

"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."

Vol. 10. No. 40.

NEW YORK, OCTOBER 10, 1895.

Price, 3 cents.

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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GOD'S WARNING AGAINST YIELDING TO SUNDAY LAWS.

THE AMERICAN SENTINEL has from the first opposed all movements in this country and elsewhere the success of which, through religious legislation, meant a union of Church and State.

It has opposed such movements because they were contrary to natural right and justice, contrary to the free exercise of conscience, and against the interests of both the State and the Church.

But there is another reason, and one of immeasurable weight and significance, wherefore the SENTINEL raises its voice against them; and that one is based upon those interests and that relation of the individual which are paramount to all others, namely, his eternal interests and his relation to his Creator.

That reason is stated in the plainest and most emphatic language by God himself. Let it be remembered that these movements for securing religious legislation relate almost wholly to a divine institution—the Sabbath—and that they exalt and aim to thrust upon the world by force a day which has been made a rival to the Sabbath God has appointed, and which he commands all men to keep. Therefore it is not strange that God should have spoken explicitly upon this subject, and should have uttered a most solemn warning against yielding allegiance in this matter of Sabbath observance to the power which has exalted itself against him.

That warning is given in these words: "If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their

torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name." Rev. 14: 9-11.

Let all the world hear, and tremble at these words of the most high God!

The very essence of worship is obedience. The verse following those we have quoted, reads: "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." The saints—those who worship God—are those who keep his commandments. Whoever does not keep God's commandments, worships not him, but another and opposing power.

The Saviour, in his condemnation of Phariseism, said, "In vain they do worship me, teaching for doctrines the commandments of men." Matt. 15: 9.

The "beast" and his "image" to which this warning message of Revelation 14 relates, are mentioned in the preceding chapter; and there are recorded some of the characteristics which identify them, and an outline of the work which they are to do. Verses 1-10 of this chapter are descriptive of "the beast." The remainder of the chapter speaks of "another beast," in nature like the first, though lamblike in appearance, which says "to them that dwell on the earth that they should make an image to the beast," and causes them—as many as will yield to its power—to receive the "mark" of the beast in their right hand or in their forehead.

It scarcely need be said that this language cannot have reference to literal beasts. No literal beast could talk to people and compel them to do work, as is here described. They are symbols which prophetic scripture employs in speaking of earthly governments.

Among the characteristics of the "beast" are "seven heads and ten horns," the body of a leopard, the feet of a bear, and the mouth of a lion. Verses 1, 2. A lion, a bear, and a leopard, are symbols used in the prophecy of Daniel to represent three successive universal empires,—Babylon, Medo-Persia, and Grecia. Dan. 7: 9-6, 17, 23. After them arose Rome, greatest and most powerful of all, which ruled over their territory and incorporated what was theirs into itself. Hence it would not be inappropriately symbolized by a beast having some of the features of these animals.

Daniel lived at the time of the empire of

Babylon; and the fourth kingdom which arose after his time was the kingdom of Rome. And even to-day there is a kingdom of Rome—a spiritual empire which arose upon the ruins of the civil empire, and still continues to wield despotic sway over untold millions of subjects.

This "beast" had seven heads and ten horns, and upon its horns were ten crowns. When the civil empire of Rome was broken up, it became divided into ten kingdoms (see Dan. 2: 40-44), and this divided state continues to-day, notwithstanding the efforts of several great military leaders to weld them again into one empire. But, meanwhile, the spiritual empire of Rome grew and extended over all these nations; and though materially checked by the Reformation, continues a mighty and growing empire to-day.

One of the seven heads of "the beast" was "wounded unto death;" but "the deadly wound was healed; and all the world wondered after the beast."

The head governs the body. The heads of "the beast" governed the empire—Rome; not, of course, at the same time, but successively, from its rise down to the present day. Since the kings, the consuls, the triumvirates, the dictators, the emperors, etc., of Rome passed away, the papal head has ruled the empire, though given a deadly wound in modern times by the loss of temporal power. In the palmy days of the papacy she wielded not only spiritual but civil power, forcing kings and emperors to do her bidding; but at last, when the Reformation had checked her influence, the sword of civil power was turned against her. In 1798, a French army entered Rome, took the pope prisoner, and carried him into exile. For a time the papacy seemed to have received her death blow. But, as the prophecy says, "the deadly wound was healed." A new pope was soon appointed, and with marvelous vitality she rallied in a measure from the shock, and continued on her course.

And the truth is only too plain that in recent times the power of Rome has been fast increasing, her hold strengthening in nearly every civilized land—notably, alas, in our own—upon the agencies through which civil authority is exercised. How long will it be ere she is able once more to control those agencies for her own ends?

And to-day all the world looks upon her

with wonder and growing admiration, and no nation counts itself able to make war with her. Germany, the strongest nation of Europe, with the great Bismarck as its leader, has found itself unable to contend against her.

The "beast" received his power, and his seat, and great authority, from "the dragon." The latter is identified in chapter 12 as "that old serpent, called the devil and Satan." Verse 9. He it was who sought to devour the man child—Christ—as soon as it was born. The visible agent in this attempt was Herod, who, as the Roman governor of Judea, represented the empire under which he ruled, and back of the pagan empire, wielding its power for his own purposes, was Satan, "the prince of this world," the real enemy with whom Christ contended.

Papal Rome was given the seat of pagan Rome—the "eternal city"—to which power and prestige still adhered; which power and prestige, as the papacy developed, rose to a height which far surpassed that exercised by her pagan predecessor.

There was given unto "the beast" "a mouth speaking great things and blasphemies." "Great" indeed, are the claims put forth by Rome; and her spiritual pretensions, such as the "infallibility" of her head, the power to forgive sins, to grant indulgences, to bind the conscience, etc., are blasphemies of the truest sort.

"It was given unto him to make war with the saints, and to overcome them." Here also papal Rome stands without a rival among earthly powers, as witness the long ages of her relentless warfare upon those whom she counted heretics.

It is the "mark" of this "beast" which is sought to be enforced upon all by "another beast" arising "out of the earth." And the papacy has a mark, a sign of her authority. She affirms that she has this, and her own words tell us what it is. Looking in her doctrinal books, we find:—

Q. How prove you that the church hath power to command feasts and holy days?

A. By the very act of changing the Sabbath into Sunday, which Protestants allow of.¹

The commands of Rome as regards her feasts and "holy days" are put forth as of binding obligation upon the consciences of men. And the mark of her asserted authority in this respect is "the very act of changing the Sabbath into Sunday!"

In another work we find:—

Q. Have you any other way of proving that the church has power to institute festivals of precept?

A. Had she not such power she could not have done that in which all modern religionists agree with her;—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day,—a change for which there is no Scriptural authority.²

The Sabbath, God's own sign of authority, the uplifted badge of papal power!—not the true Sabbath, of course, but one of papal manufacture. And there is a method in this madness, a wisdom which is that of a master-mind. For if the papal claim of power to change the Sabbath day to Sunday be the truth, there is no reason why she should not receive the homage and worship of all men,—yes, even of the host of heaven; and he who admits the claim cannot consistently refuse the worship.

