

"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

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EDITOR, ALONZO T. JONES.
ASSOCIATE EDITORS, CALVIN P. BOLLMAN,
WILLIAM H. MCKEE.

WHEN the Republic becomes a religious State and the Bible is made the code of civil procedure as of religion, the laws will be formulated upon the Bible as interpreted by the ecclesiastics. Such a condition will be papal, and the church which so rules will be a papal church by whatever title it may choose to name itself.

WHEN the Church and the State become identical in this country, the Church being really the ruling power, as it will be,—then instead of being gracious, persuasive, amiable, the expression of the authority of the reigning hierarchy will become stern, commanding, terrible. No course will remain to the dissenter but utter submission to its creed, or the endurance of such penal suffering as the ecclesiastical authorities may require the civil officers to inflict.

Character and Aims of the Papacy.

It is not without reason that the claim has been put forth in Protestant countries, that Catholicism differs less widely from Protestantism than in former times. There has been a change, but the change is not in the papacy. Catholicism indeed resembles much of the Protestantism that now exists, because Protestantism has so greatly degenerated since the days of the reformers.

As the Protestant churches have been seeking the favor of the world, false charity has blinded their eyes. They do not see but that it is right to believe good of all evil; and as the inevitable result, they will finally believe evil of all good. Instead of standing in defense of the faith once delivered to the saints, they are now, as it were, apologizing to Rome for their uncharitable opinion of her, begging pardon for their bigotry.

A large class, even of those who look upon Romanism with no favor, apprehend little danger from her power and influence.

Many urge that the intellectual and moral darkness prevailing during the Middle Ages favored the spread of her dogmas, superstitions, and oppression, and that the greater intelligence of modern times, the general diffusion of knowledge, and the increasing liberality in matters of religion, forbid a revival of intolerance and tyranny. The very thought that such a state of things will exist in this enlightened age is ridiculed. It is true that great light, intellectual, moral, and religious, is shining upon this generation. In the open pages of God's holy Word, light from heaven has been shed upon the world. But it should be remembered that the greater the light bestowed, the greater the darkness of those who pervert or reject it.

A prayerful study of the Bible would show Protestants the real character of the papacy, and would cause them to abhor and to shun it; but many are so wise in their own conceit that they feel no need of humbly seeking God that they may be led into the truth. Although priding themselves on their enlightenment, they are ignorant both of the Scriptures and of the power of God. They must have some means of quieting their consciences; and they seek that which is least spiritual and humiliating. What they desire is a method of forgetting God which shall pass as a method of remembering him. The papacy is well adapted to meet the wants of all these. It is prepared for two classes of mankind, embracing nearly the whole world,—those who would be saved by their merits, and those who would be saved in their sins. Here is the secret of its power.

A day of great intellectual darkness has been shown to be favorable to the success of popery. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success. In past ages, when men were without God's Word, and without the knowledge of the truth, their eyes were blindfolded, and thousands were ensnared, not seeing the net spread for their feet. In this generation there are many whose eyes become dazzled by the glare of human speculations, "science falsely so-called;" they discern not the net, and walk into it as readily as if blindfolded. God designed that man's intellectual powers should be held as a gift

from his Maker, and should be employed in the service of truth and righteousness; but when pride and ambition are cherished, and men exalt their own theories above the word of God, then intelligence can accomplish greater harm than ignorance. Thus the false science of the nineteenth century, which undermines faith in the Bible, will prove as successful in preparing the way for the acceptance of the papacy, with its pleasing forms, as did the withholding of knowledge in opening the way for its aggrandizement in the Dark Ages.

In the movements now in progress in the United States to secure for the institutions and usages of the Church the support of the State, Protestants are following in the steps of papists. Nay, more, they are opening the door for popery to regain in Protestant America the supremacy which she has lost in the Old World. And that which gives greater significance to this movement is the fact that the principal object contemplated is the enforcement of Sunday observance,—a custom which originated with Rome, and which she claims as the sign of her authority. It is the spirit of the papacy,—the spirit of conformity to worldly customs, the veneration for human traditions above the commandments of God,—that is permeating the Protestant churches, and leading them on to do the same work of Sunday exaltation which the papacy has done before them.

If the reader would understand the agencies to be employed in the soon-coming contest, he has but to trace the record of the means which Rome employed for the same object in ages past. If he would know how papists and Protestants united will deal with those who reject their dogmas, let him see the spirit which Rome manifested toward the Sabbath and its defenders.

Royal edicts, general councils, and church ordinances sustained by secular power, were the steps by which the pagan festival attained its position of honor in the Christian world. The first public measure enforcing Sunday observance was the law enacted by Constantine, A. D. 321. This edict required townspeople to rest on "the venerable day of the sun," but permitted countrymen to continue their agri-

cultural pursuits. Though virtually a heathen statute, it was enforced by the emperor after his nominal acceptance of Christianity.

The royal mandate not proving a sufficient substitute for divine authority, Eusebius, a bishop who sought the favor of princes, and who was the special friend and flatterer of Constantine, advanced the claim that Christ had transferred the Sabbath to Sunday. Not a single testimony of the Scriptures was produced in proof of the new doctrine. Eusebius himself unwittingly acknowledges its falsity, and points to the real authors of the change. "All things," he says, "whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day." But the Sunday argument, groundless as it was, served to embolden men in trampling upon the Sabbath of the Lord. All who desired to be honored by the world accepted the popular festival.

As the papacy became firmly established, the work of Sunday exaltation was continued. For a time the people engaged in agricultural labor when not attending church, and the seventh day was still regarded as the Sabbath. But steadily a change was effected. Those in holy office were forbidden to pass judgment in any civil controversy on the Sunday. Soon after, all persons, of whatever rank, were commanded to refrain from common labor, on pain of a fine for freemen, and stripes in the case of servants. Later it was decreed, that rich men should be punished with the loss of half of their estates; and finally, that if still obstinate, they should be made slaves. The lower classes were to suffer perpetual banishment.

Miracles also were called into requisition. Among other wonders it was reported that as a husbandman who was about to plow his field on Sunday, cleaned his plow with an iron, the iron stuck fast in his hand, and for two years he carried it about with him, "to his exceeding great pain and shame."

Later, the pope gave directions that the parish priest should admonish the violators of Sunday, and wish them to go to church and say their prayers, lest they bring some great calamity on themselves and neighbors.

The decrees of councils proving insufficient, the secular authorities were besought to issue an edict that would strike terror to the hearts of the people, and force them to refrain from labor on the Sunday. At a synod held in Rome, all previous decisions were reaffirmed with greater force and solemnity. They were also incorporated into the ecclesiastical law, and enforced by the civil authorities throughout nearly all Christendom.

