

AMERICAN SENTINEL



"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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HISTORY REPEATING ITSELF.

HISTORY is repeating itself to-day in the persecution of Seventh-day Adventists.

It is denied by some that the Adventists are persecuted. But persecution has never been called by that name by those who engaged in it—it has always been "ONLY ENFORCING THE LAW."

Nor has there, as a general thing, been any attempt to justify persecution avowedly in the interests of religion. In every age and in every country religious intolerance has been defended, to a greater or less extent, on the ground of public policy.

Dissenters have ever been accused as enemies of the State, subverters of social order, disturbers of the public peace, and violators of the civil law, just as Seventh-day Adventists are to-day stigmatized as anarchists and indicted for acts "against the peace and dignity of the State."

Ahab's wicked accusation, contained in the question to Elijah, "Art thou he that troubleth Israel?"¹ has been repeated in various forms in every country and in every age, from

that time until the present. It was not as a religious dissenter, that Elijah was persecuted, but as a disturber of the peace of the kingdom.

When Daniel was accused to the king, because he prayed three times a day with his windows open toward Jerusalem, contrary to the royal decree, the accusation was couched in these words: "Daniel, who is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed."² And the argument which prevailed with the king, was: "Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth, may be changed."³ Daniel's disobe-

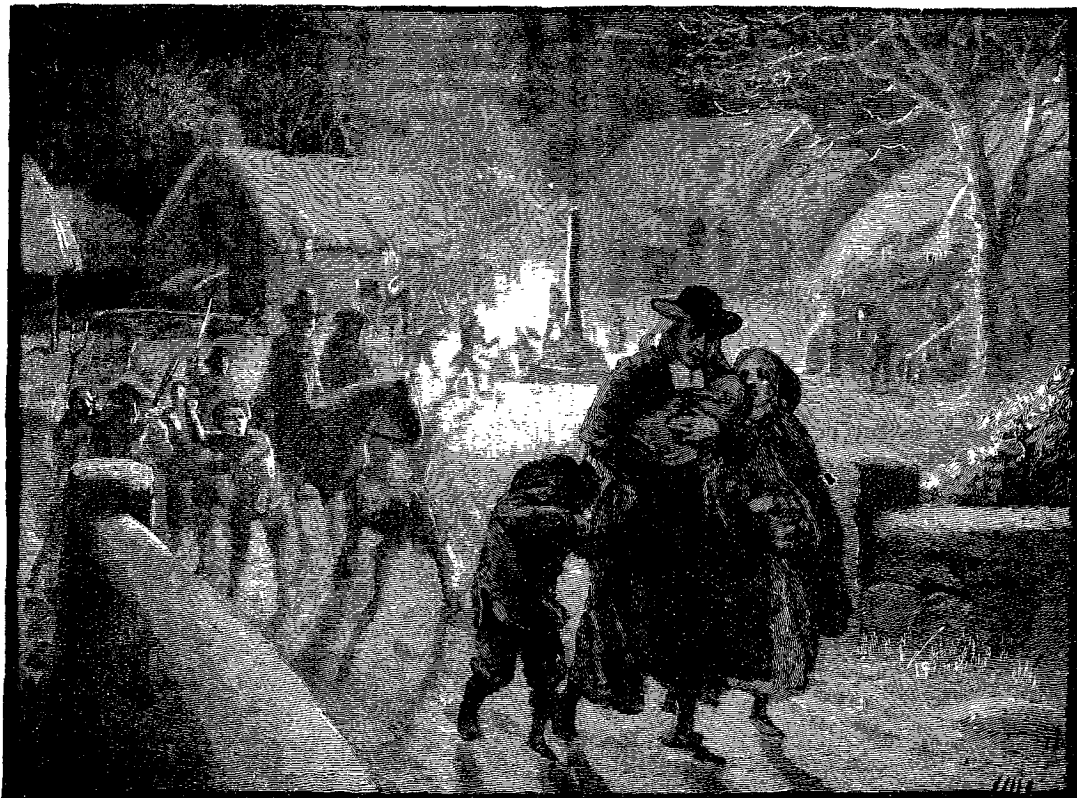
art not Cæsar's friend: whosoever maketh himself a king, speaketh against Cæsar."⁴ Religious bigotry simply invoked against Christ the penalties of the civil law. He suffered, not as an enemy of religion, but as an enemy of the State. The accusation written over him as he hung upon the cross, was, "The King of the Jews."⁵

As with their Master, so with the disciples; they also were accused as disturbers of the public peace, as subverters of civil order. At Thessalonica the cry was, "These that have turned the world upside down are come hither also; whom Jason hath received: and these all do contrary to the decrees of Cæsar."⁶

And at Ephesus the silversmiths raised a tumult because their craft was endangered (Acts 19:27) by the preaching of the apostles. Nor was the danger imaginary; so close was the relation between the prevailing faith and the social and commercial customs of the country, that it was easy to find what appeared to them to be a substantial secular basis for the legal prohibition of the preaching of Christ.

"There is no new thing under the sun;"⁷ and so we find Cardinal Gibbons endeavoring to discover civil reasons for the Inquisition. He says: "The Spanish Inquisition was erected by King Ferdinand, less from motives of religious zeal, than from human pol-

icy. It was established, not so much with the view of preserving the Catholic faith, as of perpetuating the integrity of the kingdom. . . . It was, therefore, rather a royal and political, than an ecclesiastical institution."⁸



QUAKERS BANISHED FROM MASSACHUSETTS.

In scores of cases it has been heartlessly said of Adventists, "If they do not want to conform to our customs, let them leave the country;" and efforts have been made to compel them to leave. But where and how shall they go? Many of these people, were they to go at all, would go, as did the Quakers, stripped of all earthly possessions. Injustice and oppression are robbing them of their goods, and when finally they are driven out, they will go penniless.

dience was held to be utterly subversive of civil order, and so worthy of death.

The Son of God was also accused as "one that perverteth the people;"⁴ and the prevailing argument with Pilate for his condemnation was, "If thou let this man go, thou

¹ 1 Kings 18:17.

² Dan. 6:13.

³ Dan. 6:15.

⁴ Luke 23:14.

⁵ John 19:12.

⁶ John 19:19.

⁷ Acts 17:7.

⁸ Eccl. 1:9.

⁹ "Faith of Our Fathers," pp. 392, 393.

Coming down a little nearer to our own time, we find one of the historians of New England, attempting to justify the banishment of Roger Williams, upon the ground that he was a disturber of the peace. He says:—

In all strictness and honesty he persecuted them—not they him: just as the modern “Come outer,” who persistently intrudes upon some private company, making himself, upon pretense of conscience, a nuisance there; is—if sane—the persecutor, rather than the man who forcibly assists as well as courteously requires, his desired departure.¹⁰

According to Bancroft, the pretext was that Williams was a foe to their civil institutions. He says:—

Roger Williams, the apostle of “soul-liberty,” weakened civil independence by impairing its unity; and he was expelled, even though Massachusetts bore good testimony to his spotless virtue.¹¹

Another of the historians of Massachusetts makes an argument similar to that of Dr. Baxter's. Of the Quakers and their persecutors, he says:—

It is to be as frankly and positively affirmed that their Quaker tormentors were the aggressive party; that they wantonly initiated the strife, and with a dogged pertinacity persisted in outrages which drove the authorities almost to frenzy.¹²

It might appear as if good manners, and generosity and magnanimity of spirit, would have kept the Quakers away. Certainly, by every rule of right and reason, they ought to have kept away. They had no rights or business here. . . . Most clearly they courted persecution, suffering, and death; and, as the magistrates affirmed, “they rushed upon the sword.” Those magistrates never intended them harm, . . . except as they believed that all their successive measures and sharper penalties were positively necessary to secure their jurisdiction from the wildest lawlessness and absolute anarchy.¹³

Mr. Brooks Adams examines these accusations at length, and shows conclusively from the most authentic records, that the Baptists and Quakers were not as a class guilty of any civil offense, properly so-called. He says:—

The early Quakers were enthusiasts, and therefore occasionally spoke and acted extravagantly; they also adopted some offensive customs, the most objectionable of which was wearing the hat.¹⁴

Mr. Adams shows very clearly that the “annoyance” and “disturbance” attributed to Quakers was due simply to the intolerant feelings of their persecutors.

