamstown, S. Africa.

THE SECRET OF RELIGIOUS LIBERTY.

BY M. C. WILCOX.

The real test of the principles of religious liberty is prosperity. There has never been a persecuted class but what has loudly declaimed in favor of religious liberty, or liberty of conscience. The Puritans believed in religious liberty when they themselves were persecuted. The Roman Catholic believes in it when he is not the dominant authority; but when power came to Puritan or was possessed by Catholic, they both persecuted. Prosperity tested them as it frequently tests individuals. True religious liberty will grant to the powerless (physically or secularly considered), or the smallest minority, equal rights in all religious matters with the majority.

Even Catholics laud the freedom granted in this country. In a recent book, the "Life of Christ," by "Father" Didon, a noted Catholic priest, of Paris, we have the following:—

It may be said that the surroundings most favorable to Christian belief, and consequently to the belief in the divinity of Christ, are those in which it has, I do not say the protection of authority, but the fullness of liberty. In modern civilization the two countries where that liberty is largest, England and the United States, are precisely those two countries where the belief in Jesus Christ declares its vitality by its most vigorous expansion. It is notorious that in England, a country of great individual autonomy and much public liberty, the Catholic faith, faith in Jesus Christ, is extending and developing. In the United States this phenomenon is still more manifest and astonishing.

But the principles of religious liberty, that which will give the other, weaker man liberty to think, talk, and practice as he desires, equally with the stronger, are the principles of the gospel of Jesus Christ. He who has the Spirit of Christ will do as Christ did. He said, "If any man hear My words, and believe not, I judge him not; for I came not to judge the

world, but to save the world." He is our example. On the other hand, speaking of those who would think they were doing God's will in persecuting others, Jesus says, "And these things will they do unto you, *because* they have not known the Father, nor me." The spirit of intolerance and persecution is the spirit of antichrist. The secret of religious liberty is the gospel of Christ. That will stand the test.

LAW MAKING AND LAW BREAKING.

The One Great Lawgiver.

[The Present Truth, London, England.]

"THERE is one lawgiver, who is able to save and to destroy." James 4:12. This is absolute. "For the Lord is our Judge, the Lord is our lawgiver, the Lord is our King; he will save us." Isa. 33:22. God is the only real lawgiver. He is Lord and King over all the inhabitants of the world, "both low and high, rich and poor together." He is the lawgiver for princes as well as peasants, for judges as well as common people. To him they all alike owe allegiance, even as a child does to its father; "for we are also his offspring." Acts 17:28. "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Dan. 4:25. "Wisdom and might are his;" "He removeth kings, and setteth up kings." Dan. 2:20, 21. It is decreed that the nation and the kingdom that will not serve him shall perish. Isa. 60:12. Hence the exhortation, "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way." Ps. 2:10-12.

The One Supreme Law.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14. So the message which goes forth "to peoples, nations, tongues, and kings" (Rev. 10:11), even "to every nation, and kindred, and tongue, and people," is to "fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

God is the supreme lawgiver, because he alone is able to save. Therefore "the law of the Lord is perfect, converting the soul." Ps. 19:7. That law, which was once spoken by God himself, in tones which shook the earth, is composed of ten precepts.

It was of this law that Jesus said, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. He said, "Think not that I came to destroy the law, or the prophets: I came not to destroy, but to fulfill." Matt. 5:17. The law was within his heart (Ps. 40:8), and he came in the likeness of sinful flesh, in order "that the righteousness of the law might be fulfilled in us." Rom. 8:4.

This law is summed up in two great commandments, the first of which is, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind." And the second is like unto it, namely, "Thou shalt love thy neighbor as thyself." Matt. 22:37, 39. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Rom. 13:10. "All things whatsoever ye would that men should do to you, do ye even so to them; for *this is*

the law and the prophets." Matt. 7:12. Therefore it follows that the man who faithfully keeps the law of God, fulfills every obligation to man. "Love is the fulfilling of the law," and "love is of God;" therefore he who loves God, must love all men. So to fear God and to keep his commandments is the whole duty of every man. There is nothing that can be required outside of that.

No man can serve two masters. Whatever is contrary to God's law, even though it be framed into "law," is lawless and wicked, and must be shunned and ignored by every one who does his duty. There is no danger that this will lead to anarchy; for to love God supremely is the first commandment, and he who does that will necessarily love men.

The Seal of the Law.

"In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11.

At the close of each day's work "God saw that it was good." Each step was perfect as he proceeded in the work of creation. At the close of the sixth day "God saw everything that he had made, and, behold, it was very good." Gen. 1:31. Creation was then both perfect and complete.

Then God rested from all his works. A perfect dwelling place was prepared for a perfect people. In Heb. 4:1-4 the fact that the perfect rest for the people of God was ready from the foundation of the earth, is proved by the statement that "God did rest on the seventh day from all his works." The seventh-day Sabbath is therefore the seal of a complete and perfect new creation. Now note carefully what follows:—

1. Salvation from sin means a new creation. "If any man be in Christ, he is a new creature." 2 Cor. 5:17. "By grace are ye saved through faith; . . . not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works." Eph. 2:8-10. The gospel is "the power of God unto salvation," and the eternal power of God is seen in the things that he has made. Rom. 1:16, 20. Redemption therefore is creation.

2. The Sabbath, being the sign of creation complete and perfect, is the sign of perfect and complete salvation. So God says of his people, "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12. The Sabbath of the Lord is the sign and reminder of his power to save.

3. God is the only lawgiver, because he is the only one who can save. "There is one lawgiver, who is able to save and to destroy." He has a right to the service of men, because he is the Creator, and we are dependent on him both for this present life and for that which is to come. Therefore it follows—

4. That the Sabbath is the seal of God's power, and of his authority as lawgiver. To despise the Sabbath is to despise God's authority. To substitute another sabbath in the place of God's Sabbath is the most bold and glaring defiance of God that could be devised.

The Great Lawbreaker.

There is a being known as Satan, or the adversary, who was once an angel of light in heaven, having the name Lucifer, or light-bearer. The cause of his fall from heaven is thus described: "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: I will ascend above the

heights of the clouds; I will be like the Most High." Isa. 14:13, 14.

That which turned him from the light-bearer into the prince of darkness was the exaltation of himself. He set himself forth as greater than God.

Having seduced man from his loyalty to God, Satan became "the god of this world." He is such because men have turned "every one to his own way;" and to choose our own way in preference to that of God, is to be ruled by Satan. The way of self is the way of Satan. The full development of this satanic spirit among men is thus set forth by the Apostle Paul, in speaking of the coming of Christ: "That day shall come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:3, 4.

"That man of sin," is literally, as rendered by Young, "the lawless one." He is the lawless one because he sets himself against God and his law. So in Dan. 7:25, we have the same lawless one described as one who "shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws."

The beast of Revelation 13, also answers to the same description, in that "he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven; and it was given unto him to make war with the saints and to overcome them." Verses 6, 7.

That earthly power which completely meets these specifications is the papacy. All men are by nature in opposition to God, and there are many forms of organized opposition to him; but in that vast system, the head of which is the pope of Rome, we find the most complete development of the satanic principle of the exaltation of self that can possibly be found among men.

Of this power it is said in Rev. 13:2, that "the dragon gave him his power, and his seat, and great authority." Not that the dragon resigned his own power and authority in favor of "the beast," but that all the power and authority which "the beast"—the papacy—has, is given it by the dragon. But the dragon is "that old serpent, called the Devil and Satan." Rev. 12:9. Therefore the power of the papacy is the power of the devil; and the pope, who professes to be the vicar of Christ, is, on the contrary, the vicar of Satan.

The Mark of Lawlessness.

The papacy arose through the substitution of the teaching of men for the word of God. The great claim of the papacy to-day is that of infallibility, that it is superior to the Bible, competent to sit in judgment upon it, and to decide what is authoritative and what is not. Now the one thing above all others upon which the papacy depends to show its power and authority, is the substitution of the Sunday for the Sabbath. A few extracts from standard Catholic works are sufficient to show this.

From the "Catholic Christian Instructed," sixteenth edition, James Duffy, Sons, & Co., Dublin, we quote the following:—

Q. What are the days which the church commands to be kept holy, or observed as days of particular devotion?

A. 1st. The Sunday, or Lord's day, which we observe by apostolical tradition instead of the Sabbath.

Q. What warrant have you for keeping the Sunday preferably to the ancient Sabbath, which was Saturday?

A. We have for it the authority of the Catholic Church and apostolic tradition.

Q. Does the Scripture anywhere command the Sunday to be kept for the Sabbath?

A. . . . the Scripture does not in particular mention this change of the Sabbath. . . . In fact the best authority we have for this ancient custom is the testimony of the church. And therefore those who pretend to be such religious observers of the Sunday, whilst they take no notice of other festivals ordained by the same authority, show that they act more by humor than by reason and religion; since Sundays and holidays all stand upon the same foundation, viz., the ordinance of the church.

In the "Faith of Our Fathers," by Cardinal Gibbons, "twenty-fifth carefully revised and enlarged edition," we find the following evidence that the Catholic Church exalts itself above the word of God:—

The Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practice. Not to mention other examples, is not every Christian obliged to sanctify Sunday, and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the observance of Saturday, a day which we never sanctify.—*Page 111.*

Christ declared, in the words of Scripture, that man must live "by every word that proceedeth out of the mouth of God." The Catholic Church on the contrary, coolly boasts of setting aside the word of God, and thereby proclaims itself antichrist, opposing and exalting itself "above all that is called God, or that is worshiped."

Again, in a Catholic work entitled, "Abridgment of Christian Doctrine," we find the following:—

Q. How prove you that the church hath power to command feasts and holy days?

A. By the very act of changing the Sabbath into Sunday, which Protestants allow of.

Exactly in harmony with this Roman Catholic testimony is the following from professed Protestants. Canon Eyton says:—

There is no word, no hint, in the New Testament about abstaining from work on Sunday. No commandment of God bids us do this or not do that on Sunday; we are absolutely free as far as his law goes. The observance of Ash Wednesday or Lent stands on exactly the same footing as the observance of Sunday.—*The Ten Commandments.*

The late Dr. R. W. Dale said:—

The Sabbath was founded on a specific, divine command. We can plead no such command for the observance of Sunday.

Dr. Isaac Williams, of the Church of England, says:—

We are commanded to keep holy the seventh day; but we do not think it necessary to keep the seventh day holy; for the seventh day is Saturday. It may be said that we keep the first day instead; but then surely this is not the same thing; the first day cannot be the seventh day; and where are we told in Scripture that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day.—*The Church Catechism, p 334.*

On the next page but one he adds:—

The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the Church, has enjoined it.

Let it be observed that these statements are almost identical with those quoted from Roman Catholic writers. All agree that the substitution of Sunday for the Sabbath is contrary to Scripture. "The Church" is the sole authority for the change. Now it matters not by what name that church is

called; the fact is that the substitution of Sunday for the Sabbath, contrary to the Scriptures, marks it as apostate and identical with "that lawless one," and the "beast" which opens its mouth in blasphemy against God.

This conclusion, therefore, is as clear as that two and two make four: The substitution of Sunday for the Sabbath of the Lord is the badge of authority of that power which claims to be superior to God, in that it claims to be above his word. Sunday is, therefore, the mark of the beast.

A Warning.

Against the receiving of this mark the Scripture utters the following warning: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14. 9, 10.

Evidently it is not a light thing that the Papacy has done in substituting Sunday for the Sabbath. It strikes directly at the authority of God. In no other way could so bold a claim be made to supremacy above God. It is a denial of His supremacy as the one only Law-giver.

There are many thousands who have never thought but that in keeping Sunday they were obeying God; it is for the benefit of such that the warning is given, that they may save themselves from the coming danger. God does not punish any except those who disregard His gracious warnings. It is when men persist in following the traditions of men, knowing that they are contrary to God's word, that they have the mark of the beast so as to be subjects of the threatened punishment.

The World Following the Beast.

The Scripture says that all that dwell on the earth shall worship the beast, except those whose names are in the book of life. It is only necessary for us to take a glance at the so-called "Christian nations" of earth, in every one of which Sunday laws are a prominent feature, to see how nearly universal homage to the Papacy, although often unconscious, has become.

In the position that the civil authorities and even ministers of the church take in regard to the enforcement of Sunday laws, we see the spirit of the Papacy. When the fourth commandment is quoted to a magistrate, so that he can see that the Sunday law is in opposition to it, he will say, "I am here to enforce the laws as they are, whether right or wrong. This is a law of the State, and it must be enforced." That is to say, "It matters not what God's law may say; the law of the State is above it." That is putting the State above God.

A New York minister who has gained a world-wide reputation as a "reformer," Dr. Parkhurst, of anti-Tammany fame, made a typical utterance a few weeks ago, when he said: "The enforcement of the law, and the wisdom of the law, are distinct." "I care very little comparatively what law is on the statute books. But I will fight till I die for the enforcement of such laws as are there." So it is often said that the best way to get rid of a bad law is to enforce it. That is simply to do evil that good may come. But the whole world has a perverted idea of law and duty. Men fancy that they are law-abiding because they will enforce even a bad law, because it is a law of the State, not realizing that to enforce a bad law is sin, a violation of the law of God.

"INTOLERANT OF EVIL."

BY E. J. WAGGONER.

At the fiftieth annual meeting of the London Y. M. C. A., one of the speakers, the head master of Harrow, said in the course of his address:—

If a Christian would be like Christ, he must be strong and even fierce in character. He must be intolerant of the things that are wrong; he must not suffer them, must not endure them for an instant.

Just think what influence might be exercised by this great meeting if we were all resolved that in public and in private life we will be intolerant, as intolerant as Christ was, of things that are evil, and base, and vile. Talk about public men and public opinion! we are public opinion. It is in our power to say, as Christian men and women, what we deem to be right; and depend upon it if we stick to that which we deem to be right in Christ's name, there is no power on earth that can stand against us.

Unfortunately that idea is very common. This very statement was highly eulogized by a daily paper that is prominent in the ranks of reform, and most people would read it without thinking of its real tendency, which is the worst sort of persecution. It means that every professed Christian is to make his ideas of right and wrong the standard for everybody else, and then to do the best he can to force others to come to that standard. Of course persons working singly in such a way would accomplish nothing, and would be regarded as nuisances; and so they must unite and agree on certain points, and then by their combined power and influence, compel other people to come to the same standard. There is in human nature enough tendency in that direction, without clergymen teaching it as a Christian duty.

The only way in which a man can rightly be intolerant of evil, is to be intolerant of it in himself. The Christian is represented as a soldier, and the Christian life is a warfare, but not against men. "For though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10: 3-5.

Jesus Christ is the Lamb of God. He was strong, he resisted even unto blood, striving against sin; but by no means could he be called intolerant. Fierceness is not characteristic of a lamb. He was the light of the world, which means that he enlightened the world in respect to righteousness. He "condemned sin in the flesh," both by his life and by his words; yet he did not presume to condemn men. He said, "If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12: 47.

And so he instructed his disciples: "Behold, I send you forth as lambs among wolves." Luke 10: 3. It is the wolves, and not the lambs, that are intolerant. Christ's followers are simply to bear a plain testimony, leaving the Holy Spirit to impress it upon the people, and the Lord himself to deal with those who will not accept it.

This was made very clear by the parable of the wheat and the tares. When the servants of the husbandman told him that tares had appeared in the wheat, and asked if they should root them out, he replied: "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat

into my barn." Matt. 13:29, 30. In the same chapter the Saviour explained that "the harvest is the end of the world; and the reapers are the angels." The end of the world, and the coming of the Lord, is the time when evil is to be rooted out by force. And it is to be done only by the Lord and his angels.

The spirit of intolerance is the spirit of the Papacy. It is a most insidious evil. The intolerant one persuades himself that he is actuated solely by righteous zeal for the Lord, when he is in reality moved only by zeal for his own opinions. He opposes an evil, not so much because it is evil, but because it seems to defy him, or in other words, "It outrages public sentiment." And he seeks to enforce something that he judges to be right, simply because he judges it to be right, and not because the word of the Lord commands it. If he knew the commandment of the Lord, he would know that it is love, and that force and intolerance is a violation of it.

Because "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." 2 Tim. 2:24, 25.

The law should protect every man in his right to observe whatever day he wants to; but it should never compel any man to observe any religious institution whatsoever.—*Sabbath Recorder*.

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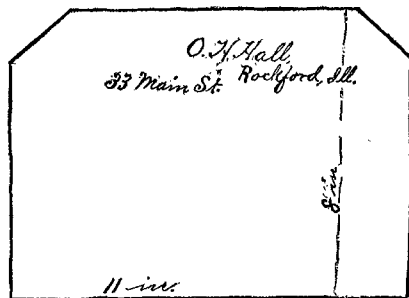
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NEW YORK, DECEMBER 5, 1895.

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WE oppose principles, not men; false and evil theories of government, not the organizations that hold and advocate them.

THE time to protest against an invasion of our rights is when the principle is attacked upon which they rest, and before actual legislation is passed which would take them from us. The world has ever been too slow upon this point. Human nature is prone to wait and delay until action is felt to be an unavoidable necessity; and by failing to protest when their rights were violated in principle, men have logically forfeited the right to protest when they were invaded by force of law. He who does not protest until he is made actually to suffer from the evil which has invaded his liberty, will find himself placed at great disadvantage and in a very bad light in the eyes of those to whom he would appeal.

