



"Equal and Exact Justice to all Men, of Whatever State or Persuasion, Religious or Political."

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WHAT is the wages of sin?—The wages of sin is death. What is sin?—Sin is the transgression of the law. What is the law?—The law is the ten commandments, and the commandments are the expression to man of the character of God.

THE author of sin is Satan. The wages of sin is due him. Death will, then, be the portion of Satan. As a result of the sin of Adam death came to him, and through him to all men. To all who have sinned, death is inevitable, except they be exempt by the direct intervention of Him who created and can re-create.

THE intervention of Christ is in behalf of man. Satan is not considered in the plan of salvation. Therefore when the effect of sin is visited upon its author the effect will be final,—to Satan there comes but one dissolution and that is complete, without resurrection. But to all men, as a necessary result of Adam's sin—except by special mercy, as to Enoch, and Elijah, and those who will be caught up at Christ's second coming, and changed in the twinkling of an eye,—there comes the natural dissolution which is the inevitable fate of all flesh.

THERE is, however, the first resurrection and the second resurrection,—there is the first death which none escape, and there is the second death which is the final and absolute end of those who rise in the second resurrection. Who rise in the first resurrection?—The righteous, to eternal life. Who rise in the second resurrection?—The wicked, to the second death and eternal oblivion. Then, through the redemptive and re-creative power of the Son of God all, both the just and the unjust, are raised from the grave and re-created. But the first are raised to immortality, and the second to that death indeed from which there is no respite.

This is not the generally accepted theory of death and the future life. But there is no need of any theory. The Scripture presents the simple facts in plain words. Those who run may read, and all who will may understand. All theorizing, all subtlety of interpretation, all exegesis, all "higher criticism," all comment, is entirely out of place. Divine omniscience made no mystery of the deep truths of life and death, and the grave, and the resurrection, and the future of the righteous, and the final fate of the wicked, and the ultimate end and use of this earth. It is man who has made a mystery of these things. That which has misled him has been the deception of Satan, and his inclination to follow the pleasing traditions of his own kind.

FROM the beginning it has been Satan's purpose to substitute falsehood for truth in the minds of men. Those who have been his dupes or his willing helpers have aided in the evil work, until now so great a structure of error has been raised that the minds of men, when without a scriptural guide, are lost in its mazes. The only safeguard,—the only guide at all,—is the Word of God, solely and alone, without one word either taken from it or added to it,—criticised only by its own statements regarding itself, understood by its own interpretations and explanations of itself and none other. The Bible was not written to be a mental plaything for philosophers and theologians. An all-wise and all-loving Father gave his warnings, his admonitions, his promises, to his childlike children of the desert and the field, and these, his words, he put into the mouths of men who were their fellows, to speak to them after their own manner. Christ's preaching was not above the understanding of the plain and simple-minded fisherfolk of Galilee. The disciples whom he chose were untutored men. All they who heard him, and them, had no difficulty in understanding, if they listened with willing ears. The words of Scripture have not changed since first they were given. Man is still in possession of the mentality which God gave him. Biblical truth is still for all men, and adapted to the understanding of all. Let all take it and accept it as it is.

THE commandments of God are a transcript of his character. It is only those in whose hearts his law abides "that know righteousness," and so are acquainted with God. Sin is the transgression of the law, and is unrighteousness. To be conformed to the law of God, and to have it written in the heart, is to be righteous, to be again in the image of God, wherein man was first made. If man can only return to the likeness of God in which he was created by having the commandments of God written in his heart, as his character, it necessarily follows that they are an expression of the character of God and are therefore his righteousness: The ten commandments are, then, the expression to man of the character of God, and it is only by making them his own character that man becomes godlike. Consequently, to "fear God and keep his commandments" is "the whole duty of man." But, as man has sinned, and through that transgression the seed of sin, and necessarily of death, has been planted in the human heart and body, the only outlook for man to be saved from sin and death to righteousness and life is through the mercy and re-creative power of Him who was the creative agent in the beginning,—Him whose "word" first brought man and all earthly life into being. That is Christ. Man's only hope, then, is in Christ and his righteousness. Through Christ, who was the agent in creation, is the only possibility of re-creation in the resurrection. Christ offered himself as a propitiation for sin, that it might be possible for those who accepted his sacrifice to cry, "O death, where is thy sting? O grave, where is thy victory?" "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

To thwart the plan of salvation,—to preserve to death its sting, and give to the grave its victory, would be the highest success that the enemy of God and man could achieve. Satan's first deception in which he contradicted the word of God, and by which he persuaded man to transgress, was a denial that the wages of sin is death. It would be natural and logical that the great deceiver should continue, as he has, with an attempt to make it appear that to transgress God's law is not

sin. In order to do this with the greatest effectiveness it became necessary to counterfeit the law of God. To be guilty of the infraction of a part of the law is sufficient to bring the transgressor under the penalty of disobedience to the law, therefore it was not necessary to change the entire law but only that portion which might serve as a distinctive mark of allegiance. In order, then, to affix this mark upon mankind, all the skill and subtlety and power of the master of all deceivableness would be used. The results attending the progress of the great deception thus far show this to be so. Subtlety and deceptive persuasion have accomplished much, but now, as the time of Satan among men shortens, it is as natural as it is prophetic that he should come with power to exercise compulsion and strive thus to brand upon men's hands and foreheads the sign of allegiance to him, which shall be the evidence of their obedience to him and transgression of the law of God, —making them fellow-earners, with himself, of the second death, the wages of unrepented sin.

This is the secret of all attempted exercise of the civil power in the enforcement of religion. It is impossible, in the nature of things, that there could be any other purpose in the use of force in the furtherance of religion. Therefore, to yield obedience to civil power as of authority in the things of God is to transgress God's law, to sin and earn again the wages of sin; and, having written in the heart the law of the deceiver instead of the law of God, the character will conform to the character of Satan instead of the character of God. Thus comes unrighteousness and companionship with Satan in the second death, instead of righteousness and companionship with Christ in eternal life. This is the purpose of the exercise of satanic power in the civil enforcement of religion, for, of those who yield allegiance, it is said—"The same shall drink of the wine of the wrath of God."

W. H. M.

### Sunday Arrests in Georgia.

A LAST page note in last week's SENTINEL gave, very briefly, the facts concerning the arrest of two Seventh-day Adventists in Gainesville, Ga., for Sunday work. The following letter gives the facts more fully:—

Gainesville, Hall Co., Ga., Nov. 23, 1893.

EDITORS AMERICAN SENTINEL: Another time the enemy of all righteousness is stirred up and we have another case of religious persecution to report.

Last Sunday morning, Nov. 19, Eld. W. A. McCutchen and myself, having some work to do making a few school seats, table, etc., took our bench into the rear of our new church and school building in this place, and as quietly as possible went about our work. We worked all the forenoon and had just begun again in the afternoon, when a policeman and another man came up and watched us through the windows for several minutes. We kept right on with our work. They went back to town. Then three other men came and looked in while I was there working alone, Brother McCutchen having gone to his house. In a little while the policeman who had been there returned, another one with him, and arrested us both; took us to the mayor's office where we gave bond to appear at mayor's court, at 10 A. M., yesterday.