These inoffensive people were driven from their homes; were cruelly whipped; were banished from the colony; were hung like murderers; and yet the testimony of the historian is, that while they “adopted some offensive customs,” “the most objectionable” was “wearing the hat,” that is, refusing to uncover in the presence of so-called superiors.

That which made “the wearing of the hat” so offensive in the Quaker, was his reason for doing it. “The Quaker scorned to take off his hat to any of them [rulers or nobles]; he held himself the peer of the proudest peer in Christendom. . . . Thus the doctrine of George Fox was not only a plebeian form of philosophy, but a prophecy of political changes. . . . Everywhere in Europe, therefore, the Quakers were exposed to persecution. Their seriousness was called melancholy fanaticism; their boldness, self-will; their frugality, covetousness; their freedom, infidelity; their conscience, rebellion.”¹⁵ “They were,” says Bancroft, “hated by the church [the English establishment] and the Presbyterians, by the peers and the king.

The codes of that day describe them as ‘aⁿ abominable sect;’ ‘their principles as inconsistent with any kind of government.’” Thus it was the Quaker's principles, and not his hat, that gave offense, and it was for his principles that he was imprisoned in England and banished from Massachusetts.¹⁶

Though banishment was considered one of the milder forms of punishment, it was, when we come to consider the circumstances, barbarously cruel. To the east lay nearly three thousand miles of ocean, and beyond it the persecution from which they had fled; to the west, the trackless wilderness, inhabited by wild beasts and savage men. Banishment meant only too often death, by cold or hunger, or by the hands of savages.

Among the Quakers, banished from Massachusetts, was a family by the name of Southwick. October 19, 1658, the Southwicks were ordered to depart from the colony before the spring elections, namely, to depart in a New England winter; but having no way of going, except on foot, their cattle having been previously seized and sold to pay fines, and they left well-nigh penniless, they remained in the colony, and the following May, says Mr. Adams, “found them once more in the felon's dock.” When arraigned, they asked what wrong they had done. The judges answered that they were rebellious for not going as they had been commanded. “The old man and woman piteously pleaded ‘that they had no otherwhere to go,’ nor had they done anything to deserve banishment or death, though £100 (all they had in the world) had been taken from them for meeting together.”¹⁷

But their plea was of no avail. “The father, mother, and son, were banished under pain of death.” “But their misery was well-nigh done; they perished within a few days of each other, tortured to death by flogging and starvation.”

Whole columns might be written descriptive of the cruel injustice perpetrated upon inoffensive Baptists and Quakers in New England. The record of fines, imprisonment, whipping, and banishment, and hanging, is a long one; but we spare our readers.

These details are revolting, and the reader wonders that such things could have taken place. But why regard with horror the dark records of injustice in past centuries, when in our own day similar scenes are enacted. Already fines have been imposed; imprisonment has been endured; innocent men have been driven in chain-gangs; banishment has been indirectly attempted; and whipping and death must soon follow. In scores of cases, it has been heartlessly said of Adventists—“If they do not want to conform to our customs, let them leave the country.” But where shall they go? The New England Baptists and Quakers had the trackless wilderness to which to flee. Roger Williams first found an asylum with the Indians, and subsequently settled in Rhode Island, founding a colony there. But where shall the persecuted Sabbath-keeper go? Were he to flee from the persecutions of civilized, “Christian” men, where are the savages with whom he might find refuge? where the wilderness in which he could plant a colony and make for himself a home?

Moreover, many of these people, if they were to go out at all, would have to go as our illustration shows the Quakers of New England going, stripped of all earthly possessions except the clothes on their backs. Injustice and oppression are robbing them of their goods; and when finally they are driven out, they will go penniless.

And yet this is neither China, nor Russia,

nor Turkey; it is “free America;” neither are we living in the seventeenth century, but in the closing decade of the nineteenth, surrounded with all the influences of “Christian civilization,” warned by the history of the Dark Ages, and taught by the experience of a century of civil and religious liberty. But our boasted civilization, like Rome, is crumbling under its own magnificence; the light of liberty is going out, extinguished by human selfishness.

Is there, then, no hope? Yea, verily: God lives, and when his people, weaned from earth by the things that they suffer, cry day and night for deliverance, “he will avenge them speedily.”¹⁸ “Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.” James 5: 7, 8.

WORSE THAN TENNESSEE.

FROM clippings that have been sent us from the daily papers of Chatham, Ont., where Mr. John Matthews, a Seventh-day Adventist, is in jail for having regarded Sunday as a working day, in obedience to the fourth commandment, it seems likely that “Protestant” Ontario will soon make a record of persecution for conscience' sake, which will surpass any that has yet been made in Tennessee. A reporter of the *Chatham Daily Planet* publishes an interview which he had with the prisoner and with some of the officials concerned in the case, of which the following is a part:—

The prisoner takes the thing coolly enough. He thinks he's a martyr—says such fellows as he have to endure persecution and all that sort of thing. “I suppose I'll have to spend most of my days in jail, now,” said the man to me. “Oh, I don't know about that,” I answered. “The next time you'll probably get Central Prison, instead of jail; and I tell you what, my Christian friend, a month of the Central will sicken you.”

“Will you put him at hard labor?” was asked the governor. “If there is any work to be done he'll have to take his turn with the rest,” replied Mr. Mercer.

“Suppose he won't work on Saturday?” “Well, he'll get into trouble, that's all. If he were at the Central and refused to work, they'd give him the cat.”

In no other case that has yet arisen has it been announced, as it is here, that the imprisoned Adventist would be compelled to work on the Sabbath. In Tennessee and elsewhere in the United States, they have been allowed to observe the day set apart by the fourth commandment by refraining from work, in harmony with the dictates of their consciences. But in this case, should there be opportunity for its realization, the plainly-implied purpose is to compel the prisoner, if possible, to violate his conscience and work on the day set apart by his religion as sacred, by an application of the lash! This is the kind of religious freedom which is to-day allowed a good and upright citizen of the highly-civilized province of Ontario.

In addition to this, if the published report be true, Governor Mercer has taken upon himself to decide that the pastor of the church to which the prisoner belongs, Mr. A. O. Burrill, is not an ordained minister of the gospel; that is, that the ordination conferred upon Pastor Burrill, in accordance with the usage of the denomination to which he belongs, is not genuine ordination! Hence, the report says, the governor is in doubt as to how far Pastor Burrill should be indulged in the

¹⁰ Dr. Baxter, “As to Roger Williams,” p. 90.

¹¹ “History of the United States,” Vol. I, p. 319.

