

"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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THE INEVITABLE OUTCOME.

THE AMERICAN SENTINEL has long raised its voice in emphatic protest against the movement on the part of the leading churches to organize their forces for the purpose of exercising a controlling hand in political and civil affairs.

There can be but one outcome to this movement if the hopes of its promoters are realized, as there is now every prospect that they will be; and it is not difficult to state what this will be, for history will repeat itself in our day, as surely as like causes produce like effects.

There is more in this matter than a mere theory of the proper functions of the State, or of the true spheres of the Church and the civil power. We are confronted not only by a theory, but by a terrible prospective condition, even nothing less than the ruin of both the State and the Church, with every individual who is a participant in this religio-political scheme.

In 1892 the churches, or leading representatives of the same, besieged Congress with petitions and threats demanding that the World's Fair be closed on Sunday. The demand was based upon religious grounds, namely, the plea that the Fair ought not to be kept open on the "Christian sabbath;" and it was religious sentiment against what was viewed as a desecration of the sabbath, that inspired the petitions to Congress and moved Senators Quay, Hawley, and others to quote from the Scriptures and argue that the demand of the Church should be granted. In the summer of that year Congress capitulated, and it was decided by act of Congress that "the first day of the week, commonly called Sunday," is the sabbath to be observed by the American people.

The church leaders who had been foremost in demanding this action were naturally elated,

and one of them went so far as to say, "We have learned that we hold Congress in our power," while another declared that thereafter the voice of the Church would be heard more frequently in the legislative halls. And certainly there has been no disposition manifested by the church leaders who cherish like sentiments to recede from their vantage ground in this respect.

To-day the organization of the churches and church societies for political ends is much more complete than was the case in 1892. The society of Christian Endeavor and kindred organizations have grown enormously since that time, and are still growing; and their tremendous power, wielded it is true in many ways for good and always no doubt with good intentions, is ready, alas, to be exercised to the full to advance a mistaken conception of the nature of true Christian work; in other words, to promote the movement whose real and only meaning is a union of Church and State.

As stated before, the outcome of this movement, as concerning both the State and the Church, is not difficult to foresee. It can be discerned both in the light of history and of revelation. The eye of Omniscience, foreseeing the events of our day no less plainly than those of antiquity, discerned it from the first, and the Word of the Almighty is not silent concerning a matter which so directly concerns the interests of his people and his cause. That Word tells us of "great Babylon," the prophetic title designating an apostate, world-loving church; of the manner of her apostasy and its result. In Rev. 18:1, 2, we read: "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." These words picture the result of a flood of worldliness in the Church, and the prophet in holy vision was looking down the line of future events to a time when such would be the condition of the professed Church of Christ. He was looking forward even to our own day.

Let us see what will result to the Church from the success of the present movement to

bring the Church with the mighty power of its numbers, organization, and influence, into the arena of political strife.

Is it not plain to every intelligent person that this movement must open upon the Church the floodgates of worldliness? What is it that debars worldliness from the Church of Christ? Is it not the fact that Christ's kingdom is not of this world,¹—that it offers no worldly inducements of any kind to those who enter its fold, but that instead there is promised them persecution, with a daily cross and self-denial? For it is written: "All that will live godly in Christ Jesus shall suffer persecution;"² and Jesus said, "He that will come after me, let him deny himself, and take up his cross daily, and follow me."³ This causes a separation between the world and the Church, and worldly men, so long as they retain their worldliness, look with no favor upon her, and regard her adherents as fools. For unto the world the gospel of Christ is foolishness.

But let it be seen that the Church has become a power in politics,—that only those upon whom the Church looks with favor are likely to succeed in political contests,—in other words, that office-holding under the civil government is well-nigh impossible without the aid of the Church, and all but assured with her aid, and there will at once be a marked change on the part of worldly, unscrupulous men toward the Church. They will as assiduously court her favor as before they shunned her counsel. They will seize upon any cheap method of posing as men of morality and piety. Already we have before us examples of this kind. And as the surest means of appearing well in the Church's eye, they will flock into the Church and boldly make their way into the very inner courts of the sanctuary. There hypocrisy and worldly ambition, clothed in pious garb, will pose in the place of Christian virtue. There base men will stand side by side as co-workers with those whose lives are actuated by Christian principles, making the temple of God an arena of their strifes and intrigues. The language of James 3:16, completes the description: "Where envying and strife is, there is confusion, and every evil work."

Thus will the Church, having turned from the way of righteousness, speedily become in

¹ John 18: 36.

² 2 Tim. 3: 12.

³ Luke 9: 23.

very truth "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." And this will be the utter ruin of the Church,—the nominal church, those visible organized bodies which in name and profession represent the Church of Christ, as many of them as shall have entered into this unholy alliance with the world. And this is the time of which the prophet writes: "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities."⁴

Of this terrible result to the Church there can be no manner of doubt. It will be but a repetition of what has been. History tells us of a similar fall experienced by the Church soon after the days of the apostles, which resulted in the development of the papacy. There was an alliance between the Church and the civil power. The Church wanted laws enacted which would suppress upon Sundays certain places of amusement which drew the people away from attendance at the house of worship. The church historian, Neander, says of this:—

Owing to the prevailing passion at that time, especially in the large cities, to run after the various public shows, it so happened that when these spectacles fell on the same days which had been consecrated by the Church to some religious festival, they proved a great hindrance to the devotion of Christians, though chiefly, it must be allowed, to those whose Christianity was the least an affair of the life and of the heart. Church teachers . . . were, in truth, often forced to complain that in such competitions the theater was vastly more frequented than the church.⁵

This was in the latter part of the fourth century. In A. D. 401, at a church council held at Carthage, it was enacted that "On Sundays and feast-days, no plays may be performed."⁶ That this might be made effective, a petition was addressed to the emperor, Honorius, praying "that the public shows might be transferred from the Christian Sunday and from feast-days, to some other days of the week," citing as one reason for the same, that "the people congregate more to the circus than to the church."⁷

In A. D. 425, a law was secured closing theaters and other places of amusement on Sundays and other feast-days, "in order that the devotion of the faithful might be free from all disturbance."⁸ Thus did the Church seek an alliance with the State in those early days, and thus did the papacy develop and grow into power until, utterly apostate and corrupt, though nominally the Church of Christ, she dominated the State, and wielded its power to persecute and scatter the true people of God. Then was ushered in that awful period of human history known as the Dark Ages.

