



"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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ALONZO T. JONES, }  
 CALVIN P. BOLLMAN, } EDITORS.  
 LEON A. SMITH, } ASSISTANT EDITOR.

### THE FOUNTAIN OF LAWLESSNESS.

In his second epistle to the church of Thessalonica, the Apostle Paul, speaking of the coming of the day of God, wrote:—

Let no man beguile you in any wise; for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God, or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God. . . . And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work; only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming. 2 Thess. 2:3-8. (R. V.)

These words of inspiration have a most important bearing upon an understanding of the nature of the times at which the world has now arrived.

It is a time of prevailing lawlessness. Revolution and riot, insurrection and anarchy, lynchings and mob violence in every form, are setting law and order at defiance throughout the world. At the same time we see rapidly developing in this country a party that claims to stand for the principle of obedience to law; the members of which are zealously working to instill this principle into the public mind in favor of certain laws, and who are ready to denounce all such as do not favor those certain laws, stigmatizing them as lawless persons, if not as anarchists and traitors.

In view of these facts it is of the highest interest and importance to investigate the career of this "lawless one" of which the prophecy speaks, that we may know how far his teaching and example may have contributed to the lawlessness of the present day.

This "mystery of lawlessness" was already working in Paul's day, but was to be more clearly revealed as the "man of sin" who "opposeth and exalteth himself above all that

is called God or that is worshiped; so that he sitteth in the temple of God, setting himself forth as God." There is a power which exists in our world to-day, the history of which is an accurate fulfillment of these words. It is the papacy.

Is it any wonder that this power is spoken of as the "mystery of lawlessness" and "the lawless one," in view of the fact that it has actually dared to set at naught the law of the most high God? and even more than this, has claimed the power and the right to make changes in that law, and has set its own precepts and laws in the place of those spoken by Jehovah!

That the papacy has done this, is clear from her own testimony. True, she does not claim to have acted in opposition to the will of God; but her claim of divine sanction for her daring work only throws a more lurid light about the facts. Papal teaching upon this point, as published in her catechisms, is as follows:—

- Q. Say the third commandment.  
 A. Remember that thou keep holy the sabbath day.  
 Q. What is commanded by the third commandment?  
 A. To spend the Sunday in prayer and other religious duties.<sup>1</sup>

This language is in bold contrast with that of God's law, as spoken by him upon Mount Sinai; for the third commandment of that law is: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." The second commandment, which forbids the worship of images, is dropped—stricken out—in this papal presentation of the divine law, thus leaving the third commandment to take the place of the second, and the fourth the place of the third. Moreover the Sabbath commandment enjoins, not the observance of Sunday, but of the seventh day. We quote further:—

- Q. How prove you that the church hath power to command feasts and holy days?  
 A. By the very act of changing the Sabbath into Sunday.<sup>2</sup>  
 Q. Have you any other way of proving that the church has power to institute festivals of precept?  
 A. Had she not such power she could not have

<sup>1</sup> Butler's Catechism, p. 28, edition of 1877, published by Hoffman Bros., Milwaukee, Wis.

<sup>2</sup> "An Abridgment of the Christian Doctrine," p. 58. Excelsior Catholic Publishing House, 5 Barclay St., New York, 1833.

done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day,—a change for which there is no Scriptural authority.<sup>3</sup>

And the Protestants (in name) of to-day are following the example of the papacy in defying the law of God; teaching that the first day, instead of the seventh, is the Sabbath which men are divinely commanded to observe.

Not only do they teach this, but they have incorporated this doctrine into their civil law, so that the observance of "the first day of the week, commonly called Sunday," is commanded upon men under civil pains and penalties.

With but one exception, all the States of the Union have such laws in their statute books; and these laws are the ones, in particular, whose enforcement is now being loudly demanded in the name of respect for law!

If there is anything in the world that deserves the name of anarchy, it is defiance of the law of Jehovah. Satan was the first one who set up his will in opposition to that of the Creator. The papacy, actuated by the same spirit of self, has done likewise, and during the long centuries of her supremacy, her false doctrine so permeated the world that the nations are drunken with it. Rev. 14:8; 17:4; 18:3. And now, under the influence of this wine of false doctrine, the Protestant nations—and most noticeably our own—are imitating "the lawless one" in her heaven-daring course.

All that is against the law of God is lawlessness, even though it may have the form and appearance of law. It is in accordance with and by the aid of those principles of natural right and justice which the Creator has implanted in men's hearts, that all human laws are supposed to be framed; and when statutes are enacted contrary to those principles, they can have no binding obligation. On this point, Blackstone, the great law commentator, says:—

This law of nature being coeval with mankind, and dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe, in all countries, and at all times. No human laws are of any validity if contrary to this; and such of

<sup>3</sup> "Doctrinal Catechism," p. 174; Excelsior Catholic Publishing House, 5 Barclay St., New York, 1876.

them as are valid derive all their force, mediately or immediately, from this original.

A Sunday law is contrary both to that law which God spoke from Mount Sinai and to the law of natural rights; to the former, in that it puts Sunday in the place of God's Sabbath—the seventh day—and to the latter, in that it invades every man's natural right to worship God according to the dictates of his own conscience. It is impossible, therefore, that Sunday laws should operate in the interests of peace and order, and of respect for true, or natural, law, which is unchangeable and eternal, and is synonymous with right. Alexander Hamilton said: "In a society, under the form of which the stronger faction can readily unite and oppress the weaker, anarchy may as truly be said to reign as in a state of nature, where the weaker individual is not secure against the violence of the stronger."—*Federalist II.*

Who, then, are the lawless ones to-day, and who are really working in the interests of respect for and obedience to law? Can those who adhere to the law of God,—both that which he spoke with his own voice, and that natural law of right which is stamped more or less clearly upon every mind, and from which all human law must derive its force,—can such be properly viewed as other than law-abiding people, even though that adherence should lead them contrary to some of the statutes of men?

Is it not perfectly clear that the real promoters of lawlessness and anarchy are those who, wittingly or unwittingly, follow the example of "the lawless one" in setting aside the precept of Him whose throne is in the heavens, and whose kingdom ruleth over all?

When that law is set aside, confusion and anarchy are the inevitable result. The very heavens, with their shining spheres which declare the glory of God, are governed by divine law. Let that law be withdrawn, and celestial anarchy would show itself in confusion and the wreck of worlds. All nature testifies that "the law of the Lord is perfect." And we are resolved that our testimony shall agree with hers, by letting the divine law control our lives, as it controls her.

All the confusion, the lawlessness, the strife and anarchy which darken the face of the earth to-day, are the result of disregard of the perfect, divine law. He who teaches that the ten commandments have been abolished, or that any of those precepts have been changed, or in any other way weakens their hold upon men's consciences, is working to keep open the evil fountain that is sending forth its flood of lawlessness upon the earth.