Still the absence of scriptural authority for Sunday-keeping occasioned no little embarrassment. The people questioned the right of their teachers to set aside the positive declaration of Jehovah, "The seventh day is the Sabbath of the Lord thy God," in order to honor the day of the sun. To supply the lack of Bible testimony, other expedients were necessary. A zealous advocate of Sunday, who, about the close of the twelfth century, visited the churches of England, was resisted by faithful witnesses for the truth; and so fruitless were his efforts that he departed from the country for a season, and cast about him for some means to enforce his teachings. When he returned, the lack was supplied, and in his after-labors he met with greater success. He brought

with him a roll purporting to be from God himself, which contained the needed command for Sunday observance, with awful threats to terrify the disobedient. This precious document—as base a counterfeit as the institution it supported—was said to have fallen from heaven, and to have been found in Jerusalem, upon the altar of St. Simeon, in Golgotha. But in fact, the pontifical palace at Rome was the source whence it proceeded. Frauds and forgeries to advance the power and prosperity of the church have in all ages been esteemed lawful by the papal hierarchy. The roll forbade labor from the ninth hour, three o'clock, on Saturday afternoon, till sunrise on Monday; and its authority was declared to be confirmed by many miracles.

In Scotland, as in England, a greater regard for Sunday was secured by uniting with it a portion of the ancient Sabbath. But the time required to be kept holy varied. An edict from the king of Scotland declared that Saturday from twelve at noon ought to be accounted holy, and that no man, from that time till Monday morning, should engage in worldly business.

But notwithstanding all the efforts to establish Sunday sacredness, papists themselves publicly confessed the divine authority of the Sabbath, and the human origin of the institution by which it had been supplanted. In the sixteenth century a papal council plainly declared: "Let all Christians remember that the seventh day was consecrated by God, and hath been received and observed, not only by the Jews, but by all others who pretend to worship God; though we Christians have changed their Sabbath into the Lord's day." Those who were tampering with the divine law were not ignorant of the character of their work. They were deliberately setting themselves above God.

A striking illustration of Rome's policy toward those who disagree with her was given in the long and bloody persecution of the Waldenses, some of whom were observers of the Sabbath. Others suffered in a similar manner for their fidelity to the fourth commandment. The history of the churches of Ethiopia and Abyssinia is especially significant. Amid the gloom of the Dark Ages, the Christians of Central Africa were lost sight of and forgotten by the world, and for many centuries they enjoyed freedom in the exercise of their faith. But at last Rome learned of their existence, and the emperor of Abyssinia was soon beguiled into an acknowledgment of the pope as the vicar of Christ. Other concessions followed. An edict was issued forbidding the observance of the Sabbath under the severest penalties. But papal tyranny soon became a yoke so galling that the Abyssinians determined to break it from their necks. After a terrible struggle, the Romanists were banished from their dominions, and the ancient faith was restored. The churches rejoiced in their freedom, and they never forgot the lesson they had learned concerning the deception, the fanaticism, and the despotic power of Rome. Within their solitary realm they were content to remain, unknown to the rest of Christendom.

The churches of Africa held the Sabbath as it was held by the papal church before her complete apostasy. While they kept the seventh day in obedience to the commandment of God, they abstained from labor on the Sunday in conformity to the custom of the church. Upon obtaining

supreme power, Rome had trampled upon the Sabbath of God to exalt her own; but the churches of Africa, hidden for nearly a thousand years, did not share in this apostasy. When brought under the sway of Rome, they were forced to set aside the true and exalt the false Sabbath; but no sooner had they regained their independence than they returned to obedience to the fourth commandment.

These records of the past clearly reveal the enmity of Rome toward the true Sabbath and its defenders, and the means which she employs to honor the institution of her creating. The word of God teaches that these scenes are to be repeated as papists and Protestants shall unite for the exaltation of the Sunday.

The prophecy of Revelation 13 declares that the power represented by the beast with lamb-like horns shall cause "the earth and them which dwell therein" to worship the papacy—there symbolized by the beast "like unto a leopard." The beast with two horns is also to say "to them that dwell on the earth, that they should make an image to the beast;" and, furthermore, it is to command all, "both small and great, rich and poor, free and bond," to receive "the mark of the beast." It has been shown that the United States is the power represented by the beast with lamb-like horns, and that this prophecy will be fulfilled when the United States shall enforce Sunday observance, which Rome claims as the special acknowledgment of her supremacy. But in this homage to the papacy the United States will not be alone. The influence of Rome in the countries that once acknowledged her dominion, is still far from being destroyed. And prophecy foretells a restoration of her power. "I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast." The infliction of the deadly wound points to the abolition of the papacy in 1798. After this, says the prophet, "His deadly wound was healed; and all the world wondered after the beast." Paul states plainly that the man of sin will continue until the second advent. To the very close of time he will carry forward his work of deception. And the Revelator declares, also referring to the papacy, "All that dwell upon the earth shall worship him, whose names are not written in the book of life." In both the Old and the New World, papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Romish Church.

For about forty years, students of prophecy in the United States have presented this testimony to the world. In the events now taking place is seen a rapid advance toward the fulfillment of the prediction. With Protestant teachers there is the same claim of divine authority for Sunday-keeping, and the same lack of scriptural evidence, as with the papist leaders who fabricated miracles to supply the place of a command from God. The assertion that God's judgments are visited upon men for their violation of the Sunday-sabbath, will be repeated; already it is beginning to be urged. And a movement to enforce Sunday observance is fast gaining ground.

Marvelous in her shrewdness and cunning is the Romish Church. She can read what is to be. She bides her time, seeing that the Protestant churches are paying her homage in their acceptance of the

false Sabbath, and that they are preparing to enforce it by the very means which she herself employed in by-gone days. Those who reject the light of truth will yet seek the aid of this self-styled infallible power to exalt an institution that originated with her. How readily she will come to the help of Protestants in this work, it is not difficult to conjecture. Who understands better than the papal leaders how to deal with those who are disobedient to the church?

The Roman Church, with all its ramifications throughout the world, forms one vast organization, under the control, and designed to serve the interests, of the papal see. Its millions of communicants, in every country on the globe, are instructed to hold themselves as bound in allegiance to the pope. Whatever their nationality or their government, they are to regard the authority of the church as above all other. Though they may take the oath pledging their loyalty to the State, yet back of this lies the vow of obedience to Rome, absolving them from every pledge inimical to her interests.

Protestants little know what they are doing when they propose to accept the aid of Rome in the work of Sunday exaltation. While they are bent upon the accomplishment of their purpose, Rome is aiming to re-establish her power, to recover her lost supremacy. Let history testify of her artful and persistent efforts to insinuate herself into the affairs of nations; and having gained a foothold, to further her own aims, even at the ruin of princes and people. Romanism openly puts forth the claim that the pope "can pronounce sentences and judgments in contradiction to the right of nations, to the law of God and man."

And let it be remembered, it is the boast of Rome that she never changes. The principles of Gregory VII. and Innocent III. are still the principles of the Romish Church. And had she but the power she would put them in practice with as much vigor now as in past centuries. Let the principle once be established in the United States, that the Church may employ or control the power of the State; that religious observances may be enforced by secular laws; in short, that the authority of Church and State is to dominate the conscience, and the triumph of Rome in this country is assured.

God's word has given warning of the impending danger; let this be unheeded, and the Protestant world will learn what the purposes of Rome really are, only when it is too late to escape the snare. She is silently growing into power. Her doctrines are exerting their influence in legislative halls, in the churches, and in the hearts of men. She is piling up her lofty and massive structures, in the secret recesses of which her former persecutions will be repeated. Stealthily and unsuspectingly she is strengthening her forces to further her own ends when the time shall come for her to strike. All that she desires is vantage-ground, and this is already being given her. We shall soon see and shall feel what the purpose of the Roman element is. Whoever shall believe and obey the word of God will thereby incur reproach and persecution.—*Great Controversy*, pp. 571-581.

