



Equal and Exact Justice to all Men, of Whatever State or Persuasion, Religious or Political.—Thomas Jefferson.

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THAT the "evangelical" churches of the United States have taken possession of the governmental authority of the United States, is plain to every one who will candidly consider the subject. That they purpose to keep this power and use it, they have plainly and repeatedly declared.

WE are inquiring what effect this course will have upon the churches, and through them upon the State? So far, we have found that the effect upon the churches has been, stating it briefly, to commit them to open apostasy from the Lord and from his gospel; to make them the chiefest law-breakers in the Nation, even the destroyers of government itself; and to form them into the grandest system of bribery that this Nation ever saw—bribery in politics, bribery in business, and bribery in amusements. And all this, that they may be confirmed in their effort to make void the law of the Most High.

THE churches profess that the course which they have taken is essential to the preservation of the State, and in this the salvation of the Nation. What effect, then, can such a course have, and only have? We have before shown how that it was to help her bear an overweight of worldliness and worldly influences, that she grasped the arm of the State and formed this illicit connection with worldly power. We there pointed out the utter incongruity of seeking deliverance from an evil, by a positive alliance with the chiefest source of that evil; and how the only effect this could have upon the churches would be infinitely to increase

the burden which they already found themselves unable to bear alone. How can *that* save the Nation?

THE Church of Christ is the divinely-appointed means through which God would call the nations to seek the Lord that they might find him and be delivered from this present evil world: what, then, when these professed churches of Christ themselves seek to the power of this present evil world, join themselves to it, and put their dependence upon it? How can *that* save the Nation?

THE Church of Christ is the divinely-appointed agency to "*persuade* men" to join themselves to the Lord: what, then, when these professed churches of Christ threaten congressmen in order that they themselves may succeed in joining themselves to the Government? How can *that* preserve the State or save the Nation?

THE Church of Christ is the divinely-appointed agency to persuade men to send up their petitions to *the Lord* for help, and for deliverance from every burden and from every evil: what, then, when the professed churches of Christ themselves send up their petitions to *men*, even though the men be congressmen, and though the petitions be backed up with threats? How can *that* save the Nation?

BOTH society and the State are already cursed with the unsatiable demand for office, or position of trust, in return for political service rendered: what, then, when the professed churches of Christ make this the very chosen channel through which they would make successful their aims upon the State? What effect, then, can this have upon society and the State, other than to increase this curse even to ruinous depths?

BRIBERY is already become so common as easily to frustrate the will of the people: what, then, when these churches take the lead "bribing with a monopoly of worldly honors and emoluments," all

whom they can seduce to compliance with their arbitrary will, regardless of the will of the people whether expressed in the supreme law or in the direct voice of the people? What can be the effect of this upon the State, other than to increase in untold ratio the already too general corruption?

By the enactment of wholesome laws, the people have been doing their best to protect themselves from the rule of the tyrannical spirit of the boycott. But how can the people protect themselves from this despotism, when the churches control the law-making power for the general community, and make the boycott in all business relations their chosen means by which to force submission to their will in the local community? What, then, can be the effect of this, other than to so cultivate the spirit of spying and treachery as to destroy mutual confidence and individual integrity; set every man's hand against his neighbor; and fill the land with deceit and violence?

LAWLESSNESS is already so prevalent as almost to threaten the existence of a republican form of government: what, then, when the professed churches of Christ at one leap land themselves in the lead in this, by disregarding the *supreme* law, overriding the Constitution, and taking the governmental authority out of the hands of the people and into their own lawless hands? In this they have accomplished their long-announced "object" "to change that feature of our fundamental law" which declares that "governments derive their just powers from the consent of the governed." But how can this preserve the State? How can this save the Nation? What effect indeed can it possibly have other than to produce here that condition of lawlessness and confusion, yet of ecclesiastical despotism, that is always created by attempts of the Church to rule?

HERE, then, are these churches profes-

sing to be the churches of Christ, yet having gone away from him, their rightful Lord, and joined themselves to another; professing to minister the power of God, yet depending upon the power of man; professing to minister the *gospel* of Christ, they actually minister the *laws* of men; professing to *persuade* men with the message of *justification* by *faith* in Christ, they actually *compel* men by the *condemnation* of the *law* of men; professing to lead in the way of righteousness, uprightness and sincerity, they actually lead in the way of unrighteousness, corruption, and deceit; professing themselves to be models of Protestantism, they have actually joined hands with Romanism and follow her customs and require all to receive the sign of her authority; professing to be the example in all things good, they actually set the example in the chief things that are bad.

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THERE is but one thing more that they can possibly do in this direction, and even this they will do, that is, enter into alliance with Satanic power itself, by joining hands with Spiritualism. This they will do as certainly as they have done that which they have done. Then will be completely fulfilled the prophecy which now is but partly fulfilled—Rev. 18:2, 3. We have already shown how these churches have presented themselves as “a cage of every unclean and hateful bird;” but then the whole of the verse will be fulfilled and the world will hear that cry of the angel of the Lord which comes “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. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies.”

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AT the same time there is “heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins and that ye receive not of her plagues. For her sins have reached unto heaven and God hath remembered her iniquities.” Rev. 18:4, 5. Thank the Lord, there are yet some of the people of God in these churches. There are yet some Christians there. But they can not remain there much longer without becoming partakers of her sins. They can not stay there much longer and remain Christians. They can not stay there much longer without receiving of her plagues, and of the judgments of God upon her iniquities. Her judgment cometh and hasteth greatly. “Strong is the Lord God that judgeth her.” And it is written: “A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down and shall be found no more at all.” Rev. 18:8, 10, 21.

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SUCH being the final result to the churches, of this course of evil in which they have even now gone so far; and the churches being one with the State in this course; it is inevitable that the ruin of the churches will be the ruin also of the State. Therefore it is as plain as A B C that this course upon which these churches

have entered means the destruction of the State and the ruin of the Nation. What they in their apostasy and bad ambition promise shall save the Nation only proves its speedy and awful ruin. This is certain.

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NOT only is this evident from what has already been said, but this same thing has been worked out once in history, for the instruction of all people and nations, showing clearly enough just what the result must be. In the original apostasy, the Church succeeded in joining herself to the State, promising like this to save the State. The means then employed by Constantine and the bishops, in establishing the “Christian” religion and making that a “Christian State” were the same as now employed here, and were such as to win only hypocrites. This was bad enough in itself, yet the hypocrisy was voluntary; but when through the agency of the Sunday laws the Church then, as now, secured control of the civil power to compel all who were not church-members to act as though they were, hypocrisy was made compulsory; and everybody who was not voluntarily a church-member and a hypocrite, was compelled either to be a hypocrite, anyhow, or a rebel. And as in addition to this, all were required to change or revise their faith according as the majority in the councils changed and decreed; all moral and spiritual integrity was destroyed. Hypocrisy became a habit; dissimulation and fraud became a necessity of life; and the very moral fiber of men and society was vitiated.