Is not the Sunday saloon-closing law a virtual support to the evil which the saloon represents? Does it really weaken the saloon's position? If so, why are saloonists in general willing to abide by such a law? Does it not afford them an opportunity to assume more of an appearance of respectability? And is this likely to help toward the saloon's extinction? Let candid, thinking people seriously consider whether a law which helps the saloon to appear respectable, and virtually justifies its existence and its work upon all but one day in the week, is not doing more to strengthen than to weaken the power of this foe to humanity.

THE following is from an associated press dispatch recently published in the daily papers:—

CITY OF MEXICO, Nov. 3.—News comes from Texacapa, a small town inhabited by Indians and masazos (half breeds), confirming the report that ten persons were burned there as heretics by order of the auxiliary town judge. He claims that he was acting according to the will of God, manifested to him in an extraordinary vision, accompanied by certain indications of divine wrath against heretics and people leading immoral lives.

The victims of this outburst of papal fanaticism were first locked in the jail, after which the building was set on fire.

If it is right to enforce "law" simply because it is "law," then Torquemada stands justified before the world, for he only enforced the "law" of Spain.

If it is duty to enforce "law" simply because it is "law," then Torquemada not only stands justified before the world, but he must

be awarded the meed of honor, for he only discharged an unpleasant duty!

But it is not duty to enforce "law" simply because it is law. Every man, however humble or however high his station, is bound, first of all, to do justice to his fellow-men; and nothing can free him from this obligation. Any failure to discharge this duty to the law of nature as written in the very nature of man, is either tyranny or cowardice.

MORE ARRESTS IN ONTARIO.

A LETTER from P. M. Howe, dated Nov. 29, brings news of more arrests of Adventists in the vicinity of Chatham, Ont., for doing work on Sunday. The writer says that on Nov. 28 he was summoned, together with William Simpson, to appear before Justice Watson, of Ridgetown, to answer to the charge of doing worldly labor on the third day of November, "being the Lord's day," by working at carpentering and masonry. Thomas Griffith was also arrested for cutting wood on Nov. 10; and A. O. Burrill, the Adventist pastor, is under arrest for assisting in the building of the Adventist church.

When the Adventists began the erection of their church, the opposition party set fire to their lumber, by which about 3,000 feet of it was destroyed. As the work was however continued, they began to watch the Adventists on Sundays, and the above-mentioned arrests are the result. No comment is needed to make plain the animus of the proceeding.

The justice at Chatham refused to take the cases, and the prosecutors, not discouraged, went to the neighboring village of Ridgetown, where they succeeded in getting them set for trial. All four cases will be tried the same day, Dec. 5.

THAT the Sabbath is not designed merely for physical rest is shown by the fact that mere physical rest is not Sabbath-keeping. The prophet thus describes true Sabbath-observance: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." To keep the Sabbath is therefore to delight in the Lord; hence only he who delights in the Lord keeps the Sabbath.

WE hear much said at the present time about the "civic duties of Christians." This is a very misleading phrase. It conveys the idea that that which is civic pertains to that which is Christian; which is not the case. Man as a mere unit of civil society, a mere factor of civil government, is not necessarily a Christian at all. A Christian sustains exactly the same relation to the civil government as does one who is not a Christian; in other words, the profession or non-profession of

Christianity or of any religion does not affect a person's relation to the civil power at all. All persons, whether Christians, atheists, Jews, or pagans, are equally bound to contribute to the support of the civil power which exists for the preservation of their mutual rights. They are equally bound to abide by all just laws. These are their civic duties; and the civic duty of the atheist is the same as that of the Christian.

ANOTHER misleading expression is the phrase, "Christian laws." No civil government on the earth to-day ever enacted any Christian laws. They have laws which are in harmony with the spirit of Christianity; for that spirit leads a person to leave all his fellowmen in the full enjoyment of their rights; and many men are in harmony with the spirit of Christianity in this respect. A man may respect the rights of his fellows and give his support to such laws as do not invade those rights, because he wishes his own rights to be respected; while at the same time he ignores the rights of God. God has enacted laws which recognize his rights, or in other words, which define his claims upon the beings he has created; and only those laws are truly Christian; they are the rule of Christian conduct. Man cannot enact such laws; he can legislate only within the sphere of the rights of man. Within this sphere all persons can unite in legislation, whether they profess a religion or not. And therefore no nation can, in respect to the laws it has enacted, be a Christian nation.

ONE of the neatest aids to the study of the books of Daniel and the Revelation, which we have seen, is "The Miniature Prophetic Chart," by Elder Wolcott H. Littlejohn, author of "Life only in Christ, or Immortality not a Birthright, but a Gift from God," and other works. This "chart" is in fact an eight-page tract explaining clearly but briefly the prophetic symbols of the two books mentioned. Single copy, 5 cents; 12 copies, 45 cents.

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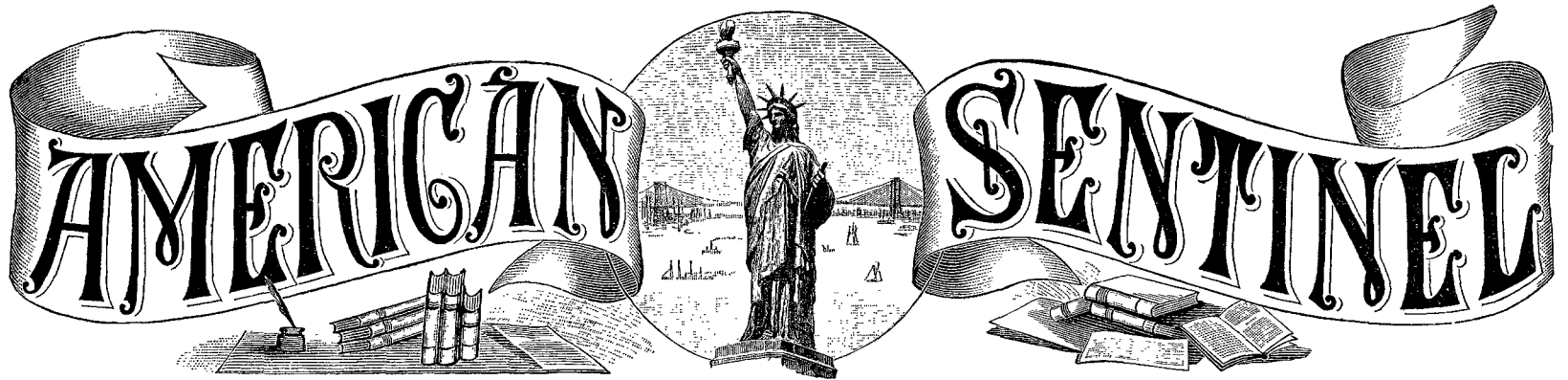
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Vol. 10. No. 49.

NEW YORK, DECEMBER 12, 1895.

Price, 3 cents.

American Sentinel.

PUBLISHED WEEKLY BY THE
PACIFIC PRESS PUBLISHING COMPANY,
No. 43 BOND STREET, NEW YORK.
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ALONZO T. JONES, } EDITORS.
CALVIN P. BOLLMAN, }
LEON A. SMITH, } ASSISTANT EDITOR.

THE RUIN OF THE STATE.

WE considered last week the inevitable outcome of the movement now in progress in our land to unite religion, as represented by religious organizations, with politics, as affecting the interests of the Church. It was shown that that outcome must be the ruin of the Church. If we consider its bearing upon the State, we shall find it to be equally fraught with ruin.

When the Church becomes a political power, and when by her immense influence and her vote she shall dictate what men shall be chosen to positions of representative office, and what legislation shall be passed in the "interests of morality and religion," then will this Government have ceased to be "a government of the people, by the people, and for the people," and will have become a religious despotism not different in kind from any of those which were the scourges of mankind during the Dark Ages.

Honesty in public office is a prime requisite of good government; but when hypocritical men fill the Church and pose as moral reformers to secure her aid for the furtherance of their ambitions, then will official integrity, none too prevalent under the best conditions, rapidly disappear from our land. The tremendous power of the Church will appeal irresistibly to unprincipled seekers for official trust, and greatly stimulate the flow of human depravity through the channels of public life.

But that which will most surely work the ruin of the State, is the stifling of human liberty which must result from such an alliance with the Church. For the very purpose of the Church in seeking to control the State power is to put down all opposition to herself. Of course, she does this for the "benefit" of mankind, but history furnishes many a terrible warning against the kind of "benefit"

to be derived in that way. The aims and motives of the church leaders in this matter may be very good, but all history plainly shows that no church can with safety to human liberty be entrusted with civil power. Considering the frailty and the limitations of our nature, it is evident that the most pious and upright man upon the earth to-day could not safely be entrusted with secular power to promote the religious welfare of his fellows, even were it possible, and in harmony with the divine plan, that Christianity should be established in the earth by force.

It was, seemingly, a very good and pious motive which moved Augustine, in the earlier days of the Church, to inaugurate that which resulted directly in the establishment of the Inquisition. That motive he himself stated, with his justification of the same, thus:—

It is, indeed, better that men should be brought to serve God by instruction than by fear of punishment or by pain. But because the former means are better, the latter must not therefore be neglected. . . . Many must often be brought back to the Lord, like wicked servants, by the rod of temporal suffering, before they attain the highest grade of religious development.¹

Of this the Church historian, Neander, says:—

It was by Augustine, then, that a theory was proposed and founded, which . . . contained the germ of that whole system of spiritual despotism, of intolerance and persecution, which ended in the tribunals of the Inquisition.²

And still in the minds of many men to-day there exists this baleful "germ" within which, like the oak in the acorn, is contained the "whole system" of that hellish institution of the Middle Ages. It only waits for conditions favorable to its growth, and these will be supplied as soon as the religious and civil powers shall have come to an agreement. The idea that the civil law, with its pains and penalties, while not the best means of leading sinners to righteousness, is still a method not to be neglected, has a large following in this nineteenth century and in these United States.

Religion affects human nature at its fountain head. It touches the most deeply-lying springs of desire and emotion. Let it be

sought to dominate these by force, and human nature is roused to its utmost, and becomes imbued with the spirit of the martyrs. On the other hand, let the bigot become conscious that civil power reposes in his hands for the propagation of morality, and the temptation to use it to enforce his own religious belief upon others, is too great for him to resist. The fervent Roman Catholic who would care but little about the succession of earthly rulers or any possible variations within the sphere of civil or political affairs, considered by themselves, would give his life to see the world become Catholic; and the same might be said of the Methodist, or Presbyterian, or Baptist of our own land. Men will endure more and attempt more in the cause of their religion, than in any other. All history testifies that this is so.

Men will recognize the propriety of human laws to regulate the outward conduct of individuals, so far as may be necessary for the preservation of their common rights; they will sustain such laws and such government, and only the anarchist and the vicious person will plot against them. But when it is known that the machinery of the civil power has been placed at the disposal of the highest or most powerful bidder in the religious world, and when the religious organizations shall be grasping for that power and employing such portions of it as they can command against those they desire to suppress, then will there be plotting and sedition, confusion and strife, upon every side. And then will human liberty cease to find stable support in earthly government, and become again the plaything of chance.

This nation has been greatly prospered in her short but imposing career as the champion of civil and religious freedom. The eyes of the world have been upon her land as a place of refuge and rest for the oppressed of other lands. And when she shall withdraw those guarantees of liberty which have drawn all nations to her shores, and shall take the lead in the work of oppression, the cause of liberty will be given a wound from which it will not recover.

By exchanging her civil power with the Church for the latter's spiritual power, by making an alliance with the forces of religion as represented by the predominant bodies of Christendom, this nation will proceed upon

¹ Schaff, "History of the Christian Church," Vol. 3, sec. 27, par. 12.

² "History of the Christian Religion and Church," Vol. 2, Sec. 2, div. 1, last par.

the principles which prevailed in the Dark Ages, and made of civil government a religious despotism, crushing liberty and arresting human progress; and a like despotism will be the result in our land. But there will be some features not seen in the despotisms of those days, for great and rapid changes have taken place in the religious world, and new forces have arisen which will be heard from in the contest for supremacy. At this point let us note some predictions contained in the writings of prophecy. In the thirteenth chapter of Revelation, beginning at verse 11, we find a prophetic outline of the work of a power which was to be prominent in the last days, as follows:—

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men; and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live.

This power is to work "great wonders" in the sight of men; and there is a modern wonder-working agency which had its origin and has attained its greatest development in the United States; namely, Spiritualism,—a religion, based upon what purport to be communications between the living and the dead, and whose fundamental doctrine,—that of the inherent immortality of the soul,—is held by nearly all Christendom. As the dead are supposed to know a great deal more and to possess such greater powers than do the living, it is quite natural that intercourse with them should result in the manifestation of "wonders,"—of phenomena beyond our human powers and comprehension.

The culmination of all this is to be reached in the visible performance of "miracles," and especially in the great wonder of bringing "fire down from heaven on the earth in the sight of men." The words take us mentally back to the days of the prophet Elijah, to that memorable occasion when he appeared before all Israel on the top of Mount Carmel. A great controversy was in progress,—a great question was to be decided; namely, Who was the true God, Jehovah? or Baal? We quote from the narrative given in the eighteenth chapter of 1 Kings:—

And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men. Let them therefore give us two bullocks; and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under; and I will dress the other bullock, and lay it on wood, and put no fire under. And call ye on the name of your gods, and I will call on the name of the Lord; and the God that answereth by fire, let him be God. And all the people answered and said, It is well spoken.⁴

So the people did as Elijah said, and the prophets of Baal danced and shouted all day around the bullock on the altar of Baal, and called upon him, and cut themselves with knives; but "there was neither voice, nor any to answer, nor any that regarded." Then Elijah repaired the altar of the Lord, which was broken down, and arranged the sacrifice upon it. "And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel,

and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces; and they said, The Lord, he is God; the Lord, he is God."⁵

Thus was decided at that time the question whether Jehovah or Baal was the true God. But that was not the final end of the controversy. A like controversy is agitating the religious world to-day; *the same question is again before the people*; for while nothing is now heard about "Baal," the religious world is full of a false worship which is in essence the Baal worship of old. "Baal" was a title, not a specific name, and its meaning was "lord" or "possessor," in the language of the ancient idolatrous Canaanites. But there is a particular feature of that idolatry, or Baal worship, which demands our notice. We quote the words of an authority upon this point:—

Baal is, without doubt, a sun-god. . . . He is very frequently called Baal Chamman; and Chamman, "hot," is applied to the sun in Hebrew. So, also, Baalbek was called by the Greeks Heliopolis (city of the sun). It is also noticeable that the Greeks and Romans identified Melkart, the Baal of Tyre, with Heracles (Hercules) the sun-god. At Beth Shemesh (the sun-temple) was there an altar to Baal; and it does not militate against this identification when Baal and the sun are distinguished as separate divinities (2 Kings 23:5); for Apollon was originally a sun-god, but afterward was distinguished from the sun.⁶

Baal worship was "lord" worship, in the form—principally at least—of homage paid to the sun. In other words, they worshiped a god of whom they knew only what is expressed by the title "lord," and of whom the sun was the visible representation. The sun, as chief luminary of the heavens, became naturally the chief objective of heathen worship. There was "the venerable day of the sun," to which the Emperor Constantine referred in his notable edict given A. D. 321, while not even professedly a Christian, enjoining rest by those in towns and cities on Sunday. As the knowledge of the true God became lost, his worship became perverted; and there is no difference between perverted or false worship and the worship of a false god. The worship of Jehovah must be "in spirit and in truth."⁷ The Saviour said, "In vain they do worship me, teaching for doctrines the commandments of men."⁸

The Israelites in the time of Elijah had in great measure lost the knowledge of the true God, and had drifted naturally into the worship of Baal.

There is an institution which points men to the true God, the Creator of heaven and earth. That institution is the "Sabbath of the Lord," which is enjoined upon all men by the fourth commandment of the Decalogue. That commandment says, "Remember the Sabbath day to keep it holy; six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." And the reason is given, "for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."⁹

But the great majority of those who profess the Christian religion are observers not of the

seventh day, but of "the venerable day of the sun," albeit they allege for it a professedly Christian reason. But "reasons" count for nothing in justification of worship unless they are given by God himself; and nowhere does his Word furnish us with a reason or command for making Sunday the Sabbath.

There is now a conflict, the sound of which is everywhere heard, between the true Sabbath and the false, between the day of the Lord and the day of the sun; and this conflict is fast growing in intensity. There is a question which has been forced upon the attention of statesmen and politicians and the public generally, until it is now almost the leading question of the day, and that is the question of sabbath (Sunday) observance. And this controversy, this question, constitute nothing else than the old issue which in Elijah's day took the form of a contest between Jehovah and Baal. For Sunday observance, while professedly a tribute to Christ, is in reality a tribute to that god in whose worship Sunday observance had its origin. And that observance being but a commandment of men, resting only on tradition, can have no place in the worship of the true God, however worthy the motives of those who engage in it.

The State is now beginning to take part in this religious controversy. Already Congress has voted (August, 1892) that "the first day of the week, commonly called Sunday," is the Christian Sabbath; and while the vote was pending, Senator Quay called for and had read before the Senate the fourth commandment, and Senator Hawley and others made speeches calculated to impress the Senate with the idea that such a vote was a matter of divine obligation upon them.

