

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

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THERE is just one more scripture, in the same line discussed last week, that we will notice in connection with the present order of things in this country and the world.

THIS is the word spoken by the Lord himself, when he was upon the earth, in answer to the question by his disciples as to what should be the sign of his coming and the end of the world. He answered as follows: "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 25, 26.

THE signs in the sun, and in the moon, and the stars, have long been in the past. The sun was to be darkened, and the moon to be turned to blood, and the stars were to fall from heaven, before the great and terrible day of the Lord should come. Joel 2: 31, 32; Rev. 6: 12-17. These signs in the sun and moon were fulfilled in the wonderful dark day of 1780.* In November, 1833, the word was fulfilled which said the stars should fall from heaven, "even as a fig tree casteth her untimely figs when she is shaken of a mighty wind."†

THESE signs are then long in the past, and from them it is evident that we are nearing the coming of the Lord. But there are other signs mentioned which are

* *Dark Day, The*, May 19, 1780, so called on account of a remarkable darkness on that day, extending over all New England. In some places persons could not see to read common print in the open air for several hours together. The true cause of this remarkable phenomenon is not known.—*Webster's Unabridged Dictionary, in Explanatory and Pronouncing Vocabulary, art., Dark Day.*
† The night succeeding that day (May 19, 1780) was of such pitchy darkness that in some instances horses could not be compelled to leave the stable when wanted for service.—*Stone's History of Beverly (Mass.)*.

‡ But the most sublime phenomenon of shooting stars, of which the world has furnished any record, was witnessed throughout the United States on the morning of the 13th of November 1833. The entire extent of this astonishing exhibition has not been precisely ascertained; but it covered no inconsiderable portion of the earth's surface.—*Burritt's Geography of the Heavens, p. 163, ed. 1854.*

nearer to us than those—signs that are even right around us, and so persistently thrust before our eyes and upon our attention that it is impossible not to see them. There is upon the earth to-day such distress of nations with perplexity as never has been before. Nations have been distressed before, but not so greatly distressed, nor with perplexity. An individual of a nation may be distressed and may be able to see and find a way of escape; but when either an individual or a nation is not only distressed but perplexed, then there is no knowing which way to turn. Each thing that is resorted to, to relieve the distress, only increases the perplexity. And this is precisely the condition in which the nations, as nations, and as governments, are to-day—through fear of war, through financial distress, through socialistic threats, and anarchistic explosions.

IN view of all these things, and others which have been mentioned, men's hearts are now, as never before, failing them for fear, and for looking after those things which are coming upon the earth. All these things are before us and around us. They have all come to pass and are here, and the very next thing that the Saviour mentions is this, "The powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 26, 27. So that after these there is no other sign given us of the coming of the Lord. For the shaking of the powers of heaven occurs in immediate connection with the coming of the Lord, so that this is not, in itself, a sign of the coming of the Lord, but is the convulsion of nature itself at the coming of the Lord. So that it is a literal truth that every sign which the Saviour gave in this list of signs of his coming, is either far in the past or is now passing before the eyes of all the people upon the earth. The next thing is the coming of the Lord himself.

THE Saviour comments upon this and says: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 28. "So likewise ye when ye shall see all these things, know that it [margin "he"] is near, even at the

doors." Matt. 24: 33. So that when the signs in the sun, and in the moon, and stars began to appear, then redemption *drew nigh*. Now, when we see not only that the signs in the sun, moon, and stars are all long in the past, but that the distress of nations with perplexity, the sea and waves roaring, and men's hearts failing them for fear and for looking after those things that are coming upon the earth, are passing in the presence of all the people—now, we know that *he is near, even at the doors*.

AND this is the answer which the Lord has given to that question which every man is asking his neighbor,—What do these things mean? The word of God says that these things mean that the harvest is ripe, that the end is near, that the coming of the Lord draweth nigh. And his counsel to all the people is, therefore, "Get ready! get ready! get ready!" "Stablish your hearts," "Sanctify the Lord of hosts himself; . . . and he shall be for a sanctuary;" "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh, and knocketh, they may open unto him *immediately*." Luke 12: 35, 36.

"For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming suddenly he find you sleeping. And what I say unto you I say unto all, WATCH." Mark 13: 34-37.

NOR does the Lord leave men to themselves in this all-important matter of getting ready for his coming. He himself will fully prepare every soul for this great and glorious event, who will surrender himself to the Lord and to the working of his divine will. He has predestinated man to be conformed to the image of his Son. To this end he has called all men.

Tell ye, and bring them near; yea, let them take counsel together; who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else beside me; a just

God and a Saviour; there is none beside me. Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else. Isa. 45:22.

What does he say to do in order to be saved? "Look unto me and be ye saved." "Look!"

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth on him should not perish, but have eternal life.

When Moses lifted up the serpent in the wilderness, the word was, "Look and live." And whosoever looked was cured of the poisonous bites of the serpents. So he says to-day:—

Look unto me, and be ye saved, all the ends of the earth.

If you are blind and cannot see, and therefore unable to look, then he comes to you and says:—

Hear, and your soul shall live. Isa. 55:3.

If you are both blind and deaf, and can neither see nor hear, then he says:—

Speak ye unto the Rock, . . . and it shall give forth his water. And that Rock was Christ. Num. 20:8; 1 Cor. 10:4.

If you are blind, and deaf, and dumb, and can neither see, nor hear, nor speak, then he says:—

O taste and see that the Lord is good." Ps. 34:8.

If you are blind, and deaf, and dumb, and have lost all sense of taste, and there is only one single faculty remaining, he says use that, and

Feel after him, and find him. Acts 17:27.

Thus the God of Israel, the Lord Jesus Christ, has brought his glorious salvation, his eternal salvation, within the reach of every individual in this world who can either see, or hear, or speak, or feel. And that is all he asks of you. That is God's way of salvation. Will you accept this salvation and so be justified by the Lord, and thus by him be prepared to be glorified at his glorious appearing which is now so near, and of which there are so many signs?

"Wiser if Sadder Men than Now."