¹² Mass. and its Early History, p. 104.

¹³ *Idem*, p. 110.

¹⁴ “Emancipation of Massachusetts,” p. 140.

¹⁵ Bancroft's “History of the United States,” Vol. I, p. 545.

¹⁶ Bancroft's “History of the United States,” Vol. I, p. 546.

¹⁷ “Emancipation of Massachusetts,” p. 170.

¹⁸ Luke 18: 8.

privilege granted to ordained ministers, of visiting people in prison.

And all this occurs in a section of country where religious intolerance cannot be charged to political animosity, race prejudice, or any of those causes which some Northern journals, in commenting upon the persecutions in the South, have alleged as the underlying reasons therefor. The one cause of it all is the spirit of religious intolerance which is fast taking possession of people in all sections of the country, and not only here, but in the most civilized lands elsewhere.

ROGER WILLIAMS AND SUNDAY STATUTES.

JULY 18, Mr. A. F. Ballenger, of this city, addressed a letter to Mr. Sydney S. Rider, editor of *Book Notes*, Providence, R. I., and secretary of the Rhode Island Historical Society, making the following inquiry:—

Can you direct me to some work which will inform me as to how early Sunday laws were enacted in Rhode Island? It is very evident that Roger Williams denied the right of the civil magistrate to "punish a breach of the Sabbath," and it therefore becomes an interesting question as to how early such laws were enacted in his colony.

In *Book Notes*, for July 27, Mr. Rider responded at some length, stating that the first Sunday law in Rhode Island bears date of Sept. 2, 1673—ten years before the death of Mr. Williams. This statute simply prohibited gambling and drunkenness upon the first day of the week. In 1679 it was extended somewhat, being amended so as to impose a fine "upon such evil-minded men as did" "require their own servants to labor upon the first day of the week, and hired the servants of other men for the same purpose."

In 1719, forty-six years after the death of Roger Williams, this law was again amended to read—"No person within this colony shall do, or exercise any labor or business or work of their ordinary calling, nor use any game, sport, play, or recreation on the first day of the week, under penalty," etc.

Mr. Rider says the fact that Mr. Williams held that "the magistrate ought not to punish the breach of the first table, otherwise than in such case as did disturb the civil peace," did "not mean that Williams denied the power of the civil magistrate to punish a breach of the Sabbath." We think that Mr. Rider errs in this. Henry S. Burrage, D. D., introduces this matter incidentally in his "History of the Baptists in New England."* Speaking of Roger Williams, he says:—

The church in Salem then called him, as the successor of Mr. Higginson, who, on account of feeble health, was compelled to retire from active service. The Salem Church was the oldest church in the colony, having been organized August 6, 1629, "on principles of perfect and entire independence of every other ecclesiastical body." The civil authorities in Boston protested against this action of the church in Salem: "That whereas, Mr. Williams had refused to join with the congregation at Boston, because they would not make a public declaration of their repentance for having communion with the churches of England, while they lived there; and besides, had declared his opinion that the magistrate might not punish the breach of the Sabbath, nor any other offense that was a breach of the first table; therefore, they marveled they would choose him without advising with the council; and withal desiring that they would forbear to proceed till they had conferred about it."† Pages 14-15.

This makes it positively certain that this was at least understood to be Roger Williams' position upon this question at that time, and it ought to set the matter quite fully at rest.

The "Schaff-Herzog Encyclopedia of Reli-

gious Knowledge," article, "Roger Williams," says:—

Mr. Williams had refused to join with the congregation at Boston, because they would not make a public declaration of their repentance for having communion with the churches of England while they lived there; and besides had declared his opinion that the magistrate might not punish a breach of the Sabbath nor any other offense, as it was [which was considered] a breach of the first table [first four commandments] of the Decalogue.

It was for this opinion that Mr. Williams was banished from Massachusetts, as will appear from the following further quotation from the "Schaff-Herzog," as follows:—

The most noted of the proscribed opinions of Williams was the doctrine that the civil magistrate should not inflict punishment for purely religious error. It has been urged that it was not simply for his doctrine of religious liberty, but for other opinions also, that Williams was banished. This, however, will not exculpate the General Court; for we find them enacting a law, that "If any person or persons within the jurisdiction . . . shall deny . . . their [the magistrates'] lawful right or authority . . . to punish the outward breaches of the first table . . . every such person or persons shall be sentenced to banishment." In other words, though it be admitted that Williams was banished for other utterances, together with the proclamation of the doctrine of religious freedom, the court deemed it proper to decree banishment for that teaching alone.

The "American Cyclopaedia," article, "Roger Williams," speaking of the proposed settlement of Mr. Williams as assistant pastor to the congregation at Salem, says:—

A remonstrance from the General Court against his settlement was immediately transmitted to Salem, in which it was complained that he had refused "to join with the congregation at Boston, because they would not make a public declaration of their repentance for having communion with the churches of England, while they lived there;" and besides this, "had declared his opinion that the magistrate might not punish a breach of the Sabbath, nor any other offense, as it was [perhaps considered as] a breach of the first table."

These authorities seem to leave no question as to the attitude of Roger Williams toward laws designed for the protection of the day; and this view is not materially affected by the fact that a law was enacted in Rhode Island, prohibiting drunkenness and gambling, and the employment of servants upon Sunday. For it was not until forty-six years after the death of Mr. Williams that ordinary labor on Sunday was prohibited, so that it is certain that Roger Williams was not in favor of such Sunday laws as are upon the statute books of most countries to-day.

SECURING THE SABBATH.

THE Scriptures tell us that "the Sabbath was made for man" (Mark 2:27); that it was made by the Lord when he had finished the work of creation (Gen. 2:2, 3), and that it was given by him to man to be a sign between him and those who would honor him by its observance. Eze. 20:12, 20.

The observance of the Sabbath is commanded by the law of God, which speaks to all the world. When God spoke his law from Mount Sinai, his voice shook the world (Heb. 12:26); and we read of that law that "what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God." The law must therefore be of universal application.

It is the will of God that all men should keep his Sabbath. Not to keep it would be a transgression of his law, and a sin; for "sin is the transgression of the law." 1 John 3:4. And as surely as God is Sovereign of the universe, it is never necessary that any man should do a thing that is contrary to His will. It is never

a necessity that any man should sin. It is certain, therefore, that it is possible for every person to keep the Sabbath. Everyone can secure its rest and its blessings every week in the year if he wills to do so.

Whether other men keep the Sabbath or not, makes no difference with his own privilege and responsibility in the matter. God made the Sabbath for every person, individually, and it is for each one to accept and observe it, without reference to the course of others. No person can excuse his own wrongdoing by pleading the wrong-doing of his neighbors.

No human law, therefore, can have any place in securing to any person the privilege of keeping the Sabbath. No human law can enforce an obligation that is due to God. Divine obligations were not left to be enforced in that way. God has not forbidden sin under penalty of eternal death, and yet left men to secure righteousness by so weak and uncertain a thing as human law.

God has secured righteousness in Sabbath-keeping and in every other requirement of his law, by something infinitely stronger and better than any human enactment, and that is, the power of his own word. "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." Ps. 33:6. By that power which created man in the beginning, he is created anew in Christ, or made righteous. And of this creative power the Sabbath is the weekly reminder.