The State and the Church are fast forming an alliance, by which the Church is to give the State her vote and political influence, in return for legislation which she asks; and what she asks most loudly and persistently is legislation to secure the observance of Sunday.

The seventh-day Sabbath is stated by God himself to be his "sign" between him and his people. "And hallow my Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Eze. 20:20. The observers of God's Sabbath point to that observance as the evidence that they are worshipers of the true God. But Sunday observers also claim to be worshipers of the true God. Thus the issue is drawn, and the question of which class are worshipers of the true God is up again for settlement.

But not now, as anciently, will it be decided by the miracle of bringing down fire from heaven; for miracles will be wrought in support of error and for the purpose of deceiving "them that dwell on the earth" into supporting and enforcing the first-day sabbath, and to supply the lack of evidence for the Sunday institution in the Word of God. And among other such "proofs," will be the miracle described in Rev. 13:13.

Let it be noticed also that Spiritualism is not the only religious power which claims to exhibit wonders through the agency of the dead. The papal church stands conspicuous in making a like claim. She points to many miracles claimed to have wrought by her dead "saints" and certain "relics" of the dead which she places at times on exhibition. And no reader of current news can have failed to note the marked revival of superstition and of belief in the supernatural which is taking place as the result of these exhibitions and claims, and of the work of individuals who manifest what seems to be miraculous powers of healing, and the like.

With all this the State will join itself in an alliance with the forces of religion. There

⁴ 1 Kings 18: 21-24.

⁵ Verses 36-39.

⁶ Schaff-Herzog Encyclopedia of Religious Knowledge, Art. Baal.

⁷ John 4: 24.

⁸ Matt. 15: 9.

⁹ See Ex. 20: 8-11.

will be not only a union with the papacy, but with this wonder-working power of recent development in the spiritual domain. So that not only will there be the religious despotism resulting from the adoption of papal principles, but this will be reinforced by the tremendous influence upon the public mind of miracles wrought for the support of its evil doctrines and demands. In this miracle-working power is introduced the direct agency of the devil; and with these forces united for the enforcement of religious legislation and the extermination of religious and civil liberty, the State will be plunged into ruin as utter and complete as the devil himself can make it.

Will the State draw back from the proposed Church alliance and avert the threatening ruin? To this end we work and plead.

A STEP IN THE RIGHT DIRECTION.

WHILE so much is being said and done in nearly every State of the Union to turn back the tide of human progress in liberty of thought and practice toward the religious despotism of the Dark Ages, it is pleasant to note here and there a break in the current, which gives evidence that the principles of religious freedom still live in the hearts of men, and that many minds in high stations are still bent toward that human liberty which was the goal of the efforts of our forefathers. Such an incident was the recent passage by the Georgia House, of the following resolution, introduced by Representative Hurst:—

Resolved by the House, the Senate concurring, That any movement either in this State or in the United States tending towards a union of Church and State is deprecated and condemned, and in our opinion is contrary to the principles of our government and the Constitution of the same.

This resolution was introduced in the Georgia legislature two years ago, and has been carefully fostered by its promoters ever since. It passed the House by a good majority, which result is believed to be largely due to the influence of the AMERICAN SENTINEL, which has been regularly supplied to the members during the past year.

It is to be hoped that this action by the Georgia House, with the check recently put upon Sunday prosecutions in Tennessee, will do something to stem the tide of religious persecution, temporarily at least, in that section of our country.

YOUR RIGHT TO THINK.

AN individual's right to think is inseparable from his right to act in accordance with the dictates of his best judgment and of his conscience. If he has no right thus to act, he has no right to think.

By this it is not meant that an individual's proper liberty in this respect is unlimited. No person has any right, under the plea of liberty, to invade the rights of another. Rights do not conflict. When a person's liberty, so-called, would lead him to encroach upon the rights of his neighbors, he has passed from the sphere of liberty to that of license; he has passed beyond the domain of his own rights, and beyond what reason or necessity require of any individual.

But there is a sphere of natural individual rights, which we cannot too carefully consider. "We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty,

and the pursuit of happiness." These are the rights of every individual. Governments are instituted to preserve these rights, but not to prescribe the manner of their exercise. In other words, the civil government is not instituted to do the thinking for individuals. Our Government is supposed to be a government of the people and by the people, as much as for the people. Its actions should represent the thought of the people.

God himself, who is all-powerful and all-wise, does not invade any person's liberty of thought. He it is who has given each one the power, and with it the right, to think for himself. But power and liberty of thought would be a curse rather than a blessing without the accompanying right to carry that thought into execution. An individual judgment and a conscience would, without that right, be but the means of torture to their possessor. It is not for such a purpose that a loving and all-wise Creator has thus endowed the human mind.

God will neither compel man's mind, nor relieve it of the necessity of action; and he has not delegated to any lesser being the right to do that from which he himself abstains. The Creator wants *men* in his world that he has made, not automaton or slaves. He wants virtue, honesty, and all the traits of true manliness, and not imbecility. Therefore he wants his creatures to think, and think for themselves, and has given them minds in order that they may think, and that they may act for themselves as well. He who ceases to act for himself will soon cease to think for himself, and he who does not think for himself is fit only to become the inmate of some institution of charity.

When we surrender the right to act for ourselves in all matters which do not involve a violation of the rights of others, we logically surrender our right to think. Reader, are you ready to make this surrender?

TURNING ON THE SCREWS.

It is evident that neither the recent political victory of Tammany nor the experience of a period of strict enforcement of the New York Sunday "law," has weakened the intention of the present city government to proceed the full length of the statute in the direction of enforced Sunday observance. Commissioner Roosevelt's threat that should Tammany win at the polls, he would turn the screws (of Sunday legislation) on harder than ever, is in process of execution.

The situation at present is outlined by the following, published in the *Mail and Express*, of Nov. 30:—

In consequence of the decision of Judge Allison, in General Sessions on Tuesday, when he dismissed an indictment against Peter Peiser, a delicatessen dealer, of 1361 Third ave., who had been arrested for selling sausage on Sunday, there has been some doubt as to what course the police would pursue in enforcing the Sunday law.

Acting Chief Conlin to-day made a plain statement regarding the matter. He said: "In the case of the man Peiser, I understand the indictment was dismissed because the evidence was weak. I shall enforce the Sunday law just the same as before. Bakeries and delicatessen stores can sell up to 10 o'clock in the forenoon. After that hour they cannot sell anything excepting prepared food to be eaten on the premises. There are many bakeries where light lunches are served, like coffee and cake. In these places there will be no police interference after 10 o'clock, providing what they sell is not carried away, but eaten right there.

"The situation is the same regarding delicatessen stores. They can sell until 10 o'clock A. M., but after that if they sell any prepared food it must be consumed in the place. If they sell goods to be taken away after 10 o'clock, they will be arrested for violating the Sunday law. Section 267 of the Penal Code

is very plain and covers the point. It says that all manner of public selling or offering for sale of any property on Sunday is prohibited, except that articles of food may be sold and supplied at any time before 10 o'clock in the morning, and except also that meals may be sold to be eaten on the premises where sold or served elsewhere by caterers. The captains have instructions to enforce the Sunday law under the provisions of this act."

The "law" is to be enforced a step at a time; and its demands having been secured on one point, attention will be given to the next in the logical sequence of Sunday enforcement. But where will the process end? Doubtless the logical end of this crusade is not discernible to most of those engaged in it, perhaps not to any; but we may learn from Scripture what it will be. The culmination of the process of the restriction of buying and selling, by the force of popular deference to that institution to which the papacy—the apocalyptic "beast,"—points as the sign of her authority,—the Sunday sabbath, is thus foretold: "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13: 16, 17.

At present the general public are rather slow to see the propriety and reasonableness of the demands of the Sunday statute, and very naturally so, since neither reason nor justice affords a foundation for such legislation. Indeed, the features of the "law" strongly remind one of the ancient Jewish legislation on the Sabbath question, by which they loaded the Sabbath institution with numberless requirements and distinctions altogether without support in either reason or revelation. But what they produced was simply the result of human legislation concerning an institution with which no human power has any business to meddle. Their work—the pharisaical sabbath—stands as a type of the product of human legislation upon Sabbath observance.

But in process of time—and that not long—public sentiment will doubtless acquiesce in the various proceedings required by the anomalous features of the Sunday statutes; and when once such proceedings become the custom, few people with whom they do not interfere will stop to ask whether they are reasonable or just. The Sunday Juggernaut is in motion, and is designed to crush all such as will not pay homage to the institution of the "beast."

A SUMMONS UNDER THE "CIVIL" SUNDAY "LAW."

WE have received from A. O. Burrill, the Adventist Elder at Chatham, Ont., a copy of the summons served upon him, Nov. 29, by the civil authorities for working on Sunday. It reads thus:—

SUMMONS TO DEFENDANT.

Canada: Province of Ontario, County of Kent.

To A. O. Burrill, of the Township of Chatham, in the County of Kent.

WHEREAS, you have this day been charged before the undersigned, Geo. A. Watson, a justice of the peace, in and for the said County of Kent, for that you on the third day of November, A. D. 1895, at the Township of Chatham, in the County of Kent, did exercise worldly labor, being the Lord's day (the sabbath day), by working at the carpenter and mason work.

These are therefore to command you, in her Majesty's name, to be and appear before me on Thursday the fifth day of December, A. D. 1895, at ten o'clock in the forenoon, at the Old Town Hall, Ridgeway, or before such other justice or justices of the peace for the same County of Kent as shall be there, to answer

to the said charge and to be further dealt with according to law. Herein fail not.

Given under my hand and seal this twenty-second day of November, in the year 1895, at Ridgetown, in the county aforesaid.

GEO. A. WATSON, J. P.

Mr. Burrill adds: "We were at work erecting a new church building at Darrell. The Methodists, who have a church building about one mile away, formed a league and appointed a committee to watch us and lay complaints, which they did." The reader will see that Pastor Burrill's violation of the Sunday statute was of a very aggravating nature,—assisting in the erection of what the Methodists regarded as a rival house of worship. The reader will also observe that this summons affords clear(?) evidence of the purely civil nature of the Sunday statute. Yet the law-enforced Sunday is just as much a civil institution in Canada, as it is in the United States.

Our next issue will probably contain a report of the trial of Mr. Burrill and three other members of the Adventist Church of Darrell, who are under similar arrest.

THE A. P. A.

THE purpose of the A. P. A., in so far as it means the preservation of American civil freedom and American civil institutions from the encroachments of religious bigotry, is a worthy one; but the methods of the organization cannot be commended. As an illustration of the latter we notice the following press report of recent A. P. A. work in a Kentucky town:—

The emissaries of the A. P. A. have been successful in re-introducing religious services in the public schools at Bellevue, Ky. The motion was a surprise to the majority of the school board, and though many protested against it, when the time to vote came, in addition to Rev. Chas. M. Gallimore, who introduced the motion, and Mr. Burgdorf who seconded it, Messrs. Peacock and Vance voted in favor of it, leaving Mr. Mayer's vote the only dissenting one. When those in favor of the sectarian resolution were asked about the motive of their action, they said: "We did it to annoy the Catholics and keep their children away from the schools."

No good can come from such methods of work. No good can come from opposing evil with evil; no success can come from fighting the devil with fire. When Rome's methods are used to oppose her, Rome will gain the victory.

There is but one way to overcome evil, and that is, "Overcome evil with good." That is the rule laid down in the Word of God. Do not fight the devil with fire, but oppose him with that inspired Word. Thus it was that the Saviour of the world opposed and conquered him; and it is very sure that weak, erring mortals of this day cannot successfully meet him otherwise. The Word of God is all-powerful, and therefore nothing can stand against it.

The AMERICAN SENTINEL exists for the purpose of opposing the encroachments of Rome, and also of Romanized Protestantism, upon the liberties and rights of the people. It wishes the American Constitution preserved as it came to us from our honored ancestors of the days of Washington, Madison, and Jefferson. It wishes American institutions to be maintained as bequeathed to us by those forefathers, disconnected from all religious questions and considerations. It wishes to see maintained the principle which has found its fullest national expression in our land, of the separation of Church and State. And to this end it is opposing error with the truth, both as found in the Scriptures of truth and in those eternal principles of right and justice

which were implanted in the heart of man by his Creator.

In adopting the methods of Rome, the A. P. A. is in reality, though unwittingly, playing into Rome's hands; for thereby Rome's methods are justified, and whenever this is done Rome's hands are strengthened. We regret most deeply the waste of an amount of energy and effort which might, rightly directed, do much to stay the rapid encroachments now being made upon that liberty which is the birthright of all men.

MEANING OF THE OATH OF OFFICE.

[By Addison Blakely, Ph. D., Lecturer in Political Science and History, University of Chicago.]

It is an important political fact that our free Government with its Constitution and Declaration of Rights is the result of a hundred struggles for freedom and a century of battles for liberty. Never did a generation pass but what the authorities in control have attempted either to infringe upon or to override the rights of the people. Treason has been a cloak to shield a myriad of governmental crimes. When the Constitution was adopted it had yet been scarce a hundred years since Rev. John James, a Seventh-day Baptist preacher of England, had been hanged, drawn and quartered for his "treasonable" ideas in opposition to the religious views of the persons then having charge of the State. Not only that, but "after he was dead, his heart was taken out and burned, his quarters were affixed to the gates of the city, and his head was set up in Whitechapel on a pole opposite the alley in which his meeting-house stood." *

The Constitution of the United States, for the purpose of preventing any such crimes against opponents of Sunday laws or others in America, very wisely provided that "treason against the United States shall consist only in levying war against them, or in adhering to their enemies, giving them aid and comfort." The enthusiastic Sundayist, no matter how many statutes he may use to throw Sabbatarians in jail, has been stripped of one of his most important weapons of the past.

But the Constitution goes further. It exacts of every official,—legislative, executive, and judicial,—an oath to support the Constitution of the United States, any "law" or statute to the contrary notwithstanding. It imposes this oath not only upon the judge who applies the law to the case before the court, but it imposes the oath upon every officer through whose hands any accused person may go. Any member of the legislature who knowingly votes for an unconstitutional Sunday bill, any officer who wittingly arrests a person under an unconstitutional Sunday statute, or any justice who understandingly condemns one under such a "law," is a violator of his oath of office and a perjurer before God and the law. The law attempts to protect all in their equal rights, and it attempts to throw around each person ample Constitutional safeguard. It is therefore that every person delegated to enforce the law in any position, high or low, swears to support the Constitution.

The provisions concerning the oath of office under the United States are as follows:—

The senators and representatives before-mentioned, and the members of the several State legislatures, and all executive and judicial officers, both of the United States and of the several States, shall be bound by

oath or affirmation to support this Constitution; but no religious test shall ever be required as a qualification to any office or public trust under the United States.

The oath of office in the State of Illinois is as follows:—

I do solemnly swear (or affirm, as the case may be) that I will support the Constitution of the United States and the constitution of the State of Illinois, and that I will faithfully discharge the duties of the office of ——— according to the best of my ability.

It should be noticed that his oath of office binds him to support only the Constitutions. All obligations resting upon him he derives from that document. He can receive no power or authority of any kind whatever from any statute or pretended law not made in pursuance of that high authority. And as he is bound to the best of his ability to carry out his oath, he is constitutionally bound to the best of his ability to judge whether he is obeying the Constitution when he is called upon to enforce some statute, or execute some act in connection with the office which he holds.

In other words, the very purpose of this oath of office was to make the Constitution supreme. In the first place, every member of the legislature swears to support the Constitution, and in voting for what law shall be, is bound to vote only in harmony with the supreme law. But legislatures have, in the past, usurped authority, and therefore the Constitution, in the second place, exacts of the officer who is to execute the law an oath that he will enforce only statutes in harmony with the Constitution. He must take notice, according to his oath, whether or not they conflict with the supreme law. If the legislature has overstepped its legal power, he is bound to stick to the Constitution, and not to such unlawful statute. And in the third place, the same principle applies to the judiciary.

Under our system of government there is a threefold guard placed around the Constitution and the rights of the people. These are (1) the oath of the legislature—the body whose office it is to declare the law; (2) the oath of the judiciary—the body whose office it is to apply the law in the particular cases that may arise of violation; and (3) the oath of the executive—the body whose office it is to enforce the law. Each body, however, is legally independent of the other, all receiving their authority from a common source—the Constitution.

No one department takes any oath to obey or support the acts of any other department, and it is their duty to do so only so far as such duty is laid upon them by the supreme law itself. It is therefore evident that the support or enforcement of any Sunday statute or any other unconstitutional "law" can never become a legal duty; but on the contrary, every official swears that he will not support them because opposed to that fundamental law which is his sole official guide. Such "laws" to him must be as though they were not.

AGAINST SUNDAY STATUTES.

Views of a Prominent Southerner.

THE New Orleans Times-Democrat, of Nov. 28, 1895, quotes as follows the substance of a recent interview of a committee of the Ascension and Donaldsonville (La.) Board of Trade, with Hon. Wm. P. Miles, in which the latter expressed himself strongly against all legisla-

* "People's Cyclopedia," page 1598.

tion of the nature of Sunday "laws." Mr. Miles said in substance:—

I am opposed to all religious legislation of whatever character. All religions and creeds in our free country should stand upon an equal footing, and it is not right to compel an observance of the Christian sabbath by the Israelite or the followers of Confucius. If we have a Sunday law it should bear equally upon all, which is not the case with the existing statute. I am inimical to all legislation of a puritanical character or tendency; and although a church member, I have no objection to trading on Sunday by those who find it more convenient and profitable to do so on that day.