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THE pagan superstitions, the pagan delusions, and the pagan vices, which had been brought into the Church by the apostasy, and clothed with a form of godliness, had wrought such corruption that the society of which it was a part could no longer exist. From it no more good could possibly come, and it must be swept away. “The uncontrollable progress of avarice, prodigality, voluptuousness, theater-going, intemperance, lewdness; in short, of all the heathen vices, which Christianity had come to eradicate, still carried the Roman Empire and people with rapid strides toward dissolution, and gave it at last into the hands of the rude, but simple and morally vigorous, barbarians.” “Nothing but the divine judgment of destruction upon this nominally Christian, but essentially heathen, world, could open the way for the moral regeneration of society. There must be new, fresh nations, if the Christian civilization, prepared in the old Roman Empire, was to take firm root and bear ripe fruit.”—Schaff.

And onward those barbarians came, swiftly and in multitudes. For a hundred years the dark cloud had been hanging threateningly over the borders of the empire, encroaching slightly upon the west and breaking occasionally upon the east. But at the close of the fourth century the tempest burst in all its fury, and the flood was flowing ruinously. And finally, in 476, when Odoacer, king of the Heruli, became king of Italy, the last vestige of the Western Empire of Rome was gone, and was divided among the ten nations of barbarians of the North.

Wherever these savages went, they carried fire and slaughter, and whenever they departed, they left desolation and ruin in their track, and carried away multitudes

of captives. Thus was the proud empire of Western Rome swept from the earth; and that which Constantine and his ecclesiastical flatterers had promised one another should be the everlasting salvation of the State, proved its speedy and everlasting ruin.

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IN that case the Lord made the savage nations of the North the instruments of his judgment in sweeping away the mass of corruption which the union of Church and State had built up there. But in this case where can any such instruments be found? There are none. Civilization has encompassed the earth. Not only that, but in this case “all nations” are involved in the corruption. Where then shall the Lord find a people to execute his judgment and sweep away *this* mass of corruption? For the reasons given they can not be found upon the earth. A people is found, however, and here is the Lord’s description of them:

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble; as a strong people in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it? Joel 2:1-11.

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS. Rev. 19:11-16.

“And he shall send his angels with a great sound of a trumpet and they shall gather together his elect from the four winds, from one end of heaven to the other.” Matt. 24:31. “And I saw as it were a sea of glass, mingled with fire: and them that had gotten the victory over the beast and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works Lord God Almighty; just and true are thy ways thou king of saints.” Rev. 15:2, 3.

“Come out of her my people,” and prepare to meet your Lord. A. T. J.

An Anti-Christian Scheme.

THE Rev. Dr. Charles H. Parkhurst and a corps of 1,137 assistants, remarks the *Sun*, of this city, "are going to complete a map of this city showing the position and character of every house within the municipal limits, together with the names and social status of the occupants."

The *Sun* continues:—

This enterprise is to be prosecuted under the auspices of the *City Vigilance League*, a new organization, somewhat resembling the Society for the Prevention of Crime. Dr. Parkhurst is President of the organization, and at a meeting held in Judson Memorial Hall in South Washington Square last night, he gave an outline of the policy of the League. It had been widely announced that Dr. Parkhurst on this occasion would speak "to men only;" and about 400 young men were present.

On this occasion the Doctor is reported to have said:—

Our immediate need is of 1,137 men of honest spirit and durable stuff, who will undertake to represent respectively each of the election districts into which this city is subdivided. It will be the responsibility of each one of these 1,137 men to make himself thoroughly conversant with all that concerns the district under his charge. The first duty of the district supervisor will be to prepare a careful and accurate chart of his district, drawn on the scale of twenty-five feet to the inch.

Dr. Parkhurst then gave an account of how the maps are to be arranged and what they are expected to show. Every building will be represented with its proportional frontage and its street number. There will be a tabulated list of the occupants of the residential portions of the districts, with their names and nationality. The tabulation will include a statement as to all houses of ill repute, pool rooms and policy shops, and gambling houses in the district.

"In this connection," added Dr. Parkhurst, with much feeling, "it is expressly urged that no district supervisor should do anything that can be construed as compromising his own moral character."

It was probably the memory of his own experience of a few months ago that led the Doctor to give this caution. It shows that Dr. Parkhurst is not wholly bad; that his beer-drinking with lewd women last summer was due to an error in judgment rather than to personal moral corruption. But having made such an error is he a safe guide for the 1,137 young men who are to work under his direction? And is this work that young men should be encouraged to undertake? Can anybody, either young or old, do such work and obey the divine injunction, "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away." In short, is not the whole scheme contrary to the spirit of the gospel of Christ, which exhorts us thus:—

Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

The Christian might well distrust this scheme because of the considerations suggested; but there are also other counts in the indictment against it, some of which are thus presented editorially by the *Sun*:

Parkhurst's scheme of organizing a vigilance committee, or Vigilance League, as he calls it, proceeds on the assumption that the regular forces of law and order in New York are negligent of their duty, and that accordingly private individuals must step forward to save the town from going to the devil.

It does not appear that he proposes to go so far as the famous Vigilance Committee of San Fran-

cisco, and preserve the morals of the town by the administration of lynch law. He merely wants to carry out his detective operations on a large scale and with the assistance of a great number of subordinates. His scheme is to appoint young fellows as supervisors of the public morals in each of the 1,137 election districts, and to set them to work at spying about their neighborhoods to find out whether anything wrong is going on. Of course they will discover what they are after, even if they have to get up the wickedness themselves. Their curiosity will be stimulated, and the competition among them to gain distinction as detectives will be eager.

How the public will regard this new and extensive industry is another matter. Under Parkhurst's plan every inhabitant of New York is liable to be shadowed by these impertinent young chaps. The names, residences, nationality, and political standing of the people of every district are to be obtained and tabulated as if they were suspected thieves. As a matter of course, the swarming spies will seek to magnify their detective office by keeping an eye on all the doings of the citizens to see whether they follow the line Parkhurst lays down for them. These shadowers, also, will watch the saloons and scrutinize every house and every business place for the same purpose.

It is, in fine, the spying system in its worst form, volunteer and not directed by official authority. Nearly twelve hundred loathsome creatures will be educating themselves in the art of poking their noses into other people's business.

Vice and crime are bad enough, but they are not so bad as such a systematic hounding by a horde of amateur detectives as Parkhurst is planning. Only despicable young fellows would engage in the business, and the longer they pursue it the more slimy they will become.

It is a contemptible scheme, an outrageous project, and the self-respect of the people should at once rise up to compel the defiled Parkhurst to devise some other and less insulting method of keeping up the notoriety which he is after.

No doubt Doctor Parkhurst imagines that he is doing both God and man service, but he is in reality corrupting more than a thousand young men and is preparing an engine of espionage which he can not long control, and which is sure to be a potent factor in the utter destruction of the liberty so long and so fully enjoyed in this favored land.