"HAPPY is the man, who, when tempted, finds his soul rich in the knowledge of the Scriptures, who finds shelter beneath the promises of God."

The Catholics, the Schools, the Clergy, and the Midwinter Fair.

THE San Francisco *Monitor*, of April 7, devotes four-fifths of its first page to the question of "Myers' History" in the public schools of San Francisco, and an attack upon the Baptist minister who has made himself obnoxious to the Roman Catholic element by his championship of the book. The publishers of the history and their local agent also receive considerable gratuitous and unsolicited advertising. The A. P. A. and Sunday closing of the Midwinter Exposition do not fail of notice with all the rest. These are the first two paragraphs:—

A committee of the Protestant clergymen of San Francisco waited on the director-general of the Midwinter Fair the other day to present a petition in favor of closing the Exposition on Sunday. The papers tell us that they called on Mr. De Young at the administration building and waited and waited and waited for the director-general who never came. Such apparent discourtesy was most surprising, and we were exceedingly anxious for an explanation. We got it before we finished the account of the incident. An adequate reason why any gentleman should refuse to meet the committee was found in the name which closed the list of its members, J. Q. A. Henry.

Decent people do not like to consort with liars and forgers. Mr. Henry knows he is a liar; we shall prove him a forger. He has suddenly sprung into notoriety by championing the A. P. A. and the A. P. A. programme of bigotry and intolerance. He is now busily engaged in the congenial task of trying to force on the public schools of San Francisco an infamous concoction of anti-papist prejudices dignified by the name of "Myers' History." Against him is solidly arrayed the entire body of fair-minded and self-respecting Protestants, but Mr. Henry only knows the morals of his masters, the A. P. A., and fair-mindedness and self-respect are carefully expunged from their commandments.

The *Monitor* also pays its compliments, in the course of the article to Josiah Strong and his book, "Our Country," and then relapses again into very forcible rhetoric, in the course of which Mr. Henry is called a liar in the tersest form in which that opinion could be expressed, and other equally uncomplimentary terms applied to him in very fluent Saxon.

Taken all together this seems a very furious outbreak against the publishing and teaching of the facts of history. How long will it be before the Presbyterians will be demanding the suppression of the facts in reference to the early persecutions for which they were responsible in New England? and the Episcopalians require that the chapters of general history relating to their course as to the Presbyterians in England and Scotland be expunged before the text-books are laid before the pupils of the public schools? Great crimes and cruelties have been perpetrated by wolves in sheep's clothing under the name of religion, in other folds than the Roman Catholic; why may they not be expected to follow Roman Catholic example in this, as in other things, and require a general expurgation for their benefit? It is more and more evident that the dominant religious faction in this country will eventually dominate, educationally as well as socially and politically.

THE San Francisco clergymen have memorialized the executive committee of the Midwinter Fair, asking that its gates be closed during the remainder of the time that the Fair is held. These clergymen deny that they ask this because they are clergymen or Christians, yet the reasons which they assign, in accordance with which the Fair should be closed on Sunday, are all religious. The San Francisco *Examiner* comments thus:—

The first of these reasons, which is a fair sample of

the rest, is that "this is a Christian nation, so decided by the Supreme Court of the United States." Our clerical friends are considerably in error here. The Supreme Court of the United States has no authority to decide this to be a Christian nation, or a nation attached to any other religion. Its powers are strictly specified in the Constitution. They do not include any jurisdiction over matters of belief, except in enforcing the constitutional provisions that "no religious test shall ever be required as a qualification to any office or public trust under the United States," and that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

The memorial accuses the committee of expelling the "American Sabbath" and introducing the "gay and godless Parisian Sunday with sports." On the contrary, the Fair managers have expelled nothing and introduced nothing. They have not expelled the "American Sabbath" of the Salem witch-hangers, because it never existed in our favored State, and they have not imported a Sunday from Paris or any other foreign locality, but have retained unimpaired the bright and wholesome holiday Sunday of California. If we except a very few Midway Plaisance features, which are demoralizing on any day, there is nothing at the Fair which even a delegation of clergymen might not witness on Sunday with distinct advantage.

The memorialists appear to overlook the fact that the Fair is situated a considerable distance from the settled portions of the town, that it employs no emissaries to kidnap unwilling citizens and force them to witness its godless sights, and that even people who voluntarily undertake the long journey to its gates are compelled to yield up fifty cents apiece before they are allowed to enter. Certainly the churches have no reason to complain of such competition as that. They charge no admission fees, and if they want the public to attend their services instead of flocking to the Fair, all they have to do is to make their entertainment as interesting as that at the Park.

These are the same claims which were made as to the Sunday closing of the World's Fair, in but slightly differing phraseology. Clearly the ground has been laid out, back and forth over which the religious contest is to be fought until the end of time. It is wearisome to think of this unending repetition of arguments which prove nothing and of puerile statements which have no foundation in fact, but they will be repeated and repeated until at last by their very wearisome insistence they will be tolerated and then accepted.

W. H. M.

Toleration Versus Rights.

In the opening chapter of his latest historical work, "Massachusetts: Its Historians and Its History," Charles Francis Adams says:—

On corresponding panels of the inner front of the Water-Gate at the Chicago World's Fair are these two inscriptions, prepared by President Eliot of Harvard; at the left, as one faces the east, "Civil Liberty the Means of Building up Personal and National Character;" at the right, "Toleration in Religion the Best Fruit of the Last Four Centuries."

Mr. Adams immediately adds, "Obviously, the last is the stronger, and much more comprehensive legend." But strong as it is, this legend is a humiliating confession rather than the soul-inspiring declaration it was designed to be. It has been well said:—

Toleration is not the opposite of intolerance, but is a counterfeit of it. Both are despotisms. The one assumes to itself the right of withholding liberty of conscience, and the other of granting it.

In a report to the United States Senate, in 1829, Hon. Richard M. Johnson said:—

What other nations call religious toleration, we call religious rights. They are exercised not in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens.

The idea is that free men spurn toleration; and very properly so, too, for that which is *tolerated* is exercised in virtue of governmental indulgence. That is what the word means. Webster says:—

Tolerance. 1. The power or capacity of enduring; the act of enduring; endurance. 2. The endurance of

the presence or actions of objectionable persons, or of the expression of offensive opinions; toleration.

Tolerate. To suffer to be, or to be done, without prohibition or hindrance; to allow or permit negatively, by not preventing; not to restrain; to put up with; as, to tolerate doubtful practices.

Toleration. 1. The act of tolerating; the allowance of that which is not wholly approved. 2. Specifically, the allowance of religious opinions and modes of worship in a State when contrary to, or differing from, those of the established church or belief.

It follows that that which government merely tolerates it might properly prohibit. *Toleration is the granting of an unmerited favor, not the acknowledging of an inherent right.* Hence, if "toleration in religion" be the "best fruit of the last four centuries," we are no further advanced than was Rome in the early part of the fourth century, for in his edict concerning the Christians, Galerius said: "We permit them, therefore, freely to profess their private opinions, and to assemble in their conventicles without fear of molestation, provided always that they have due respect to the established laws and government." "It will be well to note here," says Mr. Adams, "the words 'freely to profess their private opinions' and 'assemble in their conventicles,' for the permission in these words accorded constitute the essence of religious toleration." That is true; but they likewise constitute the essence of despotism, for they assert the right (by implication, it is true, but not the less certainly do they assert it), to withhold the very freedom which they conditionally grant.