To-day, the Church is again seeking an alliance with the civil power. What is that alliance? It is one whose basis is the exchange of her power at the ballot box for the legislation which she demands. Leading clergymen who speak for the Church are now giving politicians and aspirants for public office to understand that they cannot succeed against its influence and its vote; and already they do understand it, and the game of politics is being adapted to this new feature. No astute and far-sighted politician now ventures to ig-

nore the decrees of the Church in a matter involving a moral or religious question; and as such questions are forced by the Church more and more into the sphere of civil legislation, the necessity of close and cordial relations with the Church will be more and more obvious to unscrupulous aspirants for positions of public trust.

When this Church and State movement shall have proceeded to the point where church relationship becomes no longer a matter of self-denial but a means of the gratification of selfish ambition,—when church connection shall have shifted from the basis of principle to that of policy, then know that the ruin of the Church is nigh!

This dreadful consummation the AMERICAN SENTINEL does not wish to see, and would do all in its power to avert; and therefore it lifts its voice in protest and warning against the Church's entrance into the field of political strife. It points to the divinely-ordained principle of the entire separation of the State and the Church, and calls upon men to render to Cæsar the things that are Cæsar's, and to God the things that are God's; to let the State make manifest the power of the civil arm in the sphere for which it was ordained, while the Church shows forth the power of God unto salvation to every one that believeth. Will the Church see her peril and turn from the evil path into which she has been led, making God and his omnipotent word the source of her power? If so, well; but if not, then ere long a trumpet voice will be heard proclaiming in her midst, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

GUARDING THE REST DAY.

A GROWING fear is agitating many minds throughout Christendom, that the world will lose its rest day. A prominent churchman has declared that "the more we assimilate Sunday to other days by the amusements, the occupations, the teaching and reading and thinking with which we fill it, the greater is the danger that ultimately we shall lose it altogether." So it is proposed to guard against such a loss by "every sanction which the law can furnish."

So far as Sunday is concerned, this fear is doubtless well grounded. There is a growing tendency to disregard the religious distinction which that day has for several centuries enjoyed, and to make it a day for secular pursuits and pleasures; and there is no power on earth that can stop it. The distinction between it and other days of the week, excepting the seventh, is one which rests only upon human authority and custom, and to human authority and human power it must look for that which is to save it from being swept away.

Many men have observed, and do now observe the day from conscientious convictions of duty, believing it to be the day divinely instituted and given to man to be kept holy. But with the knowledge that it is not and never was a holy day,—now fast being disseminated throughout the religious world,—and that its claim to sanctity rests on nothing but the traditions of men, while the seventh day is the Sabbath of the Lord, which all men are bound to observe, as the fourth commandment declares, there springs up naturally in men's minds a disregard for the Sunday, which the argument of law is powerless to cure. No human law ever changed the convictions of a person's heart. The most that human law can do is to make some of those who do not believe Sunday to be a sacred day, act as

though they did believe it; that is, to make hypocrites; for all who do believe it to be of a sacred character will observe it without the law. This is the only additional guard that secular enactments can throw around the day,—a guard of hypocrites.

But how is it with "the Sabbath of the Lord," the seventh day? Is there any danger that it will be lost? We hear no such fear expressed. Though its adherents are very much less numerous than the number who profess allegiance to Sunday, none of them have any doubt that it is sufficiently guarded and secure. It comes regularly once in each week, and shows no tendency whatever to get lost. The masses not only of the world but of Christendom, are against it, but it is losing no ground. On the contrary, its cause is moving steadily forward, and the number of its adherents is growing in all parts of the world day by day. No human law gives it aid, no popular church party gives it sanction, no men of wealth and influence are behind to push it forward; yet it moves onward with a power and majesty which discomforts and confounds its enemies.

The reason of this is simple. It is "the Sabbath of the Lord." He is behind it and in it. His power is with it. Upon his word it rests. Small wonder then that it flourishes without the aid of human laws, influence or wealth. Human power will turn against it, but that will make no difference. It is guarded and upheld by the Word of the Lord, and can no more be vanquished or lost than can God himself.

The only way to get the Sabbath is to get Christ. The only way to keep the Sabbath is to keep Christ. In Christ is rest; without him there is no rest. "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Would not this gracious invitation of the Master be as good to present to the poor workingman as a law compelling him to rest(?) whether he will or no?

In Christ the workingman and every other man will find his rest, and he will not find it in any other way. He will find the Sabbath; for he is Lord of the Sabbath, the Creator of all things, and the Institutor, with his Father, of the day of rest. He kept it. The keeping of the Sabbath is a part of his life; and therefore those who have his life in them will keep it too. And they will not be afraid of the consequences, whether it be loss of position, loss of wealth or influence, or persecution from those who know not God. If they meet all these, they will still have as much as the Saviour had here on earth, and they ask no more.

When Christ can be put into the heart by human law, then Sabbath rest can be given to an individual by law, and not before. Until then, it is useless to talk of throwing guards around the Sabbath by human enactments.

MAJORITIES AGAINST THE TRUTH.

THERE are those who magnify the numbers that give countenance to their cause, forgetting that in both morals and religion the Word of God is the only rule and guide, and not the sentiments of any number of fallible men. In other words, they assert that truth must lie with the majority. But is this an infallible method of determining truth and right? How was it when Israel worshipped the golden calf? or in the days of Ahab, when from among the millions of Israel only *seven thousand* were found who had not bowed the knee to Baal? or when Elijah stood, single and alone, to meet the four hundred and fifty

⁴ Rev. 18: 4, 5.

⁵ "History of the Christian Religion and Church," Vol. 2, Sec. 3, part 2, div. 3, par. 5.

⁶ Hefele's "History of the Church Councils," Fifth Carthaginian.

⁷ Neander, "History of the Christian Religion and Church," Vol. 2, Sec. 3, part 1, div. 3, par. 5.

⁸ *Id.*

prophets of Baal? Who were right, and who received the approval of heaven?

How was it upon that dark and tragic day when Jerusalem and its environments rang with the maddened cry, "Away with him, crucify him, crucify him"? Who were right during the Dark Ages, the multitudes that followed "the man of sin" and worshiped the virgin, or that little band of Christians who in the valleys of the Alps kept alive the sparks of true religion that ultimately kindled into the blaze of the Reformation? Who stand upon the safest ground at the present time, the few hundred thousand who profess the true religion, or the countless multitudes who are virtually unbelievers?

