



"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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THERE is another passage of scripture, in the same line of things as that noticed last week, that so fully describes the present situation, in another phase of it, that it is worth noting.

ALL men see the way that things are going, and they know that the times are perilous, and they resort to combinations of different sorts by which, if possible, to save themselves from results which they see must certainly follow, even viewed from the standpoint of the world. The laborers combine in unions, leagues, etc., to save themselves from what seems to them must certainly come. The farmers do the same, and the capitalists do the same.

Now, in the eighth chapter of Isaiah, this course of things is described, and the word says: "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought; speak the word, and it shall not stand: for God is with us. For the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying [that is, the Lord says to us], Say ye not, A confederacy, to all them to whom the people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. . . . And I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him." Isa. 8:9-17.

THUS it is clearly shown that in the time of waiting and watching for the coming of the Lord, there will be this time of general distress and fear, in view

of what is coming; and also this time of association and combination and confederation of many together to save themselves from that which they fear. It shows also that none of these associations, combinations, or confederacies will help those who enter into them. But the word which they speak "shall not stand;" the counsel which they take together will "come to nought;" and the combinations which they make, and even they, themselves, in those confederations, "shall be broken in pieces."

No, no. Confederation or association of men will not save them in this time. Every effort made in that way will only increase the trouble and the danger which they hoped to escape. This also is apparent to every one who looks at these things as they are to-day; for never was there a time in the world when there were such vast combinations of capital, and never was there a time when capital was so insecure. Never were there such vast organizations and combinations of labor, and never was labor in a worse plight. Unions, federations, combinations, will not help matters. These evils will grow worse and worse. Men themselves will grow worse and worse. 2 Tim. 3:1-5, 13. And by no combination or invention can men save themselves from themselves.

NONE but the Lord can save, even temporarily, in this time. Therefore, in the presence of these things, when men are in fear and in dread, their hearts moved as the trees of the wood are moved with the wind, He counsels us, "Stablish your hearts," let your hearts be fixed, so that you shall be safe and unmoved when others are in fear and in dread. "Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary," that is, for a refuge, a place of safety and security, a dwelling-place, a shelter in the time of storm. For, "he that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty;" and in the shadow of his wings can we make our refuge till these calamities be overpast.

ANOTHER scripture in this line, worthy

of note, is in Habakkuk, first and second chapters. There, in the first chapter, is related how that in vision the Lord caused the prophet to see violence and strife, grievances and contentions, injustice and oppression. "O Lord, how long shall I cry, and thou wilt not hear! even cry out unto thee of violence, and thou wilt not save! Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention. Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong judgment proceedeth." Verses 2-4. In astonishment the prophet inquired how that the Lord, who is of purer eyes than to behold evil, and cannot look upon iniquity,—how he could look upon such a scene as this and not do something; how he could keep silence while there was such treacherous dealings, and the wicked devouring the man who is more righteous than he. Verses 13-15.

AFTER the prophet had presented thus his earnest inquiry, he says: "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith." In Hebrews 10:36, 37, this passage of scripture is applied directly to the coming of the Lord in these words: "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him."

IN Habakkuk, the counsel of the Lord to the prophet proceeds to describe those men who enlarge their desire as the grave (which is one of the things that never

say, I have enough); and who are as death, that is, will never let go that which they have gained, and cannot be satisfied. He also describes on the other hand, those who are oppressed and robbed by these, and says: "Shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long? . . . Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?"

HERE is a description of the very things that are going on. There is a cry against the rich that there must be a more equal distribution of the good things of this world. Already the cry has been often raised, How long shall this continue? Already threats have been made, not secretly, but openly and loudly, not by the lowest of the rabble, but by men in high places, that the wealth that is so abundant and that is hoarded shall be made booty for those who have not. Booty is that which is taken away by violence, and in view of the looting that has occurred in the Chicago strikes, and other places in Illinois, this time seems to have begun.

HERE, also, is the word of a man to that effect, who, to-day, is Secretary of State of one of the States of the Union, and was such when the statement was made:—

I want to make a prediction. It is that there will be no overt act until the next election, then simultaneously with the returns, the flames will shoot up into the air from the Atlantic to the Pacific.

And here is another, not by a man in any official position, but one who spoke for thousands:—

In Massachusetts the workingmen were browbeaten and not heard. If things go on in this way, and the rich and the lawmakers turn their backs upon the poor, refusing to listen to the workingmen, there will follow an epidemic of assassination. Bombs will be exploded, and all the devices known for taking off oppressors will be the fate of our delinquent legislators and capitalists.

In view of what has occurred within the present year in Europe, it would seem that there the epidemic of assassination has even already begun, and with such a stirring up as this in the United States, with what has already appeared, it would seem also that such things could not be far off here.

AND the scripture which we are examining continues to describe this very element: "Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein." Hab. 2:8. If we have not now reached the time when there is violence in the city, and in the land, and amongst all that dwell therein, certainly things cannot go on much longer as they have been going since last Easter day, without bringing the country, and even the civilized world, positively to that condition. And the Lord said more than once, As it was in the days of Noah, "so shall also the coming of the Son of man be." In the days of Noah the earth was "filled with violence," and for these three months and more, continuously, violence has almost covered this land from ocean to ocean.

AND the time when this should be is also made clear by the statement that it is among the "remnant of the people." The remnant of anything is the last portion of

it. The scripture speaks of the remnant of the church and the remnant of God's people, plainly referring to the last stage of the church and the last of God's people who should be upon the earth,—those who shall be delivered at the coming of the Lord. But here is the remnant, not of the church, nor of God's people, but the remnant of all the people, the remnant of the people of the earth, and that is just as clearly the last of the people that should be upon the earth. And these things which are being carried on before the eyes of all the people, this continual strife and violence that is being manifested throughout the land, and throughout the civilized world, this the scripture said would be in the time of "the remnant of the people." Therefore it is certain that the people that are now upon the earth are the remnant, the last of the people who shall be upon the earth. "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord." "The coming of the Lord draweth nigh."

As He Is, So Are We in This World.

CHRIST was the true light; he let his light shine through his life, his teachings and his works; instance, John 5:2-9, the healing of the impotent man at the pool of Bethesda on the Sabbath. The Sabbath is the memorial of creative power. Ex. 20:11. Christ used that same power in healing the sick; his course was in entire harmony with the spirit of the Sabbath of the Lord, but not with that of the Pharisaical Sabbath. Bearing burdens was violating one of the forty primary works forbidden of the Jews on their Sabbath. That day which God designed should be a blessing and a delight, Isa. 58:13, the Pharisees had made almost unbearable by their heavy burdens and senseless exactions. They must not tread on green grass on the Sabbath, because that "crushed" something; and numberless other things just as absurd must be avoided.

