

"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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It always costs something to consistently adhere to principle.

THE time-server and faint-hearted will always find times when it would seem to be easier, and even better, to compromise principle and lower the standard.

THIS is emphatically true in the advocacy of the separation of Church and State. The logic of one's position often leads him beyond what he saw in the beginning, and the tendency is to falter. But to falter is to suffer defeat.

THE principles of religious liberty apply not only to the Christian, but to the unbeliever as well. If God ordained freedom to believe, he just as truly ordained freedom not to believe. If he reserved to himself judgment in spiritual things in heathen lands, he did the same in so-called Christian countries; for the words, "The powers that be are ordained of God," were spoken when Rome ruled the world. Whatever legitimate authority any civil government has now, Rome had then.

BUT we find the disciples of Christ ignoring the laws of Rome that were designed to control men in matters of religious faith and practice. They fearlessly preached the gospel even when directly forbidden by the magistrates to do so. They were, therefore, violators of the civil law of a God-ordained government.

BUT neither Rome nor any other human civil government was ever ordained of God to control men in religious matters. The key to the whole apparent difficulty is found in the words of our Lord: "Render unto Cæsar the things which are Cæsar's; and unto God the things that are God's." This forever separates between civil and spiritual things, and marks clearly the limits of civil authority. Within this sphere civil government is

God-ordained; beyond it, any human government is only usurpation. Therefore the Christian who claims freedom of conscience for himself, must unhesitatingly award the same to every other man, however much his feelings may be hurt, or his religious prejudices outraged.

BUT it costs in more ways than one to adhere to principle in the matter of the separation of Church and State. Baptists and Seventh-day Adventists have put themselves on record as desiring to be consistent in the matter of paying taxes on their church property. And the Baptists were among the first to protest against the appropriation of public money for the support of sectarian Indian schools. It is true that in one instance in Indian territory Baptists did violate the principle, but they dissolved the iniquitous partnership of their own volition before public attention was called to the fact that it existed, and have since consistently held themselves aloof from such entanglements. Adventists have never transgressed in this matter.

IN the matter of Sunday laws, Baptists have not been consistent, but Adventists have. The latter have opposed such laws not only for themselves but for all men. They have refused to accept exemption clauses on the ground that they could not consent to the right of the State to require anybody to keep Sunday. Had they compromised in this matter they might have accomplished much in the modification of Sunday statutes, but would have done nothing for real soul-liberty. They might have kept out of prisons and chain-gangs but they could not have been the means of delivering souls from the bondage of Satan. They might even now go into partnership with civil governments, but in so doing they would deny their principles. And in the words of the historian of the Reformation: "It is impossible for a society to prosper, if it be unfaithful to the principles it lays down. Having abandoned what constitutes its life, it can find naught but death."

DOUBTLESS, every temptation possible will be thrown in the way of consistent defenders of religious liberty to get them to prove untrue to their principles. Satan

leaves no stone unturned to accomplish his purposes. He will frighten the timid, cajole whom he can, and retreat only when he must. It is a time for every lover of soul-liberty, every consistent defender of total separation of Church and State, to be alert. Let Seventh-day Adventists especially, who know what it is to suffer for the truth's sake, set their faces like a flint against everything "tending toward a union of Church and State *either in name or in fact.*" It is a time to "be strong and very courageous."

"Obey the Law Until Repealed."

LAST week, under the above heading, it was shown that the advice given to Seventh-day Adventists—that they ought to obey Sunday laws until they could secure their repeal—by justices of the peace and judges of superior courts, as well as by those who are responsible for Sunday law prosecutions, was advice which, had it been followed in the past, would have stifled every great religious reform from the days of Daniel in Babylon to Roger Williams in America. It was shown that Daniel, the three Hebrews, the Lord Jesus, the apostles, the early Christians, Wycliffe, Huss, Jerome, Luther, the Protestant princes, Tyndale, Latimer, Ridley, Knox, Bunyan, Wesley, and Roger Williams, all came in conflict with civil law in carrying forward the reforms of their day. It was also shown that they did not submit to the law until they could secure its repeal, but were true to conscience and suffered the consequences. It was also shown that the Protestant world to-day applauds the faithfulness of these violators of human law, and attributes to their faithfulness the liberty of conscience so long enjoyed.

But it is denied that there is any conscience involved in obeying a law enforcing idleness on Sunday, the first day of the week, and to this question we address ourselves in this article. However, this charge is not new. It has been made against every Reformer in every age. The conscientious scruples of the persecuted have always been denounced by the persecutor as fanatical stubbornness. The Roman rulers denounced the refusal of the early Christians to offer a few grains

of incense on the altar of the gods, in order to save their lives, as unreasonable and unpardonable obstinacy. Cotton Mather and the Puritan defenders of the cruel imprisonment and barbarous whipping of Elder Holmes, the Baptist minister, in replying to the criticisms of their Puritan brethren in England, answered that Elder Holmes was not "compelled" by conscience to "come into this jurisdiction" and take "upon him to baptize."

But it is objected that all the reformers of old were forbidden to preach or practice their faith, while Seventh-day Adventists are not prohibited by Sunday laws from doing either. But they are so forbidden, and there is a principle of conscience involved.

The following conversation between an editor of the SENTINEL and a Sunday law champion will aid in making this manifest:—

Ques.—When you labor on Saturday, the seventh day, don't you, by that labor, preach to the world that you do not believe that Saturday, *the seventh day, is the Sabbath?*

Ans.—I do.

Ques.—Ought not Seventh-day Adventists to have the right, then, in a free country, in a land which boasts of granting equal religious liberty to all men,—ought they not to have the right to labor on Sunday, the first day of the week, and by that labor preach to the world that Sunday, *the first day of the week, is not the Sabbath?*

Ans.—No.

The same questions were asked the secretary of the Pennsylvania Sabbath (Sunday) Association, at its recent meeting in Williamsport. To the first question the secretary answered in the affirmative; but in the midst of the second question, he said, "Stop! I see the point you are making. No; Seventh-day Adventists do not have the right to work on the first day of the week, and teach thereby that it is not the Sabbath. We can't permit you people to desecrate the Sabbath [Sunday], and set a bad example before our children. We are in the majority, and the minority must submit." This is the situation frankly stated. "Actions speak louder than words," and in obeying the command of God to rest the seventh day, and following their usual vocations on the "six working days" (which includes Sunday, the first day), Seventh-day Adventists are preaching that the seventh day is the Sabbath, and that the first day is not, so loudly that their enemies, who have no divine command for Sunday observance, undertake to stop their preaching by the State churchman's old weapon, civil law. Yea, verily, this Sunday law crusade against Seventh-day Adventists is as certainly an attempt to stop their preaching as was the enforcement of the law which imprisoned John Bunyan an attempt to stop his preaching. And now, if there is any conscientious principle involved in a law forbidding preaching, then there is a conscientious principle involved in the law compelling Seventh-day Adventists to rest on the first day, a day which their enemies proclaim to be the Sabbath by resting upon it.

