



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

Vol. 11, No. 10.

NEW YORK, MARCH 5, 1896.

Price, three cents.

American Sentinel.

PUBLISHED WEEKLY BY THE
PACIFIC PRESS PUBLISHING COMPANY
 No. 39 BOND STREET, NEW YORK.
 Entered at the New York Post-Office.

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THE POWER OF THE REFORMATION.

THE weapons of Christian "warfare are not carnal, but mighty through God to the pulling down of strongholds."¹

When the gospel commission was given, eighteen hundred years ago, to a handful of despised Jews, Rome ruled the world; and it was a capital offense to introduce into that empire any new religion.

The gospel commission challenged, therefore, the authority of the Cæsars. It said: "Go ye into all the world, and preach the gospel to every creature."² Rome said: "Whoever introduces new religions, . . . shall, if belonging to the higher rank, be

them; he provided no safe-conduct bearing the seal of the empire; he simply said: "Lo, I am with you alway, even unto the end of the world."³ It was the word of God against the powers of earth; and that word which "is quick [living], and powerful, and sharper than any two-edged sword,"⁴ "went forth conquering, and to conquer."⁵

As the powers of earth had persecuted the Master, so they also persecuted his servants. As foretold by the Saviour, the world hated them even as it hated him. The authority of Rome, wielding fire and sword, was repeatedly invoked against the gospel and those who proclaimed it; but its progress was irresistible. The more Rome opposed the truth the more it spread. "The blood of the martyrs was the seed of the Church."

At last "Christianity" ascended the throne of the Cæsars and swayed the scepter of the world; but it was no longer the Christianity of Christ. His weapons "are not carnal, but mighty through God." But now the Church relinquished "the sword of the Spirit, which is the word of God,"⁶ and seized a material sword. She had exchanged

to Simon, the sorcerer,⁷ the gift of God was offered in exchange for filthy lucre.

And then came the Reformation. It was



Martin Luther.

not a schism in the Roman Catholic Church; it was not a revolt against the pope of Rome; it was not primarily even an effort to attain to purity of doctrine: it was a return to the simplicity of the gospel, the acceptance of "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe."¹⁰

Martin Luther's soul, panting after God even as the "hart panteth after the water brooks,"¹¹ failing to find him in penances, discerned him in the still small voice which whispers, "Believe on the Lord Jesus Christ and thou shalt be saved."¹² That moment the Reformation began in his own heart, and the story of his experience welling up to his lips and flowing from his tongue proved to be to other thirsty souls the same gospel message given by the apostles fifteen centuries before, and the same divine power was in it.

As depicted in our illustration, the wrath of evil men was stirred, but God overruled it for his glory. The divine word was fulfilled: "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."¹³ The clenched fist might be thrust forth, but it touched not the devoted preacher of the gospel of justification by faith; the half-drawn sword clung, as it were, to the scabbard; the hand that grasped the murderous knife seemed



Preaching the Gospel in the Time of the Reformation.

banished; if to the lower, punished with death."⁸

But Christ said, "Go;" and his followers obeyed. He organized no army to accompany

until at the close of the fifteenth century she made merchandize of the grace of God and waxed rich from the sale of indulgencies, issuing licenses to sin⁹ and granting "pardon" for money! Notwithstanding Peter's rebuke

¹ 2 Cor. 10: 4. For all other foot notes see next page.

palsied by the power of the word of God; the divine promise, "Lo, I am with you alway," was fulfilled, and all the authority of Leo X., backed up by the power of Charles V., was not sufficient to cope with the simple word of salvation spoken by Luther and his co-workers.

"Our first object," said the Reformer, "must be to win men's hearts; and for that purpose we must preach the gospel. To-day the word will fall into one heart, to-morrow into another, and it will operate in such a manner that each one will withdraw from the mass and abandon it. God does more by his word alone than you and I and all the world by our united strength. God lays hold upon the heart, and when the heart is taken, all is won."¹²

"I will preach, discuss, and write; but I will constrain none, for faith is a voluntary act. See what I have done! I stood up against the pope, indulgences, and papists, but without violence or tumult. I put forward God's word; I preached and wrote—this was all I did. And yet while I was asleep, or seated familiarly at table with Amsdorff and Melancthon, . . . the word that I had preached overthrew popery, so that neither prince nor emperor has done it so much harm. And yet I did nothing: the Word alone did all. If I had wished to appeal to force, the whole of Germany would perhaps have been deluged with blood. But what would have been the result? Ruin and desolation both to body and soul. I therefore kept quiet, and left the word to run through the world alone. Do you know what the devil thinks when he sees men resort to violence to propagate the gospel through the world? Seated with folded arms behind the fire of hell, Satan says, with malignant looks and frightful grin: 'Ah! how wise these madmen are to play my game!' But when he sees the word running and contending alone on the field of battle, then he is troubled, and his knees knock together; he shudders and faints with fear."¹⁴

But having attained popularity some of the Reformers, like the bishops of the early church, forget the true source of power and fell. "The Reformation," says D'Aubigne, "was accomplished in the name of a spiritual principle. It had proclaimed for its teacher the Word of God; for salvation, faith; for king, Jesus Christ; for arms, the Holy Ghost; and had by these very means rejected all worldly elements. Rome had been established by the law of a carnal commandment; the Reformation, by the power of an endless life.

"If there is any doctrine that distinguishes Christianity from every other religion, it is its spirituality. A heavenly life brought down to man—such is its work; thus the opposition of the spirit of the gospel to the spirit of the world, was the great fact which

signalized the entrance of Christianity among the nations. But what its Founder had separated, had soon come together again; the Church had fallen into the arms of the world, and by this criminal union it had been reduced to the deplorable condition in which we find it at the era of the Reformation.

"Thus one of the greatest tasks of the sixteenth century was to restore the spiritual element to its rights. The gospel of the Reformers had nothing to do with the world and with politics. While the Roman hierarchy had become a matter of diplomacy and a court intrigue, the Reformation was destined to exercise no other influence over princes and people than that which proceeds from the gospel of peace.

"If the Reformation, having attained a certain point, became untrue to its nature, began to parley and temporize with the world, and thus ceased to follow up the spiritual principle that it had so loudly proclaimed, it was faithless to God and to itself.

"Henceforward its decline was at hand. "It is impossible for a society to prosper if it be unfaithful to the principles it lays down. Having abandoned what constituted its life, it can find naught but death.

"It was God's will that this great truth should be inscribed on the very threshold of the temple he was then raising in the world; and a striking contrast was to make this truth stand gloriously prominent.