This is evident from the nature of the Sabbath institution. It is the divine memorial of creation, the "sign" of Him who has

creative power. The possession of creative power distinguishes the true God from all other gods. Ps. 33:6-9; 96:5; Ex. 20:11. The Sabbath is thus the sign of the true God, and by keeping it men show that the true God has their allegiance. This he has himself declared, in these words addressed to his chosen people:—

"Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations, that ye may know that I am the Lord that doth sanctify you." Ex. 31:13. This statement of the purpose of the Sabbath is repeated in Eze. 20:12, 20.

And therefore, had the papacy such power as she claims, and of which her change of the Sabbath is her own sign, she would stand superior to God himself, since the actual change by one power of the laws or ordinances of another power, is evidence of the superiority of the former over the latter.

The seventh-day Sabbath is the appointed sign, or mark, of the power and authority of the Creator. The first-day sabbath is the acknowledged sign of papal power and authority, her change of the Sabbath being by her own testimony, entirely without scriptural warrant.

This false sign is the "mark" of "the beast," against which is uttered the fearful warning of Rev. 14:9-11.

And now, with the light of truth before them concerning God's Sabbath, as it is being everywhere proclaimed by Seventh-day Adventists and others, men are being forced to choose between the Sabbath of God and that of the papacy, by laws which command the observance of the first day of the week.

By those laws, when rigidly enforced, the papal sabbath,—the mark of Rome's asserted authority and power over the conscience,—will be forced upon all who yield obedience to them; and all such will, by this obedience, acknowledge allegiance to the papacy, and become worshipers of "the beast," and receivers of his "mark."

When the present Sunday laws of this country, and other more oppressive ones that will be made, shall be enforced, there will be in this land a fully-developed and living "image" of the papacy, even of what she was in former days—a Church-and-State power making use of the civil arm to enforce religious dogmas under the penalties of "the law."

This is the dark goal to which this country, spite of its Constitution and Declaration of Independence, its wise and noble forefathers, and the principles of liberty and justice bequeathed to it, is now hastening. The prophet on Patmos' isle beheld in his vision "another beast, coming up out of the earth," having "two horns like a lamb," yet speaking "as a dragon." "Time's noblest offspring"—and his last—appeared in the field of prophetic vision to close up the drama of human history; there to do a work which belied its lamblike appearance,—even to continue the oppression and persecution of God's people to the bitter end. He saw it exercising "all the power of the first beast before him."

And how long will it be before we also see in dread reality this same thing? Only so long as will be necessary to set up and put in motion the machinery of religio-political design, now being manufactured on every hand, for the enforcement of Sunday observance and other ordinances of "the church."

This nation, of lamblike aspect, the refuge for the oppressed of other lands, the chosen standing ground of "liberty enlightening the world,"—which came up not out of the agitated sea of human strife and commotion, amid the overturning of kingdoms, but "out of the earth" like a growing plant, by the settlement

of a new country, is sounding a dragon voice in the ears of those who would honor God by keeping his Sabbath, and preparing to force upon them and upon all, so far as oppressive laws can do it, the "mark" of the "beast"—the papal sabbath.

It is yet to do "great wonders" and deceive "them that dwell on the earth by the means of those "miracles" which it will have power to do, for the accomplishment of its oppressive purposes. The decree is to be made that no man may buy or sell "save he that has the mark;" and finally, that as many as will not worship the image of the beast "should be killed." Rev. 13:13-17. In what has already been done, is contained the pledge of what is yet to be.

Such is the national prospect; what is our prospect individually? What will be our attitude when the crisis comes? The "law," with its penalty, is a powerful argument, not convincing the conscience, it is true, but sufficing to change the course of many. The question is, Will that argument prevail with you? Will you receive the "mark" in your forehead, or yield outward allegiance by withholding your right hand from labor on the man-made sabbath, as God commands to be done on his holy day? or will the voice of the dragon be drowned in your ears by the solemn and portentous warning of Heaven,—"If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation"?

TEACHING RELIGION IN THE PUBLIC SCHOOLS.

THE following from the *Daily Sun*, St. John, N. B., presents the question of religious instruction in the public schools as viewed by influential church people of Canada, and notices the efforts being made there to make this proposed feature of public-school teaching an accomplished fact:—

The Church of England is a large and influential body in Canada, and in the absence of information to the contrary, may be assumed to have been fairly represented in the synod meeting at Montreal. It is, therefore, a matter of great significance at the present time that the synod has taken such strong ground in favor of religious instruction in the common schools. The discussion occupied several sessions, covering a great part of three days, and nearly every speaker expressed regret that in the schools so little attention was given to the Scriptures and to religious truth and duty.

So far as destructive criticism on this line went there was in the provincial synod almost unanimity. But when it came to positive recommendations, the delegates were not so well agreed. Only a few of those who took part in the discussion would announce themselves in favor of denominational schools as a substitute for the non-sectarian system. Several, however, took the ground that if, as in Ontario, separate schools, with public grants, were permitted to one denomination, they should be allowed to the Church of England.

It is, however, recognized by the Episcopalians, as well as by others, that it is impossible to provide a system in this country under which each church would have its own schools, wherever that church has adherents. We have too many churches and too few people for this. The system which is to live must admit of the coöperation of all the people in scattered country communities for the purpose of primary education. In towns and cities, classification by sects is to some extent possible, but even in the largest cities this separation has only gone to the extent of dividing the Roman Catholics from the Protestants.

A few members of the synod urged that the distinct doctrines of the Church of England should be taught in the schools, but this, of course, would mean that Episcopalians and other Protestants would not work together. The prevailing feeling of the synod seemed, however, to be that the church should not place herself in antagonism to or get out of sympathy with the other religious bodies. It was felt that while the

¹ "An Abridgment of the Christian Doctrine," p. 58. Excelsior Catholic Publishing House, 5 Barclay St., New York, 1835.

² "Doctrinal Catechism," p. 174; Excelsior Catholic Publishing House, 5 Barclay St., New York, 1876.

Episcopal body took stronger ground for religious instruction in the public schools than was taken by other Protestant bodies, the other denominations were also becoming more and more anxious over the results of a common school training which has been practically secularized.

Recent resolutions passed by the Presbyterian Assembly and by various other church conventions support the belief that the Church of England does not stand alone with the Roman Catholics in favor of combining in the schools religious teaching with secular instruction. A good deal is made of the fact that some of the Australian colonies are giving up the secular system, which had been their boast. The Australians find, or think, that the schools have to some extent failed to accomplish that great part of their proper work, the laying of the foundation of a strong, virtuous and kindly character.

