

"IF ANY MAN HEAR MY WORDS, AND BELIEVE NOT, I JUDGE HIM NOT: FOR I CAME NOT TO JUDGE THE WORLD, BUT TO SAVE THE WORLD."

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

THE STATE AS A MORAL PERSON.

THE State is not, never was, and never can be, a moral person. A moral person is a creation of God; the State is a creation of man. Man cannot create anything possessing moral accountability.

Very many believe, however, that the State is a moral person, and that it is therefore bound by the moral standard of righteousness. And as it is the business of the State to set bounds about the pathway of each of its subjects and compel all to keep within those bounds, it follows that the State, if it must shape its action by the moral law, has on its hands nothing less than the task of enforcing the moral law upon all its subjects. And if the State has this task and is competent to perform it, there is no longer any necessity in the world for God.

The *Christian Statesman*, in attempting to defend the doctrine of the State's moral accountability, says: "Although to term the State a moral person may seem to be a somewhat abstruse and philosophical definition, it is in fact the same as the popular conception which embodies itself in such national personifications as 'John Bull' and 'Brother Jonathan.'" We will admit that the State is just as much a moral person as the familiar figures which in modern pictorial journalism represent "John Bull" and "Uncle Sam," are real beings.

A moral person is answerable to the moral law,—the ten commandments. All individuals in the world are moral persons, in the sense of being amenable to this law. They are such because God created them and endowed them with moral faculties, and provided for the keeping by each one of his moral law. This is not true of the State. It is true of each individual in the State, so far as concerns himself, but *not of the representative capacity* with which the people may have endowed him.

Can any person be good for another? Can one keep the moral law for another? In other words, will the righteousness of one person avail for another, under any conceivable circumstances? The righteousness of Christ, and him alone, will avail for another, and for all men; and this is the inscrutable "mystery of godliness." It is as far above and beyond the power and wisdom of man as the heavens are above the earth.

Now it is true under every republican form of government that when the State acts in any way, it acts through representatives of the people. Whether it be the town constable or the President of the United States, if he acts in his official capacity, it is as the representative of the people who have chosen him to office; so that *his action is their action*. And therefore if, as the people's representative, he were bound to conform to the moral law, his righteousness would be their righteousness! Thus this doctrine of the State's moral accountability is nothing else than a scheme which puts man in the place of Christ. Let us beware of all such doctrine.

And more than this; it not only puts man in the place of the Saviour, but puts him also in the place of Jehovah; since as we have seen, it puts upon the State the responsibility of enforcing on all its subjects the moral law.

This of course the State cannot do, for the moral law is spiritual, taking cognizance of the thoughts and motives of the heart. The Saviour plainly declared this in the sermon on the mount, when he spoke of the commandments prohibiting killing and adultery. The State can take cognizance only of outward acts.

Thus as we follow out the logic of this doctrine, we are led deeper and deeper into absurdity.

Not only can the State not enforce the moral law, but it cannot keep it. There is only one way in which the moral law can be kept, and this is defined by Paul in Gal. 2: 20: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." In other words, Christ alone is able to fulfill perfectly the moral law, and man is able to keep it only by having Christ keep it in him. But Christ lives not in every person, but only in such as are Christians, and the conditions necessary to his indwelling are repentance and

conversion. But the State is so constituted that it cannot come into real touch with any of the gospel provisions. So far as they are concerned, the State is as intangible as are the pictorial figures representing "John Bull" and "Brother Jonathan."

As before stated, the State is a creation of man. It is constituted by the action of the people, in delegating the powers they themselves possess, to representatives, in order that they may not live in confusion and anarchy. And as the powers thus delegated are the same in all persons, all have the same right to representation; all have an equal voice in the selection of representatives, and the persons chosen represent all classes alike. These individuals may or may not be Christians, but *as representatives*, they are entirely without the sphere of religion, for they must represent different individuals,—Christians, Jews, atheists, the religious and the non-religious, at the same time; and it is obvious that this cannot be done with reference to anything more than the powers delegated to them, which an individual would use to guard his natural right to "life, liberty, and the pursuit of happiness."

Even were it possible that the State could be Christian in character by having only Christians as the representatives of the people, this would be grossly unfair to all other classes, and such persons would not be representatives in fact; nor would it be possible to choose such representatives with any degree of certainty; for who can tell what man is truly a Christian save He who has power to look upon and read the heart?

One Christian cannot even represent another Christian, *as such*. So far as moral accountability is concerned, he can represent only himself.

A representative of the people is both a representative and an individual; and as an individual, he is bound under all circumstances by the moral law. If he be a Christian, his Christianity will lead him as an individual to conform to the requirements of the moral law and of the gospel. And the same Christianity will lead him, as a representative of others, to carefully refrain from any interference with their rights and liberties; for by his power as representative, those very rights and liberties are to be protected.

All moral accountability is individual ac-

countability; and every deed that was ever done can and will be answered for at the bar of individual accountability. When the final judgment shall have passed upon all this, there will be no accountability left.

Such is a brief investigation of the doctrine that the State is a moral person: It reveals enough of its real nature to show us that it is full of the deadliest evil. It is a doctrine which, under a pious exterior, dethrones God, puts man in his place, and subjects Christian people to persecution for not holding the religious views of the majority. Let it be recognized as such, and shunned accordingly.

LEGISLATING ON MORALITY.

THE *Outlook* (New York), of October 26, notices with approval a recent sermon by the pastor of Grace Church, which laid down the doctrine that "the protected rest day is part of the moral law of Christendom," and therefore that "only sovereign power—such power, I mean, as regulates the tenure of property, the validity of contracts, the conditions of marriage, and the penalty of death—has any right to legislate about it."

"In this contention," says the *Outlook*, "he seems to us to be clearly right. The adoption of a general Sunday law and the protection of Sunday rest from the incursions of covetousness, clearly belong to the State authority, at least as much as the designation of any other legal holiday."

Are the American people prepared to accept, with its logical consequences, such doctrines as this,—namely, that "the moral law of Christendom" comes within the proper sphere of human legislation? Can man by legislation change that law, or legislate anything into it? In other words, can moral duty be determined by act of Congress or of the State or municipal legislative bodies? If so, then moral duty is as uncertain and changeable a thing as human law.

Of course, no power below that which we term "sovereign power" can rightfully legislate upon the moral law of Christendom; but can any human power rightfully enact such legislation? If so, it must be on a par with God himself; for he has never undertaken any higher legislation than that which constitutes "the moral law of Christendom."