Christian Work, of July 12, has a couple of paragraphs in reference to Seventh-day observers, in which it refers to their prosecution at the present time in Maryland, and expresses itself thus:—

They chose to go to prison rather than to pay the fine imposed by the court, because they believed that thus they could make the most impressive protest against any legal interference with a doctrine of their faith. It is not the first time that believers in their form of Adventism have suffered under the Sunday laws of Maryland. We believe that the convicted parties have always preferred imprisonment to the payment of a fine, and have felt proud that they could thus "give their testimony." On the other hand a discrimination should be made. Our Adventist friends are not called upon to work on Saturday, but only not to work on Sunday. Now their action in going to jail will undoubtedly direct public attention to them and to their denomination. But it is a question if they can claim any of the honors of martyrdom. In point of fact they insist upon breaking the Sunday law. If they can break it, so can others; and if they can transact business on Sunday why should not every one—including the proprietors of theaters and dance-houses? and then what would become of our rest day? In taking this course our Adventist friends are acting very foolishly, for it is no part of their faith that they must work on Sunday; if they were forced to work on Saturday that would be another matter; but they are not. When the decision of the Supreme Court is delivered these brethren will probably be wiser if sadder men than now.

Of course *Christian Work* does not uphold the propriety of "legal interference with a doctrine of faith." Presumably the observance of Sunday is a doctrine of

faith with *Christian Work*, and consequently,—and very properly,—it would not tolerate for a moment any legal interference with its observance of that day. But suppose *Christian Work* had God's Word on its side, and the commandment to which it appealed read, "The first day is the Sabbath of the Lord thy God,"—and it also read as it does now, "Six days shalt thou labor and do all thy work," where would *Christian Work* find six days in which to labor and two to observe as rest days? The power of the press is great,—but not even the religious press is equal to the task of turning the wheels of time backward to creation week and there so remodeling that important epoch that it shall have eight days instead of seven, so men may keep the commandment,—observe six days as secular time, one day as sacred time, and still have an extra day, unclaimed and unnoticed by the Almighty, with which to play at their game of civil and religious shuttlecock and battledore, untrammelled by any divine behest.

The week is an arbitrary division of time,—it was established at creation by the fiat of Jehovah,—it consists of but seven days, six are set apart for secular uses, and one hallowed for sacred observance, therefore it inevitably follows that either the seventh day or the first day,—Sabbath or Sunday,—is divinely appointed sacred time, hallowed and set apart especially as a religious memorial of creation and the Creator. It is certainly one or the other of these days, it cannot be both. If it cannot be both it necessarily follows that both cannot be religiously observed in obedience to the commandment. God hallowed but one day. God is a jealous God and will not permit with impunity the worship of a god other than himself, and the observance of another rest day, set up as the sign of a rival authority. The whole matter then resolves itself into the injunction: "Choose ye . . . whom ye will serve." To make this choice is the individual right of every man. Although it is a question of obedience to God, yet omnipotent power itself will not intervene to exercise any coercion whatever,—if, then, God himself will not compel his rightful subjects,—the children of his hand,—to submission and obedience, how much less should man think to compel his fellows, over whom in this regard he has no ground of authority whatever?

Those who have suffered persecution for conscience' sake, of late, in Maryland, in Tennessee, and in Georgia, have made answer to just such strictures as these in this paragraph from *Christian Work*. Notice how their thought, sentiment, and expression, contrasts with that of their critics, when they say:—

If the law which now requires us to observe Sunday were a law requiring that we repudiate the worship of the Lord Jesus Christ, and fall down and worship some heathen idol, the principle at stake would be plain to all; and yet the position in which we are placed in these States, involves this very principle.

After we have observed the "Sabbath day according to the commandment" (Luke 23:56; 24:1), our persecutors attempt to compel us to observe the following day, Sunday, which is another day, not the Sabbath, and which stands for a power hostile to the God whom we worship. To the suggestion that we observe both days, we reply, It is written, "No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other." Matt. 6:24.

Through hallowing the Sabbath, the seventh day, we manifest our allegiance to the only true God and Jesus Christ whom he has sent; and rather than compromise this allegiance in which eternal life is involved, we can afford to suffer not only imprisonment

and the confiscation of goods, but the loss of even life itself.

That by observing Sunday we compromise this allegiance, and acknowledge another master hostile to the one we serve, will appear from a study of the origin of Sunday observance and the power for which it now stands as the mark or sign.

Thus it is seen that the conflict between the Sabbath, the seventh day of the week, and Sunday, the first day of the week, is not a conflict between days as such, but between institutions; between the "commandments of God" and the "commandments of men;" between the "God of heaven" and the "god of this world;" between the "Son of God" and the "son of perdition;" between the "mystery of God" and the "mystery of iniquity." And it will finally be settled in a decisive battle between the armies of heaven (Rev. 19:14), and "the beast and the kings of the earth and their armies." Rev. 19:16.

Against those responsible for our persecution we bring no railing accusation. Against the honorable judges of the courts before whom our cases have been or may be tried, we speak no evil word. Against prosecuting attorneys and prosecuting witnesses we harbor no resentment. Against grand jurors who have found indictments, and trial-jurors who have returned the verdict "Guilty," we speak no word of condemnation; and for those professed Christians who have instigated these persecutions by making complaint against us, and who in most cases have been ashamed to allow their names to be known, we have only thoughts of pity. To these we say that by our labor on Sunday, we have not infringed the natural or constitutional right, civil or religious, of any man. "We have wronged no man, we have corrupted no man, we have defrauded no man." 2 Cor. 7:2. And to all concerned we say with terrible earnestness, Count well the cost before taking upon yourselves the awful responsibility of attempting to force upon us, by pains and penalties, the sign of allegiance to Rome and the mark of her power. Beware, "lest haply ye be found even to fight against God." Acts 5:39.

As to the civil duties which we owe to each other and to the State, we have rendered and will "render to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor" (Rom. 13:7); submitting ourselves "to every ordinance of man for the Lord's sake" (1 Peter 2:13); but when civil government oversteps its rightful jurisdiction, and attempts to force upon us the ordinance of the church, we, with Peter and John, Paul and Silas, Daniel and the three Hebrews, and the martyrs in all ages, answer, in the words of inspiration, "We ought to obey God rather than men." Acts 5:29.*

Will *Christian Work* and all those who are consenting to these persecutions accept the responsibility? If they do, it may be that when the decision of the Supreme Court of heaven is rendered it will be they who will be "Wiser if sadder men than now." W. H. MCKEE.

There Are "Protestants" and Protestants.