C. P. B.

Christians Do Not Persecute.

Two weeks ago we published the facts concerning the persecution of Methodists in Austria, and called attention to the fact that while Romanists are persecuting Methodists in Austria, Methodists are persecuting Adventists in Maryland and Tennessee. But while this is true, it is not true as stated by some that Christians are persecuting Christians. Christians do not persecute. This is plainly shown in the following admirable article from *Present Truth*, London:—

Everybody who reads the account of the systematic persecution of the Methodists in Vienna must feel sympathy for the oppressed, as well as indignation at such unjustifiable proceedings. Such a course can not be excused on any just grounds. We would have it understood by all who may feel unfriendly to Christianity, and who may cite such instances of persecution as evidence against it, that there is no Christianity in it. Men who professed to be Christians have often persecuted others, but Christianity never persecuted. Christianity is from Christ, the Lamb of God; and it is as impossible for true Christianity to persecute for any cause whatever, as it would be for a lamb to devour a wolf. In so saying, we are passing no sentence upon men who in time past have engaged in persecution. God alone knows the motives that prompted them. Many of the men were doubtless sincere. But if they thought that they were acting in accordance with the principles of Christianity, they were

pitifully ignorant of those principles. We can simply say that persecution is not of Christ, but is of the devil. With those who have persecuted, we have nothing to do; they are in the hands of the just Judge.

It may further be said, that the evil of persecution is in no wise abated by the fact that those who are persecuted may actually hold erroneous views and practices. No man was ever persecuted who was not thought by his persecutor to be in error. To say that it is wrong to persecute those who hold the truth, but justifiable when people are in error, is to set one's self up as the judge of what is truth. That is popery. And so everyone who persecutes, no matter in what degree, is to that degree a pope. It will be seen that papacy has not always been and is not now confined to the Roman Catholic Church. We repeat, that it makes no difference what the religious opinions of men may be; they are not to be persecuted on any account. For his religious opinions and practices a man is answerable to God alone. No earthly tribunal, whether religious or secular, has any right to sit in judgment on people for their religion. In this matter majorities cut no figure. This question has nothing to do with the right of the majority to rule, for in matters of religion nobody has any right to rule another.

Scripture authority for these statements is not wanting. Jesus 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. "The servant is not greater than his lord; neither he that is sent greater than he that sent him." Therefore since Christ himself declared that he did not judge any man who refused to believe his words, it is most certain that no man, nor any body of men, has that right. Whoever assumes it, thereby sets himself above the Lord. Again Jesus said to his disciples, "As my Father hath sent me, even so send I you." John 20:21. Now for what purpose did the Father send him? He himself tells: "For God sent not the Son into the world to judge the world; but that the world should be saved through him." John 3:17. Therefore he who presumes to judge another is doing that which Christ never sent anybody to do. Of course this does not refer to the sentence of the civil magistrate concerning crimes against person or property. So much for persecution in general.

When Peter, in his zeal for the Master, drew his sword and cut off the ear of one who was about to seize the Lord, Jesus rebuked him, saying, "All they that take the sword shall perish with the sword." We may not conclude that all who perish with the sword have taken the sword, for many perish unjustly; but the Saviour's words do show that when men take the sword it is no more than might be expected that the same thing should be used on them. We are reminded of this by the fact that but a few weeks ago there was a mass-meeting held in the city of Chicago, where representative Methodist clergymen, among others, advocated the use of the boycott upon all who did not join with them in Sunday rest. It is needless to say that the boycott is one of the meanest forms of persecution. Now we do not say that this justifies the persecution of Methodists in Vienna or anywhere else; for we should

protest most earnestly against the persecution even of a Torquemada; but it suggests a few questions, which we will ask in the next paragraph.

We are certain that none will more roundly denounce the persecution in Vienna than our Methodist brethren themselves. The question is, Can they do so with good grace, in view of the position taken in Chicago? which circumstance, we are sorry to say, is not an isolated one. Is that which is wrong in Austria right in America? Or, to change the form, If persecution in any form whatever, is right in America, is it not all right in Austria? Or, Is it right for Methodists to persecute and wrong for Catholics? We express no opinion in the matter, but would like to know what our friends think of the thing. Another question that is suggested by the action at Chicago, and elsewhere in America, is this: If the Methodist body were recognized by the Austrian Government, and there should be a movement on foot among the Catholics of that country to enforce the observance of Sunday, as there is by both Catholics and Protestants in America, would the Methodists join in it and aid in oppressing even to extinction, a smaller sect that did not regard Sunday as a holy day, but as an ordinary working day? By their action in America, have not our Methodist friends cut themselves off from the right to protest against the wicked persecutions in Vienna? If this bitter experience should open their eyes to the evil of persecution in every degree, it would not have been suffered in vain.

The fatal error of the Methodists in Vienna was in petitioning for recognition by the State. Thereby they conceded the right of the Government to suppress them. Whatever the State grants it may take away. For any religious body to ask for recognition by the State, is to admit that without such recognition it has no right to exist; and that is, of course, to admit that the State is justified in suppressing it. The very worst thing that any State can do for religion is to "recognize" it. Christianity is in the world by the authority of the King of kings, and not by any earthly sufferance. It has nothing to ask from the State because the State has nothing to bestow upon it. It has something of inestimable value to bestow upon kings, and all in authority, as well as upon men in the humblest stations; but no man and no Government has anything that can be given to Christianity to better it. Man is less than God. "All nations before him are as nothing; and they are counted to him as less than nothing, and vanity." Isa. 40:17. Whoever, therefore, petitions the State for protection in the exercise of his religion, or even by any means admits the right of the State to have anything to do with religion, either in the way of protection or suppression, thereby shows, either that the religion which he professes has not the sanction of God; or else that he does not know the power of the God whom he serves; or else that he thinks the power and authority of men to be greater than that of God.

Although the Methodists are not recognized in Vienna, and as a religious body they are outlawed, yet they have as good a chance as the apostles did. Indeed, they are better off. Here is a statement of the relation which Christianity sustained to the Roman State: "All the ancient religions were national and State religions, and this was especially the case with the Romans, among whom the political point

of view predominated in everything, not excepting religion. The public apostasy of citizens from the State religion, and the introduction of a foreign religion, or a new one not legalized by the State (*religio illicita*), appeared as an act of high treason. In this light was regarded the conversion of Roman citizens or subjects to Christianity. 'Your religion is illegal' (*non licit esse vos*), was the reproach commonly cast upon Christians, without referring to the contents of their religion; to this was added the striking difference between Christianity and all that had hitherto been dominated religion."—*Neander's Memorials of Christian Life, chapter 3*. Yet, in the face of this, the early Christians proceeded to preach the gospel, without apologizing to the State, or asking any favors of it. When forbidden to preach, the apostles said to the rulers, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we can not but speak the things which we have seen and heard." They were successful, too, in their preaching, and their success was due to their trust in God, and to their refusal to admit the right of the State to interfere in matters of religion.