In the Virginia Convention of 1776, it was proposed to provide that all men should "enjoy the fullest toleration in the exercise of religion, according to the dictates of conscience, unpunished and unrestrained by the magistrate." But Madison objected to the use of the word "toleration." He pointed out the distinction between the recognition of an absolute right and the toleration of its exercise; *for toleration implies the power of jurisdiction.* He proposed, therefore, instead of providing that all men should "enjoy the fullest toleration in the exercise of religion," to declare that "all men are equally entitled to the full and free exercise of religion according to the dictates of conscience." Mr. Madison's suggestion was adopted, and the Bill of Rights of the State of Virginia contains that provision to-day.

Shortly after the adoption of the Declaration of Independence, the Presbytery of Hanover, in Virginia, together with the Baptists and Quakers, presented a memorial to the Assembly of Virginia, asking for the disestablishment of the Episcopal Church in that State, and that the example set by the Declaration of Independence should be extended to the practice of religion according to the Bill of Rights. In this memorial they said:—

The duty that we owe to our Creator, and the manner of discharging it, can only be directed by reason and conviction, and is nowhere cognizable but at the tribunal of the universal Judge. To judge for ourselves and to engage in the exercises of religion agreeable to the dictates of our own conscience is an inalienable right, which, upon the principles on which the gospel was first propagated, and the reformation from popery carried on, can never be transferred to another.

The Episcopal Church was disestablished, but subsequently an effort was made to levy a tax for the support of the *Christian religion.* The passage of this bill at the session of the assembly at which it was proposed was prevented only by securing its postponement. A remonstrance was then circulated among the people, which secured the final defeat of

the measure. The keynote of this remonstrance was that—

The religion of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as these may dictate. This right is in its nature an unalienable right.

We maintain, therefore, that in matters of religion no man's right is abridged by the institution of civil society, and that religion is wholly exempt from its cognizance.

The result of the circulation of the remonstrance was such that the objectionable bill was defeated; and in its stead was passed, in 1785, "An act for establishing religious freedom." This act declared in its preamble that as—

Almighty God hath created the mind free, all acts to influence it by temporal punishments or burdens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy Author of our religion, who, being Lord both of body and mind, yet chose not to propagate it by coercions on either, as was in his almighty power to do.

The act itself concluded with the following declaration:—

Though we well know that this assembly, elected by the people for the ordinary purpose of legislation, has no power to restrain the acts of succeeding assemblies, constituted with the powers equal to our own, and that, therefore, to declare this act irrevocable, would be of no effect in law, yet we are free to declare, and do declare, that the rights hereby asserted are of the natural rights of mankind, and that if any act shall be hereafter passed to repeal the present or to narrow its operation, such act will be an infringement of natural rights.

This was an absolute denial of the idea of toleration, for it was an assertion of *natural and inalienable right.* And so determined were our forefathers that this principle should live forever in American law, that they imbedded it in the very foundation of the general Government, providing in the national Constitution that "no religious test shall ever be required as a qualification to any office of public trust under the United States;" and that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

On the same subject, and directly in the same line, President Washington subsequently said:—

The citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy, a policy worthy of imitation. All possess a like liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of; as if it was by the indulgence of one class of people that another enjoyed their inherent right.

In 1827 Lord Stanhope voiced the same sentiment in the British House of Lords. He said: "The time was when toleration was craved by dissenters as a boon; it is now demanded as a right; but the time will come when it will be spurned as an insult." Philip Schaff and Judge Cooley have also both emphasized the same distinction. The former says: "In our country we ask no toleration for religion and its free exercise, but we claim it as an inalienable right." The latter declares that in this country we "have not established religious toleration merely, but religious equality."

Thus it is seen that the distinction between religious toleration and religious rights is not merely a figment of the mind, but a living reality, seen and acknowledged not only by lexicographers, but by statesmen. And not only that there is a distinction, but that toleration is opposed to rights, for it is a denial of them.

Nor is this a difference simply in theory. Wrong theories lead to wrong practices; and it is so in this case. The assumption of the right to tolerate has borne its legiti-

mate fruit in every land where it has gained a foothold; and in almost every State of the American Union, as well as in other so-called Christian countries, we find evidences of this fact. Galerius tolerated the Christians "provided always that they have due respect to the established laws and government." The parallel to this is found in the constitutions of several of our American States; for instance, the constitution of Maryland contains this provision:—

As it is the duty of every man to worship God in such manner as he thinks most acceptable to him, all persons are equally entitled to protection in their religious liberty; wherefore, no person ought, by law, to be molested in his person or estate on account of his religious persuasion or profession, or for his religious practice, unless, under the color of religion, he shall disturb the good order, peace, or safety of the State, or shall infringe the laws of morality, or injure others in their natural, civil, or religious rights.

As construed by the highest court in the State, this constitutional provision provides simply for toleration and is no bar to the passage of laws requiring all men without exception to show a degree of deference to certain religious institutions and beliefs; for instance, belief in a future state of rewards and punishments is in Maryland requisite to competency as a witness or juror; and all men in that State must refrain from work on Sunday under penalty of fine or imprisonment, or both. Of course the justification for such legislation is found by the courts in the latter part of the constitutional provision already quoted; and Sunday work is held to disturb the good order and peace of the State and to infringe the laws of morality. But who does not see that with a sufficiently strong public sentiment the same thing would be true in exactly the same sense of any practical dissent from the prevailing religion? For instance the time was when the holding of a Baptist meeting in Virginia was held to be a disturbance of the peace of the State, and so it might be in Maryland to-day under the constitution of that State were the people sufficiently sensitive to feel themselves outraged by the holding of such meetings.

In his decision of the well-known King's Sunday case in Tennessee in 1891, Judge Hammond said:—

The crime is in doing the thing forbidden by law, harmless though it be in itself. [U. S. vs. Jackson, 25 Fed. Rep., 548; Re McCoy, 31, Fed. Rep., 794; S. C., 527, U. S. 731, 733.] Therefore, all that part of the argument that it is not hurtful in itself to work on Sunday, apart from the religious sanctity of the day, is beside the question; for it may be that the courts would hold that repeated repetitions of a violation of law forbidding even a harmless thing, could be a nuisance as tending to a breach of the peace. [2 Bish Cr. L., section 965; 1 Ib., section 812.] Neglecting to do a thing is sometimes a nuisance. [1 Russ. Cr., 318.] That is to say, a nuisance might be predicated of an act harmless in itself, if the will of the majority had lawfully forbidden the act, and rebellion against that will would be the *gravamen* of the offense.

According to this there is no such thing as absolute right. And whatever offends the will of the majority may be forbidden however harmless it may be in itself! A more pernicious principle never obtained even in the Roman Empire, for it sweeps away all rights and enthrones mere toleration instead.

How far-reaching Judge Hammond's language is, and was intended to be, may be seen from the following words also from the same decision:—

By no State more thoroughly than Tennessee, where sectarian freedom of religious belief is guaranteed by the constitution; 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 prejudices, 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 practices of his creed; which is quite a different thing from saying that in the course of his daily labor . . . he might disregard laws made in aid, if you choose to say so, of the religion of other sects.