NOT everything that is called Protestant is such in reality. There are Protestants so-called, who are, unintentionally though it be, constantly strengthening the hands of Rome by their advocacy of popish methods in the interests of their religion. How this is, appears in the following, from the *Catholic Review*, of July 14:—

The Rev. Mr. Buffum, of the Third Baptist Church, Greenville, Norwich, Conn., unintentionally supplies an unanswerable argument why there should be public Catholic schools. In a sermon preached in his church a few evenings ago before the anti-Catholic organization called the Order of United American Mechanics, he said concerning our public schools: "These are Protestant schools, for the nation is Protestant. These schools were made by the Bible and with the Bible. They suit seven out of eight of our people. Are they not good enough for the eighth man? Will you pull out the prop from beneath this magnificent structure simply to suit a foreign taste for the Romanesque? Why not bring in an element the Romanist cannot contend against—the Word of God? No teacher dominated by priests should teach in any public school. Catholics should not be elected to school boards. There should be no compromise. The battle will be fought to a finish." If the present public schools are Protestant, why not then have enough public Catholic schools to educate the Catholic children? There are Protestant teachers in our common schools, Protestant preachers as superintendents, Prot-

* From a tract entitled, "Our Answer: Why do Seventh-day Adventists Suffer Imprisonment Rather Than Keep Sunday."

stant preachers in the boards of education, the Protestant edition of the Bible is read in many of them, Protestant histories are taught in them, Protestant hymns are sung and the Protestant version of the Lord's Prayer is recited in some of them. These are facts. The public schools in many places are, as the Rev. Mr. Buffum says, Protestant schools. We will not object to that if, as an offset, we have public Catholic schools. Be just. Give us what you have. No inequality should be tolerated. No union of the State with the Protestant Church any more than with the Catholic Church, should be allowed. Let us have similar rights, similar privileges, similar duties—justice all around.

What can "Protestants" of the Buffum school answer to this papal challenge? If our public schools are indeed Protestant, does not justice demand that they be made at once purely secular, or else that there be established also Catholic, Jewish and Agnostic public schools? To ask such a question is to answer it: our public schools should be secular and nothing else.

Whither Are We Drifting?

[This article from the *Christian Statesman*, of July 14, is significant, for it shows something of the course the National Reformers will pursue in their agitation: every calamity, and all perplexities and difficulties will be by them represented as evidences of God's displeasure because Sunday is disregarded. A recognition of Christ as King, and of the Sunday as the Christian Sabbath, will be set forth as the only possible salvation for the country. The wickedness and presumption of this can be plainly realized only by those who know that Sunday, instead of being the Sabbath, is a rival of the Sabbath, the badge of the man of sin, the mystery of iniquity. But hear the *Statesman*, it says:—]

ONE year ago our country was in the first stage of a great commercial and industrial depression. The activities of business were beginning to yield to the tightening cords of financial stringency. Money was scarce. Banks were becoming distrustful and cautious. Accommodations were given, even on best securities, with reluctance, and in small measures. A wave of distrust was sweeping over the land and paralyzing its industries. The financial stringency passed, but the depression continued and increased. The tariff-tinkering scare came in on the heels of the departing financial difficulty, and the slowly moving wheels of business and enterprise began to move still more slowly and gradually to cease entirely. And before the autumn, with its harvests still in the garner without a market, had given place to the rigors of winter, the business activities of the country had virtually ceased. Nearly every wheel, hammer, and loom were at rest. The tide of business had frozen in its channels.

During the long weary months of the winter and spring hundreds of thousands of workmen were left without work, and with their families were cast upon the charities of the communities. And while the industrial and commercial condition has at length in some measure improved, still the business life of the country is at a low ebb, and its pulse is beating feebly. There has as yet been no return to the conditions of two or three years ago. And but little ground to hope for an early resumption of former business activities yet appears. The outlook, even in a material point of view, is not assuring. In its moral aspects, the situation is still less encouraging. The evils which have been threatening the welfare, and the very life of the nation for many years past, have not abated, during the period of our national distress, but have rather increased. The hard times have not brought repentance to the people. The national chastisement has not worked the peaceable fruits of righteousness.

The conditions of distress and trouble

which ought to have humbled the nation, and brought it to penitence and reformation, have simply aggravated the existing evils and furnished the occasion and opportunity for a more formidable display of their power and malignity. The hosts of unemployed workmen, loosened from all the restraints of daily toil, have been left to drift in the current of their own tastes and appetites. They have been permitted to act out to the full the principles of life which they have accepted. And while there are multitudes of them who have acquitted themselves nobly, in this exigency of their lives, there are others, and the number is far greater than we were wont to think, who have exhibited a spirit of unrest, of lawlessness, of hatred to all that is good, of disregard for the rights and even the lives of their fellow-men which bodes no good to the country. The spectacle of armed bodies of workmen, in sullen and angry conclave, or surrounding the mills and factories, preventing by force their fellow-workmen from engaging in labor, mobbing and maltreating any who dare to disobey their lawless mandates, and this, too, in the very midst of our most populous, enterprising, and prosperous communities, is certainly a very alarming one. The utter disregard for life and property, and the bold defiance of civil authority, both State and national, the wild disorders, and the wholesale destructions, which are at this very moment making the skies of Chicago, and other cities, lurid with the flames of the incendiary, and are holding large portions of the country under a reign of terror, constitute a state of things which no intelligent patriot can contemplate with complacency.

And the worst feature of the situation lies in the fact, that while this lawlessness, and these disorders are utterly without excuse, they are the natural and inevitable outcome of the spirit of godlessness and lawlessness, which has for many years prevailed in the high places of the land. When our national Government, in its tremendous mail service, with its hundreds of thousands of employes, tramples under foot the laws of almost every State in the Union every Sabbath in the year, pursuing its purely secular business, which neither necessity nor mercy requires, in the very face of the State laws which forbid it, and in violation of God's moral law, teaching men that when divine and civil law stands in the way of its supposed interests, they may be disregarded, is it any wonder that laboring men, when they think their rights are interfered with, and that there is no other way to secure them than by disregarding the claims of law, accept the teachings of the Government and follow its example in this matter? And when our great railway corporations not only do the same, but in every possible way, by cheap Sabbath excursions, etc., not only deliberately break the Sabbath themselves for gain, but require their servants to do the same, and present every possible inducement to the thoughtless and godless to join them in their evil-doing, is it strange that they find at length that they have been successful in their teachings, and have eliminated from their workmen all sense of moral obligation? And when the public press, the great teacher of the communities, is itself the chief law-breaker, openly, willfully, and without any excuse, except that of the gain there is in it, prosecute their secular business on the Lord's day, and defiantly

trample the civil and divine law under its feet, is it not a natural and legitimate sequence of its teachings and example, that it is now supplying the communities with a daily recital of lawlessness, vice, and crime?

