

"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."

VOLUME 9.

NEW YORK, NOVEMBER 15, 1894.

NUMBER 45.

American Sentinel.

PUBLISHED WEEKLY BY THE
PACIFIC PRESS PUBLISHING COMPANY,
No. 43 BOND STREET, NEW YORK.

Entered at the New York Post-Office.

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THIS number of the SENTINEL tells of Seventh-day Adventists imprisoned in Switzerland, and in this country, for doing bodily labor on Sunday.

WHY do Seventh-day Adventists suffer imprisonment rather than keep Sunday? Why do they not obey the civil laws which require them, in common with others, to refrain from the ordinary vocations of life on the first day of the week?

THE answer to the question raised in the preceding paragraph is that Adventists regard Sunday as a rival of the Sabbath of the Lord, and to honor it would be, with them, a denial of the Lord of the Sabbath. Sabbath-keeping is not with Adventists what it is with very many people, a mere matter of convenience, a simple choice of days, but it is a question of loyalty to God.

COURTS have denied that it is a matter of conscience with Adventists to work on Sunday, and have branded their devotion to their principles as obstinacy; but so did the Roman emperors the refusal of the early Christians to offer incense to Cæsar. The Christians, they argued, were not forbidden to worship Jehovah; they were only required to honor the gods of Rome. It is the same to-day with the Seventh-day Adventists: they are not forbidden, say the courts, "to keep their Sabbath; they are only required not to work on Sunday."

BUT "no man can serve two masters." God has set forth the Sabbath as the badge of his authority; it is his ensign: "Moreover also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them."¹ To give like recognition to a rival sign would be the same as for soldiers to pay equal honors to the flag of their rightful sovereign and to that of a

rebel prince; for that is just what the Sunday is, the badge of antichrist, the sign of sun worship anciently, and of papacy in modern times, and of rebellion against God and his law from the fall until the present moment. It is the "wild solar holiday of all pagan times," and is to-day flaunted by Rome in the face of the world with the taunt that "by keeping Sunday, they acknowledge the church's power to ordain feasts, and to command them under sin,"² and "the observance of Sunday by Protestants is an homage [worship] they pay, in spite of themselves, to the authority of the [Roman Catholic] Church."³

ADVENTISTS can go to prison, or to death, if need be, but they cannot even seem to keep Sunday.

Roman Catholic Saints and Miracles.

IN our examination of this subject last week, it was shown that notwithstanding the inspired declaration that in Christ only is there salvation, because "there is none other name under heaven, given among men, whereby we must be saved,"⁴ notwithstanding this fact, we say, it was shown that Roman Catholics all over the world are praying for temporal help and eternal salvation to myriads of dead men and dead women, whom the Scriptures declare are dead, but whom the Roman Catholic Church teaches its votaries to believe are in heaven making intercession for those who invoke them.

So true is this that in the face of the inspired testimony by the Apostle Peter, Joachim Pecci, as Pope Leo XIII., claiming to be the successor of Peter, has pronounced the apostolic benediction, the blessing of Peter, upon the shrine of St. Anne in Canada, where thousands of deluded peasants ask for healing in the name of "St. Anne;" and upon Lourdes, France, where so many more thousands ask for perfect soundness in the name of

"Our Lady of Lourdes," and where hundreds of letters are received daily addressed to "Our Lady of Lourdes," asking her to make the writers whole. And we are certain that should the Apostle Peter come forth from his grave and enter the church of St. Anne at Beaupré, or the grotto of Lourdes, France, and while the people, encouraged by the priests, were imploring "St. Anne" and "Our Lady" to heal them, should he repeat the sermon he preached in the temple he would be arrested again, not by captains sent by Jewish priests, but by captains solicited by the priests of the pretended Peter, Pope Leo XIII.

But, says the Roman Catholic, there are miracles wrought; if they are not performed by the saints in whose name they are implored, by what power are they performed?

Miracles in themselves are to-day the infallible evidence of but one thing, and that one thing is power. The next question is, what power? Bringing down fire from heaven was once the sign of the true God. It is not the sign to-day for "the revelation of Jesus Christ, which God gave to him to show unto his servants," declares, in Rev. 13:12, that the time would come when a power would arise of which it is said, "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." Again, miracles in the time of the Saviour were an evidence of his Messiahship, for when the messengers came from John asking, "Art thou he that should come, or look we for another?" Jesus answered, "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."⁵ Again Christ is referred to in the Scriptures of truth as "a man approved of God . . . by miracles, and wonders, and signs."⁶

But that miracles, and wonders, and signs are not to-day in themselves an infallible evidence of the truth of the cause in whose interests they are performed is shown from the following warning given by the Lord Jesus himself: "There shall arise false christ, and false

¹ Ezek. 20: 12.

² Acts 4: 12.

³ Luke 7: 19, 22. ⁴ Acts 2: 22.

² "Abridgement of the Christian Doctrine," by Rev. Henry Tuberville; Imprimatur, the Right Rev. Benedict, Bishop of Boston; Excelsior Catholic Publishing House, 5 Barclay Street, New York, 1833, page 58.

³ "Plain Talk About the Protestantism of To-day," by Mgr. Segur; Imprimatur, Joannes Josephus Episcopus, Boston; Thomas B. Noonan & Co., Boston, 1868, page 213.

prophets, and shall show *great signs* and *wonders*; insomuch that, if it were possible, they shall deceive the very elect." Again he says in that revelation which God gave to him (Rev. 1:1), speaking of a certain power that would arise,—he "deceiveth them that dwell on the earth by the means of those *miracles* which he had *power* to do." Thus it is seen that the three things, "miracles, wonders, and signs," which were a proof that Jesus was "approved of God," are by the same God and the same Jesus pointed out as signs of last-day antichristian powers.

But who perform these miracles, and signs, and wonders? Let the same revelation answer: "They are spirits of *devils* working *miracles*." Again the Lord by Paul warns of a falling away before the coming of the Lord, and in consequence, "the working of Satan with all *power*, and *signs*, and *lying wonders*."

If, then, miracles, and signs, and wonders are wrought when people invoke dead men,—instead of him whom God raised from the dead, and "who ever liveth to make intercession for us,"—they are miracles wrought by the spirit of "devils working miracles." It is the beginning of the working of Satan with all power, and signs, and lying wonders. And this invoking dead men, instead of the living God, is itself one of the evidences of the second coming of Christ. At the time when some are waiting for the Lord, there is so remarkable a seeking unto the dead that the inspired prophet exclaims: "Should not a people seek unto their God? On behalf of the living should they seek unto the dead?"

Thus it is seen that the Roman Catholic Church is honeycombed with the soul-destroying doctrines of Spiritualism, while at the same time claiming to be opposed to it. From all this it is seen that while claiming to be the true church of Christ, she is the habitation of devils. The miracles, and signs, and wonders to which she points as an evidence that she is the true church, instead of being wrought by her hundreds of thousands of dead "saints," are wrought by devils, and are the evidences of her apostasy.