Theaters and other places of amusement are permitted to be open on Sunday, and it is right that they should be; and if a merchant chooses to keep his store open on that day, I think he should have that privilege just as the other merchant who so prefers may close his store and observe the day as one of rest or recreation.

Being asked if he regarded the Sunday law undemocratic, Mr. Miles replied that he did not consider it a political question in any manner, and did not see how it could be made so unless one party assumed the pretension of greater sanctity than its opponents, and he did not anticipate that the Democratic party contemplated taking any such stand. He confessed that from a standpoint of personal interest, sugar planters might be disposed to favor the Sunday law, as it had relieved them in great measure of the drawback formerly experienced of laborers getting drunk on Sunday and not being able to do a fair day's work on Monday; but he regarded the principle of such legislation as utterly wrong, and hence had no hesitation in announcing himself opposed to the Sunday law and favorable to its repeal.

It will be observed that this expression of opinion leaves room for doubt as to whether Mr. Miles would not favor a Sunday statute which would "bear equally upon all." This constitutes a weak point in the views of many who are in general opposed to Sunday legislation. The truth is, that a Sunday "law" is in its very nature an unequal thing. It cannot be made to fit into the conditions which have always prevailed and must prevail among men, so as to bear equally upon all. And even equality, while abstractly a virtue, loses its good character in such a case. Equality of application can never justify a thing that is in its very nature an evil.

In nearly every case of persecution that has arisen under the Sunday statutes, it has been claimed by their advocates that they bore equally upon all classes. But so long as there are people left in the world who keep the law of Jehovah,—that law which says, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," there will be those upon whom a Sunday statute must of necessity bear with much greater severity than it will on others.

In many cases an effort is made to equalize matters by an "exemption" clause releasing from the demands of the statute such persons as conscientiously observe another day than Sunday as the Sabbath. But if a Sunday "law" is right, if it is a proper law for the civil power to enact, why should it exempt a certain class of citizens on account of their religious belief? This only adds another inequality to the "law," and helps to demonstrate the fact that under the existing status of human society, no Sunday statute is possible which can present in its working the essential features of consistency and equality of application.

THE LOGIC OF IT.

[Sabbath Recorder, Dec. 5, 1895.]

The tide seems to be setting in very heavily in favor of a union of Church and State, a sentiment that to the majority hitherto has been very repugnant. This effort now appears to have only a partial application, and would not be tolerated at all were it not for the purpose of enforcing the observance of Sunday

and thus overriding the conscientious convictions and guaranteed rights of many loyal citizens. To carry this one point of religious legislation, Protestants unite with Roman Catholics, reformers with conservatives, and political organizations consort together to compel all men to bow to the will of the majority in matters of conscience. Carried out logically in States where Baptists happen to be in the majority, a law may be passed compelling all who would enter into church relationship to be immersed, forbidding infant baptism by methods now acceptable to pedo-baptists. Then, when the latter is in the ascendancy it would be easy to secure legislation forbidding baptism by immersion, since sprinkling is believed to be more convenient, and accompanied by less exposure. Therefore as a health measure, for the public good, immersion would be ruled out. Just such a condition now exists in Saxony (Europe,) where Baptists are forbidden to immerse or do anything to disturb the quiet of the Lutherans.

ENFORCING THE LAW OF GOD.

BY E. J. WAGGONER.

"FOR we know that the law is spiritual." Rom. 7:14. Then there can be no fulfilling of the law save in the Spirit. "God is a Spirit: and they that worship him must worship him in spirit and in truth." Sometimes people talk about keeping the spirit of the law without the letter, but there is nothing in the Bible about keeping the spirit without the letter. By that expression men mean that they will keep what they think the law means, regardless of what it says. But God knows that the thoughts of man are vain. We are to forsake our own thoughts, as well as our own way. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:8, 9. God is a Spirit; therefore they that worship him must do so in the Spirit which he supplies. He supplies the means, and does not ask us to worship him in our spirit, or in our conception of his law.

We are not to worship God as we think him to be, but as he is. And no one, as stated in the text just quoted, can comprehend God, or define the bounds and limits of his will. Then no man can lay down a rule for another, or even for himself. Here is the unlimited word. No man can put a limit on the word of God, or say of any text that he has fathomed its depths, and that he has all the truth there is in it. No; the word is spiritual, and no man can fathom the depth of the mind of the Holy Spirit. For this reason no man, and no body of men, is at liberty to put any construction on the word of God, or to change it, or to hold or teach that it means anything different from exactly what it says.

The knowledge of this shuts out everything like religious coercion, persecution, or the laying down of rules for people to follow; for true worship must be rendered in the Spirit which God alone gives. The word must be taken, not in our own spirit, but in the Spirit of God, and that must lead us into larger and larger ideas, and work in us that which we do not know ourselves. Men have secret faults of which they are utterly unconscious. Not only so, but no man knows the depths of any sin which is brought to his attention, or the fullness of any command which is enjoined upon him.

It is plain, therefore, that no man can

measure his own righteousness, nor his own sin. He can simply know that he is a sinner, and that the righteousness of God is given to him. The more of the Lord he knows, the greater sinner he will realize himself to be. Therefore no man or body of men, whether in Church or State, can lay down rules by which a man can live; because the field of God's requirements is as unbounded as his own life, and must therefore ever keep increasing to our vision; and though men filled the world with books in the attempt to define everything, there still would be something omitted.

The Spirit of God must work its own life in every man. This takes the matter out of the realm of civil government entirely. No human authority whatever can impose the Spirit upon any man, or define the mind of the Spirit. The law of God, which is his righteousness, is the one thing which men are to seek. Christ said, "I know that his commandment is life everlasting." John 12:50. We also are to know the same thing. The law itself is spiritual; it is life everlasting. But life is not a figment, a fancy; it is real, and wherever there is life there must be something living. When we read that the commandment is life everlasting, it does not mean that the written characters are life. They simply declare the fact. Everlasting life is in Jesus Christ. "As the Father hath life in himself, so hath he given to the Son to have life in himself." John 5:26. He is the fountain of life. Ps. 36:9; Jer. 2:13.

The commandment or law of God is everlasting life because it is his own life. Then it is the life of the Spirit of God; and putting the Spirit of God into the hearts of men puts the life of God there. It is the law of the Spirit of life in Christ, that gives freedom and peace with God. "The Spirit is life, because of righteousness;" and "if any man have not the Spirit of Christ, he is none of his." Rom. 8:1, 2, 9, 10. Nothing less than the life of Christ is the law of God; and anything contrary to the life of Christ is condemned. Then we can leave the right of any body of men to enforce the law of God entirely outside of the question. It is merely a question of power. Has it the power to enforce the law of God? Has any government on earth power to take the life of God and put it into the hearts of its subjects? Certainly not.

Then when men do make religious laws, and enforce religion upon people, it is certain that they are not enforcing the religion of Christ. Therefore when they do that, those who are loyal to Christ can have no complicity with it whatever. It is paganism, no matter what form of truth there may be. It is but the form without the power or life. If such enforcement is put in the very terms of the Bible, it is only the more thoroughly pagan; for it is paganism trying to palm itself off as Christianity.

The attempt to enforce the ten commandments, even just as they read, would be the greatest dishonor men could offer to the Lord. It would be saying that the law of God is no better than any man may be of himself. It is the same as saying that a man is all right if he keeps the law so that no man can find fault with him. But the man who merely refrains from outward violations of the law may be worse than the man who utterly disregards it, and knows he is guilty. In the latter case the man has nothing wherein to trust, while in the other, the man is building himself up in his own righteousness, and thinks that he is all right as long as he keeps the letter so far as men can discern.

But the law is spiritual, and only the power of the Spirit can work righteousness in an

individual. The recognition of civil government as having anything to do with the law of God, is directly opposed to the idea of justification by faith. To lay down a rule or law requiring obedience to the law of God, with a penalty for disobedience, is to say to a man, "You could keep it if you would try; but you will not try, and so we will compel you to do it." This is putting man on an equality with God. Anything less than the life of God is sin, and therefore for any power to attempt to enforce any of the precepts of Christ is simply an attempt to compel people to sin, and to hold them in sin.

THE AIM OF THE W. C. T. U. AS STATED BY A FRIEND.

[Signs of the Times, Nov. 21, 1895.]

WE have sometimes been thought uncharitable because we have said that one of the great objects of the W. C. T. U. was to bring about a man-made theocracy, a union of Church and State, not in the sense of any particular church, but in the sense that religious organizations would control legislation, pervert it to selfish ends, etc. In proof of this we have quoted extracts like the following, declared in the Union's national convention of 1887:—

The Woman's Christian Temperance Union, local, state, national, and world-wide, has ONE vital, organic thought, ONE all-absorbing purpose, ONE undying enthusiasm, and that is that CHRIST SHALL BE THIS WORLD'S KING; yea, verily, THIS WORLD'S KING in its realm of cause and effect,—king of its courts, its camps, its commerce,—king of its colleges and cloisters,—king of its customs and constitutions. . . . THE KINGDOM OF CHRIST MUST ENTER THE REALM OF LAW THROUGH THE GATEWAY OF POLITICS.

If this does not mean union of church and state in its broadest sense, we do not know what language can express it. The New York Voice of November 7 has an article on "The W. C. T. U. and Its Critics," in which it defends the Union against the charges of inconsistency with reference to union with other reform parties. The most of this editorial is immaterial to the point we are discussing, but the closing paragraph is peculiarly to the point. The Voice says:—

But the truth is, most of the criticisms of the W. C. T. U., both now and heretofore, proceed on the assumption that the union has but one object, namely, prohibition. The W. C. T. U. holds no less firmly to that object than it did at the start; but it has broader aims to-day than it had at first. It has been growing and developing, for these many years; and to-day its purpose, whatever may have been the case at first, is not included in the one word prohibition. The purpose now, as we view it, may be broadly stated as the application of the laws of God to political affairs; to carry the standards of morality and religion into national life; to bring about, not a union of church and state, but a harmony between them, and to make the acts of the citizen conform to his acts as a Christian.

The only way to keep harmony between Church and State is to keep them, in the words of U. S. Grant, "forever separate." But the aim of the W. C. T. U. will result in the strongest union of the two, which will form the weakness and ruin of both.

Union Means Ruin and Death.

There are certain foods, both nutritious and palatable when eaten separately, but which form an unwholesome and loathsome dish when mixed together. There are certain chemicals which alone are harmless and useful, but which combined form powerful explosives or poisons. So it is with Church and State. Each is of divine origin, yet both came in consequence of sin. The church is the body of Christ, and designed to be his means of gathering out from the world of sin those who desire the eternal salvation to be found in him. Its source of power, strength, life, wisdom, and

authority are all direct from Christ. In the world, it is not of the world. The civil power, or the state, is ordained of God to protect the rights of all irrespective of class or religious belief. It came in as a consequence of sin, to protect the weak and to punish the uncivil. Each (church or state) has its appointed place in the divine plan. Separated, they will always be blessings, but united they form a virulent poison in the body politic, and mine deadly explosives underneath the dearest and most sacred rights of the people. Strange that the great masses of the people can not see this in our land to-day. The blindness of death seems to be upon the people. They do not know; hence the work of destruction goes on in our own land. The Jews and powers of earth in Christ's time did not know, "for had they known it, they would not have crucified the Lord of glory." "It is high time to awake."

THE ADVENTIST'S TRIAL.

[Clay County (Ill.) Advocate, Nov. 29.]

THE case of the People vs. Ross Foll, John Foll, George Dunlap, J. C. Schnell, and Charles Schnell was called Thursday morning at Olney. It was a test case, Ross Foll being the defendant, the others being bound. The selection of a jury was not an easy matter, as it took nearly three hours to impanel it. It was made up of the following sects: Methodist 1, Christian 2, Baptist 1, Catholic 1, German Reformed 2, United Brethren 1, non-professors 4.

H. G. Morris, attorney for State, and Hon. R. N. McCaulay, of Olney, and Judge G. A. Hoff, of Flora, for the defendants.

The case was tried under the Sunday statute, Criminal Code, par. 317, sec. 216, chap. 38, which reads as follows:—

Whoever disturbs the peace and good order of society by labor (works of necessity and charity excepted) or by any amusement or diversion on Sunday, shall be fined not exceeding \$25. This section shall not be construed to prevent watermen and railroad companies from landing their passengers, or watermen from loading or unloading their cargoes, or ferrymen from carrying over the water travelers and persons moving their families, on the first day of the week, nor to prevent the due exercise of the rights of conscience by whomever thinks proper to keep any other day as a sabbath.

THE PROSECUTION.

The prosecution produced evidence claiming that the minds of the witnesses were disturbed by seeing defendant plowing on Sunday, July 28. He claims to have been disturbed by the defendant talking to the team. He is not a member of any church. He also admitted that the defendant was of good moral character. He denied on cross-examination that he was guilty of making a bee-hive on the same date and "was not at home after 9 o'clock that morning."

The second witness had substantially the same yarn to spin. He also belongs to no church.

The third witness was a woman, and her only complaint seemed to be that she hated to see a good man like the defendant work on Sunday.

The fourth witness allowed her prejudice to get the better of her in the following tirade: "Those that were good Christians before the 'cranks' came are now 'cranks,' and violating the laws of God, the State of Illinois, and the Constitution of the United States. I want to raise my children [she has none at the present time, so it is said] in the proper manner." Her conscience hurt her so at the sight of a nice boy working on Sunday that she has not been able to sleep since.

THE DEFENSE.

The defense then placed Ross Foll on the stand, and he admitted that he worked six days (including Sunday) and rested on the Sabbath (Saturday) according to the commandment. He believes in the teachings of the Seventh-day Adventists.

The second witness testified that he assisted the prosecuting witness in making a bee-hive on the same Sunday. (The prosecuting witness denied this charge in his examination.)

The third witness testified that he knew the defendant to be a quiet Christian boy and his character above reproach.

The fourth witness lives on the same farm as the defendant, was with him on the sabbath in question, but did not hear the noises which the prosecution claim.

The attorneys on each side consumed fifty minutes each in citing the law and reviewing the testimony to the jury, and after five hours deliberation they returned a verdict of guilty, fining defendant \$1.

The case will be taken to the higher court.

WRESTING THE SCRIPTURES.

OUR attention was recently called to an illustrated book for children, in which was related the story of some of the works of mercy done by our Lord on the "Sabbath;" and in this connection the names "Sabbath" and "Sunday" are used interchangeably, with at least the seeming purpose to lead the children to believe that Sunday is the Sabbath, and that the Saviour so regarded it. This is nothing short of a wicked wresting of the Scriptures. Such writers should heed the injunction, "Lie not against the truth."

Sunday is not the Sabbath, and never was, and to substitute that name for "Sabbath," and to tell how "Christ healed on Sunday because it is lawful to do well on the Sabbath," cannot be too strongly condemned. The child so instructed is apt to sustain a rude shock when he learns, as he must sooner or later, how his credulity has been imposed upon; and to say the least, his confidence in his religious instructors is destroyed and his faith in the Scriptures weakened in a like degree.

Sunday is a false sabbath and it ought to have a monopoly of false support. But we are sorry to say that it has not, for some people, in their zeal for the true Sabbath, sustained as it is by a "Thus saith the Lord," many times repeated, resort to methods and "arguments" no better than that instanced as used in behalf of Sunday. One of these more than doubtful "arguments" is the effort to show that Christ did not rise from the dead on the first day of the week; just as though it made any difference.

Another even more objectionable attempt to steady the ark of divine truth, came under our notice recently; it is nothing less than an effort to prove by bringing together the 4th and 11th verses of the 18th chapter of Acts, that Paul held seventy-eight Sabbath meetings at Corinth! Even a child who would take the trouble to read from the 4th to the 11th verses inclusive ought to know better. The Sabbath, resting as it does upon the immutable word of God, needs no such "support."

It is doubtful if the Apostle Paul spent the entire "year and six months" of Acts 18:11 in the city of Corinth. One writer says:—

It is recorded that Paul labored a year and six months in Corinth. His efforts, however, were not exclusively confined to that city, but he availed himself of the easy communication by land and water with adjacent cities, and labored among them both by letter and personal effort. He made Corinth his headquarters,

and his long tarry and successful ministry there gave him influence abroad as well as at home.—*Sketches from the Life of Paul*, p. 109.

Even a good cause is weakened by a poor or false argument, and for this reason we are pained to see anything that even appears to be a wresting of the Scriptures in the supposed interests of truth. Truth is never served by falsehood. Sound doctrine never consorts with error, and the pen picture that represents truth as leaning upon the arm of falsehood inflicts upon truth a wound from which she recovers only because "the eternal years of God are hers."

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A Sample Page.

XIII. XIV.

I CORINTHIANS.