We appeared on time and were tried for "disorderly conduct." I have not the ordinance as it reads but in substance it forbids loud or indecent language, hallooing, fighting, quarrelling, or attempting to quarrel, etc. The city has no Sunday law at all. But under the above ordinance we were convicted and fined \$50 each and costs, \$5, or 90 days on the streets. We did not have the money to pay the fines, and would not have paid them had we had it. Accordingly we were taken to the cala-

boose and locked up. Friends immediately went to work to appeal the case to a higher court and get us out for a time. It was difficult work as the feeling was very strong against us and the mayor would make no concessions. Finally a lawyer took up our case and made arrangements to let us out under bond till January, when it will be brought before the Superior Court. So this case is continued till then.

Just before the mayor gave his opinion, a lawyer, claiming to represent the State, asked that we be bound over to the County Court for Sabbath-breaking; a separate case entirely. So when we came out of jail yesterday evening we had to give bond for appearance at court this morning to answer the above charge. We went and asked for the case to be continued till the next term of the same court. This the judge refused to do. We will now demand an indictment by the Grand Jury which will necessarily cause the case to be continued till the next term, which will be in February.

What the result will be of course we don't know, except this—the Lord's will will be done, his name glorified, and his cause advanced. We are all of good courage and rejoicing in the Lord, glad that we are accounted worthy to suffer for his name.

Yours truly,

E. C. KECK.

The ordinance under which they were arrested and convicted is as follows:—

SECTION 268, (adopted Oct. 22, 1891). Any person or persons who shall use loud, boisterous, insulting, or obscene language, or who shall curse, or swear, or attempt to raise a quarrel, or who shall act in a disorderly or violent manner, or who shall fight, quarrel, halloo, or make any unnecessary noise within the corporate limits of this city, calculated to disturb the peace, quiet, or good order of the city or any citizen, shall be guilty of disorderly conduct, and upon conviction shall be punished as prescribed by Section 68.

SEC. 68 provides for a fine of not more than \$100 and costs, or ninety days in jail or on the streets.

It does not seem that under this ordinance a conviction for disorderly conduct will hold in the higher courts, when it appears that the real "offense" was working on Sunday; but for that "crime" the statutes of that State provide an "adequate" penalty. The Georgia Code of 1882, and the decisions under it so far as they relate to Sunday observance, are as follows:—

SEC. 3614 (3537), (3554). Sundays and holidays shall in no case be included in the computation of the time within which an appeal shall be entered (except that holidays are included in the computation in cases of appeals from Justices' Courts).

DECISIONS.—When Sunday not counted, 12 Ga. 93. Not so as to Sunday in the thirty days which bills of exceptions to be certified and signed by the judge. 14 Ga. 122. Sunday not counted in the five days sheriff allowed for serving writs. 23 Ga. 49. Advertisement of tax sale in Sunday paper illegal, and sale thereunder passes no title. Sawyer v. Corgile, 72 Ga. 290. If draft, accepted and delivered on Sunday, but dated day before, comes to hands of one who does not know the fact, he can enforce it. Harrison v. Powers, 76 Ga. 218.

SEC. 3274 (3207), (3196). Attachments may issue and be levied on Sunday when the plaintiff, his agent or attorney-at-law, shall swear, in addition to the oath prescribed by this code, that he has reason to apprehend the loss of the debt, unless process of attachment do issue on Sunday, and shall also comply with the other provisions of this code in relation to issuing attachments.

SEC. 4535 (4461), (4420). Any person who shall be guilty of open lewdness, or any notorious act of public indecency tending to debauch the morals, or of keeping open tippling houses on the Sabbath day or Sabbath night, shall, on conviction, be punished as prescribed in section 4310 of this code.

DECISIONS.—Jury are to decide whether place was a tippling house, and kept open on Sunday. 19 Ga. 426. Plea for former conviction in the City Court of Atlanta against the same charge in the Superior Court. 53 Ga. 448. Where part of a tippling house used as a bedroom, yet the door must be kept closed on Sunday. 65 Ga. 568. House where the "Albany Glee Club" met and drank on Sunday, held a tippling house. 63 Ga. 319. Chief Justice Jackson, in deciding what constituted the opening of a liquor shop on Sunday, said (69 Ga. 54): "The door on the street through the bar and office room into the restaurant was kept open to the extent that any visitor had only to push it and go in, and tiddle in the restaurant. The counter, where on other days tippling could be done, was covered by canvas from the ceiling to the floor, so as to be invisible itself, and to conceal the bottles

on shelves behind, and on it in brazen letters was the announcement, "bar closed," and all the drinking was carried on in the rear and restaurant room. This fact, that the ostrich thus hid his head in the sand, and thereby imagined that his body was all covered too, is absolutely assigned as the legal reason why he was not visible to the keen eye of the law, which penetrates and despises all subterfuge and deceit! But one witness, though the canvas tried to hide the bird's head, actually did see, poked out through a sort of aperture or window, the bill or beak which let out the liquor from the bar to the servants in the restaurant. So that the foolish bird did not even keep all his head hid all the time. It makes no difference in law whether the place be called a barroom or a glee club resort, or a parlor or a restaurant, if it be a place where liquor is retailed and tipped on the Sabbath day, with a door to get into, so kept that anybody can push it open, and go in and drink, the proprietor of it is guilty of keeping open a tippling house on Sunday." Ala. Law J., Oct. 18, 1884.

SEC. 4578 (4492), (4450). If any freight train (excursion train, or other trains than the regular trains run for the carrying of the mails and passengers) shall be run on any railroad in this State on the Sabbath day (known as Sunday), the superintendent of transportation of such railroad company, or the officer having charge of the business of that department of the railroad, shall be liable to indictment for a misdemeanor in each county through which such train shall pass, and, on conviction, shall be for each offense punished as prescribed in section 4310 of this code. On such trial it shall not be necessary to allege or prove the names of any of the employes engaged on such train, but the simple fact of the train being run. The defendant may justify himself by proof that such employes acted in direct violation of the orders and rules of the defendant; provided always, that whenever any train on any railroad in this State, having in such train one or more cars loaded with live stock, which train shall be delayed beyond schedule time, shall not be required to lay over on the line of road or route during Sunday, but may run on to the point where by due course of shipment or consignment, the next stock-pen on the route may be, where said animals may be fed and watered, according to the facilities usually afforded for such transportation. And it shall be lawful for all freight trains on the different railroads in this State, running over said roads on Saturday night to run through to destination; provided, the time of arrival, according to the schedule by which the train or trains started on the trip, shall not be later than eight o'clock on Sunday morning.

SEC. 4579 (4493), (4451). Any tradesman, artificer, workman or laborer, or other person whatever, who shall pursue their business or work of their ordinary callings upon the Lord's day (works of necessity and charity only excepted), shall be guilty of a misdemeanor, and, on conviction, shall be punished as prescribed in section 4310 of this code.

SEC. 4580. Any person or persons who shall hunt any kind of game with gun or dogs, or both, on the Sabbath day, shall be guilty of a misdemeanor, and, on conviction, shall be punished as prescribed in section 4310 of this code.

SEC. 4581 (4494). Any person who shall bathe in any stream or pond of water on the Sabbath day, in view of any road or passway leading to or from any house of religious worship, shall be considered guilty of a misdemeanor, and upon conviction thereof shall be fined in a sum not exceeding \$500, or imprisoned in the common jail of the county, at the discretion of the court, not exceeding six months.