Thus it is seen how well prepared the papacy is for the fulfillment of the part which Jesus Christ declared it would act in the closing scenes of earth's history. Here is the prophecy: "And I saw three unclean spirits like frogs come out of the mouth of the dragon [paganism], out of the mouth of the beast [Roman Catholicism], and out of the mouth of the false prophet [fallen Protestantism]. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."

'Twould Be Well Were It True.

THE everywhere continued intriguing of priests and nuns in Indian school work to secure legislation at Washington, and foster opposition among the Indians to Government Indian schools and their insidious persuading of Indian parents to withhold their children from Government schools is fast reaching a point where

there is no escape from the gage of battle. We have always acted on the defensive, and hesitate to take the opposite, but there seems no escape. The overwhelming evidence of our daily experience indicates that there is to be no peace. All concessions on our part for harmony's sake are in vain. The Roman Catholic Church as such, works in unison with nobody.—*The Red Man*.

'Twould be well were the concluding sentence of this paragraph from the *Red Man* true. But it is not. The Baltimore Lay Congress of 1889, adopted this:—

There are many Christian issues to which Catholics could come together with non Catholics and shape civil legislation for the public weal. In spite of rebuff and injustice, and overlooking zealotry, we should seek an alliance with non Catholics for proper Sunday observance. Without going over to the Judaic Sabbath, we can bring the mass over to the moderation of the Christian Sunday.

It would also be well if others would not work with the Catholic Church; but such is not the case. Too many so-called Protestants stand ready to cooperate with Rome so far as her interest and theirs are the same; then they cry, halt! But Rome goes right on, and they "turn white with fear and wrath" because of papal aggression in America!

In a Maryland Jail for Conscience's Sake.

ROBERT R. WHALEY, a member of the Seventh-day Adventist Church at Church Hill, Queen Anne's Co., Md., was committed to prison, Monday, Nov. 5, to serve a term of ninety days in the county jail at Centreville, for the crime of "Sabbath-breaking" and "doing bodily labor on the Lord's day, commonly called Sunday."

There were three cases against him. The first for working Sunday, June 3, 1894, and the other two for laboring the two succeeding Sundays. In one of the warrants the offense charged was "Sabbath-breaking," and when Mr. Whaley was asked whether he would plead guilty or not guilty, he answered that he would plead, "not guilty" to the charge of Sabbath-breaking. Judge J. M. Robinson, the presiding judge, asked him if he worked on the day called Sunday, the first day of the week. Mr. Whaley answered that he had. To which the judge replied: "In this State they are the same. The Sabbath and Sunday are the same."

Five witnesses were called by the State, all of whom testified to having seen Mr. Whaley hoeing in his garden, chopping and sawing wood in his back yard. All the witnesses volunteered the information that the defendant did not deny that he worked on Sunday, but admitted it and said he had the right to do it. After the prosecuting witnesses were examined the judge asked the defendant if he had any explanation to offer.

Mr. Whaley replied that he had, and in a calm dignified manner and in a tone of voice firm and impressive, he said in substance:—

I have a few words that I would like to say. This is something new to me. I was born and reared in Queen Anne's County, and was never before the court until to day. I have always endeavored to be a law-abiding citizen. But I am here in a matter between my Lord and myself. I would like to say to the court that I am a Seventh day Adventist. I study my Bible, and my convictions are that file seventh day is the Sabbath of the Lord my God.

I was raised in the Sunday-school and I was taught the ten commandments. I was taught that the seventh day is the Sabbath, and then was taught to observe the first day in its stead. In my study of the Bible I can-

not find where God, the Lord Jesus, or the apostles ever changed the Sabbath from the seventh to the first day. I am conscientious in the matter and choose to stand for God and the right. I leave the case with the court.

The court room was crowded and this brief statement was listened to in marked silence.

Judge Robinson replied at some length to the effect that the law did not interfere with his rights to keep the seventh day, but only asked that he refrain from labor on Sunday, the first day of the week. He admitted that Sunday laws were enacted out of deference to the religious sentiment that regards the day as holy. He traced the present Sunday legislation back through the Church and State governments of modern Europe to Constantine's time. He made use of every opportunity to stigmatize the Sabbath of the Lord as the "Jewish Sabbath;" and repeatedly asserted that the defendant was not conscientious in the matter of working on Sunday. Mr. Whaley remarked that he was, but the judge said he did not wish to argue the question and did not give him an opportunity to explain why he was conscientious regarding the necessity of working on Sunday. The judge spoke in a kindly manner, and repeatedly offered to suspend fines in the second and third cases "if the defendant would show a disposition to obey the law." Of course Mr. Whaley could not compromise the matter and the judge fined him five dollars and costs in each of the three cases. At this writing the amount of the costs is not obtainable, but the amount does not affect the length of the term of imprisonment, as the time is limited by law to thirty days for each separate case.

Mr. Whaley is forty-two years old and has a wife and seven children dependent on him for support. Previous to his becoming a member of the Seventh-day Adventist Church he was a probationary member of the Methodist Church, and it is a very significant fact in this connection that four of the five prosecuting witnesses were members of the Methodist Church, and Mr. Whaley's former brethren.

In the summer of 1893, Elders Robinson and Horton, Seventh-day Adventist ministers, came to Church Hill, a town of five hundred inhabitants, and held a series of meetings which resulted in the organization of a small church. The opposition was very bitter. Attempts were made, with partial success, to cut down the tent in which the meetings were held and at the same time the mob, with pious enthusiasm, came with tar and feathers with avowed intention of decorating Elder Horton and treating him to a free ride.

In the spring of 1894 work was commenced on a church building and Mr. Whaley, being a carpenter by trade, was engaged to build the church. Not wishing to give unnecessary offense and having work on his own premises which must be done, he refrained from working on the church on Sunday, and devoted the day to hoeing in his garden and chopping firewood as his neighbors often did, and as one of them actually did at the same time as Mr. Whaley did part of the work for which he was arrested.

The other case, that of William G. Curlitt, another Seventh-day Adventist belonging to the same church, was called, but as one of the State's witnesses was absent the case was postponed until Wednesday.

Mr. Whaley's wife is in perfect sym-

⁴ Matt. 24:24.

⁵ Rev. 18:14.

⁶ Rev. 16:14.

⁷ 2 Thess. 2:9.

⁸ Isa. 8:19, R. V.

⁹ Rev. 16:13-15.

pathy with her husband, and though loath to be separated from him for so long a time, yet she encouraged him to faithfulness, promising to care for the family of little ones as best she can.

President Cleveland's Thanksgiving Proclamation.

THE President of the United States, following the example of every president, we believe, except Jefferson, has, in his assumed role of High Priest of the nation, the American *Pontifex Maximus*, as it were, has issued his proclamation, directing certain religious observances by all the people for the 29th day of the present month. This proclamation is as follows:—

The American people should gratefully render thanksgiving and praise to the Supreme Ruler of the Universe, who has watched over them with kindness and fostering care during the year that has passed. They should also, with humility and faith, supplicate the Father of all Mercies for continued blessings according to their needs, and they should, by deeds of charity, seek the favor of the Giver of every good and perfect gift.

Therefore I, Grover Cleveland, President of the United States, do hereby appoint and set apart Thursday, the twenty-ninth day of November, instant, as a day of thanksgiving and prayer, to be kept and observed by all the people of the land.