#### SIMPLY ANTICIPATING A LITTLE.

REFERRING to the impression that has somehow gone abroad that old "Uncle" Gillett, of Grayville, was one of the Adventists in the Rhea County chain-gang, the *Dayton Republican*, of August 30, says:—

"This is anticipating things a little. Mr. Gillett is still enjoying his liberty, although but for the postponement of his trial he would doubtless now be working in the Rhea County chain-gang by the side of eight of his neighbors. He will be tried at the November term of court, and then we shall see whether the law will demand its pound of flesh.

"You see, it is this way: Down here in Tennessee we respect the law. We are law-abiding citizens, gentlemen. In our eyes the law is a sacred instrument. If a lot of men were able to get together and pass a law burning heretics we would obey it. Yes, sir, although it would be painful to our feelings we

would obey it, because it would be our duty as good citizens. All law, no matter how wicked and unjust its tendency, must be obeyed because it is the law, and to do otherwise would bring it into contempt. We are sure we are right, because the ablest jurists and preachers in the land hold this view; this is also a maxim handed down to us by the old Spanish inquisitors, and it has the sanction of age and custom; besides being contrary to common sense.

"We know Gillett and we like him. He is a man of blameless life, and told us not long since that this is the first time that he has been in a court of justice. Gillett was formerly a Freethinker. It is only since he has gotten to be a Christian and an Adventist that the law has taken hold of him. Yes, this Christian instrument made by Christian people and enforced by Christian courts, is vindicating its majesty by compelling the people to work at the expense of the State for placing a different interpretation upon the Scripture than what it does.

"It is a pity that when Martin Luther slung that ink bottle at the devil he did not brain his satanic majesty on the spot."

#### DR. SUNDERLAND ON PERSECUTION.

REV. DR. SUNDERLAND, of Washington, D. C., has taken occasion to review the *AMERICAN SENTINEL*, of July 18; in a three-column article in the *Boston Daily Standard*, of September 3.

The first thing the doctor notices is the "Roll of Honor," a list of about 120 papers that have condemned the persecution of Seventh-day Adventists. Of the attitude of these papers, he says:—

It is comparatively easy in this country to denounce the action of the civil authorities in pursuance of existing law as the perpetration of crime upon inoffensive men and women, who yet stand the open, confessed violators of existing civil law, and yet claim that they are inoffensive people, whose conscience will not permit them to obey the law, because the law is man-made, and not God-made, in their opinion. Thus they turn upon the law and its faithful administration by those who are lawfully charged with its execution, and claim to be "oppressed" by this "un-American, unjust, bigoted and intolerant proceeding." They claim to be more holy than the law itself; that, indeed, the law is in direct contravention of God's law, and that in deference to God's law they are perfectly justified in trampling on the State law, which they claim should be at once abolished.

This shows that the doctor's sympathies are entirely with the persecution and not with its victims. He speaks of turning "upon the law and its faithful administration by those who are lawfully charged with its execution," etc.; but the same number of the *SENTINEL* that published the "Roll of Honor," published an article, "Partial in the Law," showing that those "faithful" administrators of "law" conveniently closed their eyes to all violation except by Seventh-day Adventists. This fact alone brands the so-called enforcement of the Tennessee Sunday "law" as religious persecution.

But that Dr. Sunderland has no appreciation whatever of the real question involved is evident from this statement:—

The whole structure of this argument rests upon one small pivot, the calendar of the Sabbath. It turns simply on the question whether the Jewish or the Christian calendar is in vogue. They cling to the Jewish calendar, and ninety-nine one-hundredths of all Christendom accept the Christian calendar.

The whole question turns upon nothing of this kind. The question is a very simple one: Shall the minority have the right to believe and practice as they please in matters of faith, so long as they do not interfere with the equal rights of others?

It is utterly absurd to contend that private work, such as is carried on by the Adventists, in any way interferes with the right of the majority to keep Sunday, or that it interferes in any way with the due observance of that day by anybody who wishes to keep it. The very most that can be claimed is that it is offensive to the moral sensibilities of those who regard Sunday as a sacred day. But has civil government any right to undertake to "protect" the majority from such a shock to their moral sensibilities? To do so would be to return at once to the maxims and methods of the Dark Ages.

Moreover, the circumstances show that the moral shock is not due to the fact that the Adventists work on Sunday, but that their Sunday work, coupled with their Sabbath rest, is a protest against Sunday sacredness. No effort is made to prosecute others who work on Sunday; railroad trains, iron furnaces, coke ovens, livery stables, are operated on Sunday, and no effort is made to interfere with them. Daily papers are published in Tennessee, and in the cities street-cars run; and yet all these things are against the law equally as much as is the work done by Adventists. As stated in the number of the *SENTINEL*, which Dr. Sunderland reviews, a member of the grand jury, that found the indictments against the Adventists, and was very prominent in their prosecution, works himself and employs others to work for him on Sunday in the fruit season, simply to shield himself from loss; and again, we say, the question is not as to the calendar, but as to whether Seventh-day Adventists shall enjoy equal rights with other people.

The doctor's talk about "Jewish calendar" and the "Christian calendar" is all sheer nonsense. Both Jews and Christians have the same week, and have had from time immemorial. The contention that man's first day was God's seventh day, is utterly without foundation. There is not a scintilla of evidence to support it. It is true that man was created on the sixth day, and that his first full day was the seventh day of creation week; but that it was his first day is absurd, for the man was not only created upon the preceding day (the sixth), but the woman was also created upon that day and given to man, so that the sixth day was not only Adam's first day, but it was his wedding day.

But this whole matter of man's first day being God's seventh day, is too silly to discuss seriously. We are not dependent for our knowledge of the Sabbath upon man's count of the weeks. It was a matter of direct revelation to the children of Israel. When they came out of Egypt and were led into the wilderness, God removed all possibility of doubt as to the identical day to be kept, by withholding manna upon that day every week for forty years. There was no possibility of a mistake there; God makes no mistakes.

Then again, at the time of the crucifixion we have the Sabbath unerringly pointed out by the statement concerning the holy women, that "they returned and prepared spices and ointments, and rested the Sabbath day, according to the commandment."

Within less than a generation from that time the Jews were scattered to every nation under heaven; and yet history records no disagreement arising either among the Jews, or between the Jews and Gentiles, as to the correct numbering of the days of the week. This agreement is utterly destructive of the claim that any change of calendar could change the reckoning of the weeks; and it is equally fatal to the contention that nobody can tell which is the seventh day of the week.

The doctor's contention that the first day of the week is called the sabbath in the orig-

inal of Matt. 28:1, etc., is not worthy of serious consideration. No reputable critic has ever taken any such position, nor is there any probability that any such will take that position, for it is utterly untenable.

Toward the close of this long review the doctor returns to his defense of intolerance in the matter of enforcing Sunday laws, but he does not use a single argument that was not used by the Puritans three hundred years ago to justify their intolerance toward Baptists and Quakers in Massachusetts. The only question and the one which will not down is: Shall observers of the seventh day enjoy equal rights with others, or will the majority continue to override by despotic power the rights of the minority? Adventists are not asking for toleration merely, they are demanding rights. The majority have the physical power to deny these rights and to punish men for exercising them; but no physical power and no amount of sophistry can *destroy* God-given rights.