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish. Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God; which made heaven and earth, the sea, and all that therein is; which keepeth truth forever; which executeth judgment for the oppressed; which giveth food to the hungry." Ps. 146:3-7.

Organizing in Virginia.

REV. MR. GEORGE, of the American Sabbath Union, so-called, visited Winchester, Va., recently in the interests of the Sunday cause. A correspondent tells the story of his failure to enthuse the town, as follows:—

The meeting was held in the Presbyterian church in Winchester, Thursday, November 3, 1892. On the same evening the Lotus Glee Club gave an entertainment at the Court House Hall. Mr. George said in his remarks that he met a number on the streets who expressed a desire to be at his meeting if it had only been held on another evening from that of the glee club. It is easy to see which was appreciated more of the two—the glee club or mass-meeting.

The population of Winchester is between six and eight thousand. I am sure there were not more than one hundred and twenty-five present.

The resolutions say, "We, the citizens of Winchester, Va., assembled," etc. So not over one hundred and twenty-five persons acted for a town of between six and eight thousand, and not more than two-thirds of those present voted upon the resolutions.

Mr. George, Secretary of the American Sabbath Union, had been to Richmond, Va., and affected a city organization of the American Sabbath Union. His object was to affect a State organization. In this he was unsuccessful, but thinks they will soon have a State organization.

In his address here Mr. George said that "God dwelt with Israel and punished them for Sabbath breaking," and "Christian people are called to rally and preserve the

holy Sabbath." "There is on one hand the divine aspect, on the other the civil."

He also said if the World's Fair gates were opened on Sunday that 60,000 persons would be required to work on the "Lord's day," in order that a few thousand might go in the Exposition. "We feel," he said, "that this question is settled in Congress, and will be."

The resolutions adopted were as follows:

Inasmuch as the sacred Scriptures clearly teach that the Sabbath is a divine institution, designed to promote the glory of God and the welfare of man in society and as individuals; and since all history teaches that God is dishonored, his laws set aside, and the best interests of man imperilled wherever the Sabbath loses its sacredness in the eyes of the people; therefore resolved:

1st. That we, citizens of Winchester, Va., assembled in mass, do most heartily approve of the action of Congress in requiring the gates of the Columbian Exposition at Chicago to be closed on the Sabbath day:

2d. That we are especially pleased to know that all of the Congressmen from Virginia voted for this measure, and urge them, in case of any effort to reconsider and reverse their action, to hold the ground they have taken without wavering:

3d. That we hereby put on record our high appreciation of the work of the American Sabbath Union in endeavoring to uphold the sacredness of the holy Sabbath and prevent the dissemination of those loose and demoralizing views on this great subject that prevail generally in continental Europe.

It was my privilege to be present at this meeting, and now I can better realize the fraud and deception used by these people in accomplishing their aims and purposes.

AMY A. NEFF.

Persecution in Russia and America.

THE persecution of Seventh-day Adventists in Tennessee with the avowed object of either driving them from the State or of compelling them to practically abandon their faith, gives an added interest to the details of the persecution of Stundists in Russia.

As in Tennessee the Adventists are regarded as a nuisance, so in Russia the Stundists are classed with famine and cholera. In a recent article in the *Congregationalist*, Rev. Benjamin Labaree says:—

The civilized world has been watching with painful interest the efforts of the Russian Government to rid itself of the four great pests, famine, cholera, the Jews and the "Stundists," for if information which reaches us through public and private channels be correct, the last are counted no less a plague than the others. The hierarchy is moving to stamp them out in the same determined temper and by methods equally vigorous and ruthless.

"And yet," says Mr. Labaree, "these persecuted people represent spiritual revival in the Russian Church which carries with it all that is dearest and noblest to the heart of evangelical Christendom. Vital piety as against dead religious formalism, spiritual intelligence as against crass ignorance and gross superstition, sobriety for inebriety, thrift for improvidence, mark the contrasts between these Russian Puritans and the mass of their neighbors, church ecclesiastics testifying thereto."

But the Orthodox Church in Russia wants no revival of religion. A revival of genuine religion would be the death blow to priestcraft, and the utter destruction of priestly influence; hence, the persecution of the Stundists at the instigation of the Russian priests.

The origin of the Stundist reformation in Russia is told thus briefly by Mr. Labaree:—

About thirty-five years ago the work began in

the little village of Rohrbach, near Odessa, under the noble labors of two German pastors named Bonnekemper, father and son. The younger Bonnekemper received his religious training in America. On the death of his father he returned to Russia and took up the work already inaugurated with great energy and devotion. It was his practice to invite the Russian farm hands, in the service of the German colonists, to attend the "stunden" or "hours" for religious edification which had been instituted for his German parishioners. The name of the people, "Stundists," is thus derived. Friendly officials warned Bonnekemper of the risk he ran in thus tampering with members of the Orthodox Church, and his labors were consequently much restricted. But a blaze was kindled that was to sweep widely through the empire.

Of the persecution of the Stundists, an English gentleman says:—

The persecutions they endure are incredible, so opposed are they to the improved humanities of which we boast in the nineteenth century. Families are broken up, children torn from their parents to be put under Orthodox [Russian Church] guardianship, men are hauled to jails and convict stations without a shadow of a trial, they are loaded with chains, their bodies clothed with foul prison clothes, they tramp in chains across the Caucasian snows with gangs of desperadoes of the worst type. Words fail me to express a tithe of the indignities practiced on these innocent brethren.

This gentleman styles these people "innocent," and yet they are violators of the civil law, and are punished under the color and form of civil law, just as truly as are the Adventists in Tennessee; and in proceeding against them the authorities are only "enforcing the law." The majority of the people of Russia are members of the Orthodox Church, and if the Stundists do not want to conform to the precepts of that religion and to the customs of the country which are so intimately related to it that they can not be separated from it, they can leave. It is thus that the Russian authorities reason, and it is thus that the authorities of Henry County, Tenn., reason concerning the Adventists. After all religious persecution and the reasons for it are not essentially different in Russia and America. Human nature is the same everywhere, and bigotry and intolerance flourish and bring forth fruit in it whether in the Old or in the New World.

C. P. B.

An Unfortunate Disparity.