No, the race is not always to the swift, the battle to the strong, nor truth with the multitude; and when assailed with such logic let us not be intimidated or discouraged, but rather let us remember the babe in the ark of bulrushes, the stripling of Bethlehem before the giant of Gath, the little band of Gideon, and the eleven fishermen of Galilee. Let us not forget these illustrious examples of divine strength made perfect in human weakness, of the power of minorities when God is on their side, and the Saviour's precious words of promise: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."—*Rev. John T. Chalmers.*

ILLINOIS ON THE SUNDAY QUESTION.

[By Addison Blakely, Ph. D., Lecturer in Political Science and History, University of Chicago.]

THE Sunday question is now assuming in Illinois the most interesting phase that it has taken in the history of the State, with, perhaps, the possible exception of the Sunday controversy of a half century ago. At that time the whole country was stirred by the agitation of the Sundayists to close up all post-offices on the first day of the week. As the readers of the SENTINEL know, petitions were sent in from all parts of the country asking Congress to take action favorable to the Sunday cause, and to change a usage which the Postmaster-General of the United States declared, in 1815, had been "covered with the Constitution of the United States." In Philadelphia they went so far as to extend chains across the streets, padlocked at the ends, to stop the stage coaches and driving on Sunday.

The agitation became so general that those religious bodies favoring Sundayism held mass meetings and sent speakers around to agitate the suppression of the mails on Sunday. Books were published and petitions were sent everywhere. Signatures rolled in on Congress and each new session was met with a new batch of petitions or met the old batch augmented. But each succeeding time they received the same answer from Congress. No Sundayism for this government; no interference by force in religious affairs. And each answer by the Federal Legislature would close by saying, "And the petitioners shall have leave to withdraw their petitions."

This agitation, after having been carried on for some dozen or fifteen years, gave rise to Senator (afterward Vice-President) Johnson's celebrated "Sunday Mail" reports. One of these was adopted by the Senate of the United States, the other by the House of Representatives. These statements of Federal law and policy declared emphatically that—

It is not the legitimate province of the legislature to determine what religion is true, or what is false. Our government is a civil and not a religious institution. Our Constitution recognizes in every person the right

to choose his own religion, and to enjoy it freely without molestation. Whatever may be the religious sentiments of citizens, and however variant, they are alike entitled to protection from the government, so long as they do not invade the rights of others. . . . Among all the religious persecutions with which almost every page of modern history is stained, no victim ever suffered but for the violation of what government denominated the law of God. To prevent a similar train of evils in this country, the Constitution has wisely withheld from our Government the power of defining the divine law. It is a right reserved to each citizen; and while he respects the rights of others, he cannot be held amenable to any human tribunal for his conclusions.

Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle, which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of the Government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of a country, the civil power soon bends under, and the catastrophe of other nations furnishes an awful warning of the consequence.

What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens, however small. Despotism may invade those rights, but justice still confirms them.

Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established and the foundation laid for that usurpation of divine prerogative in this country which has been the desolating scourge to the fairest portions of the Old World. Our Constitution recognizes no other power than that of persuasion for enforcing religious observances.

Notwithstanding these telling reports,—plain, logical and concise,—the Sunday advocates went right on with their agitation. It was finally carried to such lengths that several of the State legislatures thought that it was time to call a halt. The people thought that fanaticism was going too far; that Sunday intolerance was spreading beyond the point when silence is golden, and that the time had come when forbearance had ceased to be a virtue. So memorials were passed by several of the State legislatures and sent to Congress, Illinois being among the number. They declared Sunday statutes to be subversive of liberty, and their enforcement the work of tyranny. But the people of Illinois went further,—and rightly so,—for Sundayism is merely the entering wedge of an intolerance which will destroy every vestige of religious freedom when once it becomes the fixed policy of government. "Such an innovation upon our Republican institutions would establish a precedent of dangerous tendency to our privileges as freemen, by involving a legislative decision in a religious controversy."

The memorial of the State legislature of Illinois was as follows:—

WHEREAS, A variety of sentiment exists among the good people of the United States on the subject of the expediency or in expediency of stopping the transportation of the mails on the sabbath day; and inasmuch as Congress has been, and is still urged to pass, an act restricting the carrying of the mails to six days in the week only, by petitions and memorials from various quarters of the Union; and inasmuch as it is believed that such an innovation upon our Republican institutions would establish a precedent of dangerous tendency to our privileges as free men, by involving a legislative decision in a religious controversy on a point in which good citizens may honestly differ;

AND WHEREAS, A free expression of sentiment by the present General Assembly on the subject may tend, in a great degree, to avert so alarming an evil as the union of Church and State; therefore,

Resolved by the People of the State of Illinois, represented in the General Assembly, That the able report made by Col. Richard M. Johnson, of Kentucky, in the Senate of the United States, on the 19th of January, 1829, adverse to the stoppage of the transportation of mails on the sabbath or first day of the week, meets our decided approbation.

Resolved, That the governor be requested to trans-

mit copies of the foregoing preamble to our senators and representatives in Congress, with the request that they use their exertions to prevent the passage of any bill which may, at any time, be introduced for such purpose.

And be it Further Resolved, That our senators in Congress be instructed, and our representatives requested to use their exertions in opposition to any measure that may tend to retard the transportation of the mail.

This seemed, practically, to settle the question in Illinois for upwards of sixty years, but the Sunday "law" fever has now broken out anew, and with, perhaps, an added virulence. The outcome is attracting the attention of bar and laity alike, and whichever way the controversy is decided, the stir caused will vary but little. It seems merely to spur the defeated ones to renewed activity. A contest is on, the end of which none can tell.

THE USE OF A BAD LAW.

THE following from the New York Sun, of Nov. 25, illustrates the evil of a law whose prohibitions are based not upon the intrinsic character of acts forbidden, but merely upon the time when they are committed:—

Policeman O'Connor, of the Macdougall Street station, after putting on plain clothes yesterday, rang the door bell of Louis Bredenstein, who lives over his saloon at 455 West Broadway. When Bredenstein opened the door, O'Connor, who is sickly looking, pretended to be gasping for breath.

"What do you want?" the saloon-keeper asked. "Friend, I'd like to get a drink," gasped the policeman.