On that day let our ordinary work and business be suspended, and let us meet in our accustomed places of worship and give thanks to Almighty God for our preservation as a nation, for our immunity from disease and pestilence, for the harvests that have rewarded our husbandry, for a renewal of national prosperity, and for every advance in virtue and intelligence that has marked our growth as a people.

And with our thanksgiving let us pray that these blessings may be multiplied unto us, that our national conscience may be quickened to a better recognition of the power and goodness of God, and that in our national life we may clearer see and closer follow the path of righteousness.

And in our places of worship and praise, as well as in the happy reunions of kindred and friends, on that day let us invoke Divine approval by generously remembering the poor and needy. Surely He who has given us comfort and plenty will look upon our relief of the destitute and our ministrations of charity as the work of hearts truly grateful and as proofs of 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 first day of November, in the year of our Lord eighteen hundred and ninety-four, and of the independence of the United States the 119th.

[Seal.] GROVER CLEVELAND.
By the President:
W. Q. GRESHAM, Secretary of State.

The terms of this proclamation are mandatory, but of course there being no penalty for non-observance of the prescribed religious services, the people will do as they please on the 29th instant, so far as observing the day sacred to the American stomach is concerned. But we are constrained to agree with Jefferson, who thus stated his reasons for not issuing the customary proclamation:—

I consider the Government of the United States as *interdicted by the Constitution from intermeddling with religious institutions, their doctrines, discipline, or exercises.* . . . But it is only proposed that I should recommend, not prescribe, a day of fasting and prayer. That is, that I should *indirectly* assume to the United States an authority over religious exercises, which the Constitution has *directly* precluded them from. It must be meant, too, that this recommendation is to carry some authority, and to be sanctioned by some penalty on those who disregard it; not, indeed, of fine and imprisonment, but of some degree of proscription, perhaps in public opinion. And does the change in the nature of the penalty make the recommendation less a law of conduct for those to whom it is directed? I do not believe it is for the interest of religion to invite the civil magistrate to direct its exercises, its discipline, or its doctrines; nor of the religious societies, that the General Government should be invested with the power of effecting any uniformity of time or matter among them. Fasting and prayer are religious exercises; the

enjoining them, an act of discipline. Every religious society has a right to determine for itself the times for these exercises, and the objects proper for them, according to their own particular tenets; and this right can never be safer than in their own hands, where the Constitution has deposited it.

Jefferson, it will be remembered, was one of the framers of the Constitution, and probably knew its meaning as well as any man then living, and much better than any man now living.

One Cause of Hypocrisy and Irreverence.

RELIGION and the State cannot be united without injury to the reverence due to the Creator. Where the State interferes in behalf of the Church, enforcing her precepts, religion suffers, for there is mockery and irreverence. To the world it seems that the Church has more adherents when her precepts are enforced by the civil power, but in reality she has not. People who serve God only under compulsion are hypocrites. The true follower of Christ serves God from love to him, and not because he is compelled to. Like Paul, the love of God constrains him. He sees the love of God manifested toward him in the gift of his Son Jesus, and so he is constrained, not compelled, to serve his Maker. He sees the love of God manifested through his long-suffering, mercy and goodness toward him, and that love constrains him to love God in return. By beholding the love of God, he becomes changed into the image of God, and has charity toward all men, even as God has, compelling none to believe as he does, but through the love of God which is in him, he entreats his fellow-men to serve the God of love, the Father of light. He is long-suffering, merciful and good, even as God is, and suffers long with those who will not follow God as he does. He has no thought of calling upon any other power except God. He knows that man cannot be forced to serve God. Jesus is his example. He suffered long with those he came to save, neither did he compel them to serve him and follow his precepts. In tears he looked upon the city he loved, and his great heart of compassion swelled with emotion caused by the sorrow he felt toward that nation, and it found expression in the loving, tender words: "O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." There is no compulsion in these words; nothing but love and pity.

The Christian knows that the religion of Jesus Christ is spiritual, but that the State, the civil power, is carnal, and that they cannot agree together. That which is carnal does not, can not, understand the requirements of a just God. There is no justice in the carnal. God alone is just, and to all who serve him in sincerity and truth, he teaches justice. The State is carnal, worldly, the Church is spiritual, godly, and "doth a fountain send forth at the same place sweet water and bitter?" Do men gather grapes of thorns or figs of thistles? By their fruits they shall be known. All who serve God, who are the children of the Heavenly King, will follow the teaching of their Divine Master, and not resort to force.

Where there is a union of Church and

State, the Church, so-called, is at enmity against God, for he despises the hypocrite. "Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap." The world to-day is filled with hypocrites. Worldly men put on their religious garb, the religious garb of the civil power, and under that serve Satan even better than they would without it. Take, for instance, the music halls of the large cities and seaside places. On Sunday they pretend to have "sacred concerts," and with that is attended every crime and evil that is carried on in such places. Is this hypocrisy? Is this mockery? Yet this is the religion enforced by the State. The civil power walks past these places perfectly satisfied. They understand not the requirements of God. This is as far as the carnal heart can understand the requirements of a just, pure, God.

Union of Church and State also encourages irreverence. Men of corrupt, selfish minds profess to serve God when in reality they are worse than the worst infidel. In England, the song, "God Save the Queen," which is, or is supposed to be, the prayer of the people, is sung in every worldly gathering, where the minds and desire of men are on selfish, worldly pleasure. Is this not irreverence toward God their Creator? Can it be believed for a moment by those who have the least conception of what a righteous God requires of his followers, that he hearkens to a prayer sung or said in such a way as this is sung? It is mockery, irreverence; yet this is the religion of the State. This is how the carnal State teaches the people to serve God. This is enforced religion. Men join the church in order to gain for themselves an office of the State. Yet the Church says this is all right. They cannot see that it is hypocrisy right through. The Congress of the United States hearkened to the voice of the Church in order to gain her favors, because of the threats she made; and so it is in everything where Church and State are joined. The whole thing is hypocrisy, mockery, irreverence.

How different is the true worship of God. By those who know God and know what he requires of them, and what is due to him, there is a deep devotion, a reverence, which is far different from that of those taught by the State or a worldly Church. "The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strongholds." No other weapon can be successfully used to carry on the work of God in the earth. Force is Satan's method, and those who use it are using the weapon of Satan to carry on the work of God. Jesus said: "My kingdom is not of this world, else would my servants fight." God requires his servants to use his power alone to do his work. They are to stand by and see the hand of the Lord in their work. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

We have an instance of this in the falling of the walls of Jericho. All that the people were to do was to obey the voice of the Lord, not use force, and so the work was accomplished by the power of God. He is able to take care of his own work without the aid of any carnal institution. When he comes, and the people who have forced his religion on men stand before him, saying, "IN THY NAME we have done all these things," he will ask the question, "Who hath required this at your hands?"

ALFRED MALLETT.

Enforcement of Sunday Laws in Switzerland.

BY W. H. MCKEE, BASEL, SWITZERLAND.

(Conclusion.)