The Jews were aware that their temple had been destroyed and they had been carried captives to Babylon because they had not kept the Sabbath. Lev. 26:31-35; 2 Chron. 36:21. Now they were fearful of a like calamity, and the least semblance of work could not be tolerated; yet here was Jesus disregarding their plainest, most positive, rules of Sabbath-keeping; surely if they let him thus alone all men would believe on him; they would all be guilty of Sabbath breaking, and the Romans would come and take away both their place and nation as Nebuchadnezzar had done before. John 11:48. Jesus kept God's holy Sabbath in God's way. The Sabbath was made for man—to be a blessing to him—and not man for the Sabbath—to be its slave.

"Therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day." John 5:16. Our Saviour answered them: "My Father worketh hitherto and I work." Verse 17. God had never withdrawn his power from operating through the laws of nature, to keep a single Sabbath since the creation of the world. Should divine power, in the force of cohesion, rest from its work, the ultimate atoms of which every body is composed must fall apart; for by him all things hold together (Col. 1:17, R. V., margin), and he is constantly "upholding all things by the word of his power." Heb. 1:3. Should the law of gravitation, which is

the power of God, be suspended, what an awful chaos of all the worlds would instantaneously follow! The God of love works unceasingly, in numberless ways, great and small, that the Sabbath may be a season of holy joy and refreshing to us. How important that we understand the true purpose of Sabbath-keeping and that we keep the Sabbath in the way to receive the blessing God put into it. Gen. 2:3. The Pharisees had made the Sabbath as well as other commandments of none effect by their tradition. Matt. 15. *Vain* is all worship that is not of God's appointment, verse 9; hence Jesus sought to restore the true character of the Sabbath.

Our Saviour's works not only witness to the unchangeable law of God, which is the light, Prov. 6:23, but the works of Christians must do the same. As Jesus let his light shine by his works so says he, "Let your light so shine before men that they may see your good works." Matt. 5:16. Christ kept his Father's commandments. John 15:10. And we are so to walk even as he walked. 1 John 2:6.

Those who had been with Christ in his earthly ministry and listened to his teachings did this. After he was laid in the tomb they rested the Sabbath day according to the commandment, and upon the first day of the week they were ready for work again. Luke 23:56; 24:1. Jesus, as his custom was, went into the synagogue on the Sabbath day and stood up for to read. Luke 4:16. Paul, as his manner was, went in unto them and three Sabbath days reasoned with them out of the Scriptures. Acts 17:2. His manner was the same with both Jews and Gentiles. See Acts 13:14, 42, 44. Wherever Sabbath-keeping is mentioned from Genesis to Revelation, every one of God's children keep the Sabbath of the fourth commandment. The last generation is no exception. See Rev. 14:12.

M. E. STEWARD.

Protestants' Confession to Rome's Challenge on Sunday Keeping.

"FROM a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:15-17. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

The challenge of the Roman Catholic Church, from which I quote representative paragraphs, formed the four leading editorials which appeared in the *Catholic Mirror* of Baltimore, Md., September 2, 9, 16, and 23, 1893. The *Catholic Mirror* is the official organ of Cardinal Gibbons, who is at the head of the Catholic Church in this country. The challenge has since been printed in pamphlet form by the *Catholic Mirror*, and republished by the Religious Liberty Association and Pacific Press Publishing Company, and millions of copies have been circulated all over this country, in Europe, in South Africa, and Australia. The title and a few of the most striking paragraphs from the *Mirror* pamphlet, are as follows:—

"The Christian Sabbath, The Genuine Offspring of the Union of the Holy Spirit and the Catholic Church,

His Spouse. The claims of Protestantism to any Part Therein, Proved to be Groundless, Self-Contradictory and Suicidal."

The Israelite respects the authority of the Old Testament only, but the Adventist, who is a Christian, accepts the New Testament on the same ground as the Old, viz.: an inspired record also. He finds that the Bible, his teacher, is consistent in both parts; that the Redeemer, during his mortal life, never kept any other day than Saturday. The Gospels plainly evince to him this fact; whilst, in the pages of the Acts of the Apostles, the Epistles and the Apocalypse, not the vestige of an act cancelling the Saturday arrangement can be found. The Adventists, therefore, in common with the Israelites, derive their belief from the Old Testament, which position is confirmed by the New Testament, indorsing fully by the life and practice of the Redeemer and his Apostles the teaching of the Sacred Word for nearly a century of the Christian era.

As the Catholic yields his judgment in spiritual matters implicitly and with unreserved confidence, to the voice of his church, so too, the Protestant recognizes no teacher but the Bible.

Hence, the conclusion is inevitable: viz., that of those who follow the Bible as their guide, the Israelites and Seventh-day Adventists, have the exclusive weight of evidence on their side, while the biblical Protestant has not a word in self-defense for his substitution of Sunday for Saturday.

Who can ever forget the virtuous indignation manifested by the biblical preachers through the length and breadth of our country, from every Protestant pulpit, as long as the question of opening the World's Fair on Sunday was yet undecided, and who does not know to-day, that one sect, to mark its holy indignation at the decision, has never yet opened the boxes that contained its articles at the World's Fair?

These superlatively good and unctuous Christians, by conning over their Bible carefully, can find their counterpart in a certain class of "unco gude" people in the days of the Redeemer, who haunted him night and day, distressed beyond measure and scandalized beyond forbearance, because he did not keep the Sabbath in as straight-laced manner as themselves. They hated him for using common sense in reference to the day, and he found no epithets expressive enough of his supreme contempt for their Pharisaical pride. And it is very probable that the divine mind has not modified its views to-day, anent the blatant outcry of their followers and sympathizers at the close of this nineteenth century. But when we add to all the fact that whilst the Pharisees kept the true Sabbath, our modern Pharisees, counting on the credulity and simplicity of their dupes, have never once in their lives kept the true Sabbath which their Divine Master kept to his dying day, and which his apostles kept, after his example, for thirty years afterwards, according to the sacred record.

This most glaring contradiction, involving a deliberate sacrilegious rejection of a most positive precept is presented to us to-day in the action of the biblical Christian world. The Bible and the Sabbath constitute the watchword of Protestantism; but we have demonstrated that it is the Bible against their Sabbath.