"I can't give you a drink to-day," said Bredenstein. "Don't you know it's Sunday?"

"I know that," replied O'Connor, "but I'm sick. You can see that for yourself."

"You certainly do look sick," said the saloon-keeper sympathizingly, "but I can't break the law."

"For God's sake, man, don't turn me away," pleaded the apparent invalid. "I'm so sick that I must have a drink."

This was too much for Bredenstein. He invited the spurious sick man into the hall, and, unlocking his saloon door, went behind the bar and poured out a big drink of whiskey. He brought it back to the shamming policeman, who drank it slowly, and appeared to feel much relieved. The saloon-keeper took the empty glass out into the barroom and washed it. When he returned O'Connor put his hand on his shoulder and said:

"I arrest you for violating the Excise law." "What?" shouted the saloon-keeper, "you don't mean to say that you're an officer?"

"That's what I am," said O'Connor.

Bredenstein was taken to the Macdougall Street station and then to Jefferson Market Court. When arraigned before Magistrate Simms he told of the circumstances under which his arrest was made. He denounced his arrest as an outrage, and said that he had tried not to violate the law since it had begun to be enforced.

"Is this man's story true?" asked Magistrate Simms, addressing O'Connor.

"Yes," replied the policeman, his face turning red.

"Officer, I am surprised," said the magistrate severely. "This man has certainly been guilty of a violation of the law; but a man wearing the uniform of the New York Police Department that will resort to such a low piece of trickery as to play on the sympathy of a citizen in order to make him violate the law, is certainly no honor to the force, and moreover, will never make a good officer. This man was willing to keep the law, but by your persistence and false representations, you induced him to violate it. I regret that I have to hold him for trial."

Bredenstein was later released on bail. He hurried home to his wife, who is ill.

If the "law" in this case were a good law,—that is, one prohibiting a deed because it is in itself evil, there could be no occasion for regret by the magistrate that the prisoner must be held for trial. A good law does not work as in the case here described. Such laws are the terror, and not the tools, of evil-minded persons.

The Sunday "law" is inconsistent in that it declares to be wrong on one day of the week that which it sanctions on the other six

days; it makes a man a criminal for doing an act from a mere motive of kindness to a fellowman whom he believes to be in need, and it tends to bring the enforcement of law into disgrace. That is how a bad "law" works; it simply tends to bring discredit upon all law and law-enforcement. The use of such a "law" is *nil*.

"ANARCHISTS."

THE term "anarchist" is getting to be quite a convenient designation in the vocabulary of certain persons who entertain feelings of bitterness against others whose ideas and principles antagonize their own, especially in matters of religious belief. For example, the "Rev. Thomas Sherman, S. J.," son of the illustrious general, is quoted by the *Chicago Herald* as saying in a speech delivered last February in that city, that "ex-priests are anarchists of the worst stamp." To which Prof. George Rudolph, Ph. D., an ex-priest, of Clyde, Ohio, replied by quoting Webster's definition of an anarchist—"one who excites revolt, or promotes disorder in a State"—and inquiring when he had been guilty of such acts. Of course no proof that ex-priests are anarchists was forthcoming.

The same term has been applied to Seventh-day Adventists by some zealous exponents of certain popular religious dogmas, with which the views of the former are in conflict; and doubtless in the future it will be so applied much oftener than it has been in the past. The same spirit prompts its use in the one case as in the other; namely, the spirit of religious intolerance. The Adventists have never been promoters of riot and disorder, though they have in some instances been the victims of disorders promoted by their opponents.

It was thus that the Jews sought to secure the condemnation of Jesus Christ. They represented that he was seeking to set up a kingdom in opposition to that of Cæsar, and was therefore inciting the people to insurrection, and by threats based upon this representation they secured the consent of Pontius Pilate—the civil power—to their evil purpose. And they pursued the same course with Christ's followers. Paul was represented as a seditious person, inciting the people to rebellion against the authority of the civil ruler. By this means the Jews stirred up the people against him, so that he was subjected to bitter persecution. And a like experience has often fallen to the lot of Christ's representatives down to the present day.

We live in a time when the evil passions of religious bigotry and animosity are ready to break forth again with all the virulence they have shown in the past. The smoldering fires of old controversies are ready to break forth anew and commingle with new controversies of our own times. The old conflict between the forces of good and of evil, of godliness and worldliness, must continue to the bitter end. In this the powers of evil resort to carnal weapons, to calumny and violence; and the same hatred as of old animates them against the just. The "Rev." Mr. Sherman said that "the man who shoots an anarchist at sight is a public benefactor," and then added that the worst sort of anarchists were priests who had become Protestants. Religious bigotry invents its own definition of anarchy, and when religious strife breaks forth, the opposing forces will not be slow to brand each other with the mark.

It is of importance to every person to understand now the great truth that the Word of God is never to be found on the side of

anarchy, strife, and tumult. Those persons are never anarchists who stand upon the Word of God. Those are never anarchists who appeal to the law of God in justification of their views and their practice. They may be in the minority, but it is only the seeming minority, for the invisible God is on the side of those who adhere to his word, and the invisible hosts of the skies perform his bidding.

The essence of anarchy is opposition to the law of the Highest. Satan was the first anarchist; and any power which sets aside the word of the Lord and exalts the word of man, in the shape of human tradition or custom, or the dictum of pope or priest or other person or persons, Catholic or Protestant, is on the side of anarchy, and is to be shunned accordingly.

SOUTH AFRICAN CORRESPONDENCE.

BY G. B. THOMPSON.

AT the last session of the Colonial Parliament, in response to the urgent demands of the ecclesiastical leaders, another Sunday law, in the interests of what was called morality, was added to those already upon the statute books. It is quite true that the enactment was only a sop, which was thrown by the ministry to the projectors of the bill to satisfy their abnormal cravings for something of the sort, yet in passing it they recognized, and indorsed the principle, that governments can rightfully legislate on moral questions, and be, after a fashion, dispensers of religious pap to the people.

But just now much comment is being indulged in by the press upon the retirement, by the government, of the general manager of railways, and many are querying as to the reason why the government has set him aside. The *Cape Times*, of Oct. 14, 1895, has a long leader on the matter, and says that the most diligent inquiries secure only the scantiest reasons of which the summing up is something like this: "Elliott—Oh, yes, a good old boy: just a bit *too pious*."