It is complained in this country that our youth are growing up with less reverence than their fathers had. But supposing this to be true, and granting also that the boys and girls are growing up less familiar with the Scriptures than the last generation were, it perhaps is not all the fault of the schools. This is an age of many books, instead of one book, and it may be found that many grown people read the Bible less than they did when they were children. However this may be, it is much easier to declare in favor of religious teaching in schools than to devise a scheme which will provide for such teaching and yet furnish free education, and give guarantees of efficiency.

The synod seems to have recognized the weakness of an abstract resolution which asked for religious instruction and made no suggestion of ways and means. The original report and motion was amended in such a way as to recommend the establishment of parochial or church schools where these are possible.

The tendency of the times is to lay altogether too much upon the shoulders of law and the public schools. Human law is not a panacea; neither has the public school power to cure all of the evils that arise from defective education. It is important that every person should have the *right* religious education; but the establishment of religious instruction in the public schools affords no guaranty that those attending them will get it; they may be taught religious error, and the wrong kind of religious instruction is very likely to be worse than none at all.

The secular public school is the only one which represents the American principle of equal and exact justice toward all parties. Let each denomination erect and maintain its own schools for religious instruction; and especially, let parents see that a strong influence for morality and uprightness is exerted upon the youth in their homes, for it is the home teaching and influence that is most powerful in shaping the youthful course for usefulness and honor, or for crime and disgrace.

AN EXEMPTION WHICH DOES NOT EXEMPT.

THE following is from the *Boston Herald*, of September 30:—

Salem street [the Jewish street of Boston], as a commercial mart, was absolutely dead yesterday. All the stores, except those permitted by law to be opened, such as common victuallers' places and drug stores, were closed, and the usual Sunday activity was veiled by drawn curtains and locked doors.

This change was brought about by the order of Captain Cain, promulgated by his officers in that district, that none of the places of business which were opened for any part of Saturday should be opened on the Lord's day.

It was expected that there would be objection to the order, and there is, but it was not manifested in any aggressive form. The stores were closed for the time being, but it is the intention of the storekeepers to call the matter to the attention of the courts, and a series of caucuses, of which this subject was the principal theme, were held yesterday on Salem street, between Cross and Prince streets, by a throng of people, which almost completely blocked the ancient thoroughfare.

No definite plan of action has as yet been formulated, but this much can be stated: The shopkeepers, as a rule, are opposed to the order, and will fight it. Whether they will rebel as a body or select some individual to make a test case remains to be decided, but the chances are in favor of this latter plan of action. In the meantime, they will probably ask that the order be not enforced until the final decision of

the court is received, so that their business may not be injured during the year or so necessary to a finding.

The Jewish shopkeepers claim they have the right, under the statutes, to continue their business as in the past. The law on the case is found in the last sentence of Section 2, chapter 434, of the Acts of 1895, and is as follows:—

"Whoever conscientiously believes that the seventh day of the week ought to be observed as the Sabbath, and actually refrains from secular business and labor on that day, shall not be liable to the penalties of this section for performing secular business and labor on the Lord's day, if he disturbs no other person."

For several weeks past there have been complaints and convictions under this statute, the courts holding that the seventh day of the week, in the intention of the law, was from midnight to midnight on Saturday.

The defense of those of the Jewish faith who are interfered with on account of this law is that their Sabbath is celebrated from sundown on Friday to sundown on Saturday, and they claim that if they do open their places of business at six o'clock on Saturday evening they are still entitled to the privilege, both under the Constitution and the statute, to open on Sunday. They claim that the law was intended to apply to them particularly, and to give them certain privileges. They further claim that the law ought to be liberally interpreted, to cover the period of their Sabbath, instead of being applied strictly to the seventh civil day of the week.

For all these reasons they hold that the merchant or laborer who ceases his labor at six o'clock Friday evening, and abstains from it until that same hour on Saturday evening, is entitled to the privilege of opening his store or resuming his labor on Sunday. This rule is followed by the strict orthodox Jews, but some are not so scrupulous, and, instead of closing at six on Friday evening, do not close until Saturday morning, and then claim the privilege of opening again on Saturday evening, without waiving the right to keep open on Sunday.

The police make no distinction, however. If a man opens his shop for any part of Saturday, regardless of whether or not he had closed Friday evening, he is held to be violating the law, and will be prosecuted.

It is on this point that the fight will be based, and the legal contest promises to be an interesting one, and rich in quotations from both Testaments and other authorities as to the nature of the Sabbath and of the Lord's day.

Behold in this another illustration of the inconsistency of Sunday laws. They exempt from their penalties those who observe the seventh day, because they observe that day "conscientiously." Because they conscientiously believe that the seventh day is the true Sabbath, and observe it as such, they are allowed to work on Sunday. But now it is determined by the authorities of one of America's leading cities, that the conscience of the seventh-day observer must conform to the secular definition of a day, viz., that it is a period of twenty-four hours, beginning and ending at midnight. Why allow him any freedom of conscience at all, if it is proper to coerce his conscience in this respect?

Why exempt him from enforced Sunday rest because of his conscience, and again compel him to rest in spite of it? Why respect his conscience on one point of Sabbath observance and override it on another point? Could anything be more inconsistent? Are his rights of conscience any more sacred and worthy of respect at one time than at another?

Observers of the seventh day conscientiously begin and end the day at sunset. We say conscientiously, because that which directs their consciences in the matter of Sabbath observance, is the Word of God, and the same authority instructs them concerning the beginning of the day. The Scripture says, "the evening and the morning were the first day," etc. (Gen. 1:5), and again, we have the explicit statement, "From even unto even shall ye celebrate your Sabbaths." Lev. 23:32.

It will be interesting to note whether this action of the Boston authorities will be made to furnish a precedent for the civil authorities elsewhere in applying the "exemption" clause of Sunday statutes.

"GEORGE WASHINGTON'S ADMONITION."

THE *Mail and Express*, of Oct. 3, attempts to make capital for the Sunday-law cause out of the public reverence for the memory of George Washington. To this end it quotes the following words of his, which it styles his "celebrated admonition to the people of the United States":—

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with public and private felicity. It is substantially true that virtue and morality are the necessary springs of popular government. Who that is a sincere friend of free government can look with indifference upon attempts to shake the foundation of the fabric.

Then it makes this astonishing comment:—

The corollary to these propositions of George Washington we find in the Republican State platform of 1895: "We favor the maintenance of the Sunday law in the interests of labor and morality."

That religion and morality ought to be respected and cherished by every man, of whatever position or calling, is certainly true; but it is no corollary to this proposition that Sunday laws should be made and enforced upon any person. The one is contradictory to the other; for he who cherishes the Christian religion will respect the conscience of every man, and be entirely opposed to any invasion of conscience by a religious law. If every American citizen in a position of public trust both respected and practiced the principles of Christianity, there would be no Sunday law or other measure of religious legislation enacted in this country, or left upon the statute books of any State. The individual who advocates a law to compel people to pay deference to any religious dogma, shows by that very thing that he has no regard for the teachings of Christ.