SEC. 4582 (4459), (4452). All moneys arising from fines imposed for offenses, the gist of which consist in their being committed on the Sabbath day, shall be paid to the ordinary of the county, to be by him distributed for the purpose of establishing and promoting Sabbath-schools in the country.

SEC. 4310. Accessories after the fact, except where it is otherwise ordered in this code, shall be punished by a fine not to exceed \$1,000, imprisonment not to exceed six months, to work in the chain-gang on the public works or on such other works as the county authorities may employ the chain-gang, not to exceed twelve months, and any one or more of these punishments may be ordered at the discretion of the judge; provided, that nothing herein contained shall authorize the giving the control to private persons, or their employment by the county authorities in such mechanical pursuits as will bring the products of their labor into competition with the products of free labor.

SEC. 4814. In all cases where persons are convicted of misdemeanor, and sentenced to work in the chain-gang on the public works, or public roads, or when such persons are confined in jail for non-payment of fines imposed for such misdemeanor, the ordinary of the county, and where there is a board of commissioners of roads and revenues of the counties, then said board of commissioners, and in those counties where there is a

county judge, then the said county judge, where such conviction was had, or where such convicts may be confined, may place such convicts, in the county or elsewhere, to work upon such public works of the county, in chain-gangs or otherwise, or hire out such convicts, upon such terms and restrictions as may subserve the ends of justice, and place such convicts under such guards as may be necessary for their safe keeping.

SEC. 4821 (4723). Whenever any convict or convicts now confined, or hereafter to be confined, in the penitentiary of this State, or member or members of the chain-gang now confined, or hereafter to be confined, in the penitentiary of this State, or wherever else employed as such, shall be guilty of insurrection or attempt at insurrection, such convict or convicts, or member or members of the chain-gang, shall, upon trial and conviction in the Supreme Court of the county in which the crime is committed, be deemed guilty of a capital offense, and punished with death, or such other punishment as the judge in his discretion may inflict.

It will be at once apparent that with the Seventh-day Adventist a conviction under the Georgia Sunday law is a very serious matter. Adventists have uniformly refused to pay fines, choosing rather to go to prison or to the chain-gang as a testimony against Sunday legislation. Doubtless this course will be followed in Georgia.

Adventists imprisoned in Tennessee and worked in the chain-gang were, by the constitution of the State, shielded from any attempt to compel them to work on the Sabbath. The constitution of Tennessee provides that "no person shall in time of peace be required to perform any service to the public on any day set apart by his religion as a day of rest." But the constitution of Georgia contains no such provision. It follows that the Seventh-day Adventist or Seventh-day Baptist, sentenced to the chain-gang for violation of the Sunday law, may be required to work on the Sabbath, and in event of refusal, may be charged with insurrection, the penalty of which is "death, or such other punishment as the judge in his discretion may inflict." The Georgia Sunday law is fully worthy the institution which it is designed to protect. Fraud is fitly supported by injustice, oppression, and barbarity.

A subsequent letter from Mr. Keck gives some additional particulars as to the conviction and subsequent proceedings against himself and Elder McCutchen:—

We were convicted under the ordinance of 1891, and fined \$50 and costs or 90 days on the streets. We are told by those who have lived here for some time that similar cases (just convictions of disorderly conduct) are seldom fined more than \$5 and costs.

The city had four witnesses against us, all of whom testified that they were disturbed by our noise and work; but in answer to our questions, all admitted that the same work would not have disturbed them on any other day of the week. It was the *time* the work was done and *not* the *character* of the work that disturbed. They said they had been taught that Sunday was a day people ought to keep, and so of course it disturbed their peace to see us working. One witness said he was disturbed before he was near enough to hear the noise. Some one told him we were working and then he was disturbed.

We had but one witness, a gentleman living just across the street, not more than fifty feet from where we were working, nearer than any one else lives. He testified that he was not disturbed. Only one of the witnesses against us lives near the building where we did our work, yet they were all disturbed. All the prominent lawyers here admit that it was a case over which the mayor had no jurisdiction whatever. As one of them said, if what we did was "disorderly conduct," then every day's honest labor is disorderly conduct.

As I wrote before, they immediately made another case against us, which is as follows:—

"Georgia. } In person appeared before me D. H. Hall Co. } Stansbury, who being duly sworn says, that to the best of his knowledge and belief W. A. McCutchen and E. C. Keck, did on the 19th day of November, in the year 1893, commit the offense of misdemeanor, for that the said W. A.

McCutchen and E. C. Keck, in the county aforesaid, did work as a laborer, artificer, and workman, with planes, handsaws, hammers, etc., on or in the Seventh-day Adventist Church on said 19th day of November, 1893, the same being the Lord's day, said labor not being works of necessity or charity, contrary to the laws of said State, the good order, peace, and dignity thereof. D. H. Stansbury, known to and subscribed before me this Nov. 21st, 1893. S. K. CHRISTOPHER, N. P. & J. P."

"Georgia. } I, D. H. Stansbury, in the name and Hall Co. } in behalf of the citizens of Georgia, charge and accuse W. A. McCutchen and E. C. Keck with the offense of misdemeanor, for that the said W. A. McCutchen and E. C. Keck did on the 19th day of November, 1893, in the county aforesaid, as a laborer, artificer, and workman, work on and in the Seventh-day Adventist Church with planes, hammers, handsaws, etc., on said 19th day of November, 1893, being the Lord's day, said labor not being works of necessity or charity, contrary to the laws of said State, the good order, peace, and dignity thereof.

"HOWARD THOMPSON, Solicitor.

"D. H. STANSBURY, Prosecutor.

"City Court, Hall County. }  
"November Term, 1893." }

In connection with all this, I might say that railway trains run every Sunday; street cars and buses do the same; the post-office is open part of the day, cattle are killed for beef, some selling is done by a few stores, wood is cut, and the mayor who fined us has a tan-yard in the city where he keeps men at work every Sunday. During the trial, Brother McCutchen asked one of the witnesses if he had ever seen or known of anything similar being done. The mayor refused to allow the question to be answered. All candid minded people can see the spirit behind the whole thing.

Thus it appears that in Georgia as in Tennessee and Maryland, the civil law has become an engine of religious persecution. C. P. B.

#### Catholics Ask State Aid for Parochial Schools.

A CIRCULAR on the public school question, issued under the authority and by the direction of Cardinal Gibbons, has been distributed among both Protestants and Catholics in Baltimore, and the State of Maryland generally. The intention of the circular is thought to be to sound the public as to its sentiment in the matter of placing parochial schools on an equal footing with the public schools as objects of State support. The circular makes its arguments not for Roman Catholic parochial schools alone, but for all denominational schools. High Protestant authority is quoted to show the great benefits to be derived from teaching religion in the public schools. The system of education in vogue in England, Ireland, Canada, Austria, Prussia, and the German States, is also cited as combining State and denominational schools supported by public funds, and is asserted to be thought preferable in those countries to any other system.

The circular is a very subtle and specious example of special pleading. These paragraphs will show the course of thought followed:—

Since it is considered by all that religion is an essential element of civilization and the bulwark of civil government, we consider that the State, in its educational system, should have regard for the right of parents, and accord to them the religious freedom guaranteed by the Constitution. As the law now stands, parents who prefer parochial schools as places of education for their children are deprived of the benefit of their taxes as far as educating their own offspring is helped by them. They are also led from motives of charity to educate the poor of their denomination; this three-fold tax is very onerous.