Can it be that some present day theologians have made the discovery that this moral law is incomplete as related to the moral needs of our times, so that there must be human legislation to supply the deficiency? There may be some appearance of this so far as Sunday rest is concerned, for there is no law for Sunday rest anywhere to be found in the moral code of Jehovah.

This fact, however, comes very far short of justifying an attempt to legislate Sunday rest into that law.

Is not the "moral law of Christendom," and every part of it, complete and perfect? Did the Omnipotent ever leave a piece of his work unfinished? and if he had, should man set his puny erring hand to the task of completing it? Then verily would it be seen that "fools rush in where angels fear to tread."

The truth is that God has himself legislated concerning Sabbath observance, and his work is perfect and covers the subject completely, so that there is no room for any further legislation in the matter. And therefore any farther sabbath legislation must conflict with that enacted by the Creator, and can work only harm and confusion. And this is exactly what we see. The man-made Sunday

law puts another day in the place of the Sabbath of Jehovah, and puts those who keep His Sabbath into the dungeon and the chain-gang.

Nor can it be true, as the *Outlook* says, that "the adoption of a general Sunday law and the protection of the Sunday rest from the incursions of covetousness clearly belong to the State authority, at least as much as the designation of any other legal holiday." Sunday stands upon an entirely different basis from "any other legal holiday," for the simple reason that rest is not made compulsory upon any other legal holiday, as it is on the "protected" Sunday.

The commandment of God says, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." These are the words of the infinite One, and when they were spoken the earth shook. Heb. 12: 26. The precept of which they are a part is in force to-day, and it would be exceedingly proper for man to refrain from meddling with it. In ancient times, when that law, with the other nine precepts of the Decalogue, was written in the tables of stone, no human hand might touch the ark in which the visible expression of it was contained; and sacrilegious indeed is the hand that would strike at the law itself to-day, by presuming to enact into its place a sabbath law which exalts another day than the one God sanctified at creation. Time cannot diminish aught from the sacredness and the obligation of God's moral law.

"Every word of God is pure. . . . Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30: 6.

CONGRESS WILL BE ASKED TO ENACT A SUNDAY LAW.

THE *Baltimore Sun*, of the 5th inst., had the following special dispatch from Washington:—

WASHINGTON, D. C., Nov. 4.—The Churchman's League, an Episcopal organization which meets four times a year, held its November meeting to-night in Epiphany Sunday-school. The principal action taken was on a report of a committee appointed some time ago to search the statutes of the District of Columbia, to find a law for the closer observance of the Sabbath, and in case such law was not found, to draft one to be presented to Congress. The committee found a law which was passed when Washington was a corporation and which remained on the statute books for twenty-two years. One day some one found out that it had never been signed by the mayor of Washington and it was thrown out. The league indorsed the law, and will present it at the coming session for enactment by Congress. The law reads as follows:—

"It shall not be lawful for any person to keep open any place of business or maintain a stand for the sale of any article or articles of profit during Sunday except apothecaries for the dispensing of medicines, and undertakers for the purpose of providing for the dead, or others for the purpose of charity or necessity. Nor shall any public playing at football, or baseball, or any other kind of playing, sports, pastimes, or diversions disturbing the peace and quiet of the day, be practiced by any person or persons within the District of Columbia on Sunday, and for any violations of this act any person offending shall for each offense be liable to a fine of not less than five or more than fifty dollars."

What Congress will do with this "law" remains to be seen. That body ought to refuse to take any action toward any such legislation. It ought to declare that any Sunday legislation whatever would be contrary to the principles of the Government and a menace to religious liberty. It would not be a bad idea for the Senate and House respectively to order printed a number of copies of the Sunday-mail reports of 1829 and 1830, and declare that these set forth the principles of this Government upon the matter of all legis-

lation in any way meddling in religious affairs; and that wherein Congress or any other branch of the Government has not been governed by this principle, it has usurped authority and acted without constitutional warrant. If we had in Congress a few men like Richard M. Johnson, we might hope for something of this kind.

SUNDAYISM IN ILLINOIS.

BY ADDISON BLAKELY, PH. D.

CHICAGO is taking a hand in the Sunday "law" contest. At the last session of the legislature, a Sunday statute was passed containing no exemption clause for those observing the seventh day as the Sabbath; and now the authorities are undertaking to enforce it. The observers of the seventh day, the observers of no day, and even many believers in Sunday observance regard the statute as unconstitutional and void for several reasons.

The statute specifies that "it shall be unlawful for any person or persons to keep open any barber shop or carry on the business of shaving, hair cutting, or tonsorial work on Sunday within the State;" and that "any person by himself, agent, or employé" violating the act, "shall, upon conviction thereof, be fined in any sum not exceeding two hundred (200) dollars for each and every offense."

An association has been organized to secure the enforcement of the "law," retaining the services of the same attorney that assisted those ministers who, two years ago, endeavored to close the World's Exposition on Sunday. They are raising money and swearing out warrants against all violators of the provisions of the statute. They assert both loudly and frequently that they will maintain their work of prosecution as long as the statute remains in the code.

The man who introduced the bill, and who has given to the "law" his name, is Representative Cody, who, it is said, introduced the bill at the request of two barber friends who wanted to close Sunday themselves, but whose religion was not sufficiently strong to induce them to do so unless they could get a "law" to compel all other barbers to do as they desired to do. And so the "law" was passed.

But just as the "law" got through the two houses of the legislature, opposition began to develop, and letters both pro and con began pouring in on the governor. He was between the horns of a dilemma. Should he veto it and be anathematized by the pros, or sign it and be blanked by the cons? He hesitated—he did neither. The secretary of State therefore took the bill and wrote upon it: "This bill having remained in the hands of the governor for a period of ten days (Sunday) excepted after the adjournment of the General Assembly, and he not having filed it with his objections thereto in the office of the secretary of State, it becomes a law in like manner as if he had signed it."

But no sooner was it law than a storm of opposition arose in Chicago. Mass meetings were held, and money raised to test the constitutionality of the "law" in the courts of the State. The people went so far as to organize a corporation known as "The Barbers' Mutual Protective Association," and got a charter from Springfield.

The constitution of the association was then adopted, containing the following preamble setting forth the purposes of the organization:—

We, citizens of the United States, State of Illinois,

and City of Chicago, all of whom are barbers, in order to form a more perfect union, establish justice, provide the common defense and protection, promote the general welfare, and secure the blessings of liberty and right of property to ourselves, as guaranteed by Section 1, of Amendment XIV., of the Constitution of the United States, and Secs. 1 and 2 of Art. 2, of the Constitution of the State of Illinois, do ordain and establish the constitution for the Barbers' Mutual Protective Association of Chicago.

