AMERICAN SENTINEL

"If any Man Hear My Words, and Believe not, I Judge him not: for I Came not to Judge the World, but to Save the World."

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MORE RELIGIOUS PERSECUTION IN TENNESSEE.

Seventh-day Adventist Academy at Graysville Closed by Religious Intolerance.

In 1892, Prof. G. W. Colcord, a Seventh-day Adventist minister, established an academy at Graysville, Rhea County, Tenn. He invested in this school all the money he had, amounting to several thousand dollars. Several of his brethren likewise invested money in the enterprise, not as a speculation nor with the expectation of any financial return, but for the purpose of building up a school that would afford young people in that part of the country an opportunity to acquire a good education and thus fit them for usefulness in the world.

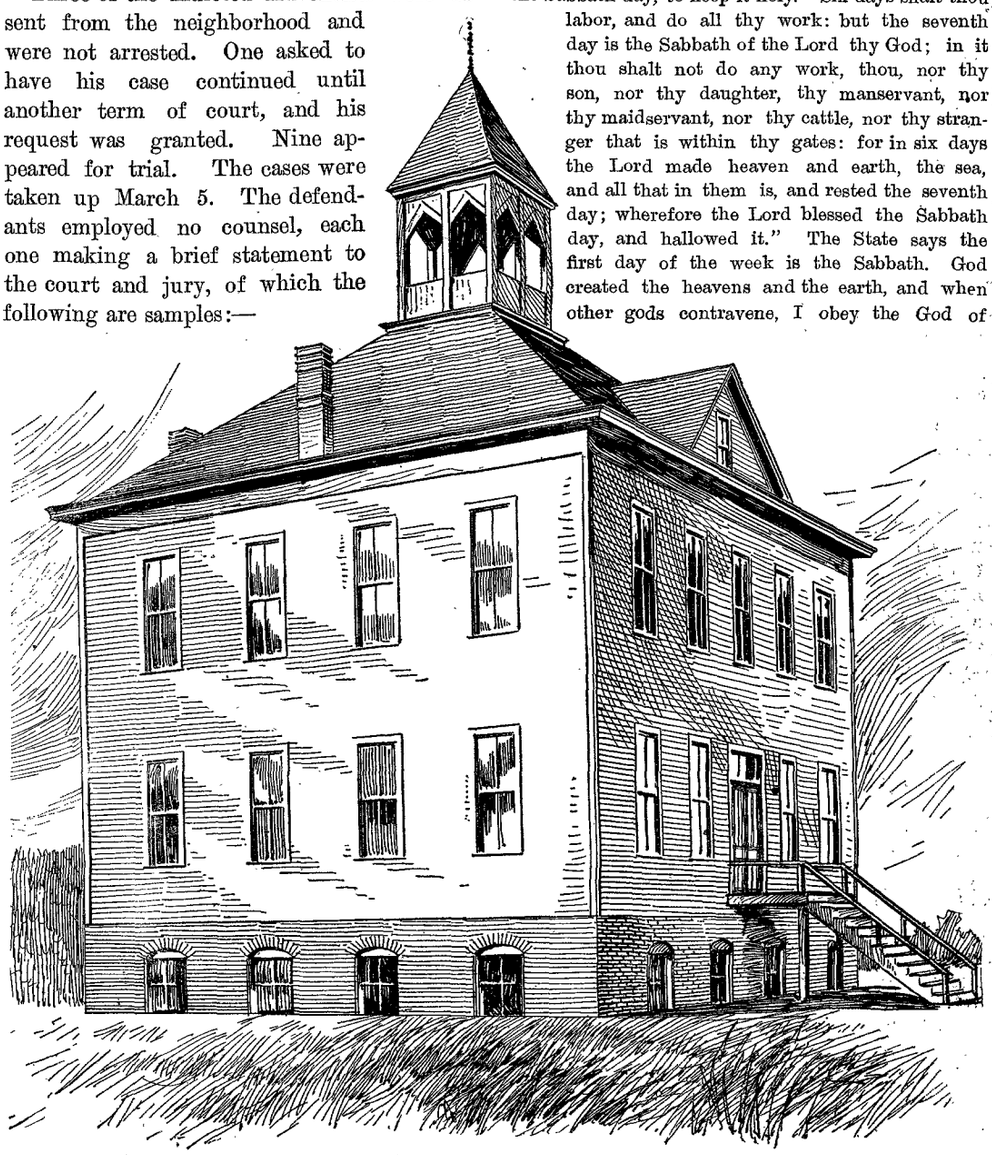
Elder Colcord associated with him in this work, his wife and his nephew and wife, who gave their time to the work, receiving only a very limited remuneration. The school prospered, and when it closed a few days since, had an enrollment of over one hundred students.

A number of Adventist families from different parts of the State and from neighboring States, moved to Graysville in order that they might educate their children at this academy. Pleasant homes were established and the village soon wore an air of prosperity to which it had long been a stranger. Everything moved along pleasantly until the fall of 1894, when some persons, probably envious of the prosperity of the Adventists, invoked the Tennessee Sunday law against them and secured the indictment of fourteen members of the Graysville Church, including Elder G. W. Colcord, Prof. I. C. Colcord, his nephew, and M. C. Sturdevant, manager of the boys' dormitory. These indictments were found at the instigation of a man who had moved into the neighborhood and who had taken offense because one of the Adventists who kept a grocery had refused to sell him goods on credit. The attorney-general, be it said to his credit, used his influence to prevent this action, but without avail, and in due course the indictments were docketed for trial at the March term of court, which just closed at Dayton.

Three of the indicted Adventists were absent from the neighborhood and were not arrested. One asked to have his case continued until another term of court, and his request was granted. Nine appeared for trial. The cases were taken up March 5. The defendants employed no counsel, each one making a brief statement to the court and jury, of which the following are samples:—

Wm. Burchard's Defense Before the Court and Jury.

I would just like to say that I am indicted for violating the Sabbath. I plead not guilty. I have been keeping the seventh day for four and one half years. I have found out that the Bible says that the seventh day of the week is the Sabbath. I obey the laws of the land, but when they conflict with the laws of God I obey the laws of God; and when they do not, I obey the laws of the State. The Bible says, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." The State says the first day of the week is the Sabbath. God created the heavens and the earth, and when other gods contravene, I obey the God of



THE CLOSED ACADEMY.

We are not, or should not be, living in an age of religious persecution. Yet eight of our best citizens are being kept in the county jail, *because as Seventh-day Adventists they* conscientiously violated a bad law, that says they MUST observe the first day of the week as the Sabbath instead of the seventh. A GOOD COMMUNITY HAS BEEN DISORGANIZED; A SPLENDID SCHOOL, THAT HAS BEEN DIFFUSING THE RAYS OF KNOWLEDGE AMONG THE PEOPLE, HAS BEEN BROKEN UP. The remedy is to change the law; and do it as quickly as possible.—*Dayton (Tenn.) Republican, March 9.*

heaven. I'll read Acts 5: 29: "Then Peter and the other apostles answered and said, We ought to obey God rather than men." Acts 4: 19: "But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." I count this a case against me for my belief. I read in Rom. 10: 17, "So then faith cometh by hearing, and hearing by the Word of God." I believe my Bible; my faith is that the seventh day is the Sabbath, so it is a case about my belief in the Bible. I was born and raised in Rhea County, Tennessee, and have never been in court before. The Supreme Court of the State of Tennessee has decided that it is the commitment of more than one act that constitutes a nuisance. They have only one offense against me.