But it may be said, Ought there not to be a Sabbath law for the benefit of weak-kneed persons who would like to keep the Sabbath, but fear it might go hard with them if they should try it? Ought not places of business to be closed on the Sabbath in order that men may keep it without risking the loss of money or of position? So it may seem to some people; but there is no real support for Sabbath laws in considerations of this kind. No moral strength can be derived through a human law. The person who would like to do right but does not do so for fear of the consequences, is in need of a different aid than any that can be supplied him by human enactments. What he needs is faith, and faith is not a thing of human manufacture; it is the gift of God. And the history of God's people in all ages shows that faith is able to sustain a person in following his convictions of right, not only without the support of any human law, but in the face of adverse laws and of popular sentiment and custom. (See Heb. 11.)

He who has God's support in his course of life, cannot reasonably ask for any other support. He whose god cannot support him in right-doing so as to crown the same with success, would better set aside his god at once. That is not the true God,—the Lord of the Sabbath. And if God will care for a person while he is doing wrong—disregarding the divine command—he will certainly do as much for that person when he turns from his wrongdoing and walks in the pathway of obedience.

Let no one imagine, then, that some human legislation is necessary in order that people may be able to do right. The greatest obstacle to right-doing is the opposition of the devil, working through the natural evil tendencies of every individual heart. And this, with all lesser obstacles, is overcome by the power of the grace of God.

Then if any person wants to keep the Sabbath, let him do so, without clamoring for legislation to clear his pathway of real or imaginary obstacles. God has legislated upon Sabbath observance in his own law, and there is no question but that he has covered the subject fully. His word, which is hi

* Published by American Baptist Publication Society, 1420 Chestnut St., Philadelphia.

† The authority which Mr. Burrage cites, is—"History of Plymouth Plantation," Coll. of Mass. Hist. Soc. Vol. III., p. 310.

law, covers every duty of man which can pertain to things religious, and leaves no room for human legislation in the matter; and when men do legislate in such a case, their work cannot be other than superfluous and mischievous.

This is the trouble with legislation touching the divine institution of the Sabbath. God has marked out the duty and the privilege of all men with regard to a weekly day of rest, and there is nothing that need be added to his words. They indicate the best and wisest course for every man that it is possible to take. The Sabbath was made for man. It is exactly adapted to his nature and his wants. That men should rest on the seventh day, making the other six days of the week working days, as God's law directs, is just what is suited to their highest welfare. And that is every man's duty before God.

It is not surprising, therefore, that human legislation upon the Sabbath institution, or which touches any of those obligations covered by the Sabbath, fails, as it does, to work satisfactorily. It can never succeed in accomplishing the end sought, for no human project can successfully invade the realm of the purpose and wisdom of God.

THE CATHOLICS SEE IT.

PROTESTANTISM stands silent before Rome. The former must either disavow what has been done in her name, or surrender to Rome the fortress of consistency, without which successful warfare cannot be waged.

When Protestantism—as represented by the vast majority who disavow allegiance to Rome—would lift her voice against Romish tradition and in favor of the Bible only as the rule of faith, Rome has but to ask, Why, then, do you keep Sunday? And there being no Scripture in support of it, they can give Rome no reasonable reply.

And now Rome asks another question. Certain prominent Protestants in America have been complaining because their brethren in the faith in Ecuador and some other Catholic countries of South America were oppressed on account of their religion. They made this complaint to the highest Roman Catholic official here, and through him to the pope, asking that the latter exercise his sovereign authority to secure for those Protestants religious freedom. Of course, the pope—if the petition ever came before him—easily found a way to disclaim any responsibility in the matter, and the credulous Protestants who expected him to raise his voice against the long-standing policy and practice of the papacy, in every country where she has ruled, obtained no definite reply. But this was not the end of it. The *Pilot* (Boston), the leading Catholic journal of New England, in its issue of August 10, takes up the subject and speaks as follows:—

The *Pilot* is most assuredly in favor of religious freedom everywhere. It is against intolerance in every form and every country; and if Mr. Lee [chairman of the committee that petitioned the pope] and his co-workers will extend their crusade so as to cover religious proscription in every latitude and longitude, they will find no more zealous supporter than the *Pilot*. But what about a country called the United States of America, where Jews and Seventh-day Baptists are punished by fine and imprisonment at hard labor, even in the chain-gang, if they do not keep holy a day which their Bible and their religion tells them is not to be so honored? We have not much admiration for the second of these classes; for, in truth they are the narrowest of all the narrow bigots we know; but that does not affect their right to religious liberty; and the beauty of their case is that it is not necessary to ask an American cardinal to ask an Italian cardinal to ask the pope of Rome to ask the president of a foreign republic to rectify the wrong. All that Mr. Lee and his brethren have to do is to ask

the Congress of our own United States to enforce that clause of the Constitution which forbids any discrimination against religious liberty.

What will Protestants of the United States say to this? Will they disavow and condemn the evil thing and use their influence to have it stopped? If so, what means the ever-increasing agitation in Protestant circles everywhere for the passing and enforcing of Sunday laws? But if they do not, they will by their silence justify the papacy in every step of her long, dark career of oppression for conscience' sake.

A SENSIBLE MAGISTRATE.

Fibre and Fabric, a Boston industrial journal, publishes the following:—

NEW YORK, JULY 29.—Joseph Leibertz, who lives in a neat little cottage at No. 1020 Prospect Ave., was raking the flower beds in his front yard on Sunday afternoon when policeman McCarthy, of the Morrisania station, came along and told him he was violating the Sunday law and he must stop. Leibertz refused and was placed under arrest. He spent an hour in a cell before he was released on bail.

When he was arraigned in the Morrisania Court today and McCarthy had explained how industriously Leibertz was raking when he captured him, Magistrate Crane turned to the policeman and asked:

"Is that all the prisoner was doing?"

"Yes, sir," McCarthy replied.

"Do you consider that a crime?"

"It is a violation of the law," said McCarthy.

"The prisoner is discharged," said the magistrate, and turning to the policeman, he added: "Try and use a little better judgment the next time you come before me."

Had Joseph Leibertz been an Adventist, and had he lived in Tennessee, Maryland, or Georgia, he would not have escaped in any such way. An Adventist in Rhea County, Tenn., has only just been discharged from the chain-gang for lifting a wheelbarrow over a fence on Sunday.

ASHAMED TO APPEAL TO THE SWORD.

BY J. MCAVOY.

"FOR I was ashamed to require a band of soldiers and horsemen to help up against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him." Ezra 8:22.

Every servant of God ought to be ashamed to appeal to the State for force to help forward God's work, for doing so reveals a lack of faith in God. But the Christian Endeavor Society and the Young Men's Christian Association, whose motto is, "Scotland for Christ," and who seem to consider enforced idleness on Sunday the acme of perfection in Christian reform, are not ashamed to appeal to the secular power. Nor are they ashamed to hunt through the statute books of the Dark Ages in search of laws to enforce the Sunday dogma; thus they are going to the origin of this relic of paganism and picking up its old crutches by which it came among us.

The name and character of these laws reveal their origin and purpose. The usual title is, "An act for the better observance of the Lord's day." But the Lord's day is a "holy day" and to be "kept holy," therefore a law for the better observance of it must enter the heart of each one and make him more holy. And as human laws are powerless to do this, they are therefore powerless to make any one keep the Lord's day better; so their title is deceptive. Sadly ignorant of the nature of the Lord's day must the man be, who talks of

a law, the only power back of which is the carnal sword, making men keep it.