The truth is, these terrible riots, and outbursts of lawlessness, are no worse in principle, in fact, and in their results than are those lawless practices of our national Government, our railroads, and the Sunday newspapers. And herein lies the terrible danger that threatens the land. If this lawlessness were confined to the aggrieved workmen, it could soon be abated. A few regiments of State or national infantry would soon put a stop to it. But the root of the evil lies not with them. It is where the soldiery are not permitted to disturb it. And rooted where it is, it is sending forth its baneful shoots, charged with a strong vitality, into all the elements of our national life. And it is growing. It meets with less and less resistance year by year. The communities become accustomed to its presence, tolerate it at first, then accept, then follow the example. And as we look out upon the present situation, with lawlessness and godlessness in the ascendancy, and look back along the way by which they have reached their present supremacy, we may well inquire, "Whither are we drifting?"

Senator Gallinger's Plea for the Separation of Church and State.

THE Indian appropriation bill occupied the attention of the Senate July 18. It was considered for five hours and then went over without final action. It appropriates about \$9,500,000 an increase over the amount appropriated last year of \$1,500,000.

The bill gave rise to no discussion except when the paragraph appropriating \$1,000,000 for the Indian schools was reached. Mr. Quay then presented a large number of papers, printed in uniform style and language, numerous signed by citizens of various counties in Pennsylvania, and headed, "A petition concerning appropriations for Indian education at sectarian schools."

The paper protests "against the violation of the American principle of separation of Church and State" involved in the pending bill. He said that the petitions came from the Patriotic Sons of America, and he moved that the further consideration of the bill be postponed for two weeks, so that the patriotic orders of the country might be heard from. The motion was rejected, and the consideration of the bill was proceeded with.

Mr. Gallinger, of New Hampshire, referred to what he called the remarkable fact that within the last eight years the Catholic Church received \$2,366,000 for the education of Indian children, while fifteen other churches had received only a little more than half of that amount. It was not to be wondered at, therefore, he said, that the other churches had come to the conclusion that it was time to come back to the principle that Church and State ought to be divorced.

Mr. Call on behalf of himself and of the committee, concurred in the propriety of a separation between Church and State; but explained that as the matter had come down to the present administration the committee had no discretion in the matter, unless it recommended the entire discon-

tinuance of education of Indian children as now provided for.

Mr. Gallinger expressed the belief that these school appropriations were in contravention of the spirit, if not the letter, of the Constitution. He did not believe that Congress could long stand on the ground which it occupied to-day. There was already a gathering storm against appropriating money for sectarian purposes, and that storm would break before a great while. The principle was wrong and had to be reversed sooner or later—and the sooner the better.

Mr. Call said that the senator from New Hampshire did not differ on that point from the Committee on Appropriations, nor did the committee differ from him. He knew that the public opinion of the country was opposed to sectarian schools. But the question was, what could the Committee on Appropriations do? These contracts had been made and these contract schools established. Ought the children to be taken away from them?

An item of \$1,000 for the repair of the church and building used for school purposes on the San Xavier reservation, in Arizona, led to a statement by Mr. Cockrell, of Missouri, chairman of the Committee on Appropriations, that this was an old Greek Church, probably the oldest church in the United States, not even excepting that at Santa Fe; that it was a work of rare skill in architecture, and that the real object of the appropriation was to preserve it as one of the antiquities of the country.—*Washington Post*.

Let the People Vote on the Question.

THE Albany correspondent of a city paper announces that the Committee on Charities of the Constitutional Convention has changed its opinion regarding the withdrawal of State aid from sectarian charitable institutions. At the beginning it says the majority of the committee believed that none of the State's money should be paid to these institutions. Now the opinion of all the members but one is that the present system should not be changed, because the members have been convinced by personal observation "that the purely State institutions—those that are maintained absolutely at the expense of the State—are the poorest and most incompetently managed, and that the sectarian institutions—those that succeed in deriving a certain stipend per capita from the State—are most commendably controlled."

Assuming this statement to be correct, we submit that it furnishes no reason why State money should continue to go to substantially private asylums over which the State has not any control. If the State's institutions are inferior to the others that is the fault of the State, and it is not a reason for continuing a system of diverting public money to the support of private and sectarian institutions. The machine which has dominated the Democratic party of our State has undoubtedly demoralized the asylums and hospitals which the State conducts. The remedy is not to continue the payment of public money to private institutions, but to elect a governor who will reform the management of these institutions. No other course is logical.

If the committee has concluded that the present system of giving public money to private sectarian institutions is right it

might as well go further and recommend the abandonment of State hospitals and asylums, and turn over the unfortunates to the care of sectarian asylums, protectories, schools and hospitals at public cost, but without public oversight. Why not? If the sectarians do so much better than the State can do with some institutions, would they not do better with all?

A large number of the people of the State desire an opportunity to vote upon a proposition to abolish all sectarian appropriations. If the members of the committee, who have seen some sectarian institutions at their best, and under circumstances that are not normal, think to deny the people this right, they will not perform their duty.—*Mail and Express*.

True of the Sabbath, But Not of Sunday.

[The *Christian Statesman* has the following words, sound and true when applied to the Sabbath, but false as applied to Sunday. Have men no fear of God before their eyes that they can thus pervert the truth and give to a base counterfeit the honor claimed by God for his own rest day?]

OUR complex civilization makes it difficult, we concede, to determine just what is, and what is not, proper to be done on the Sabbath day. But our unwillingness to make sacrifices for conscience' sake adds greatly to that difficulty. There are some kinds of work one cannot do if he would live a loyal Christian life. Because our complex civilization calls for the operation of the telephone, for example, does not prove that that call is right and should be obeyed by the Christian. It may only be another call to sacrifice for Christ's sake. "The Sabbath will be observed as the Lord of the Sabbath would have it observed only when all men humbly ask God to direct their observance of it, and then go straightway and do what he tells them to do." But how will he direct them? Will it be by some new revelation or by the word of truth? Has God spoken so distinctly and definitely that one may be sure of his mind? If one shall take the fourth commandment as fundamental and then all that is found elsewhere in the Bible on the Sabbath question as complementary, with a sincere desire to know and to do "what he believes the Lord would have him do," will he not be likely to become an enlightened and loyal Sabbath-keeper? Is there any other safe way for one to do in a matter surrounded with so many difficulties? Let us be careful that our instruction is such that those who follow it will build on the bed rock. Nothing else is safe.

What They Mean by the Phrase, "A Christian Nation."