But the doctor denies that God has ever given any man a right to do wrong. That is true so far as man's obligation to God is concerned. No man has a right from the divine standpoint to do wrong; "for God will bring every work into judgment with every secret thing, whether it be good or whether it be evil." But so far as his fellow-men are concerned, God has given every man the right to do just as he pleases in moral things. To take any other position would be to justify the Inquisition.

The doctor's closing "argument" amounts to no more than calling those who observe the seventh day, "cranks;" but that settles nothing. Those who have chosen to obey God rather than men have always been accounted cranks, and have always been cried down as the perverters of the truth and the disturbers of social order. But "nothing is settled until it is settled right," and the doctor and all others may rest assured that this question of the rights of conscience cannot be settled in the way which he proposes. It must be settled right.

### CONSCIENCE ABOVE STATUTE.

SEPTEMBER 8, Dr. Talmage preached from the words recorded in Dan. 6:10: "His windows being open in his chamber toward Jerusalem." The doctor fully justified the prophet's disobedience of civil law, in these words:—

The scoundrelly princes of Persia, urged on by political jealousy against Daniel, have succeeded in getting a law passed that whosoever prays to God shall be put under the paws and teeth of the lions, who are lashing themselves in rage and hunger up and down the stone cage, or putting their lower jaws on the ground, bellowing till the earth trembles. But the leonine threat did not hinder the devotions of Daniel, the *Cœur de Lion* of the ages. His enemies might as well have a law that the sun should not draw water, or that the south wind should not sweep across a garden of magnolias, or that God should be abolished. They could not scare his companions with the red-hot furnaces, and they cannot now scare him with the lions. As soon as Daniel hears of this enactment he leaves his office of secretary of state, with its upholstery of crimson and gold, and comes down the white marble steps and goes to his own house. He opens his window and puts the shutters back and pulls the curtain aside so that he can look toward the sacred city of Jerusalem, and then prays.

I suppose the people in the street gathered under and before his window and said: "Just see that man defying the law! He ought to be arrested." And the constabulary of the city rush to the police headquarters and report that Daniel is on his knees at the wide open window. "You are my prisoner," says the officer of the law, dropping a heavy hand on the shoulders of the kneeling Daniel. As the constables open the door of the cavern to thrust in their prisoner they see the glaring eyes of the monsters. But Daniel becomes the first lion tamer, and they lick his hand and

fawn at his feet, and that night he sleeps with the shaggy mane of a wild beast for his pillow, while the king that night, sleepless in the palace, has on him the paw and teeth of a lion he cannot tame—the lion of a remorseful conscience.

These are wholesome words, not because they are uttered by Dr. Talmage, but because they are true; and because so many hold to the utterly mischievous doctrine that the civil law must be obeyed *whether right or wrong*.

Daniel was right and his persecutors were wrong; and so is every statute-intrenched tyrant wrong. "I recollect well," says Rev. J. E. Scott, in the September *Arena*, "when the preaching of human freedom was stigmatized as revolutionary and anarchistic, and fraught with peril to the nation. To the defender of slavery the doctrine that all men are born equal was rankest anarchy. From the standpoint of human freedom the defender of slavery was the anarchist."

But that day has passed away, and now nobody in the United States defends human slavery, and the nation honors the men it once despised, and covers with flowers the graves of the men the multitudes once mobbed.

"Then to side with Truth is noble when we share her wretched crust,  
Ere her cause bring fame and profit, and 'tis prosperous to be just;  
Then it is the brave man chooses, while the coward stands aside,  
Doubting in his abject spirit, till his Lord is crucified,  
And the multitude make virtue of the faith they had denied."

### GOD'S SABBATH VS. MAN'S SABBATH.

ALL we ask in regard to Sunday laws, is that man's law for Sunday-keeping shall be no more restrictive than God's law for Sunday-keeping.

We are frequently told by those who believe in keeping Sunday, and in laws to make people keep it, that the law of God does not command the keeping of a definite day of the week, but only of one day in seven. But these same men say it is necessary that a definite day—Sunday—shall be enforced by human law. Evidently, from their standpoint, God was not so wise as they are, or he would have been more definite.

That God was definite in his Sabbath command, is demonstrated beyond question by the fact that he "blessed the Sabbath day and hallowed it." God had finished his rest when he blessed the Sabbath day. Gen. 2:3. But God does not bless a thing that is past and gone; his blessing is for the present and the future. He blessed the Sabbath and hallowed it for the benefit of mankind, so that every week, from Adam's day to ours, there has dawned one day upon the world which was blessed and hallowed. And he who says that this day was not and is not a specified, definite day, might as well claim that God blessed and hallowed the entire week.

There is no rest in being compelled to rest, or recreation in being forced to do something you do not want to do. There is no benefit, physical or intellectual, to be derived from compulsory idleness. The healthy, human system,—thanks to the wisdom of the Creator,—does not take naturally to idleness. And when it is forced to be idle against its will, as in very many cases it is by a Sunday law, it will wear itself out more by chafing and fretting under the restraint than by any ordinary labor it might have performed during the day.

That must be a very restful sabbath to the

sinner in which he is compelled to try to act like a saint!

There was recently on exhibition at the Royal Aquarium in London, an old clock, made by a pious Scotchman a century and a half ago, and so constructed that it would keep Sunday; that is, it would stop short at 12 o'clock Saturday night and refuse to tick again until midnight of Sunday. It is just such ideas as this that naturally grow out of a man-made sabbath, as the ancient laws for Sunday-keeping well show. How fortunate it is for our race that the real Sabbath was made by God, and that he, not man, has adapted it to mankind. Otherwise we might expect the universe to come to a dead stop at Saturday midnight—the stars and sun stop shining, the grass and trees stop growing, the earth stop moving, the birds stop singing, in brief, everything stop short for a period of twenty-four hours, save the tolling church bells and the voice of the preacher delivering a sermon on eternal torment or predestination. But we may breathe freely over the actual situation; for it is God who made the Sabbath, and his Sabbath is not against man, but "for" him. Mark 2:27.

### LOOK ON THIS PICTURE, THEN ON THIS.

FOR orderly private work Seventh-day Adventists are fined, imprisoned, and driven in chain-gangs in Tennessee, because their example is said to be immoral and of pernicious effect. But iron furnaces, livery stables, railroad trains, and in short, almost anything not run by Adventists, except saloons, is permitted to do business on Sunday, while the State orders out and drills its militia on that day, as is witnessed by the following notice published in a Spring City paper, while eight Seventh-day Adventists were "doing time" there for "violating the sabbath":—

#### COMPANY, ATTENTION!

HEADQUARTERS OF COMPANY "G.," 2ND BATTALION,  
N. G. S. T.

Spring City, Tenn., August 5, 1895.

Orders No. 25.