That immense concourse of biblical Christians, the Methodists, have declared that the Sabbath has never been abrogated, whilst the followers of the Church of England, together with her daughter, the Episcopal Church of the United States, are committed by the 20th Article of Religion, already quoted, to the ordinance that the Church cannot lawfully ordain anything "contrary to God's word written." God's written word enjoins his worship to be observed on Saturday, absolutely, repeatedly, and most emphatically, with a most positive threat of death to him who disobeys. All the biblical sects occupy the same self-stultifying position which no explanation can modify, much less justify.

How truly do the words of the Holy Spirit apply to this deplorable situation! "Iniquitas mentita est sibi." "Iniquity hath lied to itself." Proposing to follow the Bible only as teacher, yet, before the world, the sole teacher, is ignominiously thrust aside, and the teaching and practice of the Catholic Church—"the mother of abominations," when it suits their purpose so to designate her—adopted, despite the most terrible threats pronounced by God himself against those who disobey the command, "Remember to keep holy the Sabbath."

Should any of the reverend parsons, who are habituated to howl so vociferously over every real or assumed desecration of that pious fraud, the Bible Sabbath, think well of entering a protest against our logical and scriptural dissection of their mongrel pet, we can promise them that any reasonable attempt on their part to gather up the *disjecta membra* of the hybrid, and to restore to it a galvanized existence, will be met with genuine cordiality and respectful consideration on our part.

But we can assure our readers that we know these reverend howlers too well to expect a solitary bark from them in this instance. And they know us too well to subject themselves to the mortification which a further dissection of this anti-scriptural question would necessarily entail. Their policy now is to "lay low," and they are sure to adopt it.

As Protestants have heretofore, on every other subject wherein they differed from the Roman Catholic Church, been ready and on hand with facts and impregnable scripture argument that would soon satisfy any inquiring mind; and as on this subject wherein they have been challenged by the Church of Rome, ever since the early days of the Reformation,* to be consistent Protestants—follow the Bible alone and complete the Reformation from this as well as from the other unscriptural institutions of the Church of Rome; and as we have found them appealing to the Catholic fathers for evidence for Sunday keeping, and have not seen from them the first attempt to face this challenge of the Catholic Church, and prove it false by the Bible alone; let us turn to their best standard encyclopedias, theological works, and the writings of the most representative living Protestants and inquire if by their admissions on this subject they are compelled to surrender to the Roman Catholic Church.

Do some of the best known orthodox standard theological writers admit that there is not found in the Bible any instruction or command from Christ or his apostles to change the Sabbath from the seventh to the first day of the week?

There is not on record any divine command issued to the apostles to change the Sabbath from the day on which it was held by the Jews, to the first day of the week.—*Encyclopedia of Religious Knowledge*, by B. B. Edwards, Art. Sabbath.

After giving all of the arguments for Sunday keeping, Dr. Buck says:—

These arguments, however, are not satisfactory to some; and it must be confessed that there is no law in the New Testament concerning the first day.—*Buck's Theological Dictionary*, Art. Sabbath.

The day is now changed from the seventh to the first day; . . . but as we meet with no scriptural direction for the change, we may conclude it was done by the authority of the church.—*Protestant Episcopal Church, Explanation of Catechism*.

Now there is not on record any divine command to the apostles to change the Sabbath from the day on which it was held by the Jews to the first day of the week.—*Richard Watson's Theological Dictionary*.

Where there is no testimony there can be no faith. Now there is no testimony in all the oracles of heaven that the Sabbath was changed, or that the Lord's day came in the room of it.—*Alexander Campbell, in Washington (Pa.) Reporter, Oct. 8, 1821*.

The current notion that Christ and his apostles authoritatively substituted the first day of the week for the seventh, is absolutely without authority in the New Testament.—*Lyman Abbott, D. D., in the Christian Union, Jan. 19, 1882*.

Do they admit that it cannot be proved by the Bible that Christ or his apostles ever instituted or even actually observed the first day of the week as the Sabbath? Dr. William Smith, LL.D., after examin-

ing the texts supposed to have reference to Sunday keeping, says:—

Taken separately, perhaps, or even all together, these passages seem scarcely adequate to prove that the dedication of the first day of the week to the purpose afore-mentioned was a matter of apostolic institution, or even of apostolic practice.—*Smith's Bible Dictionary*, Art. Lord's Day.

The "Encyclopedia Britannica," after calling attention to the usual scriptural arguments for Sunday keeping, says:—

Still it must be owned that these passages are not sufficient to prove the apostolic institution of the Lord's day, or even the actual observance of it.—*Art. Sabbath*.

Do they admit that the first day of the week was set apart simply by man, and in later times than those of Christ and his apostles: hence is not a divine ordinance?

Was the first day of the week set apart by public authority in the apostolic age? No. By whom was it set apart, and when? By Constantine, who lived about the beginning of the fourth century.—*Alexander Campbell, lecture in Bethany College, 1848, quoted in Proclamation and Reformer, Cincinnati*.

The festival Sunday, like all other festivals, was always only a human ordinance; and it was far from the intention of the apostles to establish a divine command in this respect,—far from them and the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a false application of this kind had begun to take place.—*Neander's Church History, translated by H. J. Rose, p. 168*.

We hear less than we used to about the apostolic origin of the present Sunday observance, and for the reason that while the Sabbath and Sabbath rest are woven into the warp and the woof of scripture, it is now seen, as it is admitted, that we must go to later than apostolic times for the establishment of Sunday observance.—*Christian at Work, Feb. 18, 1886*.

Does the largest Protestant denomination in one of its popular and most widely circulated theological works, admit that upon this most important subject they forsake the Protestant rule of faith—the Bible only—and the discipline of their church (Art. 5), and believe, like the Catholic Church, something that is not recorded in the Bible,—that tradition in the matter of the Sabbath they observe is to be preferred before what is written in the Bible?

It is true there is no positive command for infant baptism, . . . nor is there any for keeping holy the first day of the week. Jesus, after his resurrection, changed the Sabbath from the seventh to the first day of the week. . . . When Jesus gave instruction for this chance we are not told, but very likely during the time when he spake to his disciples of things pertaining to his kingdom. Acts 1:3. This is probably one of the many unrecorded things which Jesus did. John 20:30; 21:25.—*Binney's Theological Compend Improved, by Rev. Amos Binney and Rev. Daniel Steele, D. D., pp. 171, 181*.