At the last meeting of the association a Seventh-day Adventist barber got up and addressed the people, relating the effect the "law" had upon his work. He observed the seventh day; the statutes sought to compel him to keep the first also. "Under these circumstances," he said to his listeners, "how can a man be expected to earn an honest living? What right, I ask, has the 'law' of Illinois to take the bread out of the mouths of my family? What right has the legislature to dictate religion to me? By whose authority does the law-maker make religion and define a man's duty to his God? By what delegated power does the man who is sent down to Springfield to protect rights and prevent robbery—by what authority, I ask, does he deprive us of our living, break up our business, and trample our private rights under his feet?" He closed his remarks amid great applause.

Several hundred dollars were then raised in membership, donations and dues, and the association started out on its crusade against religious laws and Sundayism. An interesting time is expected on all hands, and one of the most important legal contests since the Lincoln-Douglass controversy seems to be in store for the people of the State of Illinois.

Chicago, Ill.

PROMISES OF LIBERTY.

THE Apostle Peter speaks of certain ones going about in the world vaunting their own wisdom and promising the people liberty if they will be guided thereby, yet being themselves "the servants of corruption." 2 Peter 2:19. Under such leadership no real liberty can be attained.

We are to beware of such men and of their promises. Any person who is a servant of corruption,—a man of sinful habits and life,—is not in a position to lead his followers to liberty.

Sin never tends toward liberty, but always in the opposite direction. It tends directly and always toward the enslavement of the soul, the mind, and the body. It is the direct cause of all the slavery that has ever existed.

Many a captive of sin has posed in this world as a leader to bring people into greater liberty, deceiving himself as well as those whom he induced to follow him. The captive of sin can lead only where sin leads; and while seeming at times to approximate to the desired state of freedom, never attains to liberty that is real and permanent. His vision of liberty is an *ignis fatuus*. Sin is so deceitful in its nature that the human mind is incapable of discerning the end to which it leads.

We should beware of men who go about today speaking vaunting words with which they promise liberty to us if we will be their followers. We are cautioned by the Word of Omniscience to "believe not every spirit," but first to try them, whether they be of God. 1 John 4:1. If their lives and their words be not in harmony with the Word of God, we may safely turn aside from their leadership, however alluring the word picture which they may be able to paint before us. "To the law

and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

If we would have the liberty that we desire,—liberty that is real and lasting,—we must follow the lead of righteousness. "Where the Spirit of God is, there is liberty" (2 Cor. 3:17), and that liberty is ours when we have that Spirit with us and are following its lead. And this is only saying in other words that we are walking in the way of liberty when we have the Word of God in our hearts, and our lives are ordered thereby. "I will walk at liberty, for I seek thy precepts."

Whatever liberty it is that we desire, so that it be liberty and not license, we can find no shorter path thereto than the path of those divine precepts which constitute "the perfect law of liberty." James 1:25.

BE IT REMEMBERED.

BY W. H. FALCONER.

Canada, } Wm. Burr, Compt.,
Province of Manitoba, } against
Town of Gladstone. } HENRY WHITEHOUSE, Defndt.

BE IT REMEMBERED, That on the twenty-first day of October, in the year of our Lord one thousand eight hundred and ninety-five, at the Town of Gladstone, in the said Province of Manitoba, one Henry Whitehouse, of the Town of Gladstone, in the said Province of Manitoba, is convicted before the undersigned, one of Her Majesty's Justices of the Peace for the said Town of Gladstone, for that he the said Henry Whitehouse did pursue his ordinary calling and occupation on Sunday, namely, was picking potatoes on that day on the farm of George Alcock, contrary to a by-law of the Town of Gladstone in that behalf made and provided; and I adjudge the said Henry Whitehouse for his said offense to forfeit and pay the sum of ten dollars to be paid and applied according to law; and also to pay the said complainant the sum of three dollars and fifty cents for his costs in this behalf; and if the said several sums be not paid forthwith, I adjudge the said Henry Whitehouse to be imprisoned in the Common Gaol of the Central Judicial District at Portage La Prairie, and there to be kept at hard labor for the space of twenty days, unless the said sums and the costs and charges of conveying the said Henry Whitehouse to the said Common Gaol shall be sooner paid.

Given under my hand and seal the day and year first mentioned, at Gladstone, in the Province aforesaid.
J. L. LOANE, J. P. (Seal.)

Yes, *be it remembered* that in the town of Gladstone, Province of Manitoba, not in Turkey, or Spain, or even in heathen China, but in enlightened Manitoba, in the year 1895, not in the Dark Ages, not during the Spanish Inquisition, but in the age of greatest light and progress, and with an open Bible in the hands of every person, with the warning history of the dark past before us; here and at this time, an honest, God-fearing man is sentenced to fine or imprisonment for doing honest work on a day he does not regard as sacred.

Be it remembered that this same Henry Whitehouse had observed the previous day to the Lord in obedience to His divine command, which says: "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work," and imitating our Lord's example, had gone forth to work on the first day of the week. The work was not a noisy, disturbing kind of labor, but quietly picking up potatoes.

Be it also remembered that other men in this same town who do not observe the seventh day, do work on Sunday, and no complaint is made. It is well known that work is carried on in the grist mill, cleaning boilers, etc., but this is decided to be necessary, and why, forsooth? Oh, because the owner would not realize quite as many dollars and cents if this work were done some other day.

Let it be also remembered and come into mind, that the "law" under which this man

was convicted does not specify Sunday, or the first day of the week, but simply says, "Whereas it is desirable that a proper observance of the sabbath be enforced in this corporation, the Town Council of Gladstone enact as follows: 1. No person shall pursue on the sabbath his usual vocation in the town of Gladstone, excepting clergymen, doctors, and others engaged in the works of necessity and mercy" (such as cleaning boilers in the mills, etc.) There are other clauses of this law, but in none of them is the day called anything but the sabbath day.

It will also be well to remember that it was in view of this fact that Mr. Whitehouse pleaded "not guilty." He maintained that God himself had said, in living words of which every jot and tittle shall stand as long as heaven and earth exist, that "*the seventh day is the Sabbath of the Lord.*" And as he had rested on that day, he was not guilty of pursuing his usual vocation on the Sabbath day. The conviction is for pursuing his ordinary calling and occupation on Sunday, which is not the Sabbath, hence the conviction is unjust and wrong.

The men who are engaged in this work of bigotry and persecution should recall the words of the scripture which says: "Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." Rom. 14:4.