IN a sermon preached in Wilmington, Del., May 20, Rev. T. E. Terry, pastor of St. Paul's Methodist Episcopal Church, thus defined the term, "A Christian Nation":—

There is a decided and growing tendency among the masses of our population toward irreverence for the sacred institutions of Christianity, and toward positive irreligion. No nation can be truly said to be a Christian nation that has not a distinct national type of Christian morality. If this nation is equally given up to the doubts of skepticism, to the denials of agnosticism and infidelity, to a multitude of pagan beliefs and to no belief at all, and to belief in Jesus Christ, then it cannot in truth be said to be a Christian nation. A Christian nation must be a nation acknowledging Jesus Christ, and adopting his religion. This national morality cannot exist without religious principles and religious institutions. Wherever Rome

carried her conquests there she set up her standards and established her laws, and that province became a part of the great Roman Empire. So, wherever Christianity prevails, there she must set up her standards and establish her institutions, and so long as she stays to bless the nation these must remain intact. But what are the facts? Where in all this land is the sanctity of the holy Sabbath not violated? Who does not know that the respect and reverence that men entertain for the Church and for the Christian ministry is sadly waning? With what flippant irreverence do men handle the Word of God! and yet let it ever be borne in mind that without the Christian Sabbath, and the Christian Church, and the Christian's Bible—without all of these sacredly cherished and immovably fixed as the foundations of our civilization, America is not, cannot be in any true sense a Christian nation, and he who in any way, and to any extent impairs the strength and influence of these or either of them, or in any way lessens the respect and veneration men feel for them, to that extent he digs away the foundations of our Republic, and forfeits the protection and goodness of God. Let him who sins against God, and against the Christian conscience of this nation beware!

Notice, "A Christian nation must be a nation acknowledging Jesus Christ and adopting his religion." "Wherever Rome carried her conquests there she set up her standards and established her laws." And this man, who is called a Christian minister, sets this forth as an example of what the Church should do: do as Rome did: conquer by force and promulgate its religion by the sword!

The Sabbath Question in the Dominion Parliament.*

THE honorable gentleman (Mr. Charlton, mover of the bill) says: "The State should protect the rights of conscience." This is a very important principle. I want to know where the honorable gentleman wants to apply it. It is a very true principle applied generally, and I wish it were printed in the honorable gentleman's heart as well as in the hearts of all the people of the Dominion,—the State should protect the rights of conscience. . . . But we are not alone in this Dominion. There are not only Protestants and Catholics in this country; there are some other subjects of Her Majesty; the honorable gentleman knows it. There are some Jews. In England, in France, in Germany, in all the civilized nations of the world, they are a respected set of individuals. They have consciences, too; and though not believing in their faith, I am not ashamed to show their way of thinking. They rely upon the Bible, upon the Old Testament, and what do they find there? They find the words of God himself. The honorable mover of the bill himself believes that what I will read there is the Word of God. Take Genesis—some honorable gentlemen laugh, but perhaps it will do them good to hear again what they learned by heart when young. Take paragraph two, which reads:—

And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made.†

There, it is the seventh day which God made holy; and then, if you look to Exodus, paragraph twenty—I am told that in English we should say verses—verse 20, subsection 8, I may be more correct, perhaps, in saying chapter 20, and verses 8, 9, 10, 11:—

Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it

* Delivered in the House of Commons, Wednesday, May 30, 1894, by Hon. G. Amyot, Member from Bellechasse, P. Q., and printed in the unrevised "Hansard" No. 49, and in the revised edition columns 3503-3507. Published by the International Religious Liberty Association as No. 23 of the *Religious Liberty Library*, and for sale at this office. Price, 1½ cents. Usual discount in quantities.

† Gen. 2:2, 3.

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

The Jews take those texts among others—there are hundreds of them—and say that the law that God gave to his creatures is to keep holy the seventh day. And they ask by what authority we change the law of God and celebrate the first day instead of the seventh. This is a very important point, and I am sure the honorable mover of the bill (Mr. Charlton) is ready to give his authority.

Now, there is another sect or religion which says: We do not rely upon the Old Testament, but upon the New Testament, and according to the New Testament it is ordered that we should go on celebrating the seventh day and not the first day. These people rely upon the New Testament, and have even suffered death to prove their belief. I hold in my hand a book entitled, "The Faiths of the People," by Malloy, and I will draw the attention of the honorable gentleman to page 209 at the end of the chapter. He will see there the reasons these people give for going on celebrating the seventh day. I shall not trespass upon the time of the House by giving quotations, but I ask the honorable gentleman to show us one word in the New Testament where the Son of God took it upon himself to change the day ordered by his Father to be kept holy. The Seventh-day Baptists or Adventists, who celebrate the seventh day, say to the mover of this bill: To whom do you submit when you keep holy the first day? And they accuse him of submitting to the Catholic Church. They say to him: In celebrating the first day of the week, you admit the authority of the Catholic Church and its right to impose discipline. You admit that the Catholic Church has received from God the power to dictate to the people its law as to the doctrine to be followed. That is the charge which the Seventh-day Adventists make against the honorable gentleman. The honorable gentleman knows, and he will find it in his own authorities, that Sunday is of apostolic tradition. In the first centuries, as shown in the book I have here, in many parts of Christendom, Sabbath was celebrated, but the Catholic Church changed the day by decree, pretending that it had the right so to change it, pretending that it was established by the Son of God and intrusted with all powers. And it is in virtue of that belief that the church changed the day, and that is why the Seventh-day Adventists say to the honorable mover of the bill: You believe, like us, in the New Testament, why do you give up your belief in the Sabbath celebration? Why do you submit to the Romish Church? Why do you admit the traditions of the apostles? If you admit one, you admit them all. You admit the absolution given by the priest, you admit the sacraments of that church. But they say: We believe in the Word of God the Father in the Old Testament, and in the Word of God the Son in the New Testament, and we stand by that, and will not submit to the dictation of any other church, which is only assuming powers it has not received.

As for us Catholics, Mr. Speaker, we shall celebrate our Sundays as we please, provided we do not interfere with your civil rights, and if we do, go to the prov-

inces and you will receive protection. When we joined Confederation, we joined it as a commercial partnership, and not as a salvation army. We do not believe in this Parliament turning itself into a salvation army, and with drums and fifes trying to force us into heaven. The honorable mover of this bill says he wishes to protect the rights of conscience. Is he doing that when he wants to impose upon the Jews the obligation of keeping the first day instead of the seventh? Does he protect the rights of conscience when he wants to compel the Seventh-day Adventists to celebrate the first day of the creation instead of the seventh? Does he protect the rights of conscience when he seeks to compel a great number of his fellow-citizens to disobey the Word of God and to obey the words of a church of which they do not approve?