Henry Burchard's Defense.

I will just say to the gentlemen of the jury that I am here before you to-day for working on Sunday. I am keeping the seventh-day Sabbath; that is the reason I am brought before you. Had I not kept the Sabbath of the Lord, I would not be before you. There are other people that carry on the usual vocations of life on Sunday, but are not brought before you. I am brought before you because I keep the seventh day, not because I work on Sunday. The civil law says we shall not work on Sunday, and the law of God says we shall keep the seventh day, and work six. I owe my first allegiance to my God. I will obey the laws of the land till they come in conflict with the laws of my God, then I feel compelled to obey God rather than man. Forty years ago Seventh-day Adventists preached that this thing would come; people said it was not so. They said they would never see in America persecution for conscience' sake. The Adventists based their statements upon the Bible, and you see it is true. I have corrupted no one, I have disturbed no one. No one has said this. God says we shall keep the Sabbath day: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." And I believe what God says. I thank God that I do believe what he says, and that he gives me courage to obey him rather than man. Not that I wish to disobey the laws of the State, I wish to submit to the laws of my country until they come in conflict with the laws of my God. I submit my case to you, gentlemen of the jury.

These simple statements were listened to with intense interest, not only by the judge and jury, but by all in the court room; and they evidently made a deep impression upon all. The men who made these pleas on their own behalf were "unlearned and ignorant;" but the Lord had said, "When they bring you into the synagogues, and unto magistrates, and powers, take no thought how or what ye shall answer, or what ye shall say: for the Holy Ghost will teach you in that same day and hour what ye shall say." And again, "I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." No attempt whatever was made to answer these simple, but forcible pleas in behalf of liberty of conscience, though the defendants were all convicted. In passing judgment in the cases, his honor, Judge J. G. Parks, candidly admitted the force of their arguments, the injustice of the law, and the malice of the prosecution. His honor was evidently an unwilling party to what he regards as religious persecution. Only his sense of official duty led him to act the part which he did in these cases. The following is the final judgment of the court as written and furnished to us by Judge Parks himself:—

State vs. Wm. Burchard and Others.

In these cases the defendants have been adjudged guilty, after a fair trial by a jury of good men, of violating that day which is recognized by the law of our State as the Sabbath, and it becomes my duty—painful though it be—to pronounce judgment upon the verdict.

While my private sympathies are with the defendants, and while I might go even further and say that I believe they have good grounds for their belief as to the Sabbath, yet this is a temporal, not a spiritual, court. We are not trying the question as to whether a particular belief be right or wrong. The only concern we have is to ascertain what the law is and whether it has been violated. As to the law, it is plain, and it is not only our sworn duty to enforce it, but it is also our duty to encourage respect for all law in general. As individuals, we may each have our own opinions as to the justice of a law, but as public officials, entrusted with its administration, our duty is unequivocal. A coördinate branch of the government is clothed by the people with the law-making power, and when the power is exercised within constitutional limits, the judiciary can do nothing but enforce the law thus enacted. The Supreme Court of this State, whose decisions must be taken as final by the lower courts, has passed upon the law in question and we cannot rightfully reverse the decision.

As an individual, I am moved to say, however, that there is nothing I regard with more concern or solicitude than an encroachment of legislative enactment upon the personal rights of the individual in matters of conscience. That there is a limit in these matters beyond which legislation cannot rightfully go, will be conceded by every man. Where is that limit? This is a question which even the enlightened civilization, it seems, cannot answer. Human laws are of necessity imperfect. One class of individuals will claim that their rights are encroached upon in this way; another, in that way, and so on. This arises from diversity and shades of opinion. These are questions which cannot be settled to suit everybody. In the cases at the bar there is a very large and intelligent part of the people who honestly and conscientiously believe that secular labor on Sunday is a desecration of the true Sabbath, and that this tends to corrupt public morals. That this belief is widely prevalent is fully evidenced by the several laws we have prohibiting various things as tending to desecrate the day. These laws would not exist but for public sentiment in their favor. And it must be conceded that the people who entertain this sentiment are as honest in their belief as are the people who believe in observing a different day. They honestly believe that public morality requires the observance of that day which has been recognized practically by all Christian denominations as the Sabbath, and this is the purpose of the legislation on this subject. As to the constitutionality of this legislation, grave doubts are entertained by many who adhere to Sunday as the Sabbath. While every man is guaranteed the right to worship as his conscience dictates, and while no law respecting the establishment of religion can be passed, yet this has always been interpreted to mean that no particular creed or form of religion shall be prescribed, and the Church and State shall remain divorced. All our laws recognize Christianity in general as the basis of our civilization, and laws for its protection have always been regarded as in keeping, not only with the Constitution, but also with public policy. Sunday is, and for a long time has been, recognized by nearly all Christian denominations as the Sabbath, and it is for this reason, no doubt, that the law which protects that day has been acquiesced in as constitutional. It has not been regarded as a law which prescribes any particular belief, but as one which protects the unanimous belief of nearly all Christian denominations.

But here we have a very respectable element of Christian believers who are honest, inoffensive, law-abiding people in all matters not conflicting with their sense of duty, who believe they are under divine command to observe the seventh day as the Sabbath. As a matter of abstract, individual right can they be required to observe another day also? Their position is not that of a person who claims that as a matter of personal liberty he has the right, if he chooses, to run an open saloon on Sunday, or to do any like act. That is not a matter of conscience—this is. They claim that it is not only their right, but their duty under divine command to observe the seventh day. Calling them "cranks" is no argument and has nothing to do with the question. If there were only one of them he would be entitled not only to his honest belief, but to the exercise of that belief, so long as in so doing he did not interfere with some natural right of his neighbors. A man cannot kill another and excuse himself on the ground that he believed he was carrying out God's will in so doing, because this would deprive his victim of a natural right, viz.: the enjoyment of life. Do the defendants in keeping the seventh day and working on the first, thereby interfere with any natural right of their neighbors? Or is it an artificial right created by human law? Has any power but the divine will the right to establish any one day as the Sabbath? If the day has been appointed by divine edict, but two or more persons honestly and conscientiously differ as to what day was appointed, can the dispute be settled by legislative enactment? And shall one be given rights which are denied the other? Does might make right, and have the majority the right to dictate in matters purely of conscience? These are grave questions upon which no opinion is now ventured. But in this country, which we proudly call free, and to which our fathers came to escape religious persecution and to establish a government which would wipe out every vestige of religious intolerance, we cannot be too careful to guard with jealous care the cherished rights of freedom of opinion not only in matters affecting conscience, but in politics and in all sociological relations of life. I have serious doubts as to the justice of the law, but the remedy is not to be found in disobeying it, but in having it repealed. Fine defendants $2.50 each, but suspend judgment.