All the members of this Company are hereby commanded to report at the Company Armory promptly at 2 o'clock on Sunday evening, August 18, 1895, for the purpose of starting on the march for the encampment at Crossville, Tenn., on the morning of the 19th. Each man will provide himself with one blanket, or heavy quilt; and at least two changes of underclothing, including one white shirt and white standing collars and cuffs. Each man will also see that he has a pair of *clean* white gloves in the pocket of his blouse. No excuses from this duty will be granted, except for the best of reasons.

All who fail to obey this order will be arrested promptly, and punished as the State Regulations direct.

By order of

W. P. McDONALD,  
Captain Commanding.

J. H. HILTON,  
First Sergeant.

The captain of this company is the editor of the *Spring City Herald*, a paper which has insisted upon the enforcement of the law; and yet by this order he violates the fundamental law of the State which provides that "no person shall in time of peace be required to perform any service to the public on any day set apart by his religion as a day of rest."

To require a Sunday-keeper to drill on Sunday, as was done in Spring City, Tenn., August 18, is certainly a violation of this provision of the constitution of the State of Tennessee. But it is nevertheless a common practice in that State.

Sunday, June 30, just on the eve of the session of the court at which the Rhea County Adventists were convicted for Sunday work, one for lifting a wheelbarrow over a fence, the

writer of this note saw State Militia marching in the streets of Dayton, almost within the shadow of the courthouse in which the Adventists were sentenced three days later.

Such are some of the inconsistencies of the Tennessee Sunday "law" and its enforcement.

### "ZEALOUS IN DETAILS."

BY PROF. R. B. TAGGART, A. M.

UNDER the heading, "The Christian Sabbath," the *Advance*, of Harriman, Tenn., has the following paragraphs:—

We have been giving considerable space lately to the consideration of the Sunday question. There are few public matters of more moment. The Christian sabbath is the bulwark of American liberty, and the key of our country's prosperity and stability.

It is being assailed from front and rear by those who are opposed to Christianity and by those who are over-zealous in details, and to whom a mote appears greater than a beam, and it is high time the solid, conservative Christianity of the nation spoke out very plainly and vigorously on these matters.

The Adventists pose as model people, as Christians, and when they assault the bulwark of their own liberty and become marauders in the camp of their protectors, it is not strange that they are taken very sharply to task by church and civil authorities that are alive to the situation.

For a time the Dayton Adventists got some notoriety and sympathy (just what they were planning for) because of their alleged persecutions. But to one who closely observes the trend of affairs, there is an awakening of the conservative, thinking, substantial people, to the exposure and unstinted condemnation of the Adventists' presumptions, and they will be classed where they belong, as traitors to the cause of liberty—civil and religious—which they would have people believe they are invoking.

The fact is such people are the very quintessence of intolerance, and if they could have their way all would have to walk in their narrow groove or go to the rack. They are not subjects of sympathy even in their trials which they have invited for a purpose.

We do not now purpose to characterize or discuss the said extract, but merely to select out of it a phrase which here stands as the subject of our present writing.

"Over-zealous in details and to whom a mote appears greater than a beam." Such is the description of a class of people, some of whom are now suffering for the violation of what they feel to be an unjust and unwise statute.

Nothing can be deemed small which involves the authority or holiness of God. The whole truth of Christianity has often been staked upon what has seemed to the majority to be a small, even an infinitesimal point of the divine law. Hence we have had martyrs in the world; for the observance of points such as these, and in opposition to Jewish traditions, Jesus our Lord was necessitated to lay down his life. In spirit and letter he fulfilled every jot and tittle of the law. Every part of this holy law he accounted dearer than his life. He deemed no part of it small, for it expressed the will of the Father which he came to fulfill.

The character of God and human redemption were both concerned in its vindication at his hands. He both magnified it and made it honorable; not in one part, nor as a whole simply, but in every particle, and in the spirit of the whole. Here, then, every true child of God finds the type of his obedience. Paul was a leader, not a type. Said he, "Be ye followers of me, as I am of Christ." Jesus was ever zealous in details and found no notes in the law. To his mind everything was a beam.

In Psalm 19, Jesus expresses his high estimate of the divine law. He there calls it *perfect, sure, right, pure, clean, true, more precious than gold, sweeter than honey.* It

converts the soul, makes wise the simple. By it the secret faults of the soul are discerned. Psalm 119 glorifies the entire law in all its parts. Here it shines as in a kaleidoscope in every conceivable variety of form and hue. All is beauty and nothing trivial. Jesus wore this, as did Joseph his coat of many colors. His acts were its promptings. In Psalm 40, he even says, "Yea, thy law is within my heart."

So, too, all the Bible characters resembling Jesus reveal this same holy sensitiveness to the claims of God's preceptive revelations. They were faithful in the least. To stumble in one particular of this law is to be guilty of all. James 2:10. We must not aim merely to keep the law in its entirety, but to realize the whole in its details; otherwise our several duties would remain vague and intangible. Duty becomes vivid under the specifications of its minuter parts. By its gradual actings sin brings a man to moral ruin. In the hands of Christ the law must recover him to God and holiness. By repentance he must attain a righteous character. And what is repentance, unless it be the straight *turning about* of the soul, the reversal of all its former actings, the renewal and confirmation of every holy prompting formerly unheeded? For every act of violated law the sinner must pay in Christ the penalty of obedience. Soon the curse turns to a blessing, obedience becomes his delight. And it is in the little duties of everyday life that he begins to recover himself until he stands panoplied in entire righteousness.

Just at this point our so-called Christian civilization breaks down completely. All the reforms set on foot but daub the consciences of men with untempered mortar. They cry, "Peace, peace, when there is no peace." The men of this generation regard Sabbath-keeping, when it insists upon the literal seventh day of the commandment, as too trifling to be thought of with seriousness. Mere worldly business may insist upon exactness, but not religion! But as the judgments of God come to be visited upon the people for violated law, they may awake to some consciousness of their actual condition.

Let all true Sabbath-keepers endure the taunts of their misguided detractors, live in the clear light of God's approval, and by word and deed commend to the men of to-day the truth as it is in Jesus. The Bible, the law and gospel of Christ, must be transferred to the every-day life of his followers, in order that they may become effective instruments of salvation. Sabbath-keepers have become a spectacle; they live in the eye of the world, and their every-day life is scanned with a studied carefulness. Let them, therefore, live in all good conscience both toward God and man, touching every point of the divine law.

To keep Sabbath accurately is well; but to keep every command of God with spiritual precision is still better. The Sabbath is not well observed when other precepts are deliberately neglected. A true Christian morality is regardful of every requirement. In word the solemn promise of Israel was exact, but they failed in the performance and the covenant was broken: "All that the Lord hath commanded we will do." The reward comes to completed duty: "Be thou faithful unto death, and I will give thee a crown of life."

*American Temperance University,  
Harriman, Tenn.*

No wrong has a right to perpetuity, even for an hour.

### HOW A NASHVILLE PAPER REGARDS RELIGIOUS INTOLERANCE.

[*The Cottage Pulpit, Nashville, Tenn., September.*]

ENFORCING religious dogma by law is no new thing under the sun, but as old almost as the sky over our heads.