It will be seen from these judicial utterances that toleration is indeed "the best fruit of the last four centuries," and that Madison, Jefferson, and their co-workers failed to establish a lasting recognition of inalienable rights, for while they embodied such recognition in our early American constitutions the courts have swept them away with plausible sophisms concerning the "public peace" and the "public morals." But it has ever been so. "It is curious to note," says Charles Francis Adams, "the similarity of language and expression of the apologists for religious persecution." He then quotes James II., who, referring to Queen Elizabeth, said: "The trewth is, according to my owne knowledge, the late Queene of famous memory never punished any papist for religion;" and Charles I. said of James I., "I am informed, neither Queen Elizabeth nor my father did ever avow that any priest in their times was executed merely for religion."

According to Governor Winthrop, the courts of Massachusetts in the palmiest days of the Puritan theocracy, when Quakers and Baptists were whipped, banished, or hanged, did not censure doctrine but only declared it to tend to sedition. The Puritan persecution was not in the interests of religion, we are gravely told, but for the preservation of the commonwealth. The same lame excuse is made to day for the Sunday laws under which Seventh-day Adventists are persecuted in several of our American States. Our fathers, it is true, endeavored to establish rights in our fundamental laws but the courts have substituted toleration, and even that is practically denied to Adventists in many communities. President Eliot is right: Toleration and not the recognition of God-given rights is the fruit of the last four centuries, just as it was the fruit of the beginning of the fourth century; and as it was followed then by an era of persecution so it will be again. Prophecy has foretold it and the signs of the times clearly indicate the early fulfillment of the prophecy.

C. P. B.

Romanized Protestantism vs. Roman Catholicism.

AN exchange contains this earnest and pungent paragraph, which holds up the mirror to nature so closely that all they who are opposing Catholicism from those motives which impel the natural man, ought to be able to see the old man Adam in it, and recognize whether or no they have yet cast him off. The paragraph is this:—

We are informed by a paper representing a certain self-styled reform faction, that the American people are reckless in "allowing any such press to operate in its limits as will publish any sentiment in favor of the Romish Church." Does not this Protestant bigot and would-be inquisitor have sense enough to see that because Rome in times past acted upon the principle he advocates she made herself the scourge of humanity? That is why she is mistrusted to-day. Cannot this candidate for the editorship of a Protestant *Index Expurgatorius* grasp the fact that in demanding the suppression of Roman Catholic literature he is himself inculcating the fundamental political ideas of that church? She *did* what he *wants* to do and for that he curses her! Poor deluded sectarian! Before and above all else is the freedom of the press.

The censorship of the press, and conse-

quent restriction of free speech, is a legitimate conclusion of the premise upon which this "self-styled reform faction," works,—that this is a "Christian nation." If their supposition is correct, according to their application of it, an ecclesiastical supervision of all expression of thought and opinion is logical and inevitable. There will be a struggle to accomplish this very thing. No sooner shall the Congress of the United States commit itself openly and avowedly to their measures by the passage of a national Sunday law, or some such act, than a demand will be made for legislation affixing penalties for writing, speaking and circulating printed matter in opposition to accepted religious forms. A certain foundation for this is already laid in the almost forgotten laws against blasphemy. W. H. M.

Michigan Barber's Sunday Closing Decision.

THE following is the decision of the supreme court of the State of Michigan, in the appealed case of Michael Bellet, under the act of the Michigan legislature, of 1893, prohibiting barbers from conducting their business on Sunday:—

"The respondent was convicted of a violation of the provisions of Act No. 148 of the Public Acts of 1893, and the sole question presented for our consideration is whether the act in question is constitutional. The act provides:—

That it shall be unlawful for any person or persons to carry on or engage in the art or calling of hair cutting, shaving, hair dressing, and shampooing, or in any work pertaining to the trade or business of a barber, on the first day of the week, commonly called Sunday, except such person or persons shall be employed to exercise such art or calling in relation to a deceased person on said day. Section 2. That it shall be unlawful for any such person or persons to keep open their shops or places of business aforesaid on said first day of the week, commonly called Sunday, for any of the purposes mentioned in section one of this act: provided, however, that nothing in this act shall apply to persons who conscientiously believe the seventh day of the week should be observed as the Sabbath, and who actually refrain from secular business on that day.

"It is urged that the act is invalid because it conflicts with Article 6 of Section 32 of the constitution of this State, which provides, among other things, that no person shall be deprived of life, liberty, or property without due process of law, and for the further reason that it is in conflict with the Fourteenth Amendment of the Constitution of the United States, which provides that 'no State shall make or enforce any law which shall abridge the privileges or immunities of the citizens of the United States; nor shall any State deprive any person of life, liberty, or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws.' It is conceded that the State, in the exercise of its police power, has the right to enact Sunday laws, and that it also has the right to provide for the regulation and restriction of those engaged in an employment which, in and of itself, may prove harmful to the community, such as the liquor traffic. But it is contended that the business of conducting a barber shop is not of this class, and that it is in the nature of class legislation to prohibit this business under more severe penalties than those provided for the conduct of other legitimate business on Sunday. We do not deem the act in question open to such objection. By class legislation we understand such legislation as denies rights to

one which are accorded to others, or inflicts upon one individual a more severe penalty than is imposed upon another, in like case offending. In 'Cooley on Constitutional Limitations' (page 482), it is said:—

Laws public in their object may, unless express constitutional provision forbids, be either general or local in their application. They may embrace many subjects or one, and they may extend to all citizens, or be confined to particular classes, as minors or married women, bankers or traders, and the like. . . . The legislature may also deem it desirable to prescribe peculiar rules for the several occupations, and to establish distinctions in the rights, obligations, duties and capacities of citizens. The business of common carriers, for instance, or of bankers, may require special statutory regulations for the general benefit; and it may be matter of public policy to give laborers in one business a specific lien for their wages, when it would be impracticable or impolitic to do the same for persons engaged in some other employments. If the laws be otherwise unobjectionable, all that can be required, in these cases, is that they be general in their application to the class or locality to which they apply; and they are then public in character, and of their propriety and policy the legislature must judge.

"In *Liberman vs. State*, 26 Neb. 464, 42 N. W. 419, an ordinance of the city prohibited the keeping open of any business house, bank, store, saloon, or office, excepting telegraph offices, express offices, photograph galleries, railroad offices, telephone offices, hotels, restaurants, cigar stores, eating houses, ice cream parlors, drug stores, etc. It was contended that the ordinance was open to the objection that it did not operate upon all citizens alike; that the respondent was compelled to close his place of business on Sunday, while drug stores, tobacco houses, and others in competition in business, were not required to do so. But the court held the act valid. In the present case it may have been the judgment of the legislature that those engaged in the particular calling were more likely to offend against the law of the State providing for Sunday closing than those engaged in other callings. If so, it became a question of policy as to whether a more severe penalty should not be provided for engaging in that particular business on Sunday than that inflicted upon others who refuse to cease from their labors one day in seven.