If this be true, it would seem that while the government thinks religion a good thing, and tries by human law to get it into the heart, it is not deemed a good thing to have at the fountain head, and officials are not desired who are "*too pious*." But just what direction the piety of the worthy manager takes, who is a member of the society of the Plymouth Brethren, is hinted at by the *Times*, as follows:—

Now the general manager's strongly religious bent does undoubtedly lean to a certain Sabbatarianism, and we have ourselves, in spite of the value we set on the weekly break in work for all classes, a point or two which we should like to press in regard to the starving of the Sunday-train service.

From this it seems that the train service on Sunday is in a "starving" condition, on account of fewer trains being run on that day than on other days of the week, because the general manager is "*too pious*" to allow them to run. Because he regards Sunday as a sacred day, he makes a difference in the number of trains that are run. But this is not satisfactory. The people are "starving" for a ride, and do not like such "religious bent." So the government (which is the people), after making laws for the better observance of what it calls the "Lord's day," and enforcing its observance on the people by penalty of law, retires one of its officials because he shows a deference for Sunday! If something of the kind is not inferred by the above editorial, I fail to see what it means.

The inconsistency of Sunday laws is well illustrated by this. The law provides that any person who shall chop a little fuel, or open a shop on Sunday for business, shall be fined or imprisoned. But government trains may run, and if fewer trains run than on other days, it is called a "starving of the train service," and unsatisfactory to the people.

Recently, a gentleman here in the employ of the government, became convinced that he should keep the Sabbath taught in the Bible—the seventh day. He wrote the government, accordingly, setting forth his reasons, and asked that some arrangement might be made, whereby he could keep the Sabbath of the Lord, and at the same time retain his position. I am informed that the government answered adversely. If so, it is a declaration that an individual cannot be a servant of the Lord and of the government at the same time. And yet the nation is Christian! so much so that a Presbyterian divine of the colony not long since pleaded for the union of their churches, that it might be shown that the Presbyterian Church is the national church of South Africa. National church, forsooth! The question arises: When the "wicked shall return to sheol, even all the *nations* that forget God," what will become of all the *national churches*?

The glaring inconsistencies of self-constituted Christian governments have always been painfully manifest, for the very simple reason that there is no such thing on this earth, and never will be, till the kingdom of God shall be established. That time is the end of this world, and the ushering in of the world to come.

Grahamstown, S. Africa.

THE SECRET OF RELIGIOUS LIBERTY.

BY M. C. WILCOX.

The real test of the principles of religious liberty is prosperity. There has never been a persecuted class but what has loudly declaimed in favor of religious liberty, or liberty of conscience. The Puritans believed in religious liberty when they themselves were persecuted. The Romam Catholic believes in it when he is not the dominant authority; but when power came to Puritan or was possessed by Catholic, they both persecuted. Prosperity tested them as it frequently tests individuals. True religious liberty will grant to the powerless (physically or secularly considered), or the smallest minority, equal rights in all religious matters with the majority.

Even Catholics laud the freedom granted in this country. In a recent book, the "Life of Christ," by "Father" Didon, a noted Catholic priest, of Paris, we have the following:—

It may be said that the surroundings most favorable to Christian belief, and consequently to the belief in the divinity of Christ, are those in which it has, I do not say the protection of authority, but the fullness of liberty. In modern civilization the two countries where that liberty is largest, England and the United States, are precisely those two countries where the belief in Jesus Christ declares its vitality by its most vigorous expansion. It is notorious that in England, a country of great *individual autonomy* and much public liberty, the Catholic faith, faith in Jesus Christ, is extending and developing. In the United States this phenomenon is still more manifest and astonishing.

But the principles of religious liberty, that which will give the other, weaker man liberty to think, talk, and practice as he desires, equally with the stronger, are the principles of the gospel of Jesus Christ. He who has the Spirit of Christ will do as Christ did. He said, "If any man hear My words, and believe not, I judge him not; for I came not to judge the

world, but to save the world." He is our example. On the other hand, speaking of those who would think they were doing God's will in persecuting others, Jesus says, "And these things will they do unto you, *because* they have not known the Father, nor me." The spirit of intolerance and persecution is the spirit of antichrist. The secret of religious liberty is the gospel of Christ. That will stand the test.

LAW MAKING AND LAW BREAKING.

The One Great Lawgiver.

[The Present Truth, London, England.]

"THERE is one lawgiver, who is able to save and to destroy." James 4:12. This is absolute. "For the Lord is our Judge, the Lord is our lawgiver, the Lord is our King; he will save us." Isa. 33:22. God is the only real lawgiver. He is Lord and King over all the inhabitants of the world, "both low and high, rich and poor together." He is the lawgiver for princes as well as peasants, for judges as well as common people. To him they all alike owe allegiance, even as a child does to its father; "for we are also his offspring." Acts 17:28. "The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." Dan. 4:25. "Wisdom and might are his;" "He removeth kings, and setteth up kings." Dan. 2:20, 21. It is decreed that the nation and the kingdom that will not serve him shall perish. Isa. 60:12. Hence the exhortation, "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way." Ps. 2:10-12.

The One Supreme Law.

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14. So the message which goes forth "to peoples, nations, tongues, and kings" (Rev. 10:11), even "to every nation, and kindred, and tongue, and people," is to "fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

God is the supreme lawgiver, because he alone is able to save. Therefore "the law of the Lord is perfect, converting the soul." Ps. 19:7. That law, which was once spoken by God himself, in tones which shook the earth, is composed of ten precepts.

It was of this law that Jesus said, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. He said, "Think not that I came to destroy the law, or the prophets: I came not to destroy, but to fulfill." Matt. 5:17. The law was within his heart (Ps. 40:8), and he came in the likeness of sinful flesh, in order "that the righteousness of the law might be fulfilled in us." Rom. 8:4.

This law is summed up in two great commandments, the first of which is, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind." And the second is like unto it, namely, "Thou shalt love thy neighbor as thyself." Matt. 22:37, 39. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Rom. 13:10. "All things whatsoever ye would that men should do to you, do ye even so to them; for this is

the law and the prophets." Matt. 7:12. Therefore it follows that the man who faithfully keeps the law of God, fulfills every obligation to man. "Love is the fulfilling of the law," and "love is of God;" therefore he who loves God, must love all men. So to fear God and to keep his commandments is the whole duty of every man. There is nothing that can be required outside of that.