The fact that there are twenty-four of these laws on the English statute books, and an increasing demand for more, is proof of their worthlessness. One after another is passed so that the existing ones can be enforced, just as men make resolutions and break them and then make more resolutions binding themselves to keep the first ones.

But these laws are not only false and worthless, they are wicked, because they imply that idleness is Sabbath-keeping, or that an outward compliance for fear of punishment, is obeying God; thus putting a premium on hypocrisy. But worthless and wicked as they undoubtedly are, the world-wide mania for their enforcement is lauded by many as Christian zeal.

I attended a meeting of a society recently at which the work of Dr. Parkhurst in America was highly praised and considered worthy of emulation. This society has laid a petition before the local authorities declaring ice-cream shops open on Sunday to be "a violation of the ancient and divinely instituted sanctity of the Sabbath," and calling on the officers to use their power to close them. Well might those men be ashamed to stand with their Bibles in their hands and talk of an old law of the Dark Ages enabling them to stop irreligious Italian ice-cream venders from violating the divine sanctity of the Sabbath.

Talk of the Dark Ages when men's bodies were tortured for the good of their souls! but if men in an age of light, and with the Bible, the source of light, in their hands, return to theories of the Dark Ages, are they not ten times more culpable than the inquisitors of old? Nevertheless the horizon is dark with storm clouds. Persecution is brewing. Loss of property, imprisonment, and the chain-gang are only faint mutterings of the coming storm.

But whither shall we flee, since the virgin of liberty is run to earth in her last retreat by the bloodhounds of error, bigotry, and persecution? The old song of "The land of the free and the home of the brave," which inspired hope and courage in the heaving breasts of our oppressed forefathers, must fall as ironical mockery on the ears of him who is one of a convict squad because he regarded the majesty of God's law above the majesty of American law.

Can he who is wrested from a happy home and tender offspring and driven with common criminals because he dared to obey God and his own conscience, sing,

Time's noblest offspring is the last?

Noble offspring, indeed. But alas! with foster parents dead, the victim of bad guardians.

Two men once lived in this world; one called Cain and the other Abel. They were both religious, but Cain instituted his own ceremony and Abel accepted God's. This displeased Cain, who was the elder, the majority, as it were; he "talked with Abel," and as Abel was fully decided to obey God rather than Cain, not being able to obey both, Cain killed him. "And wherefore slew he him? Because his own works were evil and his brother's righteous." But God was not pleased with Cain, and he is the same God still; and God's institution or man's institution, the issue between Cain and Abel, is the burning issue of the present day.

Storm clouds may rise to obscure the "Sun of righteousness," but to them who fear God rather than men, will he "arise with healing in his wings."

Maybole, Scotland.

THE "WORLD'S" TOLERANCE AND LOGIC.

BY EUGENE LELAND.

THE *Toronto World* appears to be the self-constituted champion of the separation of Church and State in the Dominion of Canada, and one would very naturally expect to find it very logical in argument and very liberal toward dissenters. Its position is thus stated in its issue of August 7:—

We believe in the absolute separation of Church and State, and we intend to hew to this line, and let the chips fall where they may.

Good! But should some of the "chips" hit the *World*, will it defend itself against them, or will it still maintain the offensive? Let us see. In the same paper, speaking on the Sunday question, it says:—

When Methodist and Presbyterian clergymen combine to incorporate a religious enactment in the statute respecting Sunday observance, we oppose them, and will oppose them till the objectionable features are removed.

From this and other statements which might be referred to, one might expect to find in the *World* an everlasting enemy to the enforcement of Sunday laws upon dissenters; but not so. In that paper of August 5, appeared the following:—

But whether men are inclined to worship on a sacred day or not, the law steps in and forbids them from working one day in the week. *This is a good law.*

Further on in the same paper it says:—

The civil law is therefore right in selecting Sunday as the day of rest, and with a few exceptions, in making it apply to all alike.

Surely this valiant champion of separation of Church and State should be able to hold to a position at least two days together; but possibly the *World* makes a distinction between the sacred Sabbath of the Christians and the civil rest-day of the government. If that is the case, will the *World* please to explain why it considers it to be fitting that the government should have decided on Sunday "as the day of rest," simply because "a large majority of Christians regard that day as the sabbath"? If that is not a union of Church and State, will the *World* please to tell just what would be? Will the *World* kindly tell us further, why the government should decide to enforce a weekly day of rest at all, aside from the religious reason?

If the *World* regards Sunday merely as a *civil* day, why should its observance be made compulsory? Are people required to close their places of business on a civic holiday, the Queen's birthday, or in the States on the Fourth of July? No, sir, my friend. People are not fined from one dollar to four hundred dollars for engaging in *civil* labor on other civil holidays as they are for doing the same thing on your "civil" Sunday. It is the *religious* character of the day that determines how the civil law shall operate; and it is a union of Church and State.

To show how logically consistent the *World* is on another point, I quote again from the editorial of August 7:—

So, too, when the clergymen of Ontario go to the government and ask to have their taxes remitted because they are Christians, we oppose them, and we will keep on opposing them.

Compare this statement with the one quoted above:—

As a large majority of Christians regard Sunday as the Sabbath, it is fitting that the government should have decided on that day as the day of cessation from work, the rest-day.

Why is it not just as "fitting" for the

government to grant exemption from taxation, because the church demands it, as it is to decide that Sunday shall be a day of rest because the church demands it? Has not the church as much right to demand the people's money without rendering an equivalent, as it has to demand their time without equivalent? If not, why not?

June 28, the *World* published an editorial on the Sunday question, using some very expressive language concerning those who advocate Sunday laws, and at the same time defending a man who had been arrested for working on Sunday. But on August 5, the *World* says of this same man:—

We cannot jeopardize a most wholesome law by permitting the Jews and Seventh-day Adventists to keep their stores open and do business on Sunday.

Passing by the intolerance of this statement let us notice the argument. It is the very same that is used by "Methodist and Presbyterian clergymen" against Sunday cars. Here is the argument:—

We cannot jeopardize a most wholesome law by permitting the *World* to have Sunday cars.

Will the *World* gracefully swallow its own medicine, or will it continue to accuse the "large majority of Christians" of bigotry and intolerance while using the same arguments itself? Possibly the *World* claims a monopoly in bigotry and intolerance! It would not do, you know, to jeopardize a most wholesome law by permitting Jews and Seventh-day Adventists to commit the awful crime of engaging in quiet, *civil* employment on a *civil* day! No, no! It would—see—what would it do? Oh, it would injure their health! That's it!

Wonderfully interested in the health of these people, are our valiant civil sabbath reformers! And in the health of their families! Yes, their families! So much so that if any of them should happen to be detected in doing *civil* work on a *civil* Sunday, why, work them in the chain-gang as they did recently in Tennessee. Shut them up in jail as they have one of them shut up in Chatham at the present time, until they and their families have learned that it is injurious to work on Sunday! Yes, quite so!

Let the *World* come out squarely and acknowledge that all Sunday laws are religious laws, and oppose them as such, or cease to pose as the champion of "absolute separation of Church and State." "Hew to the line, and let the chips fall where they may."

EUGENE LELAND.

Toronto, Ont., Sept. 4, 1895.

THE POWERS THAT BE.

BY G. D. BALLOU.

"THE powers that be are ordained of God." Rom. 13:1 So are the marriage and family relationships. But when God ordained the marriage relation he did not ordain that the husband should horsewhip his wife or lock her up in a garret. In other words, God ordains marriage, but he does not ordain the abuses of that relationship.