"Another question which naturally presents itself, but which has not been discussed by respondent's counsel, is whether the law is open to the objection that it is class legislation, for the reason that those who observe the seventh day of the week as the Sabbath are excepted from its provisions. It has been held in one case (*City of Shreveport vs. Levy*, 26 La. Ann. 671) that such a provision is unconstitutional because it discriminates between religious sects. But we find that such an exception to the general statute of this State relative to the observance of Sunday has been in force since 1846. (See How. Ann. St., § 2021.) And, while this question has never been directly passed upon, the validity of the act in question has been assumed in a large number of cases. A similar question was raised in *Johns vs. State*, 73 Ind. 332, and it was held not to conflict with a provision of the constitution which reads, 'The general assembly shall not grant to any citizen, or to any class of citizens, privileges or immunities which, upon the same terms, shall not belong equally to all citizens.' It was said, 'The framers of the statute meant to leave it to the consciences and judgments of the citizens to choose between the first and seventh day of the week. One or the other of these days they must refrain from common labor. Which it shall be is to be determined by their own consciences. It

was not the purpose of the lawmakers to compel any class of conscientious persons to abstain from labor upon two days in every week.' The supreme court of Ohio has gone so far as to hold that a statute which did not contain such an exception was for that reason unconstitutional. (See *Cincinnati vs. Rice*, 15 Ohio 225; *Canton vs. Nist*, 9 Ohio St. 439.)

"The better reason for maintaining the police power to prohibit citizens from engaging in secular pursuits on Sunday is the necessity for such regulation as a sanitary measure. As to those employments which are noiseless and harmless in themselves, and conducted in a manner not calculated to offend those who, from religious scruples, observe Sunday as the Lord's day, this necessity appears to be the only valid source of legislative power, and this is based upon the fact that experience has demonstrated that one day's rest is requisite for the health of most individuals, and not all individuals possess the power to observe a day of rest of their own volition. As is well said by Mr. Tiedeman, 'If the law did not interfere, the feverish, intense desire to acquire wealth, so thoroughly characteristic of the American nation, would ultimately prevent, not only the wage earners, but likewise the capitalists and employers themselves, from yielding to the warnings of nature, and obeying the instincts of self-preservation, by resting periodically from labor, even if the mad pursuit of wealth should not warp their judgment and destroy this instinct. Remove the prohibition of law and this wholesome sanitary regulation would cease to be observed.' (Tied. *Lim.*, Police Power, 181). In 'Cooley's Constitutional Limitations' (page 477), it is said:—

It appears to us that, if the benefit of the individual is alone to be considered, the argument against the law which he may make who has already observed the first day of the week is unanswerable. The obligation to cease from secular pursuits on one day of the week does not discriminate either in his favor or against him.

"We think the statute under consideration is within the police power of the State and not in conflict with any express provision of the constitution, and that it does not conflict with the Fourteenth Amendment of the Constitution of the United States. It follows that the conviction should be affirmed, and the case remanded, with directions to the recorder to proceed to judgment."

South African Correspondence.

STILL the agitation concerning religious legislation continues in the Colony, and a bigoted clergy are persistent in their demands for a more rigorous enforcement of the laws protecting the "wild solar holiday." But the Cape is not the only colony in which this wicked matter is receiving attention. The South African Republic has always had a Sunday law, but recently felt called upon to remodel this ecclesiastical engine of tyranny and persecution. The law as amended, now reads as follows, according to a recent issue of the *Statscourant*:—

Article 1. Every person guilty of desecration of the Sabbath (*Zondagsschending*) shall be punished for every contravention with a maximum fine of five pounds, or a term of imprisonment not exceeding one month, as under: (a) He who executes field or garden work on Sunday, except in cases of urgent necessity, and for maintenance of field or other fruit: (b) he who fires a gun or other firearm, unless legally or otherwise entitled to do so: (c) he who hunts wild or other animals with dog or other animals: (d) a transport rider, or the director of a transport wagon, who

invades the boundaries of a village on a Sunday, or who causes such to be done.

For all the undermentioned offenses there shall be inflicted a fine penalty not exceeding one hundred pounds (£100), or an imprisonment penalty not exceeding six months: (a) The person who sells or offers for sale on a Sunday, any goods, merchandise, cattle, or other live stock: (b) the person who keeps open a shop, warehouse, or other premises on a Sunday with intent to sell or to trade: (c) the person who works, or causes work on Sunday with steam and other machines.

This is certainly savage enough to satisfy religious intolerance for the present at least.

In the days of New England puritanism the fearless advocate of religious liberty, Roger Williams, whose locks were whitened with the frost of age, had to flee from his comfortable home amid the snows of winter and lodge with the Narragansett Indians, the red man of the forest thus becoming the champion of religious freedom. So here, a rigorous Sunday law is in existence in all the colonies, and the only place—be it said with shame—where the dove of religious freedom can find a place to rest is among the savage, untutored aborigines of the "dark continent."

GEO. B. THOMPSON.

East London, Cape Colony, Mar. 12.

A Lesson for America.

RELIGIOUS education in the public schools of London has been a dominant issue for months and has been decided—it can hardly be said to be settled—by the close vote of 27 to 21. The plan adopted makes the Bible a text-book from which the teacher shall give such explanations in the Christian religion and morality as are suited to the capacities of children of various ages attending the schools of the board. This instruction must not "diverge from the presentation of the Christian religion which is revealed in the Bible;" and the teacher is at liberty to elucidate and enforce Christian principles by referring to any part of the Bible. As might be expected, such a scheme has aroused intense opposition. Among the minority of 21 were ministers who opposed the plan because it made school teachers instructors in theology whose teaching would naturally take on the color of their own belief. This issue is growing in intensity, and it is said appeal will be taken to the new board.

All this furnishes a lesson for America. It is the irreconcilable character of this controversy which irrefutably demonstrates the fact that religious instruction by secular teachers is impossible in schools which are supported by the public, and which contain children whose parents share all religious beliefs from Roman Catholicism to Judaism and blank infidelity. And as in London, so here, the opposition to religious instruction in the schools comes from parents of decided religious convictions; the agnosticism of the day is indifferent to dogmatic religion, rather than hostile to it. Very many parents, more especially the fathers, who are usually the agnostics, make no objection to the religious education of their children, deeming it generally useful to them because of its moral cultivation, by reason of which, desirable reverence and elevation of sentiment are encouraged. Where the parents are religious believers, with a definite creed, they are fearful of any religious instruction by which a dogmatic tinge offensive to them may be imparted.

In this matter it will doubtless be found

that what is adapted to the latitude of London is equally adapted to the latitude of New York. Religion dogmatically taught—and there is no religion without dogma—is out of place in a public school, both because the teachers are not qualified to instruct in its tenets, and because if they were, there are too many diversified opinions on the subject to render any reconciliation possible.—*The Christian Work.*

The Massachusetts Sunday Protective League.

CHRISTIAN patriotism as represented by the Massachusetts Sunday Protective League at the People's Church last Sunday seems certainly a burlesque in view of the avowed object of these Sunday afternoon gatherings, which is to maintain the "fundamental principles of religious and political freedom" and to oppose imagined plottings against the civil Government that have for their supposed object the compelling of every one to conform to certain ideas of right in religious matters, without regard to the convictions, wishes or interests of those who think differently.

The object of the Massachusetts Sunday Protective League is to compel everyone to conform to their ideas of right in the observance of Sunday as a sacred day, without any regard for the convictions, wishes or interests of those who think differently.