But let us hear the ablest and most popular living Protestant writers, who have won laurels, writing on this subject; and those who occupy the leading positions in the largest and most influential religious organizations in the country,—those whose time is devoted to the study and work of Sabbath reform: how do they succeed in sustaining Sunday keeping by the Protestant rule of faith—"the Bible and the Bible only"?—are they compelled to submit to this charge of the Catholic Church, and take their stand on Catholic grounds?

Rev. A. E. Waffle, M. A. (Baptist), Professor of Rhetoric and English Literature in Lewisburg (Pa.) University, who won the one thousand dollar prize offered by the American Sunday School Union, for the best essay on the Sunday Question, says in "The Lord's Day," pp. 186, 187:—

Up to the time of Christ's death, no change had been made in the day. The authority must be sought in the words or in the example of the inspired apostles. So far as the record shows, they [the apostles] did not, however, give any explicit command

* At the Council of Trent (1545) which the "Encyclopedia Britannica" calls "The watershed of Roman Catholicism and Protestantism," this argument was used to exalt tradition to an equality with the Scriptures:—

"Now the Protestants' claim that they stand upon the written word only, is not true. Their profession of holding the scripture alone as the standard of faith, is false. Proof: The written word explicitly enjoins the observance of the seventh day as the Sabbath. They do not observe the seventh day but reject it. If they do truly hold the Scriptures alone as their standard, they would be observing the seventh day as is enjoined in the Scriptures throughout."

The argument on the authority of the Catholic Church by Dr. Cole, leader of the Catholic party in the Parliament called in 1554 in England by Queen Elizabeth, to have the differences between that church and the present Church of England discussed was this:—

"As for example (to make the matter plain) ye see the express command of Almighty God, touching the observance of the Sabbath day to be changed by the authority of the church (without any word of God written for the same) into Sunday. . . . The change whereof all men may evidently understand the authority of the church, both in this cause and also in other matters to be of great weight and importance, and therein esteemed accordingly."—*Bunnet's History of the Reformation, book 3, part 3, p. 292*.

Luther and Melancthon, speaking of the Roman Catholic Church in their "Augsburg Confession," say:—

"They allege the Sabbath changed into Sunday, the Lord's day, contrary to the Decalogue, as it appears; neither is there any example more boasted of than the changing of the Sabbath day. Great, say they, is the power and the authority of the church, since it dispenses with one of the ten commandments."—*Art. 28*.

enjoining the abandonment of the seventh-day Sabbath and its observance upon the first day of the week.

Leaflet No. 3, published by the Sabbath Observance Department of the National Woman's Christian Temperance Union, edited by Mrs. J. C. Bateham, who is superintendent of that department, and is also one of the editors of the *Christian Statesman*, has this:—

Question 6.—If Jesus wished the day changed, why did he not command it? *Answer*—A command to celebrate the resurrection could not wisely be made before the resurrection occurred. He (*probably!!*) gave his own disciples such direction afterwards, "when speaking of things pertaining to the kingdom."

Rev. Geo. S. Mott, D. D., acting president of the American Sabbath Union (which was organized and is coöperated in by fourteen of the leading denominations of the United States), speaking in the organ of that association (Pearl of Days Leaflet, No. 3), very aptly describes the predicament they all would be in if they followed the Protestant rule, "the Bible only," in the matter of evidence for Sunday keeping: thus giving up the argument to the Catholic Church. He says:—

Our opponents declare, "We are not satisfied with inferences and suppositions: show us where the first day is spoken of as holy, or as being observed instead of the seventh; we must have a direct and positive command of God." We admit there is no such command. But if we are to be limited by such a demand, all of us shall soon find ourselves in a very entangling predicament.

Yes, an entangling predicament, indeed, for you all: for if you remained true Protestants, following "the Bible only," and continuing to forsake and protest against the traditions and errors of the Catholic Church, until the Reformation was complete, loyalty to God's word would lead you to forsake that institution of the Catholic Church and keep the only Sabbath commanded in the Bible.

Does not the *Mirror* well say that "reason and common sense demand the acceptance of one or the other of these alternatives; either Protestantism and keeping holy of Saturday, or Catholicity and the keeping of Sunday. Compromise is impossible."

"Then came to Jesus scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the *tradition* of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the *commandment* of God by your *tradition*? . . . Thus have ye made the commandment of God of none effect by your *tradition*. . . . But in vain do they worship me, teaching for doctrines the commandments of men." Matt. 15:1-9. ISAAC MORRISON.

Catholic Schools in Nashville.

It has recently been discovered that all of the many Roman Catholic schools in this city have been exempted for more than twenty years from the payment of water taxes, while all the Protestant schools have been required to pay full rates. This is a most astonishing state of affairs, especially in a city which is so thoroughly Protestant as Nashville is. We are glad to see that the Board of Public Works has ordered a change of policy. The true doctrine is that no church ought to ask or receive any favor from the civil government. The church that consents to do so is simply heaping up wrath against the day of wrath. In this same connection we notice the fol-

lowing paragraph: "The authorities in Milwaukee, Wis., have decided that a block of twenty business houses, deeded to the Roman Catholic bishop, must pay taxes like business houses of other people. A similar decision compels the Summerfield Methodist Church, now used as a place of business, to pay taxes. All of which is right."—*Nashville Christian Advocate*.

Historic Facts.

THE following statistics of the inspired and unchangeable Roman Catholic Church were compiled by Rev. E. Cobham Brewer, LL. D., author of the "Historic Note Book:—

Prayers for the dead began in the year A. D. 200.

Paul, the first hermit, 251.

Sunday adopted by Constantine as the Christian Sabbath, 321.

First general council at Nice, in Bithynia, 325.

Celibacy of the clergy recommended, 325.

Saints, martyrs and angels, adoration of, 360.

Christmas day a religious festival, 375.

Bells used in churches, 390.

The Nicene creed introduced (except the word "dead" and "communion of saints"), 391.

Mary called the mother of God, 431.

Sprinkling of ashes in Lent (Felix III.), 487.

Canon of Scripture completed, 494.

Priests began to wear a distinctive dress, 500.

Stone altars enjoined, 506.

Extreme unction introduced by Felix IV., 525.

Lenten fast extended to forty days (council of Orleans), 547.

Prayers addressed to the Virgin Mary, 593.

Worship in an unknown tongue (it was in Latin as far back as 547), 600.

The title of pope first assumed by Boniface III., 606.

All Saints' day introduced, 625.

Holy bread first distributed, 655.

