



"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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"BABYLON THE GREAT, THE MOTHER OF HARLOTS."

THE AMERICAN SENTINEL and Seventh-day Adventists believe and teach that the term "Babylon" of Rev. 17 and 18 applies to the Roman Catholic Church.

All Protestants believed this in the days of the Reformation. In fact, it has been the practically unanimous belief of the popular Protestant churches until within a very brief period.

But a change has been wrought in popular Protestantism, and instead of calling the Babylon of the Bible by her right name, Protestants are now calling her the "Mother Church of Christendom," "a part of the mystical body of Christ," etc.

But why this change? Has Babylon become converted? Has the Lord healed her? No, this cannot be, for confession must precede healing, and Babylon stoutly avers that she has never been sick. No, Babylon teaches every abominable doctrine that she taught in the days of the Reformation. Every reason that existed in the sixteenth century for protesting against Roman Catholicism, for denominating her the Babylon of the apocalypse, exists to-day.

Why is it then that the same system which the Reformation denounced as the great prophetic apostasy, is now by the descendants of the reformers termed "one branch of the Christian church"? We propose to answer this question in this article, but before we can do it, it is necessary to take a look at the papal church as described in the Scriptures.

In Rev. 17: 2, 6, "Babylon the Great, the Mother of Harlots" is spoken of as one "with whom the kings of the earth have committed fornication,"—one "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." And in Rev. 18: 3, it is plainly stated that the reason for the fallen condition of this fallen church is that "the kings of the earth have committed fornication with her." This

is the reason she is fallen. She has been intimate with the civil governments of earth. She has failed to heed the warning words, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" Jas. 4: 4.

Not only has she done this, but she is now doing it, and the last of these adulterous proposals is addressed by Pope Leo XIII. to the American Government through the American bishops of the United States. And this encyclical is alone sufficient to brand the Roman Catholic Church as the fallen Babylon of the Bible. In it the pope says:—

The church amongst you, unopposed by the Constitution and laws of your nation, fettered by no hostile legislation, protected from violence by the common laws and the impartiality of the tribunals, is free to live and act without hindrance.

Wants More Than Liberty.

Is not this all that a Christian church could ask? Isn't it more than the conquering church of the apostles had? Is it not the scriptural relation which the Church and the State should sustain toward each other? It certainly is, for Jesus said, "My kingdom is not of this world," and he separated the Church from the State and asserted the independence of each by the words: "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. 22: 21. But this is not all that the Roman Catholic Church has had, and it is not all that she wants in the United States, for the pope immediately condemns this separation of Church and State in the following words:—

Yet, though all this is true, it would be very erroneous to draw the conclusion that in America is to be sought the type of the most desirable status of the church; or that it would be universally *lawful* or expedient for State and Church to be, as in America, *dissevered* and *divorced*.

If it is not universally lawful for the Roman Catholic Church to be dissevered and *divorced* from "the kings [governments] of the earth," then it follows that it is considered lawful and expedient that the Roman Catholic Church be united and married to "the kings of the earth." What, therefore, the Word of God declares unlawful and spiritual "fornication," the Roman Catholic Church in 1895 declares lawful and expedient, thus virtually acknowledging herself the spiritual adulteress of prophecy.

But the pope does not stop here, but continues to still more plainly, if it were possible,

proclaim his church to be the fallen church of Revelation. He says:—

She [the Roman Catholic Church] would bring forth more abundant fruits if, in addition to liberty, she enjoyed the favor of the laws and the patronage of public authority.

Not the Fruits of the Spirit.

That is, if the Roman Catholic Church in the United States, instead of being "dissevered and divorced," were united and married to the United States Government "she would bring forth more abundant fruits." The pope is correct; she *would* bring forth more abundant fruits. She always has brought forth more abundant fruits when committing "fornication with the kings of the earth." But they have not been the fruits which result from being united to Christ, for the fruits of the Spirit are not the fruits of a union of the Church with the kings of the earth, but the fruits of a union with Christ, who says:—

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; *no more can ye, except ye abide in me.* I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth *much fruit*; for without me ye can do nothing.

And now since the only legitimate fruits which the Church can bear are the fruits of a union with Christ, it follows that the "more abundant fruits" which the "infallible" pope declares the Roman Catholic Church bears when united with the governments of earth, must be illegitimate fruits, or the fruits of spiritual "fornication." Thus plainly does Leo XIII., head of the Roman Catholic Church, confess that the church is the fallen Babylon of Revelation.

But, again, "by their fruits ye shall know them," says Jesus. What have been the fruits of the union of the Church with the governments of earth? "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Have these fruits followed the union of the Roman Catholic Church with the kings of the earth? Listen for an answer from the speaking blood of the martyrs. Read the history of the Inquisition. Ask the silent walls of the convent and dungeon. Ask the "wheel," the "stake," the "rack," the "iron maiden," and the "torture chair." Follow the pope's armies as they march against the Waldenses, the Huguenots, and Albigenses, and see "death and hell" follow in their wake. No, no, the fruit of the union of the Church with the

kings of the earth has not been "love," but hate; not "joy," but sorrow; not "peace," but war; not "long-suffering," but swift and merciless vengeance; not "gentleness," but satanic ferocity; not "goodness," but wickedness; not "faith," but infidelity; not "meekness," but arrogance; not "temperance," but drunkenness, made more "drunken with the blood of the saints."

Why They Do Not Protest.

And now the question: Do not the popular Protestant churches know that these things are so? Then knowing them, why do they not join with the AMERICAN SENTINEL and Seventh-day Adventists in saying so. Why do they not with one voice denounce the encroachments of the papal church on the American Republic? Why have the few criticisms that they have ventured to offer been so cautiously written, so tame and colorless? Why did they not boldly denounce the pope's plain condemnation of the principle of separation of Church and State? Why did they not deny and denounce the statement that the church in "addition to liberty" should enjoy the "favor of the laws and the patronage of the public authority"? Ah, there is a good reason why they did not. They live in glass houses and are afraid to throw stones. In plain English, they want the very thing that the pope wants, and are, and have been working with might and main to secure it, and therefore to condemn the pope's position was to condemn their own; to condemn the pope was to condemn themselves.

Have not the popular Protestant churches united in demanding the "favor of the laws and the patronage of the public authority" in support of the church dogma of Sunday sacredness? And have they not invited the Roman Catholic Church to aid them in securing this demand? Yes, they have, and the invitation was quickly accepted by "Babylon the great, the mother of harlots," for she knew that the aforetime daughters of the Reformation were compromising themselves in this demand, were violating the Protestant principle of complete separation of Church and State, and were taking the side of the papacy; and she knew that such a course would effectually close their mouths against similar demands of the "mother church." She knew that after they had compromised themselves, should they dare to utter a protest against her enjoying the "favor of the laws and the patronage of the public authority," charging that such a condition was spiritual fornication with the Government, she could say, If I am the "mother of harlots" because I demand the "favor of the laws and the patronage of the public authority" in order to bring forth "more abundant fruits," you are my daughters because you have demanded and obtained the same thing.

And, just as she anticipated and just as we expected, there are a few Protestants who themselves compromised in this matter, now have the hardihood to criticise their mother. And just as we expected she now replies to them in substance, "You are another."

How She Silences Them.

The *Catholic Times*, of Philadelphia, thus replies to one of these critics, and the *Catholic Mirror* reprints the reply in its issue of Feb. 16:—

He [Pope Leo XIII.] maintains that the action of the church would be more efficacious, if, along with this liberty, she enjoyed the favor of the laws and the patronage of public authority. Here he passes from an actual condition to a theory and refers to an ideal condition. His reference is perfectly correct. Are not the laws regarding Sunday observance a concession to Christian demands?