"One portion of the reform was to seek the alliance of the world, and in this alliance find a destruction full of desolation.

"Another portion, looking up to God, was haughtily to reject the arm of the flesh, and by this very act of faith secure a noble victory.

"If three centuries have gone astray, it is because they were unable to comprehend so holy and so solemn a lesson."¹⁵

It was not to be expected that, emerging from the darkness of Romanism, the Reformers would step at once into the full light of the gospel of Jesus Christ; but the world had a right to expect that they and those who should come after them would go on unto perfection.

The protest of the German princes was the declaration of independence that made possible our own American declaration of God-given, inalienable rights; and cherished and practiced as it might have been, it would have proved under God an emancipation proclamation to a world enslaved by ecclesiasticism.

But after more than three and a half centuries what do we see?—Religion and religious institutions established by law everywhere, and the papacy fast recovering her lost prestige. Nearly all of Europe has religious establishments supported by taxation. Even in France the priests are stipendiaries of the State. While in our own land the Sunday institution, the "test of all religion,"¹⁶ is enforced upon all by civil statute, and a powerful lobby is demanding of Congress, under threat of political boycott, the enactment of additional measures of religious legislation. Sad as is the fact, three centuries, yea, nearly four centuries, have gone astray "because they were unable to comprehend so holy and so solemn a lesson" as the gospel commission and the protest of the German princes; and because they knew not "the Scriptures, nor the power of God."¹⁷

¹⁵ D'Aubigne's "History of the Reformation," Book XIV, chap. 1.

¹⁶ Dr. W. W. Everts (Baptist), in a State Sunday convention at Elgin, Ill., Nov. 8, 1887.

¹⁷ Matt. 22:29.

RELIGIOUS LEGISLATION.

RELIGIOUS legislation is always legislation against the true religion. It cannot possibly be anything else.

Religious legislation means enforced religious observances. Thus it is contrary to Christianity, which means religious observances through faith.

The scope of human legislation falls infinitely short of the scope of divine truth; and Christianity is divine truth. It is as high as the throne of God and as broad as the universe. What folly, therefore, for finite man to undertake to enforce it, in any respect, by legislation which is the expression of his own finite conceptions!

Such legislation would contract the infinite to the finite, and drag the divine down to the level of the human, instead of elevating the human to the level of the divine, as Christianity seeks to do.

What folly, also, and worse than folly, for fallen man to set his sin-stained hand to the infinitely pure and holy law of God! For Christianity is a law; even "the law of the Spirit of life in Christ Jesus." Rom. 8:2. Such an act is a repetition, in aggravated form, of the folly of Uzza in trying to steady with his hand the ark of God. See 1 Chron. 13:9, 10.

The force which directs Christianity in this world and makes it effective in the uplifting of mankind, is the holy Spirit. It alone is competent for such a work. Human agency can be properly brought into it only as a means directed and controlled by the Spirit. Whenever it is not so controlled it can only mar the work. And it is so controlled when, and only when, it is operating in perfect harmony with God's Word. The Holy Spirit operates always by the power of God, and never by the power of the human arm.

Being thus against Christianity, religious legislation is never from God, and can never accomplish anything but evil.

THE UNSTABLE WALL.

"And one built up a wall; and lo, others daubed it with untempered mortar."

So wrote the prophet Ezekiel concerning the teachers that should presume to speak in the name of the Lord, when the Lord had not commanded it. Eze. 13:10.

Such a wall exists to-day in the institution of the Sunday sabbath. We have only to read the allegations put forth by its adherents in its support, to know that it is constructed with untempered mortar.

For example, we notice some allegations contained in a recent sermon by Rev. J. H. Brookes, D. D., of St. Louis, Mo., on the occasion of the seventh anniversary of the "American Sabbath Union," and reported in the *Mail and Express* (N. Y.) of February 22.

In his sermon Mr. Brookes labored of course to show from the Scripture that the Sunday institution is the true Sabbath; but no such proof can be obtained without perverting Scripture, and perverted Scripture is the most dangerous form of untruth. It is the untempered mortar with which the Sunday wall is daubed.

The speaker admitted that the Sabbath was instituted at Creation, and that the fourth commandment has never been abolished, but is binding upon all men to-day. But he attempted to treat the Sabbath institution as something distinct from the seventh day!

"Observe," he said, "it is not said, Re-

² Mark 16:15.

³ Neander's "History of the Christian Religion," Vol. I, Sec. 1, Part 1, Div. 3, par. 2.

⁴ Matt. 28:20. ⁵ Heb. 4:12. ⁶ Rev. 6:2. ⁷ Eph. 6:17.

⁸ The doctrine and the sale of indulgences were powerful incentives to evil among an ignorant people. True, according to the Church, indulgences could benefit those only who promised to amend their lives, and who kept their word. But what could be expected from a tenet invented solely with a view to the profit that might be derived from it? The vendors of indulgences were naturally tempted, for the better sale of their merchandise, to present their wares to the people in the most attractive and seducing aspect. The learned themselves did not fully understand the doctrine. All that the multitude saw in them was, that they permitted men to sin; and the merchants were not over eager to dissipate an error so favorable to their sale.—D'Aubigne's "History of the Reformation," Book I, chap. 3.

⁹ Acts 8:18-23. ¹⁰ Rom. 3:22. ¹¹ Ps. 42:1.

¹² Acts 16:31. ¹³ Ps. 76:10.

¹⁴ D'Aubigne's "History of the Reformation," Book IX, chap. 8.

member the seventh day to keep it holy, but 'Remember the Sabbath day to keep it holy'; and 'Wherefore the Lord blessed the Sabbath day,' not the seventh day, 'and hallowed it.'

Immediately before speaking this part of the fourth commandment, God had declared, "The seventh day is the Sabbath." See Ex. 20:8-11. In view of this fact, how utterly puerile is such an "argument" as that here noticed! How utterly untempered the mortar which the speaker put into the Sunday wall!

"In the original institution," he continued, "it is true that it is said, 'God blessed the seventh day' (Gen. 2:3); but the change of language when the law was given shows that the seventh day was blessed not because it was the seventh day, but because it was the Sabbath day." Let us compare the record in Genesis with the language of the law. Turning to the second chapter of Genesis, we find these words:—

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:1-3.

Turning now to the law, we find that the fourth commandment declares, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work: . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ex. 20:8-11.

In Genesis we are told that the Creator blessed and sanctified the seventh day. The fourth commandment tells us that "the seventh day is the Sabbath," and that God "rested the seventh day; wherefore God blessed the Sabbath day and hallowed it." Where is "the change of language" which authorizes the statement that the seventh day and the Sabbath day were not one and the same at the time the law was spoken on Mt. Sinai, as they were at the Creation?