Again, if Sunday were a purely secular day, Sunday work would not disturb. Honest labor does not disturb a man who is not influenced by religious prejudices. It cannot be the noise in our publishing house that disturbs the people. On the Schützenmatte in front of the building there is ten times as much noise. August 12, the day for which we were fined, there was in front of our house drilling of soldiers, playing football, beating of drums, and shooting,—a noise and din that could be heard a mile, while our working could scarcely be heard on the street by passers by. The noise on the common was made by those learning the art of war,—the best way to kill their fellow-men; while our work was printing the gospel, for the salvation of men. Shall our work be punished and the other allowed on the same day and in the same place? This is but another illustration of the injustice brought in by Sunday laws. The injustice of our punishment will still further appear when we consider that the amount of work which we do is very little in comparison with what is done by the railways, tramways, shops, hotels, barbers, restaurants, saloons, etc. The saloons and restaurants are allowed to work for the stomach's sake, shall we not be allowed to work for conscience's sake? If the legislators have regard for the stomach, why not regard the conscience of people? Is the stomach more sacred than the conscience?

9. It is also argued that if we were allowed to choose our day of rest, others would do the same and thus all days of the week might be chosen. But there is not the least probability that such would be done; there is no history to warrant such a conclusion. In all the history of so-called Christian nations we find but two rest days,—Sabbath (Saturday) and Sunday; and there is no probability that any other day will ever be chosen as a rest day. As Sunday is the day generally observed by both religious and non-religious, it is by far the most convenient to observe this day with the majority, no one would be out of joint with the social and religious world and undergo all the inconvenience that this would subject him to without being led by strong religious convictions. France has a law securing the laborers a weekly rest day. The religious people wanted Sunday specified as the rest day; but the law-makers refused their request, knowing that fixing the day would interfere with individual rights and lead to religious persecution. Although the people in France are left free to choose their rest day, no confusion results.

Again, the Turks have Friday; yet in Turkey, Seventh-day Adventists work on Friday and keep Saturday, and other Christians keep Sunday. Shall Switzerland be less tolerant with its citizens than Turkey? The Turks would have the same right to require the observance of Friday as the Swiss have to compel the laying aside of work on Sunday.

In exercising our right to keep God's law we would not bring disorder into the State. If every citizen should keep the ten commandments, there would be the most perfect order, and the police would have nothing to do. Thus our religion does not make us enemies of the State, but its truest friends.

10. As Christians we represent the gospel of Jesus Christ. A chief feature of the gospel is individual liberty. Christ died for every man, for the express purpose of saving him; and although he paid the infinite price, he obliges no one to accept salvation, but leaves all perfectly free to choose. Men can be religious or irreligious, and God lets his sun shine on all. To compel men in matters of religion is papal, antichristian; and we regard it as a part of our religious duty to be true representatives of the gospel on this point. Sunday laws do enforce upon us a religious day, and thus maintain the spirit of the papacy; and to submit to such laws is the same to us as submitting to the principles of the papacy, instead of truly representing the gospel. Sunday laws interfere with the rights of conscience, and hence are against the gospel, as is evident from their enforcement on Seventh-day Adventists; this is also shown by the plain declarations of Sunday-law zealots themselves, as the following proves: "But there are many who are impressionable, such we desire to help, and as for the rest we consider ourselves as the public conscience."—*Swiss Sunday Friend*, p. 498.

11. It is also stated that Sunday laws cannot be religious because the State is without profession of religion. If that be so, why have we a State church, Good Friday, Easter, Ascension Day, Prayer and Fast Day, Christmas, etc.? And why does the State discriminate between religious bodies? Why does it enforce the day religiously observed by one class of religionists and not those of another? And if the State is not influenced by religious prejudices, why does it make laws which tend to uphold the Sunday of one sect and suppress the Sabbath of another? To

the Jews Christ is a false prophet, yet they are forced to observe his birthday.

12. The question before us is not an individual one; it concerns our publishing house in Basel, it concerns our thirteen churches in Basel, Bienne, Chaux-de-fonds, Neuchâtel, Lausanne, Geneva, Zurich, Schaffhausen, St. Gallen, etc.,—and it concerns our people and the friends of religious liberty in all the world. Our denomination rests on two pillars,—the commandments of God and the faith of Jesus. To undertake to hinder their keeping the ten commandments would be the same as to undertake to annihilate the denomination.

This denomination, with thirty-six conferences in Europe, Africa, America, and Australia, has six publishing houses in different parts of the world, the one at Basel being the smallest,—still here is a capital investment of nearly half a million francs. These publishing houses sell annually over three million francs' worth of denominational literature, in twenty-five languages. They publish twenty-two journals and magazines. In consequence of keeping the commandments these people have attained a high reputation for industry and honesty. If some of their members in Basel are spoiled of their goods, and imprisoned because they keep the ten commandments, this fact will be published in all the world, and Switzerland's good name for liberty will suffer, and this land of the free will be placed in the catalogue with Russia.

From either a religious or civil standpoint, no government can justify itself in the eyes of the world for making laws that oppress, and lead to the persecution of people for keeping the ten commandments just as God gave them. It is in this sense that we oppose the Sunday law.

To summarize,—in consideration, therefore:

1. That, It is my religious duty to rest the seventh day and work the remaining six days of the week; and that by so doing I do not invade the natural rights of my fellow-citizens, and

2. That, To lay aside my secular work on Sunday is to accept a rival institution to God's Sabbath, and

3. That, As a weekly rest day is assured to all employés in our publishing house we meet the object of Article 14 of the factory law, and

4. That, The enforcement of Sunday laws on Seventh-day Adventists is a violation of Article 49 of the Federal Constitution, and

5. That, By refusing to lay aside our regular secular work on Sunday we do not resist God's order in civil government, and

6. That, The enforcement of Sunday laws on Seventh-day Adventists imposes an unjust tax of 16% per cent. on them for the freedom of conscience, and

7. That, Sunday laws are religious, and oppressive to all that do not accept Sunday, and

8. That, It is the duty of the State to protect the individual in his natural rights, and

9. That, There is no likelihood of civil confusion from more days than Saturday and Sunday being chosen as rest days, if all are left free to choose, and

10. That, We cannot truly represent the gospel while submitting to Sunday laws, and

11. That, The decision of the police court of Basel under consideration concerns not only myself, but directly all employed in our publishing house, and indirectly a whole denomination, and

12. That, To enforce Sunday laws would oppress, imprison, and banish an honest, temperate, industrious people, to the everlasting disgrace of free Switzerland,—

I appeal from the decision of the police court of Basel, rendered Aug. 16, 1894, requesting to be freed from the fines imposed and all legal expenses, and further, asking indemnity for 665 francs, the loss occasioned me by the seizure and sale of my goods to satisfy former fines for Sunday work.

Respectfully submitted,

HENRY P. HOLSER.

This appeal was denied, unanimously. It is not in the province of the Swiss Supreme Court to decide as to the constitutionality or unconstitutionality of a federal law, to which class the factory law belongs; such questions come solely within the jurisdiction of the Federal Council. The matter will be brought before the Federal Council at its next session for an interpretation of the law,—several members have already said that the case, and the questions brought up by the appeal, will be given consideration and attention if presented to that body.