We know from all the examples of history, from all the long horrible record of bigotry and intolerance, that any union of Church and State is fatal to public interest, any governmental interference with the religious actions or beliefs of men a cruel and unjustifiable offense against our rights and liberties. There is no principle more thoroughly American than that every man shall practice and profess any religion or no religion that he shall choose. There can be no principle more barbaric and autocratic, more thoroughly un-American, than the enforcement of religious duties or sacraments by the civic power. It is a relic of a brutal and fearful past. It recalls the rack and the thumbscrew. It conjures up visions of the fires of Smithfield, of the tortures of Torquemada, and the persecutions of Salem. It is revolting, not alone to all sentiments of political justice and governmental equity, but to that sweet spirit of gentleness and love which is the appeal in the heart of Christianity. Beside all these reasons, such an action is utterly unconstitutional. As far as the laws of Tennessee are concerned there is no conclusion to be reached, as the Constitution reads: "All men have a

natural and inalienable right to worship Almighty God according to the dictates of their own conscience; . . . that no human authority can, in any case whatever, control or interfere with the rights of conscience; and that no preference shall ever be given to any religious establishment or mode of worship,"—whereas the statutes show this beautiful disparity:—

SEC. 2289. If any merchant, artificer, tradesman, farmer, or other person, shall be guilty of doing or exercising any of the common avocations of life, or of causing or permitting the same to be done by his children or servants, acts of real necessity or charity excepted, on Sunday, he shall on due conviction thereof before any Justice of the Peace of the County, forfeit and pay three dollars, one half to the person who shall sue for the same, the other half for the use of the county.

The *Sunday Times* would respectfully direct the attention of all good men to this infringement of American rights and liberties; and would further respectfully refer this barbaric and obsolete statute to our candidates for the Legislature.—*Sunday Times, Memphis, Tenn.*

Thanksgiving.

ONE of the leading papers of this city has this to say about Thanksgiving:—

No one cares to-day for the ceremonial Thanksgiving of the Fathers. The Puritan has gone and with him as he went he took his fasts and feasts, his rigid customs and observances.

Thanksgiving is no longer a religious day. Its churchly connection is lost. The Thanksgiving of to-day resembles no more that of the past than the airy splendor of the butterfly resembles the dull, worm-like chrysalis from which it has burst and risen.

It is because of this transformation, this enlarging and ennobling change, that the local has become universal, and what once was a sectional custom is to-day a festival of national observance. As a religious expression it no longer exists, but as a popular holiday—as a symbol of home and of the loves, the joys, the memories that cluster around the hearthstone—it not only retains but tightens its hold on the regard and affections of the people.

It is a day for memory, for meetings after long partings, for clasping of hands in happiest reunion. It is a day for sports and games and children's glee, for laughter and rejoicing, for tables loaded with plenty, for liveliest music and the merry movement of dancing feet.

Thanksgiving is the people's day, the day which stands for home and happiness, for gratitude and benevolence, for plenty and peace. The old Puritans builded better than they knew. Their grim and solemn ceremonial has become a feast and festival of gladness.

Everybody knows that this is true, and being true it is high time that the mockery of setting apart a day, professedly for the worship of God, which is in reality to be devoted to gluttony should end. It is generally conceded, we believe, that above all things the Almighty hates hypocrisy.

Degradation of Sacred Things.

It has long been a subject of remark that our Northern brethren mix religion and politics in a way which seems strange to us in this latitude. Not a few preachers and editors of religious journals have boldly entered the political arena. A New York pastor has recently published an astonishing plea for this sort of thing, in which he says:—

A preacher will not be degrading the dignity of his pulpit by taking advantage of a presidential election campaign for the announcement of great moral principles which bear upon political duties. . . . If we put the spirit of Christ rightly into political discussion, it will cease to be secular and become truly sacred teaching.

As if this were not enough he closes

his somewhat heated argument with those words:—

Rightly understood, the ballot box, in its place and time, is as sacred to the devout Christian as the waters of holy baptism or the table of holy communion in their time and place. No man may claim the honors and enjoy the blessings of a fervent Christian except he perform the duties and meet the obligation of a patriotic citizen.

As the political affiliations of the author of these remarkable utterances are perfectly well known to the people for whom they were written it is difficult to avoid the suspicion that this pastor was purposely writing a shrewd campaign document. We have no words to express our utter repugnance for such degradation of sacred things.—*Christian Index, Baptist, Georgia.*

The Gloomiest View Yet.

THE *Washington Post* thinks Mr. Wanamaker should explain something that he has said in one of his recent Sunday-school talks, and in an editorial paragraph, on November 15, has this to say about it:—

In his regular Sabbath afternoon address to Bethany Sunday-school, on the 13th inst., Postmaster General Wanamaker said:—

"The strife between God's people and his enemies is like that between the two great political parties, a continual and ceaseless wrangle. On the one side are the righteous, on the other the unrighteous. There is no third side. We must choose one or the other. Indifference is fatal. Every man stands either with or against God."

This is the gloomiest view yet broached as to the significance of last week's elections. No one hitherto has considered the question in any other than a purely political light, and no one, consequently, has suggested that religion was involved. Ordinary persons supposed merely that the country was tired of Republican theories and policies in government.

Mr. Wanamaker, however, assures his Philadelphia Sunday-school that the late campaign resembles the strife between God's people and God's enemies, the righteous being on one side and the wicked on the other. We know, of course, which is the righteous side in the religious strife, because Mr. Wanamaker himself is there in evidence; but he leaves us to guess as regards the political struggle, vouchsafing no tip further than that which the notorious facts of the case contain, viz.: That Mr. Wanamaker's side was disastrously beaten. Does the Postmaster-General mean to imply that the wicked triumphed on Tuesday last and that the truly good are underneath?

This is an extremely important and interesting proposition of Mr. Wanamaker's, but it should be put in a little more specific form if its distinguished author expects it to accomplish real good.

Of course Mr. Wanamaker had no intention of talking irreligious politics on Sunday. Indeed he has been known to say—since the election—that he could not discuss the political situation on that day,—with a reporter. But, in the bosom of his Sunday-school, that would be quite another thing. If to Mr. Wanamaker, as to editor Shepard, "politics is religion," then he could not discuss the sacred subject with an irreverent reporter. Yet, as Mr. Shepard's and Mr. Wanamaker's politics is religion, so Mr. Cleveland's and Mr. Whitney's politics must be irreligious. The triumph of irreligion over religion, while a very gloomy subject to Mr. Wanamaker and his Sunday-school, would not necessarily be tabooed as between them, indeed it would be a matter of vital interest. But to converse upon the sad and sacred matter on Sunday, too, with a professor of the conquering irreligion, would be, of course, shocking to the feelings, and be at the same time political blasphemy. This is the specific proposition—Mr. Wanamaker and many of his party profess themselves to be the party of political religion and religious politics. To them, their defeat signifies the defeat

of religion. No wonder the words of the distinguished Sunday-school teacher, to the Bethany school, were somewhat pessimistic.

But let Mr. Wanamaker take courage, the incoming party will no doubt develop a religion which he may yet be able to endorse, ex-officially, as it were.

W. H. M.

"The Constitution and Religion."

[Bitter attacks and counter attacks have lately been made upon each other by Catholics and Protestants through the press of Chicago. The immediate cause of this was a sermon by Dr. R. S. Martin, pastor of Grace Methodist Church, in which he charged Roman Catholics with being enemies of the Government, and announced his refusal to attend the first meeting of the World's Congress of Churches, which met at the Auditorium, Friday evening, October 22, because the speaker of the evening was Archbishop Ireland of the Roman Catholic Church.