The editor of the *Monitor*, a Roman Catholic paper of San Francisco, in his issue of Feb. 16, after quoting the pope's words, "But

she would bring forth more abundant fruits if in addition to liberty, she enjoyed the favor of the laws and the patronage of public authority," proceeds to silence the compromised Protestants who have criticised the "holy mother church," with the following retort:—

This truism is acted upon every day by those preachers and by those societies who are seeking for legislation for the better observance of the Sunday.

It is with these hard facts that the Roman Catholic Church is able to silence the puny protests from compromised Protestantism. No wonder the leading prelates of the Catholic Church helped the apostate Protestant churches to secure a Sunday closing law from Congress. They knew that by such means they would compromise Congress and close the mouths of these Protestants against papal encroachments. The game was successful and popular Protestantism has become *particeps criminis* in the ruin of the American principle of separation of Church and State, and cannot protest against the encroachments of Rome without confessing her own guilt. However, Seventh-day Adventists and the AMERICAN SENTINEL protested against the iniquity of the whole thing, and are now free to expose the encroachments of Rome, and they are doing it and will do it.

And now we say to the honest, conscientious Christians in the Roman Catholic Church, and there are many of them, and to the consistent Protestant Christians in the Romanized, compromised daughters of the Reformation, to both we say in the language of God's Word, "Babylon the great is fallen, is fallen." "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." "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: 2, 3, 4, 5.

PERSECUTION IN LONDON.

The *Pall Mall Gazette*, of February 14, contains the following account of the fining of Mr. John Gibson, of London, a Seventh-day Adventist, for permitting work to be done on Sunday in the printing office of which he is manager:—

Tract Society's Sunday Labor.

ON A MATTER OF CONSCIENCE.

The International Tract Society, of 451 Holloway road, which carries on a letterpress printing business, was summoned at Clerkenwell police court for having employed two females and one male young person on Sunday, January 27. Mr. John Gibson, secretary of the society, appeared in answer to the summons, and from his statement of defense it appeared that the society, a Christian institution, was established for the purpose of bringing about the recognition of Saturday as the Sabbath, or seventh day, in accordance with the biblical law. They gave a half-holiday on Fridays, and closed their premises on Saturday; and contended that they were doing all the law required. This was a matter of conscience with them. Some forms were given them by the factory inspector to fill up, but they only provided for members of the Jewish faith, and they were not Jews. Mr. Bros said the society would have to obey the law, and to say this was a matter of conscience was no excuse. He imposed fines and costs, amounting to 78s. [\$19.00]. Mr. Gibson said he could not conscientiously pay the fine. Mr. Bros said the fine could be recovered by distress; but, no doubt, the directors of the society would see that the law was likely to be too strong for them.

Seventh-day Adventists have for many years, by pulpit and press, taught that the enforcement of Sunday observance, especially upon those who observe the Bible Sabbath (Saturday), would become universal. This teaching was based on the "sure word of prophecy." The State of Arkansas began this persecution, and has been followed by Tennessee, Georgia, Maryland, Massachusetts and Florida, in the

United States; Canada, on the north; Germany, Switzerland, Norway, and England in Europe; and lastly, by the island continent, Australia. In none of these cases have the Seventh-day Adventists disturbed the public or private worship of anyone; in none of these have they violated the Golden Rule. It therefore follows that these prosecutions are nothing short of persecutions and a fulfillment of the scripture of Rev. 12:17, which reads:—"The dragon was wroth with the woman [the Church], and went to make war with the remnant of her seed [the last Church, or the Church in the last days], which keep the commandments of God, and have the testimony of Jesus Christ."

THE SEVENTH-DAY ADVENTIST GENERAL CONFERENCE.

WE have in the past said much in these columns about the persecution of Seventh-day Adventists in this and other countries, by means of Sunday laws; and it may not be amiss to give a short pen sketch of their thirty-first General Conference which was in session in Battle Creek, Mich., from February 14 to March 4. The meetings were held in their large tabernacle, which is heated by steam and lighted by electricity, and capable of seating 2,500 people.

The delegates to the conference numbered only about one hundred and twenty-five, but the main auditorium was comfortably filled at every meeting, and at the evening services the tabernacle, with its vestries and galleries, was literally packed.

In this conference were men from almost every State and Territory in the American Union; from Canada, from Germany, from England, from France, from Scandinavia, from Turkey, from South Africa, from South America, and from the islands of the Atlantic and Pacific Oceans. There were men who have suffered imprisonment for their faith, in Russia, in Switzerland, in Turkey, and in several of our American States (the details of which have been told in these columns from time to time).

Seventh-day Adventists are not an unorganized band of unpractical and visionary fanatics, but have as complete and perfect a representative church government as any denomination in the world; and though they number, all told, less than fifty thousand communicants, their work has encircled the globe. The sun never sets upon their educational and publishing institutions, nor upon their cotton tabernacles—tents—in which their summer evangelistic services are conducted. They have, by the living preacher, planted the standard of truth upon every continent, and their work extends from Finland on the north to the extremity of New Zealand on the south. They have publications in nearly a score of languages, and their colporters, Bible-readers, and ministers, have penetrated alike the busy mart, the wilds of Africa, the jungles of India, and the solitude of lonely Pitcairn. Where the voice of the living preacher has not been heard, the printed page has borne its silent testimony to the solemn truths which make the Adventists a separate and a peculiar people.

The Seventh-day Adventist General Conference is—like all their conferences—a representative body. It is composed of delegates from the several States, provincial and national conferences, embracing the churches of North America, South America, Europe, Asia, Africa, Australia, New Zealand, and the islands of the sea.

Having had its rise in the United States, the Seventh-day Adventist denomination naturally has headquarters here, as also its largest

membership and the greatest number of its local conferences. The United States alone has thirty-two organized and self-supporting conferences, besides the Southern District—a General Conference mission field. Canada has two organized, self-supporting conferences and a General Conference mission field. The work in Great Britain is under the supervision of the British Mission, with headquarters at London. The other conferences and missions in Europe are: the Central European Conference, the Danish Conference, the Conference of Norway, the Conference of Sweden, the German Mission, and the Russian Mission. The other foreign conferences are the South African Conference, the Australasian Union Conference, the New Zealand Conference and the Polynesian Mission. Work directly under the direction of the Foreign Mission Board is also being carried on in India, China, and the newly-opened portions of Africa. A missionary ship is rapidly spreading among the numerous islands of Oceanica a knowledge of the "gospel of the kingdom."

Seventh-day Adventists have no creed but the Bible. They depend for unity not upon written creeds, not upon resolutions of synods or votes of conferences, but upon the Spirit of God which the Saviour promised to send to lead his people into all truth. Hence, while in their conferences they sometimes earnestly discuss doctrine, they never by vote decide questions of faith, and yet they are the most united people upon the face of the globe. Their conferences are models of order and system, being devoted to Bible study, generally in the form of lectures, with privilege of asking questions; to devotional and social services, and to the transaction of business.

Their local work is supported by tithes voluntarily paid by the members. (This is not made a test of fellowship.) Their foreign work is sustained by special donations, and freewill offerings made for the purpose of sending the gospel into "the regions beyond."

Seventh-day Adventists, as their name indicates, are observers of the seventh day of the week. This day they hold to be "the Sabbath" and "Lord's day" of the New Testament, as it is admittedly "the Sabbath" of the Old. With them the fourth commandment of the Decalogue stands upon an equality with the other nine; all are to be kept, not outwardly merely, but from the heart; not by human effort, but by divine power received by faith in the Son of God, who, by a life of perfect righteousness, "condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit."

