

"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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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 lifespings 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 coöperation 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 Philippic 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.

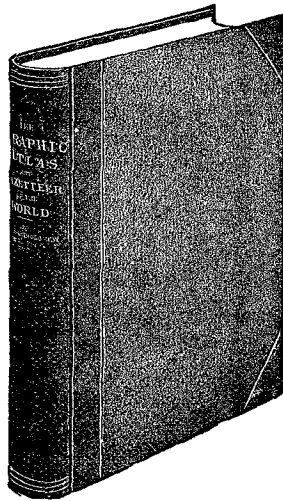
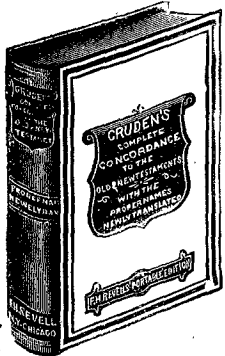
As between the two there is nothing to choose. While they look to Laud and Cromwell, we must look to Christ, "who, when he was reviled, reviled not again; when he suffered, he threatened not." He is the only example of pure Christianity. "The wrath of man worketh not the righteousness of God."—*Present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

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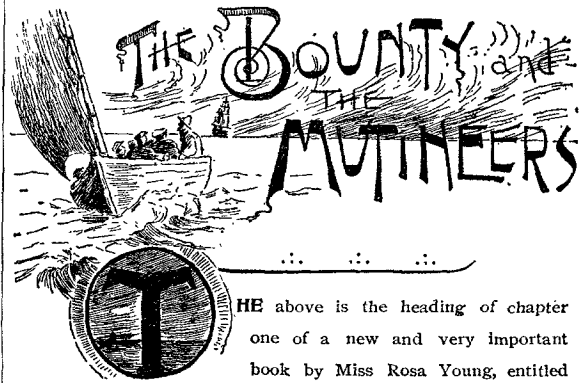
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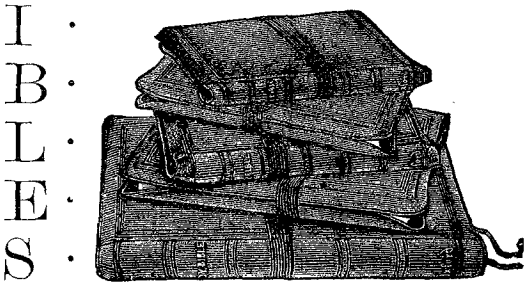
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NEW YORK, JANUARY 3, 1895.

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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