(Conclusion next week.)

Religion and the Public Schools.

THE Committee on Education of the Constitutional Convention at Albany proposes an amendment to the constitution absolutely forbidding any sort of State aid, direct or indirect, of schools "wholly or partly under the control of any religious denomination, or in which any denominational tenet or doctrine is taught."

This makes complete the secularization of the system of public education in this State. If such an amendment be adopted by the convention and ratified by the people, all attempts of religious or parochial schools to participate in the distribution of the public school fund will be frustrated permanently by the positive prohibition of the fundamental law. It would, moreover, exclude from the public schools every trace of religious education, prayer, reading of the Bible, or any formal recognition of supernatural religion, for in whatever shape such instruction is introduced it must take on the character of "denominational tenet or doctrine."

Under the English system of State aid to primary education, voluntary and denominational schools are recognized as a part of the public provision for instruction, but these are supplemented by separate schools, especially established by the school boards, which are empowered to make their own arrangements respecting religious teaching, subject to the restriction that it shall not be denominational. Where it is provided, however, it is Christian, and generally, in the Roman Catholic view, Protestant. Of the 2,392 school boards in England and Wales, only 91 have excluded religious instruction altogether, and these are wholly in small villages. In all the rest the Bible is read and careful provision is made for inculcating religion. Birmingham is almost alone among them in going even so far as to require that the Bible shall be read without note or comment. In London the school board has always provided for the reading of the Bible and "such explanations and such instructions therefrom in the principles of morality and religion as are suited to the capacities of children;" but last April it went further and laid down a scheme of dogmatic religious teaching, justly described by a writer in the last number of the *Nineteenth Century* magazine as "a creed of its own, designed to serve as a new safeguard of the faith, and to render all Unitarian and other heterodox interpretations of the Bible impossible."

The scheme satisfies neither the teachers nor the public, and, generally, the religious instruction of the board schools satisfies neither believers nor unbelievers. As Lord Salisbury calls it, it is "a patent compressible religion which can be forced into all consciences with a little squeezing." He has also declared with the force of irrefutable truth that "no State necessity ought to allow you to sweep away" a parent's "inalienable right to determine the teaching which his child should receive upon the holiest and most momentous of all subjects." That right cannot be guarded except by excluding all religious instruction from schools provided and controlled by the State. The logical outcome of the controversy provoked by the course of the London School Board last spring in laying out a scheme of dogmatic religious instruction will be the complete secularization of the London schools maintained by the board. If the State desires to encourage such teaching, it must do so, after the English plan, by treating every elementary school, voluntary or religious, as a public school. In its own schools, specifically, it must let religion alone, or else it invades an inalienable right of the parent, as Lord Salisbury says.

The proposed amendment to the Constitution of this State would absolutely forbid the adoption of that plan here. All schools which gave religious instruction would be debarred from State aid by its prohibition. The Faribault plan would be unconstitutional in New York. The public money would be expended for purely secular education exclusively.—*New York Sun*.

The Papal Plea for Unity.

THE Roman pontiff has issued an "encyclical" in behalf of Church unity, which is remarkable in that it is addressed to all Christendom,—Protestant, Greek, and Roman Catholic. The fact affords strong evidence of the feeling of confidence which pervades the Roman hierarchy at this stage of their struggle for the recovery of Rome's former supremacy. It is said that the pope was previously in possession of reliable assurances both from Greek and Anglican Church parties that such a plea from himself would be welcomed in their midst; though doubtless the ever increasing flow of the Romeward tide in so-called Protestant churches throughout Christendom, furnished the pontiff with all the evidence needed that his effort would not be in vain.

The papal plea for unity is, of course, nothing more than a plea for union with Rome. No other kind of unity is desired or recognized by the papal church. The pontiff has deliberately invited the Protestant bodies throughout the world to acknowledge the authority of the church of Rome in spiritual things, and to declare that the reformation was wrong and that Wycliffe, Luther, Wesley, and their co-laborers were agents of the devil, instead of servants of God. An Italian, surrounded by others of his kind, brought up in an atmosphere that knows never a ray of gospel light and liberty, invites those who have been reared in the atmosphere of freedom to acknowledge him as their spiritual leader! But on the other hand, the insult has itself been invited by the inconsistent, compromising, and spiritually-lifeless character of the Protestantism which a great part of the Protestant world has now for some years exhibited.

The basis of the desired union is, as stated, an acknowledgment by all other churches of the authority of Rome, of the error of all doctrines which stand in opposition to hers, and of the wickedness of the work of all by whom such doctrines have been taught; for this is what a compliance with the pope's proposition involves. It is not Christian unity for which the pontiff pleads, but for the "unity of Christendom," in that sense of the word which refers more to a profession of Christ than to possession of what he gives. Christian unity is, "the unity of the faith" (Eph. 4:13);—not unity of belief merely, nor unity which men can bring about with respect to the faith, but unity which the faith itself gives to men, as many as will receive it. Faith—Christian faith—is a gift of God, and not an outcome of the will or reason of man (Eph. 2:8); and Christian unity is the result of the faith which they have, and not of any efforts on their part to agree on points of doctrine while in a state of discord. There being but one faith, there must necessarily be unity among all who possess it. All who are united to Christ are by that very bond united to each other. And therefore no anxiety need ever be felt by any one for Christian unity itself, for that must always exist wherever there are Christians; and the very fact that a plea is put forth for the unity of Christendom is itself proof that it is not Christian unity that is called for, but only such unity as can be produced by the will and efforts of man.

The encyclical declares, as stated in the *Catholic Times*, that "the church continues with an ardor that knows no abatement the work of propagating the faith which has lived through nineteen centuries,"—in which assertion there is more of truth stated than is realized by the pope or his defenders; for what he miscalls "faith" has, in its Catholic phase, existed since the days of the Apostle Paul, who saw the beginning of its working nineteen centuries ago (see 2 Thess. 2:7); but the Christian faith is very much older than that, for "by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous" (Heb. 11:4); and the gospel was preached to Abraham (Gal. 3:8); and to his descendants who came out of Egypt. Heb. 4:1, 2. The Christian faith is as old as the days when God first spoke to man, for faith is belief of God's Word, and we read in the first Epistle of Peter, "the word of the Lord endureth forever; and this is the word which by the gospel is preached unto you." The gospel is everlasting (Rev. 14:6): and therefore the Christian faith,—the faith which God gives to man,—is everlasting; it has been prepared from eternity. The doctrines of the papacy are, in principle, older than nineteen centuries, extending back into the darkness of ancient heathenism until they become lost in the mists of time; but in their Christian guise they have existed for nineteen centuries and no more.