Adventists do not, as is sometimes falsely charged, depend for salvation upon their observance of the Sabbath. They regard all good works not as means of grace, but as the fruit of grace, and teach that true Sabbath-keeping is possible only to those who are in Christ, and that merely refraining from work and business on the seventh day of the week is not Sabbath-keeping. The law of God they hold to be spiritual and hence can be kept only by those who are spiritual.

As is also indicated by their name, Seventh-day Adventists are believers in the literal, visible, second coming of Christ. This event they regard as near; but they hold to no definite time, believing that God has not revealed even the year of the second advent, much less the day and hour. And yet, because Seventh-day Adventists teach the near coming of Christ, they are repeatedly, either ignorantly or maliciously, charged with the time-setting folly of other bodies of Adventists. Nothing however could be farther from the truth.

Seventh-day Adventists are evangelical; that is, Bible Christians, believing all things

that are written in the scriptures of the Old and New Testaments. Squaring their lives by the Word of God, they are a sober, industrious, law-abiding people. They are not found in our police or criminal courts, except as they are haled there for fidelity to the law of their God. But it may be asked, Why do not Adventists keep two days and thus avoid this persecution? The answer is that Adventists regard Sunday as a rival of the Sabbath of the Lord; and with them, to keep it would be to deny the Lord of the Sabbath. Even courts of justice have denied that refusing to keep Sunday is with Adventists a matter of conscience, and have branded their fidelity to their principles as mere obstinacy; but so did the Roman emperors and governors the refusal of the early Christians to offer incense to the Roman gods. The Christians were not forbidden, they argued, to worship their God; they were merely required also to honor the national gods. It is the same with the Adventists. It is said: They may keep the seventh day if they will, but they should also keep Sunday. But "no man can serve two masters." God has set forth the Sabbath as the badge of his authority; it is his ensign: "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Ezek. 20:12. To give like recognition to a rival sign would be the same as for soldiers to pay equal honors to the flag of their rightful sovereign and to that of a rebel prince; for that is just what the Sunday is, the badge of antichrist, the sign of sun worship anciently and of the papacy in modern times, and of rebellion against God and his law from the fall until the present moment. It is the "wild solar holiday of all pagan times," and is to-day flaunted by Rome in the face of the world with the taunt that "by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin," and "the observance of Sunday by Protestants is an homage [worship] they pay, in spite of themselves, to the authority of the [Roman Catholic] church."¹

Adventists are staunch friends of education, faithfully sustaining their schools where established and continually planting new ones. The educational secretary reported to the conference that there were three thousand students in their schools in this and other lands.

Believing that it is a Christian duty to present not only the mind but the body a living sacrifice to God, and that all our powers should be sanctified to his service, in obedience to the inspired injunction: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," they eschew the use of all intoxicating liquors, tobacco, etc., and adopt a healthful though liberal diet. In short, with Adventists, religion is not something to be put on like a dress coat on the Sabbath and then to be carefully laid away for the "six working days," but is a living power designed to sanctify the life every day, to make one a better neighbor, a better husband, a better wife, a better father, a better mother, a better child; and eventually and above all, a citizen of that better country "wherein dwelleth righteousness."

The success achieved by the Adventists since the holding of their first conference in 1849 is truly phenomenal, especially in view of the fact that they have almost at every step encountered bitter opposition and not infrequently open persecution. But with unswerv-

ing faith in God and in the justice of their cause they have moved steadily forward and have seen the work prosper in their hands.

Battle Creek, Mich.

"PHYSICIAN, HEAL THYSELF."

THIS proverb ["Physician, heal thyself"] came to my mind the other day, while thinking of the surprising activity recently displayed in the political field by clergymen. A veritable political fever seems to have seized the church of our country. Ministers seem to have thrown aside their word and look of peace, and to have donned a fighting mien and a biting tongue. The spirit of the Puritans of old seems to reign once more, that spirit that sent the ministry forth with prayer book in one hand and with sword in the other, to invoke God to conquer their enemies, and to do a little conquering for themselves.

I myself have caught the contagion, or rather have been caught by it. I have been elected a member of the Committee of Ninety-five, in which the ministerial element strongly prevails. I accepted the honor, only on the condition that I be permitted to serve as a layman, and not as a clergyman, only with the understanding that I have been chosen by reason of my supposed fitness as a citizen, and not because I am supposed to possess certain influence as a clergyman. As a citizen, I owe sacred obligations to my country and my city, and am ready to discharge them whenever called upon. As a clergyman I know neither national lines nor political parties. As a Rabbi my country is as wide as the earth, and my fellow-citizens are all of human kind. This Committee of Ninety-five, which, if I am correctly informed, has sprung into existence largely through the influence of the church, and which is composed of a goodly number of clergymen—has set for itself the ambitious task of cleansing this goodly city of all political corruption, and of selecting and electing the proper men to legislate for us. It seems a noble mission, and yet I dread it, and I said so, and I dread it not so much for fear of failure as for fear of success. More than the corrupt politician do I fear the priest, pastor or rabbi in politics. The pass between the clergyman and the fanatic is a very narrow one, and is easily and speedily crossed, and, given the alternative between the tyranny of fanatics and the rule of the corruptest politicians, I would not hesitate to prefer the latter. One might shield himself against corruption; against fanaticism there is little protection. The Puritan in search of liberty of conscience inspired the thinking world with admiration; the Puritan, in possession of what he sought and for what he fought, debased his boon into a fanaticism that filled the hearts of men with horror.

Since Parkhurst has been on the lips of the people, his fame seems to have become the yearning of preachers. Since Parkhurst, once denounced by his brethren, has scored a brilliant victory, preachers all over the country, all forgetful of their one-time consternation, have developed a craze of becoming local Parkhursts. The Germans have a saying:—

"Es ist kein Pfäfflein noch so klein,
Es möchte gern ein Pöpstlein sein,"

which, in these days, we might well render as

There is no preacher yet so wee
Who not a Parkhurst'd like to be.

It is Wellington, I believe, who is reported to have said, after a very bloody victory: "Another such victory, and we are lost!" Another such political triumph as that which the church recently gained in New York would, I believe, saddle upon us, in time, a

¹ "Abridgment of the Christian Doctrine," by Rev. Henry Tuberville; Imprimatur, the Right Rev. Benedict, Bishop of Boston; Excelsior Catholic Publishing House, 5 Barclay Street, New York, 1833, page 58.

² "Plain Talk about the Protestantism of To-day," by Mgr. Segur; Imprimatur, Joannes Josephus Episcopus, Boston; Thomas B. Noonan & Co., Boston, 1868 page 213.

greater tyranny than the one which the conqueror conquered.

Americans and laymen, beware of the church militant in the sphere of politics, and yet more of the church triumphant in the sphere of government. Its powerful organization and influence make conquest comparatively easy; the same weapons make victory mightily oppressive. Add to the present numerical strength of the church yet the power of political victory, and how long before we shall have a reënactment of the tyrannies and outrages and cruelties of the dominating church of former times! How long before it will set its foot upon the neck of the crouching State, as it, at one time, did at Canosa! How long before it will either seize the reigns of government into its own hands, or name the rulers and enact the laws for them to enforce! How long before the mighty citadel of our liberties, erected by the genius of Jefferson and his confreres, that has hitherto kept Church and State apart, will be stormed and razed to the ground, and the old flag of religious liberty torn down, and a new one raised, inscribed with the words: "Our religion, the religion of all; our church, the church of all; our law, the law of all!" Has it not already, without that immensity of power which I fear, attacked the outposts and destroyed the breastworks of that citadel? Does it not now, though not yet in the zenith of its power, trample upon constitutionally-granted rights of minorities?