No man can serve two masters. Whatever is contrary to God's law, even though it be framed into "law," is lawless and wicked, and must be shunned and ignored by every one who does his duty. There is no danger that this will lead to anarchy; for to love God supremely is the first commandment, and he who does that will necessarily love men.

The Seal of the Law.

"In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11.

At the close of each day's work "God saw that it was good." Each step was perfect as he proceeded in the work of creation. At the close of the sixth day "God saw everything that he had made, and, behold, it was very good." Gen. 1:31. Creation was then both perfect and complete.

Then God rested from all his works. A perfect dwelling place was prepared for a perfect people. In Heb. 4:1-4 the fact that the perfect rest for the people of God was ready from the foundation of the earth, is proved by the statement that "God did rest on the seventh day from all his works." The seventh-day Sabbath is therefore the seal of a complete and perfect new creation. Now note carefully what follows:—

1. Salvation from sin means a new creation. "If any man be in Christ, he is a new creature." 2 Cor. 5:17. "By grace are ye saved through faith; . . . not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works." Eph. 2:8-10. The gospel is "the power of God unto salvation," and the eternal power of God is seen in the things that he has made. Rom. 1:16, 20. Redemption therefore is creation.

2. The Sabbath, being the sign of creation complete and perfect, is the sign of perfect and complete salvation. So God says of his people, "I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12. The Sabbath of the Lord is the sign and reminder of his power to save.

3. God is the only lawgiver, because he is the only one who can save. "There is one lawgiver, who is able to save and to destroy." He has a right to the service of men, because he is the Creator, and we are dependent on him both for this present life and for that which is to come. Therefore it follows—

4. That the Sabbath is the seal of God's power, and of his authority as lawgiver. To despise the Sabbath is to despise God's authority. To substitute another sabbath in the place of God's Sabbath is the most bold and glaring defiance of God that could be devised.

The Great Lawbreaker.

There is a being known as Satan, or the adversary, who was once an angel of light in heaven, having the name Lucifer, or light-bearer. The cause of his fall from heaven is thus described: "Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the

heights of the clouds; I will be like the Most High." Isa. 14:13, 14.

That which turned him from the light-bearer into the prince of darkness was the exaltation of himself. He set himself forth as greater than God.

Having seduced man from his loyalty to God, Satan became "the god of this world." He is such because men have turned "every one to his own way;" and to choose our own way in preference to that of God, is to be ruled by Satan. The way of self is the way of Satan. The full development of this satanic spirit among men is thus set forth by the Apostle Paul, in speaking of the coming of Christ: "That day shall come except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2:3, 4.

"That man of sin," is literally, as rendered by Young, "the lawless one." He is the lawless one because he sets himself against God and his law. So in Dan. 7:25, we have the same lawless one described as one who "shall speak great words against the Most High, and shall wear out the saints of the Most High, and shall think to change times and laws."

The beast of Revelation 13, also answers to the same description, in that "he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven; and it was given unto him to make war with the saints and to overcome them." Verses 6, 7.

That earthly power which completely meets these specifications is the papacy. All men are by nature in opposition to God, and there are many forms of organized opposition to him; but in that vast system, the head of which is the pope of Rome, we find the most complete development of the satanic principle of the exaltation of self that can possibly be found among men.

Of this power it is said in Rev. 13:2, that "the dragon gave him his power, and his seat, and great authority." Not that the dragon resigned his own power and authority in favor of "the beast," but that all the power and authority which "the beast"—the papacy—has, is given it by the dragon. But the dragon is "that old serpent, called the Devil and Satan." Rev. 12:9. Therefore the power of the papacy is the power of the devil; and the pope, who professes to be the vicar of Christ, is, on the contrary, the vicar of Satan.

The Mark of Lawlessness.

The papacy arose through the substitution of the teaching of men for the word of God. The great claim of the papacy to-day is that of infallibility, that it is superior to the Bible, competent to sit in judgment upon it, and to decide what is authoritative and what is not. Now the one thing above all others upon which the papacy depends to show its power and authority, is the substitution of the Sunday for the Sabbath. A few extracts from standard Catholic works are sufficient to show this.

From the "Catholic Christian Instructed," sixteenth edition, James Duffy, Sons, & Co., Dublin, we quote the following:—

Q. What are the days which the church commands to be kept holy, or observed as days of particular devotion?

A. 1st. The Sunday, or Lord's day, which we observe by apostolical tradition instead of the Sabbath.

Q. What warrant have you for keeping the Sunday preferably to the ancient Sabbath, which was Saturday?

A. We have for it the authority of the Catholic Church and apostolic tradition.

Q. Does the Scripture anywhere command the Sunday to be kept for the Sabbath?

A. . . . the Scripture does not in particular mention this change of the Sabbath. . . . In fact the best authority we have for this ancient custom is the testimony of the church. And therefore those who pretend to be such religious observers of the Sunday, whilst they take no notice of other festivals ordained by the same authority, show that they act more by humor than by reason and religion; since Sundays and holidays all stand upon the same foundation, viz., the ordinance of the church.

In the "Faith of Our Fathers," by Cardinal Gibbons, "twenty-fifth carefully revised and enlarged edition," we find the following evidence that the Catholic Church exalts itself above the word of God:—

The Scriptures alone do not contain all the truths which a Christian is bound to believe, nor do they explicitly enjoin all the duties which he is obliged to practice. Not to mention other examples, is not every Christian obliged to sanctify Sunday, and to abstain on that day from unnecessary servile work? Is not the observance of this law among the most prominent of our sacred duties? But you may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the observance of Saturday, a day which we never sanctify.—Page 111.

Christ declared, in the words of Scripture, that man must live "by every word that proceedeth out of the mouth of God." The Catholic Church on the contrary, coolly boasts of setting aside the word of God, and thereby proclaims itself antichrist, opposing and exalting itself "above all that is called God, or that is worshiped."

Again, in a Catholic work entitled, "Abridgment of Christian Doctrine," we find the following:—

Q. How prove you that the church hath power to command feasts and holy days?

A. By the very act of changing the Sabbath into Sunday, which Protestants allow of.

Exactly in harmony with this Roman Catholic testimony is the following from professed Protestants. Canon Eyton says:—

There is no word, no hint, in the New Testament about abstaining from work on Sunday. No commandment of God bids us do this or not do that on Sunday; we are absolutely free as far as his law goes. The observance of Ash Wednesday or Lent stands on exactly the same footing as the observance of Sunday.—*The Ten Commandments*.