In instituting the Sabbath, there was, according to the record, no blessing or sanctifying done except that mentioned in Gen. 2:3, which was the blessing and sanctifying of the seventh day. When God had blessed and sanctified that day, the Sabbath institution was complete, as designed for the use and benefit of mankind. The fourth commandment refers back to this event, reaffirming that "the seventh day is the Sabbath," and that God "blessed the Sabbath day and hallowed it." And yet the Rev. Mr. Brookes calmly proceeded to say, "The fourth commandment, therefore, does not require the hallowing of the seventh day of the week!"

He then alluded to the fact that when a person journeyed around the earth, he (apparently) gained or lost a day, according to the direction of his journey, citing this as an argument against keeping the seventh day. Would he also cite it as an argument against keeping Sunday? Should we fail to keep the seventh day because the world being round, we cannot all begin or end it at the same time? The argument would be just as good for not eating, sleeping, or transacting business. As a matter of fact, no one has any difficulty in knowing exactly when the seventh day begins, or when it ends, whether he be in North America or in China. If he desires to keep that day, there is nothing at all in nature to prevent his doing so.

Mr. Brookes referred to the death penalty executed upon Sabbath-breakers under the theocracy of Moses' time, as another reason for not keeping the seventh day. The same

"reason" would apply to the keeping of other commandments besides the fourth. There were penalties for worshipping false gods, dishonoring parents, murder, theft, adultery, and many other offenses, which are not in force to-day; are we therefore at liberty to disregard the commandments prohibiting such things?

The theocracy of Moses' time has passed away, but God's law has not passed away. The penalty for Sabbath-breaking, and for violation of any other of the commandments as well, is still death. But the execution of that penalty rests with God, and not with men. God also, and not man, is the Judge; and when the set time of his judgement arrives, that penalty will be executed upon all who are then found transgressors of his law. But now he invites all men to find pardon and eternal life through the gospel of his Son.

Man has nothing to do with the commandments of God, except to live a life of obedience to them by faith in Christ. Man's laws, in so far as they are just, concern only the preservation of human rights, their object being to enable men to live securely in the enjoyment of life, liberty, and the pursuit of happiness. God's law is spiritual, and therefore entirely beyond the sphere of human authority and power. His law deals with sin; man's law deals only with crime.

In the frequent references to "the eighth day" made in the specifications concerning the ordinances and services of the ceremonial law, as set forth in Leviticus, the Rev. Mr. Brookes affirmed that he saw "intimations" of the Sunday sabbath. What must we think of such a claim to supernatural discernment on the part of one who professes total inability to see that the fourth commandment and the first verses of the second chapter of Genesis are harmonious in declaring the seventh day to be the Sabbath?

For example, he cited the reference to the yearly "feast of tabernacles" found in Lev. 23:39: "Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath." "There is, then," he said, "not only a seventh-day Sabbath but an eighth-day sabbath," and added, "This fact seems to have been entirely overlooked by the Seventh-day Adventists and Baptists, who are flooding the country with their literature, and seeking to drag the people back to Sinai, instead of leading them up to Calvary!"

We presume no reader of the SENTINEL needs to be told that the days of the month do not necessarily synchronize in numerical order with the days of the week. The fifteenth day of the tenth month may have been any day of the week, from Sunday up to Saturday, just as Christmas or one's birthday, may fall on any day of the week. Consequently "the eighth day" from the fifteenth day of any month can have no special connection whatever with any day of the week. If the fifteenth day of the tenth month,—the first of the feast—was Saturday, the eighth day would also be Saturday; and it is certain that "the eighth day" of this feast fell as often on the seventh-day Sabbath as it did on Sunday, just as certain as it is that the fourth of July falls as often on the seventh day of the week as on Sunday. And it fell as often on Tuesday, Wednesday, and the other days of the week, as it did on Saturday or Sunday. The argument is just as good for a Tuesday or Wednesday sabbath, as for anything else.

Yet the Rev. Mr. Brookes gravely announced to his audience that "it is worthy

of notice that in this crowning feast of the year . . . there is a distinct reference to the Lord's day, or the Christian Sabbath. 'On the first day shall be a sabbath, and on the eighth day shall be a sabbath' (Lev. 23:39). There is, then, not only a seventh-day Sabbath but an eighth-day sabbath"! Truly, this "fact" of a "distinct reference" in this to the Sunday sabbath, has been "entirely overlooked by the Seventh-day Adventists and Baptists," as well as by other people possessed of common sense and a regard for the truth.

This was not the extent of Mr. Brookes' daubing of the Sunday wall with untempered mortar, but it is sufficient for the purpose of this article, which is to show the reader the unstable character of this institution, even when fortified by its ablest defenders. Mr. Brookes did as well as any man could do in establishing the Sunday sabbath by the Word of God. It is an impossible task, since no such proof exists. The Word of the Lord has not spoken it.

Yet the "American Sabbath Union" whose seventh anniversary was (fittingly) commemorated by this discourse, exists for the purpose not only of persuading people to trust in this wall daubed with the untempered mortar of abortive Scriptural proof, but of compelling them to do so by the use of civil pains and penalties, whether they have any confidence in it or not!

It is worth while in conclusion, to notice what the Lord says about this wall. While the true prophets of the Lord are proclaiming his word, announcing the end of all things at hand, the hour of God's judgment come, and the seventh-day Sabbath as a part of that eternal law by which the world will be judged, other prophets are opposing the message of warning with the cry of "Peace, peace," saying in effect to the people that there is no need of reform. However, we will not prolong this article, but let the reader turn for himself to the thirteenth chapter of Ezekiel, and read verses 1-16.

SUNDAY LAWS ARE ANTICHRISIAN.

THE ground of objection to Sunday laws is much broader than can be covered by the mere necessity of guarding against the violation of human rights. Sunday laws are anti-christian; and it is just as important, to say the least, that no law should be enacted which would be in opposition to the work of God, as that laws should be passed for the preservation of the rights of the people.

Of course, all invasion of human rights is contrary to the gospel; but Sunday laws strike directly against the conception of God as the Creator. They exalt another day than the day set apart by the Creator as the memorial of his power and the sign of his Godhead. Hence they represent the working of a power that stands directly opposed to God.

The Creator rested from his work of creation upon the seventh day. He blessed and sanctified that day, making it the Sabbath for mankind. He gave men his Sabbath in order that they might know, as they observed it, that their God was the Creator. They might know that their God was one in whom they could trust, being he who made the heavens and the earth by his word.