Be it remembered too, that Her Majesty Queen Victoria issued a proclamation in 1858, in which she said:—

Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, *we disclaim alike the right and the desire to impose our convictions on any of our subjects.* We declare it to be our royal will and pleasure that none be in anywise favored, none molested nor disquieted, by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects, under pain of our highest displeasure.

How then can one of Her Majesty's justices of the peace disobey this command of Her Majesty? Does he wish to incur Her Majesty's highest displeasure? Well, why should he fear her displeasure, seeing that he manifests no fear of God's displeasure, in that he disobeys God's plain Sabbath law, and endeavors to enforce a rival sabbath law upon those who honor and revere the law of Jehovah?

These are some of the things to be remembered by these authors of persecution; and we can warn them that this work they are doing will not be forgotten by Him who keeps a faithful record of every thought, word, and act of men. There is kept a *book of remembrance* in which all the wrongs and injustices done God's people are written.

There is a day coming, and that not far away, when great Babylon will *come in remembrance* before God to give unto her the cup of the wine of the fierceness of his wrath. When God will have remembered her iniquities and will say, "Reward her even as she rewarded you, and double unto her double according to her works;" "and in her was found the blood of prophets, and of saints." But now we entreat these men to cease their work, and learn in the school of Christ a lesson of meekness and love which will prepare them for the judgments so soon to be revealed; and to all we say, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." See Rev. 16:19; 18:4-8, 24.

And once more be it remembered that "the dragon [Satan] was wroth with the woman

[the church] and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." May the Spirit of Christ open the eyes of our persecutors before it is too late to see that they are fulfilling this prophecy, and may they be led to repent of this work and unite with those of whom it is said: "Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus." Rev. 12:17, and 14:12. And if this shall not be, still we can say in the words of the Master, "Father, forgive them, for they know not what they do." *Winnipeg, Manitoba.*

A RESPITE IN GRAYSVILLE.

CONTRARY to expectations, a respite has come to the persecuted Adventists in Graysville, Tenn., and it is now probable that for some time they will be permitted to live in peace. The following letter tells the story of the disposition of the cases that have been pending in the Dayton court:—

EDITOR SENTINEL: All the cases at Dayton, Tenn., are now a matter of history. The last case was settled a few moments ago. All our people are now clear, there being no convictions in the five cases tried, and no new indictments. There was one case against E. R. Gillett, one against Wallace Ridgeway, one against N. B. England, and two against E. S. Abbott.

Ex-Congressman H. C. Snodgrass and Judge Lewis Shepherd, attorney for the Cincinnati Southern Railroad of Chattanooga, Tenn., volunteered their services in the defense of all our people here, and their influence and arguments had much to do with the favorable results at this court. Hon. Mr. Snodgrass has been in Congress from this State for some time, and Judge Shepherd is one of the most prominent attorneys in the State. They first showed that from the nature of the work done it could not be construed to be a "nuisance" in the meaning of the law; and that quiet work done without intent to offend can never be a "nuisance" when done on Sunday any more than when done on any other day of the week. Then they entered upon the Sunday law in no mild manner, showing thoroughly, though briefly, its evil effects, also showing the origin of Sunday and the mistake of the American courts in forcing its observance upon Christians in the face of the positive command of the Almighty. In doing this they traced the life of Christ and his experience with the Pharisees regarding the Sabbath and its observance, showing that the Pharisees were doing no more than these people in Rhea County, Tenn., are doing now, who are prosecuting the Adventists because they do not observe the Sabbath according to their straight-jacketed ideas.

The first case that came up was that of Wallace Ridgeway, who was charged with ceiling a house on Sunday. The jury was out some time and came back once for further instruction on account of one member who was in favor of conviction. They finally came back with the verdict, "not guilty."

The next was that of E. R. Gillett, which was dismissed from the docket for lack of a prosecutor.

N. B. England's case was then taken up, and two witnesses were used to prove that he sowed oats on Sunday, but they failed to prove the case, as the jury soon rendered a verdict of "not guilty."

E. S. Abbott's two cases then remained on the docket and the judge had permitted

them to be carried over on account of Mr. Abbott's absence in Alabama. On motion of Judge Shepherd, with the consent of the attorney general, one case was entered "not guilty," and the costs of the other were secured by one of Mr. Abbott's friends.

This ends the cases that have been pending in this court for more than a year; and as there are no new indictments, and probably will not be very soon, we can thank God for a temporary relief from persecution at this place. D. W. REAVIS.

Dayton, Tenn., Nov. 5.

BOARD SCHOOL "BIBLE TEACHING."

BY E. J. WAGGONER, M. D.

FOR the benefit of those who think that there is no hope for the salvation of children unless they are taught religion in the board schools, we give two incidents that have come under our immediate notice, so that they may see the kind of "religion" that is sometimes taught.

One teacher was giving a lesson on the days of the week. Having elicited from the pupils the fact that Tuesday is the third of the week, she asked, "What day do we keep as the Sabbath?" The reply was, "Sunday." On being asked what day of the week that is, the children replied that it is the first day of the week. Then the teacher continued, "But the Bible says that the seventh day is the Sabbath; why do we not keep that day?" The children very naturally could see no reason for not doing as the Bible commands, and so the teacher informs them that although the Bible tells us to keep the seventh day, "we" keep the first day instead, because Christ rose from the dead on that day.

It is not likely that any member of the board, whether in favor of the "compromise," or zealous for denominational teaching, would find any fault with the above. And that shows what they mean by desiring to have the Bible taught in the board schools. The last thing in the world that they desire, is to have the Bible really taught. If that teacher should teach the Bible just as it reads, in the matter of the Sabbath, and in many other things as well, she would not be able to keep her position.

In the above instance the Bible was squarely ignored. The teacher set forth the undeniable fact that the seventh day is the Sabbath, and then gave the children to understand that it makes no difference what the Bible says, if people choose to do differently. And this is called Bible teaching!

The other instance illustrates another phase of so-called "Bible teaching." The lesson for the day was in the eighteenth chapter of Genesis, which begins thus: "And the Lord appeared unto him [Abraham] in the plains of Mamre; and he sat in the tent door in the heat of the day." The teacher proceeded to draw on her imagination after this fashion: "Abraham was sitting in his tent door in the evening, resting himself after his hard day's work, and I suppose he was smoking a long pipe to refresh himself; don't you?" !!!

Ignoring the statement that it was "in the heat of the day," the teacher allowed her "warm, ungoverned imagination" to picture the scene as evening; and then, to cap the climax, pictured Abraham, the patriarch and prophet, "the friend of God," smoking a long pipe! Here her imagination seemed to fail her, for she did not represent him as hospitably offering pipes to his heavenly visitors, so that they might refresh themselves after their journey.