Drawn out by this there appeared in the Chicago *Evening Post* an expression of views from a non-churchman, who looked upon the situation from the standpoint of a citizen, and "Interested Outsider," and though awake to the hatred for each other which exists in the hearts of the members of the two great divisions of the so-called "Christian Church," in this so-called "Christian Nation," still thought the Constitution of the United States able to protect these belligerents from each other.

In a following issue of the *Post*, A. F. Ballenger commented upon the positions taken by this "Interested Outsider" in the language reprinted below.]

Editor of the Evening Post:

In your Tuesday evening's issue "Interested Outsider" painted a picture, sad but true to life, representing the malignant sectarian hatred everywhere manifesting itself. Your correspondent draws aside the curtain, presents the forces in battle array and then instantly gives the order to disband in the following words: "There is no danger of any church, Romish or otherwise (Protestant), gaining control of this country. The Constitution is safe and the clergy should thank their several and individual gods that the Constitution is back of them. . . . There will be no religious war. If one should appear the United States will mingle with it, and heads will be cracked indiscriminately, Protestant and Catholic alike." Your correspondent shows greater knowledge of ecclesiastical party contentions than he does of the Constitution of the United States and recent federal court decisions. The Constitution upon which his optimistic view is based, in the light of recent decisions, is valueless in the direction of protecting us from the strife of religious controversies. Judge Hammond, of the United States Circuit Court for western Tennessee, recently declared, in the case of *R. M. King vs. The State of Tennessee*, that "they (the founders of our Government) left the States the most absolute power on the subject (of religion), and any of them might, if they chose, establish a creed and a church and maintain it."

Again, the United States Supreme Court recently decided that "this is a Christian Nation." The Supreme Court is above the Constitution since it has power to interpret it. Now that it has been decided that this is a Christian Nation the next question to be decided is, who are the Christians? Protestants claim that they exclusively are the Christians, and the Catholics just as vehemently make this claim for themselves. Just so sure as Constantine was compelled in the fourth century, after adopting Christianity as the religion of the empire, to decide which of the contending factions was

the "legitimate and most holy Catholic Church," so now the next logical and inevitable step to be taken is to decide which of the contending elements is entitled to be called Christians. Having done this, the Government will have become a partisan to a religious controversy, and will thereby lose its power to keep the peace, the power which your correspondent, after presenting a most forbidding state of affairs, falls back upon for safety.

Already Congress is beginning to act upon this Supreme Court decision. Congressmen with this decision in their hands argued on the floor of Congress that since this Nation had been decided by the Supreme Court to be a Christian Nation, it was the duty of Congress to protect the "Christian Sabbath" by closing the World's Fair on Sunday. Congress acquiesced and thereby enlisted the Government of the United States on one side of a religious controversy, not only as to which is the "Christian Sabbath," but also as to the proper way of observing it. The trouble has only just begun, and the Constitution is powerless, under recent interpretations given it, to keep the peace.

A Hindrance to Religion.

THE *Christian* says: "It is surely no favorable symptom that a bull-ring of colossal dimensions and capable of accommodating 12,000 spectators has been opened at Lisbon. What good influence can the national religion exert when the Sunday is devoted to such a debasing, brutal pursuit?"

Indeed it is not a favorable symptom. There is nothing good about it. But what about the question that is asked,— "What good influence can the national religion exert when the Sunday is devoted to such debasing, brutal sports?" The answer must be, None. The national religion can do no good for various reasons, one of which is that the national religion is favorable to such things, and another is that national religion never did and never can do any good. Individual religion would put a stop to such practices, if the religion were of the right kind, and if there were enough individuals who possessed it. But national religion means religion by law, and law never made anybody good.

National religion fosters such things, because national religion is necessarily at the expense of individual religion of the vital sort. When there is a national religion, people naturally come to think that nothing is required except what the law of the land demands, which is necessarily nothing but form and ceremony, and so they do not realize the necessity of a change of heart. But when the heart is unchanged, the evil that is in it will find vent in some way.

But leaving the question of national religion aside, think of the question again. It shows a growing tendency of the age. The idea is growing among the churches that much of the work of evangelizing the world must be done by the secular authority; in other words, that the world must evangelize itself. The State is required to prohibit Sunday amusements, in order that religion may make more headway. Fancy the apostles lodging a complaint that they could do nothing, because the Roman Government provided so many amusements to keep the people away from church! No; they went

ahead and preached the gospel, and its power turned the people away from those vanities. A gospel that can not do that is not a gospel at all, and ought not to be preached. It was only when men lost the power of the gospel, that they besought aid from the civil power.

The indifference of government is not the hindrance to the progress of religion. The early Christians, as well as the missionaries to India and China, have demonstrated that. The only thing that can hinder the progress of true religion is the lack of it in the hearts of those who profess it and whose duty it is to proclaim it.—*Present Truth, London.*

Unconstitutionality of Sunday Laws.

In a late number of the *Mail and Express* Secretary Knowles, of the American Sabbath Union, answers objections to Sunday legislation. Among those noticed is the following:—

It is unconstitutional for Congress to pass any law relating to Sunday.

Answer. Laws on this subject—State and Federal, constitutional and statutory—have existed from the beginning of our history and are vindicated by decisions of the Supreme courts of twenty-five States and by recent decisions of the United States Supreme Court in 1885 and 1892, which interpret and outrank the Tripoli treaty and the action of Congress on Sunday mails in 1839, both of which are sometimes illogically quoted against such legislation.

The decisions of the various courts in the various States present a medley of contradictions. Some defend legislation in favor of Sunday—on extreme theocratic grounds—falsely assuming that the Mosaic legislation concerning the Sabbath is now applicable to Sunday, and that the United States should follow in the footsteps of Moses, and enforce Sunday observance as Moses did Sabbath observance. These decisions are the strongest supporters of Mr. Knowles's position, although he would undoubtedly interpret them more liberally than the judges did who have made them. But the question is not one of personal opinion, or even of judicial interpretation. The underlying principle involved is larger and more vital than any of the opinions—conservative or liberal. The popular cry in favor of congressional interference is:—

This is a Christian Nation; the Christian Sabbath [Sunday] is the distinctive exponent of our national Christianity; it ought to be put on exhibition at Chicago as the best product of our Christian civilization; therefore, the national Government should interfere, and protect and exalt Sunday.