The need of mankind in this respect has certainly not lessened to-day. As men realize their inherent sinfulness and weakness, they seek for some power in which they can trust for deliverance from the chains they have vainly endeavored by their own strength to rend asunder. They realize that only a power

which passes their conceptions can raise them from the depths of sinful depravity to a condition of holiness and perfection. And the Sabbath presents to them just that power which they seek. It points them to the Creator, as the One who can make them new in Christ by the power of his word, just as he made all things by that word in the beginning.

The whole power and influence of Sunday laws, however, is against the realization of this blessing. For they command the observance of the first day of the week, which God neither blessed, nor rested upon, and tend to nullify and obliterate the observance of the seventh day. They tend directly to obliterate the conception of God as the Creator and Redeemer, by exalting a day which does nothing to call the mind to the power of which creation and redemption are the manifestations, and by striking against the observance of the day divinely set apart and made the Sabbath for that very purpose.

Such laws are therefore antichristian, and destructive of the highest interests and blessings of mankind.

ZEAL WITHOUT KNOWLEDGE.

THE following proclamation was issued by the Mayor of Bridgeton, N. J., to the people of that city, February 15:—

I, E. Milford Applegate, Mayor of the City of Bridgeton, believing that every movement in this city tending to elevate the character of our citizens should receive the endorsement not only of the churches and Christian people, but the civic authority as well, and knowing full well, that "righteousness exalteth a nation" and therefore a city, and that "sin is a disgrace to any people," do hereby call upon the citizens of our city, as many as will, to observe Tuesday, Feb. 18, 1896, as a day of universal humiliation for sin and repentance toward God, and that united prayer be made throughout the entire city, that men and women that do wickedly shall turn in this time to God.

I would also ask that between the hours of 2 and 3 P. M., the business men of our city close their doors and resort to a place of prayer and seek that a universal revival shall visit our beloved city.

E. MILFORD APPELGATE, Mayor.

Dated Feb. 15, 1896.

Certainly there can be no objection to a person's seeking the Lord for righteousness, and we do not question the motives of the Mayor of Bridgeton in issuing this proclamation. But good motives and zeal are often accompanied—in religious matters—with little knowledge, for lack of which "the people perish." So it is in the case of this proclamation.

In the first place, Mr. Applegate had no more authority as the Mayor of Bridgeton to issue such a proclamation, than had any private citizen, for the simple reason that no such authority was delegated to him by his election to office. No authority to direct men in religious matters pertains to the office of mayor of a city, or to any civil office whatever. Any assumption to the contrary tends directly toward a union of Church and State.

In the second place, the authority to direct men in religious exercises, and the power to make their efforts successful in the way of seeking him, belongs to God alone. Any such proclamation, to be effective, must be based upon the word of the Lord; that word must be the arousing and convicting power which moves the people in every effective and genuine turning from sin to righteousness. But this proclamation is based simply upon the word of the mayor of the city. We do not say that it will accomplish no good; but it is certainly much better calculated to accomplish harm than good, not only because such an assumption of authority by a civil magistrate tends toward a union of Church

and State, but also because it is in keeping with the marked tendency of the times to look to human authority and power for a moral reformation rather than to the authority and power of the Word, and to erect human standards of righteousness in the place of the divine.

What is meant to be the practical effect of the "endorsement" of the "civic authority" is not quite clear; but such endorsement may naturally be supposed to carry with it the force of the civil arm. Otherwise it would be difficult to assign any meaning to it; and certainly it must logically tend in this direction. And this also implies a union of Church and State.

SUNDAY LAWS.

[The Bible Echo, Melbourne, Australia.]

ON account of the many prosecutions and imprisonments of conscientious observers of the Bible Sabbath in the United States of late, under the various Sunday laws existing there, the *Christian Intelligencer* urges that there should be an "immediate revision" of these laws, and "a clause added exempting from penalty all persons who observe the seventh day of the week as a day of rest and worship." But no such general revision or addition is likely to be made. More than this, if the laws were just, none such would need to be made. No one should be exempted from just laws. The fact that Sunday laws, when enforced, come in conflict with the conscientious convictions of God-fearing men, is sufficient proof of their character. Conscience and the fear of God lead men to keep the law of God, and laws which interfere with such men must themselves be opposed to the law of God.

HISTORY REPEATING ITSELF IN TENNESSEE.

BEFORE another number of the AMERICAN SENTINEL goes to press, five Seventh-day Adventists of Lake County, Tenn., will have been called to answer before the District Court at Tiptonville for violating the statute-entrenched "sabbath" of that State.

It is not denied that these men are honest and conscientious. It is not asserted, except as a legal fiction, that they disturb anybody by their Sunday work. The "annoyance" and "disturbance" held to constitute the "nuisance" for which they are indicted, is confessedly only that mental unrest experienced by every bigoted mind in the presence of dissent from any cherished dogma of religion.

History is simply repeating itself in Tennessee. In some Roman Catholic countries Protestants are required to remove their hats before the "host,"—a bit of consecrated "bread" supposed to have been changed into the body of the Lord. A refusal to do this is held to be a breach of the peace, because it tends to provoke such a breach. In Tennessee Seventh-day Adventists are required by "law" to show a difference they do not feel for a portion of time, namely, the first day of the week, held by the majority to represent the Lord's power, and a refusal to do this is held to be a nuisance, because of the mental annoyance occasioned and because of the "pernicious" example.

Said Judge Hammond in one of these Tennessee Sunday cases:—

Secular freedom of religious belief is guaranteed by the Constitution [of Tennessee], not in the sense argued here, that King, as a Seventh-day Adventist, or some other as a Jew, or yet another as a Seventh-

day Baptist, might set at defiance the prejudice, if you please, of other sects having control of legislation in the matter of Sunday observances, but only in the sense that he should not himself be disturbed in the practice of his creed.

Again Judge Hammond says:—

The courts cannot change that which has been done, however done, by the civil law in favor of the Sunday observers. The religion of Jesus Christ is so interwoven with the texture of our civilization and every one of its institutions, that it is impossible for any man or set of men to live among us and find exemption from its influences and restraints. Sunday observance is so essentially a part of that religion that it is impossible to rid our laws of it.

Such reasoning reminds one strongly of the "justification" of intolerance in other ages and in other lands. The crucifixion of the Lord Jesus Christ was regarded by the judges of his day as civil necessity. "Jesus," says Prof. George D. Herron, in the *Arena* for March, "was brought to his death by those accounted the best and wisest of their day; by the religious teachers, and the prudent men of the State. While the Romans consented to his death, that they might be rid of an over-religious troubler and fanatic, the leading Jews demanded his crucifixion for blasphemy and treason. To the political and religious authorities his words had outraged, this death of shame seemed the fit ending of Jesus' life. They nervously thought themselves well done with the man, with their interests conserved and saved."