This opinion does credit both to the head and to the heart of Judge Parks. As might be supposed, it made a profound impression upon those who heard it, and public sentiment in the town of Dayton is decidedly against the persecution of the Adventists. Some difficulty was experienced in securing juries because of the unwillingness of men to sit in these cases. All the papers in the town have spoken plainly and emphatically against the prosecution of such cases. But the officers of the law have under the laws of Tennessee no option in the matter. The fault is not with the officials of the court but in the law which makes it possible for irresponsible and unprincipled men to use it to oppress and harass those who differ from them in religious opinion and practice.

The costs in each of these cases amount to about twenty dollars, and this the defendants refuse to pay, choosing rather to suffer an unjust imprisonment than to pay an unjust fine. The State of Tennessee has taken them from their homes and from their work for no just cause and they simply submit to the powers that be, but refuse to become parties in any degree to the iniquitous proceeding by the payment of a fine. Of course the imprisonment of Elder Colcord and Professor Colcord resulted in the immediate closing of the Graysville Academy for an indefinite length of time, and the students, some of whom were about ready to graduate, are again scattered to their various homes. It is thus that religious intolerance, operating through an unjust and oppressive law, arrays itself in Tennessee against education, progress, and liberty of conscience.

STATEMENT AND APPEAL,

From the International Tract Society of London to the People of England.

[The following is a portion of a statement and appeal issued by the International Tract Society of London, through its official organ, the *Present Truth*, (February 28), to the people of England. The Society is a Seventh-day Adventist organization, and after resting "the Sabbath day according to the commandment," its employés labor on Sunday. For this the manager was fined (Feb. 13) 78 shillings ($19), which, for conscientious reasons, he refused to pay. We print an abridgment of the statement and appeal because the principles are as applicable to the situation in America as in England.]

THE question, Why not yield to the law until it can be altered? covers the whole ground, and we will answer it in detail.

In a word, we may answer the above question by saying that we are positively forbidden to do so. Here is a higher law, which admits of no exception:—

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

This commandment requires us to keep holy the seventh day. "To hallow" and "to sanctify" are the same thing, both terms being a translation of one and the same Hebrew word. Consequently the following rendering of the fourth commandment, found in

Deut. 5:12, is identical with that in Ex. 20:8, "Keep the Sabbath day to sanctify it."

Meaning of Sanctify.

In the account of the preparation for the giving of the fourth commandment we have the word "sanctify" perfectly illustrated. The Lord told Moses to set bounds about the mountain upon which the Lord was coming down, so that the people should not approach it. Accordingly, after Moses had ascended the mountain to meet the Lord, and the Lord again charged him to warn the people against coming near the mountain, "Moses said unto the Lord, The people cannot come up to Mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctify it." Ex. 19:23.

From this we learn that the mountain was "sanctified" by being set off from all the surrounding country. The ground that was made sacred by the presence of the Lord was so clearly distinguished from the rest, that nobody had any excuse for not recognizing the difference. To sanctify, therefore, or to hallow, means to keep a thing separate and distinct from everything else.

Apply this now to the Sabbath. The commandment says that the seventh day is the Sabbath, and charges us to sanctify it or to keep it holy. We are to keep it separate from other days, by doing none of our own work upon it, while upon the other six days we are charged to do with our might whatsoever our hands find to do. The great and essential difference between the Sabbath and other days is that it is a rest day, while they are laboring days. If now we should labor on the Sabbath the same as on other days, it is very evident that we should not sanctify it. We should be putting no difference between it and ordinary days. But suppose, on the other hand, that we should rest upon the seventh day, and should also regularly rest upon another day as well; it must be just as evident that in this case we should also be breaking down the distinction between the Sabbath and other days. In other words, we should not be sanctifying the Sabbath. So far as our action was concerned, no one would be able to tell which day is the Sabbath.

Now the reader can see why we cannot keep Sunday as well as the Sabbath, pending some proposed alteration to be considered later on. Just as true worship of the true God is impossible while also worshiping another god, so it is impossible to keep the Sabbath of the Lord according to the commandment, and at the same time regard another day. The commandment which tells us to sanctify the seventh day,—the Sabbath of the Lord,—thereby forbids us to give to any other day any of the honor which belongs alone to the Sabbath.

Let it be understood that there is no controversy with those who may not think that the fourth commandment is to be strictly and literally regarded. They are free to think and act as they choose. We are simply taking the commandment as it reads, remembering the words of Christ, "It is easier for heaven and earth to pass, than one tittle of the law to fail." Luke 16:17. By the commandment we are positively forbidden to recognize Sunday as in any way whatever different from Monday or Tuesday. This is why we cannot keep Sunday as well as the Sabbath, whether for a few weeks or forever.

The Majesty of the Law.

"But," it will be urged, "the dignity of the law must be maintained, and it must be enforced; you must not expect that the law can be set aside to suit your ideas; and surely, as Christians, it is your duty to obey the law, and not to defy it."

Very good; and in reply we have this to say. First, we by no means expect or desire that any exception should be made to meet our ideas. A law that is not good for everybody and at all times, is not good for anything. Second, we recognize the fact that the Christian, of all persons, must respect the law, and must by no means defy it. "He that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment." Rom. 13:2 (R. V.). God forbid that we should ever be found in a position of defiance or opposition to any earthly government.

Here, however, is a point which our friends who have so kindly advised us, seem not to have thought of. While we are upholding the majesty of the law, shall we ignore the claims of the law of God? Is English law superior to the law of God? We yield to no one in respect to the English Government and its laws; but we are bound to regard the government of God, and his laws, as higher still. It is not that we regard English law less, but that we regard the law of God more. Let us put the case squarely: Here is a man who acknowledges that there is a God who is above all, and who has laws; now what becomes of this acknowledgment if, when he talks about the majesty of the law, he sets the laws of men above the laws of God?

Let it be understood then, that this is not a case of *opposition to the civil law*, but of *reverence for the law of God*. We are bound above all things to obey the law of God. But here is a case where the civil law directly opposes the law of God. We are forced therefore to say to the rulers, as did the apostles: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Acts 4:19. The controversy is not between us and government, but between government and the law of God.

As before stated, we are bound to obey the law of the land at no matter what sacrifice of money or convenience. But this is

Not a Question of Convenience,

but solely one of loyalty to God's law. Our adviser* has said that if we do not change our course we shall find that the fines will amount to much more than the profits on Sundays. Very likely; but that has nothing to do with the case. If no principle were involved, then it would be simple stubbornness not to give way; but where principle is at stake, then convenience or profit has no place. Our duty is clear. We must obey God, and we must not resist the laws of the land. If, therefore, the laws of the land come in conflict with the law of God, we must take the consequences, whatever they may be.

We have shown that it is impossible for us to keep the Sunday as well as the Sabbath until the law is altered; let us now say a few words as to the fact itself of

Getting the Law Altered.

Our friends would have us make an appeal to the Government to have an exception made in our favor, permitting us to labor on Sunday without molestation. But this we cannot do. Why not?—Simply because such a course would be insulting both to God and to Parliament. How so? Thus: God himself has already not only given us permission to labor on the first day of the week, but has commanded us to make a difference between it and his rest day. Surely anybody can see that it would be an insult to him for us to ask men for permission to obey him. It would be holding him inferior to men. It would be to exalt Parliament above God, saying, "We wish to obey the Lord, but we cannot think of doing so without your permission." Or, it would be the same as saying, "Will you not allow us to keep the commandment of the Lord, and protect us in so doing?" Would not the infidel well retort, "What kind of a God do you serve? If you have to appeal to men to protect you in his service, you would do better to forsake him, and to serve the men in whom you trust."