Washington's real attitude with respect to religious legislation, appears from other utterances of his which the *Mail and Express* finds no occasion to mention. One of these utterances is the following:—

Every man who conducts himself as a good citizen, is accountable alone to God for his religious faith, and should be protected in worshipping God according to the dictates of his own conscience.

And as concerns the propriety of any connection between this Government and Christianity, the view of Washington is clearly shown in the treaty made under his administration with Tripoli, in 1797, which declares that "the Government of the United States of America is not, in any sense, founded on the Christian religion."

It is no justification of this adopted Republican principle, to claim that Sunday laws are not religious and do not interfere with the rights of conscience. Every Sunday law demands Sunday rest, and a weekly rest day being a religious institution, since it was established by God as a means of man's worship of him, the weekly rest is a religious act, and as such must affect the conscience of every Sabbath observer.

The Creator has sole right in the universe to the tribute of a weekly rest; and any such tribute paid to another power, as to the State, not only infringes upon that right, but by that very infringement borrows from it a religious character.

Quite in keeping with this misrepresentation of Washington, the *Mail and Express* proceeds to say of the Republican Sunday resolution that, "it harmonizes not only with our whole history as a nation, but also with

the spirit and genius of our Constitution,"—that Constitution which prohibits any religious test or qualification for public office, and declares that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof!"

Truly it is a *blind* zeal which urges on the leaders in this Sunday-law crusade.

THE SABBATH INDESTRUCTIBLE.

If men would remember that the Sabbath is not a man-made institution, and that it does not partake of the nature and characteristics of that which is man-made, they would see that there is no occasion for concern over the danger that the Sabbath will be destroyed or lost; for no such danger exists.

The Sabbath was made by God, and is indestructible and unchangeable. It was not made by man's keeping of it, but by the act of God in resting upon the seventh day, and blessing and sanctifying it. Before man ever kept it, the Sabbath existed as fully and as actually as it does to-day.

God, not man, made the Sabbath holy; and no man can make it holy now. No man can impart holiness to anything. God alone can do this, and it is only by this act of God that any man can become holy. The most that man can do is to keep holy that which God has made so.

We are commanded to keep the Sabbath holy; in other words, to keep it as God has made it. He has separated it from the other days of the week, by making it the rest day, the other six being working days. It is our part to see that in our own lives, this arrangement is preserved.

The danger is not that the Sabbath will be lost, but that men will be lost by failing to do as God has commanded. And as men cannot do as God commands, save as they become identified with Christ, so that He lives in them, as once before he did in the flesh, the perfect life, the need which is indicated by the prevailing worldliness and lawlessness, is for more earnest work in leading souls to Christ, and not for more stringent laws to "preserve" the institution of the Sabbath.

"GROSSLY INSULTED" AND "OUTRAGED."

THE *Pleasant Hill* (Mo.) *Gazette*, of September 6, tells how the citizens of that place were recently "grossly insulted" by certain published utterances regarding a movement which had been started there for a stricter observance of Sunday. The *Pleasant Hill Local* was the offending party. That paper characterized the movement as narrow-minded, puritanical, and hypocritical, making, however, no mention of any person or church.

Whereupon the *Gazette*, as the champion of religion and morality, replied, "The question of Sunday closing here has received a fresh impetus from a scandalous article that appeared in the columns of the moss-covered raglet across the way," etc.; and the congregation of the Methodist Episcopal Church, on the following Sunday, passed this resolution:—

Inasmuch as every Christian and law-abiding citizen of our town has been grossly insulted by Mr. Race, who so flagrantly outraged all decency by his article in the last issue of his paper, and believing our laws most wholesome and necessary for the public good, therefore,

Resolved, That we denounce said article as iniquitous and anarchistical.

We mention the incident as furnishing a sample of the temper and spirit of those zealous for Sunday laws. It is plainly not

the spirit and temper of the meek Man of Nazareth.

The mere denouncing of the Sunday-law movement is regarded by Sunday observers as grossly insulting, flagrantly outrageous, and anarchistical. What, then, would be their feelings if this offending editor possessed the power, and used it, to put them in prison and in the chain-gang for refusing obedience to a law compelling them to rest on the seventh day of the week?

HOW A BAPTIST VIEWS IT.

[Copy of a letter to the Editor of the *Kentucky Baptist Standard*.]

DEAR BROTHER: I was surprised and pained this morning at reading a quotation from your paper of Aug. 15, 1895, supposed to be a part of your comments on articles in the *Indiana Baptist and Journal and Messenger*, dealing with the imprisonment in Tennessee and elsewhere, of Seventh-day Adventists, for violating Sunday laws.

Below I give the quotation, which I could wish was a false one, for to me it is sickening to realize that liberty-loving, persecuted Baptists could fall so far below their standard of justice and charity. It says:—

The Adventists are entirely familiar with the laws of the land on the Sunday question, and they get in jail for the very purpose of eliciting the sympathy of the public. We do not blubber over them at all. If they want to keep out of jail let them obey the law like other decent people and they will be certain not to get into trouble. We think the authorities in Tennessee did exactly right in enforcing the law and believe the Sunday laws we have are good, and that they ought to be kept on our statute books and rigidly enforced.

So said the pagan persecutors to the Jews; so said the papal leaders in the days of the Inquisition; so said the New England Puritans to Roger Williams and the Quakers. No, they did not "blubber" over the torture of the rack, the stake and its stifling flames, the saw, the hot irons and the death-dealing sword. No, no, they did not blubber, but they *did* glory in their shame and in the sufferings of their victims, in the confiscation of their goods, the breaking up of families, imprisonments, and the attempt to utterly annihilate liberty of conscience and the individual right to seek the truth.

Yes, they said, Let them obey the laws (priesthood) like other decent people, and they will be certain not to get into trouble. They also said, Our laws are good; the officers do exactly right in enforcing them, and they should be kept on the statute books. Their actions said this in thunder tones. O shades of the bloody Dark Ages! are we hiding under their covering? are we being led to that hiding place by those bearing the proud name of Baptist, the synonym of freedom of religious belief and conduct?

The writer has perused the pages of the *Indiana Baptist and Journal and Messenger* for years, and knows their editors to be loyal Baptists, loyal Christian advocates, loyal Protestants, and loyal citizens of the United States.

With such a record how could they forbear to "cry aloud, and spare not," when the "man of sin" is insinuating by sly, slow, but sure methods, his power over this great people? Union of Church and State is his settled purpose, and all his powers are centered toward that end.

Now, it is shown much larger than a "man's hand" that Protestants are unwittingly becoming his allies. For proof, see resolutions of late conventions of Y. P. S. C. E., W. C.