Let this be granted for the moment, that the reader may see what follows. If Congress ought to enforce the observance of Sunday because this is a "Christian Nation," and Sunday is the "Christian Sabbath," it ought also to enforce regard for every practice that is "Christian." And since creeds and practices are closely united, as cause and result, Congress ought to enforce the acceptances of creeds that are "Christian," and thus establish *in toto* the pagan doctrine of State religion. Indeed, Congress has already assumed to decide the national creed in the matter of Sunday, by declaring that Sunday shall be observed under the national law. This decision is extra and antibiblical—as much as which has been decreed by State religious legislation; so that the law has in effect superseded the law of God and the teaching of the Bible. Baptism is an essentially "Christian practice;" if a "Christian Nation" should enforce regard

for the "Christian" Sunday, rather than the "Jewish" Sabbath, it ought to enforce regard for "Christian baptism," and so on to the end of the chapter.

The plea that the law does not "compel men to be religious," is a subterfuge. As we have shown from the official records of Congress the Sunday closing of the Exposition was urged on religious grounds, and out of deference to the religious sentiment of the Christian churches. There is no ground for ceasing work on Sunday rather than any other day, except on religious grounds. To compel cessation from labor on any day, in deference to religious sentiment, is to enforce a religious observance of that day. All Sunday laws which forbid doing on Sunday what may rightfully be done on other days is religious legislation. Saloon-closing does not come under this head, for the saloons are an injury and a menace to the Commonwealth on all days. And the folly which licenses and protects them on all days except Sunday makes it impossible to close them on that day of leisure.

The friends of Sunday are leaning on a broken reed in their eager appeal to Congress. When there is so little conscience that even Christians will do much which the civil law prohibits, there can be no permanent or essential good in adding law to law. But the worst feature of the case is the false security which Christians will feel in the "protection" of the civil law, and the lessening of regard for the divine law, as a consequence. This turning away from the law of God, and "going down to Egypt" for fruitless help is an open confession that Sunday observance can not be sustained on biblical and historic grounds. In a word, if the legislation of Congress compelling the cessation of business on Sunday, because this is a Christian Nation, be correct, the whole doctrine of State religion is affirmed and sustained. Is the "Pearl of Days" ready for this? We know Secretary Knowles too well to think that he believes in such a doctrine; but his defense of Sunday legislation carries to this inevitable result. No one step could now be taken more potent in exalting the influence and the fundamental doctrines of the Roman Catholic Church in the United States than the legislation which the "Pearl of Days" defends. Undesignedly, but not less surely, the friends of Sunday are opening a wide door toward Catholic supremacy. The Roman Catholic power can well afford to be quiet while Protestants forge their own chains.—*Sabbath Outlook.*

One Creed.

SAYS the *Union Signal* of November 10:

The great congress of all religions to be held at the World's Columbian Exposition in June of 1893, promises to afford a rallying point from which is sure to radiate the light of knowledge, the warmth of love and the actinic ray of practical results in favor of *one creed.*

And further remarks that—

Whoever contributes by a single utterance to such a heavenly consummation has not lived in vain; whoever by emphasizing the difference that separates the groups in political or church life into antagonistic factions, has lived by that much to curse and not bless his race.

Thus it was in the days of Constantine after Church and State had been united. Constantine himself stated it as his design "first, to bring all the diverse judgments formed by all nations respecting the Deity to a condition, as it were, of

settled uniformity." And to the contending factions and quarrelsome bishops in the professedly Christian church at that time, he thus pleaded for unanimity among them and rest from their contentions:—

Restore me then my quiet days and untroubled nights, that henceforth the joy of light undimmed by sorrow, the delight of a tranquil life may continue to be my portion. . . . For while the people of God, whose fellow servant I am, are thus divided amongst themselves by an unreasonable and pernicious spirit of contention, how is it possible that I shall be able to maintain tranquility of mind? . . . Open then for me henceforward by your *unity of judgment* that road to the regions of the East which your dissensions have closed against me, and permit me speedily to see the happiness both of yourselves and of all other provinces, and to render due acknowledgment of God in the language of praise and thanksgiving for the restoration of *general concord* and liberty to all.

But notwithstanding the calling of the Council of Nice, and the creed of Nice, and the emperor's threat of banishment to all who refused to subscribe to that creed, general concord was not restored, nor contentions and bickerings between former contending parties put an end to. Neither will the coming "congress of religions" which is to be held at the World's Fair next June, bring all the world to such a oneness of faith that religious controversies will cease.

The *Union Signal* further says:—

In the Bible we have a sufficient rule of faith and practice; the wayfaring man though a fool need not err therein, but he continually does so. If he did not stop at every opening in the woods and erect a guide-board he would get more rapidly over the ground. . . . If only we could once for all accept the truth that religion is an affair of the heart, these brawling controversies would be at an end.

But after this great religious congress at the World's Fair is over, Catholics and Protestants, and the different sects of Protestants, in this country will still stop at "openings in the woods" and erect their "guide-boards," and these "brawling controversies" instead of coming to an end will only increase, and differences be all the more emphasized; for, by the last source of authority in the Government, the Supreme Court of the United States, this has been declared "a Christian Nation;" religion has been appointed a seat in our governmental administration, and the question erelong to be settled will be, Which body of religionists shall occupy the seat? This seat will not long remain vacant, we may rest assured, for there are already too many aspirants for it; and when the question is once settled, by whatever means it may be, whether by court decision, legislative enactment, or bodily seizure, then "brawling controversies" will commence in good earnest, differences will be magnified, and mole-hills become mountains.

Thus, instead of the assured peace and desired unity and tranquillity in religious matters, as another has recently well expressed it, "old controversies which have apparently been hushed for a long time will be revived, and new controversies will spring up; new and old will commingle, and this will take place right early." W. A. COLCORD.

Will They Maintain It So?

AN exchange has the following comment on the utterances of the field secretary of the American Sabbath Union, at Paterson, N. J., to which THE SENTINEL made reference some time ago. It is now a matter of lively interest, since

the organization of active opposition to the Sunday opening of the World's Fair, whether or no Mr. George and the Sabbath Union will maintain the armed resistance he has threatened.

"In a speech at Paterson, N. J., recently, the Rev. Mr. George, Field Secretary of the American Sabbath Union, referring to the Sunday closing clause in the World's Fair appropriation, said: 'It can not be repealed. *We mean to maintain it at the point of the bayonet.*' No advocate of Sunday opening has anywhere made use of such violent language nor expressed such bloodthirsty sentiment as this. It is quite evident that the Rev. Mr. George is armed not so much with the 'sword of the spirit' as with the spirit of the sword and *bayonet.* It ought not to be difficult for anyone to understand that this Sunday question, anywhere and everywhere, is not merely a question of the pleasure or convenience of any class, but a question of religious liberty and equal rights.

"Shall any element be granted special favors and recognition at the hands of the Government, which is supported by and supposed to exist equally for all? Has Congress or any Legislature the right to *make and enforce* religious observances or prescribe the religious duties of any person? Shall Church and State be united? These are the questions, and the people would not long remain in doubt as to how they would be settled if the Rev. Mr. George and his followers could have their way. All the religious persecution, tyranny and bigotry of the past would be repeated, with the *bayonet* to back it up. Let no one suppose that this is an unimportant matter. It is one to which every liberty-loving American should give earnest heed. There is danger in indifference."