God ordains the civil power to act in civil matters, but when the civil powers step out of their ordained sphere, God does not ordain the abuses which follow. The husband may not whip his wife because she does not respect his religion. The man who did it would be branded a tyrant. The State may not rightfully punish the man who fails to respect the religion of the majority, unless that want of respect amounts to a disturbance such as would be a civil offense, under the same circumstances, against any other society than the

church. The right of the State to enforce a Sunday law no more exists in the State authority than in that of the individual. The individual has no control over the time of his fellow-man. It is none of his business how his fellow employs his time so long as he does not thereby injure his fellows. The authority of the State in such matters is no greater than the authority of the individual. Because the individual authority is simply 0. Now add a thousand, yes, ten thousand, yes, seventy million 0's, and what do you have? Simply 0. Then where is the right of the State to command a time rest? Such command is an abuse of civil authority—a usurpation.

Now while God ordained the civil power, he never ordained the abuse of that power. His people have ever been justified in trampling such abuses under foot. Refer to Daniel 3. Note the case of the Hebrew worthies. They were not forbidden to worship the God of heaven. They must only fall down and worship the golden image which the king had set up. The outward act only was all that the decree controlled. They might have fallen down in that crowd and prayed to the God of heaven, but to their fellow-men they would have conveyed a false impression, and they saw in it a denial of Jehovah. So they said: "We are not careful to answer thee in this matter. . . . We will not serve thy gods nor worship the golden image which thou hast set up." Dan. 3:16-18. And when they went into the fiery furnace, one "like the Son of God" went in with them. Thus the king's abuse of civil authority was rebuked.

In Daniel 6, is recorded a similar case. A law was framed to entrap Daniel if he should ask any petition of any king, lord or ruler save of Darius, for thirty days. He might have turned his face into the corner and in subdued tones offered up his petition to God, but, no; that would have been surrendering a right which sacredly belonged to him, a right to pray with his face toward Jerusalem, with his windows open, in audible tones. Had he heeded this unrighteous civil law it would have been to surrender his God-given right to worship God according to the dictates of his own conscience. He might for thirty days have prayed silently in secret. But God justified him in openly trampling under foot this abuse of civil power, by sending his angel into the den of lions with Daniel.

In the fourth chapter of Acts we have another instance. The Jewish Sanhedrim commanded Peter and John not to speak at all nor teach in the name of the Lord Jesus. Their answer was: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Verse 18. In the fifth chapter they are arraigned for not heeding this abuse of authority. In verse 29, the eternal principle of God's superior authority when there is a conflict between "the powers that be" and God, is recognized,— "We ought to obey God rather than men." And the events which followed show how God again vindicated those who recognized his authority when the civil power had overstepped its bounds and was interfering with matters which belonged to God.

Now, candid reader, down here in the last days of the nineteenth century, shall we unquestioningly bow to an abuse of civil authority which in principle is in every way parallel with those we have cited? Shall we give our example on the side of enforcing rest on a religious day contrary to the plain letter of God's Word and the natural rights of man? God's Word says "the seventh day is the Sabbath, . . . in it thou shalt not do any work." Cæsar says, rest from all your work on Sun-

day. What shall we do? If we belong to that class in which the prophets and apostles were found shall we not trample this usurpation of authority in the dust?

The powers that be have not yet ceased meddling with things which belong only to the spiritual realm. Shall we justify them by rendering our allegiance to them, or condemn them by obeying God? Shall we obey the other strong injunction (1 Peter 2:13), "Submit yourselves to every ordinance of man for the Lord's sake" in this case by keeping the obligation of the Sunday law, or shall we violate the wicked obligation and calmly submit to the penalty? Is not the latter the way the Hebrew worthies did? What better precedents could we have? And will not the great God, Creator of heaven and earth, vindicate the cause of his loyal subjects who from pure principle stand out boldly against all tyranny, whether in the home, in the church, or in the State? Shall not we believe in him and trust that he will?

Baltimore, Md., Sept. 1, 1895.

"THOU SHALT NOT WORK."—"SUNDAY LAWS"—"SUPERIOR'S BLUE LAWS."

BY H. F. PHELPS.

THE above are the titles of a news item from West Superior, Wis., as appears in the morning papers of the 28th of August.

It appears that the Law and Order League of that city made threats that the Sunday laws shall be enforced as interpreted by the ancient blue laws, and they are now giving proof that they intend to be as good as their word. C. R. Fridley is the attorney of the league, and complaints have been made against ten different parties, representing the candy, tobacco, news, fruit, boating, drugs and street-car traffic. In stating the object of the league, Judge Fridley said that—

It is a mistake to suppose that the Law and Order League is made up entirely of liquor dealers. They are and will be the most active in carrying out the purposes of the league, because they are the most interested; but persons of other kinds of business and in the professions are members of the organization and in sympathy with its purposes. The intention of the league is to do just what it claims—to prosecute all offenses against the Sunday laws until everything is closed up or else everything is open on Sunday. The purpose is not to get the authorities to compromise with the saloon men or to run the town, but it is to get an expression of public sentiment on the question of the enforcement of the blue laws which will be decisive. All offenders against the Sunday laws will be promptly, vigorously and persistently prosecuted until this question is settled. A test case will be made as to the right of the street-car company to operate its road on Sunday, and if we are successful, there will be no more street-cars desecrating the sabbath with their diabolical noise.

Here, then, is another element by which the man-made sabbath will be exalted before the world, and by which men will be compelled to worship the beast and his image and to receive the mark of his name. Of course, no one can definitely predict as to the outcome of this particular movement; but without doubt it will be a compromise. No doubt the ultimate object is to secure a repeal of the Sunday laws. It will give the enemies of the true Sabbath another opportunity to class those who will stand for the principle of obedience to God's written word and in defense of the inalienable rights of all men, with the saloon element, as stated by a recent writer, "Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth.

Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. A false coloring will be given to their words; the worst possible construction will be put upon their motives."

Such a crisis is before us.

MORE PRESS COMMENTS CONCERNING RELIGIOUS PERSECUTION.

Is This Religious Liberty?

[*Farm and Stock Record, Del Rio, Texas, August 10.*]

IN Tennessee the Seventh-day Adventists are being imprisoned for "violating" Sunday by work. These people very properly observe the seventh day of the week, Saturday, as commanded by our Lord, and work Sunday. Is this the religious liberty guaranteed us by the Constitution, or is it not rather the approaching tread of the dragon of Revelation to whom power is to be given for a season? It cannot be safely denied that the Seventh-day Adventists have the authority of Scripture for the observance of the seventh day, Saturday. "The Son of man is Lord also of the Sabbath." Mark 2:28. "But the seventh day is the Sabbath of the Lord thy God." Ex. 2:10. "In vain do they worship me, teaching for doctrines the commandments of men." Matt. 15:9. The sabbath of Constantine is not the Sabbath of our Lord.

No Excuse For It.

[*Laramie (Wyo.) Times, July 27.*]

DAYTON, Tenn., is now the scene of a travesty on justice worthy the Dark Ages. Nine honest, industrious men, all Seventh-day Adventists, save one, and he the son of a Seventh-day Adventist lady, a widow, were tried July 1 and 2, convicted, and in default of payment of fine and costs, amounting to nearly \$40, were imprisoned in the county jail for terms ranging from seventy-five to ninety days.