To eliminate the conscientious element from the Sunday law dispute, an effort is made by a large class to show that Sunday laws are purely secular enactments, and have nothing to do with religion. No phase of the Sunday law controversy

is so manifestly weak, erroneous and wicked, as this. Even Judge Hammond, of the United States Circuit Court, felt called upon, in the King case, though deciding against the defendant, to rebuke this plea by applying to it the term "disingenuous;" and we heartily agree with his honor in applying this term, which, being interpreted by Webster, means that the claim that Sunday laws are not religious laws, is "wanting in noble candor or frankness," "uncandid," "mean." Nothing can be more clearly demonstrated than that Sunday laws are religious. Sunday laws originated in a union of Church and State; they are clothed in religious terms, and are perpetuated by the religious element. On this point Mr. Crafts, the Sunday law champion of the United States, says: "During nearly all our American history, the churches have influenced the States to make and improve Sabbath [Sunday] laws."

The Sunday laws of the United States are descendants from the Sunday law of Charles II. of England. This fact is acknowledged by their advocates. And no one will deny that the Sunday law of Charles II. is religious, because it honestly states that its object is to secure the "keeping holy the Lord's day" "and repairing to the church thereon," and the exercise of the "duties of piety and true religion, publicly and privately." The Sunday law of Maryland, under which two Seventh-day Adventists are now imprisoned in the county jail at Centreville, is nearly as honest in avowing its religious character as is its ancestor the Sunday law of Charles II.; for the section under which they are imprisoned is entitled, "Sabbath-breaking," and three times uses the religious term, "Lord's day." It also punishes persons who "profane the Lord's day." Webster defines "profane" as "to violate anything sacred." Thus the Sunday law of Maryland, like its antecedent the law of Charles II., attempts to compel men to keep sacred or holy the Lord's day on the first day of the week, when God commands men to keep holy the Lord's day on the seventh day of the week. He says, "Six days shalt thou labor, and do all thy work: but *the seventh day is the Sabbath of the Lord.*" The seventh day is therefore the Lord's day, and must be kept sacred on that day and not on "the first day of the week, commonly called Sunday."

And now, we ask again, is there not a question of conscience involved, when the law attempts to make Seventh-day Adventists keep sacred the "Lord's day" on a day which is not the Lord's day, but one of what the Lord himself calls the "six working days."

At this point an attempt is made by judges and prosecuting attorneys, and by Sunday-law apologists in general, to parry the force of this argument, by asserting that while the law does compel the Seventh-day Adventist to recognize the sacredness of the "Lord's day, commonly called Sunday," it does not forbid him to hallow the day he regards as the Lord's day, the seventh day, commonly called Saturday. And so long as he is left free to observe the day of his choice, there is no infringement upon his rights of conscience when he is compelled to observe the "Lord's day" of the majority.

The decree of Nebuchadnezzar, calling upon Shadrach, Meshach, and Abednego, to fall down and worship the golden image on the day of its dedication, did not

prohibit these three Hebrews from worshipping Jehovah on the seventh day, the day dedicated to his worship, and yet they refused to bow down, and the "Judge of all the earth" sanctioned their refusal and rewarded their "anarchy" with a marvelous deliverance from the fiery furnace.

But it is here objected that the cases are not parallel, because the golden image stood as the sign of an apostate and idolatrous worship, which was a rival of the worship of the true God, who had given explicit command against worshiping idols. This point will be treated in our next.

"Compel Them to Respect our Religious Prejudices."

REV. H. BEER, an Episcopal minister, of Redwood, Minn., makes a vigorous protest in the *Redwood Gazette* against Sunday work, in the following arrogant language:—

MR. EDITOR:—Will you kindly give me space in your valuable paper to call attention to the fact that the mechanics were working on the jail on Sunday last. If these people have not decency enough to have some regard for our religious sentiment, then it will become our duty to compel them to respect our religious prejudices. We have a right to be considered as well as they. We do not want any work done in our town on the Lord's day, and since the jail is our own building, we consider we have something to say in the matter. We remind the offenders that there is a State law against work on the first day of the week, so if they have lost all respect for the law of God, we can compel them to pay respect to the law of the land; though we confess we should be very reluctant to do so.

While we are writing, it may not be amiss to state, for the benefit of those who haul hay, wood, etc., on Sunday, and those who engage in ball play and such sports on that day, that they render themselves liable to a fine of from one to ten dollars.

Of course the jail builders will have the usual clap-trap excuse, that they are trying to rush the building so as to have it inclosed before winter, but we can put them on a better way of rushing it, than by working on Sunday. Let the contractor employ a half dozen of those unemployed men who are said to be looking for work, let him work them for all they are worth on the six days, and then there will be no need to break the law of God and man, and insult the religious sentiments of our community by desecrating the Lord's day.

It would be quite a joke on them if they rushed the building by working on Sunday, and got it finished just in time for their own accommodation.

H. BEER.

Besides calling attention to the overbearing, dictatorial tone of this letter, we wish to ask the writer how men "break the law of God" by working on Sunday, the first day of the week?

The law of God says, "The seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work."

Having shown that Mr. Beer is in conflict with the law of God, it is now proper to show that he is also in conflict with the creed of his own church. Here is the position of his church as printed in the catechism:—

Is there any command in the New Testament to change the day of weekly rest from Saturday to Sunday?

None.

What, then, does this universal custom in the church seem to show?

It shows that the change of day was one of those "things pertaining to the kingdom of God" (like infant baptism, confirmation, liturgic worship, etc.), concerning which Christ gave "commandment" to his apostles after he rose from the dead. Acts 1:2, 3.*

And here is another statement of the case from a standard Protestant Episcopal work which will show that labor on the first day of the week does not violate the

* "Manual of Christian Doctrine," p. 127; published by James Pott & Co., 12 Astor Place, N. Y.

law of God, but only the traditions of the church:—

There are some points of great difficulty respecting the fourth commandment.

In the first place we are commanded to keep holy the seventh day; but yet we do not think it necessary to keep the seventh day holy; for the seventh day is Saturday. It may be said that we keep the first day instead; but surely this is not the same thing; the first day cannot be the seventh day; and where are we told in Scripture that we are to keep the first day at all? We are commanded to keep the seventh; but we are nowhere commanded to keep the first day. There is another difficulty on this subject: We Christians, in considering each of the ten commandments, turn to what our Lord says in explanation of them; for in the sermon on the mount he says, that "not one jot or tittle" of the law shall fail; that he has come "not to destroy but to fulfill" the law; and then he shows in the instance of the sixth, seventh, and third commandments, how he will require them to be fulfilled by Christians, not in the letter only, but in the spirit, the heart, and thought.