Has not the politician good grounds for saying to the preacher: "Physician, heal thyself," preacher, go and cure the plague-spots and leprosies, the falsities and hypocrisies of the church, before you attempt to administer your nostrums to our politics? To be sure, our politics are corrupt, but are not the men who corrupt them, for the most part, members of the church, and the voters who are led and corrupted, or who fail to discharge their duties as loyal citizens, are they not sheep of your flock? Have you cured them? Have you made your blind to see, and your crooked to walk straight, and your deaf to hear, and your ignorant to know? To be sure many of our politicians are stricken with a moral blindness that unfits them for a proper regard for the eighth commandment, but does not that disease rage as violently in your pews as in our offices? Do you not count among your deacons, stock-gamblers, or other gamblers, whose rich contributions stand for so much ruin of once happy homes? Do you not count among your front pew-owners cut-throat landlords who, for miserable accommodations, extort usurious rentals from the starvation wages of their tenants? Do you not count among your most prominent members the creators and supporters of the sweatshops, the modern taskmasters, who drive and work their laboring men as if they were so many beasts of burden? Do you not make your deepest bow, and smile your sweetest smile to the men who live in palatial mansions, and drive dashing teams, who regale themselves in \$5 or \$10 opera seats, and indulge their appetites with the costliest viands the market affords, and quench their thirsts with the most expensive beverages the vineries produce, who deck their precious persons with the choicest silks and satins, furs and woolens, and say their prayers from golden-clasped and velvet-bound prayer books, while those who have helped to provide these luxuries and fineries at the cost of their hearts' blood, starve and waste away in the miserable hovels of the filthy slums? Does it not happen that you deliver your most eloquent eulogies and most fulsome obituaries over those whose only virtue was wealth and a liberal bestowal of it to the church or to charity, and whose crimes

ought, to your knowledge, to have landed them in some penitentiary, and but for their hypocritical piety and showy liberality, might have done so? And you, with so much sickness of your own to cure, now come to us to be our physician. Verily we say to you in the words of the Israelites of old: "Physician, heal thyself;" and in the words of the Nazarene Rabbi: "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned." "Can the blind lead the blind? shall they not both fall into the ditch? . . . Why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?"

It is the church that is sick. It is the church that needs healing first. To it, brother preacher, devote all your skill and all your zeal. It will take all the time you have, and will leave you none to spare for the cure of political corruption. Attend faithfully to your own patients and you will find that by the time you have them restored to vigorous health the other patients will also have been restored without any attendance on your part. It is the sickness of the pew-holder that creates the disease of the office-holder. It is the hypocrisy in the church that infects the politics of our land. The Chinese have a proverb, saying: "Let every man sweep the snow from before his own doors, and not busy himself about the frost on his neighbor's tiles," which, for better remembrance, I shall paraphrase into: Before your own door sweep, and, as far as corrupt politics are concerned, your tongues you'll keep.—*Rabbi Joseph Krauskoff, in the Jewish Criterion, Feb. 8.*

RELIGIOUS LIBERTY IN NORTH CAROLINA.

In Vol. 2 of the code of North Carolina, p. 679, Declaration of Rights, Sec. 1, we find it declared,—and this declares the truth,—that "All men are created equal" and "are endowed by their Creator with certain unalienable rights;" including "the enjoyments of the fruits of their own labors." Sec. 26, p. 685, declares that "All men have a natural and unalienable right to worship God according to the dictates of their own consciences, and no human authority should, in any case whatever, control or interfere with the rights of conscience."

This, then, leaves to each person the right to follow his own conscience in his relation to his Creator, and allows the civil government the right to regulate only man's relation to his fellow-men. It is not toleration merely, but asserting as *unalienable* the rights of men's consciences, not only to worship, but also at the same time their *right to enjoy* the fruits of their labor,—not of five-sixths only, but of *all* their own labor. In other words, it declares that *all* men have an *unalienable right to work all* of the time their own consciences permit them.

Now there are in North Carolina, as well as in most other States, evangelical Christians, as well as Jews, whose consciences lead them to keep as holy the seventh day of the week, Saturday, and hence to work the other six, including Sunday, the first day. In harmony with the said Declaration of Rights of North Carolina, and in harmony with the Scriptures, no human authority has any right to interfere. But Sec. 3782 of the code (Vol. 2, p. 573) does interfere and forbid *every man* exercising that right under a penalty of one dollar for each offense. Thus conscientious, law-abiding citizens are left the choice of losing one-sixth of the fruits of their labor, or be considered criminals in the eyes of this law. Are men enjoying the "enjoyments" of the Constitution while being branded as criminals by the statutes of the State?

Now the sentiment among the best people in North Carolina is strong in favor of "equal rights to all men, and special favors to none;" yet there stands this law forbidding equal rights to all and granting special favors to some. There it has stood since 1641, an unrepealed part of the Church and State system of colonial days, and can be used to bring unjust pressure to bear against one class of citizens, to force them to conform to the consciences of another class. It can be used as a tool for religious persecution, as similar laws have been used before, and are now being used in Tennessee, Maryland, Massachusetts, and other of the States of this country and in other countries. How long shall it stand thus a menace to liberty? Let the good people of North Carolina answer.

ROLLA ALVARO.

CHURCH AND STATE IN ENGLAND.

ONE of the measures the liberal government proposes passing in the coming session is a bill to disestablish the church in Wales, and this is naturally exciting a good deal of discussion in political and religious circles; but it is to be deplored that so few of those who are calling for disestablishment are doing so from right principles. It is not because it is impossible for the church to be united to a worldly power and still be the Church of Christ; not because it is subverting the teaching of Him who said: "Ye are not of the world, but I have chosen you out of the world;" but because that under the existing establishment *my* church is not having an equal share of State help. It would do some of those pious people good who are longing for State aid, if they would consider a few statements made by Lord Rosebery, the Prime Minister, in a recent speech. He said: "If a State is in reality Christian, it certainly does not need the outward symbol of an establishment to prove it; and if a State is not Christian, an establishment is merely a hypocrisy and a sham." And after referring to the Irish Church being more vigorous and prosperous now than when established, he continued: "But, gentlemen, to my mind to contend that these material supplies, or the privilege of seats in the House of Lords are necessary to the life and vigor of a church, is to make a fatal confusion between the essence and incident of a church. The essence of a church is spiritual; the inspiration, the tradition, the gracious message, the divine mission, the faith that guides us through the mystery of life to the mystery of death,—all were produced in poverty, in the cot of the carpenter. They flourished under persecution. Nothing can be so remote from their essence or spirit, as wealth or dignity in this world."

It seems strange that a man who has been condemned by the religious teachers for his horse-racing propensities, should know more about the principles of Christianity than the so-called doctor of divinity.

In the January number of the *Contemporary Review*, there is a long article in defense of the establishment, by Canon Knox Little, one of the leading lights of the church party. He has a great deal to say about the past history of the church, "from the earliest dawn of history." He says: "The Church of England established the State of England, and not the State the church. . . . The church converted, civilized and helped to organize the nation." This is the old claim of the papacy echoing from one of her daughters, that the State owes its existence and prosperity to the Church, and consequently, should be her servant.

The following, from the same article, shows

this still further: "The church has always been divine; her divine principles have never varied; her degree and manner of connection with the civil power, these have varied; still, in England, that connection always has been."

Now, if it be granted that a church is divine, and that she is incorporated with a human government, it must also be granted that, as divine wisdom and judgment are superior to human, she has a right to predominate; and like any other government, in order to maintain its existence, must use all the power she has to enforce obedience to her laws. Therefore the sword, prison and pillory, that have been used against dissenters in the past, were only a natural outcome of a union between civil government and religion; and just as her never-varying "divine principles" have been manifested in this way in the past, to be true to those principles, she must do the same again when opportunity permits.