The persecution of the early Christians was "only enforcing the civil law." The religion of paganism had become so woven into the texture of the then existing civilization that it was impossible for the Christians to live among the Romans and "find exemption from its influences and restraints."

In the emperor was merged the State. He alone represented the divinity of the Roman Empire. The Christians' refusal to recognize in him that divinity or to pay respect to it in any way, was held to be open disrespect to the State. The Christians' denial of the right of the empire to make or enforce any laws touching religion or men's relationship to God, was counted as an undermining of the authority of government. As it was held that religion was essential to the very existence of the State, and that the State for its own sake, for its own self-preservation, must maintain proper respect for religion; when Christianity denied the right of the State to exercise any authority or jurisdiction whatever in religious things, it was held to be but a denial of the right of the empire to preserve itself.

Except in cases of the open violence of the mob, all that was done in any instance by the Roman authorities was to enforce the "law." If the Christians had obeyed the "laws," they never would have been persecuted. But that was the very point at issue. It was not right to obey the "laws." The "laws" were wrong. To obey was to cease to be Christians. To obey was to dishonor God and to deny Christ and consent that mankind should be deprived of the blessing of both civil and religious liberty, as well as to forfeit for themselves eternal life.

If religion be properly a matter of State, and rightfully a subject of legislation, then there never was any such thing as persecution of the Christians. And what is more, there never has been in all history any such thing as persecution on account of religion. If religion be properly a subject of legislation and of law, then it is the right of the State to make any laws it may choose on the subject of religion; and it is its right to attach to these laws whatever penalty will most surely secure proper respect for the religion chosen. And if the legislation be right, if the law be

right, the enforcement of the law under whatever penalty cannot be wrong. Consequently if religion be properly a matter of the State, of legislation, and of law, there never was and there never can be any such thing as persecution on account of religion or for conscience' sake.

But if religion be not a proper subject of legislation, then to enforce a Sunday "law" as the "law" is being enforced in Tennessee, is as truly religious persecution as was enforcing the "law" against the Christians in the Roman Empire.

RELIGIOUS PERSECUTION IN NORTH CAROLINA.

WE have not yet heard the outcome of the case against Ira Babcock, of Lego, N. C., for Sunday work, but have learned some facts concerning it which are of interest.

The complaint upon which Mr. Babcock was arrested was as follows:—

Ira Babcock did unlawfully, willfully violate the Lord's day, commonly called Sunday, by working and mowing down weeds, and cutting brush in the woods, riving boards, cutting wood, burning brush along a church road along which persons went and came to religious worship, and said work was done in sight of the church and in hearing distance thereof. So that being a continual violation of the sabbath contrary to the form and dignity of the statute in such cases made and provided, and against the peace and dignity of the State.

his
HENRY X. MATHEWS,
mark.

Sworn to before me the 15th day of January, 1896.
J. A. PULHELLE, J. P.

Def't. bound over to Court.

The facts are that the work complained of was done over one hundred rods from any public road. There is, however, a foot-path through the farm which is used to quite an extent. The church mentioned in the complaint is one hundred and ten rods from where the work was done.

The defendant really did only a part of the work charged. Three witnesses testified before the justice of the peace that they saw him riving boards* on Sunday. The fact is that the young man never made a board in his life.

The defendant, however, worked on Sunday and does not deny it. But it is an open question whether there is any statute in North Carolina prohibiting ordinary labor on Sunday. There is, however, a statute against disturbing public worship, and when this case turned up in the Circuit Court it was found that the charge had been changed, and the indictment, instead of being for Sunday work, charges that the defendant "on the twelfth day of January, in the year of our Lord, 1895, with force and arms, at and in the county aforesaid, did willfully and unlawfully interrupt and disturb a certain assembly of people there met for divine worship, within the place of said meeting, to wit, at Hickory Grove, in the said county, by cutting weeds, burning brush, making boards, mowing weeds, working and making a loud noise near and in sight of said church, contrary to the form of statute in such cases made and provided and against the peace and dignity of the State."

That one man should do not only in one day, but during the short time occupied by a religious meeting all the work charged in this indictment is absurd, and shows very plainly the animus of the prosecution. As before

* "The name *board*," says the 'Century Dictionary,' "is exclusively applied in the Southern United States" to thin, narrow, riven pieces of timber used for roofing. They are made of various lengths from two to four feet.

stated, the original charge was not disturbing public worship, but violating the "Lord's day." But inasmuch as it is doubtful if any such charge as that could be maintained under the North Carolina statute, when it was brought into the District Court, the charge is that of disturbing public worship, by work done one hundred and ten rods from the place of meeting!

THE GOSPEL OF FORCE.

BY W. S. CHAPMAN.

MR. W. F. CRAFTS, in a late Sunday lecture in the city of Wilmington, gave his audience a most complete and forcible illustration of the scope and aim of Sunday legislation. In order to the better impress his ideas, he presented them in story form. He said in substance:—

Barbers are among the best of Sunday-law observers. A little girl said to her father one day: "Father, why do you work seven days in the week? Why do you shave people on Sunday? Why don't you make them all come on six days, so that you can rest the other day?" The idea struck the man to be a pretty good one, and so he at once visited the other five barbers in the place, and suggested the advisability of all closing shop on Sunday. He found four of them willing enough to do this, but the fifth was a black sheep ("there is always a black sheep in every place"). This man said, "Why should I close my place on Sunday? I am no Christian; I never go to church, nor am I interested in religion. I prefer to stay in my shop Sunday—why should I close it? He could not be prevailed upon to close up, so the other five were compelled to keep their places open, or run the risk of losing their customers: because if they closed up and Smith kept open, it would work something like this:—

"A. B. reaches home Saturday evening all tired out with a hard day's work. Off comes his heavy boots, and the tired feet are soon in easy slippers. It is a stormy night, and the rain and hail beat against the window. The man suddenly remembers he must be shaved; he feels very reluctant to going out again that night. It is so stormy and he is so tired; he wishes his barber would work on Sunday—but—'why, there's Smith! he keeps his shop open on Sunday! I'll stay home to-night and have Smith shave me in the morning!'"

Now, according to Mr. Crafts, the remedy for such a state of affairs is in a "civil Sunday law." It is all nonsense, he says, to suppose that Sunday legislation is for the purpose of compelling people to go to church. Its office is purely civil, and he explained the civil character in the balance of his story.