Is it "Christian patriotism" for one part of the religious community to arrogate to itself a divine prerogative, compulsion in the observance of a religious institution, while at the same time combining under the beautiful cloak of "Christian patriotism" to prevent another part of the religious community from doing the same thing?

To show further the inconsistency of their position, there is not a single statement in the Scriptures to show that there is any sacredness attached to Sunday whatever, and all the authority there is for Sunday sacredness comes from the Catholic Church. In proof of this statement I refer to the Scriptures, and to the following canon by the council of Laodicea in the latter part of the fourth century, when it was customary to observe the seventh day as the Sabbath: "Christians shall not Judaize and be idle on Saturday, but shall work on that day; but the Lord's day they shall especially honor, and, as being Christians, shall, if possible, do no work on that day. If, however, they are found Judaizing, they shall be shut out from Christ;" also numerous statements from Catholic authority.

Many cases of outrageous persecutions for conscience' sake have occurred in different States of the Union recently as a result of the enforcement of the principles of the Massachusetts Sunday Protective League. Upright, godly men have been imprisoned in Maryland the past winter for refusing to regard Sunday as a sacred day by abstaining from work on that day, after having kept the seventh day as sacred. And a startling illustration of the "Christian patriotism" of the Sunday law advocates is that while some of the arrests were made at the instigation of Protestant ministers, almost the only protest against it by the religious papers was made by the Roman Catholic *Mirror* of January 13.

The "civil plea" which has been used

by nearly every persecuting sect, from the time of Christ to the present, is without a shadow of ground in fact. It is that the individual's own health and longevity is promoted by one day's rest in seven. To compel rest on this ground is against the simplest principle of civil liberty, which is, according to the definition in "Century Dictionary": "National liberty so far restrained by human laws, and so far only, as is necessary and expedient for the public good." But these Sunday laws on civil grounds are for the individual's own good, and not for the public. In "Webster's Unabridged Dictionary" it is said: "A restraint of natural liberty, not necessary or expedient for the public, is tyranny or oppression." The State has no more right to compel every one to rest on Sunday for their own good than to compel every one to take a dose of spring bitters at a stated time for their own good.

The welfare of "the poor toiler," upon whom so much sympathy has been expended by the Sunday law advocates, does not weigh a feather when it comes in contact with the sanctity of the day. A large proportion of the "poor toilers" in our large towns and cities are confined closely during the week, and nothing can be more healthful to those who are indifferent to Sunday sacredness than such public amusement as baseball, excursions, etc., which are opposed by the Sunday Protective League because of the sacredness which they attach to the day. A "Christian patriotism," to be worthy of the name, to be consistent, ought to be broad enough to oppose all compulsion in religious matters. It is, however, so much more agreeable to the feelings of some to see others compelled to conform to their ideas of right than to be compelled to do what the "other fellow" thinks is right. The Golden Rule is not taken into account.

The only proper relation of the State to religion is to protect every one in all of their religious observances so far as they do not infringe on the rights of their neighbors, but never to uphold and enforce observance to a religious institution or doctrine.—George B. Wheeler, in Boston Herald.

Contradictory Paragraphs.

UNDER the head of "Sabbath Reform" the *Theocrat*, of Johnstown, Pa., publishes these contradictory paragraphs:—

Eleven nations were represented in a convention the German Emperor called together, and they unanimously demanded a day of rest.

The newly-appointed postmasters of Pittsburg and Allegheny formally took possession of their offices on Sabbath, April 1st.

A new railroad between St. Croix and Yverdon in Switzerland was dedicated at its opening by religious services. One of the conditions for building the road was that no train should be run on Sabbath.

Sabbath, April 1st, was made children's day at the Midwinter Fair, and an immense number was present. The total admissions were 90,907 for the day, making, it is said, the largest number of persons ever assembled in one place west of the Rocky Mountains.

The claim of the electric street railway of Kingston, Canada, to the right to run cars on Sabbath is being earnestly opposed by the citizens. The mayor seems to side with the citizens.

After many years of hard fighting, the Sabbath opening of picture galleries in London has just been conceded by the Common Council, but only through the casting vote of Lord Mayor. The council stood eighty-eight in favor and eighty-eight against the motion, and it was amid much excitement that the Lord Mayor gave his casting vote. A motion to rescind the resolution will probably come up at the next meeting.

A petition of 251 citizens favoring the passage of the Blair Sunday rest bill was presented to the House of Representatives last week.

Not only are the contradictions elicited

here suggestive, but also the breadth of territory and number of nations covered. Let the thoughtful mind consider within how short a time all this agitation has sprung up.

Postal Regulation.

UNDER the head, "General Rules for Postmasters in the Conduct of Their Offices,—Days and Hours of Business," speaking of when the mail arrives on Sunday, the Postal Department directs:—

If it be received during the time of public worship the opening of the office should be delayed until services have closed. . . . Sunday-school services are not to be regarded as "public worship," within the contemplation of the regulations.

So we see that the United States Government, in this respect, takes it upon itself to determine what is public worship and what is not. S. H. CARNAHAN.

Christianity and Patriotism.

THE man who is a Christian will be a good citizen and the best of patriots. That is, he will have a love for his country which will lead him to do nothing to her injury, but all for her good. He will give his life, if need be, to save the souls of those who dwell therein. But, as a Christian, he cannot give his allegiance to principles of injustice, intolerance, or iniquity in any form. And if the government under which he is a citizen becomes a party to intolerance, his higher allegiance to Christ will demand that he shall protest against it. Love of country and people will demand it. And yet this very stand for righteousness and truth is ever in great crises misunderstood, and the hero is condemned. Jesus Christ loved Judea and Jerusalem, as none other ever did, but he was condemned as her enemy. Elijah was the truest patriot in Israel, but he was called a troubler. Roger Williams breathed the pure principles of the liberty of the gospel, and would have made a most earnest patriot had he been permitted a home in Massachusetts, but he was driven hence by that people, who considered themselves to be the only patriots and only Christians, but who knew neither patriotism nor Christianity as taught in the religion of Christ.

Do not be deceived. The patriotism of the world is not Christianity, nor will it save a soul. Christianity is not the patriotism of the world; it is much more. It places Christ first, and all things earthly secondary and subsidiary; but it will labor more earnestly, and make greater sacrifices for mankind, yea, even its own enemies, than the most ardent patriotism ever knew. It is not patriotism, Protestantism, Christianity, nor is it Protestantism, patriotism, Christianity, but it is Christianity, Protestantism, patriotism; and both of the latter, in the truest sense, are found in the former.—*Signs of the Times.*

A NEW DEPARTURE.