Did Christ, the only manifestation of divinity in humanity (John 1:18), teach such principles? When some of his followers asked for fire to consume those who did not receive them, did he say, Yes, they should be burned as an example to frighten others? No; "he turned and rebuked them." Luke 9:55. He also said: "If any man hear my words, and believe not, I judge him not." "My kingdom is not of this world."

So it is evident that before a church can become united to a government of the world she must turn from following Christ. Then the god of the world will rule in her, and this is clearly seen in the history of every Church and State connection in the past. That a State Church is different from the Church of Christ is also seen from the following, from the same article: "She, the church, has always had close relations with the State, and holds, in consequence, a position of considerable temporal dignity." "My kingdom is not of this world," said Christ,— "In the world ye shall have tribulation." Speaking of the last days, Paul said: "All that will live godly in Christ Jesus shall suffer persecution."

From this we must conclude that a church which the world exalts to a position of temporal dignity, cannot be the Church of Christ. The "prince of this world" offered a position of great temporal dignity to Christ on the mountain, on condition that he would worship him, but Christ turned from the temptation; and none of his followers can accept a position that will detract their allegiance from him.

Canon Knox Little characterizes disestablishing the church in Wales, apart from the church in England, as "peddling and meddling with so grave a question in a kind of 'local option' spirit," and gives the following significant example of a better way of doing:—

Long ago the American Republic showed the world how well they understood this in the matter of State existence on a large scale when they refused to permit the southern States to quit their union, and one may well hope and believe that England will show themselves equally sagacious and just-minded in the matter of their church.

What an illustration! Because the American Government, by means of bullets and bayonets prevented the States of the South from throwing off their allegiance to a political union, therefore the Church of England should employ bayonets and bullets to prevent the people of Wales from throwing off their allegiance to the Church of England! And what is this but a repetition of the spirit and practice of the papacy, illustrated in her murderous marches against the Waldenses, Albigenses and Huguenots?

And now, a word about the home of the SENTINEL. "The American Republic" is setting an example to the world at present in making and enforcing religious laws, and punishing dissenters, the inevitable evil of which

cannot be estimated. And just as the great Republic, founded by Washington, Jefferson and others in the truly divine principle of individual liberty, has influenced the world against that relic of mediæval darkness, ecclesiastical tyranny, so now that the Republic has proved false to these great principles, her influence will lead other nations that are influenced by her example back to that tyranny.

Well may the AMERICAN SENTINEL sound aloud the alarm, and well may we on this side of the Atlantic hope and pray for its success.

JOHN MCAVOY.

Prestwich, Ayrshire, Scotland.

THE RIGHT THING TO DO.

The *Echo*, of Darlington, Ind., publishes the following in its issue of February 15:—

The *Echo* has a large number of sample copies of the AMERICAN SENTINEL to give away to whosoever wants one, which advocates some principles that every American citizen who is loyal to the free liberty and untrammelled personal rights of each individual and the law of equal rights of our country should be deeply interested in. Don't get prejudicial and think it is designed to work on your religious or political faith. If you are incapable of reasoning for yourself, you are in bad shape. You don't want your rights to think and worship your God according to the dictates of your own conscience to become under bondage, do you? Then read and put into acts the right of your suffrage, when it costs you nothing.

We have noted with pleasure the many favorable comments on the work of the AMERICAN SENTINEL which have appeared recently in the columns of our exchanges, but to know that one of them has carefully preserved copies of the SENTINEL and now offers them to its subscribers with the above recommendation, is indeed cheering. The *Echo* declares in its motto that it is "No man's slave," and its attitude toward the SENTINEL would bear out its courageous declaration.

BASEL CONTINUES TO PERSECUTE FOR CONSCIENCE' SAKE.

DURING a portion of the months of October and November of last fall, the authorities of the city of Basel, Switzerland, imprisoned Henry P. Holser, pastor of the Seventh-day Adventist Church and manager of the publishing house of the denomination in that city. The imprisonment was because of work done in the denominational publishing house on Sunday.

The law used to secure this imprisonment was the factory law, the intention of which is to secure a rest of one day in the week to the employés in manufacturing establishments. The law is declared by its interpreters to have no religious significance, but to be intended solely for the good of the laboring class; yet it was here used in an attempt to deprive a company of inoffensive working people of the results of labor for one day in the week. Those who invoked the law knew well that these people could not work on the seventh day and they deliberately used it when they knew that by so doing they were attempting to restrict them to five days' labor per week. Although such a course is deliberate self-stultification, it is persistently continued.

Mr. Holser served a term of twenty-one days in the Basel prison. There is a fine of two hundred francs still standing against him, which he will not pay, as to do so would be a virtual acknowledgment of the justice of the penalty. This must yet be served out in prison, which means forty days more. He is now in Battle Creek, Mich., attending the General Conference of Seventh-day Adventists. He goes there as representative of the Central European Conference of the denomination.

It is expected that he will return in the spring, as this was his intention. When he left Basel for the United States he placed no one in charge of the business of the publishing house, but simply arranged the work to be done, and told the employés that the house was always open to its laborers six days in the week. In consequence of the action of the authorities the presses had already been stopped entirely, and all the press work hired to job presses in the city. This consists of three papers, and religious tracts and books which the house is continually issuing. All the work done in the house is therefore of the most quiet nature,—such as typesetting,—and it would not be possible to know that labor was being done there at any time except by watching to see the workers quietly come and go morning and evening, or by actual inquiry.

On January 23, the following letter was received from the police department:—

The Department of the Interior, Canton Basel. To the Imprimerie Polyglotte, Basel.

The federal factory inspector informs us that you work regularly on Sunday.

As you well know work on Sunday is forbidden by article 14 of the factory law. Now that you have already suffered the legal penalty for violation of this before-mentioned law, we are prompted to warn you against further repetition, for according to the second paragraph of article 1 of the factory laws, besides appropriate fine, imprisonment also for three months may be affixed.

Therefore we shall direct the police department to give special attention as to the observance of the Sunday rest in your business.

Respectfully,
Chief of the Department of the Interior,
PHILIPPI.

The following Sunday the house was carefully watched by a policeman in citizen's clothes, and the workers who left in the evening were questioned as to whether they had been at work, and their names taken. The information asked was given in every instance without hesitation.

During the week the police called at the office and held a conversation with the book-keeper, Mr. Henri Revilly. According to the terms of the factory law the manager alone is made responsible for the infringement of the Sunday law by factory labor. There is no one in charge of the Imprimerie Polyglotte, and no person other than the absent manager has any authority more than another, or is responsible for anything more than his or her individual work. The book-keeper, Mr. Revilly, stands precisely on the same footing as the other employés, yet the police have told him that he will be held responsible, individually. He has been summoned to appear on Friday, February 16, before the Basel police court, to answer to a charge upon which the authorities have threatened him with three months' possible imprisonment. He has addressed the following letter, involving mainly the civil and personal application of this case, to the Department of the Interior, and to the representative in the National Assembly from his Canton of Vaud:—

MONSIEUR PHILIPPI, Chief of the Department of the Interior, Basel.

The Imprimerie Polyglotte has received your letter of January 23. Unfortunately your advice cannot be followed for the two following reasons: 1. The director of the establishment, Mr. Holser, is at this moment in the United States, where he represents the Adventists of Central Europe at an assembly of the General Conference of the denomination. The undersigned occupies the position of book-keeper and clerk, and consequently has no direction of the affairs of the house. He works by the hour as well as the other employés, and has nothing to say in questions of this kind. Mr. Holser said to the workers repeatedly: "The house is open to you every Sunday. You can come to work or you can rest." Accordingly, then, even if I wished, I could not hinder the workers from laboring on Sunday. 2. You know that the operatives are Seventh-day Adventists; they rest on the Sabbath, consecrating that day to God. There are none of independent income among us. Each one must work his ten hours daily, if he is to honorably

make both ends meet. It is consequently impossible for us employes to rest two days; besides this, our work is of such a character that it cannot be done outside of the establishment.