Again, to appeal to Parliament to change the law in our favor, would be an insult to it, for that would imply that if the permission were not granted we would not obey the Lord's commandment; and this alternative could by no means follow. To ask permission to keep the commandment and at the same time to say that if the permission were not granted we should obey it just the same, would be the height of disrespect. So we are not allowed to take any steps toward inducing the Government to make any change in its laws, further than may be done by the simple statement of the truth.

Let us repeat that our personal convenience cuts no figure whatever in the affair. Really, the case concerns the people of England, to whom we appeal, far more than it does us. And let it be further understood that we make this appeal not in our own behalf, but in theirs. It is not that we may be saved from inconvenience or pecuniary loss, but that they, or at least some, may be saved from taking sides against God, in opposing his law.

Official Responsibility

It is often the case that officers of the law excuse themselves for executing a law which they know to be wrong, and seek to absolve themselves from all responsibility in the matter, by saying, "You know that we are bound to enforce the law; we do not like to do it, but we cannot help ourselves."

That is a mistake. Nobody is forced to do wrong. Nobody can shield himself under the mantle of the government. "Every one of us shall give account of himself to God." The men who make the laws are individually responsible to God for their action. If they exercise their right to do wrong, they will as individuals have to bear the responsibility.

The officers of the law are in the same position of individual responsibility. Lowell has well and quaintly put it:

> Ef you take a sword and dror it,
> And go stick a feller thru,
> Gov'ment aint to answer for it;
> God'll send the bill to you.

God has said, "Though hand join in hand, the wicked shall not be unpunished." Multitudes joined together in any wrong course, do not make it right, and do not lessen the responsibility of each individual. The official is in the same relation to the law as the private citizen. If government commands him to do a thing that is unjust, he must say, "We ought to obey God rather than men," and abide whatever may result. Governments cannot absolve any man, whether he be an official or a private person, from allegiance to God.

"Acting Conscientiously."

When the magistrate imposed the fine upon the secretary of the society, he very graciously added that he had no doubt but that they were acting conscientiously. Now, reader, whether you are a judge or a private citizen, let me ask you a question. Suppose there was a thing which you conscientiously regarded as a matter of vital principle, but the law forbade it under penalty; would you stifle your conscience, in order to escape the penalty? or would you be true to your conscience, let the

* London *Daily Globe*.

consequences be what they might? Let every man answer this for himself.

The freedom of England is a matter of boast; but if there had not been scores and hundreds of men and women in England in time past who would rather suffer death than do what they were convinced was wrong, liberty would not be found in England to-day even in the dictionary. The very name of it would be forgotten. We have need to beware lest, while we build the tombs of the prophets and martyrs, we give evidence that we are the children of those who killed them. We cannot honor those noble men, no matter how much we boast of their deeds, if we basely yield our consciences into the keeping of another.

Parliament and Conscience.

The inspector who conducted the prosecution of the society for Sunday work, referred to the fact that it was a matter of conscience, but said, "Parliament cannot make a law to fit every individual conscience;" and all seemed to think that that settled the matter. "But," our friends say to us, "Do you really think it can?" We reply, No; and therefore it cannot, in justice, legislate with regard to anybody's conscience, since to do so is for it to commit sin, and to attempt to force others to sin.

The idea that a man ought to make his conscience bow to the law of the State, is a most pernicious one. It is to say that the State is the keeper of conscience. It is to make of the State a gigantic priest who shall dole out the measure of faith to every man. It is to say that a man has no business to have any conscience of his own, or even to think anything different from what the men at the head of the government prescribe for him to think. In short, it is to make a god of the State, and even to set it above God, since God himself does not seek to compel any man's mind or conscience. Englishmen are justly very jealous of the encroachments of popery; but if a man must submit his conscience into the keeping of another, what difference does it make whether that other sits in the Vatican or in Westminster?

But after all, to come back to the main point; this is

Not Merely a Question of Conscience,

nor of interpretation of Scripture, but of fact. The fourth commandment plainly says that "the seventh day is the Sabbath of the Lord thy God," and there is no interpretation to it. Interpretation is needed only for those things that are obscure; but this language is very plain. It is not a question of how we understand a portion of Scripture, but of whether or not we believe and will obey it. And we do not make any demand that Parliament shall pay any regard to our conscience; but we do ask the people of England, high and low, to have regard for their own conscience, and to remember that the Word of God is the only true guide of it.

Christ or Antichrist?

But the crowning point of all is that this question is in reality a question of loyalty to Christ. We will avoid everything like involved argument, and will simply make a few statements that a child can follow.

Speaking of Christ, the beloved disciple said, "Whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:5, 6. To be a Christian means to do as Christ did, and not to do differently. There is but one standard of Christianity, and that is Christ.

But Christ did not change the Sabbath. On the contrary, he kept the seventh-day Sabbath of the commandment, the same day that the Jews regarded. How may you know this? Search the Scriptures, and see for yourself. The fact that in the whole of the New Testament there is not the slightest hint of any change in the day of the Sabbath, is sufficient evidence that the Scripture warrants no change in the practice.

Further, you will find the term "Sabbath" used many times in the New Testament, and invariably with reference to the seventh day of the week, the original Sabbath. But the Scripture was written by holy men under the influence of the Holy Spirit of God. It was written as the guide for Christians. Its language is the language which the Holy Spirit has given for Christians. Therefore the only Christian name for the seventh day is the Sabbath, and the only Sabbath for Christians is the seventh day.

But in the lack of time just at the present to read the New Testament through in order to find the absence of Sunday, let us read one or two impartial statements, since they are from men who believe in Sunday.

Rev. Isaac Williams, B. D., late Fellow of Trinity College, Oxford, in a book entitled, "Plain Sermons on the Catechism," published by Longmans, Green & Co., makes the following candid admissions:—

> 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.—Page 334.

On the next page but one he says that a difficulty to be explained is "how it is that the observance of the seventh day is done away with, although there is no warrant in Holy Scripture for doing so," and gives the following answer:—

> 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.

The writer of the above seems to represent that branch of the Church of England that does not sympathize with Rome; going to the other branch, we find that Canon Knox-Little, in his book on "Sacerdotalism," in which he argues in favor of Romish practices against the evangelical portion of the Church of England, says:—

> Well, as to certain specific statements of Scripture which are said to forbid the teaching of fasting communion. What are they? The palmary argument of opponents is that our Lord instituted the Blessed Sacrament "after supper." It is difficult to believe that fairly instructed persons who use this argument are in earnest, and sincerely believe what they say. It would be just as sensible to argue that you are a "sacerdotalist" for observing the Lord's day, instead of observing the Jewish Saturday. It is certain that our Lord when on earth *did* observe Saturday, and did *not* observe Sunday; but no one, as far as I know, has ever been called a "sacerdotalist" for departing from His undoubted habit of "resting the seventh day."—Page 75.