The pope offers himself to the Protestant world as an infallible religious guide, since they have, as he informs them, no certain rule of faith nor authority. In other words since the word of the Lord, which by the gospel is preached unto men is not a sure rule of faith nor authority to them, the pope offers them the word of man, preached by the prelates of Rome! Sad indeed it is that the attitude of professed Protestants should invite such a

deliverance from the "man of sin." The root of this terrible evil is neglect of the words of God,—the holy Scriptures. Turning away from them and refusing to accept them in childlike faith, they have indeed no certain rule of faith nor authority left them, but have only the dire remedy for their schisms of going back to Rome. But "nevertheless the foundation of God standeth sure, having this seal: The Lord knoweth them that are his." 2 Tim. 2:19.—*Present Truth, London, England.*

He Favors Freedom in Religion.

THE pastor of a Christian Church in Missouri sends us the following excellent letter:—

Nevada, Mo., July 19, 1894.

EDITORS AMERICAN SENTINEL:—I have received a sample copy of your paper with a tract entitled "The Civil Sabbath," by the kindness of some friend.

I have read the copy, and take this method to say to you that I am in sympathy with every move away from religious legislation.

No government has a natural right to dictate religious duty, much less a free government like that of the United States. Christianity is *natural government*. State government is arbitrary. To unite these must bring persecution and destruction. That the present status of our civilization is precarious, no one abreast of the times can for one moment doubt. God made man free, and he who proposes to arbitrarily rule him is a usurper and claims divine prerogatives.

I am for freedom in religious thought and action. Truth unfettered by human law will triumph in the end, and we can afford to wait the coming of the truth religiously, as well as we have waited for scientific truth.

Yours in the love of truth and freedom.

This letter is encouraging to us, and will be also to the person who sent the paper and tract referred to. They were not sent from this office, and we take this method of letting the friend who sent them know how they were received. We very frequently receive letters of this character from those who have had through others copies of the SENTINEL. Be not weary, friends, in well-doing, even if you get no immediate return.

Success in Destroying Sunday.

THE *Christian Reformer*, Pittsburg, says:—

The persistent and systematic efforts to make the weekly day of rest and worship a day of secular enjoyment, are meeting with remarkable success. On Saturday the daily papers publish the attractions offered in the public parks on the Sabbath, and hold out every form of inducement to the people to forsake the churches and go to the parks for a day or an evening of pleasure. Bands of music are engaged to add to the attractions offered. On Monday the papers tell what multitudes of people spent the Sabbath in the parks, and how they enjoyed themselves and were benefited. It is said that at least 40,000 people were in Schenley Park, Pittsburg, on Sabbath, June 10th. These people who are shut up from morning till night in offices, shops, business houses, and kitchens, certainly need the advantages afforded by the parks. But it is a great wrong done to their own souls to use the Sabbath to obtain that advantage. There are six days for secular, and one day for sacred, employments. It is an outrage on humanity to spend the whole of six days in shops, and mills, and stores, without necessary recreation, and then to rob the soul of its rights that the tired body may be recuperated. Let there be a Saturday half holiday for bodily recreation. "Verily ye shall keep my Sabbaths and reverence my sanctuary."

"Verily ye shall keep my Sabbaths!" How does the *Reformer* do this? By calling God's Sabbath "Saturday," and urging men to give half of it to business, and half to holidayism. The *Reformer* treats God's Sabbath with greater disregard, if possible, than those, of whom it complains, do Sunday, and adds to this profaning of God's day the false claim

that it is justified in so doing because prevailing custom and majority rule are with it in such disregard. It sets an example of godlessness by its treatment of the real Sabbath, and then denounces those who follow its example in general by disregarding both the Sabbath and Sunday. Physician, heal thyself. Cease your disobedience to God, and teach men to revere this law, the authority of which surpasses human custom, as light surpasses darkness, as the mountain peak surpasses the marshy plains. Until such leaders as the *Reformer* are reformed the "remarkable success" which now attends the destruction of Sunday will continue to be increasingly successful.—*Evangel and Sabbath Outlook.*

No Conscience in Sunday Keeping.

THE *Christian Statesman*, of July 7, says: "Men have no conscience, as we understand it, on the Sabbath question without the fourth commandment. *It is not an ethical axiom that one day of the seven should be put to sacred uses.* Conscience on such a question cannot exist without a 'Thus saith the Lord.'" But what then becomes of conscience in the matter of Sunday observance? It is manifest that there can be no such thing, for there is absolutely no "Thus saith the Lord" for Sunday keeping, and the *Statesman* knows it.

But our contemporary continues: "Missionaries tell us that they find great difficulty in getting converts to observe the Sabbath [Sunday, the *Statesman* means]. Bishop Thoburn says: 'When a man becomes a Christian he knows, without five minutes' teaching, that he must avoid all immoral practices, but he does not know that he must rest one day in seven.' And how should he?" inquires the *Statesman*. "And how will the missionary undertake to strengthen his conscience on that important question? He must do it, of course, by means of the fourth commandment which says, 'Remember the Sabbath day to keep it holy.'"

We want to ask, What, in the face of this statement of fact, becomes of the claim that Sunday is a civil institution, based, so far as the State is concerned, on the physical necessity of a day of rest? It is simply abandoned.

That which the *Statesman* asserts is absolutely true, except that the fourth commandment has nothing to do with Sunday. There is absolutely nothing in nature to give even a hint of one-seventh part of time for rest, much less any particular seventh part. Whole nations have risen, become strong and flourished for centuries without any knowledge of a weekly rest day; and nations exist to-day enjoying just as good health and living just as long without a regular weekly rest day as do those who observe Sunday most strictly. The whole physical necessity argument is a "pious" fraud, invented in this country to bolster up Sunday laws under a system of government in which Church and State is supposed to be absolutely divorced, and in which the highest lawmaking power is inhibited from making any "law respecting an establishment of religion, or prohibiting the free exercise thereof."

Let the *Statesman* never again attempt to justify Sunday laws upon other than strictly religious grounds.

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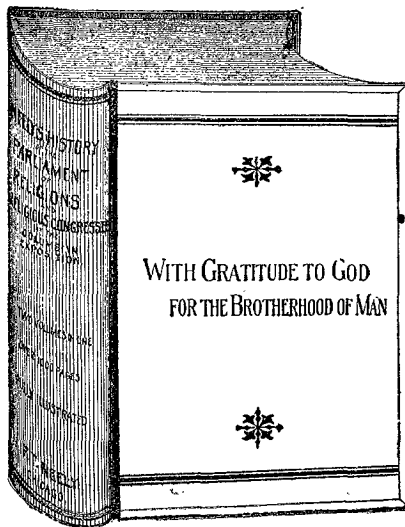
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NEW YORK, AUGUST 2, 1894.