Here we have an illustration of the two

most common methods of "Bible teaching." One is to contradict the scripture statement, or to teach that it is of no importance, and the other is to read a text, and then soar into the realms of fancy. Perhaps some people may think that it is better to have the Bible "taught" in that way, than that the children should have no "Bible instruction;" but we most emphatically dissent. We think that all who regard the Bible as the sacred word of the living God, will agree with us that it is better to leave the soil of the mind free, than to cumber it with such stuff.

"Every word of God is pure; he is a shield unto them that put their trust in him: Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30:5, 6.

In the foregoing we have looked at the matter only from the Bible point of view. We have not said anything about the impropriety of leading the children to think that smoking is both decent and healthful, nor the wickedness of making the Bible appear to sanction the pernicious and degrading habit. Of course the children, as well as grown people, take the *imaginings* of their Bible teachers as being Bible truths.

It is worth while, also, to note how indulging one's fancy in regard to the Bible, is at the expense of other things as well. In this instance the teacher's fancy led her wholly to ignore the fact that tobacco is a native of America, and was unknown to the Eastern Continent until about three hundred years ago. Civilization is indebted to barbarism for the tobacco habit.

"The fear of the Lord is the beginning of wisdom." This is a truth that is not very much regarded; but it is a fact that the ignoring of strict Bible truth is a sure way to foolishness in general matters.

London, Eng.

PROTECTION OF MISSIONARIES.

[By G. B. Thompson, missionary to Africa.]

THE recent atrocities committed upon the missionaries in Ku-cheng, China, have called forth much comment concerning the duty of protecting missionaries stationed in various countries. It is unquestionably the proper function of nations to protect those who are missionaries.

But judging from the tone of the press the idea seems to prevail, that persons are entitled to governmental protection *because* they are missionaries, and that special exertions should be put forth to avenge their death for this reason. This is a mistake. It is the province of governments to protect their subjects, both at home and abroad, not because they are missionaries, but because they are citizens. They should demand explanation for the looting of a mission station for the same reason that they would that of a private residence, because it is uncivil, and an invasion of the inherent rights of their citizens. It is their duty to restrain mobs whether those being mobbed are Christians or followers of Confucius. The civil law should not punish because the persons molested were missionaries. The question which concerns the government is not the occupation in which they were engaged, but whether or not they were its citizens. They are entitled to the same protection if engaged in secular work as in a religious calling, whether they be Christians or those who profess no religion.

Governments are instituted among men to protect individuals, not religions, to secure to all the right to worship, or not to worship, according as their conscience may dictate. They are not to foster one religion more than

another. They should protect equally those who live in squalor, and those who live in luxury, the irreligious as well as the religious. It is not within the sphere of any department of Government, either legislative or judicial, to determine what constitutes the Christian religion. Christians, Jews, Mohammedans, or infidels, are all equally entitled to protection, regardless of their faith. Governments should protect all and favor none. And true religion asks for no favors, and flourishes in greater purity without governmental aid.

PROTESTANT DOCTRINE FROM A CATHOLIC?

[*Evangel and Sabbath Outlook, Nov. 7.*]

ARCHBISHOP RIORDAN, of San Francisco, preached Sunday, Sept. 22, on "The Need of Better Sunday Observance." According to the *Examiner* of the next day, he said:—

The observance of Sunday lies at the root of our religious life. The Sunday is not the Sabbath; the Sabbath is not the Sunday. The Sabbath was the festival day of the old law, and was the last day of the week. The Sunday is the religious day of the new law, and is the first day of the week. There is nothing in ecclesiastical history to warrant their confusion. *By the special ordinance of the early church* the first day of the week was set aside in memory of our Lord's resurrection on that day and the descent of the Holy Ghost upon that day. The first day was especially consecrated as that upon which all Christians should worship their Lord. *The Sabbath exists no longer for us.*

Whether this be Protestant doctrine from a Catholic, or not, it is the exact echo of what Protestants preach, and since the Catholic was in the field with this theory for several centuries before any "Protestant" existed, we are compelled to answer the query which stands above by concluding that Protestants preach the doctrines of the Romish Church touching Sunday, and hence the growth of the "Continental Sunday" in the United States. It is useless to sow tares and then rail at the harvest.

ABSOLUTE RELIGIOUS LIBERTY.

[*By P. C. Mills, in A. P. A. Magazine, Nov., 1895.*]

"ABSOLUTE religious liberty" for every citizen and prospective citizen of this glorious country. How much that embraces; how broad, how grand the conception. How many there are, born under the folds of the Stars and Stripes, reared under that banner that denotes freedom in every graceful wave in the breeze; where they are taught that this country was *the one* that proclaimed to every citizen the "right to life, liberty, and the pursuit of happiness;" whose Constitution expressly declares that no religious intolerance shall be allowed in its affairs. And yet they do not seem to comprehend the first principle of these utterances. But we find such men to-day organizing conventions, forming societies, instituting leagues, publishing periodicals, making speeches, with no other object than the avowed purpose of tearing that Constitution into shreds, destroying its very sentiments of religious freedom, and placing in its stead religious dogmas, literally disfranchising millions of as good citizens as the world can produce.

What is those people's idea of religious liberty? It must be liberty to practice their own peculiar religion and proscribe every other person's. To arbitrarily dictate to others what their conscience shall dictate, or make consciences for other people. I ask every such mind how they define liberty? Is it the freedom to trample upon every other person's

rights? Is it the freedom to make slaves? Is it true freedom to allow one to take his neighbor's property, despoil his goods, if he thinks it to his temporal advantage to do so? And yet this is exactly the kind of freedom this class of minds adopt, proclaim and defend when they advocate the amendment of our Constitution, placing therein a religious dogma; or maintaining the right to religious teaching in our common schools; or the enacting of laws, by which conscientious people may be prosecuted and persecuted for doing no person an injury, but doing only what their consciences dictate on the Christians' Sunday.

It is this class of minds that have made it possible, by the enacting of laws, by which Second Adventists in several States of our country have been placed behind prison bars, and worked in chain-gangs.

O, Goddess of Liberty, shade thy face with the drapery of blackness, to hide that burning shame from thy pure eyes—that Americans, rocked in the cradle of liberty, shall so forget their manhood as to allow such a stain upon their record, as to be guilty of imprisoning fellow-citizens for their religion! And yet it gives me pain to record that these intolerant bigots are quite numerous, and claim they are increasing in this country. Fellow-citizens of this Republic, awake! shake off the drowsiness from your eyes, scatter the fogs from your vision, clear the cobwebs from your minds, and with our noble Hudelson proclaim "absolute religious liberty" for yourselves, your posterity, and our glorious country's inhabitants to all time; sweep every vestige of law from the statute books of States and nation, municipalities and districts, that shall look towards restricting any person's religious liberty.