T. U., B. Y. P. U., and nearly every pedo-Baptist gathering in the land, adding also your issue of Aug. 15 as to the enforcement of Sunday laws. Let us analyze:

Nine out of ten who believe in keeping the first day, openly, and often shamefully, violate the Bible and statutory laws on sabbath keeping. Over against this, the practice is, that out of fifty arrests, forty-nine are those who conscientiously observe another day as the Sabbath of the Lord. This proves that religious intolerance and persecution is at the bottom of this virtuous spasm of law observance. How easy to deceive ourselves, and be blinded by a one-idea teaching and example!

When we succeed in making every one bow to the Sunday law, we will next try to distribute the school fund to parochial schools, starting *easy*, with the Indian schools. Following this, everybody must be christened by a manufactured priest, and a penalty attached for failure to submit. Then come restrictions and burdens laid on us at the dictation of a corrupt, gross, and avaricious Church-and-State power.

Tyranny and oppression in all their forms are likely to creep upon us by such hidden pathways as to be unseen till they are on us with an iron grasp, dealing death to their helpless victims.

Is it possible that Baptists and other Protestants in America can sleep while the monster of popish control is gradually fastening its fangs into the very vitals of our political and religious institutions—yes, in their blind apathy even hasten the inauguration of his fearful reign?

I have been a Baptist since 1859, breaking loose from a strong Presbyterian training. I am also a Sunday keeper, and have taken for granted the righteousness of Sunday laws, till investigation led me to see in them the beginning of civil-law meddling with conscience and religious liberty. This is even more apparent than were the errors of Presbyterianism, from which I fled as dangerous to the truth. I appeal to you as one who loves to stand by the old "land marks," to stand firmly by the principles of our cherished church, adopting the motto, Religious liberty and non-interference by the State with conscience and religious observance of God's ordinances.

Think of it! While we compel the observance of our sabbath, another compels us to desist from immersion because "vulgar and obscene;" still another requires you to christen your baby or have it and yourself debarred the blessings due it from Church and State; another demands a tax on all to support a church, possibly unworthy the name, and with no benefit or virtue as a return.

Let us in the light of history study well the points ahead, and ask ourselves whither are we drifting. Free America may be overthrown with six million open enemies within and eighteen million without her borders subject to orders, and twenty million more drowsily indifferent to the issues.

Fraternally yours,

W. A. STUART.

College Place, Wash., Sept. 20.

WE believe in a liberal Sabbath, and we have it in the Sabbath which God has given to man. God is the most liberal being in the universe, and in his Sabbath he has given everything that could tend to man's physical, mental, and moral uplifting. He who will keep the Sabbath as God has made it, and as he directs it to be kept (Isa. 58:13), will have a free and most delightful time upon that day.

THAT RESOLUTION AT SARATOGA.

[Rev. E. T. Hiscox, D. D., in *Western Recorder* (Baptist), Sept. 19.]

CONSIDERABLE interest was excited during the late Saratoga meetings by a resolution expressive of sympathy with the Seventh-day Baptists, who, for several years past, have been subjected to prosecutions, fines and imprisonment in several of the States, particularly in the South, because of their secular labors on Sunday, they observing Saturday as their Sabbath. The resolution was offered by Dr. Wayland, first before the Home Mission Society, by which it was finally laid on the table, and then before the Publication Society by which, after a spirited debate, it was enthusiastically passed and substantially by a unanimous vote. The resolution not only expressed sympathy for the sufferers in such cases, but severely and justly condemned the existence of laws inflicting such penalties on any class of citizens because they worship God in a manner different from their fellow-citizens but according to their consciences and their understanding of God's word.

The rejection of the resolution by the Home Mission Society was most unfortunate, because it gave occasion for some to suppose that they favored the enactment and execution of laws compelling men to observe Sunday as a Christian holy day, even though they may honestly believe that the seventh day is still by divine appointment the Sabbath of the Lord our God. Such, however, was not the case. It was said by some that the facts were not well ascertained, and that statements made by the public press were not trustworthy, and they had better wait. When, however, it came before the Publication Society, though the persons acting were largely the same as acted in the other society, yet the debate took a wider range, and the principles involved, rather than the specific acts of persecution, were emphasized, with the result as stated.

It is well known by intelligent readers of the religious as well as the secular press that not unfrequently, for years past, persons who observed Saturday as a Sabbath have been prosecuted for secular labor on Sunday as a violation of some State law requiring abstinence from such labor, except works of charity or necessity. Such laws are intended to preserve the sanctity of Sunday as the day commonly regarded and observed as the Christian sabbath. The Seventh-day Baptists, in common with the Jews, hold that the seventh, and not the first day of the week, is the day divinely appointed for a Sabbath, and that that command has never been abrogated. Therefore they observe it conscientiously as such, and attend to their worldly affairs on Sunday, as others do theirs on Monday. Moreover, they insist, and rightly, that the Constitution gives every man the right to hold and exercise such forms of faith and worship as he may choose without hindrance or exposure to harm. And further, that all laws which abridge the freedom of faith and worship are not only unrighteous, but unconstitutional.

Within the present year, it is asserted, persons have been arrested and suffered civil penalties for secular labor on Sunday in Maryland, Tennessee, Georgia, Mississippi, Florida, Massachusetts and Illinois. Not less than two hundred and seventy days' imprisonment have been suffered by different persons for these so-called offenses. One man in Georgia was condemned to the chain-gang as penalty for his offense, but some unknown friend paid his fine, which he refused to pay, and saved

him from the disgrace. And saved Georgia from the disgrace of its infliction, it may also be said. One man in Maryland served thirty days in a prison cell for setting out tomato plants on Sunday.

No true Baptist can contemplate such acts as any other than most disgraceful, and a shame to our civilization. It recalls the persecutions of our fathers in New England and Virginia, who endured a great fight of affliction, fines, imprisonment, even to the whipping post, because they would worship God contrary to perverse and iniquitous human laws. No man is worthy to share the honor of Baptist history who will not protest against applying civil penalties to dissent, or attempting to make conformity compulsory in matters of faith and worship. If men have wrong religious notions, convince them by argument and not by thumb-screws, or prison cells, or chain-gangs, or whipping-posts.

The Seventh-day Baptists I have known from my childhood up, and no more peaceable, orderly and well conducted class of citizens can be found. As religionists they are conscientious, devout, and loyal to their convictions. And they suffer more inconvenience and temporal disadvantage for their religious views than any other class of citizens. And it has never been proven true, as sometimes enviously declared, that they take special pains to make their work on Sunday offensive to their neighbors who keep sacred that day. They do, as of course they must, carry on their farms, their work shops, their factories on Sundays. But having known and lived in the midst of them for years, I believe they do it as quietly as their "first-day neighbors" do theirs on Saturday. If they should make themselves disturbers of the peace, there is in every community a legal remedy.