The reason why we keep the first day of the week holy instead of the seventh is for the same reason that we observe many other things, not because the Bible, but because the church, has enjoined it.*

And now we counsel Mr. Beer to read the fourth commandment and his church catechism before he writes another letter threatening to have men fined and imprisoned for breaking the law of God by working on Sunday.

Spiritualism.

THERE are few who have any just conception of the deceptive power of Spiritualism and the danger of coming under its influence. Many tamper with it merely to gratify their curiosity. They have no real faith in it, and would be filled with horror at the thought of yielding themselves to the spirits' control. But they venture upon the forbidden ground, and the mighty destroyer exercises his power upon them against their will. Let them once be induced to submit their minds to his direction, and he holds them captive. It is impossible, in their own strength, to break away from the bewitching, alluring spell. Nothing but the power of God, granted in answer to the earnest prayer of faith, can deliver these ensnared souls.

All who indulge sinful traits of character, or willfully cherish a known sin, are inviting the temptations of Satan. They separate themselves from God and from the watchcare of his angels; as the evil one presents his deceptions, they are without defense, and fall an easy prey. Those who thus place themselves in his power, little realize where their course will end. Having achieved their overthrow, the tempter will employ them as his agents to lure others to ruin.

Says the prophet Isaiah: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony. If they speak not according to this word, it is because there is no light in them."¹ If men had been willing to receive the truth so plainly stated in the Scriptures, concerning the nature of man and the state of the dead, they would see in the claims and manifestations of Spiritualism the working of Satan with power and signs and lying wonders. But rather than yield the liberty so agreeable to the carnal heart, and renounce the sins which

they love, multitudes close their eyes to the light, and walk straight on, regardless of warnings, while Satan weaves his snares about them, and they become his prey. "Because they received not the love of the truth, that they might be saved," therefore "God shall send them strong delusion, that they should believe a lie."²

Those who oppose the teachings of Spiritualism are assailing, not men alone, but Satan and his angels. They have entered upon a contest against principalities and powers and wicked spirits in high places. Satan will not yield one inch of ground except as he is driven back by the power of heavenly messengers. The people of God should be able to meet him, as did our Saviour, with the words, "It is written." Satan can quote Scripture now as in the days of Christ, and he will pervert its teachings to sustain his delusions. Those who would stand in this time of peril must understand for themselves the testimony of the Scriptures.

Many will be confronted by the spirits of devils personating beloved relatives or friends, and declaring the most dangerous heresies. These visitants will appeal to our tenderest sympathies, and will work miracles to sustain their pretensions. We must be prepared to withstand them with the Bible truth that the dead know not anything, and that they who thus appear are the spirits of devils.

Just before us is the "hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."³ All whose faith is not firmly established upon the Word of God will be deceived and overcome. Satan "works with all deceivableness of unrighteousness" to gain control of the children of men; and his deceptions will continually increase. But he can gain his object only as men voluntarily yield to his temptations. Those who are earnestly seeking a knowledge of the truth, and are striving to purify their souls through obedience, thus doing what they can to prepare for the conflict, will find, in the God of truth, a sure defense. "Because thou has kept the word of my patience, I also will keep thee."⁴ is the Saviour's promise. He would sooner send every angel out of heaven to protect his people, than leave one soul that trusts in him to be overcome by Satan.

The prophet Isaiah brings to view the fearful deception which will come upon the wicked, causing them to count themselves secure from the judgments of God: "We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves."⁵ In the class here described are included those who in their stubborn impenitence comfort themselves with the assurance that there is to be no punishment for the sinner; that all mankind, it matters not how corrupt, are to be exalted to heaven, to become as the angels of God. But still more emphatically are those making a covenant with death and an agreement with hell, who renounce the truths which heaven has provided as a defense for the righteous in the day of trouble, and accept the refuge of lies offered by Satan in its stead,—the delusive pretensions of Spiritualism.

Marvelous beyond expression is the blindness of the people of this generation.

Thousands reject the Word of God as unworthy of belief, and with eager confidence receive the deceptions of Satan. Skeptics and scoffers denounce the bigotry of those who contend for the faith of prophets and apostles, and they divert themselves by holding up to ridicule the solemn declarations of the Scriptures concerning Christ and the plan of salvation, and the retribution to be visited upon the rejecters of the truth. They affect great pity for minds so narrow, weak, and superstitious as to acknowledge the claims of God, and obey the requirements of his law. They manifest as much assurance as if, indeed, they had made a covenant with death and an agreement with hell,—as if they had erected an impassible, impenetrable barrier between themselves and the vengeance of God. Nothing can arouse their fears. So fully have they yielded to the tempter, so closely are they united with him, and so thoroughly imbued with his spirit, that they have no power and no inclination to break away from his snare.

Satan has long been preparing for his final effort to deceive the world. The foundation of his work was laid by the assurance given to Eve in Eden, "Ye shall not surely die." "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil."⁶ Little by little he has prepared the way for his master-piece of deception in the development of Spiritualism. He has not yet reached the full accomplishment of his designs; but it will be reached in the last remnant of time. Says the prophet: "I saw three unclean spirits like frogs; . . . they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."⁷ Except those who are kept by the power of God, through faith in his Word, the whole world will be swept into the ranks of this delusion. The people are fast being lulled to a fatal security, to be awakened only by the outpouring of the wrath of God.

Saith the Lord God: "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."⁸—*Great Controversy*, pp. 558-562.

Opposed to Persecution.

A CIRCULAR comes to our desk calling attention to the fact that in Maryland, Arkansas, and Michigan persons are being persecuted for keeping the seventh day of the week and working on Sunday. Attention is also called to the fact that three persons are already in jail now for the offense of going about their ordinary business on Sunday. America is sinking to religious persecution rather early in her career as a nation. The principle for which our fathers died—the *freedom of conscience in religious matters*—is being forgotten. The simple gospel taught and lived by Jesus is the only safe guide in this matter. No person has any right to

* "Plain Sermons on the Catechism," vol. 1, pp. 334-336; by Rev. Isaac Williams, B. D., Late Fellow of Trinity College, Oxford; Longmans, Green & Co., 15 E. 16th St., N. Y., and 39 Paternoster Row, London, E. C.; also James Pott and Co., N. Y.

¹ Isa. 8: 19, 20.

² 2 Thess. 3: 10, 11.

³ Rev. 3: 10.

⁴ Isa. 28: 15.

⁵ Gen. 3: 4, 5.

⁶ Rev. 16: 13, 14.

⁷ Isa. 28: 17, 18.

dictate to any other person where or how he shall worship God. We may believe he is wrong, but that gives us no right to persecute. . . . The gospel, the Constitution of the United States, and real common sense would forbid any one's compelling another to do differently from what his own conscience dictated in worship. We can point the correct way—if we know it. The Bible is very plain and any way-faring man, etc., need not err. It does not say he *will* not err, but he *need* not err. A little more Bible and a little less theory about the Bible would help lots of us.