"Should Church Property Be Taxed?"

is a live question, and one fully answered in the tract bearing that title, No. 43 of the "Sentinel Library." The author of this tract is a Baptist minister in the city of Brooklyn, and has shown himself master of his subject. 16 pages, price two cents; one dollar per hundred.

ONE of the most misleading claims set up by the National Reformers is that Israel was in reality a republic, and that therefore a theocracy is not inconsistent with popular government. The fallacy of this claim is fully shown in the tract, "THE REPUBLIC OF ISRAEL," 8 pages; price, one cent; fifty cents per hundred.

ARE you thoroughly versed in regard to the proper relations that should exist between Church and State? If not you ought to read the revised edition of "CIVIL GOVERNMENT AND RELIGION," No. 32 of the "Sentinel Library." There is nothing better to loan to your neighbors to read during the long winter evenings. Large pamphlet; price twenty-five cents. Usual discount for large orders.

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NEW YORK, DECEMBER 8, 1892.

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SIX of the Seventh-day Adventists indicted some weeks since in Henry County, Tenn., for quiet Sunday work, have been arrested and placed under bonds to appear for trial early in February, 1893. Other arrests are to follow, if they have not been already made.

THESE men will doubtless be convicted. They are all members of the Seventh-day Adventist Church, and as it is already in evidence in the trials held last May that it is the habit of members of that church to work on Sunday, it is a foregone conclusion that all the accused are guilty of Sunday work.

ALL these men work on Sunday because they feel that it would be wrong to do otherwise. They acknowledge only one Sabbath, namely, the seventh day, and they can not conscientiously observe another day by abstaining from worldly labor and business as the law of Tennessee requires. They believe that the fourth commandment not only requires them to abstain from worldly pursuits on the seventh day, but that it requires them to regard and treat all other days alike, to do on the other six days whatever work or business they have to do. And in this they are not peculiar. In the *Mail and Express* of November 29, 1892, the editor, who is also president of the American Sabbath Union, says:—

The fourth commandment covers not merely the Sabbath day, not merely the one-seventh continuous part of time, but it also covers the other six days in the week. It imparts two obligations upon mankind. The one is to work six days in the week. The other is to rest the seventh.

This is true, not because Mr. Shepard says it, but because it is in accord with the word of God. Some months since the *Advent Review and Sabbath Herald*, the organ of the Seventh-day Adventist denomination, argued this matter thus:—

The language of the commandment imparts something more than a mere permission to labor upon six days of the week. It imparts something in the nature of an obligation.

The propriety of its doing so can be readily seen. Six days of the week are left to be devoted to man and his temporal interests, but the seventh day is the Lord's,—the day upon which he rested, and which he blessed and sanctified. This day must therefore be kept distinct and separate from all other days, and of course the means for doing this must not be likewise employed in behalf of other days, or the distinction would be lost. If

mankind should regularly refrain from work upon two days of the week—the seventh day and some other day—in the manner prescribed by the commandment for the seventh day, there would be nothing in it to show which day it was that God rested upon, and which he sanctified and blessed,—nothing to signify that God created the heavens and the earth in six days, and rested upon the seventh,—and thus the purpose of the institution would entirely fail. The observance of the commandment by rest upon the seventh day would be nullified by the like rest upon the other day. It is absolutely essential, therefore, that the six working days should be kept distinct in character from that day which God has set apart for himself.

THIS being the view entertained by Adventists, it follows that to obey any Sunday law that forbids them to follow their secular vocations on Sunday, is at the same time to violate their consciences. And in requiring them to do this under penalty, the State of Tennessee abridges their liberty, and violates the Constitution of that State which declares that "no human authority can, in any case whatever, control or interfere with the rights of conscience."

THE *Sun*, of this city, remarks that "President Higginbotham's action in behalf of the directors of the Columbian Fair, asking that the act of Congress requiring the gates to be closed on Sunday be reconsidered and reversed, ought to effect that result."

In his plea for an open Fair, President Higginbotham says that "a large majority of the people of the United States are in favor of opening the Fair on Sunday." The *Sun* declares its belief that "a very large proportion, perhaps a majority, of the people who are regular church-goers are in favor of having the Fair open, because it will afford a better place to pass the time than would otherwise be chosen by the great body of visitors."

"BUT the strongest argument," says the *Sun*, "and one which ought to be decisive, is that Sunday is the only day which tens of thousands who ought to see the Fair can command for that purpose. If they can not visit it on Sunday they will not visit it at all, or at best they will see comparatively little of it. If the Fair is not for them it might almost as well not be held."

THIS plea for the workingman has been pooh-poohed by the advocates of rigid Sunday closing, but it is certainly worthy of consideration. No one can see the entire Fair in a single day. It follows that if the average workingman must deduct both the time and the money necessary to see the Fair from his already too scant wages, or else forego the privilege, thousands will be compelled to do the latter. This does not prove, however, that the Fair should be opened on Sunday; it simply shows that Congress in deciding for a closed Fair ignored the working-

men in order that a sop might be thrown to the churches.

As we have said before, an open Fair is not compatible with Sabbath-keeping. Those who regard Sunday as the Sabbath, could not, in the very nature of the case, consistently attend the Fair on that day. But that is no reason why they should insist that the tens of thousands who regard Sunday only as a holiday should not be permitted to visit the Fair, provided those who have the management of it and who are responsible for it, are willing that they should do so. The evil of this Sunday-closing movement is, that it has by threats of political boycott induced Congress to do something that it had no right to do, and to take sides in a religious controversy, something which the framers of the Federal Constitution designed to forever prohibit.

It is stated that the ministers of Port Jervis, this State, irrespective of creed, have combined with the undertakers and signed an agreement to discontinue the holding of Sunday funerals hereafter. They say that they shall decline to attend any such services except in cases of absolute necessity. The agreement is signed by ten ministers, Protestant and Catholic, and two undertaking firms, and was read yesterday from the various pulpits. Sunday funerals had become so prevalent that the clergy resolved to break up the custom, and thereby lessen their labors on that day. This shows the amount of regard the ministers have for "the poor working-man," for by this action many wage-workers will be compelled to take choice between a day's wages and the privilege of paying the last sad tribute of respect to departed friends, and when burying their dead, many sorrowing families will be denied the satisfaction of the presence and manifest sympathy of a large number of neighbors and friends. Many of the ministers are becoming as lazy, wicked and heartless, as were the popish priests just before the Reformation.

ON the last day before its recent adjournment, the Vermont Legislature by a vote of ninety-nine to sixty-seven rejected a resolution indorsing the action of Congress in closing the World's Fair on Sunday. This action is the more significant in view of the fact that two years ago the Legislature of that State passed a resolution requesting the closing of the Fair. Other indications are not lacking to show that if public sentiment ever was in favor of Sunday closing, it is rapidly changing.

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