Furthermore, the system of education which the State adopts, presents to our minds a grievance very much to be deplored, the absence of religion in the public schools.

We wish it to be understood that it is not our purpose to interfere with the public schools—we

only desire such a modification of the present common school system, so that the conscience of parents be respected, and that the State sees that evenhanded justice be done to all citizens, that none be taxed without deriving therefrom a corresponding benefit, and thus public blessings may be commensurate with public burdens.

We are persuaded that the above modifications, by extending the school system to all schools under the auspices of the various religious denominations, and thus increasing the number of public scholars many thousands in Baltimore alone, would rather strengthen and render more popular and useful the common school system than in any wise impair or hurt it.

It seems evident that a very thorough experiment is to be made in the State of Maryland to test public opinion on this question, and see whether the entering point of the wedge cannot be driven there. It is interesting to see with what marvellous subtlety the ideas of religious freedom and of equitable taxation are turned from their just and natural uses to enforce and support an erroneous application of the principles for which they stand. This circular is distinctively and peculiarly characteristic of the dialectic skill and intellectual craftiness of Rome, and may deceive many into thinking its positions very broad and liberal and generous. It is noticeable that the same privileges are asked for other denominational schools as for Roman Catholic schools; this can be pointed to as an example of great fairness and as an exhibition of almost unexampled generosity and forbearance in doing good to those who are spitefully using them in this regard. But really the Roman Catholic Church, in thus assisting those who are opposing it selfishly and from mistaken motives, would be really in the end doing itself service, and no doubt this fact is realized at the fountain head from which all its movements issue.

W. H. M.

#### State Aid to Parochial Schools.

[The New York *Sun* of Nov. 27, contains the following telegraphic matter from Albany, N. Y., and Baltimore, Md., on the question of State aid to parochial schools.]

THE Right Rev. Bishop William Crosswell Doane of the Albany Episcopal Diocese was asked to-day for his views in regard to the proposed passage of a bill by the next State legislature providing for State aid for parochial schools. Such a bill has already been drafted by Mr. Dennis A. Spellissey, a member of the New York City Bar, having this object in view, and it is likely to be vigorously pushed at the coming session.

Bishop Doane's views will be of interest in connection with the opinions expressed by Cardinal Gibbons, of Baltimore, in the morning papers. He said:

"The system of education known as the common school system in America is justly regarded as among the most essential factors in good government. It has never been based upon the rights of children to be educated, but upon the necessity of the State to protect itself from the danger of a class of citizens, who, being uneducated and ignorant, become immoral and inimical to good government. It is all the more important, since the possession of the ballot makes numbers powerful, and universal intelligence is the only safeguard of universal suffrage."

Referring particularly to the bill which will be introduced next January, and to the petition of prominent Catholics in the State which will accompany its introduction, the bishop said:

"The very ground, therefore, of the

petition which accompanies the bill is wrong. The people who urge it have no such rights as they claim. The State provides sufficient education, free for all, and compels all children to receive it, but the State knows nothing of any particular education in any religious belief.

"As to the bill, it is specious in its title and in its provisions. The American way to promote education is to increase the number of common schools, and not to subsidize private enterprises for free education. It is idle to pretend that the bill does not ask legislation in favor of any one society or church, because it must be interpreted by the language of the petition and by the source from which it originates.

"I am abundantly satisfied that such a proposal would be resisted to the death, and rejected. There is not the slightest interference in any common school in America with any peculiar religious views or with any religious teaching. Every Church and every Christian parent must take care of the religious training of the children for whom they are responsible. My own sense of the importance of religious education is shown by the establishment and maintenance of the diocesan girl's school. But the churches must do this for themselves, or it must be done by individual liberality; and the enormous wealth of Roman Catholics in this country is abundantly sufficient to enable them to take care of their own parochial schools. State money cannot be used to support any denominational school, because it cannot be used to further the interest of any religious body. Such a course would only foster the rivalries of sects, and break up the unity of our educational system.

"I am quite sure that if I were a Roman Catholic I would oppose this scheme with all my might. The Roman Church is really on trial in America. She is claiming to be adapting herself to American principles and habits. Such a proposal as this falsifies the claim. Already she is suspected of interfering with political elections. If she makes open avowal of an attempt to interfere with public education she will receive, and in my judgment deserve, the unanimous verdict of the more than fifty millions of people in America; who, being divided into all sorts of religious associations, and some having no religious position at all, are united in their determination that no religious body shall control either the elections or the education of the country."

BALTIMORE, Nov. 26.—Father Slattery, the head of the Josephites in this country, preached a sermon here to-night at St. Francis Xavier Colored Catholic Church on the school question in line with the circular issued on Friday by Cardinal Gibbons. He told the colored people they needed two things, education and religion, one as much as the other, and that from a police point of view alone, as the State was interested in having its children brought up in a moral way, the colored Catholic schools were entitled to State aid. Of course it would not do to single out any one denomination, but that by including all none would be offended.

"Strike a blow," said he, "whenever you can for the parochial schools."

Father Slattery's sermon is the first public announcement of the policy of the church on this question. The idea, it is said, is to gain the support of all the colored people, irrespective of denomination.

### Our Protest.

IN behalf of all mankind this protest is made to the enforcement of so-called "Sabbath laws," by which ordinary labor on any particular day of the week is made a crime to be punished by fine or imprisonment. Our opposition to such legislation is not because the wrong day may be selected for such a purpose, but because any day is thus designated. It is not a question as to which day is the Sabbath. The only point to be settled is whether or not the State should enforce any kind of Sabbath observance on any day. Men may differ as to whether the first or the seventh day of the week is the Sabbath, but this is not a subject for consideration in the present discussion. Neither is it the object of this paper to destroy reverence for the Sabbath-day. On the contrary these views are held by many who have the most profound respect for the Sabbath. Therefore, let no one mistake the single point at issue, namely: Shall the State enforce Sabbath observance of any kind, to any degree, on any day, upon any person? We answer with an emphatic NO, and give some reasons as follows:—

Sabbath-keeping is a matter of religion. It is based on the Bible and the command of the moral law. It is held to be a memorial instituted by Christ, and hence a part of the gospel. Not only is it called the "Sabbath," a title first applied to the day on which God rested from the work of creation, but it is also termed "Lord's day" and other names to designate a holy character. Hence it is plain that any law in reference to the Sabbath is based on the idea of at least protecting religion. This is equivalent to saying that religion needs the aid of human laws, and that the gospel will have more power to save men when supported by the State. Laws are made to protect the weak against the oppression of the strong; therefore any law to protect religion is virtually saying that evil men are stronger than the gospel, and hence they must be restrained from inflicting injury upon it. Thus the State can protect religion only by assuming that men have more power than the gospel. If this is true, then how can any man expect to be saved by the gospel? Can we be saved from ourselves by something weaker than ourselves? Is a gospel that is unable to live without man's aid sufficient to save man from sin, which has the mastery over him? Who can have any genuine faith in or love for a gospel that must be supported by those it professes to save? Whoever looks to the State to protect religion, thereby declares that he has no faith in the power of religion to save the State. The State, and not Jesus Christ, becomes his saviour. He looks to the State to know his duty in religion instead of to God and his Word as the only authority in such matters. The Bible declares that the "gospel is the power of God." Rom. 1:16. And again, Christ says, "All power is given unto me in heaven and earth." Matt. 28:18. Can any power be added to "all power in heaven and earth"? Can man increase the "power of God"? Is it not presumption then to attempt to protect the gospel by human enactment? "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." 1 Cor. 1:25. If God's weakness is stronger than men, certainly the gospel is stronger than men, for it is not the