The seventh-day people have been bitterly persecuted in localities—always by persons of other denominations of Christians, too, to their shame be it said. Personally we think the seventh-day people have not read the Bible as they should, but that only places us where we should persuade with the Word and not persecute with the civil law. These persons are not intentional law-breakers. May the time soon come when we shall see the truth as it is.—*New Era, Grand Junction, Iowa, Nov. 24.*

Teaching a Wrong Doctrine.

SPEAKING of the International Sunday Observance League, the Chicago *Interior* says, that "though only incorporated eight months ago," it "is making rapid strides toward giving us a peaceful Sabbath." That sounds good. "Its object," says the *Interior*, "is to promote a more general and thorough observance of the law of God, as laid down in the fourth commandment."

Can it be possible that this "Sunday" league is teaching men to observe the Sabbath of the fourth commandment, which the Lord says is the seventh day? If this be so, why call it a "Sunday" league? What has Sunday to do with the fourth commandment? That commandment says nothing about Sunday; it speaks of "the Sabbath of the Lord thy God," and says that it is the seventh day. Now, Sunday, as every one knows, is not the seventh day, but the first day of the week. To teach men to observe the Sabbath of the Lord is a noble work, if taught as God teaches it, and as he would have his people teach it. But it can hardly be believed that this league is doing this noble work, or it would not mix Sunday with it.

The *Interior* says further that the Sunday league is laboring "to the end that the desecration of the Christian Sabbath day . . . may be suppressed." The "Christian" Sabbath day; that is all right. The Christian Sabbath day is the seventh day. Christ kept the seventh day Sabbath when he was on the earth. So then, the seventh day would be rightly called the Christian Sabbath. That which Christ did is Christian, and he is our example. If we do as he did, we shall be rightly called Christians.

Now, when the Sunday league says, "the Christian Sabbath," it means Sunday. But, I ask again, what has Sunday to do with the Sabbath of the fourth commandment? What has Sunday to do with Christ or the name Christian?

A further object of this league for the enforcement of the "Christian Sabbath" is "that man may rest." But physical rest is not the object of the Sabbath as given by the Lord. He said he gave his Sabbath that the people might know that he was the Lord. It is a sign of his cre-

ative power, and when men keep it they are pointed back to the creation, and so to God their Creator.

It is true that man obtains physical rest on the Sabbath as well as spiritual, but that is not the purpose of the Sabbath, for God himself rested upon the seventh day. But was it because he was tired and needed physical rest?—Not by any means. "Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" Isa. 40:28. God created the world in six days, and upon the seventh day, the Sabbath, he took delight in the work he had done; and so now, on the Sabbath, man is to delight in the Lord his Creator, calling "the Sabbath a delight, the holy of the Lord, honorable." See Isa. 58:13, 14.

Again, the object of this league is "to maintain good morals and the peace and good order of society." And how does it propose to maintain the good order of society?—By establishing "State, provincial, and local organizations, whose object and purpose shall be to cooperate in the enactment and enforcement of laws for the suppression of all violations of the Sabbath day." It is the same old story, of resort to the civil power to enforce not a civil but a religious institution. But why appeal to civil law, why not appeal to the Lord of the Sabbath?—The Lord is not in the Sunday institution, and he will not give his power to a work that is not his; therefore resort is had to civil power to aid them in their work. Sunday is an institution of the papacy. Sunday was substituted for the Sabbath of the Lord by that power. The Word of God, through the prophet Daniel, speaks of a power that should "think to change times and laws," and Roman Catholic authorities have confessed and do confess that they changed the Sabbath, thus changing times and laws. A pamphlet, issued by the *Catholic Mirror*, gives abundant proof of this, and in it is a challenge to Protestants to show scriptural authority for Sunday-keeping. But Protestants acknowledge that there is no Scripture command for keeping Sunday or a Sabbath on the first day of the week.

This league proposes to compel all to observe Sunday, whether they want to or not. They propose to take away the divine right—freedom of worship. If there are those who desire to see legitimate fruits of these Sunday leagues, let them go to Maryland, and there see seventh-day observers in jail for doing what God commanded them to do. The Lord says: "Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work;" but the Sunday law says the first day is the Sabbath, and forbids labor thereon. These Adventists have obeyed the command of God, believing, with the apostles, Peter and John, that it is right to obey God rather than man. Supported by men the Sunday institution will stand for a season, but, supported by God, the Sabbath of the Lord will stand for ever.

No civil law is needed to enforce the Lord's Sabbath, for God is in the work, and his power is enough to turn men to him and his law. Christ says: "All power is given unto me in heaven and in earth. . . . Go ye therefore, and teach all nations. . . . Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you

always, even unto the end of the world." Matt. 28:18-20. This is the commission of the servant of God, and when he turns aside to another power to help the work of God, he has departed from the Lord.

ALFRED MALLETT.

"Couldn't You Spank Him and Make Him Believe in Christ?"

ONCE upon a time a little three-year-old boy was left an orphan and friendless. Unfortunately, the parents had been Jews. A sharp little lady, aged six, who lived next door, begged her mother to take the child for her playmate. The mother, thinking to dispose of the matter without a direct refusal, said, "But, darling, he is a Jew; and you wouldn't like a Jew for your little brother." She reflected a moment, and then said, "No, mamma; but couldn't you spank him, and make him believe in Christ?"

Attention is called to the foregoing, which recently appeared in a humorous journal, for the reason that older heads than grace the shoulders of this precocious little girl, have imbibed the idea that men can be made Christians by compulsion. This never has been done and never can be, because it is directly contrary to the teachings of the Author of Christianity. And just as surely as true Christianity can never be forced into a man, just as true it is that the genuine article can never be forced out of him. For more than a thousand years the papacy undertook by every means that wicked men and devils could invent to chastise Christianity out of men, but the blood of sixty million martyrs attests the fact that the effort was a dismal failure. The essence of Christianity is that men shall be absolutely free in matters of religion; that is, if of his own free will, he choose to accept the principles laid down by Christ, and him as a personal Saviour, well and good; if not, it is just the same, as far as coercion is concerned, for the Master himself says, "If any man hear my words and believe not, I judge him not." Every individual is ultimately accountable to God, and to him alone, for his course of action regarding religion, and no human being has any right whatever to employ compulsory measures to influence him in deciding what his religious belief and practice shall or shall not be. The gospel principles of separation of Church and State are that the duties we owe to our fellowmen and those that we owe to God are distinct and separate; that Cæsar, in his jurisdiction, has nothing whatever to do with the duties that his subjects owe to God. God seeks those worshipers who "worship him in spirit and in truth," and the apostle says, "Whatsoever is not of faith is sin;" therefore any compulsory obedience to the requirements of God makes the individual who thus renders such an unwilling obedience both a sinner in the sight of God and a hypocrite in the estimation of his fellowmen.