Athanasian creed introduced (Athanasius died 373), 670.

Crucifixes used as talismans, 680.

Holy water introduced, 682.

Kissing the pope's toe introduced, 708.

Veneration of images imposed, 788.

Rogation days established by Leo III., 801.

Assumption festival introduced, 813.

Cardinals created, 817.

The "Trilixue" dogma introduced, 830.

Baptism of bells introduced, 965.

Canonization of saints introduced by John XVI., 933.

All Saints' Day appointed, 988.

Advent Sunday appointed, 1000.

Celibacy of priests made obligatory, 1000.

Prayers for souls in purgatory introduced, 1000.

Indulgences first bestowed by Ponce, bishop of Arles, 1002.

Interdicts introduced, 1073.

Infallibility of the Roman Church taught, 1076.

Excommunication introduced by Gregory VII., 1077.

Sale of indulgences sanctioned.

Plenary indulgence in this life and in the life to come, authorized by the council of Clermont, 1095.

Office of the Virgin Mary appointed by same, 1095.

Transubstantiation made a church dogma, 1215.

Auricular confession officially imposed, 1215.

Adoration of the host enjoined, 1218.

Inquisition established, 1229.

Cup withheld from the laity, 1263.

Angelus announced by a bell, 1316.

Dogma of purgatory officially recognized, 1419.

Holy oil in chrism first used, 1540.

Tradition declared authoritative, 1540.

Veneration of relics enjoined by the council of Trident, 1563.

Marriage made a sacrament, 1563.

Confirmation, ditto, 1563.

Festival of the seven sorrows introduced by Benedict XIII., 1725.

Festival of the Sacred Heart introduced, 1732.—*Loyal American*.

Still Maundering of "Divine Rule."

COMMENTING upon the assassination of President Carnot, the *Christian Reformer* pitches savagely into its "dearest foe," secular government. Here is a sample paragraph:—

We have no hesitation in saying that the chief cause of anarchy is secularism in civil government. The nations of the earth set up governments, but not by God. They establish laws and ordinances regardless of, and sometimes in opposition to, the divine law. Civil governments do not appeal to the consciences of their citizens, and call upon them to obey the law in the name of God. Even laws that are good are enforced, not because they are the voice of God, but solely because they are the will of the people. There is no partnership between God and civil government to-day, and, as a consequence, we have reared a generation who fear neither God nor government.

Is it true that there is no union of the religious and civil in government to-day? The president of France was assassinated, and France officially pays annually a vast sum for the support of religion. There are many Freethinkers in France, but France is not yet a secular republic. The "partnership between God and civil government" remains, for "God" can form a partnership with government at second-hand only, the priests being his proxies. Alexander of Russia died by the bomb of the assassin, and in Russia Church and State are one. The partnership aforesaid is complete. What the *Christian Reformer* means is, of course, perfectly clear. It means that there is no avowed partnership between the Covenanters and civil government. Partnership with Catholic or Greek Christians or non-Presbyterian Protestants' is no defense against the lightnings of divine wrath. Of course there were no riots, no assassinations of rulers, no revolutions in the ages when all believed that kings, as kings, received their credentials directly from the bureau of God's prime minister, signed by the hand of the Supreme. The *Reformer* is under the necessity of ignoring all history and all current events but such as by the most strained and fanciful interpretation can be forced to adorn its lugubrious tale.

The theocratic organ makes all it can of the fact that Carnot was murdered on Sunday while on his way to the theater, after attending a banquet in his honor. He had also gone to Lyons to visit an exposition which was open on Sunday. Could any thing be plainer? . . . The *Christian Reformer* sticks remorselessly to its text, concluding its jeremiad in these words:—

Is there not a close connection between such an open disregard of the law of the Sabbath, such a pub-

lie insult to the government of the Lord Jesus Christ, and the development of the spirit of anarchy? If civil government refuses to acknowledge divine authority and law, if civil magistrates publicly trample upon divine commands, we may expect to produce a race of anarchists who fear neither divine nor human government. What, then, is the remedy? Banish the whole secular idea from political life. Let religion have its proper place in the public schools, and in all national institutions. Let laws be enacted and enforced avowedly in the name and by the authority of Almighty God and the mediatorial ruler, the Lord Jesus Christ. Let the constitutions of civil government be framed in accordance with the revealed principles of government. Then, and only then, will the nations be free from the danger of anarchy and experience the blessedness of the nation whose God is the Lord.

There you have the programme of the theocrats without the slightest attempt to qualify their demands. Church and State are to be one and that one the Church. This scheme enables them to say with apparent respect for the truth that they are opposed to the union of State and Church. They are. It is not union of two equal powers that they wish, but the fusing of them into an indivisible oneness, the State being absorbed by and into the Church and the resulting theocracy taking the place of both the secular civil State and of the churches, the latter hitherto depending largely upon their own resources, but hereafter to be sustained by the political arm of the new amalgamated church.—*Truth Seeker.*

Why They Work on Sunday.

ADVENTISTS work on Sunday not from sheer willfulness nor merely to assert a right which they may or may not exercise at their pleasure, but because they regard it as a sacred duty to habitually devote Sunday to secular purposes; and this because they understand that the fourth commandment establishes a difference between the Sabbath and the six other days of the week, and requires men to respect that difference. To ignore this distinction between the Sabbath and the other days of the week is simply to defeat the object of the divine law, and to set up a counterfeited of the memorial which God has ordained to keep in remembrance the fact that he is the Creator of the heavens and the earth. It follows as inevitably as night follows day that W. B. Capps, now in the Weakley County, Tenn., jail, is there for conscience' sake.

Strive to Merit It.

THE Hon. James T. Ringgold, of the Baltimore bar, is well known to our readers, and by them held in high and grateful esteem for his noble defense of the principles of religious freedom and civil equality. Mr. Ringgold has written a book on the "Legal Sunday," which will form a number of the *Religious Liberty Library* very soon to be issued. The author dedicates the forthcoming volume to Seventh-day Adventists in the following highly appreciative language:—

TO MY FRIENDS,

The members of the Seventh-day Adventist Church throughout the world: Those true representatives of the martyrs of old, inheriting their spirit, tasting somewhat of their experiences; persecuted for religion's sake in "free" and "Christian" America, as were their prototypes in despotic and pagan Rome; like them hesitating not in the choice between "Diana and Christ;" yet, when reviled, reviling not again; may they yet, like them, make history; and by their firmness, their patience, above all by the example of their pure and beautiful lives, bring about the abandonment of pagan practices and pagan modes of thought in all Christian lands. To you, Seventh-day Adventists, this work is dedicated with the assurance

that this world can offer no greater reward of endeavor, no higher honor for the writer, than the privilege of calling you, "My Friends."