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

THE Finnish Parliament has passed an act prohibiting railroad traffic, and delivery of mail, on Sunday.

EVERY member of a Harrisburg, Pa., baseball club was recently fined four dollars and costs, for playing ball on Sunday, June 30.

AN order forbidding the sale of soda water in Cambridge, Mass., has resulted in the closing of the drug stores from midnight of Saturday to the same hour of Sunday.

THE Baltimore *Herald* publishes the statement that the respectable people of Church Hill, Md., have no sympathy with the riotous demonstrations against the Seventh-day Adventists.

IN this country we hear much about the "American Sabbath," and we are warned against the "European Sabbath." In Canada they talk of the "Canadian Sabbath," and fear the demoralizing influences of the "American Sabbath."

THE Seventh-day Adventist church building at Church Hill, Md., has been dedicated, notwithstanding the threats of a number of rude fellows of the baser sort, who supposed that they could frighten an Adventist preacher by Whitecap methods.

IT is stated that "the giving of the ballot to the women of Colorado is imparting new life to the Woman's Christian Temperance Union of that State. It has placed them in a position where every blow counts, and they are vigorously improving their opportunity." Not a bit of doubt of it!

ON another page we begin the publication of a speech by Hon. G. Amyot, a member of the House of Commons, Canada, against the passage of a Sunday bill, entitled, "An Act to Secure the Better Observance of the Lord's Day, Commonly Called Sunday." A notable feature of the speech is Mr. Amyot's recognition of the vital question at stake in Sunday observance. He declares that the man who attempts to enforce Sunday observance by law undertakes "to compel a great number of his fellow-citizens to disobey the word of God and to obey the words of the church of which they do not approve." This is the situation in a nutshell; and

rather than thus prove disloyal to their God, Seventh-day Adventists choose to suffer in prisons, in chain-gangs, and in exile.

THE first number of the *Australian Sentinel and Herald of Liberty*, published in Melbourne, has reached our table. The *Australian Sentinel* is, like the AMERICAN SENTINEL, "set for the defense of liberty of conscience, and is therefore uncompromisingly opposed to a union of Church and State, either in name or in fact." Its editors are not unknown to our readers, being A. G. Daniels, W. C. Colcord and J. O. Corliss. We wish this new advocate of soul liberty prosperity in its good work.

THE Committee on Education of the New York State Constitutional Convention having in charge the proposed section designed to prevent sectarian appropriations, has reported ten to three in its favor, to the convention. It reads as follows:—

Neither the State nor any sub-division thereof shall use its property or credit or any public money, or authorize or permit either to be used, directly or indirectly, in aid or maintenance of schools or other institutions of learning, wholly or partly under the direction or control of any religious denomination, or in which any denominational tenet or doctrine is taught.

It will be seen that this leaves the door wide open for that colorless thing called "unsectarian religious instruction." That which is held in common by a number of denominations is not generally regarded as denominational, though in fact it is so whether held by one denomination or by forty.

THE *Christian Statesman* says that the Government, by its mail contracts, requires "hundreds of thousands to set at naught the law of the Most High," in the Sunday mail service. Will the *Statesman* please to be more definite and point out the divine law which prohibits the carrying of mail on Sunday? Our contemporary must realize that the claims of the Sunday Sabbath are at a great disadvantage because without the vestige of biblical authority. What would not the whole National Reform outfit give for one "Thus saith the Lord" for Sunday observance! But they have it not. The wealth of the world could not buy it, and so they must continue to steal the livery of heaven in which to serve the pagan Sunday. Oh, the wickedness of applying the fourth commandment to Sunday!

THE National Reform Association has one of its secretaries at Albany trying to secure the adoption of a so-called "Christian" preamble to the new constitution. The present preamble reads thus:—

We, the people of the State of New York, grateful to Almighty God for our freedom, in order to secure its blessings, do establish this constitution.

It would seem that this ought to satisfy even a National Reformer, but it don't, and so Mr. Weir, a citizen of Pennsylvania, wants this adopted in its stead:—

We, the people of the State of New York, grateful

to Almighty God for our freedom, in order to secure its blessings, as a Christian people in the name and by the authority of our Lord Jesus Christ, on whose shoulder is the government, do establish this constitution.

This is monstrous. To begin with, the people of this State are not, properly speaking, thankful to God for freedom; they are not, in any proper sense, a "Christian people;" and certainly as long as Tammany bears rule, the government of New York is not on Christ's shoulder. Let no lie be incorporated into our fundamental law. Let the old preamble stand; or better yet, substitute this:—

We, the people of the State of New York, in order to secure to ourselves and our posterity the benefits of good and stable government, do establish this constitution.

AND now let the National Reformers rise up in their wrath and pronounce curses both loud and deep on the nation: the attorney for the District of Columbia has decided that ordinarily the word "daily" would not include Sunday, that being a *dies non*, but that in the matter of removing garbage it means just what it says. "Garbage is accumulated on Sunday as well as on other days," writes Mr. Thomas, "and since its presence is just as objectionable to health on Sundays as on other days, the word 'daily,' it seems to me, must be considered as used in the contract with reference to the service to be performed, and must, therefore, in the nature of things, include Sundays."

Now let Mr. Crafts declare that the nation cannot be preserved without religion, nor religion without the Sabbath, nor the Sabbath while the District of Columbia removes its garbage upon Sunday. Let Dr. George renew his onslaught on Congress, and let Joseph Cook expand his broad palm and closing his fingers one by one, clinch the Sunday argument in this most unhappy and inconclusive way.

"What Do These Things Mean?"

THE leading editorial in this paper, on the signs of the times, has been printed in tract form, together with the two articles on the same subject which immediately preceded it. This tract is No. 24 of the *Religious Liberty Library*, 20 pages; price 2½ cents. Usual discount to dealers. Order of Pacific Press, 43 Bond Street, this city, or of International Religious Liberty Association, Battle Creek, Mich.

ANOTHER excellent tract on the same subject is "The Great Strike a Fulfillment of Prophecy;" No. 60 of the *Sentinel Library*, 8 pages; price 1 cent. Order of Pacific Press, 43 Bond Street, New York City, or Oakland, Cal.

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