But while the Saviour came to this world to set men free, to do away with this "spanking" idea among those who should be his followers, yet, in this enlightened age, in this nineteenth century, in this "land of the free and the home of the brave," we find those who are among his foremost professed disciples resorting to the very measure in principle that this little girl would have her mother employ to change the religious belief of the Jewish orphan. The National Reform Association, the American Sabbath Union, and other kindred organizations, are self-constituted "spanking machines" to regulate men's actions regarding the proper observ-

ance of Sunday as a day of rest, and to so change the Constitution of the United States that it would "disfranchise every logically consistent infidel." In other words, the logically *inconsistent* infidel—the hypocrite—could be a citizen, while the *honest* man, if a dissenter, could not be a citizen.

To-day, in at least two different States, honest, peaceable citizens are behind prison bars, because they conscientiously rest on the seventh day of the week, in obedience to the command that says, "The seventh day is the Sabbath; . . . in it thou shalt not do any work," and pursue their regular daily vocations on the first day of the week.

The advocates of this "spanking" process say that it is necessary, or the "American Sabbath will be lost to all the people." Perhaps so, for the people are beginning to learn that the Sabbath of Jehovah and the "American Sabbath" are two different institutions; that one is a rival to the other; that God has commanded his people to observe the one, and has never once hinted a word concerning the sacred character of the other. Whether this people who are honestly and conscientiously following the command of God regarding his Sabbath can be chastised into believing that it has no more claims upon them than the day that he has never once named as a day of rest, is a question for themselves alone to answer. We predict that they will only follow in the wake of others who have suffered for Christ's sake. When the "powers that be" undertook to chastise the apostles into quietude regarding the Christian religion, they answered, "Whether it be right to hearken unto you more than unto God, judge ye." And when in the sixteenth century the civil powers undertook to compel the leaders of the Reformation into silence by legislative enactments, regarding the preaching of the gospel, with a united voice the princes responded, "Let us reject this decree; in matters of conscience the majority has no power." That was Protestantism at that time; it is Protestantism to-day, and this is the very essence of religious liberty.

W. E. CORNELL.

Des Moines, Ia.

Christ and the Civil Law.

It is worth while to remember that Jesus of Nazareth was persecuted and put to death solely as a politico-social necessity. It was purely a "civil" affair. In the first place, Herod sought to kill him when he was an infant because the wise men came from the East, inquiring, "Where is he that is born King of the Jews?"

Still later, when the fame of Jesus had spread throughout the country because of the good works that he had done, and the people were turning to him, "the chief priests and the Pharisees held a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him, and the Romans shall come and take away both our place and nation." John 11:47, 48.

Then Caiaphas, the high priest, said, "Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not."

Finally, when he was arraigned before Pilate, it was on a charge of sedition and insurrection. Pilate found no fault in him, but the Jews cried out, "If thou let

this man go, thou art not Cæsar's friend; whosoever maketh himself a king, speaketh against Cæsar." John 19:12.

Thus it was purely a matter of civil policy throughout. And yet it was solely because of Christ's religious character and teaching that it was done. But "the church," the Jewish people, had no power to put anybody to death, and the Roman government would pay no attention to their religious prejudices. Accordingly they were obliged to make it appear that Christ's religious teaching and practices tended to subvert the peace and even the very existence of the government; and on this basis he was put to death. Will any one say that the crucifixion of Jesus was any the less a heaven-daring crime because he was put to death as a violator of civil order?

Let no one, therefore, think to excuse the persecution of men for keeping the Sabbath instead of Sunday, by saying that Sunday laws are civil, and not religious. Whatever they are called, one fact remains, and that is that they are in direct opposition to the God of heaven and earth. —*Present Truth, London, England.*

What Is Babylon?

BABYLON is composed of the mother church and her daughters. Rev. 17:5.

Babel is Babylon. Babel is confusion, disorder. Self-contradiction is confusion. A mixture of good and bad is disorder.

In the *Michigan Christian Advocate* of March 10, 1894, Rev. L. Wigle, pastor of the Methodist Episcopal Church of Indian River, Mich., makes serious charges against the people who are called Seventh-day Adventists; which he has a right to do, providing he tells the truth.

Mr. Wigle's charges, however, are false; and that he cannot be believed will be shown by three witnesses from his own church, whose testimony clearly shows one of his claims to be false, and as other charges that he makes have nothing to sustain them but his own words and a few misapplied extracts, the examination of only one charge, with its accompanying claim, will show that his word is unreliable, and that the teachings of his church are contradictory.

In an indirect way Mr. Wigle claims to be walking according to the Bible, for he says, "We prefer to listen to our old Bible still." In the same indirect way he says of the Seventh-day Adventists, "To meet them, we need to fortify ourselves with Scripture." This is a charge that Adventists are walking contrary to the Scriptures and a claim that he and his church are walking according to the Scriptures.

That his claim is the opposite of the truth is proved by the following witnesses: Dr. Binney, in his *Theological Compend*,* attempts to defend infant baptism. He admits that there is no positive command for it, and he attempts to parry the force of this fact by saying, "Nor is there any for keeping holy the first day of the week." Here is proof that Methodists, instead of the Adventists, are walking contrary to God's Word.

Methodists claim that it is a sin to work on the first day of the week, but the Bible says, "Where no law is, there is no transgression." Dr. Binney admits that God

has no law of that kind; and no person in Mr. Wigle's church, or anywhere else, has ever found a command in the Bible forbidding work on Sunday. So when any church, or all the churches combined, claim that it is a sin to work on the first day of the week, they are assuming that they know more than the one who gave us the Bible; who alone has a right to tell us what sin is.

Instead of teaching obedience to the one Law-giver, the churches have fallen so far that they take it upon themselves to manufacture something that they call God's law, and declare it as his statutes. This is proved by the second witness which we produce against Mr. Wigle's testimony.

According to a sermon of our second witness, reported in the *Chicago Herald* of May 22, 1893, Rev. James Miller, pastor of the Marshfield Avenue Methodist Church, Chicago, in preaching to his own congregation, May 21, said:—

We Christians have changed the day and have decreed that the first, and not the seventh, day shall be observed as the Sabbath; and we have done this without any pretense of authority from either the Old or New Testament, except that which is strained and forced to meet the emergency of an argument.

Mr. Miller states the case about as it is, if by his term, "we Christians," we understand him to mean people who are called Christians. No doubt many of the class of Christians who have done this thing, and who are now defending the thing that has been done, dislike very much to be exposed by Mr. Miller's words, but his words are sustained, and cannot be denied. That wicked charge was made hundreds of years ago, and men are still sustaining that wicked thing. And in this they are not only trampling upon God's authority themselves, but they are making almost superhuman efforts to keep people in ignorance of what God's Word commands, and what it does not command. God says, "In vain they do worship me, teaching for doctrines the commandments of men;" yet they are laboring hard to hold people in obedience to an institution of man, in opposition to what God commands. Methodist ministers are uniting with others to secure the conviction and imprisonment of those who obey the commandment of God rather than the commandment of men.