weakness of God but his power. To regard the gospel as anything less than the power of God, able to save unto the uttermost, is only to deny the gospel and the power of God. Such a thing is not only possible, but it is one of the marked sins of the present day. "Having a form of godliness but denying the power thereof." Is not this fulfilled when professed Christians demand of the Nation and State laws to protect their religious institutions? What then shall be said for those misguided souls who are so anxious to have the State make and enforce Sunday laws? Is it a fact that they know not the Scriptures nor the power of God? Do they realize their shame when they turn to the State with outstretched arms to save their religion? Have they not been turned aside to "another gospel," which is not another—one made by man and dependent on man? Are they willing to let the observance of the Sabbath depend on the voluntary obedience of those who accept it as part of the gospel, the same as they do in baptism or the Lord's supper? In short, do they see the sin that is caused by human legislation in matters of religion?

It has been shown that the principle underneath Sunday laws is opposed to the gospel, and hence it is false. We will now look at some of the vicious fruit borne upon its deadly branches. Reference might be made to the "Dark Ages" when the idea that religion must be protected by civil rulers was carried to its logical conclusion, in the dungeon, at the stake, and in the torture-chamber. All this was done to protect the gospel and make the people religious. But bear in mind that it is always a false gospel that seeks the aid of the State. The world now looks with shame and astonishment seeing how the true gospel of love was turned into a false gospel of hate. The fault then was not that the people were worse than now; the trouble was they did not know the power of the gospel of Christ, and so looked to the State for aid. The most zealous of them became the fiercest persecutors of others. And all the time they professed to be the true church of Christ and anxious only for the good of men. The same principle was planted in the New World by the misguided zeal of the Puritans. Quakers, Baptists and witches were persecuted, and the fact was demonstrated that Protestants, no less than Catholics, would stop at nothing in their blind prejudice. From these older colonies religious laws, more or less modified, have found their way into the statute books of the various States of the Union. For some time public sentiment has been opposed to the strict enforcement of these statutes. Owing to this fact and also to the supposed guarantee of the national and State Constitutions in regard to matters of religion, the Church has been left comparatively free from human legislation. As a consequence the gospel has had free course to run and be glorified, and the State has prospered while attending to its own secular business. In this way it is demonstrated again that the gospel and the State both thrive best when each is independent of the other. One might have fondly hoped that never again would the Church ask for, or consent to, the State's protecting religion, and that the State, if solicited to such an unholy alliance, would refuse the lewd appeal. But alas! the last few years have witnessed the religious world not

asking, but demanding, by pulpit, press, and petition, of Congress and various State legislatures, acts of legislation pertaining to the Sabbath. As a consequence ancient Sunday laws are now being enforced and men have been arrested, fined and imprisoned for doing ordinary labor on that day. This course is usually at the instigation of members of the church who are determined that the gospel they believe shall be received by those who differ from them. Thus Sunday laws put the means in the hands of those who are bigoted to persecute persons who disregard their religious views.

In the interest of liberty for all men, in the interest of true religion, is it not fitting that a vigorous protest should be made to every idea that makes one man the servant of another man's conscience, and degrades the wonderful gospel of Jesus Christ which is able to save all that accept it in faith as the power of God, to something that must be made subject to human enactment? The man who has the highest regard for the Sabbath is just the one who will refuse to have it made the subject for enforcement by the policeman and constable. Nothing but the power of God can make a man able to keep the Sabbath. The State does not have such power and therefore has no right to demand its performance. God has the power in the gospel to enable the Sabbath to be kept "holy." He only has a right to punish for its rejection. Therefore let us render to Cæsar the things that are Cæsar's, and to God the things that are God's. H. E. ROBINSON.

#### Religion in Schools.

FOR some time there has been a controversy over the policy of the London School Board, in regard to religious instruction in the public schools. The controversy is not as to whether or not there shall be instruction, but as to the amount. Those who are opposing an increase, agree that there should be some, and thereby they deprive their protest of all force. The following letter to the *Daily Chronicle*, from the member of the board who is making desperate efforts to have specific religious teaching in the schools,—more of it,—gives opportunity to speak briefly of the principles involved in the question:—

The Education Department, acting upon certain rumors, has inquired as to the kind of instruction which is being given to the Jews in the London Board Schools. The answer of the board, as reported yesterday, discloses the fact that for nearly twenty years a more or less organized system of Jewish instruction has been in force in certain of the schools, that the board has made a regular practice of appointing Jewish teachers, and that at the present moment the board is giving instruction at the ratepayers' expense in a "systematic knowledge of Judaism, with special reference to its distinctive dogmas and to tradition." This denominational teaching the board shows no disposition to abolish—very wisely, as I think, for I have a rooted objection to teaching other people's children a religion which their parents do not believe in. But I could not help asking the board, as I now venture to ask your readers, why it is allowable to teach Jewish doctrines at the ratepayers' expense, but so very wrong to teach Christian doctrines in the same way. Why should the rights of Jewish parents be recognized, while the rights of Christian parents are so utterly disregarded that the writer of this letter, who has ventured to stand up for them, is treated as the enemy of religious liberty? I want justice for all, Christian, Jew, Unitarian, and Secularist alike; my only fault (surely a venial one) is that I am inclined to place the rights of parents before the convenience of a school board.

That is a fair presentation of the case. There is no reason to doubt the honesty of purpose of the gentleman who wrote it.

And if the principle be conceded, that State schools ought to teach religion at all then the position taken in the letter is a very fair one. For if religion is to be taught at all, it is plain that the teaching ought to be definite and thorough; and the proposal that the parents have a right to say in what religion, if any, their children shall be instructed, is just.

There is no place in the world where religion ought not to be, not in form, but in fact. True religion—the religion of Jesus Christ—is not form, but fact, a living reality. And that is just the reason why it cannot be enforced by law, and cannot be taught by any system instituted by law. Therefore the teaching of religion in the public schools, is a far different thing from having religion in those schools.

It is true that it is just as proper to teach Christian doctrines in schools, as it is to teach Jewish doctrines, because neither is proper. Let the thing be carried further. It is just as allowable to teach Catholicism as Judaism; just as allowable to teach Mohammedanism as Catholicism; just as allowable to teach Buddhism as Mohammedanism; just as allowable to teach Spiritualism as Buddhism; just as allowable to teach infidelity as Spiritualism. "Oh, no, no; that would never do," says the advocate of religious instruction in schools. Why not? "Oh," would be the reply, "because infidelity and Spiritualism are wicked." Of course they are, but are Mohammedanism and Buddhism righteousness? "No; and we would not allow them to be taught at the public expense." But we ask again, Do you think that Catholicism and Judaism are the truth? "No;" would be the reply, at least as far as Judaism is concerned; "but we must respect the rights of parents."

The reader can see by this presentation of the case that the rights of parents are not considered at all; for none of those who clamor for religious instruction in schools would listen for a minute to a proposition to teach Spiritualism or Mohammedanism, no matter how many parents might be of those persuasions. But a Mohammedan, a Unitarian, a Spiritualist, a Mormon, or an infidel, is a man, and therefore entitled to the same rights and privileges as any other man. And therefore we are forced to the conclusion that those who clamor for State instruction in religion, do so only because they are persuaded that their particular system of religion—their denomination—will be the gainer by it.