The expression of such sentiments, and their application to our people, imposes a sacred obligation to fulfill the position thus assigned to us. To appropriate unmerited praise is no credit to any one. To accept such lofty appreciation and make no effort to support the character ascribed to us would be a disgrace. God knows us better than Mr. Ringgold does. He in his providence has called us to stand in the very position outlined. Let us humbly strive with the help of divine grace to merit this eulogy, not only from those who know us among men, but from Him who sees not as man sees.—*Review and Herald, S. D. Adventist Church paper.*

Intolerant as National Reformers.

THE *Ironclad Age*, an atheistic paper, printed in Indianapolis, Ind., has upon its editorial page of its issue of the 14th inst., these two notes:—

At Wilmington, N. C., one man sued another. As the plaintiff arose to testify, objection was made on account of his disbelief in a god. After some consideration by the judge, the man was allowed to testify on condition that he declared his belief in a god. To the great surprise of all present he did so. But as his non-religious views were well known, he prejudiced his case to such an extent that no conviction can be had. And such is our boasted religious liberty.

We trust that the time will come when the cheerful doctrine of eternal torture will no longer be bellowed forth at camp-meetings and other godly assemblages by insane sensational rascals. We trust that the time will come when such work will be interdicted by law.

In view of the second paragraph quoted, what right has the *Ironclad Age* to find fault that a witness is required to avow his belief in God before being permitted to testify?—None whatever. Of course the North Carolina practice is wrong. Every man ought to be permitted to testify in a court of justice under the pains of perjury without any reference to his religious belief, and without any prejudice against him because of his faith or lack of faith; but the state of affairs that the *Ironclad Age* hopes to see would be much worse than the evil complained of. The National Reformers would overthrow the First Amendment to the Constitution in the interests of what they imagine is Christianity; the atheists of the *Ironclad Age* school would equally overthrow it in the interests of the blackest kind of infidelity, the very midnight of unbelief. There is small difference between the intolerance of atheism and the intolerance of so-called Christianity; both are utterly destructive to soul liberty, and both are from the enemy of all righteousness. That this is true is evident from the fact that the *Ironclad Age* takes its stand with the enemies of the Constitution which declares that "Congress shall make no law concerning an establishment of religion or prohibiting the free exercise thereof."

"We Can Put Them in the Stocks."

THE times smack of religious tumult. Two moderators of the Presbyterian Assembly—those of Sydney and Brisbane—have been publicly accused of doctrines hateful to the church. Nearer home a brutal and licentious soldiery have dared to perform "equestrian exercises" on the Lord's day. Finally a judge of the Supreme Court has confessed without shame that he read up the *Speight vs. Syme* case

on the Sunday afternoon. Well may Mr. James Balfour and Professor Rentoul, in the pauses of the Miss Sutherland controversy find time to wonder how it is that earthquakes are smiting Athens when the real offenders are nearer at hand. However, no less pious a monarch than the second Charles has provided against the emergency, and already two Seventh-day Adventists have been sentenced to imprisonment in the stocks. These gentlemen insist on holding their Sabbath on the Saturday, and claim the right, having fulfilled their obligations to Providence, to follow their lawful calling on the Sunday. They must be taught the necessity of observing two Sabbaths in the week.

In the days when Charles the Second ruled the glorious British nation,
It is said, from paths of virtue he habitually swerved;
That he spent his whole existence in repulsive dissipation—
But at least he took precaution that the Sabbath was observed.
He was prone, perhaps, to covet the possessions of his neighbor,
Or his neighbor's wife or daughter, or his servant, or his ox;
But he held decided views upon the point of Sunday labor,
And he punished all transgressors by confinement in the stocks.
Let us cherish the remembrance of a prince so truly pious,
And condone his little pleasures as the follies of a king,
Close our eyelids to his vices, let them pass unheeded by us,
Though in ordinary mortals it would be a different thing.
Let us recognize his claim to take a prominent position
In the calendar devoted to the saintly orthodox,
And insert a special heading in the Sunday school petition,
"May God bless Charles the Second, and may Heaven preserve the stocks."

Let us all become detectives, down on Sabbath desecration,
Let us catch the bold offenders in the very act of crime,
That the stocks may never suffer from the lack of occupation,
And the prison and the pillory be going all the time.
And when'er we find a citizen who tries the Sunday watering,
Of his twenty feet of grass plot or his bed of hollyhocks—
Well, we can't resort to hanging, or to drawing, or to quartering,
But all praise to Charles the Second, we can put him in the stocks.
—*The Argus, Melbourne, Australia, May 12.*

Will Congress Rest Under It?

THERE is upon the statute books what is known as the salary docking law, that is a law whereby a congressman absent from his seat without leave, unless on account of sickness, forfeits his salary for the time he is thus absent. July 11, Mr. Powers, of Vermont, reported to the House from the Judiciary Committee his bill repealing this salary docking law. The report ridicules the excuse for absence made by representatives in these words:—

It is apparent that the excuse of sickness is one easily made, and it is suspected that it is sometimes assigned as reason for absence without any diagnosis of ailments by medical experts. In other words, the enforcement of this section practically makes every member a pathologist on the subject of disease, which is not a qualification for service in Congress mentioned in the Constitution, and so for this reason the law is plainly unconstitutional. It is believed that each house of Congress can, by an appropriate rule, better enforce the attendance of members than by a statute operative as a penal statute and evaded by every subterfuge.

How seriously this is intended it is of course impossible to say. The idea that the law in question is unconstitutional on

the ground alledged is utterly absurd. This certainly could not have been meant to be taken seriously. But is the idea that because the law is evaded it ought to be repealed any better? Scarcely. If congressmen ought to be paid for neglecting their business when they should be attending to it, then ought this law to be repealed, but not otherwise. If our law-makers are so dishonest as to demand pay for work they do not do, and so utterly lost to all sense of decency as to falsify in order to get what does not in either justice or law belong to them, then indeed have we become one of the basest of nations and a hissing and a reproach to the world. Will Congress rest under the imputation thus put upon it by Mr. Powers, or will it show itself to be clear in this matter?

Triumph of Faith.