These are some of the reasons because of which we work notwithstanding the penalties endured. In this there is no sectarian pride or blind resistance. As a result of our last difficulty we have transferred our printing work, and now hire it done elsewhere. We naturally have had to dismiss our pressman, a father of a family, and subject to military duty, who has to struggle for his living under great difficulties, doing job work with a small pedal press. No noisy work is done by us either on Sunday or during the week. In consequence we expected to have been at last left in peace, and probably would have been except for the factory inspector.

We, workers of the Imprimerie Polyglotte, believe firmly that the Executive Council of the Canton of Basel, can permit us to earn our living peacefully if it wishes. The proper-minded people do not ask that we should be oppressed in the name of an intentionally philanthropic law. Mr. Cornaz, judge of the federal court, said in a sitting of that court: "In principle the Adventists are right and the police of Basel [he should have said the executive council of Basel] should have known how to have shut one eye in the matter." These are the words of a guardian of the law, and also of many others, who have no special sympathy for our religious views.

In consideration of these facts the undersigned feels impelled to make known to you what may be the results of the enforcement of these measures against us. They are simple, but serious.

1. If the court does not accept my statements, and persists in considering me the responsible representative of Mr. Holser, I will receive the penalty of several weeks' or even three months' imprisonment, and this might bring serious results upon my young wife, who is in a critical state of health.

2. A dozen poor and respectable families will find themselves, so to speak, upon the street. For if Sunday observers find it so difficult to obtain employment, how can you expect observers of the Sabbath to find work among those who do not sympathize with them?

I am sure that my Saviour and Lord will not permit these things to go any farther than is necessary; he will preserve us from need, nevertheless the responsibility will rest with those in authority who could have spared us these trials. I hope, however, that it will not go so far for a mere technical transgression of an unconstitutional clause in the federal factory law.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. 25: 40.

Mr. Revilly will plead his own case before the court. W. H. MCKEE.

Basel, Feb. 12.

PROPOSED SUNDAY LEGISLATION IN MINNESOTA.

ANOTHER Sunday bill has been introduced in the legislature of this State; this time by Senator Theden, and reads as follows:—

A BILL

For an Act to Prohibit Public Shows or Exhibitions on the Sabbath Day, and Defining and Fixing the Penalty Thereof.

SECTION 1. Whoever, on the first day of the week, commonly called Sunday, participates in or exhibits to the public, with or without charge for admission, in any building, room, ground, garden, or other place in this State, any theatrical or dramatic performance of any kind or description, or any equestrian or circus performance of jugglers, acrobats, rope-dancing, sparring exhibitions, variety shows or negro minstrelsy, living statuary, ballooning or any baseball playing, or other games of similar kind or kinds, shall be guilty of misdemeanor, and be punished by a fine in a sum not exceeding one hundred dollars nor less than fifty dollars, or by confinement in a county jail for a period not less than twenty days nor exceeding sixty days.

Why such a bill? Evidently, the people ought to go to church, but they will not; so in order that they may be persuaded to go, remove all temptation. But when it is found that they will not *then* go to church, secure a law compelling them to go! This is but the logical result of the first step. But how may the State know anything about the Sabbath day? And how can the State tell whether the Sabbath day does really fall on "the first day of the week, commonly called Sunday"? Well, the church of Rome says that it does; and from the days of Constantine she has made use of the power of the State to convince

everybody else that it does. But by this act she turned the truth of God into a lie. Now, the Protestant world has accepted this dogma of the church of Rome, and with her, says that the first day is the Sabbath, and by every possible means is trying to secure legislation, declaring this to be the truth. But by so doing, she too turns the truth of God into a lie; for God says: "The seventh day is the Sabbath." H. F. PHELPS.

St. Paul, Minn.

SUNDAY LAWS IN KENTUCKY.

UNTIL within a few weeks the Sunday law of Kentucky has been regarded as a dead letter, but recent developments have demonstrated that there is a possibility that the "Blue Laws" may be revived.

A young theological student of the Baptist school was holding meetings in the suburbs of Louisville, and was "disturbed in his worship" on Sunday; and to test the validity of the law, swore out a warrant against a grocer, who also had a saloon in connection with his store.

Judge Thompson, of the city court, fined the grocer and saloon-keeper on two charges, viz., "being found at his calling on the Sabbath day," and "keeping open bar on the Sabbath day."

This decision was a complete surprise to the whole city, as Sunday is "open day," and it was not expected that Judge Thompson would take any further notice of the case than to dismiss it.

The local "Parkhursts" in the persons of the ministers, were not slow to see that here was an opportunity that it would not do to pass by unnoticed, and immediately began to take action in reference to it.

The decision of the judge was almost the sole topic of conversation on the streets, and it became incumbent upon the mayor and chief of police to see that the law which had been revived, was carried out. Accordingly, the matter was laid before the "Board of Safety," and they decided upon a general enforcement of Sunday observance. The police were instructed not to make any arrests, but to "watch," and take the names of all who kept "open house."

Monday morning showed 2,500 cases ready to have the police act upon, but as this was rather a large batch, it was decided to swear out warrants against representatives of saloons, groceries, bakeries, etc., and in this way test the law.

The policy outlined by the ministers was manifested in their utterances, and I append two of them: "As long as we can get such righteous decisions as the one handed down by Judge Thompson, things are not altogether bad." "Judge Thompson is a fine type of a *Christian on the bench*. All that is necessary now, in order that the law shall be enforced, is that public sentiment shall be developed to sustain the judge."

Accordingly, a mass meeting was called by the "Kentucky Sabbath Association," and in the call an attempt was made to quiet the fears of those who oppose the enforcement of religious dogmas by civil law by means of the time-worn "civil Sabbath" argument, as follows: "This meeting is called by an association that operates from a purely *civil* standpoint, striving to maintain the weekly day of rest as a purely civil institution, which is a necessity for man and beast." About three hundred were in attendance and the majority of these were ministers and theological students. The following resolutions were presented and adopted unanimously:—

Resolved, That it is the sense of this meeting that the laws of the State are to be obeyed, and all good

citizens have a grave responsibility to see that they are obeyed.

Resolved, That all citizens should be protected in their legal right to one day of rest in seven, and that all efforts to deprive them of this should be resisted.

Resolved, That we call upon our officials to see that the Sunday laws are *kindly* but firmly enforced, and that we will heartily support them in doing their duty.

Resolved, That since nobody is compelled to live in this State, those persons who do not like our laws should either *gracefully submit to them*, or else *move elsewhere*, where they can find laws to suit their tastes.

The ministers present who spoke upon the question were all Baptists but one, and I could not but contrast the difference between their utterances and those of the sturdy Baptist defenders of religious liberty in days gone by.

Prof. H. F. Kerfoot, of the Baptist Theological Seminary, in the course of his remarks, said: "I don't know who the Parkhurst of Louisville is; but, O God, for a Parkhurst!"

It was plainly manifest that the principles taught by the man of Galilee were unknown, and Cæsar was to be appealed to and made to do what the Church demanded.

The idea that men should educate their consciences by the laws of the State was applauded; and the statement "if men don't propose to do as the law says, we have the liberty to *force* them," was heartily accepted.

Determination was shown in all who advocated the measure, and one could plainly see that the time was rapidly hastening on when the grand principles advocated by the founders of our Government would be completely trampled upon, and those who dared to stand firm for principle and the advocacy of truth would be termed anarchists and disturbers of good government. J. W. COLLIE.

THE "CIVIL SABBATH" FRAUD.