It does seem that those people, who everyone call themselves Christians, have entirely forgotten a law laid down by the one they pretend to adore and love: "Therefore, all things whatsoever ye would that men should do to you, do ye even so to them: for *this is the law and the prophets.*" Matt. 7:12.

THE POWERS THAT BE.*

IN support of the doctrine that civil government has the right to act in things pertaining to God, the text of Scripture is quoted which says, "The powers that be are ordained of God." This passage is found in Rom. 13:1. The first nine verses of the chapter are devoted to this subject, showing that the powers that be are ordained of God, and enjoining upon Christians, upon every soul, in fact, the duty of respectful subjection to civil government. The whole passage reads as follows:—

Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law. For this, Thou shalt not com-

mit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself.

It is easy to see that this scripture is but an exposition of the words of Christ, "Render to Cæsar the things that are Cæsar's." In the Saviour's command to render unto Cæsar the things that are Cæsar's, there is plainly a recognition of the rightfulness of civil government, and that civil government has claims upon us which we are in duty bound to recognize; and that there are things which duty requires us to render to the civil government. This scripture in Romans 13 simply states the same thing in other words: "Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God."

Again, the Saviour's words were called out by a question concerning tribute. They said to him, "Is it lawful to give tribute unto Cæsar, or not?" Rom. 13:6 refers to the same thing, saying, "For for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing." In answer to the question of the Pharisee about the tribute, Christ said, "Render therefore unto Cæsar the things which are Cæsar's." Rom. 13:7, taking up the same thought, says, "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." These references make positive that which we have stated,—that this portion of Scripture (Rom. 13:1-9) is a divine commentary upon the words of Christ in Matt. 22:17-21.

In the previous chapter we have shown by many proofs that civil government has nothing to do with anything that pertains to God. If the argument in that chapter is sound, then Rom. 13:1-9, being the Lord's commentary upon the words which are the basis of that argument, ought to confirm the position there taken. And this it does.

The passage in Romans refers first to civil government, the higher powers,—not the highest power, but the powers that be. Next it speaks of rulers, as bearing the sword and attending upon matters of tribute. Then it commands to render tribute to whom tribute is due, and says, "Owe no man anything, but to love one another; for he that loveth another hath fulfilled the law." Then he refers to the sixth, seventh, eighth, ninth and tenth commandments, and says, "If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself."

There are other commandments of this same law to which Paul refers. Why, then, did he say, "If there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbor as thyself"? There are the four commandments of the first table of this same law,—the commandments which say, "Thou shalt have no other gods before me;" "Thou shalt not make unto thee any graven image, or any likeness of anything;" "Thou shalt not take the name of the Lord thy God in vain;" "Remember the Sabbath day to keep it holy." Then there is the other commandment in which are briefly comprehended all these,—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

Paul knew full well of these commandments. Why, then, did he say, "If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself"? *Answer*—Because he was writing concerning the words of the

* From Part I, "Rights of the People, or Civil Government and Religion."

Saviour which relate to our duties to civil government.

Our duties under civil government pertain solely to the government and to our fellowmen, because the powers of civil government pertain solely to men in their relations one to another, and to the government. But the Saviour's words in the same connection entirely separated that which pertains to God from that which pertains to civil government. The things which pertain to God are not to be rendered to civil government—to the powers that be; therefore Paul, although knowing full well that there were other commandments, said, "If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself;" that is, if there be any other commandment which comes into the relation between man and civil government, it is comprehended in this saying, that he shall love his neighbor as himself, thus showing conclusively that the powers that be, though ordained of God, are so ordained simply in things pertaining to the relation of man with his fellowmen, and in those things alone.

As, therefore, the instruction in Rom. 13: 1-10 is given to Christians concerning their duty and respect to the powers that be; and as this instruction is confined absolutely to man's relationship to his fellowmen, it is evident that when Christians have paid their taxes, and have shown proper respect to their fellowmen, then their obligation, their duty, and their respect to the powers that be, have been fully discharged, and those powers never can rightly have any further jurisdiction over their conduct. This is not to say that the State has jurisdiction of the last six commandments as such. It is only to say that the jurisdiction of the State is confined solely to man's conduct toward man, and never can touch his relationship to God, even under the second table of the law.

Further, as in this divine record of the duties that men owe to the powers that be, there is no reference whatever to the first table of the law, it therefore follows that the powers that be, although ordained of God, have nothing whatever to do with the relations which men bear toward God.

As the ten commandments contain the whole duty of man, and as in the scriptural enumeration of the duties that men owe to the powers that be, there is no mention of any of the things contained in the first table of the law, it follows that none of the duties enjoined in the first table of the law of God, do men owe to the powers that be; that is to say, again, that the powers that be, although ordained of God, are not ordained of God in anything pertaining to a single duty enjoined in any one of the first four of the ten commandments. These are duties that men owe to God, and with these the powers that be can of right have nothing to do, because Christ has commanded to render unto God—not to Cæsar, nor by Cæsar—that which is God's.

This is confirmed by other scriptures:—

In the beginning of the reign of Jehoiakim the son of Josiah king of Judah came this word unto Jeremiah from the Lord, saying, Thus saith the Lord to me: Make thee bonds and yokes, and put them upon thy neck, and send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah; and command them to say unto their masters, Thus saith the Lord of hosts, the God of Israel: Thus shall ye say unto your masters: I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve

him, and his son, and his son's son, until the very time of his land come, and then many nations and great kings shall serve themselves of him. And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.

In this scripture it is clearly shown that the power of Nebuchadnezzar, king of Babylon, was ordained of God. . . . Nebuchadnezzar was plainly called by the Lord, "My servant," and the Lord says, "And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon."

Now let us see whether this power was ordained of God in things pertaining to God. In the third chapter of Daniel we have the record that Nebuchadnezzar made a great image of gold, set it up in the plain of Dura, . . . then a herald from the king cried aloud:—

To you it is commanded, O people, nations, and languages, that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; and whose falleth not down and worshipeth shall the same hour be cast into the midst of a burning fiery furnace.

In obedience to this command, all the people bowed down and worshiped before the image, except three Jews,—Shadrach, Meshach, and Abed-nego. This disobedience was reported to Nebuchadnezzar, who commanded them to be brought before him, when he asked them if they had disobeyed his order intentionally. He himself then repeated his command to them.