COMMENTING on the fact that England is slowly but surely being converted to the true faith, the London correspondent of the Drogheda *Argus* says: "The truth is that at the present moment Catholicity in England, so far from being banned and scoffed at, is becoming fashionable, and to the Cardinal-Archbishop of Westminster is conceded a rank and a precedence, even in the presence of royalty, which are both striking and gratifying. Then, again, we have the convert Lord Ripon, a member of the queen's cabinet and filling the office of one of the great secretaries of State; and my conviction is that only for the band of bigots at present in the two Houses of Parliament, an act opening the Lord Chancellorship of England to a Catholic would be passed without murmur; and furthermore, that the English people would be well content to see the English woolsack occupied by the eminent Catholic lawyer, Sir Charles Russell."—*The Monitor*.

Sunday Desecration Made Responsible for the Dagger of the Assassin.

THE *Christian Statesman* of July 7, attempts to place the responsibility of the work of the assassin, in the case of President Carnot, upon Sunday desecration in France. But in the attempt it has completely stultified its own position. The *Statesman* says: "For a hundred years the French nation has been in open defiance of the law of God, which commands 'Remember the Sabbath day to keep it holy.' . . . But the Sabbath is the one unfailing, open witness of the Almighty. It is a witness set in the heavens, and when observed, testifies to the authority of Jehovah with the clearness and constancy of the shining sun.

"The French people have been playing the anarchist toward the Almighty for one hundred years. They have stabbed righteousness to the heart every seventh day and defied God to avenge the dishonor of crime." And then, with a wonderful amount of seeming modesty, the *Statesman* continues: We do not like to attempt to interpret Providence, but if the Almighty should desire to testify against this wickedness and defiance of his law and manifest his wrath was there a more opportune time than that in which the blow of the assassin fell?" But how is this? Does the reader see the relation between the fourth commandment and the blow of the assassin? Here it is: "There is one thing in connection with the time and circumstances

of his death which deeply impressed us, but which we have not seen referred to, viz., that he was assassinated on the Sabbath [Sunday] at the close of a day of fasting and public demonstration, and while he was on his way to the theater to witness a performance." All of which is to say that because the French people have not regarded Sunday—of course it means Sunday, although it says seventh day—with that Puritanical strictness that the *Statesman* thinks to be necessary; yet—(and the *Statesman* would be very modest in the interpretation of Providence)—yet Providence(?) directed the matter in such a way so that the blow of the assassin fell at that particular hour on Sunday!! Was ever absurdity more absurd? It is even worse;—it is open blasphemy to thus attribute the work of the assassin to Providence.

But with all due charity I will indulge the fond hope that the *Christian Statesman* did not mean all that the words imply. Yet it is a fact that men are driven in their blindness to a false cause, to make just such mistakes.

H. F. PHELPS.

St. Paul, Minn.

Romanism in Belgium.

THE religions statistics of Belgium for 1890, which were only published towards the close of last year, give the number of conventual institutions and their inmates in the kingdom—229 monasteries, with 4,775 monks, and 1,546 convents, with 25,323 sisters and nuns. These have grown during the decade preceding from 231 monasteries, with 4,120 monks, and 1,346 convents, with 21,242 sisters. The increase was not so great as in the period 1870-80, when many of the religious sects expelled from Prussia settled in Belgium. In the next decade many of these returned, owing to the relaxation of the church laws. But there are still over 30,000 men and women belonging to the various orders, and taking the population of Belgium in 1890 at 6,000,000, we find one "religious"—monk or sister—to every 200 persons.—*American*.

A Nebraska Paper Protests.

EVERY little while there is a threat of returning to the practical union of Church and State in this country. Any one who has even a superficial knowledge of religious history knows that wherever religion and politics have been united, wherever Church and State have been at one, there has been tyranny. There never has been a case in the history of the world where religion had the power to use the arm of the State that it did not use it, and use it against the rights and liberties of those who did not agree with them in their religious opinions. There never has been one single case. Only a little while ago a man in one of the Southern States was in prison. He was a Seventh-day Baptist. He believed in observing the Sabbath as he is ordered to in the Bible. His neighbors believed in keeping the first day; and there is a nefarious law on their statute book making it a crime for a man to work on the first day of the week. This man having kept the seventh day as his Bible told him to, and not feeling under any obligation to keep two days—the same Bible commanding him to labor six days—went about his business on the first day of the

week, and was arrested and imprisoned. The only safety for liberty is the utter separation of Church and State. Yet every little while there is a bill introduced into Congress to attempt to put the name of God into the Constitution, and to declare officially in our fundamental law that we are a Christian people; and this right in the face of the fact that, were the orthodox God and the orthodox interpretation of Christianity to get into the Constitution of the United States, the rights of man would go out in the downfall of pure republican government and the establishment of an hierarchal government, and that it would then be necessary for the freemen to arise in their might, demolish the oligarchy and hurl the traitors into oblivion, at whatever cost.—*The Sentinel, Oakdale, Nebraska.*

Sunday Omnibuses in Toronto.

AFTER the Sunday-car agitation in Toronto, Canada, last summer, a Mr. Kelly started Sunday 'buses. He has about eight at present. It grieves the Sunday people greatly, and it has been all Sunday preachers could endure to see such "desecration" continue. The law was not invoked until recently, but now the matter is in the courts, and the Sunday people are doing all in their power to restrict the movement of the people on the first day of the week. Those who do not own carriages, and are not able to hire them, can go to church or else stay at home.

ALL that religious societies have a right to ask of the civil government is the same privileges for transacting their own affairs which societies of every sort possess. This they have a right to demand, not because they are religious societies, but because the exercise of religion is an innocent mode of pursuing happiness. If it happens accidentally that others are benefited, it does not follow that they are obliged to pay for this benefit. It cannot be proved that the Christian religion needs the support of the civil government, since it has existed and flourished when entirely deprived of this support.—*Rev. Dr. Wayland's Political Economy.*

A CONTEMPORARY remarks that toleration "is certainly a virtue whose spirit is embodied in the American Constitution." Equality is a better word than toleration, and best expresses the real spirit of the Constitution. We do not "tolerate" Presbyterianism or Roman Catholicism in this country. Both have perfect equality before the law. We tolerate what we may disallow if we choose; so Spain tolerates Protestantism. But religious equality is a right not to be gainsaid; and that is the boast of America, as it is a fundamental principle of the Federal Constitution.—*The Christian Work.*

"THE members of the London Teachers' Association," says the London Correspondent of the New York *Sun*, "have refused to comply with the request of the tyrannical school board that they should individually explain why they wish to be excused from giving the form of religious instruction required by the famous circular. It remains to be seen what the board will do in face of the defiance of the teachers."