The fiftieth Psalm tells us that when the Lord comes he will say to the wicked, "What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee."

The third witness which we produce against Mr. Wigle is Rev. James H. Potts, D. D., editor of the *Michigan Christian Advocate*. In his pamphlet entitled, "The Lord's Day, Our Sabbath," Dr. Potts expresses himself decidedly against looking to the Bible for a command in the matter of difference between him and Seventh-day Adventists. He mentions the demand that some make for a command of God concerning the keeping of Sunday, and, being unable to find one, he says, "Such a demand is absurd." If he could find such a command he would gladly produce it for the benefit of those who still have some respect for the authority of God's Word, but as he cannot find one, he is obliged to confess it by saying, "Such a demand is absurd." This is found on page 25 of his old edition, but on page 40 of his revised edition of 1894, he says, "This requirement is absurd." We have

* Published by Poe and Hitchcock for the Methodist Episcopal Church, at the Western Book Concern, corner Main and Eighth Sts., Cincinnati, edition of 1866, page 113, and page 181, improved edition, 1875.

a right to demand it because God requires it. God requires it when he says, "Where no law is, there is no transgression." Rom. 4:15. Because God requires his own law to convict a man of sin, and because we demand it of those who seek to convict us of sin, Mr. Potts says, "This requirement is absurd," and "Such a demand is absurd."

Methodists are as active as any in imprisoning Sabbath-keepers for what is called the sin of Sunday-breaking, but to call a thing sin that is not a transgression of God's law, is to place man's requirements above God's requirements, which is to place man above God.

Adventists have no disposition to defend themselves when they are attacked, or to gain sympathy when they are persecuted. Their sympathy is for the honest people who are influenced by the misrepresentations of the leaders of the fallen church. For this reason, and because the message from Heaven says, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," Adventists sometimes find it necessary to expose the conduct of some men, even though such men attempt to hide themselves and their work behind the sanctity of the pulpit.

God has said, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." Those who know the meaning of this, and who know that it is fulfilled to-day, are commanded by High Heaven to show the people of God what Babylon is; what the unclean birds are; and to call his people out of her, "For her sins have reached to heaven, and God hath remembered her iniquities." Rev. 18:5. T. S. PARMELEE.

Alexander Campbell's Parable on Compulsory Sabbath Observance.

[In 1820 there was organized in West Middletown, Washington Co., Pa., a society, called the West Middletown Moral Society. The principal object of the society was to enforce the Pennsylvania Sunday law of 1794, which is still on the statute books of the State. This Moral Society was organized by the United Presbyterians, the same people who, later in 1863, organized the National Reform Association. Alexander Campbell, the founder of the Christian or Disciple Church, ably opposed the society in a series of articles published in the *Reporter*, of Washington, county seat of Washington County. His articles were signed "Candidus." A United Presbyterian minister, by the name of Wylie, attempted to defend the society, and signed himself "Timothy." The discussion continued from April 17, 1820, the date of Mr. Campbell's first article, to February 22, 1822, during which time almost every phase of the compulsory Sunday law question was treated. As a result the Moral Society perished, not to appear again until 1863 when it was revived by the same denomination under the name, National Reform Association. Every word of Mr. Campbell's invincible logic and withering denunciation is applicable to the association, resuscitated under the name, National Reform Association, and kindred organizations, such as the American Sabbath Union, the Pennsylvania Sabbath Association, etc.]

CHRISTIANS are often compared to sheep and the wicked to wolves and dogs. This comparison is designed to exhibit the peculiar temper and disposition of each towards the other. Now it has never been known that the sheep have used any violence or coercive means to subdue or persecute the dogs or wolves. The moral societies suggested to us the following fable, in reference to the above similitude. I don't know that ever it appeared in print before, and had it not been for the moral societies, in all probability it never would. It is full of instruction; it is this:—

Once on a time, we can't tell how long

ago, some wild goats had put on the garb and accent of sheep and associated themselves with a large flock of sheep in Western Pennsylvania. The country in those days was much infested with wolves and dogs, which often committed depredations on the harmless sheep. The sheep were intimidated by their frequent incursions, insomuch that they could not browse in the midst of daylight, if they only heard the howling of a wolf or the barking of a dog at the greatest distance. After the complete settlement of the country the wolves became less injurious. The dogs increased with the inhabitants, and came to a better understanding with the sheep, so that they often had intercourse with each other, and only occasionally did the dogs become a foe. The wild goats having now become identified with and scarcely distinguishable from the sheep, and being naturally of a zealous and haughty disposition, laid a project for overcoming the dogs and securing to themselves and the sheep the complete domination of the West. Whereupon at a full assembly of the sheep some of the wild goats made a motion to the above effect, and after much discussion a large he goat mounted a stump, and thus addressed the assembled crowd:—

"Brethren of the sheep fold, the dogs were once our enemies, and they are not good friends yet; we are numerous and can act in concert; we will not kill the dogs, but let us compel them to eat grass with us, and thus domesticate them; let us butt them stylishly with our horns, and form ambuscades and groups for this purpose."

The vote was taken and the measure carried. Then associations, called domesticating associations, were formed, composed chiefly of wild bucks and a few rams. The business of these associations was to scour about the sheep-fold during the hours of browsing, and if they saw a dog passing along the road, they inveigled him or compelled him into the fold, then they surrounded him and "thumped him suvendibly" until the poor dog took a few mouthfuls of grass, which sat so badly upon his stomach, he soon served an ejection upon it. In this way they proceeded for several years, and never domesticated a single dog. The practice finally fell through; all the sheep gained by it was *ill-will*, and all the dogs gained was *bruised heads and broken ribs*. The application is easy and the moral good.

CANDIDUS.

P.S.—As some parts of the above are like the "Holy War," figurative, for the sake of those who are dull of hearing I will add one note: *Sheep* denote Christians, the *grass* the food of Christians, *wild goats* hypocrites, and *dogs*, men of the world. For the spiritual meaning, consult Matt. 7:6; 7:15; Phil. 3:2.—*Candidus (Alexander Campbell) in Washington (Pa.) Reporter, Oct. 1, 1821.*

A View From Europe.