Practically, it was Cain's method of carrying his point in the dispute with his brother Abel in the first field of religious conflict, that this green earth of ours ever furnished to man. We read in the fourth chapter of Genesis: "And Cain talked with Abel his brother; and it came to pass when they were in the field, that Cain rose up against Abel his brother, and slew him."

In its milder form of manifestation, as we have it operating here in America, the spirit of intolerance or religious persecution ignores the bludgeon, which was probably Cain's instrument of enforcing his side of the question in dispute upon the acceptance of Abel. The bludgeon, and rack, and stake, and fire, and sword, are, we repeat, ignored by us of America, as yet, and the milder forms of the law of "might makes right" only are resorted to by the strong party, to convince the weak party that they are in error, no matter how much their consciences, and the Bible as it reads to them, may protest that they are in the right and their adversaries, the great majority aforesaid, in error.

The milder form of the spirit of religious persecution in this country is now content with the "Blue Laws," which have been fished up out of the statute books of the individual States, some of them; though how long these same Blue Laws will satiate their appetite for the food on which the spirit that is in them grows and fattens, no one can say. In some localities murmurs of dissatisfaction are beginning to be heard, and demands for heavier fines upon the sabbath (Sunday) breaking Christians are being talked about.

The spirit of persecution does not go backward. If allowed to stand its motion is forward. In the very nature of things, when power is used to coerce the refractory into obedience, the only limit to the exercise of such coercive power once begun in any particular direction is the limit, the extent, or reserve of the force unemployable, until exhausted. It follows, therefore, that to look ahead at the effort now being made to "save the Sunday," or first day of the week, in this country, not by force of logic on its side as against the few who are contending for the restoration, and themselves religiously observe, the Sabbath of the fourth commandment, not by furnishing a line of valid proof of its being the day God blessed in the beginning and commanded to be observed as the rest day of his appointment; but, in utter disregard of all such considerations, and because, forsooth, it is the day designated in the Blue-Law codes of the States as the day upon which manual labor must cease, and rest therefrom be observed, because the civil power, backed by the ecclesiastical power, says so!—this being in a nutshell the status of the question to which things are settling down, the issue is about to be forced upon us as one between the State and its Sunday law on the one part, and the two or three sects of seventh-day Christians on the other part, with the whole mass of the first-day Christians, Protestant as well as Catholic, backing the State in the unequal contest!

One of two things, it is plain to be seen, must be the outcome of this novel state of things. Either the State and its backing will have to yield the field and relegate the Blue Laws to their grave again, granting to those who are now being persecuted and imprisoned

under them, immunity from persecution and liberty to worship God according to the dictates of their own conscience; or in other words, religious liberty as guaranteed to them in the Federal Constitution, and perfect equality before the law in any State in which they choose to make their domicile for themselves and the religion they profess; this, or else the passage and enforcement of more rigorous laws for the punishment of those seventh-day Christians who by the very name they carry stand pledged to antagonize, and to the death if need be, that "wild pagan holiday," the Sunday, or Constantinian and Catholic rest day, now being generally honored by the first-day Protestants with the title of "American Sabbath." Which shall it be?

No graver question, we venture to say, has ever been presented for the consideration of our people, the slavery question itself hardly forming an exception. For that these Christians are in earnest, and immovably so, and have obeyed the command of their Lord and ours in sitting down first and counting the cost of the house they intend to build and comparing the estimate with their resources, and are well satisfied that they have where-with, and amply so, to finish what they begin, no one who has observed them closely during the four or five years past, can have a reasonable doubt, we think. Therefore, for the country to go forward on the line of persecuting the seventh-day Christians under the Blue Laws, and at the dictation of the Catholics and their Sunday-worshiping allies of the Protestant faith, is simply to enter upon the work of their extermination. Is the country ready for this?

To narrow the question, and bring the issue home to our neighbors, our kindred and immediate people, suffer and consider this question, with which we dismiss the subject for the present: Is the State of Tennessee ready to enter upon the bloody work of exterminating the Seventh-day Adventists, and all others who honor and observe the Sabbath of the fourth commandment, in doing which they necessarily oppose a rival day of rest, to show respect to which they do but rightly esteem would be both cowardly and deceitful? Has the State of Tennessee entered upon this work of exterminating them, and is she prepared to go to the length of her power in the execution of her hellish purpose, to the making for herself a name and reputation only second to that which the Inquisition has given to Spain? If not ready for this, the council of wisdom and common sense alike suggest, that the State retrace its steps, undo its foolish work of lending its judicial machinery to religious bigots for the devilish business of persecuting their weaker brethren whom they have failed to meet in argument on the Sabbath question, and are now bent upon driving out of the State, or killing them outright; put aside the clerical garment as not pertaining to her civic sphere, and leave the giant few and the pygmy many to fight their battle out between themselves on this and every other religious issue that is between them, without further aid and comfort from the State through any of its departments, to either side in the conflict.

It is surprising what narrow strips of ground some men are able to stand upon for doing things that they want to do, or for not doing things that they do not want to do.

Suppose the seven or eight Seventh-day Adventists, who at last accounts were quietly working along with other criminals on the public roads in Rhea County, near Graysville, in this State, were to do as other prisoners, with not a tithe of their cause for it, do sometimes, refuse to work any longer—what would the authorities having charge of them say? Rather, what would they do? and how

many stripes would the people of the old Volunteer State stand off and see inflicted on their bare backs to make them work out their iniquitous fines for labor done by them on the first day of the week?

In the great work of the few faithful servants of Christ in the last days, the days whose peculiar color and character is faithfully depicted by the pen of inspiration in two words, "perilous times," it were to have been expected that, under the guiding hand of the great God, the recovery of "times and laws" from the prophetic beast or antichristian power mentioned by Daniel, now that the twelve hundred and sixty years during which they were to be given into his hand, are presumed to be ended, would be a leading thought and purpose with them. And while such would be the case with them, it were to have been expected that on the side of "the beast and his army," strong opposition to any interference with his long centuries of almost uninterrupted possession of his usurped dominion and change of the law of God would be manifested. An explanation is found in these facts, both of the zealous spirit of the Sabbatharians as those are called who have come out of Babylon and keep the Sabbath day holy according to the divine command, and the bitterness of their enemies who are stirred up against them.

#### WHAT IS THE AMERICAN SUNDAY?

[*New York World*, Sept. 7.]

THE Convention of Republican Clubs declared in favor of "the American Sunday." But it failed to define what the American Sunday is. Everybody is in favor of a day of rest and of a day for worship for those who want it. But just what is the "American Sunday"?

Is it the Sunday of Boston or of New Orleans, of Philadelphia or of Milwaukee, of Brooklyn or of Chicago, of Portland or of San Francisco, of New York or of Podunk?

The observance of Sunday differs as much in these places as it does in our own and in European cities. In most American cities in the summer the people who go on excursions or go fishing or ride wheels or seek some form of recreation and pleasure, are ten times as numerous as those who attend church. Which method of observing the day is distinctively American?