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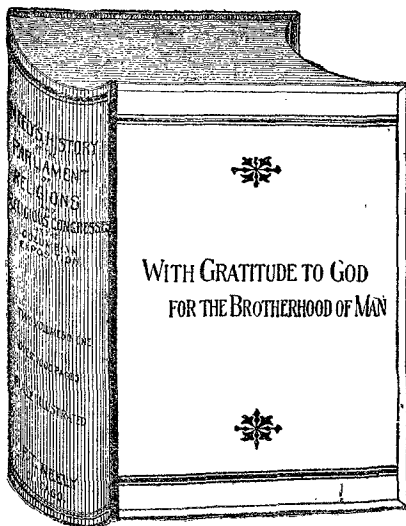
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NEW YORK, JULY 26, 1894.

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 pope has decided that burning of the dead "may be allowed under special conditions." Upon this the *Investigator* remarks: "There was a time when popes of Rome decided that burning of the living was perfectly proper. Leo XIII. thinks cremation 'heretical in principle.' How tenderly Romanism handles dead men, but how roughly it has handled live ones."

THE *Catholic Review* of this city suggests that—

Wherever there is a public library, the Catholics of the neighborhood should combine to raise a fund to contribute, say, one hundred first-class Catholic books to it. If they don't do this, they will lose a great chance to spread knowledge of the truth. Is there such an opportunity where you live?

Protestants ought to see to it that every library is likewise supplied with anti-Catholic literature.

SOME of the people of Church Hill, Md., are still threatening violence against the Adventists. Elder Horton, the Adventist minister in charge of the work there, has again been threatened with personal violence; and one night recently a mob attacked the large tent in which meetings are held, and partly demolished it. They also did some damage to the new church building, now nearly ready for dedication. They declare that the building shall never be dedicated. The Adventists are very certain that it will be both dedicated and used after dedication.

ONE of the strangest things in human nature is the tendency to accept from government rights as favors, and to be devoutly thankful to government for them. Thus we find a Fourth of July orator near Lincoln, Neb., saying that notwithstanding the fact that our Government "is not as true to the Constitution as it once was," "we should be thankful for what our country has done for us, and for the privileges still granted us." The connection shows that the "privileges" have reference to rights of conscience, to believe and practice according to the dictates of conscience. The man who can be thankful for such privileges "granted" by government, could be thankful if he were about to be hung.

If we may believe the Declaration of Independence, there are such things as inalienable rights; rights not only not conferred by government, but rights of which government has no right to deprive

a single man, however humble. Among these are rights of conscience. In 1829, Hon. Richard M. Johnson said, in a report to the United States Senate:—

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

This is true, but what then becomes of the idea of being thankful to government "for the privileges still granted us"? In 1827 Lord Stanhope said, in the British House of Lords:—

The time was when toleration was craved by dissenters as a boon; it is now demanded as a right; but the time will come when it will be spurned as an insult.

But that time can never come to people who are taught that religious liberty is a privilege granted by government. It is granted by God only, and the government that touches it is a tyranny, whatever its form or by whatever name it may be called.

THE *Boston Investigator* has this to say about the failure of the National Reformers to interest Congress in their raid on the Constitution:—

The God-in-the-Constitution fanatics are waking up to the fact that they were sat down upon when the Judiciary Committees of both Houses refused to submit the proposed amendment to the Constitution to Congress. After all the flourish of Christian trumpets and grand boasts of the National Reform Association that the nation was to be made a Christian nation, Congress would not even listen to the petitions asking to have the preamble of the national Constitution amended to suit Joseph Cook, Wilbur F. Crafts, Rev. Dr. George, and a few other fossilized ministers. Good-bye, God-in-the-Constitution party.

As all are aware, we have not the slightest sympathy with the so-called National Reform movement; but it is bound to succeed. Whether they will yet secure the proposed amendment, we do not pretend to say; but the churches already dominate the Government; and according to the dictum of the supreme court, that "this is a Christian nation," all that the National Reformers demand can be practically done without the amendment. We shall yet hear much more from the God-in-the-Constitution party, though in just what shape, time must reveal.

THE case of W. B. Capps, the Seventh-day Adventist, now serving a sentence of fifteen months in a Tennessee jail, for doing ordinary labor on Sunday, has revived the question, Why do Adventists work on Sunday? The answer is, Believing the papacy to be antichrist, and holding the Sunday Sabbath to be the badge of its power, with Adventists the observance of Sunday would be equivalent to rendering homage to antichrist; hence their steady refusal to obey Sunday laws, and their willingness to suffer imprisonment, (as Mr. Capps is doing), the chain-gang, (as several Adventists have done), or even death itself, rather than to so much as appear to regard Sunday as other than a

common working day. It is not therefore, as many seem to regard it, simply a matter of the choice of days, but is with the Adventists a vital question directly affecting their salvation.

THE state of mind of the rulers, in at least a part of Europe, is thus described by a foreign correspondent of the *Sun*, in its issue of July 15:—

The French authorities are in a state of alarm approaching panic over the warnings of fresh anarchist plots. The information has been furnished principally by London and other foreign police, and extraordinary precautions have been taken to prevent the execution of the bloodthirsty designs. These measures are so stringent that all foreigners in France are likely to suffer inconvenience. Merely stopping to admire the architecture of the public buildings is likely to lead to arrest on suspicion, as an innocent Englishman found who gazed curiously for five minutes at the foreign office on Thursday. The customs inspectors have been instructed to investigate the contents of everything larger than a small orange. The bill for the suppression of anarchy, which is almost certain to pass the Chamber next week, is one of the most drastic pieces of legislation in history. It literally fulfills Macaulay's prophecy that it might prove necessary to destroy liberty in order to preserve civilization. It almost forbids people to think anarchy. It certainly forbids them to mention it in a private letter. It tries offenders without a jury, and on conviction sends them to solitary confinement, and possibly to Cayenne.

Macaulay was by many regarded as a pessimist when he predicted such a condition as now exists; but his "pessimism" was simply the result of an intimate acquaintance with human nature. But even had he been less acute than he was he might have drawn his conclusions from the Scriptures of truth. Speaking by inspiration of God, the Apostle Paul wrote: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5. And our Saviour foretold a time when men's hearts should be "failing them for fear and for looking after those things which are coming on the earth." Luke 21:26. That time of peril and of fear has come; and the next thing is the coming of the Lord.

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