The Seventh-day Adventists constitute a separate and distinct denomination, of whom I know nothing by personal experience and observation. The charge has been made repeatedly against these people as taking peculiar pains to disturb Sunday and annoy those who wished to keep it holy. As to the truth of such charges I know nothing. But we protest against persecution for conscience' sake, and every man has equal rights with all others to such faith and worship as he may choose, so long as he invades the rights of no one else in the exercise of such rights.

AN OLD PROVERB IN A NEW DRESS.

BY W. M. HERD.

SOME fifteen or twenty years ago the following phrase was frequently repeated and often quoted in the newspapers: "A bad law is more honored in the breach than in the observance."

Strangely enough, it seems to be good currency no longer; or, at least, we see and hear nothing of it since the preachers have taken hold of the law-enforcing business.

I do not know the author of this maxim, but believe it to be at least fifty years old. While in form it is not strictly correct, the idea intended to be conveyed is a good one; for, although one cannot possibly honor a law by breaking it, nor do honor to the law-making power in any such manner, yet it must be conceded that it is more honorable to break a bad law than to observe it.

Otherwise, Daniel and his three friends, Shadrach, Meshach, and Abed-nego, should have waited for the bad laws to be repealed before they dared to disobey them. So also, the apostles, if modern clergymen are right,

should have disobeyed the injunction of the angel when he said, "Go, stand and speak in the temple to the people all the words of this life;" for, had not the rulers, and elders, and scribes, and the chief priests, decided that it was unlawful to do that very thing that the angel commanded?

The rulers commanded one thing; God, through his angel, commanded the very opposite. Ought the apostles to have waited until the unjust decision was reversed, before they obeyed God? Nay, verily; they created public sentiment in their favor by refusing to heed the unjust dictum, and, although, by "due process of law," they were put in prison, the angel of the Lord opened the prison doors and brought them out and commanded them to repeat the very act for which they had been imprisoned!

When asked why they had disregarded the command of the council, they replied, "We ought to obey God rather than men." And that doctrine is just as good for Christians to follow in the United States of America, in the present year of grace, as it was in Jerusalem in A. D. 31.

They would rather die than conform to any law that would interfere with their duty to God, and real Christians to-day have the same mind. Any law which interferes with a man's religion, when his religion does not lead him to trespass on the equal rights of any other individual, is a *bad law*; bad in its inception, bad in its enforcement, bad in every way. And chief among such laws in the earth to-day, are those which make it a crime to do honest labor on Sunday, thus elevating, as far as civil government can do it, the first day of the week above all other days, and thus discriminating in favor of those whose religious prejudices lead them to regard that day as holy.

Therefore, I would like to see the old maxim, modified a little, obtain popular currency again. Thus: the breach of a bad law is more honorable than its observance.

SECULAR ORGANIZATIONS NOT A MEANS OF GRACE.

[From "The Limit of the Church's Power to Make Declarations," by Francis P. Mullally, D. D.]

It has been said that secular societies operating for moral ends are often great helps to the Church in respect to her spiritual work, and that, therefore, the Church should ally herself with them.

If this argument in favor of secular deliverances on the part of the Church is good in one given case, then it is good in an argument in favor of the handling by the Church of all secular matters. Money helps the Church, therefore the Church may tell her people how to make money, and laud the successful accumulator of riches. Health helps the Church, therefore it should make scientific deliverances on hygiene and *materia medica*; and therefore the benefit of education authorizes ecclesiastical deliverances on the best system of government for schools and colleges and universities, and on pedagogy and kindred topics in general.

Dr. Thornwell's answer to this plea for secularity in pulpits and judicatories is conclusive. Writing to his friend, the Rev. John Douglass, he says, speaking directly in relation to temperance societies: "I regard them as secular enterprises for temporal good, having no connection whatever with the kingdom of Christ, a mere embalming of the corpse to arrest the progress of putrefaction. In this light I think it well that the potsherd of the earth engage in them. They are a great serv-

ice to society. Others regard them as really helps to the cause of Christ, instruments of building up his kingdom—that is, as a *means of grace*, for the kingdom of Christ consists in grace. In this sense I oppose them, because they are not appointed by Christ. Their true position is among the institutions of civil society. There I cordially recommend and encourage them." Acting as a citizen, the great theologian recommended societies for moral ends, if they were useful to society, but acting as a preacher and presbyter, he could not recognize them at all, because they were not appointed by Christ as means of grace.

Such means of grace instituted by man are very dangerous. To propose any other good to the sinner than Jesus Christ is very apt, if the sinner complies with the proposal, to result in making the man a self-righteous moralist, and erecting between him and the Saviour the barrier of decency and self-complacency, than which perhaps none affords so great security to unbelief. The work of the Church is to bring men to Christ, and that, in no roundabout way of reform, but directly and immediately by faith in him, even though the sinner be a Philippian jailer, a Corinthian drunkard, or a persecuting Pharisee, or even a greater sinner than either.

"IN THE INTERESTS OF LABOR AND MORALITY."

[*New York World*, Oct. 1.]

AMONG the criminals who stood before Magistrate Crane in the Jefferson Market Court yesterday [September 30], was Reuben Becker, who keeps a hosiery store at No. 122 Seventh Avenue. He pleaded guilty. Policeman Reilly, who was on the lookout for law breakers, found Reubens store open on Sunday and asked Reuben if he had a pair of stockings for lady's wear. A member of his family, he said, had hung her best Sunday stockings on the clothes line where they attracted the attention of a hungry goat. The goat had eaten them and the now stockingless lady could not go to church.

Reuben sympathized with the unhappy lady and brought out a presentable pair of stockings, price 10 cents. Reilly bought them and arrested Reuben.

"I thought I would be helping the cause of religion," Reuben pleaded in court.

"I don't like to hold you, my good man," said the magistrate, "but it's the law, and I must. Fifty dollars bail for trial in General Sessions."

A BLUE LAW "CASE IN POINT."

[*New York World*, Sept. 30.]

AUGUST MARKERT is a Brooklyn barber. He has a baby. He was going to have the baby christened yesterday. A neighbor came in and asked Markert to shave him. When Markert was half through the job a policeman came in and arrested him.

The policeman permitted him, however, to finish the commission of his "crime," thereby making himself a party to it. Then he marched Markert off to court and the court broke up the christening party by sending the poor fellow to jail. But it did not send the policeman to jail as *particeps criminis*, as it should have done.

If Markert had lived in New York or Saratoga his act would have been lawful and laudable. As he lived in Brooklyn it was what Mr. Roosevelt calls a "crime," and it is punishable by both fine and imprisonment.

That is to say, the "sanctity of the American Sabbath" begins at midnight on Saturday in Brooklyn and everywhere else in the State except New York City and Saratoga. In those two places the day does not become "sacred" so far as barbers are concerned till 1 p. m. But for all other purposes its sanctity is recognized from start to finish.