THE people who observe Saturday as the Sabbath, seem to have great trouble in America, judging by the following paragraph:—

SABBATARIANS IN AMERICA—A member of this sect having ventured to work on Sunday, keeping the Sabbath—Saturday rest—was fined 10 dollars. This fine he fought on principle with the result that it increased to 110 dollars, when he went to jail, being unable to pay the sum and having exhausted all legal remedies. The *American Hebrew* has opened a fund on behalf of

this victim of bigotry which is being well supported by our co-religionists.—*Jewish World.*

To be logical and consistent the people who eternally talk about "the Sabbath," should take their rest on Saturdays if they wish really to keep "the Sabbath" and "observe" that day, on the proper day. Sunday is not, and never has been, "the Sabbath."—*Free Sunday Advocate, London.*

Significant Paragraphs.

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

For the Spread of Catholicism.

ACTING on the suggestion of Mr. C. J. Armistead for the collection of an annual "Spread the Truth Fund" of a million dollars by means of a ten cent contribution from every Catholic in the United States, a lady reader of the *Catholic Review* writes to it as follows: "Your paper of last week, November 17, was very interesting, and I enclose stamps for an extra copy which I want to send to a friend. In this week's issue is a letter from Mr. Armistead, whose proposal to have every Catholic contribute ten cents towards the publishing of Catholic literature is an excellent one. If you would take it up seriously in your columns and designate a place to send the money, I for one would do my best to get contributions, and I am sure many others would do the same. The world is so flooded with agnostic literature that Catholics ought to make great efforts to spread the truth.—*Catholic Review, Dec. 1, 1894.*

They Mean to Take the Country.

WITH a million dollars a year collected for a "Spread the Truth Fund" by means of a ten cent contribution from every Catholic in the United States and spent in circulating church literature, a revolution in public opinion could be effected in a decade and an impetus given to the conversion of the American people that would never stop until it had done its work completely.—*Catholic Review, Dec. 8, 1894.*

Pray or go to Jail.

ANDREW HERTZEL, a German, 40 years old, who is employed in a Williamsburgh slaughter house and lives at 204 Johnson Avenue, was charged by his wife in the Ewen Street Police Court yesterday with assault. The woman's left eye was badly discolored and she seemed to be intoxicated. While Justice Watson was questioning Hertzelt his wife interrupted the justice, and he ordered her to keep quiet. Hertzelt was about to be sentenced to the penitentiary for six months, when the woman pleaded for mercy for the sake of her four children.

After eyeing Hertzelt for fully a minute Justice Watson called the Rev. Henry Orne, a clergyman who attends court every day and holds services there on Sunday afternoon, to the bar.

"What shall I do with Hertzelt?" the justice asked of the minister.

"I don't know, I am sure," said Mr. Orne. "The children will suffer I suppose."

"That's it," exclaimed Justice Watson,

"I don't consider the woman. It's the children I'm worried about."

Then looking at Hertzal the justice said: "Look here, Hertzal, I am going to let you go. This minister here, Mr. Orne, is going to hold divine service in this court room to-morrow afternoon. You come at 4 o'clock and report to him. Come next Sunday the same way, and keep on coming so long as the services are held. Report to the minister every Sunday, and he will let me know. If you fail to attend on one Sunday he will let me know, too, and I will take these papers and send you to the penitentiary for six months. Mark what I tell you. Come every Sunday, and bring your wife with you."

Hertzal was paroled in the custody of the minister, and as they turned away from the bar, Justice Watson called to Hertzal:

"When you come here to church you want to pray long and pray earnestly and sincerely, because, otherwise I don't think there is much hope for you. There is great efficacy in prayers, of which we have many instances in Dutchtown."—New York Sun, Dec. 2, 1894.

Wants More Sunday Law.

NEITHER in Brooklyn nor in this city [New York] nor any where else in the States must saloons be allowed to keep open on Sunday. And not only must we have a Sunday law, but the law must be enforced, as it is not now: and this . . . will be accomplished when the next legislature meets.—The Christian Work, Nov. 22.

The Reunion of the Eastern and Western Churches.

LONDON, Nov. 30.—The Morning Post has this dispatch from Rome:—

"In connection with the reunion of the Eastern and Western Churches the pope is preparing a constitution, presumably the one recording the decisions of the recent conference. Among its provisions will be one to determine the functions of the later missionaries in the East. The issue was delayed that the Vatican might agree with France, who is anxious to secure the direction of the whole missionary movement with a view to strengthening her protectorate over Catholics in the East. This was opposed by the Vatican.

"It is stated that, as the result of Mgr. Macchi's recent mission, the Chilian, Mexican, and Nicaraguan legations will be restored at the Vatican."—New York Sun, Dec. 1, 1894.

To Be More Like Rome.

It is not improbable that the proposition to increase the number of Protestant Episcopal dioceses in this State from five to seven will prevail. Should the additional dioceses be created, they will comprise those of New York, Long Island, Albany, Utica, Syracuse, Rochester and Buffalo. These correspond generally to the Roman Catholic dioceses, and are of the same names, except that Long Island and Utica represent Brooklyn and Ogdensburg. That the suggestion of an archbishopric should be made in this connection is most natural. And there would probably be little or no objection to the proposal. England . . . has two, and each is possessed of especial authority. But this could not be exercised here, because of the absence of any union between Church and State. Should an archbishopric be established, it would naturally be expected that Bishop Potter would be raised to the posi-

tion; and perhaps, in such an event, the example of the Roman Church would not be lost upon the Episcopal Church. The former body has now fourteen archbishops with their seats in the chief cities. The Episcopal Church, should the dignity be created, would naturally increase the number.—The Christian Work, Nov. 22.

Rome Boasts of Success.

CONVERTS are coming into the Catholic Church steadily in all parts of the United States. For instance, last year in the remote, sparsely settled and poorly-equipped diocese of Jamestown, North Dakota, which has only about forty priests to cover the whole State, there were one hundred and one adult converts baptized. How the clergy found time from their ministry to their Catholic flocks to instruct these neophytes, is a wonder, although Bishop Shanley is a host in himself and his priests have his spirit of zeal. Yet their harvest garnered under the difficulties of a pioneer State, is a straw to show how the tide is running under more halcyon conditions. Everywhere new members are coming into the church. We who have the faith should pray more, give better example, and circulate more good books like "The Faith of Our Fathers," and instruct newspapers so as to take advantage of the current to hasten the conversion of America.—Catholic Review, Dec. 8, 1894.

In London the school question is more pressing even than it is with us. The present government is, through its official, Mr. Aisquith, opposed to the denominational schools, whereas Lord Salisbury has come out openly in favor of religious education. Consequently, Cardinal Vaughan, in the discharge of his duty, has advised the Catholic voters of the metropolis to support those candidates who are not pledged to secularize the schools. Whereupon . . . that everlasting blunderer, Mr. Michael Davitt, and other anti-clerical McCarthyites have violently denounced his eminence, the Cardinal Archbishop of Westminster, and have urged the Catholic voters to disregard his authoritative suggestion in a question involving morals and episcopal rights. Mr. Davitt is especially bitter and radical. No obligation, he says, rests on Catholic laymen to think as do the priests on the election of a Commoner or member of the School Board, even when the faith of children is at stake and when there ought to be and can be no room for a diversity of opinion in a matter in which the church has so clearly spoken, and he basely intimates that the cardinal utilized the question of religion in education in order to electioneer for the Tory party. No wonder that the Healyites are restless under such antichristian leadership.—The Catholic Review, Nov. 24, 1894.