In some of our cities the theaters and music halls are open on the first day of the week. In most of them the summer gardens flourish. In nearly all of them beer is either openly or quietly sold without molestation. A majority of them are probably under Republican rule. Where does the "American Sunday" come in?

Passing from custom to law, the definition is even more elusive. The "American Sunday" in this city begins at 12 P. M. for the saloon-keeper, at 10 A. M. for the meat, bread, milk and ice venders, at 1 P. M. for the barber, and not at all for the seller of confectionery, cigars and newspapers! It does not interfere with street-car traffic or the letting of pleasure carriages. It permits the selling and drinking of liquors at all hours in clubs and hotels. It even enables a man to get a bottle of beer or wine at a restaurant if he orders it with his dinner. Under the rule of Roosevelt it does not interfere with the thousands of soda fountains. It sanctions official band concerts in the parks. It permits the letting of pleasure boats on the city's park lakes.

The term "American Sunday" is thus seen to be a very elastic one.

#### ARE CHRISTIANS AT SEA

Regarding the Day Which They Observe as the Sabbath?

[*Patriotic American*, Detroit, Mich., August 10.]

THERE is no time like the present, when every well-informed and patriotic Protestant is up in arms against papal intolerance, to turn the light of investigation upon a certain section of our Protestant friends in order that they may see where they are at.

The AMERICAN SENTINEL, of New York, under date July 18, says:—

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 the offense of 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, and by the time this reaches our readers this will doubtless be accomplished.

Not only do we condemn this mediæval injustice, but we are not sure that these public un-American Protestant inquisitors are not—unwillingly and unwittingly perhaps—the catspaws of the papal priests and are as much out of theological plum as they claim their victims are. A pamphlet, published by the International Religious Association, entitled, "Sunday," is before us, and upon the title-page we find the following quotations:—

You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday.—*James Cardinal Gibbons*, "The Faith of Our Fathers," p. 111.

Had she [the Roman Catholic Church] not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority.—*Rev. Stephen Keenan*, endorsed by *John Cardinal McCloskey*, "A Doctrinal Catechism," New York, 1875, p. 174.

The *New York Tribune*, of Oct. 10, 1894, in a very able and exhaustive article upon the subject of the Christian Sabbath, cites authorities and advances arguments which prove beyond the shadow of a doubt that the first day of the week is purely a pagan holiday, as its name implies, hashed over by the papal church to take the place of the true Sabbath. This modern inquisition, that sends honest and religious men to work in chain-gangs with convicts because they dare to follow the dictates of their conscience, possesses the same spirit of cruelty and persecution which burned innocent men, women and children at the stake, under the bloody reign of Dominic and Loyola, in the Middle Ages. We have heard much about projects for freeing "down-trodden" Ireland; it is strange that we have not yet arrived at that point of advancement where we can free honesty and intelligence from the curse of bigotry and narrow-mindedness.

Manatee, Fla., Sept. 3rd, 1895.

EDITOR AMERICAN SENTINEL: It would be interesting to know the opinions of those people in Tennessee who have secured the imprisonment of Seventh-day Adventists, upon the subject of the murdering of missionaries and Christians in China and by Turks. No doubt these Tennesseans are indignant over such atrocities. How much more reprehensible is their conduct, with their environments, than that of the half savage heathens! It is astonishing to contemplate the bigotry existing all over our country, and that too among people who have never imagined themselves open to such a charge in the remotest degree.

W. E. DRISCOLL.

## PERSECUTION DENOUNCED.

ANNA H. MC ADOW.

THERE have lately fallen into my hands several copies of the SENTINEL wherein is recorded the arrests, trials and imprisonment of those who, according to the teaching of divine writ, conscientiously hold sacred the seventh day of the week and also conscientiously follow the command, "Six days shalt thou labor." That they thus do, proves them to be honest and industrious, and no more peaceable, temperate and law-abiding citizens can be found, and yet they are maliciously persecuted and robbed of their natural, God-given rights.

I never belonged to any church but the Methodists, but for years have lived in the mountains away from the conveniences of any church. Last winter, I spent several months in Denver and to be fair and unprejudiced, spent much time in visiting the different denominations and studying their doctrines. I tried to slight none; and among others the Adventists and Salvationists, although of widely different style and doctrine, came in for a liberal share of hearing. I was present at two meetings where Captain Blanche Cox of the Salvationists had charge and gave an address, and was truly interested in her earnest appeals for strong Christians, and I bought a sheet of "songs and choruses," upon which is her picture and which now lies before me. To-day I was disgusted with the knowledge of and yet pleased with the comment of the *Colorado Weekly Sun* of July 3rd on the imprisonment for thirty days of said lady at Colorado Springs for holding open air meetings—charged with disturbing the peace and given the extreme penalty for the "offense." It is headed "Unworthy of Colorado," and goes on to state that the day of religious persecution is supposed to be gone by in civilized countries and that Captain Cox is known to be directing a wonderful force for the helping of fallen and discouraged men and women, and concludes by saying: "Captain Cox's imprisonment is an act that is a disgrace to Colorado Springs and the whole State. Her sentence is an insult to the cause of Christianity and a piece of persecution that men and women of all classes will bitterly resent. In the sense of right and justice, her release is demanded, while Coloradoans will blush to know that the shameful fact of the thirty days' imprisonment has been telegraphed abroad."

Now these acts of persecution and imprisonment should set thinking people to studying the whys and wherefores of such unchristian proceedings, as well as the question, Whither are we drifting? I say unchristian, for it is not the spirit of Christ. The meek and lowly Redeemer of the world, bade the avenger to put up his sword, and then lovingly healed the wound of his persecutor, and, even amid the agonies of the cross, cried, "Father, forgive them, for they know not what they do." If we be followers of Christ then must we be partakers of his character and example.

He is represented as the light of the world. If he be not our light then are we in darkness. When we fail to follow this true light, then are we not Christians, no matter how strong the delusion or how great the pretensions. None such can be children of God, for "I and my Father are one." It takes but little reason to reach these conclusions. They are facts that are self-evident. If not of Christ we are of Satan. We cannot serve two masters, and the Bible is full of predictions of what shall be in the latter days. This feeling of intolerance never was of Christ. It is not love, but envy, jealousy and hate. It is born

of Satan and is the voice of the dragon. Think of Christ as a persecutor! He says, When I come I "will draw all men unto me." How? by fines, imprisonment, the chain-gang, torture and death? We know his character. "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" He wept over Jerusalem. "Come unto me all ye that are weary and heavy laden and I will give you rest." Where do we find Christ cruel or arbitrary? He says Come; he pleads, but never extorts. He is "the true light that lighteth every man that cometh into the world,"—but how few accept that light? "The light shineth in darkness but the darkness comprehendeth it not." "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake; rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."

Meeker, Col.