And again:—

> Their effort strictly to adhere to our Lord's example *to the letter*, in spite of the usage of the Church, implies that *they* know better what our Lord desired than his Church. If they are consistent, as I have said, they must keep Saturday, not Sunday, as the day of rest.—Page 93.

Here the Sabbath of the fourth commandment is shown to be the crucial test whether with Rome or against her. It is not only admitted that the seventh day, commonly called Saturday, is the only Bible Sabbath, but it is shown that disregarding it involves the acceptance of the ceremonies and authority of Rome.

Now since Christ did not change the Sabbath, but kept it, it necessarily follows that his Church did not and cannot change the Sabbath, but must keep it.

"The Church" and the Sabbath.

But the church did change its practice in regard to the Sabbath. Yes, that is true, and thereby "the church" proclaimed itself not the church of Christ, but anti-Christian. Let us read "the church's" own testimony on this point.

In "A Sure way to Find Out the True Religion," by Rev. T. Baddely, a Catholic priest, I read:—

> Lastly, the keeping holy the Sunday is a thing absolutely necessary to salvation; and yet this is nowhere put down in the Bible; on the contrary, the Bible says, "*Remember the Sabbath day to keep it holy*" (Ex. 20:8), which is *Saturday*, and not Sunday; therefore the Bible does not contain all things necessary to salvation, and, consequently, cannot be a sufficient rule of faith.

In a book which was written in 1801, entitled, "The End of Religious Controversy," consisting of a series of letters by the Rt. Rev. John Milner, addressed to Rev. Dr. Burgess, Lord Bishop of St. David's, in answer to his lordship's Protestant Catechism, I find the following:—

> The first precept in the Bible is that of sanctifying the seventh day: "God blessed the seventh day, and sanctified it." Gen. 2:3. This precept was confirmed by God in the ten commandments: "Remember the Sabbath day to keep it holy." "The seventh day is the Sabbath of the Lord thy God." Ex. 20. On the other hand, Christ declares that he is not come to destroy the law, but to fulfill it. Matt. 5:17. He himself observed the Sabbath; and, as his custom was, he went into the synagogue on the Sabbath day. Luke 4:16. His disciples likewise observed it after his death: They rested on the Sabbath day according to the commandment. Luke 23:56. Yet, with all this weight of Scripture authority for keeping the Sabbath or seventh day holy, Protestants, of all denominations, make this a profane day,* and transfer the obligation of it to the first day of the week, or the Sunday. Now, what authority have they for doing this? None at all, but the *unwritten word*, or *tradition* of the Catholic Church, which declares that the apostles made the change in honor of Christ's resurrection, and the descent of the Holy Ghost, on the first day of the week.—Page 89.

This is simple fact. It is true that Protestants generally suppose that they are following the example of the apostles in observing the Sunday, but the fact is that the Bible gives no warrant for such a supposition. The Roman Catholic Church is the only authority for it.

Once more; in "A Plain Talk about the Protestantism of To-day," I find the following very plain language:—

> It is worth its while to remember that this observance of the *Sabbath*—in which, after all, the only Protestant *worship* consists—not only has no foundation in the Bible, but is in flagrant contradiction with its letter, which commands rest on the Sabbath, which is Saturday. It was the Catholic Church which, by the authority of Jesus Christ, has transferred this rest to the Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage which they pay, in spite of themselves, to the authority of the Church.

It will be noticed that these Catholic statements concerning the Sabbath and the Bible are precisely the same as those previously quoted from Protestant writers.

The "Man of Sin."

Bear in mind two things. First, Christ did not change the Sabbath, and neither he nor the Holy Spirit ever authorized anybody else to do so.

Second: It was "the church" which arrogated to itself the right and power to do that which Jesus Christ declared that he would not do, and which could not by any possibility

*Seventh-day Adventists and Seventh-day Baptists excepted.

be done. Therefore we may add to these two points a

Third: namely, that in presuming to make that change, "the church" put itself above the Lord. The doing of it was the sign of apostasy. For bear in mind also the fact that the Sabbath has never been changed, and never could be changed. God's law is as unchangeable as his throne; but the people have changed.

This apostasy was thus foretold by the Apostle Paul, who said that before the coming of the Lord there should be "a falling away first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshiped; so that he sitteth in the temple of God setting himself forth as God." 2 Thess. 2:3, 4. (R.V.) In presuming to change the practice of Sabbath-keeping, contrary to the commandment of God and the practice of Jesus Christ, "the church" has confessedly fulfilled this scripture. Not only so, but the State, in attempting to enforce the observance of Sunday, puts itself in the very same place, namely, above and against God.

It matters not that this has been

Done in Ignorance.

It is truly said that in proscribing labor on Sunday the Government had no thought of invading anybody's religious convictions. That is why we make this appeal, in order that those who have been led into a wrong course with no evil motive may have opportunity to clear themselves from all complicity in it. An evil is none the less an evil because it is done unintentionally. As much damage may be caused by an infant playing with matches as by an incendiary. But remember that when we speak of the evil, we have not the slightest reference to any inconvenience that we may suffer from the law. Our appeal is

First, to the officers of the law. Will you, for the sake of a position, consent to be the agents of the man of sin? Will you be a party to opposition to God?

Second, to the people generally. Will you, for fear of loss of earthly gain or reputation, follow the papacy instead of Christ?

England and Rome.

There is much talk just now as to Rome's influence in England. Remember this, that separation from the Word of God is in itself union with Rome. A partial reformation was effected in the days of Wycliffe and Tyndal, by means of the Word of God. As the result of giving the Bible to the people in their own tongue, and teaching them to read it for themselves, England shook off the papal yoke, and became free. The emancipation was never complete, because the Word was not followed fully; but it is a fact that England's present freedom from paying tribute to a foreign ecclesiastical power is due solely to the Bible. Individual liberty is the basis of all liberty. No State gives freedom to its subjects, but the State becomes free in proportion as the men composing it are free. Individual liberty through the Word of God led to the emancipation of England from vassalage to the pope of Rome. Disregard of that word will rivet the chains again. Therefore this is not by any means primarily a question for the Government, but one for individual consideration. What will you do about it? Men are free only as the truth in Christ makes them free. Will you then choose the freedom of Christ, or the bondage of antichrist?

Asked to Deny Christ.

One point more may serve to bring close home the fact that this question is, so far as we are concerned, solely one of loyalty to Christ. As stated before, the law does not provide for any but Jews to be allowed to work on Sunday. Why it is right for Jews to work on Sunday, and wrong for Christians, has never been made clear; but we will pass that. The fact is, that if the directors of the International Tract Society had been willing to sign a paper declaring that they were Jews, they would have been allowed to labor on Sundays unmolested. That is to say, all that was required of them was that they should deny Christ. So that, in very truth, the society, in the person of its secretary, has been fined in the Clerkenwell Court for refusing to deny Christ. We simply ask our fellow-Christians, Would you do it at the demand of the State?

This is not a matter of small importance. It is a good deal more than a question of a few pounds, or the convenience of a few people. It resolves itself simply into this, which every man should ask himself in all seriousness, "What shall I do then with Jesus which is called Christ?"