ADULTERY, theft, and murder are crimes on all days and in all places. Labor, business, and recreation are neither crimes nor misdemeanors, but rather necessities and fundamental virtues. Sunday laws declare that these virtues become civil crimes and misdemeanors if performed on Sunday, and the religious leaders declare them to be *sins*. And yet these same religious leaders who ought to be honest and consistent declare that Sunday laws are only "civil" affairs with no religious basis as to their enforcement!—*The Evangelist and Sabbath Outlook, Feb. 28.*

RELIGIOUS LIBERTY.

IN Springdale, Ark., two Seventh-day Baptist [Adventist—Ed.] elders were recently arrested and convicted, the one for painting his meeting-house on Sunday, the other for doing some carpenter work on the house of a poor widow as an act of charity. These men were imprisoned and treated like common felons; while at the same time the Sabbath was broken in numberless ways on the railroads and on pleasure excursions of various kinds. Again, in Tennessee some Adventists were put into the chain-gang because they worked on Sunday just as conscientiously as some of their neighbors worked on Saturday. Such outrages would be a little more endurable if Sunday were faithfully observed in the districts in which these persons were punished; as it is, the principle seems to be this: If a man's religion tells him that he ought to observe Saturday instead of Sunday, then he must be punished for working on Sunday; but if he has no religion, or if he calls himself a Christian and violates his faith, then he may do as he pleases. The Seventh-day Adventists and Hebrews have the same claim on the protection of our laws in the exercise

of their liberty as any other class in the community; and Christians ought to be quite as careful to claim that protection for them as for themselves. Let these abuses be ventilated. The sooner we understand whether this is actually a free country, the better it will be for all concerned.—*The Outlook, New York, Feb. 23.*

BRAVE WORDS.

THE *Independent*, of Le Roy, Minn., introduces a vigorous condemnation of the recent prosecution of Seventh-day Adventists of Maryland and Tennessee with the following pertinent paragraph:—

It would seem that the old Connecticut Blue Laws regarding Sunday, are again coming into use in many localities.

People who keep the Sabbath taught by the Bible are being persecuted by so-called Christians, although these same professors of piety will all unconsciously walk by one of their own number or a non-professor at work on Sunday, and say never a word. They will allow people to hunt, fish, play ball, and everything that has a tendency to disturb others, without a word of protest, but let a man keep the Sabbath and attempt any manner of necessary labor on Sunday, and the people who profess to believe and recommend the Bible immediately begin to persecute the man who lives according to the teachings of that Bible.

After narrating the recent persecutions in Maryland and Tennessee, with which our readers are familiar, the *Independent* comments as follows:—

The Constitution of these United States guarantees to every citizen religious freedom, yet where is there a State that has not on its statute books laws prohibiting the exercise of all religious freedom, except it suits the notion of the ecclesiastical lobbyists who control the enactment of laws prescribing the limitations of all religious rights and privileges.

Closing, the *Independent* truthfully characterizes these persecutions as “a disgrace to our country and a stigma upon any Christian people.”

SIGNIFICANT PARAGRAPHS.

[We publish under this heading news items bearing on the subjects discussed in the SENTINEL, and paragraphs more or less significant, without either approval or dissent, and without comment. The careful observer of the signs of the times will readily discern the pertinent facts and opinions, and will know how to turn them to account in the great controversy between truth and error.]

LYONS, N. Y., Feb. 18.—Church people throughout Wayne County are shaking in their boots in anticipation of an indictment being found against them for conducting lotteries and gift enterprises such as come under the ban of the anti-lottery law. In charging the grand jury at the opening of the February term of the Wayne Circuit Court and Court of Oyer and Terminer this morning, Judge Adams, of Canandaigua, especially instructed that body to find indictments against all promoters and participants in such irregularities.—*The Sun, Feb. 18.*

Kaiser and Cardinals.

THE Emperor William has conferred upon Cardinal Kopp and Cardinal Krentz the order of the Red Eagle, one of the highest distinctions of the empire. All sorts of theories are at work to account for the motives actuating the Kaiser in bestowing such conspicuous marks of honor on the two German cardinals. How far Prince Hohenlohe, the present chancellor, who has a brother in the Sacred College, has influenced his imperial master is not known, but it is certain that the step is extremely diplomatic.

The emperor probably thinks that the recent instability of public affairs in France has somewhat cooled the ardor of the pontiff towards the republic. In fact, it is reported that the pope is beginning to show a tendency in favor of the Triple Alliance. To shower distinction on members of the Sacred College, therefore, is probably a political move to draw still more the favorable attention of the pope towards Germany. The Kaiser, too, is evidently anxious to remove whatever bad impressions may be left by the Kulturkampf, for Cardinal Krentz was most active in his antagonism to Bismarck's anti-religious policy.—*The Western Watchman [Catholic], Feb. 21.*

Scalding Irony.

I AM positive that the barber who, last Sunday, shaved a man named Green, in order that the latter might be in proper trim to attend church, and who subsequently was fined \$4 and costs for so doing, will view his sentence in the proper light as a chastening of the spirit. The law under which he was fined is certainly a great credit to this community, and an evidence of its progressive and liberal spirit. It ought to be made plain to barbers and other worldly creatures that they are bound to respect the Sabbath according to the dictates of other people's consciences, and a fine of \$4 and costs, as all will admit, constitutes a spiritual argument of the utmost force.—*Sunday Star, Wilmington, Del.*

Spiritualists Start a Sunday-School.

THE Spiritualists of Detroit are so firmly convinced that what they believe rises to the solemnity of a religion that they have started a Sunday-school to teach their children its principles. It is the outcome of numerous consultations by the Spiritualist Ladies' Aid Society, which meets in Cowie's block every Wednesday afternoon. The ladies there assembling conceived the idea that if the religion of Spiritualism was good for themselves, it was good for their children, too, and so they set to work to raise sufficient funds to inaugurate the undertaking.

In this school the children are taught that Spiritualism is the knowledge of the psychical or spiritual nature of man; that spirit is the moving force of the universe; that there is a perfectly natural way of communicating with friends in the spirit world, who willingly and joyfully respond to calls for advice or assistance; that Spiritualism is founded on the laws of nature, and that while the methods of communication vary, still they are all the result of unknown but natural laws; that to live a pure life in this world insures greater happiness in the next, because the disembodied spirit is enabled to immediately ascend to a high plane; that the very worst thing that can happen to a person is to die ignorant and debased, because such an one is “earth-bound,” and is liable to roam the world for an unknown period before being able to get rid of his ignorant and debased condition; and that the truthfulness, love, sobriety, charity, kindness, compassion, and all the other virtues, attract pure and high-minded spirits, who surround them, help them over their trials and difficulties, and at last, when the end comes, are the first to give a welcoming hand and greet them when they have “passed out.”—*Detroit News Tribune.*

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∴ The Story of ∴

Pitcairn Island

BY ROSALIND AMELIA YOUNG,
A Native Daughter.

PITCAIRN ISLAND, one of the volcanic gems of the Pacific, has been heard of wherever the English language has been spoken. The story of the working out of the problem of human life on its limited territory

Reads stranger and more thrillingly

in many respects than a romance. But most if not all of the tales told and books printed have either been too fragmentary, or incorrect and misleading. It will be interesting to the friends of that miniature world to know that

An Authentic History

has been written, and that by a native of the island, one to the manor born. The title of the new work appears above. It is written by Miss Rosa Young, one of the direct descendants of the mutineers of the *Bounty*. The book, of 256 pages, is a plain, unvarnished tale of Pitcairn and its inhabitants from its settlement to the year 1894. It is written with a

Charming Simplicity of Style

which refreshes the reader and invites a continued perusal. This work is illustrated with 26 engravings by the half-tone process, and its 23 chapters have each a neatly engraved heading.