459

13 'Εάν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἁγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἥχων ἢ ὡς κίμβαλον ἀλαλάζον. 2 'Καὶ ἐάν' ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἐάν' ἔχω πᾶσαν τὴν πίστιν, ὥστε ὅρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι. 3 'Καὶ ἐάν' ὑψώσω πάντα τὰ ὑπάρχοντά μου, καὶ ἐάν' παραδῶ τὸ σῶμά μου ἵνα καυθῶμαι, ἀγάπην δὲ μὴ ἔχω, οὐθέν ὠφελοῦμαι. 4 Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη οὐ ζηλοῖ· ἡ ἀγάπη οὐ περιεργεύεται, οὐ φουσιῶται, 5 οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογιζεται τὸ κακόν, 6 οὐ χαίρει ἐν τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, 7 πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. 8 Ἡ ἀγάπη οὐδέποτε ἐκπίπτει. 9 εἴτε γλώσσαις, παύσονται· εἴτε γινώσις, καταργηθήσεται· εἴτε γὰρ ὁ γινώσκων, ὡς ἡμεῖς, 10 ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους καταργηθήσεται. 11 ὅτε ἡμεῖς ἡμεῖς ὡς νήπιος ἐλάλουν, ὡς ἡμεῖς ὡς νήπιος ἐφρόνουν, ὡς νήπιος ἐλογιζόμεθα, 12 ὅτε ὡς ἡμεῖς ὡς νήπιος ἐφρόνουν, ὡς νήπιος ἐλογιζόμεθα, 13 νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη, τὰ τρία ταῦτα· μεῖζων δὲ τούτων ἡ ἀγάπη. 14 Διώκετε τὴν ἀγάπην· ζηλοῦτε δὲ τὰ πνευματικά, μᾶλλον δὲ ἵνα προφητεύητε. 2 ὁ γὰρ λαλῶν γλώσσῃ, οὐκ

men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, 5 doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh on evil; 6 rejoiceth not in iniquity, but rejoiceth in the truth; 7 beareth all things, hopeth all things, endureth all things. 8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. 9 For we know in part, and we prophesy in part, 10 But when that which is perfect is come, then that which is in part shall be done away. 11 When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 13 And now abideth faith, hope, charity, these three; but the greatest of these is charity. XIV. Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. 2 For he that speaketh in an unknown tongue speaketh not unto men, but

ἢ κἀν ΛΑ. ἢ κἀν ΤΡΑ. ἢ μεθιστάναι ΛΤΤ. οὐδὲν ΕΓΩ. ἢ κἀν ΙΤΡΑ. ἢ ψωμίζω Ε.
ἢ κἀν ΛΑ. ἢ καυθῶμαι Ι shall be burned T. ἢ οὐδὲν Τ. ἢ ἡ ἀγάπη ΙΤΡΑ. ἢ συν. Τ.
ἢ πίπτει ΛΤΤΑ. ἢ [δὲ] ΤΡ. ἢ — τότε ΛΤΤΑ. ἢ ἐλάλουν ὡς νήπιος ΙΤΤΑ. ἢ ἐφρόνουν
ὡς νήπιος, ἐλογιζόμεθα ὡς νήπιος ΙΤΤΑ. ἢ — δὲ but ΙΤΤΑ.

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NEW YORK, DECEMBER 12, 1895.

ANY one receiving the AMERICAN SENTINEL without having ordered it may know that it is sent to him by some friend. Therefore, those who have not ordered the SENTINEL need have no fears that they will be asked to pay for it.

THE "Christian" nations of Europe would put a stop to the slaughter going on in Armenia, which is shocking the whole civilized world, for they have plenty of power; only they are too jealous of each other, and each is too fearful that the others will get the advantage of her, should she give them the least chance to do so. This is national "Christianity."

ON another page we print an account of a recent trial and conviction at Olney, Ill., under the Sunday statute of that State, as viewed by one not an observer of the seventh-day Sabbath. The paper from which the report is taken says editorially: "The trial of a Seventh-day Adventist for breaking the sabbath, which occurred in Olney the past week, met with but one general verdict in the minds of the masses,—'persecution.'"

READER, for which of two things do you entertain most respect,—for a statute enacted by men? or for justice? If you respect the law, do you respect it merely because men have enacted it? or because you deem it just? If you deemed it unjust, would you consider it more entitled to respect than that which would be justice in the same matter? If you respect a statute simply because it is the "law," though unjust, do you think that in passing such a "law" men have legislated justice out of existence upon that point? Then is there not always a divine law of justice covering every case? and ought not the primary consideration with respect to all human legislation to be not, What is the statute? but What is the law of justice?

WHILE there is in our country an almost universal sentiment against a "union of Church and State," it is unfortunately true that the meaning of the expression is, in the popular conception, decidedly vague; and, what is worse, it is in many minds altogether different from what is meant by a union of the State with religion; so that while there would be an almost unanimous expression of opinion against a union of the State with some one religious body of Christendom, there would be very much less opposition to an effort to unite the work of the State with the inculcation of the "general principles" of the Christian religion. In the one case the opposition might spring wholly from a selfish motive of jealousy on the part of other denominations than the particular one chosen to be the recipient of State aid, and not from any opposition to the inherent injustice of the scheme. Such sentiment constitutes no safeguard to reli-

gious freedom. The true champion of human liberty acts from a love of liberty itself, and from a desire to see all mankind in the enjoyment of their common, God-given heritage.

THE *Evening Sun*, of this city, had in its issue of the 25th ult., this item of news:—

Jacob Levy, of 145 East Broadway, was arraigned in the Essex Market Police Court this morning by Policeman Holland, of the Madison Street station on a charge of having sold an overcoat yesterday in violation of the Sunday law.

The policeman was passing Levy's place yesterday when he saw a woman and a boy in the store. The boy had a new overcoat on, and the policeman concluded that it had just been purchased. He arrested the proprietor.

Magistrate Wentworth, after hearing the case, discharged Levy.

The same policeman also arraigned Louis Samuelson, of 49 East Broadway, on a similar charge. The prisoner said that he always observed Saturday as his Sabbath. He said that he did not know that he was violating the law. He was discharged.

The same paper told of the arrest of John Stimmel, proprietor, and Max DeWinter, a waiter, for selling a glass of soda-water. They were both held for trial in General Sessions.

Such arrests simply illustrate the absurdity of Sunday legislation.

SUNDAY "LAW" PROTECTION IN ENGLAND.

UNDER the working of the Sunday "law" of England which applies to labor done in factories, the publishing office of the *Present Truth*, 451 Holloway Road, North London, has been obliged to close its manufacturing department, owing to repeated fines and seizures of property used in operating the plant.

The "law," which says that women and minors must not work in factories on Sundays, was designed to protect this class of individuals from the unscrupulous greed of factory owners and operators. Its purpose was thus a very good one. But this good purpose, sought to be carried out by a Sunday "law," has resulted in some strange proceedings, and in injury to the ones whom it aimed to benefit.

For several years the publishing house in question, all whose employes regularly rest on the seventh day, observing it as the Sabbath, was permitted to do its work unmolested; the officials knowing that no hardship or oppression at which the law aimed existed within it. But latterly they or their successors became seized with an inspiration to apply the Sunday "law" to the case; and this brought before the operatives the following alternatives:—

1. They could renounce Christianity and become Jews, or proclaim themselves such, and continue their work as usual; the "law" containing an exemption for Jews. This the visiting officials repeatedly urged them to do.

2. They could comply with the law, and rest on Sunday, thus violating their conscientious convictions of right and duty as defined by the fourth commandment, besides suffering

the financial loss involved by Sunday idleness; or,—

3. They could continue to work as usual, adhering to their convictions of duty, and suffer whatever consequences their disregard of the "law" might bring upon them.

They chose the latter alternative, and the machinery of legal compulsion was speedily set in motion, with the result which has been stated.

Formerly, for several weeks, the employes affected by the statute, ceased work on Sundays, in the endeavor to conform to its demands. Some of them felt keenly the hardship of the loss of a whole day's wages each week from their limited income; but they could comfort(?) themselves with the thought that they were "protected"! Now they are thrown out of employment altogether (unless they have found new employment, which in England is a matter of great difficulty) and are brought face to face with all the hardships of enforced idleness, without the means of support; but—they are "protected"!

Speaking of the seizures which have resulted in closing their manufacturing department, the *Present Truth*, of Nov. 28, says:—

We have no words of reproach for those who are engaged in this work of spoliation. They are to be pitied rather than blamed. We are sure that personally they dislike the business, but are moved by a mistaken sense of duty. They are in the toils of the papal system, which has infected all nations, and which puts earthly governments in the place of God, and so they imagine that they are "compelled" to enforce laws regardless of how much they conflict with the law of God.

The end is not yet. God is not dead, nor asleep, nor indifferent. "He hath appointed a day in the which he will judge the world in righteousness." Then that divine law, which is now so lightly set aside by legislators and judges, will be the accuser, and "the Lord alone will be exalted in that day." "The mighty man shall cry there bitterly." Who will be wise in time to have God's truth a protection instead of a destruction?

We may well beware of the Sunday "law" and its "protection."

NOTICE.

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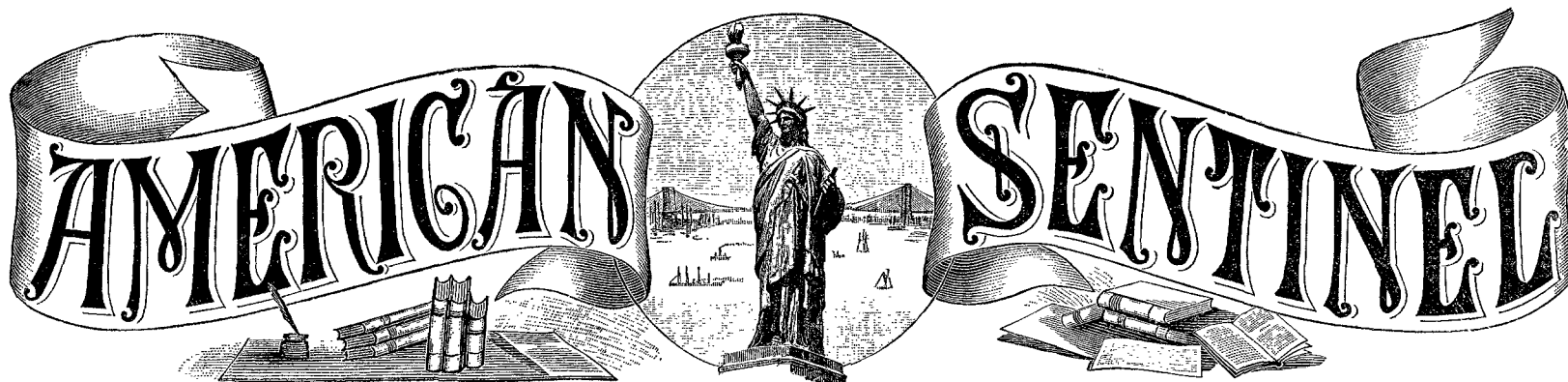
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ALONZO T. JONES,	{	EDITORS.
CALVIN P. BOLLMAN,		
LEON A. SMITH,		
		ASSISTANT EDITOR.

THE NEW ERA OF INTOLERANCE.

As we are near the close of the nineteenth century, the testimony of facts tells us unmistakably that our nation is not progressing toward the goal of complete human liberty and enlightenment. And the same may be truthfully said of the world in general.

It is true, there are many appearances of progress; the achievements of the human intellect in the realm of scientific discovery continue their rapid pace, dazzling the minds as well as the eyes of not a few, and the world is full of boasting and promises of great things on the verge of our realization. But it continues also to be full to overflowing with human misery and want; and it is full also of Utopian schemes for their relief. It is full of the idea of obtaining a living by some easier way than by hard, honest labor, and of gaining wealth and distinction by some more rapid and striking method than was known to our plodding ancestors. But real progress lies in the discovery and adoption of sound, true principles of human conduct and government. It is wholly distinct from progress in scientific discovery, and has no connection with mere politics or with the schemes of Utopian dreamers.

The trouble is, no real progress has been made toward reforming human nature. That is the same to-day as it was in the Dark Ages, or in any other period of human history. The evil in men's hearts is intolerant of goodness; the selfishness of men does not scruple to disregard justice and human rights. Men hate their fellowmen as fiercely, and are as bigoted in the assumption of their own virtue and wisdom, as was the case in ages past. The darkest passions of human nature were never more conspicuous in the social world than they are to-day.

It is not strange, therefore, that even in the midst of the progress and enlightenment of

the nineteenth century, there should come a revival of intolerance; that men should exhibit again that disregard of human rights which led to the persecutions of other times. The old controversy between good and evil was never dead, and cannot die so long as both exist. There have come lulls in the fierceness of the strife, but no approach to a reconciliation between the opposing forces, for no such thing is possible. Evil-minded men are no more pleased at the rebuke of a righteous life to-day, than was Cain when he slew his brother.

That religious intolerance does exist to-day, and is manifested in our land in open religious persecution, under legal sanction, is attested by existing facts. That this persecution is spreading and that the principles by which it is sanctioned are fast gaining ground in public credence, is likewise attested. In 1889, the case of R. M. King, a Tennessee farmer, who was arrested for quietly working in his field on Sunday, attracted general attention as a striking departure from the established principles and policy of government in this country. But other cases quickly followed, not only in Tennessee but in other States; and to-day no one case of such persecution attracts particular notice. Last summer, the spectacle of eight conscientious Seventh-day Adventists serving a sentence in the chain-gang in Rhea County, Tenn., for not keeping Sunday, caused widespread comment by the secular press; but simple individual arrests for such an "offense" have become occurrences too common and familiar to justify, from a newspaper standpoint, particular mention.

For a time this manifestation of religious intolerance seemed to have a sectional aspect, being confined to some southern States; but ere long it became evident that it was not due to sectional differences in customs and views. It appeared in the northern States, particularly in Illinois, where several cases of seventh-day observers arrested for Sunday work are now pending the decision of the superior court, to which they were appealed. From a legal standpoint, this intolerance has seemed even more unjustifiable in the North than in the South, since it was manifested in direct contravention of a part of the Sunday statute which declares that the latter shall not be construed to prevent the exercise of the right of conscience by whomever may observe any

other day than Sunday as the Sabbath. Such persecution is therefore directly contrary to the evident intent of the statute itself.

This intolerance is growing and spreading, and will continue to do so, being based on the depravity of human nature, and the false principles of government which are being diligently inculcated by certain zealous but blind guides in the religious world, tending directly to a union of Church and State. It should be noticed also that modern theories of government are getting rapidly away from the great principle of individualism, which was the underlying idea in the structure of government reared by our forefathers. The doctrine that the Individual in government has nothing centering in himself, but is merely a circumstance in the general scheme of control and guidance for the body politic, seems now to have met with almost universal acceptance by the modern theorists and exponents of governmental philosophy.

But this doctrine is false, and destructive of the very foundations of good government. Individualism in government is a fact, and cannot be theorized or legislated out of existence. At the very foundation of all forms of human organization, lies the individual; and it is no more possible to disconnect that organization from the individuality of its component units, from their wills, their sentiments and their inclinations, than it is to make a machine which will run itself. Republican government is, as Lincoln defines it, government "by the people" as well as for them. It is not a scheme for controlling the individual wills of the people by some central power which assumes the office of a parent; but it is a reflection, a sort of composite photograph, of those wills, concerning that with which civil government has to do; and whatever affects those wills affects the government itself.

All just government leaves individuality alone; desiring its free development, rather than its repression. It recognizes that the individual has certain liberties arising from the very fact of his existence, and centering in himself, and which cannot rightfully be disturbed even under the plea of the "greatest good to the greatest number." When those liberties are disturbed, the individual suffers. Under a repressive government which denies the absolute right of the individual to

anything in his possession, but holds him bound to surrender any and every liberty whenever it shall be deemed necessary to the general welfare, the development of strong, self-reliant and self-respecting individual character, which is the real strength and life of a nation, is hindered and in time well-nigh suppressed; and in its place there springs up a paternalism which is despotism in its worst form.

There is one mighty force in the world to-day which stands for individualism; and that is the gospel of Jesus Christ. There is one government in which individualism finds full recognition, and that is the government of God. God is not a despot. He will have no slaves in his kingdom, but only free men. No person will ever get there who does not enjoy perfect individual freedom in every respect. His kingdom and government are perfect; and the nearer any earthly government can approach to his *in respect to the individual freedom enjoyed by all its subjects*, the better will that government have become.

We have fallen upon evil times. The tide of human progress in the governmental recognition of natural rights is turning backward towards intolerance, and the dragon of religious persecution is rearing his head, while the people slumber on, forgetful that "eternal vigilance is the price of liberty," or deeming this an outgrown proverb. But while the everlasting gospel is yet proclaimed, the cause of human individual liberty will not perish from the earth. To that gospel the liberty-loving soul must look henceforth.

WHY ROME IS GAINING.

"PROTESTANTISM," as it arose in the sixteenth century to combat the papacy, was based on the Word of God. It was not a new thing, but a reassertion of the eternal truths of that Word, which had become largely obscured by the rubbish of papal tradition. For centuries thereafter, "Protestantism" meant an adherence to the inspired Word as the only rule of religious belief and conduct. But to-day all this is changed; and the evidence of it appears in language like the following, from the *Pilot* (Boston), of Dec. 7:—

It has been said by an observant writer that soon the Catholics will be the only Bible Christians in the world, so greatly has reverence for the sacred books fallen off among that large contingent, who following no special creed, still claim the Protestant name. The "Women's Bible," in the general indifference with which its sacrilegious attacks on the inspired writings have been received, where erstwhile they would have evoked a storm of righteous indignation, moves the *Western Watchman* to similar expression. Says our e. c.: "The Bible will soon be sent back to Rome whence it went forth to the modern world and in future it will be classed as a popish book and combated as containing only Romish superstition from Genesis to Revelation. It was a fetish, a divinity, 300 years ago, it now lies broken, like another Dagon, at the feet of modern Protestant enlightenment. Mrs. Stanton can kick it, . . . and there is none to say nay."