THE CAUSE.

BY FANNIE BOLTON.

We look at the multitudes, we sum
The aggregate, espouse
The work that's large, and shun
The feeble, struggling cause.
The small minority we pass.
We love the great success.
We follow with the shouting mass,
And coldly scorn the less.

E'en in the minor throng we choose
The leaders in the van.
E'en in the little scheme abuse
The unpretending man.
We miss the humble and the meek,
And draw toward the proud,
And in the stranger town we seek
For the footsteps of the crowd.

This is the world's way, though we frown
That heathen kill the weak.
O we too on the poor press down
And set aside the meek.
We prove ourselves akin to those
On whom we lay our blame,
And coldly turning from men's woes
We brand ourselves with shame.

But heaven's way hath light divine
To flood our darkness with.
So high its thought o'er thine and mine,
We cry, "God is no myth."
That Light, that Life, that Love that shone
In Jesus and his plan,
Make heaven's cause embrace the lone
And bless the humble man.

"The Cause," we cry, who name his name;
And yet allured by pride,
Or missing of love's heavenly flame,
We pass the other side,
And leave the one poor wandering one
Robbed, bruised beside the way,
Indifferent that in one so lone
Christ pleads our steps to stay.

"The Cause" is that one wandering sheep
Upon the hills astray.
"The Cause" is he who sits to weep;
This is Christ's cause to-day.
And though the multitudes rush on,
God looks for those who pause
To lift the faint, to cheer the lone,
And advocate his cause.

DAWN IN RUSSIA.

[*The Examiner*, Sept. 26.]

UNDER this title the *New York Tribune* publishes a letter, presumably from a well-informed source, to the effect that the new Czar proposes for himself and for his country a policy in harmony with the spirit of the times. It is stated that the startling reactionary address which the young Czar delivered last spring, in which he said, "The Russian throne is based upon the principle of autocracy," and in which he announced "the intention of maintaining this principle, unimpaired, as a heritage from his ancestors," was drawn up by Dournovo, the Minister of the Interior, and that it was very reluctantly delivered by the Czar, in deference to the entreaties of his mother, a very pronounced reactionist, and at the urgent demand of his ministers, enforced by their threats of resignation.

He has now announced his intention of removing Dournovo from the office of the Minister of the Interior, and has requested

Pobiedonotzoff, Procurator of the Holy Synod of the Orthodox State Church, to confine himself to his duties in connection with the State Church, and to abstain from interfering with other religious sects, and with the administration of the government generally. Dournovo is said to be the enemy of constitutional government, and of anything like popular freedom. His successor, Sipyayine, was formerly governor-general of Courland, and was distinguished for his gentle and considerate treatment of the people. He is a man of liberal and progressive views, and his appointment is regarded as a pledge of the new Czar's inclinations toward a more liberal policy.

If these statements be true, it is a matter for the utmost gratitude. No one can look without profound interest upon a nation including, perhaps, a hundred and twenty million souls; and every Christian may well lift his voice to God, asking that the days of absolutism and persecution may come to an end, and that religious and civil liberty may be enjoyed by all the citizens of the great Northern Empire.

THIS IS A CATHOLIC OPINION.

[*The Western Watchman (Roman Catholic)*, Sept. 26.]

BISHOP KEANE, of the University, was one of the speakers at the Law and Order meeting in Buffalo on the 18th, and spoke on Sunday observance. He expressed himself as heartily in favor of the legal enforcement of the Christian Sunday. Bishop Keane has been before the country for twenty years, and spoken on almost every subject that has occupied public attention during that time; and we can honestly aver that he has never failed in a single instance to choose the wrong side of his subject where there were two sides to choose from.

Bishop Keane began making speeches when he was four years of age, and has been doing little else since. His infantile efforts were his best; they lacked much of the pomposity that characterized his subsequent efforts, but they far outstripped them in point and perspicuity. An institution of learning differs from a man of learning in one thing; its brains do not necessarily reside in its head.

NOT AN ADVENTIST.

[*Cincinnati Times*, Sept. 12.]

WARDEN DYER, of the State convict mining camp at Tracey City, Tenn., has been discharged for embezzlement of State funds, assault on convicts and a variety of misdemeanors. He was one of Governor Turney's pets, and though investigated a half-dozen different times by State commissions and legislative committees, he managed to get whitewashed each time and now goes scot free. Had he been a poor Adventist who attended church on Saturday and sawed stove-wood on Sunday, he would now be serving the sovereign State of Tennessee in a chain-gang.

"CIVIL liberty is the proper end and object of authority, and cannot subsist without it. It is liberty to that only which is good, just and honest. This liberty you are to stand for with the hazard not only of your goods, but, if need be, of your lives. Whatsoever crosseth this is not authority, but a distemper thereof." — *Winthrop*, 1645.

The *Catholic Review*, of this city, is a champion of rigid Sunday observance. Speaking of those who favor a "liberal" Sunday, it says:—

It is full time, however, that these imported "Liberals," whether actuated by the interests of the brewers and saloon-keepers, or by the wish to undermine the Christian character of our institutions, should try to understand the fundamental fact that this is a Christian land. The next fact growing out of this is that Sunday as the Lord's day, and not a secular holiday, is fundamental to our laws, forms an inherent part of the unwritten constitution, and therefore cannot be "liberalized" by any mere statute of the legislature.

If this be a Christian land, then it must be, in the opinion of the *Catholic Review*, a Catholic Christian land, since the papal church does not recognize Protestantism as being of a Christian character. This is a claim which the Catholic Church has already advanced, and which it will not be slow to establish, by every device in its power. There is in this "Christian nation" doctrine a pent-up flood of religious animosity and strife; for let the idea once become settled in all minds that this is a "Christian land," in a governmental sense, and it will become at once imperative to determine who are the Christians. And while each separate denomination can settle the question satisfactorily among themselves, there will be unending difficulty in settling it satisfactorily for all. Old controversies will be revived and new ones will be added; and those who finally establish themselves as the "Christians" to whom this land belongs, will have to do so by intrigue and force rather than by the testimony of Christian lives.

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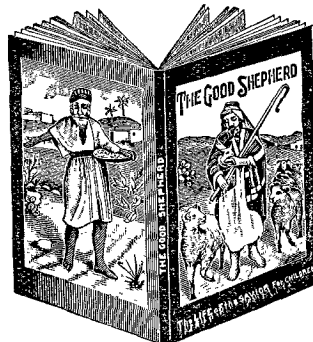
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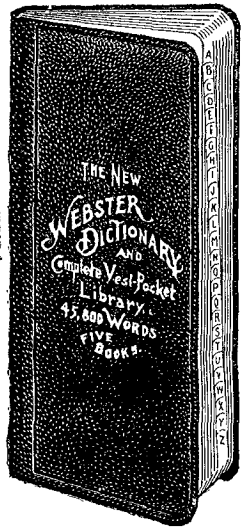
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NEW YORK, OCTOBER 10, 1895.