A PROTEST

Addressed to the First-day Adventists of New England, by a Suspended Licentiate of their Massachusetts Conference.

THIS protest is not written from hatred nor to insult anyone, but in love, and from an interest in my First-day Adventist brethren.

There came to my hand recently, a tract published by the Advent Christian Publication Society, entitled, "Why We Keep Sunday. A Reply to Cardinal Gibbons' Official Organ, The [Roman] *Catholic Mirror*, and to Seventh-day Adventists, on the Subject, by Rev. Andrew Gray, D. D." Mr. Gray is an Episcopalian, and right here I would like to ask you, my First-day Adventist brethren, Did the Roman Catholics stagger you so badly that you could find no man in all your ranks able to answer the questions propounded by your Catholic contemporary? I hold no title, neither will this article be indorsed by any "Rt. Rev. Bishop" or any of the great ones of earth. My article will be a remonstrance and a protest against the germs of popery, sacerdotalism, and Puseyism, which your tract contains; coming as it does from you who profess to take the Bible only as your rule of faith.

Henry W. Bowman, in one of your "Ray of Truth" tracts, says we should adhere to the Scriptures as our rule of faith. This is the essence of Protestantism, from which principle you depart when you distribute the above-named tract written by Dr. Gray. Your champion says, on page 8 of this tract: "Besides, 'The Bible and the Bible only' is not, and never was, the rule of faith in the Anglican Church." Now, you often quote, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." If that is so, why spread abroad a tract which, according to the confession of its author, is not based on the Bible, and consequently, has no light in it?

Mr. Gray further says: "Her rule of faith is, and has been all down the ages, the scriptures of the Old and New Testaments, as interpreted by the fathers and the consentient voice of Catholic antiquity, speaking through the ancient creeds and decisions of the four undisputed general councils."[1] By such statements as these, Protestantism is dishonored. Martin Luther said that the Word of God, interpreted by the fathers, is like milk poured or strained through a coal-sack. "The fathers blow hot and blow cold on articles of faith." This you well know, for if we accept the teachings of the fathers, we will be obliged to accept the dogma of the immortality of the soul and other Roman Catholic errors.

In your book, "Future Punishment," by H. Constable, you give the opinions of many early fathers of the Catholic Church, who said the soul is immortal. They are Tatian, Athenagoras, Hippolytus, Augustine, Clement, Tertullian, and Origen. Because they say so, does that make it so?

Mr. Gray says that the phrase, "The Bible and the Bible only," is as absurd as to say, "The Constitution and the Constitution only;" and that the Court of Appeals "is only an authority to settle its meaning." Such logic is anti-American as well as anti-Protestant, for the Constitution is the Magna Charta of our liberties. If, for instance, the clause stating that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," should be transgressed and sanctioned by the Supreme Court, every true American with the spirit of '76 would arise in the name of his fathers and protest against it, saying with Patrick Henry, "Give me liberty or give me death."

The Papal Church and the Sabbath.

As Mr. Gray asks for information on certain questions, I will try to inform him. First, he asks, What proof is there that the Catholic or Papal Church changed the day? In the first place, the Word of God, in Dan. 7:24, 25, speaks of a little horn that would arise, which is "the mystery of iniquity," and which Paul said began to work in his day. This religion, "having a form of godliness, but denying the power thereof," developed into the Roman Catholic Church, and the bishop of Rome became the pope. In Dan. 7:25, it is prophesied that among other things which the papacy would do and has done, "he shall think himself able to change times and laws" (Douay Version). The Bible says the law would be thought to be changed by the mystery of iniquity. By the papacy and in the Catechism of the Roman Church the law of God has been changed; the second commandment has been dropped, the fourth changed, and the tenth divided into two.[2]

Lastly, the papists themselves admit having changed it. What more proof do you want?

Next he asks, "In what year did it occur, and by what council?" Although the change was not sudden, being a gradual work, Saturday had to become dishonorable before Sunday could be regarded as honorable. "Sunday," says a writer in the *North British Review*, "was the wild solar holiday of all pagan times." Its name implies this, as all know that the pagans worshiped the sun.

The scheming bishops who were the politicians of the third and fourth centuries and onward, used the rites, ceremonies and doctrines of the pagans, and caused paganism to coalesce with the *form* of Christianity and thus created papal Rome. The principal thing so transferred was Sunday.

When the Sabbath Was Abolished.

We can give the date when, and the council by which, the observance of the Sabbath was abolished. William Prynne, a Sunday-writer of 1633, says: "The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did, in a manner, quite abolish the observation of it, . . . the Council of

[1] These four councils are: The First of Nice, Constantinople, First of Ephesus, and Chalcedon. For an account of them all, their spirit and their doctrines, see "Two Republics," pp. 329-482.

[2] See Butler's Catechism, p. 28, edition of 1877, published by Hoffman Bros., Milwaukee, Wis.

Laodicea (A. D. 364) . . . first settled the observation of the Lord's day.[3] The decree was as follows:—

Because Christians ought not to Judaize, and to rest on the Sabbath, but to work that day. . . . Wherefore, if they shall be found to Judaize, let them be accursed from Christ.[4]

But the law of the Sabbath could be really changed only by the authority that imposed it; and since no man or set of men can be vicegerents of God on earth, therefore this attempted change is a nullity, and is strictly becoming to the mystery of iniquity, as pointed out in Dan. 7:24, 25.

Mr. Gray says: "Sunday-keeping rests on apostolic tradition." Over against such a weak argument I set the words of Jesus: "In vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9. "Thus have ye made the commandment of God of none effect by your tradition." Matt. 15:6.

I quote from Mr. Gray again: "Sunday has *always* been observed as the Lord's day, from the beginning in all the branches of the Holy Catholic Church, Greek, Jacobite, Chaldean, Coptic, Abyssinian, Anglican, as well as Roman." There never was more falsehood to the square inch than in the above statement. It is utterly without proof. While there are volumes of evidence to the contrary, I will content myself with the testimony of Elias B. Sanford, M. A., in his book, "Concise Cyclopædia of Religious Knowledge, Biblical, Geographical, Theological, Historical, and Practical. Charles L. Webster & Co., New York, Publishers." This is not a Sabbatarian work. Under article "Mediæval Sabbath," I find the following:—

The Sabbath in the Dark Ages.

There has been no period since the time of Christ when there were not Sabbath-keeping Christians in the Church. There is no evidence of any form of observance of Sunday by Christians previous to the middle of the second century. Sabbath-keeping continued in the Western Church as late as the fifth century, and in the Eastern even as late as the fifteenth century or later. Since Sabbath-keepers denied the authority of the paganized church, they were persecuted as heretics by the papal power.

The Vaudois, Cathari, Toulousians, Petrobrusians, Passagians, and Waldenses, were not wholly uniform in doctrines and practice, for among them were many seventh-day keepers. The Bohemian Waldenses were the denominational ancestors of modern Seventh-day Baptists. When the Romish Church attempted to proselyte the Abyssinians in the seventeenth century, they found them observing the Sabbath and ready to take up arms in its defense. They had hallowed it from time immemorial. The Armenian Church was founded as early as 302 A. D.; from that time till English missionaries entered Armenia early in the present century Sabbath-keeping continued without interruption. The Nestorian or Chaldean Christians have also continued their original practice of Sabbath-keeping to the present century; and there is every reason for believing that the Sabbath is still kept in those three branches of the Church, except where modern missionary influence has set it aside. These facts are of the greatest importance, as showing what the earliest practice was, and what it has continued to be, except where the papal church has had power to repress. When the darkness of the Middle Ages began to recede before the light of the Reformation, scattered Sabbath-keepers appeared at different points. Their history linked with those who died for their faith and fealty to the law of God during the Dark Ages, makes the chain complete.