Is it any wonder that Rome is gaining, and that papal principles are reasserting themselves even in this boasted land of freedom? It was God's Word that first laid down the principle, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." Matt. 22:21. That Word it is which inculcates most plainly and powerfully the lessons of love, gentleness, kindness and honor to all men. That Word it is which contains the "Golden Rule," which, if practiced by mankind, would bring a golden age. God, the author of liberty, is the great Teacher of the principles upon which

it rests. Truthfully has the historian, Bancroft, said:—

No one thought of vindicating religion for the conscience of the individual until a voice in Judea, breaking day for the greatest epoch in the life of humanity by establishing a pure, spiritual, and universal religion for all mankind, enjoined to render to Cæsar only that which is Cæsar's.

And now that Word is neglected; its principles are becoming obscured; the "Protestant" world is calling for religious legislation, and Rome is triumphing.

DOES IT CONSERVE LAW?

SOME recent work in this city in the line of Sunday "law" enforcement, called forth the following editorial comment from the *World*, of Dec. 10:—

On Sunday last three policemen in plain clothes discovered, as they believed, that a saloon-keeper was selling beer in his saloon. He had a private door opening into his yard. They went to this door and found it locked. They knocked and the door was opened a few inches on the chain. They threw themselves against the door, broke the chain and forced their way in.

This was a clear case of burglary at common law. A policeman has no more right than any other citizen to break a lock, a door or a chain, or in any other way to force entrance to a house. To do so is to violate a right guaranteed to every citizen by the Constitution itself, as it has been guaranteed for ages by fundamental Anglo-Saxon law older than any written constitution.

The man who breaks even a thread by way of forcing entrance to premises not his own is guilty of burglary at common law. And as these men seized and drank beer for which they had not paid, thus committing robbery, they were guilty of burglary under the Penal Code, which makes any housebreaking with intent to commit crime, or any housebreaking followed by crime, a burglary.

What is it about this enforcement of Sunday observance that so bewilders judgment, perverts justice, and even leads officers of the law to become violators of the law? Is it not the fact that such enforcement is itself wrong, and without any foundation in reason? When by act of the legislature such a thing is exalted to the place of reason, and declared to be right and just, it is small wonder that perversion of judgment and of justice is the result.

"CHRISTIAN" CITIZENSHIP IN NEWARK, N. J.

SOME of the "Christian" work now being done in Newark in the line of promoting Sunday observance, and more that is likely to be done, is set forth in the following item of news taken from the *Sun* (New York) of December 11:—

In charging the new grand jury of Essex County yesterday, Judge Depue was particularly severe upon the Newark police commissioners for the letter they addressed to the Christian Citizenship Union in regard to Sunday liquor selling, and an indictment is not improbable as a result of his charge. The part of the charge bearing on the letter was:—

"My attention has been called to a communication of the police commissioners of this city to a committee of citizens, with the request that I submit the subject to the grand jury.

"The correspondence relates to the sale of liquor on Sunday, in violation of law. The law prohibiting the sale of liquor on Sunday is contained in statutes of comparatively recent date. The commissioners appear to entertain the opinion that the enforcement of these laws and the city ordinances is neither possible nor expedient.

"These officials are not amenable to prosecution for opinions expressed; but when acts become indictable offenses, if done with a certain intent, opinions distinctly avowed with respect to official conduct may be such evidence of intent as will bring acts done or omitted in the line of official duty within the range of indictable offenses."

The Christian Citizenship Union are trying

to get Judge Depue to have the Newark police commissioners indicted for holding and communicating to the Union their opinion that the enforcement of Sunday prohibition in Newark is not expedient or possible.

Whether it is possible or not, we do not say; nor do we at all dissent from the idea that executive officers should be held to a strict account for the enforcement of all just laws. But we do dissent from the idea that such work represents Christianity, or is any proper part of Christian effort. We dissent from the idea that the the enforcement of human law, or any form of *compulsion*, pertains to Christianity. For if it does pertain to Christianity, and securing a person's arrest for a violation of law can properly be called Christian work, then, since Christianity defines our duty towards God, such duty may properly be enforced by civil law, and there is no line of demarcation between the civil and the spiritual realms, between the spheres of the Church and of the State. And this has been the theory of religious bigots and persecutors in all ages.

We commend to this "Christian Citizenship Union" the example of Jesus Christ, who "went about doing good," oppressing none and never calling for anybody's arrest, nor for any help whatever from the civil arm.

"CHRISTIAN SOCIOLOGY."

WILBUR F. CRAFTS, Ph. D., author of "The Sabbath for Man," "The Civil Sabbath," etc., has given to the world another book, "Practical Christian Sociology."

This book contains over five hundred pages, and the key-note of the whole work is "the salvation of society through the Kingship of Christ."

"In order to solve social problems," says our author, "the Church needs to be reminded that the Kingship of Christ as the salvation of society and the Saviourship of Christ in its relation to the individual, are equally and often together proclaimed in the Bible." And it is this phantom, "the salvation of society," which is pursued throughout the entire work in question. It is this thought, therefore, which, more than all others in this book, demands our attention.

"The heart of Christian sociology," says Dr. Crafts, "is the Kingship of Christ. The individual is saved by his cross, but society is saved by his crown, that is, by the application of the law of Christ to all human associations—to the family, the school, the shop, the church, the State."

"The law of Christ, which is to be thus applied, includes," says our author, "more than that trilogy of love, the 'new commandment,' the Golden Rule, and the Royal Law. Those two words of Christ, 'my commandments,' include many other New Testament laws. The general opinion that there are only ten commandments is not more unscriptural than the equally common opinion that the Decalogue is not strictly a part of the law of Christ. It is his not only in that he indorsed it, but also in that he originally proclaimed it. The divine Person who gave the law on Sinai was seen, and therefore the Son, for 'no man hath seen God [that is, the Father] at any time; the only begotten Son who is in the bosom of the Father, he hath declared [or revealed] him.'"

In these quotations truth and error are found side by side. It was indeed the Son who spoke the law from the quaking mount;

¹ Funk & Wagnalls, New York, London and Toronto.

² P. 28.

³ P. 26.

⁴ Pp. 23, 24.

it is his law because he proclaimed it; and in this as well as in redemption he and "the Father are one." But where in all the Word of God are we taught that "society is saved by his crown"?

Dr. Crafts answers this question by citing the Lord's Prayer: "Thy kingdom come; thy will be done as in heaven so on earth." But what warrant is there in these words for the declaration that Christ is the Saviour of society, in any other sense than that he is the Saviour of the individuals who compose society?

True, the Scriptures teach that this earth is yet to be filled with "the knowledge of the Lord, as the waters covers the sea;"⁶ that "the tabernacle of God is [to be] 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."⁷ But this is not spoken of men in their mortal state, nor of the earth in its present condition.

The Scriptures tell us plainly that instead of growing better and better until all are converted to Christ, "evil men and seducers shall wax worse and worse, deceiving and being deceived;"⁸ until at last just before the second coming of Christ, it will be as it was in the days of Noah.⁹

In a letter to his son in the gospel, the apostle Paul says of the last days:—

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, proud, blasphemers, disobedient to parents, unthankful, unholy. Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.¹⁰

And in view of these things the apostle gave Timothy, and all who should come after him, this solemn charge:—

I charge thee in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his kingdom: preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables.¹¹

And it might now be appropriately said: "The time has come when they will not endure sound doctrine," for rejecting the plain teaching of the word of God, the Church has gone after the fable of the world's conversion, and kindred errors calculated to lure souls to death.

But destruction, not conversion, awaits the kingdoms of this world. "Ask of me," says the Father to the Son, "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."¹²

Writing of this destruction and of the lack of faith in the last days, the apostle Peter says:—

There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished; but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. . . . 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.¹³

It is in this new or renewed earth, promised in Isa. 66:22, that God's will is to be done as it is in heaven; and to pray: "Thy kingdom come; thy will be done as in heaven so on earth," is to pray for everything which must attend it, including the utter destruction of all things earthly as they now exist.

"Blessed are the meek, for they shall inherit the earth,"¹⁴ is not a promise of temporal inheritance, but of an everlasting possession. God's people are strangers and pilgrims in the earth in its present condition as was Abraham, and like him they look for "a city which hath foundation, whose builder and maker is God."¹⁵

The purpose of the gospel is to prepare subjects for the future glorious kingdom of God, not to save human society as at present constituted. Society as it now exists, or as it is possible in this mortal state, is not to be saved by the kingship of Christ. The first act of Christ when he receives from the Father the kingdoms of this world will be to dash in pieces and utterly destroy civil society as we know it, to make way for that society wherein they "neither marry, nor are given in marriage; neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection."¹⁶

Christ is now a priest upon his Father's throne.¹⁷ He is now by the power of his word and the divine influences of his Spirit preparing subjects for the kingdom promised him, and which will be given to him by the Father at the conclusion of his work as priest. He himself connects his second advent and the taking of his kingdom in these words: "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: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats."¹⁸ The apostle Paul likewise connects Christ's appearing and his kingdom in his charge to Timothy: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word." But our author, and others of like mind, would take Christ by force and make him king, and install themselves as his representatives on earth to declare his will and to administer his law, or rather their version of that law. But whether they realize it or not, the success of their scheme would be nothing less than the establishment of another papacy. Christ has however no accredited human representatives on earth except his ministers, and their commission only authorizes them to preach the gospel; it gives them no authority to exercise civil power. The language of Christ's representatives should be: "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God."¹⁹ But such is not the language of the

papacy nor of its image, formed and managed by "Protestants" who, instead of protesting against papal methods, avail themselves of those methods for the furtherance of that which they imagine to be the gospel.

CHURCH AND STATE IN UTAH.

WITH the apparent abandonment of polygamy by the Mormon Church, the impression seemed to become quite general in the country that it was safe to endow the territory with the functions and privileges of Statehood, and steps were taken looking toward the admission of Utah into the Union at an early date. But, as is pointed out by a writer in the *Independent*, of Dec. 12, the most dangerous and forbidding feature of the situation, as concerns the granting of Utah's long-standing request for admission, did not lie in the Mormon practice of polygamy, but in the fact that the Mormon Church assumed the right to dictate and did dictate to her adherents in civil affairs. And whatever may have become of polygamy, there is little doubt this greater evil still exists. The above-mentioned writer, Mr. Eugene Young, says:—

It is a popular and rather justifiable belief of most casual observers that polygamy is the worst evil of the Mormon system. This has been encouraged by the course of the anti-Mormons in the past in seizing upon polygamy to awaken Eastern sentiment and bring it to bear against the greater evil of Church control. But in reality that thing which is most oppressive to the Gentiles of Utah is the fact that ever since the settlement of the Territory the first presidency of the church has claimed and exercised the right to dictate in temporal as well as spiritual affairs. It has controlled religion, business and government, punishing recalcitrants and rewarding those who have been most obedient, especially those who are relatives.

How the church controls the politics of the Territory is thus told:—

The division on national lines was made in the spring of 1891. In June, Apostle F. M. Lyman went to a southern conference, called the priesthood together, asked "How is it so many of you leading brethren of Beaver are Democrats?" and then went on to say:

"This is not as it should be. The authorities desire that the people should divide themselves about equally between the two great national parties, and it would be proper for some to remain independent or neutral. The object in such a division is that we shall then have more power in the nation, and get a more honest administration from the party in power. Each party will then cater to us, more or less, in order to secure control of the Territory."

I may mention here that representatives from seven counties were at that meeting, and each one of these counties was soon turned Republican, though formerly Democratic.

The views above expressed by Apostle Lyman were those which soon spread throughout the Territory, and were traced satisfactorily back to George Q. Cannon, first counselor in the presidency and virtual head of the church. The idea behind this movement was—first, to secure Statehood; second, to retain control of the State by using a balance of power. The first object was to be accomplished by leading both national parties to believe that they would have an equal chance of carrying the State.

Mr. Young then tells how the church has endeavored in the last two or three years to carry out this purpose; which, however, has proved something of a task, owing to the fact that the founders of Mormonism were staunch Democrats, and their views naturally gave a strong Democratic bias to the politics of the denomination; and the "Gentile" influence has made the Mormon people less plastic in the hands of their church leaders than they once were. But thus far, the church seems to have succeeded in her design.

The Mormon State-Church, or Church-State, as it may perhaps more properly be called, should be a continual object-lesson to the American people, warning them to beware of any movement which tends toward a con-

⁶ Isa. 11: 9. ⁷ Rev. 21: 3. ⁸ 2 Tim. 3: 13.

⁹ Matt. 24: 37; Gen. 6: 5. ¹⁰ 2 Tim. 3: 1-5.

¹¹ 2 Tim. 4: 1-4. (R. V.)

¹² Ps. 2: 8, 9.

¹³ 2 Peter 3: 3-13.

¹⁴ Matt. 5: 5.

¹⁵ Heb. 11: 9, 10.

¹⁶ Luke 20: 35, 36.

¹⁷ Zach. 6: 13.

¹⁸ Matt. 25: 31, 32.

¹⁹ 2 Cor. 5: 18-20.

dition of things that will permit the exercise of political power in support of any religious dogma or institution; for such movements wear always an aspect of innocence at the start quite different from that exhibited by the Mormon system to-day; and once started, the growth is hard to check. If the spectacle of Mormonism operating as a Church and State system were sufficient to arouse the American people to the danger which threatens from the formation of a more gigantic system of like nature in our nation, then would Mormonism have served a useful purpose.

A REPORT FROM WEST SALEM, ILL.

THE *Silver Creek Rustler*, of Custer County, Col., reports and comments as follows upon a case of Sunday "law" persecution in Illinois:—

A merchant at West Salem, Ill., has been convicted in the District Court at Albion, of keeping his store open on Sunday, and fined for the same. He is an earnest and consistent member of the Seventh-day Adventist Church, who closes his business house on Saturday and opens it on Sunday. He is an American citizen who is supposed to have and should have the right to worship God according to the dictates of his own conscience. He should have the same rights as any other citizen of this country, and it is against the Constitution of this Government and against all forms of right and decency that he should suffer for what he believed to be right.

Religious oppression is the last of all forms of oppression that should be backed by the courts, and we do not believe the higher courts of fair Illinois, to which Mr. Rotherick has appealed, will sustain the lower decision for a moment.

We are not an Advent, but we believe that Sunday fanatics have as much right to hold up an express car as they have to hold up the religious beliefs of any man who believes in worshiping on Saturday.

From all indications, the enlightened and progressive State of Illinois will emulate the example of other States in the matter of religious intolerance. This terrible scourge of Europe in the Dark Ages seems to have become epidemic in our land to-day.

FREEDOM TOWARD GOD.

THERE is one thought which alone should deter all men from any interference with their fellows in matters of conscience; it is this: that every man being accountable to God, must be left perfectly free in things pertaining to God. Were God to commission any man or set of men to exercise authority in his name in matters of conscience, he would be bound by the acts of his agents and could not call to account his creatures who had obeyed in good faith his authorized agents.

Civil government is an absolute necessity to social moral beings in a state of alienation from God. Without it no man would be secure in the exercise of his rights, and men in their selfishness would destroy one another. To prevent this, and to secure to men the enjoyment of those temporal blessings with which God has surrounded them, the Creator ordained the powers that be for the purpose of guarding the rights of the weak against the aggressions of the strong.

That men should be self-governing in affairs pertaining to their relations with each other, is necessary in order that they may be left free to develop moral character. If every transgression by man against his fellowman was visited with swift and certain punishment man would not be left free to develop character; but being terrorized, he would through fear do those things which he ought to do from love. On the other hand, had God not endowed man with the faculty of self-govern-

ment, and with a certain sense of justice which leads them to organize themselves into civil governments for mutual protection, no man would be secure in his natural right, because judgment against an evil work being long deferred, the hearts of the sons of men would have been fully set in them to do evil, and the earth would have been filled with violence.

But reasoning is not necessary to establish the proposition that men are, and of a right ought to be, free and independent of all human dictation in matters pertaining to God. Every man desires such freedom for himself. This being true, the Golden Rule expresses every man's duty to every other man in the premises: "All things whatsoever ye would that men should do to you, do ye even so to them." The man who would that some other man should coerce him in matters of religious faith and practice, is the only man who can, with a shadow of consistency, even so much as attempt to coerce any other man.

The Golden Rule honestly obeyed, would secure to every man true religious liberty.

RELIGION OF CIVIL GOVERNMENT.

THE following from the *World* (New York), of Dec. 2, illustrates the folly of State supervision and control of religious office:—

WASHINGTON, Dec. 1.—Eight men of God wrestled together Saturday for one of the fleshpots of Egypt and prolonged the contest far into the sabbath. The struggle over the chaplaincy of the House between the ministers who hunger for honor and pelf was the only excitement of the Republican caucus. The office is one of great dignity; it is a holy office, but it is also a salaried office at \$900 a year. Therefore were dignity and holiness forgot and the scramble made so undignified as to excite the ridicule of the members of the House to whose souls the rival preachers sought to minister.