## UNWORTHY OF BAPTISTS.

WE have been surprised at the number of Baptist papers that have attempted to justify the persecution of Seventh-day Adventists for private Sunday work. Several of these papers have manifested a spirit very far from Christian; and some have taken positions which are utterly inconsistent with the past history of Baptists.

The *Baptist Reaper*, of Martin, Tenn., in its issue of August 29, publishes the following:—

In regard to the prosecution of Seventh-day Adventists for violating Sunday laws, and consequent charge of religious persecution, a correspondent of the *East Tennessee Baptist* makes a good point, as follows:

"Every citizen is to have perfect liberty to worship God according to the dictates of his own conscience. The Seventh-day Adventists claim that their consciences compel them to worship God on Saturday. No one has sought to prevent their doing so. Hence they are not persecuted."

As some one else has well remarked, all this cry of persecution is simply a little scheme for advertising Adventism. The attempt of this modern sect to produce martyrs is a miserable failure, and its plea is a fraud.

The correspondent of the *East Tennessee Baptist* is evidently not informed in regard to the views of Seventh-day Adventists. Seventh-day Adventists hold that Sunday is a rival institution to the true Sabbath; and that to observe it would be to violate the fourth commandment, which establishes a distinction between the Sabbath and all other days, and requires that all men shall respect that distinction. For the Adventists to keep Sunday also would be the same as it would have been for the three Hebrews to have appeared to worship the image which the King of Babylon had set up. It is a very short-sighted view to take of the matter to assert that Adventists are left perfectly free to keep the Sabbath, when they are forbidden to work on Sunday. Would Baptists feel that they were left perfectly free to practice immersion, if they were required to submit to sprinkling also? Would they not complain, and justly too, that their religious liberty was interfered with, their rights trampled upon? But Sunday is just as much a counterfeit of the Sabbath as sprinkling is a counterfeit of baptism; and Sunday is just as much opposed to the Sabbath as sprinkling is to true baptism.

The editor of the *Reaper* is evidently not well informed on Baptist history. He should read again the history of Massachusetts and of Virginia, and especially the life of Roger Williams, who was banished from Massachu-

setts for entertaining the opinion "that the magistrate might not punish a breach of the sabbath, nor any other offense that was a breach of the first table."

We are glad, however, that there are yet some true Baptists.

"This little scheme for advertising Adventism," might be entirely frustrated if Sunday-keepers would only permit the Adventists to exercise equal rights with themselves. Our contemporary should remember the ninth commandment.

## MORE PRESS COMMENTS CONCERNING RELIGIOUS PERSECUTION.

## Freedom of Worship.

[*Morning Advertiser*, New York, July 28.]

THOSE religious zealots who have instigated the arrest of a Seventh-day Adventist near Baltimore for working on Sunday do the cause of Christianity grave harm by their absurd bigotry and fanaticism. It is not pretended that this person disturbed anybody or interfered with the liberty of anybody. It is admitted that he is an industrious, upright and peaceable citizen. His sole offense is that he quietly pursues his secular avocations on Sunday. He believes that Saturday is the day which the Bible commands should be kept as the Sabbath, and he carries this belief into practice by consistently spending nearly the whole of every Saturday in worship and prayer. If such a man is to be adjudged a criminal, then freedom of conscience and worship in this Republic is the veriest sham.

## Sunday Statutes Wrong.

[*Die Rundschau*, Chicago, July 10.]

OUR readers are well aware of the position of the *Rundschau* with respect to Sunday laws generally, and of its opinion on the persecution of Adventists. It is our unwavering (persuasion) conviction that in both cases the State far overrides its limits and commits things that bring down shame and ignominy upon our free country. It surprises us that so intelligently edited a paper as the *St. Louis Anzeiger des Westen*, does not unreservedly concede this, but at most demands "to exempt from the law of Sunday observance such whose religious conscience compels them to observe another day."

The Adventists, by their Sunday labor, do nought destructive to the public weal. Even their enemies have not been able to adduce one single case of their having disturbed other people by their Sunday work, injured them in their natural rights and disturbed their Sunday rest. Consequently, it is unjust for the State to prosecute them as criminals and to bring laws in operation against them manifestly in contradiction with the letter as well as the spirit of the American fundamental law, the Constitution.

The State has no right to enact laws whereby the natural rights of its citizens are impaired, and if it has enacted such laws, then it becomes the duty of the people to emphatically and decidedly urge their repeal. The State, with its legislation, is solely to provide that none of its constituents commit anything whereby the equal rights of others would be impaired, and to solely urge each and every one of its citizens to contribute his share unto the maintenance of the community. Its functions extend no farther, and all legislation going beyond these limits, is of evil and is

\* "History of Baptists in New England," by Henry S. Bur-  
rage, D. D., American Baptist Publication Society.

running counter to the fundamental principle of American jurisprudence. Even for this reason we deem the laws enacted for the protection of Sunday wrong in principle, they meddle with matters not concerning the State in the least. Let the State protect those who wish to rest on Sunday or attend public worship, and punish such as have the effrontery to therein disturb their fellow-citizens; but let the State keep its nose out of the private affairs of the people—on Sunday just as well as on every other day of the week. This, nothing more and nothing else, the American people ought to demand of its servants, the legislators and executive officials. Exemption laws, such as the *Anz. d. W.* demands, will not suffice, but only make the evil worse.

**Persecuted for Their Faith.**

[*Detroit Free Press, Aug. 18.*]

THE "unco guid" people of Tennessee have not read history to very good purpose if they do not know that they are taking the best possible means to strengthen the cause of the Seventh-day Adventists in that State in persecuting them for adherence to their faith. In obedience to what they honestly believe to be the divine command these people rest on the seventh day of the week and claim the right to labor on the first. Those who believe in resting on the first day of the week have persecuted and prosecuted them for working on that day and caused them to be sent to jail and to the chain-gang. This will probably discourage them for a time—such of them at least as have actually been arrested, convicted and punished; but it will be very remarkable if it tends in the slightest degree to weaken their belief in the holiness of the seventh day of the week or in their right to labor on the first. Religious beliefs are not driven out of earnest people in that way; and there can be no doubt that the Tennessee Adventists are an earnest people.

That the prosecutors in the case are backed by the law of the State is probably true; but a law which permits such proceedings is wicked and unjust and ought to be repealed.

**A Disgrace to our Civilization.**

[*Milwaukee Daily News, July 26.*]

EIGHT Seventh-day Adventists of Rhea County, Tennessee, have been sentenced to serve from seventy-five to ninety days in the county jail for the offense of doing labor on Sunday.

These men are very conscientious citizens. A Seventh-day Adventist is almost without exception an honest, reliable man. Seventh-day Adventists as a rule live closer to the spiritual and moral demands of their religion than do the membership of three-fourths of the sects of the Christian belief.

The intolerance that is manifested toward them in Tennessee . . . smacks of the Middle Ages.

The Seventh-day Adventists are just as devout, to say the least, as the membership of any Christian sect that the sun shines on. They generally observe with more severity than most sects the strict teachings of their creed. They carry such teachings into their business relations. They make a cloak of their religion for social and business advantages less than does the membership of three-fourths of the sects that uphold the Christian religion.