The above is a part of an extract of said Cyclopædia, and was printed in the columns of the *Christian Herald*, edited by T. DeWitt Talmage. I cite this merely to show to what lengths of deception a man will go to get around the truth.

But without this proof the Word of God would be and *is* all that any Protestant, especially an Adventist, needs for proof. But in using the arguments of this author, you have violated the principles of Protestantism, and of Christianity. In commenting on the protest of the German princes at the Diet of Spires, D'Aubigne's History of the Reformation says, "Instead of these abuses, Protestantism sets the power of conscience above the magistrate, and the authority of the Word of God above the visible church."[5] Your champion sets the visible church above the Word of God. This is papal principle only.

The True Protestant Position.

Touching this point, Dowling, the Protestant historian, says: "The Bible, I say, the Bible only, is the religion of Protestants." Nor is it any account, in the estimation of the *genuine* Protestant, how early a doctrine originated if it is not found in the Bible. He learns from the New Testament itself that there were errors in the time of the apostles, and that their pens were frequently employed in combating those errors. . . . The consistent and true-hearted Protestant, standing upon this rock, "the Bible and the Bible only," can admit no doctrine upon the authority of tradition. . . . He who receives a single doctrine upon the mere authority of tradition, let him be called by what name he will, by so doing, steps down from the Protestant rock, passes over the line which separates Protestantism from papacy, and can give no valid reason why he should not receive all the earlier doctrines and ceremonies of Romanism upon the same authority."[6]

Believing Jesus when he said, "Thy word, O Lord, is truth," we search the Scriptures in vain to find one text whereon to rest the dogma of Sunday or first-day keeping.

Mr. Gray quotes Col. 2:16, but leaves out the part which condemns his position: "Let no man therefore judge you in meat, or in drink, or in respect of a holyday, or of the new moon, or of the Sabbath," and there he stops. Why not be honest and quote the whole text as it reads: "sabbath days: *which are a shadow* of things to come; but the body is of Christ." No fair-minded man will say the memorial of creation was the shadow of anything. It points backward to creation, not forward.

Further, he says: "The Sabbath day published God's claim to men's homage, and it proclaimed the necessity of attending to our spiritual interests in obedience to the Lord's commands. The Christian use of the first day honors God in like manner." Never. For it is a man-made rival institution, and makes of no effect the commandment of God.

On page 28 of this tract, Mr. Gray says: "If we look for any change or direct command for change from seventh to first, we shall not find it in the Gospels." This admission is enough for any genuine Protestant. And if the disciples met on Sunday evenings or on any of the other days of the week, it will not set aside the commandment of God.

Creation and Recreation.

Mr. Gray's talk about redemption being greater than creation, is without foundation. Redemption is creation; for before a man can be redeemed he has to be created anew, and the Sabbath is the sign of the creative power of Christ. "If any man is in Christ, there is a new creation." 2 Cor. 5:17 (R. V., margin).

In baptism Christ has established a memorial of the resurrection (Rom. 6:4, 5), which Mr. Gray by using sprinkling has lost. There cannot be two memorials of the same event. Consequently, Episcopalians, Catholics, and many others, having no memorial of the resurrection, are obliged to have recourse to Sunday observance, a doctrine which rests on tradition alone.

In closing, I appeal to you as individuals who are judgment-bound to come out of Babylon, "that ye be not partakers of her sins, and that ye receive not of her plagues." Come out of confusion, and, like Daniel of old, be zealous for the law of your God; for whosoever shall do and teach these commandments shall be called great in the kingdom of heaven. Matt. 5:19.

"Are you 'doers of the word,' O, my brothers?
Are you looking for the coming of the Lord?
All in vain your expectations, O, my brothers,
If you be not 'doers of the word.'"

FRANK A. FROST.

[3] Dissertation on the Lord's Day Sabbath, p. 168.

[4] *Id.*, pp. 33, 34. See also "Two Republics," p. 321.

[5] Book xiii, chap. 6.

[6] Dowling's "History of Romanism," Book ii, chap. 1.

PROTESTANTS HONOR A ROMAN CATHOLIC SAINT.

BRADDOCK, Pa., March 9.—The Ministerial Association of this city, composed of Catholic and Protestant clergy of all denominations, has decided to ring all church bells in the city on St. Patrick's Day.—*The World, March 10.*

A VOICE FROM TEXAS.

WHAT a blessing it is that no one religion has a majority of followers in this country. The action of the fanatical Hoboken preachers who tried to throttle free speech, and that of the ignorant Catholic mob at Savannah, who raised a riot because a man and a woman wanted to speak in opposition to their religion, only shows to what extremes religious bigots would go if they only could. The Protestants and Baptists are united in declaring the papal Sunday the Lord's day, and declare that everybody else shall subscribe to the same belief, although they well know, that, from the best information we have, Sunday is the Sabbath of the pagan Constantine, while Saturday is the Sabbath established by the Lord. Strange to say, however, the Catholics do not unite with the Sunday worshipers in enforcing the Catholic day of worship.—*Weekly Star (Marshall, Texas), March 6.*

AN ENGLISH OPINION.

CONSCIENTIOUS scruples should always be treated tenderly, however absurd they may seem to those who have to deal with them; and I am, therefore, sorry that some "Sabbath-day" Christians should have had to suffer in pocket for conscience' sake. There are a few people in this country, but a much larger body in America, who believe as the Jews do that Saturday is a divinely-appointed day of rest, and intended to be observed as such by all men through all time. The opinion is a very innocent one, and the only mischief it does is that it throws those who hold it "out of gear" with the rest of society, as was shown on Tuesday, when the secretary of the International Tract Society, of Holloway Road, appeared to answer a summons for an infraction of the Factory Act, by having employed two women and one young person on a Sunday in last month. It was pleaded in excuse that the institution gave their hands a half-holiday on Friday, and closed the premises on Saturdays, but fines and costs amounting together to £3. 18s. were imposed. If they had been Jews they might have claimed the right to work on Sundays under such an arrangement; as they were not, there was no defense. Then it appeared that there were conscientious objections to paying the fine, which will be recovered therefore by distress. It is a pity some way out of the difficulty could not

be found. I do not admire the want of discretion in the factory inspector, who might have passed a case of this description over; or the wisdom of the magistrate, who might have imposed the smallest fine possible.—*Dogberry, in London City Press, Feb. 16.*

MAYOR WARD OF NEWPORT [ARKANSAS] CLOSES EVERYTHING EXCEPT DRUG STORES.

NEWPORT, March 4.—This city is considerably worked up over the action of the mayor in causing every shop and store in town to be closed Sundays. Heretofore some grocery, notion, and confectionery stores have been running on Sundays the same as on any other day. The mayor concluded several weeks ago to stop this as there is a law against selling goods on Sunday. As a consequence several grocery men were arrested and their trial set for next Tuesday.