In the meantime the Basel police are inquiring with persistency and regularity at the publishing house for Mr. Holser, who, besides his duties as manager of the house, has a large circuit of churches under his pastoral care, and is now on his regular rounds among them, having taken

the opportunity to be present himself at the hearing of his case before the Supreme Court while on one of these pastoral trips. And now the question is

WILL SWITZERLAND IMPRISON ELDER HOLSER?

At the hearing of the appealed case of Elder Holser, of Basel, before the Federal Tribunal,—the Swiss court of last resort,—the appeal was denied, as before stated, and the penalty of fine and imprisonment, for Sunday labor in the publishing house under his charge, affixed by the Basel court, left in full force.

The factory law, under which Elder Holser was arrested and convicted, is a federal law, and it appears that the Federal Tribunal has no power to construe a federal law, or to decide upon its constitutionality or unconstitutionality. That rests alone with the body that made the law,—the Federal Council. Therefore the result which has been had was a foregone conclusion from the first, there being really no judicial body having authority to revise the decision of the Basel police court on the important questions involved in this case; and really nobody with authority to open the case at all after its decision by the police court, short of the Federal Council which made the law under which the action was brought. Then, however, a wrong which had been done, as in this case, could not be righted. The only thing possible now is for the Federal Council to interpret or repeal the defective law that no one else may suffer injustice from it. Clearly, therefore, in cases brought before it involving the constitutionality of federal laws,—not only those in reference to Sunday labor in factories, but all federal laws,—the police court is actually the court of last resort.

Nevertheless the matter was given some attention by the federal judges. The sympathies of several of the judges were evidently with the appellant. At least one plainly saw the injustice worked by the law and had it been possible would gladly have put himself on record on the side of justice. His voice was heard on the side of right, though he could do no more. There was a full bench and all, except the president of the court, expressed their opinions and views on the subject, briefly.

Judge Blaesi, of Solothurn, to whom the case had been referred, presented the matter before the court, reading some extracts from the text of the appeal, and giving a synopsis of the remainder. He said that Elder Holser was not convicted because he was an Adventist, but because he had transgressed the Sunday law. A previous case, decided last summer, had made a precedent, and according to that case, the court must refuse to hear the appeal. The fact that there is a federal Sunday law shows that Sunday laws are permissible under the Swiss Constitution, and so not contrary to its provisions. A clause in the very Article 49, which Mr. Holser claimed the Sunday law violated, could be used to condemn him, for it was there declared that "religious belief could not free any one from the performance of civil duties." (This clause was quoted in the appeal, and it was there shown that the observance of a religious rest day was not a civil duty. But of that point the judge made no mention.) The judge then moved that the decision of the Basel police court be sustained.

Judge Cornaz, of Neuchâtel, said that it could not be denied that the Sunday

clause of the factory law rested on a religious basis. He argued that the State itself did not rest on Sunday, for it had its military exercises,—more than that much Sunday labor was performed by restaurants, stores, railways, etc., and hunting on Sunday was practised in many cantons. In principle the Adventists were right, and were it possible to decide this case in their favor that would be his vote. In view of the fact that all work does not cease on Sunday, that so much work is done, and that they are an orderly people, and in reality meet the intent of the law, the Basel police ought to have known how to have shut one eye in their case. He approved of the factory law in France which left the rest day optional. But as it was not in the province of this court to remedy the case, the only recourse being to the Federal Council, he sustained the motion to reject the appeal.

Judge Bezzola, of Graubuenden, could not agree with Judge Cornaz that Sunday rest stood on a religious basis; its foundation was politico-social, its object being to secure the workingman a rest day.

The factory law designates Sunday, because, as everybody rests on that day, it is better for the workingman that he should rest at the same time with all the others. We now have Sunday laws everywhere, and Sabbatarians must, "in God's name," accommodate themselves to the European social custom of resting on Sunday,—according to the old saying,—

"Schick dich in die Welt hinein;
Denn dein Kopf ist viel zu klein
Dass die Welt sich schickt hinein."

(This triplet might be rendered thus:—
"Fit yourself into the world, for your head is much too small for the world to fit into it.")

In concluding he called attention to the fact that Sunday hunting was already forbidden in several cantons, and said there would yet be a federal law on the subject.

Judge Clausen, of Canton Wallis, replied to the characterization of Article 14 of the factory law as religious, by Judge Cornaz, saying that when the factory law was enacted, both religious and politico-social factors were united, and he thought they could still continue to be united;—that when the present state of the confederacy was considered it must be admitted that the church still had something to say. It was not here as in some parts of France; yet even there they had to bow to the demands of Sunday.

Judge Stamm, of Schaffhausen, said that his reason for supporting the motion to reject the appeal was, that the Federal Tribunal could only follow unconditionally, the letter of the federal laws, and it was not within its jurisdiction, however desirable it might be, to consider whether a law is constitutional or not, and the court has nothing to do with the question of the violation of Article 49 of the Constitution; it is sufficient for it to know that Article 14 of the factory law has been violated.

Judge Morel, of St. Gallen, declared that it had never occurred to any one to introduce a Sunday of the English or Puritan pattern into Switzerland, there was therefore no law, or practice, to show that there should be no Sunday work at all, but that the custom prevailed that, as far as possible, there should be a common rest day. That which was of importance in this case, however, was that the appellant had violated the factory law, and in so doing had also violated the Sunday law of Baselstadt, which was quite strict. He

considered the sentence of the Basel court constitutional, and upheld its decision.

Judge Blaesi stated, in addition, that he would have dismissed the case from consideration entirely for the reasons suggested by Judge Stamm, but he considered "the case one that should be more deeply probed, as it concerned important questions of freedom of conscience, which were set forth in a pamphlet, recently circulated in large numbers in all parts of the land."

From the thoughts and views offered by the judges, in the main, it can be seen that instead of probing the subject deeply the attention given it was so superficial as rather to deserve the name of scarifying than probing. It cannot be doubted, however, that when presented to the Federal Council, the question will really be opened and its principles discussed.

The court rejected the appeal without a dissenting voice.

At this time Elder Holser was making a circuit of the churches under his charge. When his appointments had been met, he returned to his office in the publishing house, at Basel, and to his regular duties there. He was there unmolested for five days, preaching on the Sabbath, according to his usual custom, and going about the city in the pursuance of his ordinary duties. On the morning of the sixth day a notice was sent him from the police department requiring him to present himself at police headquarters,—there being a clause in the order which stated that if voluntary compliance was not rendered, the order would be enforced. To this order Elder Holser replied in these words:—

To the Police Department, Basel:

Your order to present myself, October 23, 9 A. M., to begin three weeks' imprisonment, is at hand. In response I can only say that I am engaged in the service of the Lord and cannot leave his work without his order. This imprisonment is prescribed in consequence of my keeping the commandments of God as he has given them in his word; in doing this I have wronged no one, and have done nothing worthy of imprisonment. Were it for having committed an unjust act, I would present myself on an order to do so; but I cannot lay down the work of the Lord at the command of men for the misdemeanor(?) of having kept the ten commandments.

Respectfully, HENRY P. HOLSER.

