

"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, MARCH 14, 1895.

NUMBER 11.

## 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, } - - - EDITORS.  
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 cooperate 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. M'Carrell 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 *solely* 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.

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-

THE "CHRISTIAN STATES-  
MAN," FEBRUARY 2.

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 it 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, which 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 MALLET.

### 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 have got beyond all its crucifixions and sacrifices, and that henceforth the world is to 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 every 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 Slattery 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 re-establish, 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.*

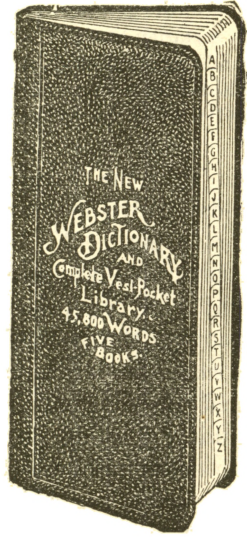
**"Arm in Arm with Lizzie," etc.**

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 roundels, 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.
- Johnney 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 cooperate with Protestants, Jews, and Gentiles. For good government we are all fellow-citizens.—*Catholic Review, March 2.*



**"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 cost."

**THE NEW WEBSTER DICTIONARY AND COMPLETE VEST-POCKET LIBRARY**

**IS FULL OF HAPPY SURPRISES.**

It Successfully Combines in One Small Volume of Vest-Pocket Size,

**A DICTIONARY OF 45,800 WORDS,**

**A COMPLETE PARLIAMENTARY MANUAL,**  
(Based on Roberts' and Cushing's)

**A LITERARY GUIDE, ETC.**

For the VEST POCKET or the WRITING DESK.

**—SIMPLE - - HANDY - - RELIABLE.—**

Just What Everybody Needs for Every-day Use.

**DO NOT DELAY TO ORDER.**

Sent post-paid as follows:

FINE RED CLOTH, Red Edges, - - 25 cents	EXTRA MOROCCO, With Perpetual Memorandum, Three-years' Calendar, Stamp Holder, etc., - 60 cents
MOROCCO, Gold Edges, - - - 50 cents	

**ALL THREE STYLES ARE INDEXED.**

—Address all orders to—

**Pacific Press Publishing Co.,**  
43 Bond Street, New York City.

**The Gospel . . . in Creation.**

BY E. J. WAGGONER.

A nicely illustrated work setting forth clearly and simply the relation between God's work in creation and redemption.

By this study it is seen that the faith of the Christian does not rest upon the soundness of any theory which the advance of science may render obsolete, but is established upon indisputable facts which are known to all men. Further, the signs of power and greatness that mark the handiwork of God in the visible universe are shown to be but indications of the unfailling strength with which he works in the lives of those who submit to his will.

The confirmation of the truths of the gospel drawn from the study of the creation will make this book a valuable one to all who are watching with interest the attacks that are now made on the authority of the Bible.

PRICE—Cloth, . . . . 40 cents.

**PACIFIC PRESS PUBLISHING COMPANY,**  
43 BOND STREET, NEW YORK CITY.

**Christian : : Education.**

By Mrs. E. G. WHITE.

**THE MOST COMPLETE and . . . COMPREHENSIVE WORK**

On the subject of CHRISTIAN EDUCATION that has ever been published.

Starting from the period of history, it points out the most successful way of preparing the mind of the child for the work of succeeding years. The importance of proceeding upon Christian principles in the work of education, the nature and kind of studies which are best for children, and the molding influences of home and associates, are dwelt upon in the most practical and explicit way. Many of the problems that perplex parents are cleared up in this book, and every one who has to deal with children should procure and study it.

256 pages, nicely bound in cloth, - 50c.

**PACIFIC PRESS, 43 Bond Street,**  
Oakland, Cal. New York City.  
Kansas City, Mo.





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.

#### 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.