Yesterday everything in town was closed. Cigars and tobacco could not be bought for love nor money. The mayor says he is going to enforce the law if it "takes the skin off."—*Little Rock (Ark.) Gazette, March 5.*

"THE WRATH OF MAN SHALL PRAISE THEE."

[The following is a portion of the address of Elder O. A. Olsen, President of the General Conference of Seventh-day Adventists, delivered at the opening session of that body, held February 14.]

THE agitation for religious legislation continues, and with the spirit of true Protestantism fast dying out, this movement makes rapid progress. During the past two years the arrests of our brethren for Sunday labor have continued to increase in number. During this time forty-one have been arrested, and thirteen have served a longer or shorter sentence in prison. These experiences are also coming to our people in other parts of the world. In Australia three of our brethren have been arrested and condemned to the stocks. In Basel, Switzerland, Elder Holser suffered three weeks' imprisonment in consequence of work done in our publishing house there on Sunday. In Christiana, Norway, our publishing house has been twice fined for Sunday labor. These fines have not been paid, of course, and arrest is imminent.

These things are intended by the enemy to discourage and intimidate souls, but the result is just the opposite. In this country, in Australia, and in Switzerland, persecution, instead of hindering our work, has given it a new impetus. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Psalms 76:10.

AMERICAN SENTINEL

NEW YORK, MARCH 21, 1895.

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

READ the appeal of the persecuted Seventh-day Adventists of London, addressed to the people of England—page 90.

WE give elsewhere in this paper under the head of "More Religious Persecution in Tennessee," some account of the closing of the Graysville Academy through the enforcement of the Tennessee Sunday law. We hope that no reader of the SENTINEL will omit this article, for the facts given are intensely interesting, and everybody ought to be familiar with them. Especial attention is called to the judgment in the cases as rendered by the Court.

THE work done by the Adventists at Graysville was not of a noisy or offensive character, nor was it done in a manner that ought to have been offensive to anybody. Seventh-day Adventists are quiet, peaceable people, and are willing to go more than half way for the sake of peace; but they are not willing to surrender their consciences to anybody, hence the persecution which they are called upon to suffer.

FOR the Adventists to obey the Sunday law of Tennessee which demands that they shall keep Sunday, would be to render homage to an institution which is opposed to the Sabbath of the Lord. The law of God requires the keeping holy the seventh day. Not only does it forbid work upon the seventh day, but it clearly establishes a distinction between that day and all other days of the week; and this distinction all must respect who would obey the divine law. To keep two days would, to the Adventist, be the same as for the loyal soldier to pay equal respect to the flag of his country and to the banner of a rebel prince in rebellion against his sovereign. The Sabbath is set forth in the Scriptures as a sign that God is the Creator of the heavens and the earth, and that he is the sanctifier of his people. The Sunday is set forth by the papacy as the badge or sign of its authority or power to change the law of God, and to command men under sin. To understandingly pay equal respect to these rival institutions is to prove disloyal to the God of heaven, and to put to an open shame Him who declared himself Lord of the Sabbath day. Seventh-day Adventists can go to prison, but they cannot deny their faith and their God.

THE names of the convicted Seventh-day Adventists now in jail at Dayton, Tenn., are: Eld. G. W. Colcord, Prof. I. C. Colcord, M. C. Sturdevant, William Burchard, Henry Burchard, Dwight Plumb, W. J. Kerr and E. S. Abbott. William Wolf was also convicted, but the costs were paid by his father who is not an Adventist, and he was consequently released.

CARDINAL GIBBONS' official organ, the *Catholic Mirror*, published in its issues of September 2nd, 9th, 16th and 23rd, 1893, editorials showing that there is no Bible authority for the Sunday Sabbath; that this institution rests wholly upon the authority of the traditions of the Catholic Church, and therefore the claims of Protestants "to any part therein" was declared "groundless, self-contradictory, and suicidal."

Seventh-day Adventists have always taught that the Sunday Sabbath institution is a papal institution and the mark of the papal apostasy, and that this attempted change of the Sabbath is predicted in the Scriptures. Hence, when these articles appeared, Seventh-day Adventists published them with appropriate comments as a confession from papists themselves to the charges of the inspired prophets, and circulated more than half a million copies. They were also published in pamphlet form by the *Catholic Mirror*, and run through five editions.

Although the articles close with a defiant challenge to Sunday-keeping Protestants to reply, no society or denomination has attempted an official reply. However, what purports to be a reply has been issued by the "Advent Christian Publication Society," a First-day Adventist organization. It is written by a Protestant Episcopal minister. Why he did not get his own people to publish his reply, and why the Sunday-keeping Adventists did not get one of their own members to write this document, is not stated in the pamphlet. However, we publish in this issue a reply to the so-called reply. It is written by one who has been suspended from the ministry by the First-day Adventist Church, for his belief in the divine obligation to keep holy the "Sabbath day according to the commandment." It will pay you to read it.

PENNSYLVANIA is now the Sunday-law-convention storm center of the country. These conventions are manipulated by the *Christian Statesman*. In its issue of March 9, it publishes a set of resolutions passed at one of these conventions held at Altoona, Pa. One purpose of the conventions is to intimidate the Pennsylvania legislature into granting the *Statesman's* demand for an increase of the fine for violating the Sunday-Sabbath from four dollars to twenty-five dollars. The following is a part of the resolution demanding this increase:—

> That we approve the plan adopted by the Williamsport convention of petitioning the State legislature to raise the fine for violating the Sabbath law from four dollars to twenty-five dollars; and while we are opposed to rigid enforcement of this law against those who conscientiously keep Saturday as the Sabbath, so long as they do not infringe on the rights of other citizens and of the State itself, we regard their position and methods as allying them with infidels and other opponents of the Sabbath, as hostile to the government of the State and to the government of the Lord Jesus Christ.

This resolution is a most intolerant pretense to toleration, and was forced from the convention by charges that the Sunday-law movement would result in the persecution of Seventh-day observers. Passing by the charge that keeping and advocating the keeping of the same Sabbath which Jesus and his disciples kept, is "allying them [Seventh-day keepers] with infidels" and making them "hostile" "to the government of the Lord Jesus Christ,"—passing this self-contradictory charge, we come to the expressions "rights." "of the State itself" and "hostile to the government of the State."

What do these expressions mean? They are explained by an editorial answer in the same issue, to a question regarding the burning of Servetus by John Calvin. The editor defends that fiendish transaction by saying that the book regarding the Trinity written by Servetus, was "an injury to the State as well as the Church," and that "the sentence was pronounced and executed upon Servetus as an enemy to the stability, peace and welfare of the country."

Let all seventh-day observers understand that their faithfulness in observing the "Sabbath day according to the commandment," and their refusal to observe Sunday according to the commandment of the "man of sin," the "mystery of iniquity," the papacy, places them, in the minds of the Sunday-law crusaders of Pennsylvania, along with Michael Servetus, who was, in the minds of the priests of the established church of Pennsylvania, very properly burned over a slow fire, because he was "hostile to the government of the State."

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