The late Dr. R. W. Dale said:—

The Sabbath was founded on a specific, divine command. We can plead no such command for the observance of Sunday.

Dr. Isaac Williams, of the Church of England, says:—

We are commanded to keep holy the seventh day; but we do not think it necessary to keep the seventh day holy; for the seventh day is Saturday. It may be said that we keep the first day instead; but then surely this is not the same thing; the first day cannot be the seventh day; and where are we told in Scripture that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day.—*The Church Catechism*, p 334.

On the next page but one he adds:—

The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the Church, has enjoined it.

Let it be observed that these statements are almost identical with those quoted from Roman Catholic writers. All agree that the substitution of Sunday for the Sabbath is contrary to Scripture. "The Church" is the sole authority for the change. Now it matters not by what name that church is

called; the fact is that the substitution of Sunday for the Sabbath, contrary to the Scriptures, marks it as apostate and identical with "that lawless one," and the "beast" which opens its mouth in blasphemy against God.

This conclusion, therefore, is as clear as that two and two make four: The substitution of Sunday for the Sabbath of the Lord is the badge of authority of that power which claims to be superior to God, in that it claims to be above his word. Sunday is, therefore, the mark of the beast.

A Warning.

Against the receiving of this mark the Scripture utters the following warning: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14, 9, 10.

Evidently it is not a light thing that the Papacy has done in substituting Sunday for the Sabbath. It strikes directly at the authority of God. In no other way could so bold a claim be made to supremacy above God. It is a denial of His supremacy as the one only Law-giver.

There are many thousands who have never thought but that in keeping Sunday they were obeying God; it is for the benefit of such that the warning is given, that they may save themselves from the coming danger. God does not punish any except those who disregard His gracious warnings. It is when men persist in following the traditions of men, knowing that they are contrary to God's word, that they have the mark of the beast so as to be subjects of the threatened punishment.

The World Following the Beast.

The Scripture says that all that dwell on the earth shall worship the beast, except those whose names are in the book of life. It is only necessary for us to take a glance at the so-called "Christain nations" of earth, in every one of which Sunday laws are a prominent feature, to see how nearly universal homage to the Papacy, although often unconscious, has become.

In the position that the civil authorities and even ministers of the church take in regard to the enforcement of Sunday laws, we see the spirit of the Papacy. When the fourth commandment is quoted to a magistrate, so that he can see that the Sunday law is in opposition to it, he will say, "I am here to enforce the laws as they are, whether right or wrong. This is a law of the State, and it must be enforced." That is to say, "It matters not what God's law may say; the law of the State is above it." That is putting the State above God.

A New York minister who has gained a world-wide reputation as a "reformer," Dr. Parkhurst, of anti-Tammany fame, made a typical utterance a few weeks ago, when he said: "The enforcement of the law, and the wisdom of the law, are distinct." "I care very little comparatively what law is on the statute books. But I will fight till I die for the enforcement of such laws as are there." So it is often said that the best way to get rid of a bad law is to enforce it. That is simply to do evil that good may come. But the whole world has a perverted idea of law and duty. Men fancy that they are law-abiding because they will enforce even a bad law, because it is a law of the State, not realizing that to enforce a bad law is sin, a violation of the law of God.

"INTOLERANT OF EVIL."

BY E. J. WAGGONER.

At the fiftieth annual meeting of the London Y. M. C. A., one of the speakers, the head master of Harrow, said in the course of his address:—

If a Christian would be like Christ, he must be strong and even fierce in character. He must be intolerant of the things that are wrong; he must not suffer them, must not endure them for an instant.

Just think what influence might be exercised by this great meeting if we were all resolved that in public and in private life we will be intolerant, as intolerant as Christ was, of things that are evil, and base, and vile. Talk about public men and public opinion! we are public opinion. It is in our power to say, as Christian men and women, what we deem to be right; and depend upon it if we stick to that which we deem to be right in Christ's name, there is no power on earth that can stand against us.

Unfortunately that idea is very common. This very statement was highly eulogized by a daily paper that is prominent in the ranks of reform, and most people would read it without thinking of its real tendency, which is the worst sort of persecution. It means that every professed Christian is to make his ideas of right and wrong the standard for everybody else, and then to do the best he can to force others to come to that standard. Of course persons working singly in such a way would accomplish nothing, and would be regarded as nuisances; and so they must unite and agree on certain points, and then by their combined power and influence, compel other people to come to the same standard. There is in human nature enough tendency in that direction, without clergymen teaching it as a Christian duty.

The only way in which a man can rightly be intolerant of evil, is to be intolerant of it in himself. The Christian is represented as a soldier, and the Christian life is a warfare, but not against men. "For though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:3-5.

Jesus Christ is the Lamb of God. He was strong, he resisted even unto blood, striving against sin; but by no means could he be called intolerant. Fierceness is not characteristic of a lamb. He was the light of the world, which means that he enlightened the world in respect to righteousness. He "condemned sin in the flesh," both by his life and by his words; yet he did not presume to condemn men. He said, "If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world." John 12:47.

And so he instructed his disciples: "Behold, I send you forth as lambs among wolves." Luke 10:3. It is the wolves, and not the lambs, that are intolerant. Christ's followers are simply to bear a plain testimony, leaving the Holy Spirit to impress it upon the people, and the Lord himself to deal with those who will not accept it.

This was made very clear by the parable of the wheat and the tares. When the servants of the husbandman told him that tares had appeared in the wheat, and asked if they should root them out, he replied: "Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of the harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat

into my barn." Matt. 13:29, 30. In the same chapter the Saviour explained that "the harvest is the end of the world; and the reapers are the angels." The end of the world, and the coming of the Lord, is the time when evil is to be rooted out by force. And it is to be done only by the Lord and his angels.

The spirit of intolerance is the spirit of the Papacy. It is a most insidious evil. The intolerant one persuades himself that he is actuated solely by righteous zeal for the Lord, when he is in reality moved only by zeal for his own opinions. He opposes an evil, not so much because it is evil, but because it seems to defy him, or in other words, "It outrages public sentiment." And he seeks to enforce something that he judges to be right, simply because he judges it to be right, and not because the word of the Lord commands it. If he knew the commandment of the Lord, he would know that it is love, and that force and intolerance is a violation of it.