The candidates were Revs. O. A. Brown, W. E. Parsons, W. H. Gottwald, C. B. Ramsdell, W. H. Brooks and J. D. Smith, of this city; H. D. Fisher, of Kansas, and H. U. Couden, of Michigan. Rev. Fisher and Rev. Couden based their claims on their war records, and one or two of the candidates based theirs on their color and the Republican obligations to the negro race. . . . Parson Couden, who proved successful, had sentiment as an ally, for he is blind, and his eyesight was lost in battle, and moreover he waved the ensign of the G. A. R. Parson Fisher had only one war cry: "I am the fighting parson of Kansas, and Jim Lane said in the Senate I saved his brigade by my gallantry." With these recommendations for the office of intercessor between offended heaven and a sinning Congress the battle began.

Long before the caucus met last night the parsons were at work in the crowds which filled the House lobby and the committee rooms. They fitted in and out of the rooms, and were here, there and everywhere, and they buttonholed without mercy. They were the envy of the little politicians who had flocked to the Capitol to witness the election of men from whose hands they hope to receive the crumbs of patronage. The most active of all was Fisher. He justified his title of "the fighting parson of Kansas." He wore a heavy, soiled, and ancient ulster. The nap of his silk hat bore the marks of battle. His thin, brown face was seamed with age and want, but his eye glowed with the light of warfare from under bushy gray eyebrows. To everybody he was introduced with the old tale about Jim Lane's commendation, and as his gallantry was mentioned he would cast a sidelong glance downward and give a deprecatory assent to the recital. He had the advantage of being on the "combine" ticket, but as some of the Kansas men did not support the other combine candidates he knew that the strength of the coalition would not be his.

"But we know this," he said, "that we'll either lick or be licked," and then he would make a charge upon another foe. Another very active parson, who was sleek, white necktied and clerical, soon found that he was not in the fight. He had scrambled with the best until then. When he realized his fate he recalled dignity and holiness and said sadly, "Oh, if I had only known what a disgraceful scramble it was to be I should never have become a candidate."

In the caucus the friends of the candidates took up the scramble. It required three ballots to nominate. On the first two "the fighting parson" led. The second

stood 109 for Fisher, 104 for Couden and 6 scattering. One more vote would elect Fisher, and Couden's men were frightened. It was then Sunday morning, but the commandments had no authority in this strife of parsons. The Couden men got up on desks. They howled and shouted. You could hear them cry, "Mr. Chairman!" through the thick, closed doors of the chamber. Through the door windows you could see men waving their hands over their heads to attract attention. The purpose was to force a third roll-call before any one could change to Fisher. They succeeded, and Couden was nominated.

Some one asked the fighting and licked parson why he wanted to make such a fight for a petty \$900 place.

"If you had preached all your life out in Kansas for \$700 a year you wouldn't ask," he replied mournfully.

Such scenes are only what could be expected to result from even a limited alliance between the State and religion.

A GOOD EXAMPLE.

AT a meeting of the International Health and Temperance Association held Dec. 1, in the Seventh-day Adventist Church on Greenbriar Avenue, St. Paul, Minn., the following resolutions relative to temperance and Sunday-closing were passed, which are representative of the views of the Seventh-day Adventists:—

Inasmuch as there never would have been, and never could have been, such an instrument as a statute Sunday law if the first day of the week, commonly called Sunday, had not been regarded as a day sacred to worship, an institution of the Church; and,

Inasmuch as the logic of the demand for closed saloons on Sunday merely is but to secure the aid of the State in the enforcement of this institution of the Church, and is just so much a union of the Church with the State; therefore,

Resolved, That we cannot unite in calling for closed Sunday saloons and legalizing the rum traffic on all other days of the week; because this course will ultimately result in a complete union of Church and State. And because the power that can close the saloon one day in the week can do so every day and for all time. And, because this would make us partners in the iniquitous traffic and serve only to elevate and make respectable this demon of all traffics, and curse of all curses. And is almost, if not quite, equal to saying that it is a terrible thing for our sons and daughters to frequent such resorts, and drink, and gamble, and carouse and wallow in the gutter on Sunday; but not so very bad on other days. That it is a terrible thing that our sons and daughters should be debased into demons on Sunday; but not so bad to sell themselves soul and body on other days! And, because this Sunday temperance reform is but to exalt the Sunday as a religious institution, enforcing it upon the people, to the detriment of the temperance cause, and a compromise with the powers of darkness.

Resolved, That we note with sorrow the prevailing condition of lawlessness the world over, in the growing inclination to disregard the equal rights of others in the enjoyment of life, liberty, and the pursuit of happiness. And that we regard the cause of this lawlessness and growing desire to infringe upon the exercise of these equal rights as being the selfishness of the human heart, and that this selfishness is made supreme by intemperance; not only in the use of alcoholic drinks alone, but in all the various stimulants and narcotics which inflame the passions and debase the user; not in intemperance upon Sunday alone, but upon each and every day in the week, the year round.

Resolved, That true temperance must be interpreted as a proper use of the various and many blessings of life, and a total disuse of everything hurtful. And so we declare ourselves in favor of the total suppression of the rum and tobacco traffic, not upon Sunday only, but upon every day in the week as well; and that we earnestly recommend the total abstinence from the use of tea and coffee as being injurious to the health, and stepping-stones to the use of tobacco and strong drinks.

We know that very many who advocate legal Sunday closing of the saloons, proceed upon the principle that a little is better than nothing; but this is of very doubtful application in this method of dealing with intemperance. The wisdom of such a compromise with this evil is more than doubtful. There was a

compromise over the question of slavery in the United States; but under it that evil continued and grew until it involved the country in a most terrible civil war. There is no principle which justifies a compromise between good and evil; and as a mere matter of policy, we may well beware of compromising with this curse of mankind; lest by it the curse be made stronger rather than weaker.

FROM A ROMAN CATHOLIC.

IN the course of a speech made in Baltimore on Thanksgiving Day by "Father" Stafford, the occasion being the raising of the stars and stripes over a Catholic parochial school, "Father" Stafford took occasion to give full recognition to the principle of separation between Church and State. He said:—

When the Roman Empire fell and Europe had to be reorganized, Church and State became more or less mixed, and the clergy, being almost the only people with any knowledge, were from the necessity of the case forced into civil life. It was never intended that the clergy should take charge of the affairs of the State. The Divine Founder of Christianity made Church and State separate.

And when this country began we turned to first principles. We decided that the one was to be supreme in the civil order, the other supreme in the spiritual order. The State with us has no religion, recognizes no church, cannot recognize any church, ought not to recognize any church, but is obliged to recognize that religious liberty is involved in the rights of a man as a citizen, and must protect him in the exercise of it.

Whoever, then, impugns this privilege and denies the right of anybody or any church to their faith; whoever opposes a man in civil or business life because of his religious beliefs; whoever takes from such a man the means whereby he may earn his living; whoever refuses to support him politically or otherwise—whoever does these things, I say, is not an American, but a foreigner. He steals the livery of heaven to do the work of the devil; he wraps himself in the flag of liberty to establish a despotism; he proclaims religious liberty in order to stab his brother because he does not believe as he does; he has introduced into our civilization the very worst forms of religious hate and devilish animosity as they were found in the Old World.

This is far from being "good" Catholic doctrine, but it is not for us to say that it does not represent the real sentiments of the speaker. The SENTINEL judges no man; it condemns no man; it wishes to accord to all men, Catholic or Protestant, full liberty to the most favorable construction that can be placed upon their motives. It deals with principles, and is glad to see any recognition of just principles, wherever made. And it deplors the fact that the "Protestantism" of to-day has so few representatives who are willing to avow themselves as plainly as does this Catholic priest in favor of the separation of the State from religion.

PUSHING VERSUS DRAWING.

THERE are self-styled reformers in these days of intense aggressiveness who think that the loving, drawing method of our Lord and his early disciples is obsolete. Christianity must keep up with the spirit of the age. We, too, must push things. Their idea is to get up the best machinery that they can, put plenty of power behind it, and then go ahead. They would crush opposition instead of trying to win and save the opposers. Such efforts may seem to succeed for a time. But true Gospel progress means hearts won to Christ, and you cannot win hearts by pushing.

When we read of pushing in the Bible it is only in the case of vicious beasts with horns, or of men who are like them. See Ex. 21:29; 1 Kings 22:11; and Dan. 8:3. There is no

case where it speaks of pushing in any great and good enterprise. It never represents God or his prophets and apostles as pushing. On the contrary the Bride in Canticles cries: "*Draw me; we will run after thee.*" And our Saviour said: "*If I be lifted up from the earth, I will draw all men unto me.*" John 12:32. The prophets were inspired to cry: "*Come;*" Jesus himself said: "*Come unto me all ye that labor and are heavy laden,*" and on the last page of the Bible we read: "*The Spirit and the Bride say, Come.*" When the Good Shepherd putteth forth his own sheep he does not drive them but "*goeth before them,*" and they follow. The whole spirit of the gospel is attraction. Coercion is the distinctive characteristic of false religions, of corrupt Christianity. The true disciples of Christ never persecute; they are not wont to push with their horns like the ox in Ex. 21:29. Like their divine Master, they are meek and patient. They do not strive, but are gentle unto all men. See 2 Tim. 2:24.—*Sol.*

MEANING OF THE SOCIAL COMPACT.

[By Addison Blakely, Ph. D., Lecturer in Political Science and History, University of Chicago.]

THE social compact is a fact, not a theory. The political state is a condition, not an idea. Government is a reality, not an abstraction. Whence, then, their origin? There can be no settled condition among rational men unless there exist certain understandings between them. For instance: no man, much less any considerable body of men, will quietly submit to insult, injury, and death without remonstrance. None there are who will give up all that is desirable in life, and quietly acquiesce.

What, then, is the necessary conclusion? That the present state of social peace is conclusive evidence that the people making up the State do understand, as between each other, that they will, as a result of the State, neither be insulted, injured, nor relinquish that which is most desirable in life. In other words, they "understand" that the State and Government is to be for the benefit of each and all, and that therefore they acquiesce in its purposes and work. And this "understanding" is what constitutes the "social compact."

"Although the old idea of a compact between the government and the people be justly exploded," says Madison in his writings, "the idea of a compact among those who are parties to a government is a fundamental principle of free government. The original compact is the one implied or presumed, but nowhere reduced to writing, by which a people agree to form one society. The next is a compact, here for the first time reduced to writing, by which the people in their social state agree to a government over them. These two compacts may be considered as blended in the Constitution of the United States, which recognizes a union or society of States, and makes it the basis of the government formed by the parties to it."

"It must not be forgotten that compact," Madison again says, "express or implied, is the vital principle of free governments, as contradistinguished from governments not free, and that a revolt against this principle leaves no choice but between anarchy and despotism." The Government of the United States, like all governments free in their principles, rests on compact; a compact, not between the government and the parties who formed it and live under it, but among the

parties themselves; and the strongest of governments are those in which the compacts were most fairly formed and most faithfully executed."

The question then arises, What are the moral limitations of society? and, What are the legal limitations on government arising from this understanding or compact? Evidently, that such action shall be taken, and such action only, as will secure the carrying out of that which would induce individual—and thus general—acquiescence; or, in other words, individual desire generalized, or that which is wanted by each and all; which resolves itself into the term, "equal rights," or justice. Hence, to secure rights, to establish justice, governments are instituted among men.

Equal rights, though, forbid that any one should have any less legal right than any other one. Therefore, wrong to any is impossible. Hence the maxim, "The king [or State] can do no wrong." Government is forever legally prohibited from doing any injustice. Each one's rights, therefore, are entirely beyond interference on the part of the State. The liberties of none are curtailed by the advent of government, nor are one's rights in the least affected. To government is merely granted the authority before possessed in severalty of defending and protecting the rights which nature gives.

Madison states this specifically: "The sovereignty of the society, as vested in and exercisable by the majority, may do anything that could be rightfully done by the unanimous concurrence of the members; the reserved rights of individuals [conscience, for example], in becoming parties to the original compact being *beyond the legitimate reach of sovereignty, wherever vested or however viewed.*"

By the social compact, then, the State is forever prohibited from interfering, not only with religious questions in general, but with the Sunday question in particular. If one individual, apart from government, has not the right to impose upon another the observance of a sabbath, by the formation of government, no such right can be delegated. Sunday legislation is, therefore, contrary not only to the Constitution, but is contrary to the foundation principles of society itself; and every new statute interfering with freedom in Sunday observance is merely another blow directed against the foundations of our political system. Empire after empire has fallen because of interference with the people's liberties, and no structure can stand when the foundations be destroyed.

A PARTICULAR DAY.

BY M. C. WILCOX.

THOSE who observe the first day of the week as the Sabbath frequently accuse those who observe the seventh day of laying undue stress on a particular day. It is called a secondary consideration, haggling over trifles, etc. But who has been more particular about the particular day than the Lord himself? Did he not rest on a particular day of the seven? Did he not bless a particular day,—the seventh of the cycle? Did he not set apart that particular day? Gen. 2:1-3. Did he not specially and clearly indicate that particular day by a three-fold weekly miracle for forty years? Exodus 16. Did he not make that particular day the first religious institution of which the Bible gives us record? Did he not make it the memorial of his creative power, of his wondrous works for the children of men? Ps.

111:4; Ex. 20:8-11. Did he not make that particular day, so set apart, the sign of his Godhead and power to sanctify? Eze. 20:12, 20. Does he not honor it by declaring himself its Lord, and declaring it to be "*my holy day*"? Mark 2:28; Isa. 58:13. The *day* was no secondary consideration with him, and in the light of his acts and his law, who can call it a secondary matter? Of all the unwarranted traditions regarding the Sabbath which Christ condemned in the Jews, he never once intimated that they were wrong in regarding the particular day. How could he when he himself set it apart?

But there are those at the present time who are making much ado over another particular day. The very ones who declare that the fourth commandment is so flexible that it may designate any day of the seven, demand that it shall be applied to that one particular day of the week which could never have been made the Sabbath; for Sabbath means rest, and implies necessary labor previously performed. This could have been true of the second day, third day, etc., but never of the first day. And yet it is demanded that this day shall be enforced by civil law as the Sabbath of the Lord.

PLOTTING AGAINST LIBERTY.

[*Jewish Spectator*, Nov. 22, 1895.]

THE God-in-the-Constitution party is at work again to foist upon the people of the United States declarations which, in their tendencies, are fraught with danger to religious liberty. The following appeared last week as a news item in the columns of the secular press:—

PITTSBURG, PA., Nov. 14.—Hon. Felix R. Brunot, president of the National Reform Association, has issued a call for a meeting of that body in the North Avenue Baptist Church, Baltimore, December 12th and 13th. The object of the convention, as announced, will be to "consider the vital issues of the hour, to promote all wise measures of reform, and to seek such an amendment to the Constitution of the United States as will suitably acknowledge God, the authority of the Lord Jesus Christ, and the supremacy of his law over the nation." All Christian Churches, societies of of Christian Endeavor, and other young people's unions, Women's Christian Temperance Unions, and all such kindred organizations, are invited to send delegates to the convention.

Put into plain language, this means that the State cannot, without self-destruction, separate itself from the church and from its theology, but on the contrary absolutely depends upon it. This movement, labeled "reform" (sic), is therefore a protest against the Constitution of the United States, which is built on a secular view of government, and resolves itself into a most dangerous invasion of religious liberty, guaranteed to all citizens by that Constitution. Some people, and among them many Israelites, suppose that there is not the slightest danger in an attempt like that, and believe that only a small number of cranks participate in that movement. This indulgence in a feeling of security is a most serious mistake. A few years ago a petition to Congress for the same purpose as indicated in the lines above, had one million and a half signatures attached to it. So absorbed are most men in the thoughts familiar to them that they are unable to understand the workings of other men's minds. It does not follow because we Israelites and other liberal and patriotic men are unanimous in favoring the complete separation of Church and State, that there are not thousands of men and women who believe most sincerely that it is a most patriotic sentiment to have God and Jesus Christ recognized in the Constitution of the United States.

THE KINGDOM OF CHRIST.

BY E. J. WAGGONER.

WHEN Christ was before Pilate 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." John 18:36. Christ did not refrain from fighting because his following was too small to cope with the Roman government, because each one of his loyal disciples, together with himself could have had a legion of angels at his back. Matt. 26:53. But his kingdom was not of this world, and could not use earthly power. The using of force would have been his ruin, for he himself said, "They that take the sword, shall perish with the sword."

There was a time when the disciples and all the people were going to take Jesus by force to make him king, and if he had consented the whole Jewish nation would have flocked to his standard; but he would not listen to the proposition. Surely if the kingdom of Christ could be advanced by civil power, then was the time to make use of it. The fact that Christ would have nothing to do with it, shows what he expects of his followers. By allowing himself to be betrayed into the hands of wicked men, and suffering the cruel death of the cross, Christ showed how only his kingdom can be gained and advanced. Because of the suffering of death, he was crowned with glory and honor. Let none of the professed servants of Christ think to gain the kingdom in a different manner. To make such an attempt is to deny Christ, and to make his sufferings of no account.