Protestants are being persecuted by means of State enactments in several Roman Catholic countries of South America. They have demanded of the pope that these persecuting acts be repealed. The papal secretary of state answers in substance, that these statutes are "civil" enactments, not religious. We are sorry for these persecuted Protestants, and we denounce this "civil" excuse as a mere dodge. But is it less of an excuse than the one the Tennessee court can give for persecuting the poor men as above stated? Is it not about time that religious liberty will be insisted upon by the civilized world?

"The Bible On Their Side."

[*Pennsylvania Grist, Williamsport, August 11.*]

IN America the State has nothing to do with the religious observance of any day. Lately, in Maryland, certain zealous people have secured the prosecution of the Seventh-day Adventists because they choose to work upon the first day of the week. It is not charged that these seventh-day Christians are not good citizens; that they do not live upright lives. They are prosecuted because the law of Maryland prohibits all secular occupations except works of necessity or charity on a certain day. Clearly the law is unjust to the Adventists. They have the Bible on their side.

Father Enright, a Roman Catholic priest at Harlan, Iowa, says: "I have repeatedly offered \$1,000 to any one who will furnish any proof from the Bible that Sunday is the day we are bound to keep. It was the Holy Catholic Church that changed the day of rest from Saturday to Sunday, the first day of the week." It was a Romish council that anathematized those who kept the seventh day, Saturday. Well may the priest ask: "What right have Protestant churches to observe Sunday?" So the whole religious world goes back on the Bible and obeys the Romish Church in the observance of the first day of the week, and all the legislative bodies of Christendom are sadly in fault in providing penalties for those who believe in and follow the Bible in respect to the Sabbath.

Contrary to Free Government.

[*Globe, Council Bluffs, Iowa., July 26.*]

THE State has no right to say to the citizen which day he shall observe as the Sabbath. If the State should go so far in asserting control as to determine the day of worship, it could hardly do otherwise than appoint the seventh day, as the highest authority on religion is the Bible, and the Bible says that "the seventh day is the Sabbath of the Lord thy God." Therefore, if the State or society be inclined to exercise authority to this extent, it can appoint no other than the seventh day without violating one of the ten injunctions of the Decalogue. . . . Such legislation is contrary to the spirit and letter of the Federal Constitution, and is clearly hostile to the principles of free government.

A Relic of Witch-Burning Days.

[*New Era, Hopkinsville, Ky., July 19.*]

THIS [Sunday law] is a relic of the witch-burning days of the New England Puritans.* The law in force in regard to the observance of the first day of the week was so strict that it forbade a man to kiss his wife or children on that day, and forbade making up beds, sweeping, shaving, chewing or smoking tobacco, or engaging in anything except "going decorously to and from the meeting-house." Persons violating these Sunday laws were fined pretty heavily and put in the public stocks—a painful and disgraceful punishment.

The Seventh-day Adventists keep Saturday, the seventh day of the week, holy, and do no work of any kind, but spend the day attending religious services at their churches and homes. They work on Sunday, the first day of the week, and get severely punished by the antiquated puritanical and tyrannical laws of Tennessee. Such laws should no longer disgrace the statute books of our sister State.

Persecuted For Sabbath-Keeping.

[*Ohio Soldier (Chillicothe), July 27.*]

It is evident to any unprejudiced person who will note the facts in the case, that the trouble is not that these people work on the first day of the week, but that they do not work on the seventh day; for the principal complainant was compelled, on the witness stand, to acknowledge that he was at work—going to borrow a plow—when he saw these Adventists at work.

It is also a fact that a number of furnaces

* This is a mistake. "Witches" were hanged but never burned in New England.—ED. SENTINEL.

in the county run the same on Sunday as any other day, and the jail in which these men are confined is shook twenty times a day each Sunday by the passage of that number of trains, while a switching engine and crew are working all day long in easy hearing distance.

The writer is far from being an Adventist, but he hopes that these prisoners may have the courage and fortitude to stay in the Rhea County jail until they rot, rather than surrender one hair's breadth of their religious freedom.

It is to be noted that Rhea County is inviting immigration. We would as soon think of moving to Armenia.

Worthy of the Dark Ages.

[Dubuque (Iowa) Trade Journal.]

THE AMERICAN SENTINEL, New York, informs the world that "eight honest, conscientious Seventh-day Adventists of Rhea County, Tenn., have been condemned to serve terms of from seventy-five to ninety days in the county jail at Dayton, Tenn., for doing common labor on Sunday—labor which disturbed no other person's private or public devotion. It has also been decided to work these honest men in the chain-gang." This is religious persecution and intolerance more worthy of the Dark Ages than the United States in the nineteenth century.

Sectarian Bigotry.

[Independent, Madison, S. D., July 26.]

It is time that the American people were paying some attention to the question of religious liberty. Think of it, in one State of this Union men are imprisoned for doing what Congress has frequently done—breaking the sabbath day. It is fortunate for our national law-makers that Washington is not in Tennessee. If a class of American citizens believe that the seventh day should be observed as the holy Sabbath day, they have the right to observe that day. No religion can flourish on the American soil that silences the conscience of men and enforces its dogma by court decrees. We want no sectarian bigotry in this country. It is unchristian, and it is a menace to American liberty.

A Travesty on Justice.

[Dedham (Mass.) Transcript, July 27.]

Is America the land of the free? Can men worship God in the United States as their consciences dictate? These are questions all should ponder deeply, and they are asked because of a travesty on justice that this month happened in Dayton, Tenn. Eight Seventh-day Adventists, all honest, honorable and industrious men, have been tried and condemned to serve terms of from seventy-five to ninety days in Dayton's jail and made to work in its chain-gang for the offense of working on what is in law styled the Lord's day, although their labor disturbed no person's private or public devotion. . . . Because of their religious belief, they are now, in this boasted age of civilization, undergoing the punishment that is meted out to the meanest of malefactors. They are criminals, yet not criminals, because they have been faithful to the religious principles in which they firmly and honestly believe. Their punishment savors, not of the enlightened days of the nineteenth century, but rather of the Dark Ages. Small wonder

it is that the secular and religious press of our country is denouncing the un-American act of intolerance that has been done in the name of justice.

In Jail For Obeying God.

[Flora (Ill.) Democrat, July 25.]

DOESN'T it sound like a voice from the Dark Ages to hear it said that in Dayton, Tenn., eight Christians are in jail for exercising liberty of conscience and obeying in spirit and in letter the commandment that says, "Remember the Sabbath day to keep it holy"? Eight Baptists, of the order of Adventists,—honest, industrious, and above reproach, men of religious fervor, of the same material of which martyrs are made, were arrested, dragged into court, tried and found guilty of obeying that commandment of God—"Remember the Sabbath day, to keep it holy: Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," and actually disobeying the laws of Tennessee by working, as God did, on the first six days of the week.

These men are no doubt now working with shackles upon their limbs upon the streets in Dayton, Tenn. They refused to pay the unjust fine, as they labored the first six days of the week and rested on the seventh, and claimed the constitutional right of the American citizens in the exercise of good conscience and religious liberty under the broad Constitution of the Nation, and yet the American flag, "Old Glory," waves proudly over these eight Christians in chains who refused to disobey their God and our own God, or have their consciences violated by the heathen laws of the State.