During the day the public collector called to collect the fine, but he was told very plainly and simply that a fine for keeping the commandments of God could not be paid.

And now comes the answer to the question before written, in the sub-heading: "Will Switzerland imprison Elder Holser?" Just as I write this closing paragraph, Elder Holser comes to the door in the charge of two officers, for a parting word and shake of the hand before he goes behind the bars of the city prison of Basel.

No amount of superficial leniency in the way of non-interference while his case went to the Court of Appeals and to the Federal Tribunal, nor any degree of personal consideration shown him in the manner of his arrest, can be pleaded in extenuation. The fact remains which cannot be explained away;—Switzerland has imprisoned Elder Holser for keeping the commandments of God!

Basel, October 23.

Sycophancy.

THAT is a sweet little note which Viscount Halifax, in behalf of the English Church Union, has written to the cardinal archbishop of Toledo, benevolently informing him that he, the aforesaid

viscount and the union of which he is president, "desire absolutely to disclaim any complicity" with the consecration of Senor Cabrera as bishop at Madrid by the archbishop of Dublin, and that this action has caused him and them "profound distress." He also wishes to say that he and they "deplore the course of those who have withdrawn themselves from the communion and authority of their lawful pastors." We can imagine the cardinal archbishop quizzically thanking the president of the church union and suggesting that they return to the communion and authority of the Chief Pastor of Christendom.—*The Independent*.

Most Justifiable Sarcasm.

A CORRESPONDENT of the *Examiner*, from Philadelphia, whose facile pen, we think, betrays Dr. Wayland, late editor of the *National Baptist*, writes as follows about the "Philadelphia Ministerial Union":—

The atmosphere is orthodox and conservative. After the paper has been read and the eulogies pronounced upon it, Dr. Fernley (Methodist Episcopal), chairman of the standing committee on the Sabbath, makes his wonted report, dilating upon the unutterable atrocities which are committed upon that long-suffering day, and brings in a resolution requesting the mayor to execute the statute of 1794. This statute, perhaps, some one member of the conference has read; the remainder have a vague idea it has something to do with keeping Sunday. In point of fact, if it were carried out, it would close every cigar shop (of which I should be glad), the sale of Sunday papers (in which I should heartily rejoice); it would also lay its hand upon every Sunday train, passenger or freight, of the Pennsylvania and Reading Railroad, and every other road in the State, and every street car in every town; but the ferocious United and Reformed Presbyterians and kindred bodies do not aim at so large game. They keep their eye out diligently until they see some worthy Seventh-day Baptist or Adventist, who has conscientiously and rigidly observed Saturday, plowing in his fields of a Sunday morning; and they bring the law to bear upon him with a promptness that almost takes away his breath, and he finds himself lodged in the county jail and fined. Thus they diligently follow the precedent set them in the Holy Scripture; they strain out the Sunday-plowing gnat, while they swallow the Pennsylvania railroad camel, which goes roaring through every city and hamlet in the State, loaded with Sunday passengers and freight and Sunday newspapers. They appoint a committee to wait upon the mayor, and to request him to do all these things. At the next meeting, it appears that the committee has not been notified, and has not discharged its duties; and so they begin all over again. Thus the Union has material for an unlimited series of meetings. And not the least part of the joke is that, by the time they get to this stage of the proceedings, a very large proportion of the attendants have dropped away; and the final vote, passed in the name of all the evangelical Christians of Philadelphia, has possibly a dozen hands raised in its favor.

The farce which is enacted annually and semi-occasionally, in such reports as that referred to above, when placed alongside of the actual facts, is seen to be doubly farcical. These Sunday law reformers know that they can do nothing with large game. They know, and loudly complain thereof, that the church members with whom they sit at the communion table, patronize Sunday newspapers and ride on Sunday trains, and so on to the end of the chapter. But since something must be done, they talk, and report, and resolve, and—and then lie in wait for some Sabbath-keeping farmer, or shoe-string selling Jew, who may be arrested and punished for violating the effete law of 1794, in Pennsylvania, or similar laws in Maryland or Tennessee; and this they call "Sabbath Reform." Such men may be honest as to purpose, but inconsistency and injustice can find few better exponents. Why does not this aged "Philadelphia Sabbath Association" set its church mem-

bers right, or put pious embargo on the Pennsylvania railroad, or any one of the Sunday newspapers of that Sabbath-loving city? Why not go gunning for such game, and let honest Sabbath-keepers and industrious Jews alone? Few shams are greater than that, for one hundred years Pennsylvania has refused all rights of conscience to Sabbath-keepers, under its Sunday law of 1794. And even now these Sabbath Association people refuse to allow any modification of that illiberal law, lest newspapers and railroads take more liberties, if Seventh-day Baptists be granted their just rights; as if, forsooth, newspapers and railroads and saloons do not take all the liberties they choose because they are stronger than single individuals who may chance to be in the unpopular minority. Glaze it over as you will, such religious liberty is enough to stir the bones of William Penn, and stamp "shame" on the Christianity of these years.—*The Evangel and Sabbath Outlook.*

Alexander Campbell and the "Christian State."

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

THERE are not a few, and perhaps Mr. T. amongst the number, who suppose the planting of a church or churches amongst, or the having the gospel preached to a people, bring them *naturally* into a Christian state. Hence, do we often hear of Christian nations; but that the unbelieving part of Pennsylvania is in any more Christian state than the people of Japan or China, Greece or Rome; or to be *compelled* to regard the institutions of Christianity any more than the inhabitants of the above States, I have yet to learn and I feel very certain that Mr. T. will never teach me to think so. I readily admit that the condemnation of the unchristian part of any community, whither the gospel has been carried, and where it has been published, will be more aggravated than that of those to whom it has never been proclaimed. And I fully admit the aphorism, that, "where there is much given there will be the more required." Yet I could not agree with an eminent preacher in Scotland, who taught that, that "land was married to the Lord," and that the first verse of the 87th Psalm, "O Lord, thou hast been favorable to thy beloved land," belonged exclusively nowadays to Old Scotland. No more can I believe that one thousand Christians amongst ten thousand who are not Christians, can change them into a Christian state any more than ten thousand infidels could convert one

thousand Christians living amongst them, into the state of nature. And finally, that all unbelievers, however dressed off, in the borrowed garb of some meager virtues, from the reflex light of Christianity, are in *heart heathens* in the sight of God.

In respect of the establishment of a "Christian Sabbath" by Constantine, Mr. T. admits that it was not established until in his reign. But the reasons assigned, though *specious*, are not solid. It is insinuated in them, that it was the want of power, and the opposition made to Christians that prohibited them from having it enforced on all kinds of men. This is as much as to say that the primitive Christian had the *disposition* if he had had the means. This, if it be, as I am not certain that it is, the import of his remarks is contrary to the whole scope of primitive Christianity in the New Testament; *for unconverted men were never commanded to perform any duty until they had believed or repented*, consequently could not have been compelled by any primitive Christian to observe any Christian ordinance.