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IN Roman Catholic Austria, Sunday legislation has proceeded so far that tradesmen and others of the laboring class have begun an agitation against it. They are, of course, "protected" by this legislation, but somehow they do not want the "protection" thus afforded. Of course not; and it is the same here as there. Restriction of liberty is not made more palatable by being called "protection."

THE Philadelphia Record, of September 23, had this item:—

A peculiar penalty was inflicted upon three men at Norristown. John Jenkins, Mahlon Markley, and James Dolan were acquitted on the charge of assault and battery on the promise that they would accompany the prosecutor, J. B. Fisher, to church for the next twelve Sundays.

We have no doubt the magistrate did what he thought was the very best thing in this case, but by what authority did he act? What is the force of that provision of Article I. of the constitution of New Jersey, which says that no person shall "under any pretense whatever be compelled to attend any place of worship," etc.?

WE print on page 317 an article entitled, "That Resolution at Saratoga." It is from Dr. E. T. Hiscox, the well-known Baptist minister and writer, author of the "Baptist Manual."

We believe that Dr. Hiscox's statement as to the practice of Seventh-day Baptists in the matter of Sunday work is correct, and the same is equally true of Seventh-day Adventists. Every consistent Seventh-day Adventist must obey the Golden Rule, therefore no Seventh-day Adventist can render himself unnecessarily obnoxious to anybody upon any day. The consistent Sabbatarian cannot observe Sunday any more than Daniel could obey the decree of the king forbidding any man to ask any petition of any god or man for thirty days; but every Seventh-day Adventist can do to others as he would have them do to him; and as a class, this is what Seventh-day Adventists try to do.

THE Mail and Express, the whilom organ of the American Sabbath Union, seems to be drifting from its moorings. In its issue of October 5, it has an article in regard to Sunday in Chicago, in which, while the Chicago Sunday is denounced in scathing terms, the "Puritan sabbath" is likewise disavowed. The Mail and Express' Chicago representative says:—

I believe in open libraries, in open museums, in the invigorating influence of parks and zoological gardens. I am in favor of long walks, of boating, of bicycling,

of any healthful amusement or recreation on Sunday. It is wrong to make Sunday a gloomy day, a day of prayer and church-going and nothing else.

This sentiment is diametrically opposed to the theories advocated by the Mail and Express in all the past. It is the much hated "continental Sunday." Mr. Crafts says: "Take the religion out and you take the rest out." It is not the purpose of the Sunday-law advocates to make Sunday a holiday but a holy day. Is the Mail and Express growing weak in that faith?

A QUEER scene was witnessed last week in a Brooklyn court when a Sabbatarian was summoned to court to defend his right to retain the guardianship of his own children. The basis of the action was that in observing the seventh day he was hindered from earning as much as he might otherwise do, and that therefore he was not a proper person to have the custody of his own children.

It was charged that he had actually resigned a lucrative position in the New York Post Office because of his conscientious regard for the seventh day, and his unwillingness to work upon that day. This was held to be evidence that he was a monomaniac upon that subject. The attorney, who was prosecuting the case, got the man to actually "confess" that he felt that he ought to obey his conscience; that he ought to do what he believed was right regardless of consequences. It is true that the man is now earning \$15 a week, but that is only about half what he received in the post office, and it seemed to be quite beyond the comprehension of anybody connected with the case that any sane man would think of surrendering a position that was paying nearly \$30 a week for one in which he could earn only half that sum, merely that he might obey a commandment of God.

It may not be out of place to mention in this connection some comments made by an Ohio paper upon the persecution of Sabbatarians in Tennessee. This paper, *The Institute Bell*, deplors the intolerance and bigotry of those who are prime movers in this persecution, but at the same time makes an "argument," which shows conclusively that the editor has no proper conception of what it is to have a genuine conscientious conviction. The fact is that there is too much made of convenience and not enough of conscience. Custom and expediency are set above conscience, and while everybody grants as a theory that people ought to do right, very few realize that a man who violates his conscience for any reason whatever, sins both against God and his own soul, thus separating himself from God and losing his own self-respect and weakening his own moral character.

APROPOS to the foregoing is the following extract from a letter from Berlin:—

A Seventh-day Adventist had an interesting experience in Berlin a few weeks since. He was summoned to military service, and on Friday he went to the officer in charge and told him that he could not serve the next day. On Sabbath morning he seated himself to study the Sabbath-school lesson for the day, but was soon called for "duty," not obeying the call, one after another of the officers waited upon him, but

without success, until finally the chaplain was called. He was threatened with imprisonment, and at last they told him that absolute disobedience was punished with death. He told them that the Saviour died for him, and rather than disobey him, he would choose to die. They asked him who taught him such things; he replied: "The Bible." Then they asked him if he had any literature on the subject, and he gave thirty of them something to read, and others asked him to send and get them some papers also, which he promised to do.

After consulting together, they pronounced him crazy and discharged him forever from military service.

Thus in all the world loyalty to conscience and to God is regarded as evidence of an unsound mind.

THE following item is from the *Sun* of the 1st inst.:—

The Joint Arbitration Committee of the bakers' unions reported yesterday that at a meeting in 263 Bowery, the unions reported that they were dissatisfied with the way President Roosevelt of the Police Board is enforcing the Sunday laws. There is a law, they said, by which bakeries and bakery stores must be closed at a certain hour on Sunday forenoon. A committee was appointed to see him regarding the enforcement of this law. The unions say that if Mr. Roosevelt is sincere in his professions he will have to look after the bakeries as well as the saloons.

We remarked last week that a demand for "liberal Sunday laws" in this city is a demand for "laws" that close barber shops and open saloons." The fact is that probably not one-tenth of the men participating in the demonstration for "liberal Sunday laws" were in a position to consistently demand anything in that direction. Most of them have, no doubt, at some time or other, given their influence in favor of making or enforcing so-called laws to compel other people to cease doing something on Sunday, that they might properly engage in were it not for the "law," thus restricting the liberties of those who are engaged in certain lines of business, and therefore forfeiting their right to protest when the so-called Sunday "laws" infringe their rights.

Doubtless many of the bakers who are demanding that the bake-shops close at a certain hour on Sunday forenoon, would like to adjourn to the saloon or beer garden, which they would of course, wish to have open; but it will be very difficult for them to persuade the majority of the people that a place ought to be open for the sale of intoxicating liquors if shops for the sale of bread are closed; so that really such a demand is a demand that they be permitted to do as they please on Sunday, but that other persons be restricted in their liberties.

There is nothing in the world to prevent a baker from closing his shop at any hour, and there is no reason in the world why another should close at the same hour if he does not wish to. It is simply selfishness that demands it.

AMERICAN SENTINEL.

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