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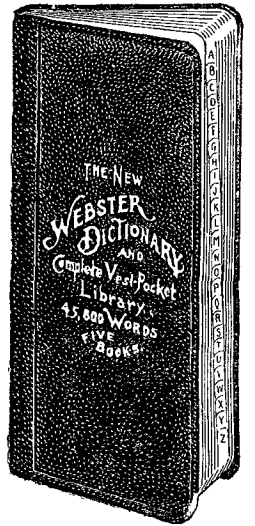
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NEW YORK, SEPTEMBER 12, 1895.

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.

THE Sunday law of New York City well illustrates the anomalous nature of Sunday laws in general. By its peculiar provisions it is a crime to sell ice one minute after 10 o'clock, A. M., on Sunday, but no crime to sell it one minute before 10; a crime to sell bakery goods after 1 o'clock, P. M., but all right to sell them before that hour; and a crime to sell any intoxicating liquors at any hour of that day, which it is no crime to sell on every other day. Cannot anyone see that such arbitrary distinctions have no foundation in reason? Such a law, so far from decreasing crime, becomes itself a manufacturer of it.

WE learn from the *Christian Statesman* that "a new society has been organized in Boston and incorporated under the laws of Massachusetts. It is called the 'Newspaper Sermon Association.' The articles of the association state that the corporation is constituted for the purpose of disseminating non-sectarian and non-doctrinal religious truths by the aid of Sunday newspapers, quickening among editors and publishers of Sunday newspapers a realization of their possibilities and responsibilities in the spiritual and moral development of their readers; lessening church antagonism and developing in the Christian church a greater willingness to use the newspapers as a power for Christianity."

THE Seventh-day Adventists, recently in the chain-gang in Rhea County, Tenn., have been released. They were not required by the authorities to work upon the Sabbath, but were required to work an additional number of days for the "privilege" of resting upon the Sabbath as required by the divine commandment. The officials were magnanimous(?) and did not exact the full pound of flesh; they "gave" them from one to three days each, because, as they said, the Adventists had been good hands, and had given them no trouble.

But the release of these men in no wise affects the question at issue; the fact remains that they were unjustly deprived of their liberty, and that the State of Tennessee still claims the right to impose upon them the observance of the so-called sabbath under penalty of further imprisonment.

WE greet with pleasure the advent of a new journal into the field of the discussion of those themes which pertain to religious freedom. Such is the *South African Sentinel*, published at Cape Town, South Africa, monthly, by the International Tract Society. A parallel edition is published simultaneously in Dutch,

under the name of *De Wachter*. It will treat all subjects from the standpoint of the gospel of Christ, and will thus uncompromisingly oppose every movement towards a union of Church and State. That there is an urgent call for it in South Africa, especially, is evident from the agitation that has recently sprung up there, and the steps that have already been taken, for a compulsory observance of Sunday. The world-wide extent of this evil movement demands that the voice of protest and of warning against it should also be world-wide. We wish our new contemporary the fullest success in its gospel mission.

THE law of God is spiritual. The Saviour, in his sermon on the mount, showed that the sixth and seventh commandments could be broken even by an evil desire. And the Sabbath commandment, like the others, requires more than a conformity in outward acts. It requires that we should not seek our own pleasure on the Sabbath day, or speak our own words, but should make it a day of spiritual delight. See Isa. 58:13, 14. And no one can do this without being spiritually-minded. Hence it is utterly impossible for any human sabbath law to help any person to keep the Sabbath; and all the legislation that might be passed on earth, though enforced as strictly as ever human law was enforced, could not save the nation from being a nation of Sabbath-breakers in the eye of God.

THE *World*, of August 26, had the two following items of news, which serve to illustrate the wickedness of the statute which makes an act, otherwise commendable, a crime, simply because it is done on Sunday:—

Of the Sunday-law arrests the most interesting was that of Thomas Coughlin, of No. 1763 Third Avenue. He was selling ice, and a policeman saw him sell five cents' worth to a girl from a tenement-house. There used to be an order that the selling of ice was a work of necessity, but City Magistrate Simms, of the Harlem Police Court, held him for trial.

Another case was that of Cassel Goldman, clerk, in No. 17 Canal Street. He sold a policeman three cents' worth of writing paper. The place is a cigar shop as well as a stationer's, and the policeman, whose memorable name is Grimshaw, came in and said: "I want to write a letter. Won't you accommodate me with a piece of paper?" City Magistrate Deuel held Goldman for trial.

It is difficult to properly characterize these arrests. It is astonishing that officers would make arrests under such circumstances, and still more astonishing that a police magistrate would hold a man for trial, arrested for selling ice. Bad as the Sunday law of New York is, it permits works of necessity and charity, and defines necessity as being "whatever is necessary for the health, comfort, or well-being of the people." It is evident, however, that nothing is to be permitted to stand in the way of a rigid enforcement of the Sunday law.

The other case, while not having in it the same elements of barbarous cruelty, as in the circumstances attending the arrest of the ice-man, presents a sad commentary on the morals which are fostered by Sunday legislation. The sale of manufactured tobacco is legal in New York State on Sunday, therefore it was not a violation of the law for the clerk to sell cigars on that day, and it was doubtless

for that purpose that the shop was open. The policeman who made the arrest, did not find the clerk selling other articles, nor did he induce him to violate the law simply by proposing to buy stationery from him, but professing that he wanted to write a letter, asks simply as an accommodation that he might be supplied with the necessary material; and for doing this favor the clerk was arrested. The first impulse is to blame the officer and to feel that society is unsafe in the guardianship of such men; but the fault is primarily with the "law" which makes an act otherwise commendable a crime because it is done upon Sunday. Sunday laws, instead of promoting morality, foster immorality.

THE State League of Republican Clubs, in session at Syracuse on the 5th inst., adopted the following relative to Sunday:—

We heartily commend the action of the police authorities of New York City in closing the saloons on Sunday, and note with pleasure that the liquor-dealers, in taking official action by which they promise to obey the law and assist in its enforcement, have shown more good sense and honesty than the newspapers and public men who have counseled against obedience to law and order by inveighing against public officials for doing their sworn duty. The question of open saloons on Sunday is not a political question, but is one the determination of which, will, to a large extent, measure the moral tone of the Empire State.

We believe in the American Sunday, and that the traditions of the Republican party favor the preservation of all those conditions and principles calculated to bring peace, prosperity and happiness to the masses of the people, and while this league still adheres to its constitutional provision against attempting to dictate nominations for public office, it will, at all times, reserve the right to speak plainly on any and all questions affecting the well-being of society and our fellow-citizens.

This action is significant, and shows that there is no probability of any change in the Sunday statutes of this State.

THE plea that the imprisonment of men under the Sunday statutes of the various States is not religious persecution because "Sunday laws are civil enactments," can be honestly made only by those ignorant of history. With the exception of isolated cases of individual and mob violence, no martyr ever suffered except for violation of civil law. Of the Puritan régime in Massachusetts, Bancroft says: "Since a particular form of worship had become a part of the civil establishment, irreligion was a civil offense."*

Very much of the intolerance of the Puritans was "justified" on civil grounds. Of the banishment of certain offenders from the territory of Massachusetts, Bancroft says:—

The government feared, or pretended to fear, a disturbance of the public peace. The triumph of the clergy being complete, the civil magistrates proceeded to pass sentence on the most resolute offenders. Wheelwright, Anne Hutchinson and Aspinwall were exiled from the territory of Massachusetts.*

Religious intolerance has always masqueraded as the conservator of civil order.

* History of the United States, Vol. I., pp. 312, 262.

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