The fact is, there is no justice nor equality in the thing. There is no such person as the government, who impartially supplies the money for religious training. All public money comes from the people. Now the writer of the above letter allows that it is not just to teach children at public expense a religion in which their parents do not believe. Neither is it just to tax people, whether parents or not, to teach the children of others that which they themselves do not believe. But that is just what is done when any form of religion is taught in the schools. For all Christians are taxed for the support of Judaism, when it is taught in schools; and when a form of Christianity is taught, the Jews help to pay for that teaching; and infidels are taxed for the support of religion, when they do not believe in any form of it.

It may be urged that equality is maintained by using in the support of each form of religion, just the proportion of money that comes from the believers in that form.

This is not true, since there are many forms of religion which would not be allowed a moment's consideration. If it were the case, then why not leave all the people free to provide their own religious teaching, instead of having the civil government handle the money and provide the teaching?

Any religious teaching whatever in the public schools is manifest injustice, and in reality to none more than to those who are taught. As said before, true religion is a life, not a form, nor a creed. Christianity does not consist of a system of doctrine, but of a vital connection with Christ. But the most that can be taught in any public school, is an outline of certain doctrines, so that the child is choked with a form, instead of being fed with the Bread of life.

There are many who think that the rights of Nonconformists are in danger of being trampled upon in this attempt to increase the amount of religious instruction in the schools, which attempt comes mainly from the High Church party. This is true, but their protests are all useless, as long as they admit the right of the civil government to have anything whatever to do with religion. Civil government is not adapted to that end. It can indeed teach religion but not Christianity; but religion without Christianity is paganism, which is all that the State can ever teach or enforce. Therefore in the interest of pure and undefiled religion, in the interest of the pure Gospel of Christ, the *Present Truth* will never cease to call attention to the essential wickedness of State connection with religion in any form whatever. —*Present Truth, London, Eng.*

#### Those Georgia Arrests.

[The *Atlanta Journal*, of November 22, has the following account of the arrest of the two Seventh-day Adventists, referred to elsewhere in this paper.]

LAST Sunday afternoon, in the city of Gainesville, Rev. W. A. McCutchen and Professor E. C. Keck were arrested and on Monday were tried and fined \$50 and costs, before Mayor John A. Smith, for working on Sunday.

Rev. Mr. McCutchen came to Gainesville last summer with a tent and held meetings there during the warm weather, and raised up quite a church in his faith. This last fall they have built a new church and school-house in this city, and now have a high school and kindergarten school in full operation in their building, with Professor E. C. Keck, of Florida, in charge and Mrs. Keck teacher of the kindergarten. These people observe Saturday as their Sabbath, instead of Sunday, and they claim a right to work on Sunday after having kept Saturday.

Last Sunday Professor Keck went out to the church and school-house to fix up some conveniences desired by Mrs. Keck in her kindergarten. Rev. Mr. McCutchen went along with him, and as they were there at work an officer came and watched them through a window for a few moments and then went back to the city and arranged for their arrest, and returned with another officer and led the two men off to the calaboose, with their wives and children following and crying.

In the trial on Monday it was developed by witnesses that the party who complained of these men lived half a mile away from where the work was done, and never saw them at work nor heard them, but simply heard that they were at work

and was disturbed; while the neighbors, who are only fifty feet away from where the work was done, testified that they were not at all disturbed though they are devout Sunday observers. This complaining party said he was disturbed conscientiously, but, when in the trial, Mr. McCutchen stated that he kept Saturday as a matter of conscience, the mayor said: "Conscience is not in it at all."

When Mr. McCutchen asked the complaining witness if he did not know of other Sunday work being done in the city, such as butchering of beeves, selling of groceries, and attending a tan-yard, etc., the mayor said:

"You need not answer that."

After the testimony was all taken the mayor gave these reverend gentlemen considerable advice as to their belief, and future conduct; stating that since they had been in his city they had proved themselves good citizens and had done a good work and had succeeded in getting good people to follow them, and he had no reason to doubt that they were good conscientious Christian gentlemen, and then said: "I will fine you \$50 and costs, or ninety days on the streets."

The fines were not paid and the cases were appealed to the Superior Court, to be tried in the January term in the city of Gainesville.

There is considerable excitement in Gainesville as the result of this imprisonment and fining of these people, and many who were opposed to them before are now their friends. Some say it is a clear case of religious persecution, and reminds them of the time of Roger Williams and the persecution of the Quakers and Baptists.

### Two Thanksgiving Proclamations.

WE print side by side two Thanksgiving proclamations, one by the President of the United States, the other by officers of the General Assembly of the United Presbyterian Church:—

#### A PROCLAMATION.

While the American people should every day remember with praise and thanksgiving the divine goodness and mercy which have followed them since their beginning as a Nation, it is fitting that one day in each year should be especially devoted to the contemplation of the blessings we have received from the hand of God, and to the grateful acknowledgment of his loving-kindness.

Therefore, I, Grover Cleveland, President of the United States, do hereby designate and set apart Thursday, the 30th day of the present month of November, as a day of thanksgiving and praise to be kept and observed by all the people of our land. On that day let us forego our ordinary work and employments and assemble in our usual places of worship, where we may recall all that God has done for us, and where from grateful hearts our united tribute of praise and song may reach the Throne of Grace. Let the reunion of kindred and the social meeting of friends lend cheer and enjoyment to the day, and let generous gifts of charity for the relief of the poor and needy prove the sincerity of our thanksgiving.

Witness my hand and the seal of the United States, which I have caused to be hereto affixed. Done at the city of Washington on the third day of November, in the

#### THANKSGIVING PROCLAMATION.

To the ministers, elders, and people of the United Presbyterian Church.

In accordance with the action of the thirty-fifth General Assembly of the United Presbyterian Church, we, the officers of said Assembly, do hereby call upon you to lay aside all secular business on the 30th day of November, 1893, and observe that day as a day of thanksgiving, to assemble in your respective places of worship, and give that united, outward, formal expression of sincere, heartfelt gratitude to the Triune God, through Jesus Christ our Lord, and by the Holy Spirit, which is due to his great name for the innumerable blessings conferred on us as a Nation, as families and as individuals during the past year. The preservation of our peace with all the nations, and of our shores from the threatened invasion of the pestilence, the restraint put upon the passions of men, so that we have been preserved from serious outbreaks, notwithstanding the hundreds of thousands out of employment by reason of the financial troubles which have come upon us, bountiful harvests, and the progress made in social and moral reforms, are all suggestive. Thanks are due and should be gratefully rendered "for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious

year of our Lord eighteen hundred and ninety-three, and of the independence of the United States the one hundred and eighteenth.

By the President:  
GROVER CLEVELAND,  
WALTER Q. GRESHAM,  
Secretary of State.

fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things put forth by the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and the fullness thereof, and for the good will of him that dwelt in the bush."

By order of General Assembly,  
JAS. BRUCE,  
Moderator.

WM. J. REID,  
Principal Clerk.