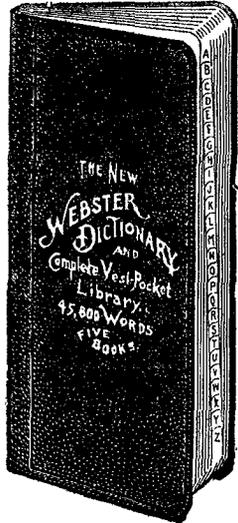
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NEW YORK, MARCH 7, 1895.

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

DON'T fail to read the article entitled, "Physician, Heal Thyself," on page 75.

MORE news in this issue regarding the prosecution of Seventh-day Adventists in Basel and London.

IF the SENTINEL were twice as large as it is we could fill it this week with fresh and important matter.

THE *Outlook* joins the *Examiner* in denouncing the persecution of Seventh-day Adventists—page 78.

WE have received a very candid communication from C. L. Hewitt to which we will reply if that gentleman will send us his address which he failed to give.

ONE of our local editors has been attending the Seventh-day Adventist Conference in Battle Creek, Mich., and furnishes a brief description of the conference for this issue.

READ our first article that you may see how Rome silences those Romanizing Protestants who have dared to criticise the pope's demand for the "favor of the laws and the patronage of public authority," "in addition to liberty."

THE *Mountain State Gavel*, of New Martinsville, W. Va., reprints in its February issue our article of January 17 entitled "An American Citizen Defends his Faith and his Rights." We appreciate these efforts of our exchanges to serve the cause of truth and religious liberty.

FOR the encouragement of those who are sending the SENTINEL to their friends, we print the following from a card just received at this office:—

MY DEAR SENTINEL:—

By some unknown agency, I have received several copies of the SENTINEL, and affirm that, of all the little papers that I ever read, the SENTINEL contains the weightiest words, the soundest reasoning, and the most convincing logic. God bless your efforts to check the inroads of popeism.

THE general Government is not alone in making appropriations for religious education and religious instruction. Among the items in an appropriation bill recently introduced into the Maine legislature, is, "For Priest's Salary, \$200." Another bill appropriates \$1,000 for the Woman's Christian Temperance Union, and \$3,000 for the Sisters of Charity in Lewiston. The fact that State governments are also involved in this iniquity

does not make it any better. It simply shows the extent of the evil and the urgent necessity for educating the people upon the correct principles of the separation of Church and State.

THE *Western Watchman*, a Roman Catholic paper of St. Louis, Mo., contained the following editorial in its issue of February 14:—

The Protestant papers are indignant at the pope for expressing a hope that the United States might one day become Catholic. They declare that in such event liberty would be no more. Tut-tut men. You are mad. If the United States were to become Catholic to-morrow it would take all the sensible Catholics in the land all they could do to prevent the converts from making the profession of any other than the Catholic faith a penal offense.

The *Watchman* is entirely correct in its conclusions, and the reason for the correctness of its deductions can be found in the Word of the Lord. When men who have known the truth, reject it and turn from light to darkness, the Saviour says to them: "If therefore the light that is in thee be darkness, how great is that darkness!" Again, speaking of the tyrannical ecclesiastical system of his time, the prototype of the papacy, he said of its converts: "Ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves." Yes, an apostate Protestantism is more to be dreaded than the papacy itself.

THE PAPACY AND FREE SPEECH.

THE Roman Catholic Church in the United States is just now posing before the country as the author and conservator of religious liberty and the only power that can control the riotous element of the country.

That both of these assertions are false in fact, has just been newly demonstrated in Savannah, Ga., where a mob of three thousand Roman Catholics attempted to kill ex-Priest Slattery and wife, who lectured there on the night of February 28, against Catholicism.

The following abridged description of the riot is from the *Sun*, which Roman Catholics will not accuse of misrepresentation:—

SAVANNAH, Feb. 26.—For five hours to-night the city was in charge of a mob and on the verge of a religious riot. The entire white military force of the city, except the artillery, was on duty.

There are ten infantry companies in the militia and the Georgia Hussars, the latter being dismounted. The actions of a mob estimated at 4,000, the greater part being Catholics, caused their summons to duty.

For three days it had been apparent that trouble was brewing, because the city was placarded with notices that ex-Priest Slattery and his wife, described as an ex-nun, would lecture here to-night on Catholicism.

Members of the Ancient Order of Hibernians at once took steps to prevent their appearance here. Petitions were circulated asking Mayor Myers to refuse to permit Slattery to appear.

"I cannot stop this man from lecturing," said the mayor, who is a Hebrew, "but I can prevent disorder and I will do so. If the police have not sufficient force to do so, the military will be appealed to. Riot will not be tolerated."

The lecturer had hardly begun before brick-bats and cobblestones began to rain in through the windows. The police had closed all the heavy inside shutters, and this saved the audience from injury, only two or three persons being injured by flying glass.

Before nine o'clock the mob had grown to probably between 3,000 and 4,000 persons. Window after window in the Masonic Temple was smashed. Cries of "Kill him," "Down with Slattery," "Death to the

renegade," were heard. Chief McDermott summoned the mayor.

The mob hissed at the police and hooted at their orders to disperse. The military alarm, eleven taps on all fire bells in the city, was sent in. When it sounded the mob derided.

"Bring on your military," some of the leaders shouted. "They can't save Slattery."

The account continuing relates that Vicar-General Cafferty was appealed to to stop the rioting, and that his efforts failed, after which by the use of the entire police and white military force of the city, Mr. Slattery was protected from the murderous mob.

Later, repeated attempts were made both to burn and blow up the Masonic Temple where the lecture was held, and all this by the people of the church that claim to be the author and preserver of both religious liberty and public order.

THE Roman Catholic paper, the *Western Watchman*, thus defends the pope's shrewd method of addressing the American people under pretense of addressing the Roman Catholic bishops of America:—

Bishop Paré, of Maryland, is highly indignant because Leo XIII., in his late letter, addresses himself to the American people. He thinks he should confine his counsel to Catholics. The pope is the spiritual head of the Church; and the Church claims the spiritual allegiance of all those who are baptized.

So the pope claims the spiritual allegiance of even the editors of the AMERICAN SENTINEL and addressed his late encyclical to them. Well, we have received it, and have made several comments on it. The pope will find some of them on the first and second pages of this paper.

"PAPACY and Prophecy or the 'Sovereign Pontiff' and the Church of Rome," is the title of No. 29 of the *Religious Liberty Library*. This number is a reprint of a lecture delivered in Geneva in 1843 by Dr. Gaussen, the celebrated Swiss theologian. By fourteen distinct counts this document shows that the papacy is the blasphemous power represented by the little horn of Dan. 7. Dr. Gaussen very aptly remarks that this application of Daniel's prophecy is a doctrine which "has been lightly esteemed *only in times of lax theology and infidelity*." These are "times" of lax theology and infidelity and therefore this doctrine is lightly held by the Romanizing descendants of the faithful of Reformation "times." Hence now is the time to read and circulate this tract. In it is wielded the only weapon, the "Word of God," that is, or ever has been, available against the papacy.

Thirty-two pages, price 4 cents. Liberal reductions when ordered in quantities. Address Pacific Press Publishing Co., Oakland, Cal., or 43 Bond St., New York; also Religious Liberty Association, Battle Creek, Mich.

WE have on hand a good supply of back numbers of the SENTINEL of recent dates, among which are the issues of January 24 and 31, February 7, 14 and 21. All these numbers are valuable to missionary workers for free distribution, and will be furnished in assorted lots at the rate of one dollar per hundred. Send in your orders for any small quantity at this rate. \$8 per thousand.

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