Mr. T. tells us that he is not for marrying Church and State, and says he thinks that laws compelling men to observe the Sabbath may be enacted by the State without such a marriage. Well, grant it, and then it is but the courtship, or it is an illicit commerce which subsists between the Church and the State. The forms of marriage are dispensed with by Mr. T., but the intercourse and events are the same. Like those women of whom we read, in that old-fashioned Book, who said to the man of their choice, "We will eat *our own bread* and wear *our own apparel*, only let us be called by *thy name*, to take away our reproach." Mr. T. would have the Church independent of the State, but only one or two small accommodations would be thankfully received and gratefully remembered.—*Candidus (Alexander Campbell), in Washington (Pa.) Reporter, April 21, 1821.*

Significant Paragraphs.

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

THOSE who are anxious to bring about a union of various denominations with the Protestant Episcopal Church have suggested that the latter might, through its bishops, give reordination to non-Episcopal ministers. An Episcopal minister in Ireland, who favors the union of various Protestant churches there, has a little different suggestion to make. His proposition is, that a number of Presbyterian and Methodist ministers shall be selected and solemnly consecrated as bishops; then these bishops and the bishops of the Church of Ireland shall, together with a council of the clergy and laity of the Episcopal, Methodist, and Presbyterian churches, proceed to draw up a constitution of the United Church. In the course of a few years, under such a scheme, all the ministers of the United Church would be under valid orders. If we must have union at the price of the surrender of the validity of Congregational, Presbyterian, and Methodist orders, this scheme may be as good as any other.—*The Independent, Nov. 1, 1894.*

No Longer Blind Kittens, Ministers Have Become Parkhurstian Cats.

THE Rev. Dr. John L. Scudder, pastor of the Tabernacle in Jersey City, talked of politics yesterday in a prelude to his sermon. He said:

"Almost every church in America has its Young People's Society of Christian Endeavor, and these societies, extending into every hamlet in the land, have declared their intention to enter politics. This is a significant fact when we remember that these organizations number several million followers and are composed of young people full of energy and enthusiasm. This means that the Church is going into politics and is going there to stay. Furthermore, it means that the Church is to become a powerful political factor, for in these societies it has a perfect and permanent organization extending through county, State, and nation, and will act as a unit on all great moral questions.

"I do not take it that the churches are to form a separate political party; on the contrary, they will stand outside all parties, but they will cooperate, and as one prodigious organization make their demands upon existing parties and have their wishes fulfilled. Before election every local union will assume temporarily the appearance of a political convention, ratifying such candidates only as will carry out the desires of the respectable portion of the community. They will secure written pledges from the candidates, and hold them to their pledges, and if they fail to keep their pledges those particular politicians will be doomed.

"I hail with the utmost joy the coming of this eventful day in the history of the Church. At last the politicians will find that we Christian people are not a parcel of fools; that we know enough to cooperate, command several million voters, and hurl our combined forces against the enemies of righteousness, law, and order. The reason the Liquor Dealers' Association is such a power in this country and obtains recognition from both the Republican and Democratic parties, is because it is a unit and acts as one man in political campaigns; because they place the liquor interests first and party second. Now, when Christian people combine and hold an overwhelming balance of power, when they pull together and refuse as a body to vote for any man who will not carry out their principles, then, and then only, will they be respected and become politically powerful. Why should there not be Christian halls as well as Tammany Halls? What objection to a sanctified caucus? Why not pull wires for the kingdom of God? If sinners stand together and protect their interests, why should not the saints do the same thing, and whip old Satan out?

"Another refreshing sign of the times is that the ministers are beginning to talk politics from the pulpit with a will. The day was when they thought it out of place and felt constrained to be silent. They were victims to those in the churches who wanted the 'simple gospel.' To-day they are applying the gospel to politics and everything else. They are determined to destroy as well as to regenerate. The popular clergyman of to-day is something more than an annex to the ladies' sewing society, a piece of holy bric-a-brac or ornament for an afternoon tea. In the evolution of the Church he is becoming a colonel of a regiment, ready at a minute's

notice to lead his forces against the enemies of righteousness. His pulpit is being turned, occasionally into a battery, from which he pours shot and shell into the ranks of the foe.

"Ministers are no longer good little kittens, with eyes unopened, mewing about apostolic succession and other trivialities; they are developing into formidable Parkhurstian cats, with backs high up in air, spitting vigorously at the political dogs that surround them and keeping them at bay with claws that cut. As a profession we have worn blinders long enough which allow us to look straight ahead, yea, even into eternity, but prevent our noticing what transpires about us. The modern dominie can make the saints comfortable as heretofore, but anon he can make the sinners squirm. He is prophet as well as preacher, and when he has something to say the newspapers put wings upon his messages and set them flying all over the land. God bless the press of America in their generous endeavors to help us in reforming our city governments."—*New York Sun, Nov. 5, 1894.*

Canadian Presbyterians on Sunday Observance.

TORONTO, Oct. 22.—A meeting for the furtherance of Sabbath observance was held to-day in the Central Presbyterian Church, under the auspices of the Toronto Presbytery. Papers and addresses dealing with the subject from various points of view were read and delivered by local ministers. This evening the feature of the meeting was an address by Mr. John Charlton, M. P., who took occasion to strongly denounce the treatment accorded by the Senate to his Sabbath observance bill, which, he said, had ignominiously kicked it out without pretending to consider its merits. The Rev. James Grant, speaking on the same subject, said the Senate should certainly be mended or ended, and it was time they set about doing it.—*Montreal Witness, Oct. 31, 1894.*

Cardinal Gibbons on the Basis of Unity.

BALTIMORE, Nov. 4.—This is the feast-day of St. Charles Borromeo, and Cardinal Gibbons preached a sermon on Christian unity, based upon the career of that reformer.

He said that while it could not be denied that lamentable abuses crept into the church in the fifteenth and sixteenth centuries, a distinction should be made between the infallibility of the church and the personal responsibility of her teaching body.

It was to be regretted that Luther and Calvin and the other leaders of the Reformation had not followed the example of St. Charles by fighting iniquity within the church, instead of using their weapons against her.

If the municipal organization is badly administered, said the cardinal, the reformers do not abolish the mayoralty and city council; if there is corruption in the State Government, the reformers do not try to abolish the State Government; if there is maladministration in the General Government, they do not try to abolish the presidency, but rather to turn the rascals out. He added:—

Thank God, there is a yearning desire for reunion. I myself have received several letters from influential Protestant ministers expressing the hope of a reunion and inquiring as to the probable basis of a reconcilia-

tion. The conditions of reunion are easier than are generally imagined. Of course there can be no compromise on faith or morals. The doctrine and moral code that Christ has left us must remain unchangeable. But the Church can modify her discipline to suit the circumstances of the case.

The cardinal concluded with a fervent prayer that the day may soon come when all who profess the name of Christ may have one Lord, one faith and one baptism, and be under one shepherd.—*New York World, Nov. 5, 1894.*

Roman Catholic Intolerance.