Men have nothing to do with giving Christ his kingdom. All they are called upon to do is to yield themselves to the Holy Spirit, that they may be fashioned into fit subjects for the kingdom which the Lord God will give unto him. True, "the government shall be upon his shoulder," but it is "the zeal of the Lord of hosts" that is to give it to him. Isa. 9:6, 7. The Father has sworn to give unto him the heathen for his inheritance, and the uttermost parts of the earth for a possession (Ps. 2:7, 8); but when he receives them it is that he may dash them in pieces like a potter's vessel. But he will do it in person, and not by deputy.

Christ himself showed how and when he was to receive his kingdom. He spoke a parable for the benefit of those who thought that the kingdom of God should immediately appear. He likened himself to a nobleman who "went into a far country to receive for himself a kingdom and to return." "And it came to pass that when he was returned, having received the kingdom," etc. Luke 19:11-27. Christ has now gone to that far country to receive the kingdom. The receiving of it is described in Dan. 7:13, 14. When he comes the second time, he will come in his kingdom. Then he will be revealed from heaven with his mighty angels, in flaming fire, taking vengeance upon them that know not God. 2 Thess. 1:7-9. Then will those that would not have him to rule over them be slain before him,—“punished with everlasting destruction from the presence of the Lord, and from the glory of his power.” And when he shall have destroyed all the wicked, "then shall the righteous shine forth as the sun in the kingdom of their Father." Matt. 13:43. "Who hath ears to hear, let him hear."

Christ is now sitting upon his Father's throne (Rev. 3:21), reigning as a priest, and devising peace for his people. Zech. 6:

12, 13. He is the "one Mediator between God and men." 1 Tim. 2:5. He is Mediator between God and *men*, not between God and nations. Moreover his authority as Mediator is not that of compulsion, but that of love and entreaty. "Behold, I stand at the door and knock; if *any man* hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.

BE CAREFUL MY BROTHER.

BY M. E. STEWARD.

"THE law of the Lord is perfect." "The law is holy, and the commandment holy, and just, and good." Webster defines "justice—rendering to every one his due, right or desert." The law of God not only defines all our duties (Eccl. 12:13), but it defends all our rights as well. Accompanying each precept, except the fifth, like a sentinel with drawn sword in hand, is a "Thou shalt not." This guards every one of our inherent rights, with the penalty of death for transgression. "The soul that sinneth, it shall die;" and "sin is the transgression of the law." Are the rights of any human being of little consequence? "The Lord of hosts, which is wonderful in council and excellent in working," knew just what he was about when he made them a vital part of his own great moral law, giving them all the weight and authority of that law.

The framers of the Declaration of Independence, in harmony with the divine ideal of justice, declared: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

The law of God is called "the law of liberty." If every one would obey it, freedom from the bondage of sin, and from all oppression of man, would insure universal content and prosperity; there would be no interference with natural rights, because every one would love his neighbor as himself. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Love leads to obedience. On the contrary, selfishness is the root of the transgression of every commandment; selfishness is supreme self-love, disregarding the rights of others.

To every one of us comes the kind injunction: "So speak ye and so do, as they that shall be judged by the law of liberty." "Speak not evil one of another, brethren. He that speaketh evil of his brother and judgeth his brother, speaketh evil of the law and judgeth the law." When a person,—a professed child of God is here addressed—speaks evil of his brother, or renders any kind of judgment against him, thus injuring him with one hand, while he holds the law of God with the other, he is virtually saying that the law is in harmony with his proceedings. What is this but speaking evil of the law, judging it to be unkind like himself! "Who art thou that judgest another?" Did you ever think, when you judge another man's servant, that you usurp the place of that servant's master? How far short of blasphemy is this? "There is one Lawgiver, who is able to save and to destroy." He alone can administer his law; none other can determine, in any case, the amount of its rewards or punishments; and none but he can execute them.

Oh! fellow-Christians, be entreated, speak not evil of your brother, nor judge him any more, who conscientiously observes the Deca-

logue as he understands it. Otherwise, you are plainly told that your judgment in the court of heaven will be: "Not a doer of the law!" The fate of all transgressors is eternal death.

THE ONTARIO CASES.

WE expected at the time of our last issue to be able to give this week an account of the trial of the four Seventh-day Adventists under indictment at Ridgetown, Ont., for working on Sunday. Only two cases however were tried at the time expected, Dec. 5. These were the cases of A. O. Burrill, the Adventist elder, and P. M. Howe. An Adventist who was present at the trial outlines the proceedings as follows:—

There were four of our brethren arrested: Elder A. O. Burrill, brethren P. M. Howe and William Simpson,—all laborers in the conference; and Thomas Griffith, one of the local citizens. The latter was charged with cutting wood, and the others with building on Sunday. The Epworth League and other Methodists were prosecutors. On the date mentioned, the cases of the two first-named were tried, and a conviction was secured in both cases. Elder Burrill was fined \$20, or sixty days in jail, and Brother Howe \$10, or forty days' imprisonment. They have ten days in which to pay the fine. The court room was crowded with those who sympathized with the prosecution, and the justice shared the prejudice with the crowd. He permitted loud cheering and demonstrations of joy each time the decision was averse to the defendants. The final verdict was received with boisterous approval.

But doubtless(?) all this was done not from any feeling of religious prejudice and animosity toward the convicted men, but only to show the necessity of Sunday rest from a hygienic standpoint; for the Sunday sabbath sanctioned by law is, we are told, merely a "civil" institution!

IN Louisiana, says the New York Sun, "the moral reform element will try to abolish racing, as they have abolished lotteries and glove contests, in spite of the law permitting them. The same element is now engaged in attempting to rigidly enforce the Sunday law, but with only partial success." In that State the "moral reform element" do not have so much reverence for mere "law" as is professed in some States of the North.

AN opinion rendered Dec. 10, by Attorney-General Childs, of Minnesota, holds that opening the public schools with a recital of the Lord's Prayer, is a violation of Section 16 of the State constitution, which provides that no person shall be compelled to attend, erect, or support any place of worship. There can be no doubt of the justness of this decision; and in this Minnesota has taken a step in advance of many other States, in which custom, supported by religious sentiment, overrides an equally plain provision of the fundamental law.



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A Sample Page.

XIII. XIV.

I CORINTHIANS.

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13 'Εάν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν
If with the tongues of men I speak and
ἄγγέλων, ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἢ ἥχων ἢ
of angels, but love have not, I have become brass, or a tinkling
κύμβαλον ἀλαλάζον. 2 'Καὶ ἐάν' ἔχω προφητείαν, καὶ εἰδῶ
a cymbal clanging. And if I have prophecy, and know
τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν, καὶ ἐάν' ἔχω
"mysteries" all and all knowledge, and if I have
ῥῆσιν τὴν πίστιν, ὥστε ὄρη ῥηθῇ, ἀγάπην δὲ
all faith, so as mountains to remove, but love
μὴ ἔχω, οὐθέν εἰμι. 3 'Καὶ ἐάν' ὑψώσω πάντα τὰ
have not, nothing I am. And if I give away in food all
ἰσχυροτάμους, καὶ ἐάν' παραδῶ τὸ σῶμά μου ἵνα καυθή-
my goods, and if I deliver up my body that I may be
σωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι. 4 'Ἡ ἀγάπη
burned, but love have not, nothing I am profited. Love
μακροθυμεῖ, χρηστεύεται ἡ ἀγάπη οὐ ζηλοῖ. 5 'Ἡ ἀγάπη οὐ
has patience, is kind; love is not envious; love "not
περπερεύεται, οὐ φυσιοῦται, 5 οὐκ ἄσχημονεῖ, οὐ ζητεῖ τὰ
is vain-glorious, is not puffed up, acts not unseemly, seeks not the things
ἑαυτῆς, οὐ παροξύνεται, οὐ λογιζεται τὸ κακόν, 6 οὐ χαίρει
of its own, is not quickly provoked, reckons not evil, rejoices not
ἐπὶ τῇ ἀδικίᾳ, ἀσυχναίει δὲ τῇ ἀληθείᾳ, 7 πάντα στέγει,
at unrighteousness, but rejoices with the truth; all things covers,
πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. 8 'Ἡ ἀγάπη
all things believes, all things hopes, all things endures. Love
οὐδέποτε ἐκπίπτει. 9 εἴτε δὲ προφητεῖται, καταργηθήσονται;
never fails; but whether prophecies, they shall be done away;
εἴτε γλώσσαις, παύσονται· εἴτε γνῶσις, καταργηθήσεται.
whether tongues, they shall cease; whether knowledge it shall be done away.
9 ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν.
For in part we know, and in part we prophesy;
10 ὅταν δὲ ἔλθῃ τὸ τέλειον, τότε τὸ ἐκ μέρους κατ-
but when may come that which is perfect, then that in part shall be
αργηθήσεται. 11 ὅτε ἦμην νήπιος, ὥς νήπιος ἐλάλουν, ὡς
done away. When I was an infant, as an infant I spoke, as
νήπιος ἐφρόνουν, ὡς νήπιος ἐλογιζόμην· ὅτε δὲ γέγονα
an infant I thought, as an infant I reasoned; but when I became
ἄνθρωπος, κατήργηκα τὰ τοῦ νηπίου. 12 βλέπομεν γὰρ
a man, I did away with the things of the infant. For we see
ἄρτι δι' ὀπίσθρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς
now through a glass obscurely, but then face to
πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσκω
face; now I know in part, but then I shall know
καθὼς καὶ ἐπεγνώσθην. 13 νυνὶ δὲ μένει πίστις, ἐλπίς,
according as also I have been known. And now abides faith, hope,
ἀγάπη, τὰ τρία ταῦτα· μεῖζον δὲ τούτων ἡ ἀγάπη.
love; these three things; but the greater of these [is] love.
14 Διώκετε τὴν ἀγάπην· ζηλοῦτε δὲ τὰ πνευματικά,
Pursue love, and be emulous of spirituals,
μᾶλλον δὲ ἵνα προφητεύητε. 2 ὁ γὰρ λαλῶν γλῶσσαν, οὐκ
but rather that ye may prophesy. For he that speaks with a tongue, not

men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. 2 And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 3 And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. 4 Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh on evil; 6 rejoiceth not in iniquity, but rejoiceth in the truth; 7 beareth all things, believeth all things, hopeth all things, endureth all things. 8 Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. 9 For we know in part, and we prophesy in part. 10 But when that which is perfect is come, then that which is in part shall be done away. 11 When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things. 12 For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known. 13 And now abide faith, hope, charity, these three; but the greatest of these is charity.

ἢ κἂν ΛΑ. ἢ κἂν ΤΑ. ἢ μεθιστάται ΛΤΤ. οὐδὲν ΕΓΩ. ἢ κἂν ΛΤΑ. ἢ ψωμίζω Ε.
κἂν ΛΑ. καυθήσομαι I shall be burned T. οὐθὲν Τ. ἢ ἀγάπη ΙΤΑ συν. Τ.
πίπτει ΛΤΤΑ. [δέ] Τ. — τότε ΛΤΤΑ. Ε. ἐλάλουν ὡς νήπιος ΙΤΤΑ. Ε. ἐφρόνουν
ὡς νήπιος, ἐλογιζόμην ὡς νήπιος ΛΤΤΑ. — δὲ but ΛΤΤΑ.

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Mrs. G. H. KISNER.



NEW YORK, DECEMBER 19, 1895.

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OUR NEXT ISSUE.

As No. 50 marks the limit of the volume, the next issue of the SENTINEL will be dated Jan. 2, 1896. Hence there will be no issue of the SENTINEL next week.

FATHER O'KEEFE ON SUNDAY OBSERVANCE.

THE demand for our issue of Nov. 28, containing the letter of Father O'Keefe to some M. E. ministers on Sunday observance, has so far exceeded the limits of the edition printed, that we have decided to reprint the letter, together with some additional correspondence between the parties of a no less interesting nature, in our first issue of 1896, the date of which will be Jan. 2. So send in your orders at once for this issue, in order that we may be able to make the supply commensurate with the demand.

DURING the week ending Dec. 14, two sabbath (Sunday) conventions have been in session, one at Reading, Pa., and one at Baltimore, Md., for the purpose of pushing the demand for legislation upon religious questions. The leaders in this work are confidently looking to Congress for such legislation during the present session, and we fear their confidence is but too well founded. A notice of the work of these conventions will appear in our next issue.

THE *Christian Work*, of Dec. 12, prints the following:—

It isn't often one meets with such an involved sentence as appears in the editorial column of a valued western contemporary:

"If people work six days, they may do all their work, or, at least, as much work as they have strength to do if they would continue to have strength for any extended period."

The sentence was evidently evolved under the inspiration of the idea that Sunday rest by law is based upon physical necessity.

THE American Missionary Association at its recent session took occasion to refer to one manifestation of prevailing lawlessness in our land, by adopting a report "bearing testimony against that form of lawlessness which has become alarmingly prevalent in many sections of our country, by which mobs of infuriated men usurp the functions of judge and jury, and put to death, often with cruelty and torture, persons suspected of crime who have never been proved to be guilty, and who, in some cases, are undoubtedly innocent." "This deliverance," says the *Christian Work*, "frankly admitted that such crimes are not

peculiar to any section of the country, and declared that 'some of the most flagrant outbreaks of this nature have recently occurred in Northern States'—all of which is true."

Individual lawlessness has its seat in the individual heart; and while human law may restrain its manifestations, the power of God alone can work a cure, by making the evil heart good. The work of the gospel is therefore of the utmost importance to the stability of government and the peaceful enjoyment of human rights. It is the Spirit of God that does most to hold earth's lawlessness in check. Then let the professed ministers of the gospel, as they see lawlessness increasing like a flood, redouble their efforts to induce men to yield their hearts to that Spirit, instead of spending their time and energies in calling for religious legislation; and let the government carefully withhold its hand from any interference with those engaged in gospel work, if it would not adopt a policy that is suicidal.

SENATOR HOAR'S recent telegram to President Cleveland shows how deeply the Armenian outrages are stirring the civilized world. The message was as follows:—

To the President:

You may depend upon my support in the Senate, both by speech and vote, of the most vigorous action you may take to prevent further cruelties towards the Armenians in Turkey, even if you determine to treat the persons who commit them as pirates or common enemies of the human race.

GEORGE F. HOAR.

The evidences thicken on every hand that the fulfillment of Dan. 11:45 is an event of the near future; and it should not be forgotten that closely connected with the removal of the Turkish capital to Jerusalem are the events of the first verse of the twelfth chapter. The standing up of Michael (Christ) means the destruction of all earthly kingdoms to make way for the everlasting kingdom of God as indicated in Ps. 2:8, 9.

It is said that while religious legislation is not capable of reforming character, it can create a proper moral environment for the citizen, and should be had for this purpose. But when legislation has reached the limit of its utility as the protector of natural rights, it cannot upon any just or reasonable grounds be extended into the domain of morality. There are some glaring evils of our civic life,—the saloon for instance—which stand in the way of the enjoyment by all of "life, liberty, and the pursuit of happiness," and should therefore, as far as possible, be removed by law; not because they are immoral, but because they are inimical to human rights. Murder is immoral; but it is not dealt with by the law in consideration of the degree of immorality it represents, but as an act destructive of those natural rights which it is the purpose of government to protect.

Murder, theft, false witness, and adultery are forbidden by the Decalogue upon moral grounds, and will be dealt with by God in the Judgment as immoral acts; but human law can deal with them only as acts destructive

of that civility necessary to the enjoyment of natural rights and the preservation of civil government.

The law against worshiping idols and the law against stealing stand in the Decalogue upon common ground; but only in the law of God can they thus stand. Human legislation cannot deal with *morality*, and therefore cannot be properly used to create a *moral* environment. But it can and should create an environment in which every citizen will be taught to respect the rights of his neighbors; and we would suggest to those calling for religious legislation that they secure this environment first, before attempting to create one which will foster morality. There is work enough for the State at present in producing the former.

When the State undertakes to produce an environment which, in addition to this, shall be a moral environment, it starts upon a task which it has neither the power, the wisdom, nor the authority to carry out, and which will only lead it into mazes of theological discussion and controversy, where justice as well as common sense will become lost, and bigotry and persecution be let free to do again their deadly work. If the men who are calling for a moral environment by force of human law would be as active in seeking to create it by the power of the gospel of which they are professed ministers, they would be working to infinitely better purpose.

If anyone doubts that this is a "Christian" nation, the following item of news from the *Cincinnati Enquirer*, of Nov. 27, ought to forever settle the question:—

LAWRENCEBURG, Ky., Nov. 26.—Mr. John A. Fenton and Miss Carrie Samson, of Rippyville, were married yesterday. The bride is a charming young woman of 19 summers. This is her second matrimonial venture, and Mr. Fenton's third time. He is only 31 years old. The bride's first husband is still alive, as are also the groom's other two wives. Mr. Fenton's first and second wives have both been married and divorced since living with him. The third Mrs. Fenton's first husband has again married, and is now suing for divorce, only four months after his marriage.

Doubtless these "marriages" were all celebrated by professed ministers of Him who said: "Whosoever putteth away his wife, and marieth another, committeth adultery: and whosoever marieth her that is put away from her husband committeth adultery." And doubtless also these same ministers are to a man in favor of Sunday laws, because, forsooth, "we are a Christian people"!

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