It will be observed that one of these proclamations emanates from the civil authority; the other, from an ecclesiastical authority, yet they alike enjoin religious observance. The officers of the United Presbyterian Church say to their people we "do hereby call upon you to lay aside all secular business on the 30th day of November, 1893, and observe that day as a day of thanksgiving, to assemble in your respective places of worship," etc. The President says, "I, Grover Cleveland, President of the United States, do hereby designate and set apart Thursday, the 30th day of the present month of November, as a day of thanksgiving and praise to be kept by all the people of our land. On that day let us forego our ordinary work and employments and assemble in our usual places of worship."

In the essential points the intent, and even the language of the two proclamations is almost identical. They both enjoin acts of religious worship. But by what right does the President of the United States thus exercise ecclesiastical functions?

### The American Sabbath Union in Indiana.

THE Rev. Mr. Day, Secretary of the Indiana branch of the American Sabbath Union, recently delivered in Monticello, Indiana, a lecture which he boasted had been delivered three thousand times, in the State, to as many as three hundred thousand people. He declared his purpose to be to educate the people to a better observance of Sunday and secure the co-operation of all in the work of its enforcement.

The abstract theory of Sabbath observance which the speaker presented was excellent. He properly made the fourth commandment the basis of argument, and said truly,—“The Sabbath movement is one of the most momentous movements of the day. It is the paramount question before the American people. It is greater than the temperance question. The fourth commandment is just as binding on us as on any generation in any age of time. We cannot set it aside any more than we can the first, or third, or sixth commandments, neither can we keep it in spirit and not keep it in letter.”

He immediately attempted to show, however, that the fourth commandment is indefinite as to the day that should be observed, and that the observance of one seventh part of time is all that is required. This was emphasized, and yet it was lamented that all could not agree on the same day to save "confusion," and the "disorganization of society." This would make God the author of confusion, and lay upon man the duty of rectifying the defect in the commandment and name the day which God had neglected to specify. In doing this, the speaker held, the minority should yield to the majority, and, as there are forty millions of people in

the United States, to-day, that believe in keeping the "Christian" Sabbath, so all ought to harmonize in the observance of that day. How could it be possible to make language more explicit than it is in the fourth commandment? "The seventh day is the Sabbath of the Lord thy God," yet, in the face of this positive and emphatic declaration, men professing to be guided by the word of God will stultify themselves by bolstering up, with fabricated arguments, doctrines which are entirely unknown to the Bible.

When President Jackson vetoed the bill to charter the United States Bank in 1832, he asserted that every public officer had a right to interpret the Constitution as he pleased, and was only sworn to defend it as he understood it.

To this Henry Clay made reply as follows:—

No one swears to support it as he understands it, but to support it simply in truth. All men are bound to obey the laws, . . . but must they obey them as they are, or as they understand them?

If the party were bound to obey the Constitution, only as he understands it, what would be the consequence? There would be general disorder and confusion, throughout every branch of administration, from the highest to the lowest—universal nullification.\*

Still more forcible are the words of Paul, when he says: "We thank God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth." 1 Thess. 2:13.

Men will, however, take more liberties with the words of God than they would dare take with those of men. The fourth commandment, as it is in fact, faces these advocates of Sunday legislation.

The position of Seventh-day Adventists was very honestly stated, in that it was said that they are opposed to the *legal enforcement* of the observance of any day of rest. Mr. Day's vocabulary was exhausted, however, when he undertook to answer Adventists on the Sabbath question. But he truthfully said:—"The Sabbath is in no sense a Jewish institution. It had its origin many hundred years before a Jew was born. Read Gen. 2:2, 3, and you will find that it originated with creation itself. However, he immediately contradicted himself by asserting that "we have the Christian Sabbath"; that no man can tell which is the right day; that one seventh part of time is all that is required; that all cannot keep the same day from the fact that the world is round, and those on the opposite side of the globe would be keeping a different day. It did not seem to matter that these arguments were as forcible against first day observance as against the true Sabbath,—and that each proposition asserted was more or less in conflict with the others, and in flagrant contradiction to the letter of the fourth commandment. If the Sabbath was in no sense "Jewish," where is the authority for calling it "Christian"? The commandment speaks of it as the "Sabbath of the Lord thy God." All such names as "Jewish," "Christian," "American," etc., are human inventions. Mr. Day failed to inform his audience how it was possible to always know when the first day of the week comes and not know the seventh. He also failed to give any authority for a change. The Bible knows no such change. The only weekly Sabbath known to it is the seventh day or Saturday, and any teaching to the contrary is not the truth.

\*Life of Henry Clay, p. 157.

More than this, the speaker was not in ignorance as to who has sought to change the Sabbath. He merely denied the facts of history, presumably not fearing contradiction.

The fact that the Bible is as silent as the dead in regard to first day observance leads the honest in heart to a skeptical position on Sunday observance, and it is an old time maxim that false theories must be bolstered up by compulsory laws. The speaker appealed to the word of God,—and asked his congregation to correct him should he speak contrary to it. Yet the position he took was in direct conflict with it.

The use of the fourth commandment to sustain a Roman, pagan Sunday is enough to bring the judgments of heaven upon us. Sunday rest, enjoined by Constantine, a pagan emperor, upon his pagan subjects in 321, afterwards taken up by the apostate Catholic Church and ingrafted by compulsory law into established usage is in these last days to be, as a "mark of the beast," enforced by apostate Protestantism and will be the sign manual in the right hands or foreheads of all those who love the traditions of Romanism more than they do the literal word of God. Rev. 13:11-17.

Mr. Day said many truthful things in regard to the apostasy of Protestant churches, but seemed to think Sunday laws were necessary to hold their own members, even some of their ministers, to Christian duties; riding on trains, buying groceries, reading the Sunday newspapers, etc., were denounced in the bitterest terms. Several incidents were related showing why railroad men should have the law to secure them the privilege of becoming Christians, attending church, etc.; incidents of railroad accidents occurring on Sunday which were attributed to violation of the Sabbath law, were also related. Such arguments are folly to the reader of statistics who knows that as many or more accidents occur on other days of the week, proportionately, as on Sunday, and that Seventh-day Adventists and other Sabbatharians will give up good positions, and make heavy sacrifices, for the truth's sake, obeying their sense of right without the aid of law. But false theories must be supported by "our Father which art in the legislature," to which advocates of enforced Sunday observance are now directing their petitions.

The faithful keeper of the commandments of God, in the face of Mr. Day's lecture, could say with the Apostle Paul, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Rom. 1:16.

It needs no power of man or legislative act to bring man to Christ or convert him to keep the Sabbath of the Lord when once his heart has been touched with the true spirit of obedience.

J. P. HENDERSON.

Goodland, Ind.

TRUE religion puts men crosswise to the world. A false religion conforms to the world. True religion by its crosswise course creates friction, arouses opposition, exposes itself to the charge of being contentious, self-willed and pugnacious. False religion gets a fine reputation for peace by its surrender. It is applauded by the world because it never resists it. —*Christian Advocate.*

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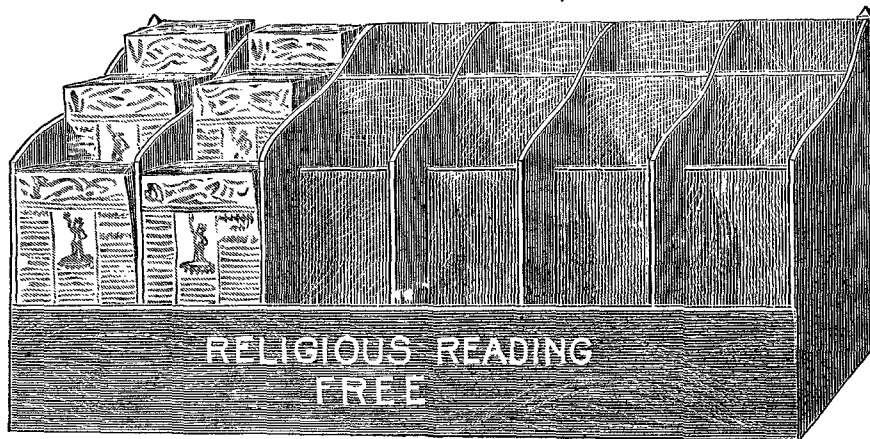
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NEW YORK, DECEMBER 7, 1893.