LORD PLUNKETT, the Protestant archbishop of Dublin, has put his long-threatened purpose into execution, and Madrid now possesses a brand new prelate to impart to the benighted citizens the blessings of the Reformation. The consecration ceremony appears to have been very quietly arranged, for the general public appear to have been amazed at the news the next morning. Senor Cabrera, the "bishop-elect," is a Spanish apostate who took to tract distributing (for a "consideration!") on his conversion to the "pure gospel." . . . Already Cardinal Monescillo, archbishop of Toledo and primate of Spain, has published a pastoral letter protesting against the consecration of Cabrera and of a Protestant church in the city of Madrid. . . . The archbishop's example will be followed by the other Spanish bishops, and the subject will be warmly discussed in both houses of Parliament. It will also be raised at the congress to be held this month at Tarragona, at which the papal nuncio, nearly all the Spanish prelates, and over five hundred notable laymen will be present.—*Catholic Times, Philadelphia, Oct. 13.*

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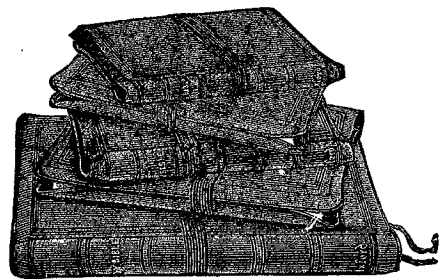
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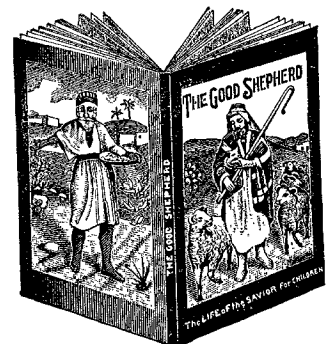
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NEW YORK, NOVEMBER 15, 1894.

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READ on pages 354 and 356 how Adventists are imprisoned in Switzerland, and in America for refusal to keep the papal Sabbath, the "wild solar holiday of all pagan times." Persecution of Sabbath-keepers is fast becoming world-wide. But it is only that which prophecy foretells, and Adventists have long expected; it is one of the "these things" to which our Lord referred when he said: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Let the persecuted Adventists pray and sing praises in their prisons, even as Paul and Silas did in the Phillipian jail, for though unseen by mortal eyes, He for whom they suffer, suffers with them and sustains them by his grace. It is a time to be "strong and very courageous."

THE New York *Sun* thinks that if the Seventh-day Adventist farmer "of Tennessee who was arrested and imprisoned for plowing his land on a Sunday, had been able to carry his case up to the highest court, he might have gained it, on the ground that his conviction was in violation of the constitutional provision of religious freedom." The *Sun* ought to know that the Supreme Court of the United States has, in effect, decided over and over again that the so-called constitutional guarantee of religious liberty in the Constitution of the United States is no guarantee at all, for it only inhibits Congress from making any "law respecting an establishment of religion or prohibiting the free exercise thereof." The constitutional guarantee that "no person shall be held to answer for a capital, or otherwise infamous crime, unless on a presentment or indictment of a grand jury," has been repeatedly held to apply only to cases arising under the laws of the United States. The principle is the same. The moral is that the Constitution of the United States contains much less ample provisions of liberty, both civil and religious, than many have supposed.

ANOTHER provision of the Constitution of the United States is that "the privilege of the writ of *habeas corpus* shall not be suspended, unless in cases of rebellion or invasion the public safety may require it." But the Alien Contract Labor law and the Chinese Exclusion act both suspend the writ so far as it relates to those affected by the laws referred to. Persons accused of being contract laborers or of being in

the country in violation of the exclusion act, have no recourse to the courts. The decision of the Treasury Department in such cases is final. This fact illustrates the truth that no constitutional guarantee is of any value except it is sustained by public sentiment. This country is now ruled less by constitutional law than by public clamor.

SUNDAY, Nov. 4, the gallery of the old Bushwick Reformed Church at Conselyea and Humboldt Streets, Williamsburgh, Brooklyn, was repaired after the morning service, preparatory to the evening service. The reason for this was that there is war between the pastor and the consistory, the latter refusing to open the house for the repairs which the pastor wished to have made. The preacher was equal to the emergency and had the carpenters in waiting at the close of the morning service. While the noise of the hammers resounded through the old church the pastor went to and fro in the aisles and several times shouted: "Praise God from whom all blessing flow." The members of the consistory profess to be shocked that the "Sabbath" should have been "desecrated" by bodily labor in the church on Sunday; but the pastor probably regards it as all right since the Sunday preachers have a monopoly of the day anyhow. But while the consistory are shocked at what they term "Sabbath desecration," nobody seems to be outraged by the unseemly quarrel between pastor and people.

SUNDAY closing of barber shops is being agitated in some parts of this State. Several arrests are reported from Oneonta. The police have notified the proprietors of all shops that they must close on Sunday. In their address to the public the members of the Barbers' Union say: "The Bible teaches that six is the number of laboring days and that the seventh shall be a day of rest." However the Sunday closing barbers did not scruple to attend a labor meeting on Sunday, at which an address on the labor question was delivered by Mr. Gompers. The trouble is with these barbers that they want others to keep Sunday just as they do.

DETROIT, Mich., is moving in the matter of closing Sunday theaters. The *Michigan Christian Advocate*, is of course hearty in favor of the movement. It says:—

It is a matter of gratulation also that the prosecuting attorney is a man who regards the rest day. We only regret that he has not followed up the proposed action to a successful issue. The theater is bad enough on week days, its Sunday work is still worse.

We agree perfectly with the *Advocate* that theaters are bad, but not that they are worse on Sunday than on other days. Nobody need attend them on Sunday who does not wish to, and those who attend on other days might about as well go on

Sunday also. Theater going is not consistent with Christianity, even if a large part of the *Advocate's* constituency does indulge in it. The time was when one could not be a Methodist and attend theaters: we believe, that time is past. The practice is, however, just as wrong as it ever was.

AMONG our significant paragraphs is one entitled, "Cardinal Gibbons on the Basis of Unity," which is worthy of note, not only because of the statements he makes regarding the desire among "Protestant" ministers for union, but because of his incidental admission that "the church" was corrupt in Luther's day. The point which he endeavors to make against Luther and Calvin is easily answered. The cardinal admits that abuses and iniquity existed in "the church." It is then enough to reply to his censure of the Reformers that the abuses and the iniquity were a necessary result of the system. Tetzels peddled indulgences in Germany under the authority of Leo X.

It is said that "in its choice of a pope the 'Sacred College' is not limited by any law or regulation to Italians, though it is 370 years since a pope of any other nationality has been elected." Of the sixty-two cardinals now living, thirty-two are Italians. It would seem that the prospects of the election of an American pope are not brilliant. But the less brilliant the better for the American people. There is already too much sycophancy in the United States.

THE *Arena* for November, has an article entitled, "Two Views of Modern Spiritualism," the first part, "The Bible and Modern Spiritualism," is by the late Henry A. Hartt, M. D.; the second part, "Primitive Christianity and Modern Spiritualism," is by J. M. Peebles, A. M., M. D. The view presented by the first writer is thoroughly scriptural as far as it goes; that by the second, is about as thoroughly unscriptural as anything could be by a writer professing faith in revealed religion. The articles are however both intensely interesting, and should be read by every student of this subject. We shall have more to say in regard to this matter ere long.

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