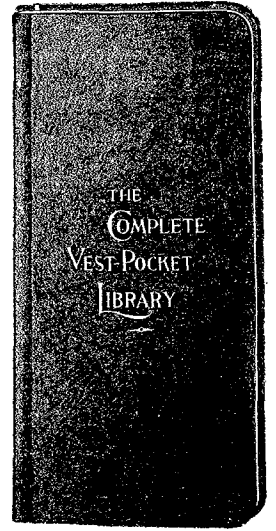
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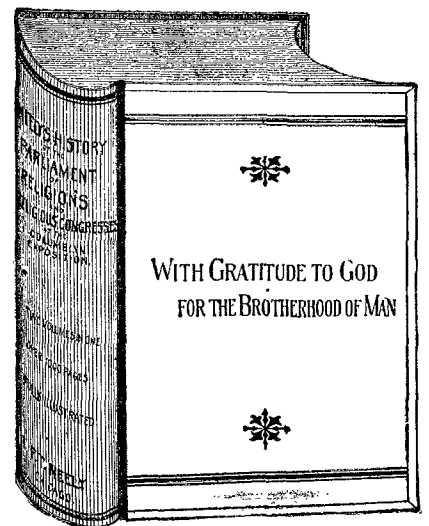
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THE *Farmer's Voice*, of Chicago, is asking in behalf of the clerks in that city, that the city council of Chicago enforce the Sunday closing laws against the stores and other places of business.

THE case of Edgar Price, of Millington, Md., Seventh-day Adventist, under arrest for Sunday labor, has been tried at Chestertown. No information as to the result of the trial has reached the SENTINEL before the hour of going to press.

A LARGE number of Evangelical Lutheran churches throughout the country have petitioned Congress in opposition to the proposed "Christian amendment to the Constitution of the United States," which the House judiciary committee has tabled.

C. E. MOORE, the editor of the *Blue Grass Blade*, of Lexington, Ky., has been indicted for blasphemy. Mr. Moore's offending seems to have been in stating the Unitarian views of the human origin of Christ in such positive terms as to have aroused the religious feeling of Congressman Breckinridge's town, which is at this time, no doubt, particularly tender. This is said to be the first case brought under the ancient statute which Kentucky inherits, through the Carolina laws, from Church and State, England.

SENATOR KYLE has introduced in the Senate a national bill for Sunday rest, and the measure has been referred again to Ex-Senator Blair's old committee,—the Committee on Education and Labor. This bill appears to be identical with that introduced by Mr. Blair in the Fiftieth Congress, with the exception of the title, which is simplified to read merely, "A Bill For Sunday Rest." A thorough discussion of this bill, in all its different phases and applications, can be found in No. 27 of the Sentinel Library—"The National Sunday Law," also in the files of the SENTINEL.

IN the Iowa legislature not long ago a resolution was offered prohibiting the sale of intoxicating liquors on the "Sabbath." Immediately a member offered as an amendment that the word "Sunday" be inserted instead of the "Sabbath," saying that Sunday was not the Sabbath, but Saturday, the seventh day, was the Sabbath, and consequently if the original resolution should prevail it would, if sub-

jected to accurate interpretation, fail of its intended purpose, and involve a troublesome controversy. The amendment was adopted, and thus the members of the legislature of Iowa showed their knowledge and recognition of the fact that the seventh day of the week is the Sabbath and the first day is not.

THE New England Methodist Conference, in session on April 16, after a warm discussion adopted resolutions "viewing with alarm the oft-repeated attempts of the Roman Catholic priesthood to make our public schools sectarian," declaring also that "the members of the New England Conference will by voice, pen, and ballot, in private and public, in press, pulpit, and on the platform, utter no uncertain sound on the subject of these aggressions." Having adopted these resolutions the conference proceeded with all seriousness and gravity to adopt another set condemning Sunday newspapers, etc.—What a genius for blowing both hot and cold in the same breath, those who imagine themselves Protestants have developed in these last days.

A MISSIONARY of the American Board, writing on the progress of the gospel in Spain, says:—

During the year the editor of a Protestant periodical in Malaga, replying in moderate terms to a violent attack in the public press by a priest, on evangelicals and evangelical doctrine, was summoned by the State's attorney to answer to the charge of holding up to contempt the religion of the State. He asked for the editor a fine of fifty dollars and costs, and imprisonment for "two years, four months and one day." Bail was set at \$600. The case was ably and eloquently defended by one of the most prominent lawyers of the district. The judge charged the jury with evident sympathy for the accused, and in a few minutes the jury brought in a verdict of acquittal. The agitation of the case did the cause of the gospel unquestionable good.

If it is God's truth that is at stake it is always certain that nothing can ever be done against it, but for it; and that, invariably, the wrath of man will be made to praise Him. The prosecution of the Seventh-day Adventist publishing house in Basle, Switzerland, is a case in point; that also will do "the cause of the gospel unquestionable good." All who know the circumstances will look to see the Lord work in this.

THE District of Columbia Sunday bill, which the House Committee on the District referred to the District Commissioners, has been by them sent to the attorney for the District, and he has reported upon it at some length. The attorney reviews the origin of Sunday laws and says that the Sunday legislation of this country, in most of the States, has followed generally the model of the English act of 29 Chas. II. The opinion appended to the historical effort of the attorney is as follows:—

Sunday laws are not based on the idea that it is immoral or irreligious to labor on the Sabbath day, but on grounds of public charity, in order to protect all persons from the physical and moral debasement which comes from uninterrupted labor. Such laws are merciful and beneficial, especially to the poor and dependent, to laborers and mechanics in factories, work-

shops, and the heated rooms and close quarters of great cities.

The keeping one day in seven as a time of relaxation and reflection, as well as for public worship, is deemed to be of admirable service to the State. It enables the industrious workman to pursue his occupation in the ensuing week with renewed vigor and cheerfulness. From the examination I have been able to give the subject, I do not conceive the necessity for the enactment of the bill in question. All laws should be founded on necessity. If, however, the commissioners on mature reflection should be of opinion that this District stands in need of further moral legislation, the present bill appears to be in good form and they might favorably recommend it to Congress for enactment.

From this it does not positively appear that the attorney for the District is earnestly desirous that the commissioners should recommend to the committee that they ask Congress to pass this unconstitutional measure, neither does he openly oppose the bill on its demerits. Why does he not?

THE *May Arena* closes the ninth volume of this leader among the progressive and reformative reviews of the English-speaking world. The table of contents is very strong and inviting to those interested in live questions and advanced thought. Among the important social and economic problems discussed and ably handled in a brave and fundamental manner, characteristic of this review, are, "The First Steps in the Land Question," by Louis F. Post, the eminent single-tax leader; "The Philosophy of Mutualism," by Professor Frank Parsons of the Boston University Law School; "Emergency Measures for Maintaining Self-respected Manhood," by the editor of the *Arena*. The saloon evil is also discussed in a symposium. One of the strongest papers on heredity that has appeared in recent years is found in this issue from the pen of Helen H. Gardener. Rev. M. J. Savage appears in a very thoughtful paper on "The Religion of Lowell's Poems;" a fine portrait of Lowell appears as a frontispiece. Dr. James R. Cocke contributes a striking paper on "The Power of the Mind in the Cure of Diseases." A strong feature of this number is a brief character sketch by Stephen Crane, entitled, "An Ominous Baby." Stinson Jarvis' series of brilliant papers on "The Ascent of Life" closes with this issue.

The *Arena* has made steady progress; its circulation having increased during the panic, and it has necessarily been enlarged to one hundred and forty-four pages. There is, also, in addition to this, the book reviews, which covers over twenty pages, making in all a magazine of over one hundred and sixty pages. The steady increase in circulation of this \$5 magazine during a period of unprecedented financial depression shows how deep rooted and far reaching is the unrest and social discontent; for this review has steadfastly given audience to the views of the social reformers of the various schools of thought.

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