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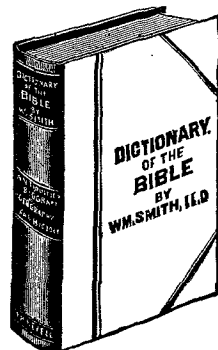
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NEW YORK, DECEMBER 13, 1894.

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 two Seventh-day Adventists recently imprisoned in Centreville, Md., for Sunday work, have been released. R. R. Whaley was convicted on three charges, and committed to jail for thirty days on each charge. But it seems that the judge determined, before adjourning court, that he should be imprisoned for only thirty days. He was released on the 3rd inst. W. G. Curlett was convicted on two charges, and was likewise committed to jail for thirty days on each. But he, too, was released in thirty days. The judge was, it seems, more merciful than the law and the complaining witnesses. This action reflects credit on Judge Robinson. It must be exceedingly distasteful to such men to be compelled by an unjust law to lend themselves to what is evidently religious persecution. The remedy is to repeal the law which makes such things possible.

WE wish to call special attention to the article on our first page, entitled, "Obey the Law Until Repealed." It answers clearly, and we trust, convincingly, a criticism often passed upon those who refuse obedience to Sunday laws.

It is strange that Christian men,—men with an open Bible in their hands,—cannot see the vital principle involved in this question of yielding obedience to laws requiring a measure of worship; for "obedience is the highest form of worship."

It is said that Sunday laws are civil, not religious; and that they require a civil and not a religious service. But assertion is not proof. The fact is, and it has been admitted by a very large majority of courts and judges, that Sunday laws are religious in this that they rest upon the religious convictions and prejudices of the people, and are designed to guard a religious institution as such; and thus indirectly, at least, to guard religion itself. Indeed no other view was ever taken of such laws until under our scheme of complete separation of Church and State it became necessary to find a "civil" basis for such legislation.

Judge Allen, of New York, holds that the Sunday statute merely recognizes an attribute of holiness already bestowed by a higher law. His exact language is, "It does not detract from the moral or legal sanction of a law of the State, that it conforms to the law of God, as that law is recognized by the great majority of the people." A Pennsylvania judge in like

manner declares, "Sabbath-breaking is a violation of a *divine* as well as a human law." In Arkansas, some Sunday card players were informed by the judge that the day "is set apart by *divine* appointment" "for other and better engagements." While in Maryland, it has been plainly said, "Ours is a Christian community, and the day set apart as the day of rest is the day consecrated by the resurrection of our Saviour."*

But it would not matter if every court in the world declared the legally enforced Sunday to be purely civil; the consistent Seventh-day Adventist still could not keep it. It is, the Bible teaches, a rival of God's Sabbath, and as such the man who so believes, must refuse to show it any honor no matter what the consequences to himself may be; prison, the chain-gang, or even death, may await him, but he cannot falter; he must "obey God rather than men."

A WELL-AUTHENTICATED story of the barbarous treatment of a Seventh-day Adventist colporter comes to us from Lewisville, the county seat of La Fayette County, Arkansas.

This colporter, who is employed by the Arkansas Tract Society of Seventh-day Adventists, with headquarters at Van Buren, went to Lewisville and began selling an Adventist book. He called on a Methodist minister, who said to him in substance: "That is the book, is it not, that the *Arkansas Methodist* condemned recently?"

Upon learning that it was the same book, an effort was made to have the colporter arrested, but the town clerk said he had a right to sell the book, which he continued to do. About 4 o'clock in the afternoon this Seventh-day Adventist colporter was met on the street by a number of men, headed by what proved to be the marshal of the town, who immediately ordered the colporter to leave the town.

The officer showed no badge and did not declare himself as an officer. Finally, he caught the poor Seventh-day Adventist by the shoulder, and, turning him around, ordered him to leave, and began to assist by kicking him! This was continued for some blocks, when, finally, he grew tired, and, drawing a revolver, he gave the abused colporter fifteen minutes to leave the place.

The Adventist went directly to his lodging-place and went to bed, for he had been badly used. About 8 P.M., the marshal came to the room where the victim of his abuse lay, accompanied by a man with a shot-gun. The colporter was again ordered to leave the place, but he refused to go, saying that he was a citizen of the State and had a perfect right to remain there as long as he conducted himself properly.

The next day the affair was the talk of the town, and the valiant marshal, fearing that he would be prosecuted by the colporter, went to a justice of the peace and pleaded guilty to assault, and was fined. He was in no danger, however, so far as the poor Seventh-day Adventist was concerned, for the colporter did not intend to make complaint, preferring to leave his case in the hands of the Lord.

If this had happened to a Methodist colporter in a Roman Catholic country, it would have been religious persecution. But what is it since the victim is an Adventist, and the assailants so-called Protestants?

THE *Leader*, of Dayton, Rhea County, Tenn., is authority for the statement that at the recent term of the circuit court for that county, the grand jury found 116 indictments, 20 of which were against Seventh-day Adventists, charging them with nuisance by working on Sunday. Commenting upon the facts the *Leader* says:—

These indictments which persecute people on account of their religion are the outcome of personal malice and not of any honest desire to see the Sabbath day kept holy. Why, one of the leading spirits in these persecutions would not, of his own practical knowledge, recognize a religiously observed Sunday if he met it on the road.

Of course they burned witches at the stake in Massachusetts one hundred years ago, and if the Blue Laws of our ancestors are to be revived in Rhea County, let us have no partiality in the malicious jamboree. If the Seventh-day Adventists are desolating the county because they do a few chores on Sunday, what about the five hundred men who work for the Dayton Coal and Iron Company on the same sacred day? It is as much of a crime for one class of citizens to work on Sunday as it is for the other, but with this difference in favor of the Adventists—their religion does not recognize the sanctity of our Sabbath.

Prosecuting Attorney Fletcher has instructed the clerk to issue no fee certificates to the man who is prosecuting the Adventists, and he has relinquished all his own fees on the indictments, which shows a commendable spirit. But the proper caper for Judge Parks and Attorney-general Fletcher to do is to kick those indictments out of court, and put an end to the personal malice persecutions of some of the best citizens of Rhea County. Our courts ought not to be vehicles for gratifying private spite.

It is said that Professor Colcord and other teachers in the academy at Graysville are among the number indicted. The *Leader* deserves credit for its fearless denunciation of such persecution. It is, however, an error to say that witches were burned in Massachusetts. Witches were hanged, but never burned in this country.

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* Kilgour vs. Mills, 6, G. & J. 268 (1834).