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H. A. WHITTAKER, 614 East 9th St., Pueblo, Colo., desires a complete volume of the SENTINEL for 1892. Who has one to dispose of?

IN Kansas City, Mo., Denver, Col., and Detroit, Mich., the Sunday closing of barber shops is occupying the attention of the Sunday law advocates. Success is attending their efforts to compel the unwillingly hirsute to wear upon their faces the evidence of their Sunday observance.

NEWTOWN, Long Island, has been greatly agitated for some time over an order issued by the chairman of the school board to discontinue the reciting of the Lord's Prayer in the public school of the village. The order was issued upon demand of a number of citizens, who, for various reasons, objected to the giving of any religious instruction in the public schools. But protests long and loud were made against the chairman's order, and it was rescinded a few days since by unanimous vote of the school board.

A SUBSCRIBER writing from Memphis, Tenn., the State in which Sunday work is a nuisance—when done by Adventists,—says:—

I was walking through the city last Sunday, and could scarcely tell that it was Sunday by anything that I saw. One can buy almost anything he wants here on Sunday just as well as on other days.

But an Adventist cannot hoe in his garden or sprout stumps in his back field or do any other similar work without the risk of being indicted and prosecuted for maintaining a nuisance because of the moral shock to the religious prejudices of his neighbors!

THE *Brooklyn Eagle*, of November 27, contains an editorial reference to the bill prepared for submission to the legislature of New York this winter for the providing of State aid to parochial schools. After quoting from the protest of Bishop Doane, the *Eagle* says:—

It is remarkable that this renewal of the parochial school agitation follows so closely the arrival of the papal ablegate. If the utterances of Mgr. Satolli have possessed any significance whatever, it was in the desire expressed to see the Catholic Church adjust itself to American conditions. We had begun to believe that the guiding minds of Catholicism in this country were being fronted more toward America and less toward Rome, and the impression was strengthened by the broad patriotism and liberality of thought displayed by so eminent a man as Cardinal Gibbons. It is, we believe, unfortunate that the discussion should have been revived at all, first, because there is not the slightest probability of securing the legislation asked; and secondly, because of the proof it affords

that Catholicism is as far away as ever from a correct interpretation of the American spirit when it again attempts, though perhaps in more ingenious guise, to mix the affairs of Church and State.

There can be no well founded belief that Roman Catholicism will ever be "fronted more towards America and less toward Rome." History and prophecy both declare against such a possibility.

THE *World*, of November 28, has this item: "Samuel Pertak, a clerk in the grocery store at No. 94 Monroe Street, sold a loaf of bread to a woman Sunday last, which act was witnessed by policeman Heaphy, of the Madison Street station.

'What do you mean by violating the Sabbath?' demanded the officer.

'I'm not the only one that's open,' retorted the clerk. 'You must be blind.'

The young man was arrested, and Justice Voorhis, in the Essex Market Court yesterday, held him for trial."

THE *Congregationalist* sees some of the signs of the times. It looks forward to a coming religious contest and says; "If we do not wrongly read the signs of the times, it is to be fought on this continent sooner, perhaps, and with more terrible earnestness, than we have thought." There is prophetic assurance that the conflict which the *Congregationalist* foresees is to take place, and that soon; this country will also be the theatre of action. These signs in the religious, social, and political world are but corroborative of prophecy.

THE *China Mail*, for a copy of which the SENTINEL is indebted to a subscriber at Hong Kong, notes the fact that a Roman Catholic bishop of the city of Hong Kong had refused, in behalf of the churches of his denomination, to cooperate with the Protestant societies in the observance of an especial day as "Hospital Sunday," and the donation of offerings on that day to general hospital purposes in the city. The reason which the bishop gives is that his people support their own charitable institutions. The *Mail* regrets the bishop's action especially "in the view of the fact that the Roman Catholic institutions in the colony receive a large measure of support from the Protestant community."

THE "Pearl of Days" of November 25, has this item:—

Over seventy of the persons who had been indicted by the Grand Jury of Plaquemine, La., for violating the Sunday law came forward and pleaded guilty Nov. 13. Judge Talbot imposed a fine of \$25 on each, saying that he would be as light on them as the law allowed, but warned them that if they were ever brought up before him again on a similar charge that they could not expect that leniency. The fines, under the law, go to the public school fund, which will be considerably augmented. The law was strictly observed Nov. 19, and it will be henceforward.

The Louisiana Sunday law requires that places of public business shall be closed for twenty-four hours continuously from twelve o'clock Saturday night, till twelve o'clock Sunday night, the penalty for doing business between those hours, being a

fine of not less than twenty-five dollars nor more than two hundred and fifty dollars, or imprisonment for not less than ten days, nor more than thirty days, or both, at the discretion of the court.

REFERRING to the proposition to so revise the Constitution of this State as to prevent in the future the appropriation of public funds for sectarian purposes, the *Outlook* says:—

We are prepared to nail to the mast a banner with this motto: "No public funds except to public institutions." This would temporarily cripple some excellent benevolent organizations, but the ultimate benefits would far outweigh any temporary disadvantages. It is unfortunate that so little public interest has been aroused in matters of such public importance.

It is unfortunate; and it is also unfortunate that all who call themselves Protestants are not prepared to stand upon this platform.

THE Reformed Presbyterians, the original National Reformers, declare, in a leaflet circulated at the recent National Reform convention in Allegheny, that because the Government of the United States is founded on the will of the people and on the secular theory, "it is constituted and administered in disregard of the authority of God, and of his Christ, and of his law. And by its immoral legislation and its sanction given to great wrongs and enormous evils, the Government proves itself to be a throne of iniquity which frames mischief by a law."

The *Christian Statesman*, which professes to be very much horrified at the Adventist application of Revelation 13:11-17 to the United States, will please explain in what respect the National Reform view gives superior honor to this Government?

THE "Pearl of Days" column in the *Mail and Express* has this item:—

Rev. Dr. Thomas D. Christie, President of St. Paul's Institute, Tarsus, Asiatic Turkey, writes to the General Secretary of the American Sabbath Union, as follows: "We foreign missionaries are watching with keenest interest the progress of the cause in which you are engaged, and earnestly pray for the largest possible success. May God raise up a multitude of public spirited men of devotion to noble ideals and of a high sense of honor who shall carry forward the cause of the Sabbath."

Such paragraphs as this are indications of the widespread influence of this fatal religious error—the movement for the enforcement of Sunday observance. What will be its influence when it obtains full foothold in the minds of untaught converts from heathenism, who are still imbued with the ideas of pagan force with which this so perfectly tallies?

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