The other five barbers finding persuasion a failure tried coercion. A lawyer unearthed a blue law—"that grand watch-dog"—against work on Sunday, and set the "dog" (the law) on the man, quickly bringing him to terms. Now all six barbers have a chance to rest on the "sabbath" day.

Such is the gospel of force which Mr. Crafts presents in the name of Jesus. He appeals to his audience, not from the standpoint of the love of God, but from the selfish position of personal gain. Others are to be forced to remain idle rather than his business interests shall suffer. What is an honorable pursuit on any other day of the week is to be declared a crime on Sunday.

Thus a premium is to be placed on idleness,

and the American people become a nation of hypocrites, forced, by the terror of the law, to yield an outward and unwilling observance to a dogma of the Papacy.

Paul sought to win men by presenting the love of God, so melting their hearts, thus making them obedient. Mr. Crafts would gather the multitude to his side and then set "watch-dogs" (Sunday laws) upon the little minority, compelling them, through fear, to yield their conscience up to his dictation. According to Mr. Crafts, minorities have no rights. Personal liberty he ridicules as an absurdity. He compared a man crying for personal rights to a foreigner coming to this country, and because he had heard it was the land of the free, impudently bumping himself against another man's nose, the result being that he is knocked down. The man bumped against represented the majority; the man felled by the blow the minority. The saddest feature of the whole lecture was the evident fact that the lecturer seemed to be carrying the sympathies of his audience with him. Many an honest soul is being deluded by these sophistries, and aiding this wicked scheme to deprive us of our civil and religious liberty.

"CO-OPERATIVE SUNDAY ASSOCIATION OF ALABAMA."

BY E. D. HASKELL.

THE American Sabbath Union has at last extended its work to the State of Alabama. An auxiliary organization has been formed with the name that heads this communication. In response to a call sent out by the vice-president of the American Sabbath Union, representing Alabama, a gathering of forces for Sunday protection and enforcement took place at the First Presbyterian Church, of Montgomery, the capital city of the State, on the night of February 20.

Dr. E. P. Davis, pastor of this church and also the official mentioned above, presided at the meeting. The address of the evening was upon "The necessity of the Lord's day, as a day of rest and worship," by Bishop H. M. Jackson, of the Episcopal Church. Some of his positions would delight the most ardent National Reformer. His highest ideal was a union of Church and State with the principles of "Christianity" permeating and controlling every department of government. It was even of greater importance, he said, for the government to place a quarantine protection about the soul, than to guard the physical life of its citizens. It was absolutely necessary to have a day for rest and worship set apart by the government, and the day of the vast majority must be selected.

Following this address, the work of organization was attended to. The basis and object of the association was read, which was a transcript of that adopted by the parent society. All who could conscientiously indorse these principles were eligible to membership. The enrollment of members went actively and smoothly forward, until the Episcopal rector, Dr. Powers, inquired somewhat more fully into the purposes of the society. It was apparent that the objectionable features were to be kept back, if possible. He was told that the details were left to the individual conscience, and nothing was designed to infringe upon the rights of conscience. As soon as it was ascertained that the society expected to exert its influence in legislative halls, he stated that he could not cooperate with them.

This was one surprise, but a greater one was to follow.

Dr. Geo. B. Eager, pastor of the First Baptist Church, arose to declare his position. He agreed with Dr. Powers that legislation cannot improve the morals, and declared that he could not indorse the political methods of the American Sabbath Union to secure sabbath observance. Election of officers followed, and were pretty well divided among the various denominations.

The next morning the second meeting was held with a slim attendance. Two addresses were delivered; the first by Rev. F. F. Mangum, D. D., of the Methodist Episcopal Church, on "The Lord's Day Divine in its Origin and Permanence," and the other by Rev. J. P. Morgan, of the Protestant Methodist Church, on the "Sabbath and the Family."

As stated on the programs, an opportunity was given for discussion of the subjects presented, and Dr. Eager was on his feet at once. It was then discovered that the discussion was confined to members of the association, unless permission was given. By vote, Dr. Eager was granted an opportunity to speak, though one dissenting voice was plainly heard. He stated that he could not become a member, because of some propositions in their basis of organization, which declared that the Sabbath was of universal and perpetual obligation, and that the authority of the fourth commandment was "transferred to the Christian sabbath or Lord's day, by Christ and the apostles." This he declared was an assumption, and had been reiterated by the various speakers. The Sabbath ended at the cross,* and the Lord's day was a distinct institution, not deriving its authority from the Decalogue. He challenged any one to produce scriptural proof of a change of the Sabbath from the seventh to the first day of the week. In the apostles' times, and during the first century, both days were kept, but gradually the observance of the Sabbath ceased. If they stood on the assumption of the binding authority of the Decalogue, they were inconsistent, and could not meet the position of the Seventh-day Adventists. He delivered some telling blows against the religious legislation methods of the society.

Referring to the Church-and-State theory presented the night before, Dr. Eager said that there was hardly a meeting of this kind, but what there was some one to present just such ideas, which indicated the drift and tendency of the movement. Already the halls of Congress and State legislatures had been entered by representatives of the American Sabbath Union, and a standing committee or lobby was kept at Washington to influence legislation in accordance with their plans. This was a course which, if pursued, would place this country in the hands of the Catholics, and restore the Inquisition. For himself, he was not willing to take one backward step in that direction, nor give up one jot or tittle of the precious boon of freedom of conscience. This sabbath legislation was asking

* The SENTINEL cannot agree with Dr. Eager in this proposition. "The Sabbath was made for man," i. e., for the race. It exists in the facts of creation, and derives its sanctions from the fourth commandment. Being enjoined in the Decalogue it must exist as long as that law exists; and of the divine code, Art. 5 of the "Baptist Manual" says: "The law of God is the eternal and unchangeable rule of his moral government; and it is the one great end of the gospel to bring fallen man into unfeigned obedience to his (God's) holy law." Does Dr. Eager believe this?

That the Sabbath will not pass away even with the end of the present world is evident from a comparison of Isa. 66:22, 23, with 2 Peter 3:10-13.

Rev. 1:10, so generally relied upon to prove Sunday sacredness, does indeed show that the Lord has in this dispensation a day which he calls his own. But that it is not Sunday is easily shown. Following the Protestant rule of interpreting the Scriptures, explaining each text by other and clearer texts, we are not left in doubt upon this question. Comparing Ex. 20:8-11 with Isa. 58:13, and Mark 2:28, only one conclusion is possible, namely, that the Sabbath of the Old Testament, the seventh day, is the Lord's day of the new.—EDITOR.