These men knew that they had been made subject to the king of Babylon by the Lord himself. . . . Yet these men, knowing all this, made answer to Nebuchadnezzar, thus:—

O Nebuchadnezzar, we are not careful to answer thee in this matter. . . . Be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

Then these men were cast into the fiery furnace, heated seven times hotter than it was wont to be heated; but suddenly Nebuchadnezzar rose up in haste and astonishment, and said to his counselors, "Did we not cast three men bound into the midst of the fire?" They answered, "True, O king." But he exclaimed, "Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." The men were called forth:—

Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego; who hath sent his angel, and delivered his servants that trusted in him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God.

Here there is demonstrated the following facts: First, God gave power to the kingdom of Babylon; second, he suffered his people to be subjected to that power; third, he defended his people by a wonderful miracle from a certain exercise of that power. Does God contradict or oppose himself?—Far from it. What, then, does this show?—It shows conclusively that this was an undue exercise of the power which God had given. By this it is demonstrated that the power of the kingdom of Babylon, although ordained of God, was not ordained unto any such purpose as that for which it was exercised; and that, though ordained of God, it was not ordained to be authority in things pertaining to God, or in things pertaining to men's consciences. And it was written for the instruction of fu-

ture ages, and for our admonition upon whom the ends of the world are come.

Thus God has shown that, although the powers that be are ordained of God, they are not ordained to act in things that pertain to men's relation toward God. Christ's words are a positive declaration to that effect, and Rom. 13:1-9 is a further exposition of the principle.

Let us look a moment at this question from a common-sense point of view. Of course all we are saying is common sense, but let us have this in addition: When societies are formed, each individual surrenders the personal exercise of certain rights, and, as an equivalent for that surrender, has secured to him the fuller enjoyment of these, and all other rights pertaining to person and property, without the protection of which society cannot exist.

Each person has the natural right to protect his person and property against all invasions, but if this right is to be *personally* exercised in all cases by each person, then in the present condition of human nature every man's hand will be against his neighbor. That is simple anarchy, and in such a condition of affairs society cannot exist. Now suppose a hundred of us are thrown together in a certain place where there is no established order; each one has all the rights of any other one. But if each one is individually to exercise these rights of self-protection, he has the assurance of only that degree of protection which he alone can furnish to himself, which we have seen is exceedingly slight. Therefore all come together, and each surrenders to the whole body that individual right, and in return for this surrender he receives the power of all for his protection. He therefore receives the help of the other ninety-nine to protect himself from the invasion of his rights, and he is thus made many hundred times more secure in his rights of person and property than he is without this surrender.

But what condition of things can ever be conceived of among men that would justify any man in surrendering the personal exercise of his right to believe—which in itself would be the surrender of his right to believe at all? What could he receive as an equivalent? When he has surrendered his right to believe, he has virtually surrendered his right to think. When he surrenders his right to believe, he surrenders everything, and it is impossible for him ever to receive an equivalent; he has surrendered his very soul. Eternal life depends upon believing on the Lord Jesus Christ, and the man who surrenders his right to believe, surrenders eternal life. Says the Scripture, "With the mind I myself serve the law of God." A man who surrenders his right to believe, surrenders God. Consequently, no man, no association nor organization of men, can ever rightly ask of any man a surrender of his right to believe. Every man has the right, so far as organizations of men are concerned, to believe as he pleases; and that right, so long as he is a Protestant, so long as he is a Christian, yes, so long as he is a man, he never can surrender, and he never will.

FROM the death of Christ till the end of the world, every theory of an earthly theocracy is a false theory; every pretension to it is a false pretension; and wherever such theory is proposed or advocated, whether in Rome in the fourth century, or anywhere else in any other century, it bears in it all that the papacy is or that it ever pretended to be,—it puts a man in the place of God.

The *Catholic Review*, of the 26th ult., has an editorial on "Persecution not an Unmixed Evil," in which it says: "There are strong indications at the present time that the providence of God is providing, or at least is about to permit, a severe persecution of the church in this country." The *Review* need not be alarmed; the only "persecution" the Roman Catholic Church will suffer in this country will be having the truth told about her history, doctrines and practices. True, some might desire to go further, and foolish things may be said in the future as they have in the past, but Rome is too large a factor in politics to suffer in this country except from free speech and free press.

The *Western Watchman* (Roman Catholic) says: "We are a stout upholder of the Catholic Sunday, as contradistinguished from the Puritan and Continental Sunday; but we do not ask the State to help enforce it. If they close the saloons in the forenoon we will do the rest." That is to say, if the State will close the saloons at the hour of worship in Catholic churches Rome will ask no more. But if the State does that for the Roman Catholic Church why not go further and do all that is demanded by united "Protestantism"? The only consistent and safe course for the State is neither to make nor maintain any law regarding Sunday based in any way upon its supposed sacred character.

"RECENTLY Father Thomas E. Sherman, 'son of the illustrious general,' lectured before a very large audience in this city on 'Americanism and Catholicism,'" says the *Christian Leader*, of Cincinnati. The *Leader* continues: "He says, 'In theory I hold that Church and State should be united.' But he is very careful to put in a caveat by adding that 'the theory of a union of Church and State could never be carried out in America.' But we assure him that that is not the fault of the Roman hierarchy, but of a free and independent republic, for Rome, boasting that she is always the same (*semper eadem*), is only watching her chance to bind her mystical ecclesiastical yoke upon the ignorant, unsuspecting masses of the Republic of America."

CERTAIN "Protestants" were mightily pleased sometime since when certain papal prelates declared in favor of teaching the Protestant religion in the public schools rather than no religion. It seems they laughed too soon; the *Western Watchman*, in its issue of October 24, says:—

When Bishop Keane went over the country a few years ago advocating Protestant teaching in the public schools where the people submitted to it, and Catholic teaching where the people desired it, we pronounced the scheme silly and almost heretical. The holy father [the pope] has just knocked in the head the neo-pelagianism that teaches that Protestantism is better than no religion.

Those "Protestants" who imagine that the gulf between Romanism and Protestantism is growing less wide because of Rome's yielding anything should remember that "Rome never changes." The drift is altogether on the part of Protestants, and it is decidedly Romeward.