It goes without saying then that a church membership of which such things can be said with truth, is simply experiencing the hardships of many of the martyrs of ancient times,

when they are thrown into prison because they observe some other day than that generally observed by other Christian religious bodies as the sabbath day.

It is a disgrace to nineteenth century civilization that such conditions exist. It belies the claim that this country is as yet the home of the free. It has yet to establish that freedom which permits a man to worship his God as he chooses so long as he does not infringe upon the moral right of society as established by convention and common sense.

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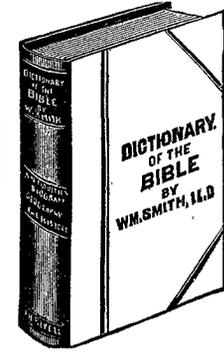
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NEW YORK, SEPTEMBER 19, 1895.

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BE sure to read the notice of "Two Republics," on the preceding page. The book has been revised and new matter added bringing it up to date. Everybody ought to have the revised edition.

DOWN in Richmond, Va., if report be true, the Sunday law "reformers" have had the courage to take a step towards consistency in the enforcement of Sunday "laws," and have secured a municipal order stopping the street railway service on that day. It is altogether probable, however, that such consistency would, in most of our large cities, be fatal to an increase of the Sunday congregation, which is the real object sought in the crusade for compulsory Sunday rest.

THE Spanish translation of the New Testament which is issued by the American Bible Society, has taken a decided step in advance of the English and other versions, from the standpoint of belief in divine honor for Sunday. It makes the translation of the first clause of Rev. 1:10, read: "I was in the spirit on Sunday," instead of the common rendering, "I was in the spirit on the Lord's day." Thus, by the authority and word of man, Sunday has at last obtained Scriptural recognition. This proof for Sunday will do to add to that furnished by Congress in 1892, when it voted that Sunday was the Sabbath.

THE *Gainesville (Ga.) Eagle*, of August 29, says:—

A man has been heavily fined in New Jersey for chopping some wood Sunday morning to cook breakfast with it. Little things like vote buying, corrupting legislators, bribing jurors, and running gambling dens are overlooked in that State, but the Sunday law is preserved and upheld in all its seventeenth century sanctity.

This is news to us. It may be true, however. New Jersey has about as long a string of Sunday regulations as any State in the Union, but she is several lengths ahead of Georgia on the side of religious liberty.

ELDER H. P. HOLSER, Superintendent of the Seventh-day Adventist missions in Europe, writes to the *Review and Herald*, the official paper of the denomination, that the police of Basel, Switzerland, are very diligent in keeping watch of the Seventh-day Adventist publishing house in that city, to discover if work is being done on Sunday; but that they persistently close their eyes to other work going on in the immediate vicinity. For instance, on one Sunday they professed not to see a gang of workmen on the opposite side of the street from the publishing house, hammering

and sawing, building a grand stand for a race to take place the same day. This shows very clearly that in Switzerland, as in the United States, Adventists are not persecuted for Sunday work, but for Sabbath rest.

THE article, "Zealous in Details," on page 292, deserves more than passing notice. It is calm, dispassionate, and logical. Its manly, Christian tone is in sharp and striking contrast with the intolerant bigotry of the paragraphs which the writer quotes in the outset of his article. Probably without realizing it, the *Advance* admits the religious character of the Sunday statute of Tennessee in the words, "They [the Adventists] are taken sharply to task by the church and civil authorities." It is the same old story over again, the Church using the power of the State to enforce her dogmas.

The charge that the Dayton (Graysville) Adventists "were planning for notoriety," is unreasonable. The Graysville Adventists had every reason to desire to be permitted to quietly attend to their own affairs. They selected the village of Graysville for the establishment of a school largely because it was a quiet place, where they supposed they would be unmolested; and now to charge them with courting persecution is the height of folly as well as the depth of wickedness. A little more attention to "details" in the matter of obeying the ninth commandment would be an excellent thing for those who are so ready to speak against the Adventists.

EITHER religious liberty is a natural right of all men, or it is not the right of any man, for, "all men are created equal."

Religious liberty being the natural right of every man, it can have only natural limitations.

The only natural limitation to natural right is the equal rights of others. "Every man," says Macaulay, "has a right to all that may conduce to his pleasure, if he does not inflict pain upon anyone else. This is one of the broadest maxims of human nature, and I cannot therefore see how its supporters can be fairly called upon to defend it—the burden of proof lies, not on the advocates of freedom, but on the advocates of restraint."

The principle is that every man has a right, as far as his fellow-men are concerned, to do as he wills, provided that will does not lead him to trample upon the equal rights of his fellows. This principle has been seen and recognized by the defenders of religious liberty everywhere. The constitution of Maryland provides that—

No person ought by any law to be molested in his person or estate on account of his religious persuasion or profession, or for his religious practice, unless under color of religion, he shall disturb the good order, peace or safety of the State, . . . or injure others in their natural, civil, or religious rights.

It will be noticed that in this the line is drawn at the rights of others. Up to that point no man has any right to question the right of his fellow-man to do as he wills.

This principle, while admitted theoretically

in Maryland, as elsewhere, has in almost every State of the American Union, been violated in practice. In practice men are not permitted to do even in obedience to conscience everything which does not trench upon the equal rights of their fellow-men. For instance, in Maryland and other States, men are not permitted to exercise their natural right to labor when they choose, but are forbidden to do secular labor or business upon the first day of the week; and this whether it in any way interferes with the equal rights of others or not.

It is not sufficient to answer that by such work they cause mental pain to their fellow-men, because others by Sabbath work cause pain to those who observe that day; and rights being equal and to be equally protected, if to be preserved from mental pain were a natural right, then there should also be a law forbidding work upon the seventh day. But nobody would contend for anything of that kind for a moment. Government cannot undertake to protect the feelings of the people. Government can protect only the reputation, the person and the goods of those who are under its jurisdiction. It cannot undertake to shield from the annoyance of their own bigotry and intolerance, those who imagine that others should do as they do, and believe as they believe.

WE have received from the publishers, the International Tract Society, Battle Creek, Mich., a copy of a very neat and well bound book, entitled, "Political Speeches and Debates of Abraham Lincoln and Stephen A. Douglass."

The occasion of the publication of these speeches is the attack now made upon the clause in the Declaration of Independence which declares that "governments derive their just powers from the consent of the governed." The parallel between this and the attack which was made prior to the Rebellion, upon the clause which declares that "all men are created equal," is very striking; and many of the arguments upon both sides are strikingly similar to the arguments which are used now on opposite sides of the question of the rights of the people.

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It is important that crime should be punished, but far more important that the rights of the individual should be held inviolable, for that alone is all that stands between him and tyranny, whether executive or judicial.—*Judge Gaynor.*

AMERICAN SENTINEL.

Set for the defense of liberty of conscience, and is therefore uncompromisingly opposed to anything tending toward a union of Church and State, either in name or in fact.

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