Congress to settle a religious controversy, for there was quite a class of citizens who kept the seventh day, and the government had no right to recognize the sabbath of one class more than another. He mentioned the Hebrews and Seventh-day Baptists, and said that some of the Seventh-day Adventist brethren were present listening to all their arguments. He was in favor of promoting observance of the Lord's day in the family, in the church, and in society at large, but not by the unlawful and unchristian method of civil legislation.

Some little time was taken up in discussion by different ones, and for a short while it seemed that confusion would reign, but order was restored. The secretary, a Baptist minister, from an adjoining town, stated his position just before leaving, as duties called him away. He thought there was plenty of work without going to the legislatures, and he hoped their labors would be crowned with such success that they would not need to ask for the aid of civil laws.

The closing meeting was held that night. The principal address was to have been about the "Sabbath and Civil Law," by Rev. A. J. Dickinson, an able Baptist minister from Selma. This was looked forward to with considerable interest, but he did not come. Rev. John Barbour, a Presbyterian divine from Birmingham, considered the subject, "The Sabbath or the Saloon—Which?"

In his closing remarks, the president expressed his pleasure concerning the work that had been accomplished, and thought that the association was started on its career with bright prospects and a hopeful outlook.

Thus Alabama joins the ranks with other States to promulgate the religion of force instead of the gospel of love and persuasion; and the outcome will surely be persecution, a trampling upon the rights of conscience of the minority, and the restoration of the Papacy, or a formation of its living image.

It is cheering to hear some raise a note of warning, and it is time for defenders of liberty to speak forth boldly and plainly, that the people may see the dangers that are rapidly gathering right in their midst, and be prepared for the solemn but inevitable issue.

Now is the time for all true Protestants to show their colors and not hesitate in exposing the evils that will result from Church and State union, which is being brought about by the various sabbath associations of the land.

FOR A "LIBERAL" SUNDAY.

[From the World of Feb. 28. For editorial comment see last page of this paper.]

ALBANY, Feb. 27.—The great petition of the German-American Citizens' Union, containing 115,000 names, in favor of the Chamber of Commerce bill to submit to a vote of the people of cities of the first class the question of Sunday opening, was presented to the Legislature to-day.

Among the New Yorkers present were Rev. Dr. W. S. Rainsford, rector of St. George's Church; Rev. Dr. J. H. Rylance, rector of St. Mark's Church; Carl Schurz, Gustav Schwab, President Jeroloman, of the Board of Aldermen, and Thomas A. Fulton.

John B. Pannes, President of the German-American Citizens' Union, said that the petition represented the wishes of a cosmopolitan and heterogeneous people, who were different in creed and in habit from the people of other parts of the State.

Dr. Rainsford denied that the opening of

saloons on Sunday was a moral wrong. The charge that it was a violation of religious principles was, he said, ignorant and misleading. The dwellers of the tenements needed places to meet on Sunday, and it was ignoring their needs to close the saloons, for they have no better places to go. The majority of educated Christian men were coming to the belief that they cannot get the tenement people to go to church by closing the saloons.

In closing Dr. Rainsford said:—

"If by holding up my finger I could close every saloon in New York City on Sunday, I would not raise it. You are making criminals by the present system."

Mr. Schurz said it was not a question of business, but a question of justice to the common people. He predicted that the police would in one year relax from the nervous strain under which they were now working.

Dr. Rylance said in part:—

"By the present system you are making infidels. The poor people want none of the religion that is not based on equal privileges to rich and poor. The Decalogue has nothing to do with the laws of Jesus Christ to-day."

Mr. Fulton announced that Dr. Parkhurst and R. Fulton Cutting approved the bill, except that they wanted to forbid the selling of distilled liquors on Sunday.

The opponents of Sunday opening will be given a hearing.

GROWTH OF ROMANISM.

[The Evangel and Sabbath Outlook, Feb. 29, 1896.]

SOME interesting figures as to the condition of the Roman Catholic Church in England, Scotland and Wales are given in the *Catholic Mirror* of February 8. These figures show that in England and Wales there are seventeen bishops, including the "Vicar Apostolic" of Wales, and in Scotland seven more; the total of priests in Great Britain is 3,014, and they serve 1,790 churches, chapels, and missions. Besides these, there are resident in England one archbishop, and two bishops of titular sees (*in partibus*). The Catholic faith is professed by 41 peers of England, Scotland, and Ireland, by 53 baronets, by 15 privy councillors, by 3 English and 67 Irish members of Parliament. The estimated Catholic population of the United Kingdom is nearly five millions and a half—namely, England and Wales, 1,500,000; Scotland, 365,000; Ireland (according to the census of 1891), 3,550,000. Inclusive of British North America, Australia, India, and British colonies and other possessions, the total Catholic population of the British Empire is estimated at about ten millions and a quarter. The increase in Scotland is strongly marked. In the chief Scotch city, Glasgow, in the early part of the century, a Catholic church was unknown. Now there are about twenty church edifices, some of which, for size and architectural beauty, will compare with any church in the city.

In Europe and America Roman Catholicism is surely regaining the ground once held by Protestants.

THE "ARENA" FOR MARCH.

THE March number of the *Arena* is of exceptional value. Among the articles deserving special mention are "Mexico in Midwinter," by Justice Walter Clark, LL.D.; "The Bond and the Dollar," by John Clark Ridpath, LL.D.; and "Why the South Wants Free Coinage," by Senator Marion Butler. One does not need to agree with the views of the

writers of these articles in order to be benefited by reading them. The money question especially is one of absorbing interest, because of what is involved in it. This country is now passing through a crisis the outcome of which no man can foresee. Senator Butler's article especially is significant as indicating the trend of the times.

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Compounds.

A point that will be highly appreciated by printers and proof-readers is that in the “Standard” there is for the first time a uniform system of compounding. Those who have struggled with the annoying and perplexing inconsistencies of all dictionaries in this particular up to the present time will be able to properly estimate the advantage of having at instant command a guide from which there is no necessity of appeal.

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To avoid the confusion that often arises, especially in a dictionary, by the use of a hyphen for the division of both single and compound words, the German double hyphen is used in hyphenated compounds.

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Capitalization.

No former dictionary has attempted to set up authority on the use of initial capitals. Nearly all have given each word in their vocabularies as beginning with a capital and have left it to the individual compositor and general custom to settle whether the word is worthy in type of the dignity of capitals. In the “Standard” the words are printed in lower case throughout, except in the instance of proper nouns and proper adjective, where the capital letter is used, as in accordance with grammatical rules it should be. This is a matter of no small importance.