Because "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." 2 Tim. 2:24, 25.

The law should protect every man in his right to observe whatever day he wants to; but it should never compel any man to observe any religious institution whatsoever.—Sabbath Recorder.

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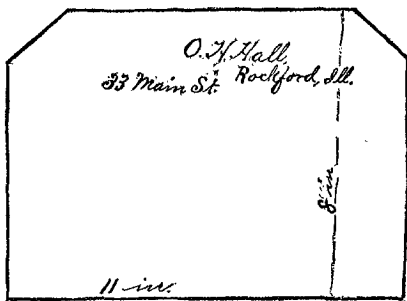
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NEW YORK, DECEMBER 5, 1895.

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

WE oppose principles, not men; false and evil theories of government, not the organizations that hold and advocate them.

THE time to protest against an invasion of our rights is when the principle is attacked upon which they rest, and before actual legislation is passed which would take them from us. The world has ever been too slow upon this point. Human nature is prone to wait and delay until action is felt to be an unavoidable necessity; and by failing to protest when their rights were violated in principle, men have logically forfeited the right to protest when they were invaded by force of law. He who does not protest until he is made actually to suffer from the evil which has invaded his liberty, will find himself placed at great disadvantage and in a very bad light in the eyes of those to whom he would appeal.

Is not the Sunday saloon-closing law a virtual support to the evil which the saloon represents? Does it really weaken the saloon's position? If so, why are saloonists in general willing to abide by such a law? Does it not afford them an opportunity to assume more of an appearance of respectability? And is this likely to help toward the saloon's extinction? Let candid, thinking people seriously consider whether a law which helps the saloon to appear respectable, and virtually justifies its existence and its work upon all but one day in the week, is not doing more to strengthen than to weaken the power of this foe to humanity.

THE following is from an associated press dispatch recently published in the daily papers:—

CITY OF MEXICO, Nov. 3.—News comes from Texacapa, a small town inhabited by Indians and masazos (half breeds), confirming the report that ten persons were burned there as heretics by order of the auxiliary town judge. He claims that he was acting according to the will of God, manifested to him in an extraordinary vision, accompanied by certain indications of divine wrath against heretics and people leading immoral lives.

The victims of this outburst of papal fanaticism were first locked in the jail, after which the building was set on fire.

If it is right to enforce "law" simply because it is "law," then Torquemada stands justified before the world, for he only enforced the "law" of Spain.

If it is duty to enforce "law" simply because it is "law," then Torquemada not only stands justified before the world, but he must

be awarded the meed of honor, for he only discharged an unpleasant duty!

But it is not duty to enforce "law" simply because it is law. Every man, however humble or however high his station, is bound, first of all, to do justice to his fellow-men; and nothing can free him from this obligation. Any failure to discharge this duty to the law of nature as written in the very nature of man, is either tyranny or cowardice.

MORE ARRESTS IN ONTARIO.

A LETTER from P. M. Howe, dated Nov. 29, brings news of more arrests of Adventists in the vicinity of Chatham, Ont., for doing work on Sunday. The writer says that on Nov. 28 he was summoned, together with William Simpson, to appear before Justice Watson, of Ridgetown, to answer to the charge of doing worldly labor on the third day of November, "being the Lord's day," by working at carpentering and masonry. Thomas Griffith was also arrested for cutting wood on Nov. 10; and A. O. Burrill, the Adventist pastor, is under arrest for assisting in the building of the Adventist church.

When the Adventists began the erection of their church, the opposition party set fire to their lumber, by which about 3,000 feet of it was destroyed. As the work was however continued, they began to watch the Adventists on Sundays, and the above-mentioned arrests are the result. No comment is needed to make plain the animus of the proceeding.

The justice at Chatham refused to take the cases, and the prosecutors, not discouraged, went to the neighboring village of Ridgetown, where they succeeded in getting them set for trial. All four cases will be tried the same day, Dec. 5.

THAT the Sabbath is not designed merely for physical rest is shown by the fact that mere physical rest is not Sabbath-keeping. The prophet thus describes true Sabbath-observance: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." To keep the Sabbath is therefore to delight in the Lord; hence only he who delights in the Lord keeps the Sabbath.

WE hear much said at the present time about the "civic duties of Christians." This is a very misleading phrase. It conveys the idea that that which is civic pertains to that which is Christian; which is not the case. Man as a mere unit of civil society, a mere factor of civil government, is not necessarily a Christian at all. A Christian sustains exactly the same relation to the civil government as does one who is not a Christian; in other words, the profession or non-profession of

Christianity or of any religion does not affect a person's relation to the civil power at all. All persons, whether Christians, atheists, Jews, or pagans, are equally bound to contribute to the support of the civil power which exists for the preservation of their mutual rights. They are equally bound to abide by all just laws. These are their civic duties; and the civic duty of the atheist is the same as that of the Christian.

ANOTHER misleading expression is the phrase, "Christian laws." No civil government on the earth to-day ever enacted any Christian laws. They have laws which are in harmony with the spirit of Christianity; for that spirit leads a person to leave all his fellowmen in the full enjoyment of their rights; and many men are in harmony with the spirit of Christianity in this respect. A man may respect the rights of his fellows and give his support to such laws as do not invade those rights, because he wishes his own rights to be respected; while at the same time he ignores the rights of God. God has enacted laws which recognize his rights, or in other words, which define his claims upon the beings he has created; and only those laws are truly Christian; they are the rule of Christian conduct. Man cannot enact such laws; he can legislate only within the sphere of the rights of man. Within this sphere all persons can unite in legislation, whether they profess a religion or not. And therefore no nation can, in respect to the laws it has enacted, be a Christian nation.

ONE of the neatest aids to the study of the books of Daniel and the Revelation, which we have seen, is "The Miniature Prophetic Chart," by Elder Wolcott H. Littlejohn, author of "Life only in Christ, or Immortality not a Birthright, but a Gift from God," and other works. This "chart" is in fact an eight-page tract explaining clearly but briefly the prophetic symbols of the two books mentioned. Single copy, 5 cents; 12 copies, 45 cents.

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"FABLES AND ESSAYS," by John Bryan, of Ohio, is a book of 250 pages, published by the Arts and Letters Co., 874 Broadway, this city, and neatly bound in Buckram, with stamped sides and back. It is printed on good paper, is uncut, and contains some good thoughts.

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