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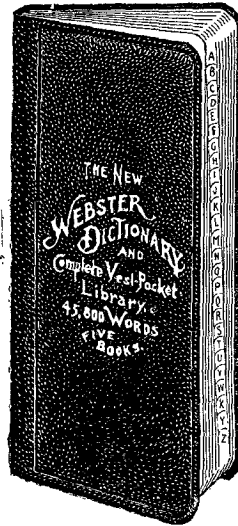
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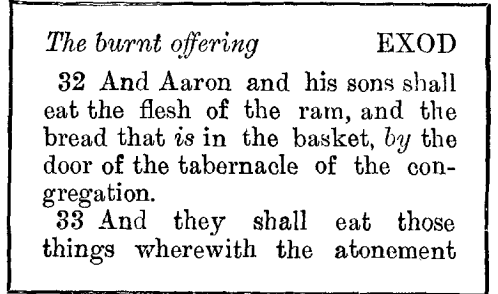
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WE have an excellent report of the speeches of Ex-Congressman Snodgrass and Ex-Judge Shepherd, especially of the latter, in the cases referred to on page 356. We will print them next week.

THE Hon. Warner Miller professes to see in the Republican victory in this State a popular vindication and approval of his position respecting the "American sabbath," notwithstanding the fact that the victory of the same party in other States was no less marked. Certain it is that the movement for strict Sunday "rest" laws will not scruple to ride into power upon the crest of any successful party.

"THE King of Portugal," says the *Catholic Review*, "has yielded to the remonstrances of the Vatican and now presents his 'regrets' to King Humbert that he cannot visit the latter in Rome. He did not like the idea of being notified that if he, a Catholic, called at the Vatican after calling at the Quirinal, the door would be shut in his face. The politeness of the pope has a limit when the proprieties are transgressed."

It is to be hoped that for the present at least religious intolerance and fanaticism have run their course at Graysville, Tenn. The letter on page 356, from D. W. Reavis, under the heading, "A Respite in Graysville," gives a brief account of the termination of the persecution which has raged in that county for the twelve months last past.

Ex-Congressman Snodgrass and Judge Shepherd have rendered invaluable service not only to the Adventists but to Rhea County and to the State of Tennessee. Without doubt public sentiment had changed materially in regard to the cases, and all but a few bitter spirits were ready to welcome an era of toleration; but without influential men to voice this sentiment, those who were conducting the persecution might have been able to continue it. Lovers of liberty everywhere will hail with joy this news which comes from Tennessee.

NOVEMBER 8, Robert R. Whaley, a Seventh-day Adventist of Church Hill, Md., was convicted and sent to prison for the fourth time for violation of the Maryland Sunday "law."

Mr. Whaley's offense was, hoeing in his garden. The chief witness against him testified that Mr. Whaley had hoed a spot of ground probably eight feet square. For this he was sentenced to pay a fine of "five dollars (\$5) and costs, and to stand committed until the same

is paid," which means in Maryland thirty (30) days, as Mr. Whaley is unable to pay his fine and has no property out of which the costs can be made.

There are some peculiar features which show the animus of the prosecution in this case. So far as we are able to learn it has never been the practice in Maryland to hold bondsmen responsible for costs in case of appeal from a justice of the peace; but this is just what is proposed in this case.

When Mr. Whaley was arrested last July and convicted by the justice, he was told that if he took an appeal to the Circuit Court his bondsmen would be held for the costs. The International Religious Liberty Association secured legal advice on this point and was assured that there was no such law in Maryland; that every man had the right of appeal, and that such a ruling as that would be a virtual denial of the right of appeal to every man who was not able to give bond for the costs. The usual bond was given and an appeal was taken. The judgment of the lower court was affirmed; and now the prosecuting attorney, while acknowledging that it has not been the practice heretofore in that county, or so far as he knows in the State, to hold the bondsmen for costs, declares his intention to sue on the bond for the costs. The presiding judge declared in open court that "this expense to the county must be stopped;" so it seems that the courts are about to make some new "law" for Adventists in Maryland, or at least to revive law which has been a dead letter for years in that State.

The case of John A. Faust, in Baltimore, has not yet been tried and it is doubtful if it will be. This is the case in which a Seventh-day Adventist was indicted for mending shoes in his own room on Sunday. The witnesses spied upon him to see if he were at work. At the same time open violations of the "law" were to be seen on every hand in the city of Baltimore where this occurred. Saloons and other places were open contrary to the statute. Street cars, etc., were running also contrary to the statute; but no attention was paid to any of these things, but this poor shoemaker, because he observed another day, was sought out and prosecuted just as Mr. Whaley has been prosecuted repeatedly at Church Hill, not for disturbing anybody, not for trampling upon the rights of his neighbors, but simply for exercising his God-given and constitutional right to do ordinary quiet work on the first day of the week.

THE *Christian Statesman*, in attempting to show that the State is a moral person, finds itself led to make the astounding declaration that "no human power creates the State"! We advise the *Statesman* to get a United States history and read up that part of it relating to the origin of this nation. Still, some people in this world are so enamoured of a theory that when they see that facts do not agree with it the only admission they are willing to make is, "So much the worse for the facts!"

"It seems," says the *Western Watchman* (R. C.), "the school question in Manitoba is settled just the way the Catholics desired. We don't think the settlement the best, or even good; but it was the best that could be got. We don't like to see Protestantism supported by the State anywhere in this new world. When Protestantism will be dead and turned to dust in this country it will be still vigorous and combative in Canada. You will never get rid of the evil so long as you pay men out of the public treasury to continue it."

Of course the *Watchman* thinks that only Catholic schools should be supported from the public treasury. The plan adopted in Manitoba is, we believe, a compromise—a division of funds. We believe that this is a mistake; religion should be taught in the church, in the home, and in denominational schools. The State has no business with it.

Apropos to this subject is the article on page 356 of this paper from the pen of E. J. Waggoner, M. D., of London, Eng. Doctor Waggoner is not opposed to the Bible; indeed, he is a sincere believer in it, but he is opposed to teaching it in the public schools, and for very good reasons too, as all those who read his article will readily agree.

THAT sincere lover of soul-liberty, Dr. E. T. Hiscox, the well-known Baptist minister and writer, is doing yeoman's service for the cause of religious liberty. He has in the *Examiner*, of November 7, a two-column article, "Shall Religious Persecution Continue?" in which he brands as "shameful" the treatment accorded observers of the seventh day in a number of different States, notably in Tennessee and Maryland, and inquires, "Where are the 1,200 Baptist ministers and the 164,000 Baptist members of Tennessee? Have they no voice to raise against such shameful laws, which judges feel compelled to execute?" Thank God for such Baptists as Dr. Hiscox of New York and Dr. Wayland of Pennsylvania, and also for other true Baptists of less note but of equal moral courage.

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