Space forbids us to mention one in ten of the meritorious features of the “Standard.” Suffice it to say that every one who can do so ought to procure this most recent and most complete of all dictionaries of the English language. Address Funk and Wagnalls, New York, N. Y.

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NEW YORK, MARCH 5, 1896.

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ANYBODY desiring extra copies of the article by Mr. Charles E. Buell, in last week's SENTINEL, can procure them by writing to Mr. Buell, at Plainfield, N. J.

THE case of Ira Babcock, referred to on page 77, under the heading, "Religious Persecution in North Carolina," has been continued by the State to the next term of Court.

IN a note in these columns, February 6, concerning Volume 10, reference was inadvertently made to the articles on the Papacy and Papal Infallibility, the Real Presence, etc. These articles were published in Volume 9.

READ "History Repeating Itself," on page 76. The Adventist Community in Lake County, Tenn., the scene of this persecution, is only a lumber camp in the forest, and the men who are "disturbed" by their work go there on Sunday for the express purpose of spying upon the liberty of the Adventists, and incidentally of securing fees by appearing as witnesses against them.

THE successful struggle made by the small, undisciplined, and almost unarmed bands of Cuban patriots, against the armies and resources of Spain, adds one more evidence to those recorded in history, of the value of liberty as a prize to inspire the soul and nerve the arm of man. What all mankind need is more liberty,—gospel liberty, which is freedom in its full sense.

THE dispatch from Albany, printed on page 78, under the heading, "For a 'Liberal' Sunday," presents some unique features.

It seems strange to see "orthodox" Sunday-keeping clergymen, arrayed on the side of liquor-selling on any day, to say nothing of selling on Sunday.

But these clergymen are evidently not of the number who believe that Sunday is a divine institution. Episcopalians very generally hold that the Sunday is simply and only an institution of the Church, and that its moral sanctions are no greater than the sanctions of any other church festival; hence Dr. Rainsford's contention that the opening of saloons on Sunday is not a moral wrong. If by this he means no worse on Sunday than on other days he is certainly right.

One point worthy of special notice in this connection is the plea that "the majority of educated Christian men are coming to the belief that they cannot get the tenement peo-

ple to go to church by closing the saloons.' Does the doctor wish to be understood that he would favor Sunday closing if thereby more of the people could be made to go to church? His language is by no means clear on this point, and leaves the unpleasant suspicions that with him the whole question is one of policy rather than of principle and of rights, and that if the Church could be really benefited by such a measure the end would justify the means.

Dr. Rylance is doubtless correct in his statement that "the poor people want none of the religion that is not based on equal privileges to rich and poor." But if the report does him justice, he greatly errs in saying that "the Decalogue has nothing to do with the laws of Jesus Christ to-day." The Decalogue is the law of Jesus Christ: it is "the law of liberty." James 1:25.

"Know ye not," says the apostle, "that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Just as under civil government only the man walks at liberty who obeys the law, so under the Government of God, they only are free who walk in the path of his commandments. This is no reason, however, why the State should attempt to enforce the divine law; indeed, it is the reason why the State should confine itself to its own legitimate sphere, namely, to the relations of men to their fellowmen.

THE *Pittsburg Dispatch*, of the 14th ult., publishes the following:—

RICHMOND, VA., Feb. 13.—(Special)—A bill has been presented in the House by Mr. Berkeley, providing that every minister entitled to celebrate the rites of marriage must teach the doctrines of the persuasion to which he belongs; that he must have visited at least twice in every thirty days every member of his congregation; that he must have held private worship in every home of his congregation at least twice in thirty days; that he must have visited the bedside of every sick person in the need of spiritual advice and comfort, and that he must not have been absent from his place of worship, unless prevented by sickness, more than four Sundays in a year.

The penalty for an infraction of the law is a fine of not less than \$10 nor more than \$500, the offender to be held incapable of exercising his official functions until the fine is paid.

Of course no such bill has been seriously proposed, but such a measure would be worse than some of the "laws" now upon the statute books only in degree. The meddlesome principle is the same.

"THE Hon. John Charlton," says the *Sun*, of this city, "a Liberal member of the Dominion House of Commons, has introduced into that body a bill providing that canals, railways, and newspapers, shall not be allowed to work on Sundays. Mr. Charlton, evidently a man of broad observation and profound study, says that Sunday newspapers are at the bottom of the neglect of 'Sunday observance' in this unhappy country, and that persons in the newspaper business here 'become physical wrecks in a short time.' According to the same careful authority the death statistics of American cities show that 'the average newspaper life of a reporter on one of the big

dailies is less than seven years.'" Continuing, the *Sun* remarks that "Mr. Charlton is a philosopher and statistician whose assertions will be heard with great interest by the physical wrecks that he describes," and offers incidentally to publish his picture if the gentleman will furnish it. But the *Sun* need not go to Canada for pictures of such men as the father of the Dominion Sunday bill. The woods in the United States are full of them, and unfortunately some of them have got out of the woods and into our halls of legislation, State and national, and are urging measures here not one whit better than Mr. Charlton's bill. In fact, the measure he is urging in the Dominion Parliament is only American National "Reform" slopped over into Canada. Will the *Sun* not wither with its rays some of the mildew of mediævalism in our own land?

THE National House of Representatives in committee of the whole, on Monday, February 24, after a heated debate, by a vote of 64 to 93, decided to reject the item of \$308,471 for sectarian Indian Schools in the Indian Appropriation Bill. The only schools for which this bill proposed appropriation were Roman Catholic.

Mr. Linton, of Michigan led in the opposition to the appropriation. Messrs. Cooper of Wisconsin, Watson, of Ohio, Hainer, of Nebraska, McLachlan, of California, Grosvenor, of Ohio followed in support of the amendment to strike out. Messrs. Eddy, of Minnesota, Gamble, of South Dakota, and Walsh and Sherman, of New York, made speeches favoring the appropriation.

It was shown in the course of the debate that these sectarian Indian Schools had in the last eleven years received more than \$5,000,000. All Protestant denominations having sometime ago declined to receive any more appropriations for Indian Schools, the Catholic Church alone was left to receive the benefit of this appropriation. It was stated on the floor of the House that "Father" Steven labored assiduously for the continuation of the appropriation.

THE Sunday closing of saloons by law throws the sanction of law around a traffic which steals the health, the wealth, and the happiness of its victim and of those dependent on him, which kills him and murders innocent persons, and which almost every feature of its character stamps as an outlaw. It ought to be left an outlaw. It should never be clothed with the respectability of legal sanction.

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